

HEBREW GRAMMAR

REV. S. D. WYNKOOP



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MANUAL
OF
HEBREW GRAMMAR.

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OF
HEBREW GRAMMAR

(REVISED AND IMPROVED EDITION)

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AUTHOR'S PREFACE.

As in many respects this grammar differs from other grammars, the plan which has been adopted requires a few explanations. Although modern works on Hebrew Grammar have been consulted by me, I did not think it advisable blindly to follow them. Experience has taught me that this would be far from prudent. The greatest scholars sometimes venture to create rules which have no sufficient basis and even to quote examples which only exist in their imagination. Most curious instances of this could be given. But for what purpose? In spite of a few inaccuracies they remain men who by reason of their learning and hard work are entitled to our respect. — I merely wish, therefore, to point out in few words in what particulars this manual follows a more or less independent course, and the motives which have induced me to do so.

In the first place I thought it necessary to draw a sharp line between the עַ שְׁאֵן and נַ שְׁאֵן , which really have nothing in common but their form. Whilst the one serves to form an "*anlaut*", which in our western languages is considered a *separate syllable*, e. g. the first

syllable of *begin, because* — as it frequently occurs in later Hebrew poetry — the latter on the contrary is never to be sounded, and merely serves as a *sign* denoting that a letter stands without a vowel. They ought therefore in my opinion to be treated in two separate paragraphs.

Further, experience has shewn me that even amongst those who have applied themselves seriously to the study of Hebrew Grammar, a deplorable confusion exists concerning the *רְגֵשׁ* and *מְתֵג*. The reason no doubt is that they find these signs occur where according to existing rules they are least of all to be expected. For the purpose of helping to remove this difficulty, I thought it advisable to call to memory, and prominently to set forward, the fundamental principle of ancient scholars, that every point in a letter is *not* a *רְגֵשׁ קָל* or *רְגֵשׁ חֶזֶק*, and that every perpendicular little line on the left of a sound is *not* a *half-tone*. — It was a pleasant surprise for me to learn that such a veteran Hebrew scholar as Dr. Graetz had treated the subject of the *רְגֵשׁ* on the same principle in the *October- and Novemberheft* of his "*Monatschrift für Geschichte und Wissenschaft des Judenthums*" Krotoschin 1887.

Every student of Hebrew, moreover, is aware how difficult it is to distinguish the forms of the *נְחִי ע'* from those of the *כְּפֹלִים* and of many other stems. Even after the conjugation of these verbs has been thoroughly learnt by heart, difficulties innumerable appear in all directions. Let me state a few of them.

- 1) With the **קְפוּלִים** one meets a great many forms which simply follow the regular conjugation of the trilateral stems.
- 2) It is taught that the **נָחִי ע'** and the **קְפוּלִים** can be recognised by their distinctive vowel sounds. Yet we find **בּוּ** from **בוּו** Zech. 4,10; **טַח** from **טוּחַ** Isa. 44,18; **יְגוּדְנוּ** from **גִּדְר** Gen. 49,19; **יְגוּרִים** from **גִּרְר** Prov. 21,7; **בְּחֻקוֹ** from **חֻקֵּק** Prov. 8,27; **יְחִיבֵנוּ** from **חִתְתָּה** Hab. 2,17; **קָמוּר** from **מִרְדַּר** Ez. 45,3; **יָמַר** from **מִרְדַּר** Ez. 48,14; **יָמוּךְ** from **מִכְךָ** Lev. 25,25; and many other forms of the same kind.
- 3) In the first two conjugations of the **נָחִי ע'** the student becomes accustomed to the use of *two* stem-letters, whilst in the **פָּעַל**, **פְּעַל** and **הִתְפַּעֵל** he is suddenly transferred into the sphere of the **קְפוּלִים**.
- 4) In the conjugation of the **נָחִי ע'** the *stem-letter* ו or י disappears, an omission which it is almost impossible to account for.

Now there exists a simple theory, which although old is not obsolete ¹⁾, which goes a long way to remove all confusion and contradiction. Is it right to reject or to ignore such a theory when it facilitates and promotes the study of Hebrew, simply because it is not generally in vogue? — I have therefore in this manual ventured to adopt the older system of admitting *biliteral stems* in addition to the *trilateral*. I have however applied this

1) That this theory is not obsolete appears from the testimonies of scholars who during the last thirty years have advocated it.

system only to the 'נָהִי ע' and כְּפֻלִים. I could have extended it also to many other stems, like several Jewish grammarians have done, but this would have caused too great a revolution in Hebrew grammar, whilst I only aimed at simplifying it by combining two kinds of stems, which are of the same nature and origin, into one kind.

I am quite aware that against the theory of *biliteral* stems certain objections may be raised. Indeed chiefly from comparison with cognate languages, and also from derived substantives which undeniably contain a ן or י in the stem, arguments against it may be brought forward. Yet these objections are not at present held to be of sufficient strength completely to rule this theory out of court. Against them moreover remains the fact that there are several stems with ן or י as second stem-letter which they never lose; e. g. חִיה, הִיה, צוּה which very often occur, and many others which are less frequently found such as לֹה, שׁוּע, קוּה, עוּת.

The main reason however which has led me to adopt biliteral verbal stems is this. When we speak of the 'נָהִי ע' and the כְּפֻלִים, the two stem-letters which regularly appear, are (on the principle that they are trilateral verbs) the 1st and 3^d stem-letters. Yet when we compare their conjugation with that of the other trilateral verbs, with which they indeed have many points in common (cf. §§ 37—42), it is evident that the so called 1st and 3^d stem-letters of the 'נָהִי ע' and כְּפֻלִים are the main factors in the conjugation, and that they have the same functions as two *successive* stem-letters of an ordinary trili-

teral verb. What theory therefore is more simple than to adopt that these two letters (i. e. the 1st and 3^d of the נָחַי ע' and the כְּפוּלִים) are the two *only* stem-letters of a biliteral verb. (Cf. my article on this subject in the April number, 1898, of the Jewish Quarterly Review).

To render the learning of the conjugation of the verb easier, *stem-forms* have been adopted in this manual, from which the other forms may be derived according to general rules.

As regards both the nomina and verba, attention has been drawn to the *alteration of vowels* and the causes by which it is occasioned.

No one I hope will find fault with me that, whilst using the Hebrew terms, I have not omitted the Latin ones. The latter more than once promote conciseness without injuring the cause of clearness.

It is perhaps not superfluous to remark here that by Hebrew is meant the language in which the 24 books of the Bible are written. (הוֹרָה נְבִיאִים בְּהוֹבִים) by abbreviation called הַגְּ"ד; except the Chaldee portions of Daniel and Ezra, and a few Chaldee expressions in the other books.

Finally, it should be borne in mind that many observations in the course of this manual are destined only for more advanced students, and it is left to the teacher's discretion to take care that the beginner is made acquainted only with what is suitable for him. That this manual may help to animate and promote the study of the sacred language is the most ardent wish of the

DIRECTIONS FOR STUDENTS NOT HAVING THE ASSISTANCE OF A TEACHER.

I. ORDER OF STUDYING THE GRAMMAR.

- Spelling §§ 1; 2; 3 A; 4—6 (without Remarks); 7,4.
The verb §§ 11; 12; 13 till n°. 8; 14 till n°. 8; 15—25.
(Without Rem.).
- The noun §§ 52—54; 57; 58; 60 till A; 65. (Without Rem.).
- The adjective §§ 66; 68. (Without Rem.).
- Pronouns §§ 70, 1 (not 2); 71—74. (Without Rem.).
- Suffixes §§ 46; 62; 69. (Without Rem.).
- Adverbs §§ 80; 81. (Without Rem.).
- Prepositions §§ 82—84. (Without Rem.).
- Conjunctions §§ 85; 86. (Without Rem.).
- Numerals §§ 75; 76, 1—4; 77.
- Irregular verbs §§ 26—34. (Without Rem.).
- Bilateral verbs §§ 35—43. (Without Rem.).
- Alterations of the verb §§ 47—49. (Without Rem.).
- Alterations of the noun §§ 59—61; 63; 64. (Without Rem.).

Derivation of the noun and adjective §§ 56; 67. (Without Rem.).

All remaining portions.

The accents §§ 87—90.

II. ORDER OF READING THE SCRIPTURES.

A. Genesis ch. 1—48; Exodus 1—20; Deut. 1—32; 34; Joshua; Judges 1—4; 6—21; Ruth.

B. Jerem. 18—29; 32—45; Jonah; Esther; Haggai; Obadiah; remaining books of the Pentateuch; Samuel; Kings; Ezra; Nehemiah; Chronicles; Malachi; Psalms 1—10; 18—57; 69—75; 78—86; 89—150.

C. Lam.; Cant.; Eccl.; Judges 5; Zephaniah; Joel; Amos; Isaiah; remaining portions of Jerem.; Ezechiel; remaining Psalms; Proverbs; Job; Hosea; Micah; Daniel; Zechariah, Nahum; Habakkuk.

N.B. The value of the letters and vowel-points (page 5 and Appendix V) has been given according to the Italian pronunciation of the vowels.

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PART I.

SPELLING (Orthography).

CHAPTER I.

§ 1. Spelling teaches us the various tokens for pronouncing and writing the words of a language and the manner in which such tokens are joined together.

These tokens are:

- 1) letter-tokens or letters (אותיות *consonantes*),
 - 2) vowel-tokens or vowels (הַנוֹעוֹת *vocales*),
 - 3) other tokens for securing the true pronunciation.
-

CHAPTER II.

The Letters.

§ 2. The Hebrew language uses 22 letters.

Token.	Name.	Pronunciation.	
א	אָלֶף		See <i>Remark</i> 1
ב	בֵּית	v or b	" " 2
ג	גִּימֵל	g	" " 2

Token.	Name.	Pronunciation.			
ד	דָּלֶת	d	See	<i>Remark</i>	2
ה	הָא	h	"	"	3
ו	וָו	w	"	"	4
ז	זָזוּ	z			
ח	חֵית	ch	"	"	5
ט	טֵית	t or th	"	"	6
י	יִוֵד or יוֹד	y			
כ	כָּף	ch or k	"	"	2
ל	לָמֶד	l			
מ	מָם	m			
נ	נוּן	n			
ס	סָמֶךְ	s			
ע	עֵין	ng	"	"	7
פ	פָּא	f	"	"	2
צ	צָדִי	tz			
ק	קוּף or קוֹף	k			
ר	רֵישׁ	r			
ש	שֵׁין	sh and s	"	"	8
ת	תָּיו	s, th or t	"	"	2 and 6.

Rem. 1. א without a vowel is not sounded at all. When it has a vowel it merely reproduces the sound of that vowel, e. g. אָ *ä* אֵ *ě*.

Rem. 2. As to the pronunciation of the letters כּ בּ גּ דּ כּפּת with or without a point in them see § 6 footnote 1.

Rem. 3. הּ without a vowel is generally not sounded. When however it terminates a syllable and is to be sounded (a difficult matter for western nations) a point is usually placed in it. See § 5, 4.

Rem. 4. ך is a softly, scarcely audible pronounced *w*, which sound is produced by a quick opening of the lips (See § 4 Rem. 4 and conf. § 85 B 1a).

Rem. 5. By the western nations ך is pronounced *ch*, as in German *doch*.

It really is an *h* with a yet deeper guttural sound than the ך, and in this way it is pronounced by orientals at the present time.

Rem. 6. Whether ם corresponds to *t* or *th* cannot with certainty be decided. The same remark applies to ך.

Rem. 7. The ץ is by many pronounced as *ng* in the word *song*. This pronunciation is certainly not correct. No one doubts that the ץ is a guttural. When pronounced by orientals, it has a still harder guttural sound than the ך.

Rem. 8. ץ is sometimes to be pronounced as *sh* sometimes as *s*. To distinguish the pronunciation a point stands over the right shoulder (ץ) when it is *sh*, and on the left (ף) when it is *s*.

2) Five of the 22 letters כמנפצ have a different form when placed at the end of a word; viz. [מְנַפֵּץ רְבוּרֵץ].¹ These are called *final letters*.

3) ם when followed by ל is sometimes contracted with it, and is then written ם.

Division of the Letters.

§ 3. A. According to the organs (מוֹצְאוֹת) with which they are pronounced.

1) In this respect they are divided into:

(a) <i>Gutturals</i>	(אוֹתֵיּוֹת הַגְּרוֹן)	עֵה חֵה אֵה
(b) <i>Palatals</i>	(אוֹתֵיּוֹת הַחֶדֶק)	קֵיבֵק [גֵיבֵק]
(c) <i>Linguals</i>	(אוֹתֵיּוֹת הַלְּשׁוֹן)	נֵלְנֵל [דְּטֵלְנֵל]
(d) <i>Dentals</i>	(אוֹתֵיּוֹת הַשֵּׁנִים)	שֵׁשׁ [סֵשֶׁן]
(e) <i>Labials</i>	(אוֹתֵיּוֹת הַשְּׁפָתִים)	פֵּבּוּמֵבּ [בּוּמֵבּ]

¹ By this mnemonic word (*vox memorialis*) they are indicated in the Talmud and by Jewish grammarians. Throughout this work the voces memoriales will be placed between parentheses [].

2) The ך belongs both to the *gutturals* and to the *linguals*, whilst ם and ן when taken together may be said to form a separate class of *nasal letters*.

Rem. 1. The *dentals* are also known by the name of *sibilants* because of the sound which they produce.

3) A separate class moreover is formed by the letters אהוי [אָהוּי] because they have the peculiarity that they are sometimes written although not pronounced. (See § 5, 4).

4) The letters of one and the same class are sometimes interchanged; e. g. נָאַל in the sense of נָעַל *to abhor*, סָכַר = סָנַר *to close*, נְצַמְדַק instead of נְצַחְדַק *we shall justify ourselves*, יִצְחָק instead of יִשְׁחָק *Isaac*, פָּזַר instead of פָּזַר *to scatter*, אֲלִמְנָתָיו in the sense of אֲרַמְנָתָיו *his palaces*, פְּרִיִּים instead of פְּרִיִּין *price of redemption*; תֹּסֵפוּן = תֹּסֵפוּן *you will add*.

B. According to their function.

1) *Root- or stem-letters* (שָׂרְשֵׁיִת), letters which form the stem of a word. Of this function all the letters are capable.

2) *Servile letters* (שְׂמוּשֵׁיִת), i. e. letters which are placed before, between, or after the stem-letters for forming the derivations and inflections of words. The *servile letters* are eleven viz. אבהויכלמנשת [אֵיִתְּוּ מִשְׁהוּ וְכָלֵב]. Four of these אבּלש [אָלְבֵּשׁ] can only serve as preformatives, the remaining seven הויכמנת [הֵיבְּן הַיּוֹם] both as preformatives and affirmatives, whilst ן and ף may stand also between the stem-letters.

Rem. 2. The ך is sometimes added to or placed between the stem-

letters to alter the meaning of the word, e. g. שְׂרָבִיט from שבט, רְטַפֵּשׁ from טַפַּשׁ.

3) *Additional letters* (נוֹסְפוֹת) which now and then are placed before, between or after the stemletters without changing the meaning of the word. They are the letters אהוינ [אֶהוּיִן]; e. g. קָאם = קָם *he rose up*, הָמָה = הָם *they*, תְּבִיאָמוּ = תְּבִיאָם *thou bringest them*, יְעוּגְבִי = יְעוּגְבֵי *thy sins*, יִצְרָהוּ = יִצְרָהוּ *he protects him*.

Rem. 3. The same letters may sometimes be omitted without causing a change of meaning; e. g. מְצָאתִי = מְצָאתִי *I have found*, נָשָׂא = נָשָׂא *bear, carry*.

CHAPTER III.

Vowels and Half-vowels.

§ 4. 1) In order to pronounce the letters vowels are used in the first place.

Grammarians distinguish 10 different vowels and divide them into 5 long vowels (תְּנוּעוֹת גְּדוּלוֹת or אָבוֹת *vocales longae*) and into 5 corresponding short vowels (תְּנוּעוֹת קְטַנּוֹת or תּוֹלְדוֹת *vocales breves*).

2) The five long vowels are: אָ (ā) קָמֵץ; אֵ (ē) צִיּוּה; יִ (ī) מְלֵאפּוּם or שׂוּרֵק; וּ (ū) חוֹלָם; וּ (ō) חִירֵק גְּדוּל.

The five short vowels are: אַ (ǎ) פֶּתַח; אֶ (ĕ) סְגוּל; יִ (i) שׂוּרֵק קְטַן or קִבּוּץ; וּ (ü) קִבּוּץ; וּ (ö) חִירֵק קְטַן.

Rem. 1. The pronunciation of the 1st 2^d and 4th long vowel is not the same amongst all Israelites. The so called אֲשֶׁכְנִיּוּם (Ashche-

nazic Jews) pronounce them as *o* in *rode*, *i* in *white*, *ou* in *loud*, whilst with the others they sound \bar{a} , \bar{e} and \bar{o} .

Rem. 2. The short vowel is more easily pronounced when the following letter is נח נרָאָה (see § 5, 3—7). When this letter however is followed by a vowel or half-vowel, a point is placed in it to denote that the preceding vowel is short in pronunciation. Hence a long vowel is seldom followed by a letter with a point in it. Where this occurs it is a token, either drawing attention to something peculiar, e. g. in the ת of בְּהִים perhaps to call attention to the irregular plur. form of בַּיִת; or denoting that a letter is missing, e. g. the נ in הַאֲזִנָּה Gen. 4, 23; Jes. 32, 9.

Rem. 3. The Ṭ is קִמֵץ חֲטוּף

a. When it is derived from a חוֹלָם, e. g. עֵז from עִז *strength*.

b. When it appears in a closed syllable which has not the accent, e. g. the first Ṭ in קִרְבָּן.

Otherwise Ṭ is קִמֵץ.

3) Besides the vowels the Hebrew language employs a half-vowel Ḥ (שׁוּא נָע or חֲטָף). The Ḥ is found also connected with Ḥ , Ḥ and Ṭ , viz. as חֲטָף פֶּתַח Ḥ , חֲטָף סְגוּל Ḥ , and חֲטָף קִמֵץ Ḥ .

These three forms of the half-vowel (Ḥ , Ḥ , Ṭ) are generally used only with the gutturals ¹⁾.

1) In certain manuscripts, and in imitation of them in some printed editions, the Ḥ is found where a Ṭ would have been expected, to denote that the Ṭ arose out of חוֹלָם and that it is קִמֵץ חֲטוּף, e. g. שְׁבָלִים from שְׁבַלְתָּ. Ḥ also occurs sometimes instead of נָע שׁוּא just as Ḥ and Ḥ , in order to secure the proper pronunciation of the letter under which it stands, e. g. הַבְּרָכָה Gen. 27, 38, לִקְחָהּ Gen. 2, 23.

Rem. 4. All the vowels and half-vowels stand under the letter with which they are pronounced, except the two last long vowels. The חֹלָם is a point placed over the right shoulder of the following letter (the ך therefore of ך is an imperceptibly quiescent letter following חֹלָם See § 5, 4). When the letter with חֹלָם is a ש or the subsequent letter a ש the point of חֹלָם coalesces with that of the ש, e. g. מֹשֶׁה, שֶׁבַע.

The שׁוּרְק or מְלֶאפּוּם is a point which properly should be placed in the letter with which it is pronounced. As this however would cause confusion with the point of דְּגֶשׁ (see § 6) the שׁוּרְק is placed in the ך which is similar in pronunciation and consequently imperceptibly quiescent. (See § 5, 4).

Rem. 5. The gutturals are generally preceded by a *long* vowel when they themselves have a vowel, and by פֶּתַח or סְגוּל when they themselves are without any vowel. Their own vowel is by preference פֶּתַח or סְגוּל.

4) When the half-vowel for some reason or other is to be changed into a vowel, the short vowels and by preference פֶּתַח, סְגוּל or הִירְק קָטָן are used. Such a short vowel we shall call an *auxiliary vowel*.

Rem. 6. The vowels are sometimes interchanged with one another, chiefly the long vowels with the corresponding short vowels, e. g. אֶסוּר = אָסוּר *prisoner*, כְּעָפָר = כֶּעָפָר *as the dust* Jes. 41, 2. Yet

All this shows an over anxious desire to obtain correctness of pronunciation, in which the scribes have by no means been consistent as to their method. The same inconsistency appears as regards מְתָג, דְּגֶשׁ and other signs. (See § 6 note 2, § 9 note 2, and 1st appendix note 2). These inconsistencies have given rise to various rules which however have no sufficient grammatical basis.

long and short vowels are also interchanged mutually, when they are in any way affiliated, as חוֹלָם with שׁוּרְק e. g. טוב and טוּב *good*; קִמּוּץ with חִטּוּף e. g. קָבוּץ and הִשְׁלַךְ *to be thrown*; פֶּתַח with סְגוּל as שָׁקַמְתִּי = שְׁקַמְתִּי *that I arose* Judges 5,7 (conf. §§ 63; 66,4; 67,2—6; 69,3).

The Syllables (הַבְּרוּת). נַח נִרְאָה, נַח נִסְתָּר. (הַבְּרוּת),
שְׁוֹא נַח, פֶּתַח גְּנוּבָה, מִפְּיָק.

§ 5. 1) One or more letters connected with one of the 10 vowels and pronounced at the same moment are called a syllable.

Rem. 1. The number, therefore, of the syllables of a word is determined by the number of its vowels.

2) A syllable may be either *closed* or *open*. A syllable is *open* (הַבְּרָה פְּשׁוּטָה) when after the vowel no letter is sounded, e. g. בִּי, בָּה, בָּרָא. It is *closed* (הַבְּרָה מְרֻבֶּבֶת) when after the vowel one or more letters are sounded, e. g. בָּל, קִשְׁטָ, *certainty*, the first syllable of הַבְּרָה.

3) The letter which follows a vowel and belongs to the same syllable, is called *quiescent* (נַח).

If this letter is sounded, it is called *perceptibly quiescent* (נַח נִרְאָה), e. g. the ל in בָּל, the ש and ט in קִשְׁטָ; but if it is not sounded, it is called *imperceptibly quiescent* (נַח נִסְתָּר), e. g. the י in בִּי, the ה in בָּה, the א in בָּרָא.

The four letters [אֵהוּי] alone can be נַח נִסְתָּר.

4) The א is never נַח נִרְאָה.

The ה without vowel or half-vowel is נַח נִסְתָּר, except when it belongs to the stem of a word (see §§ 26; 27;

28), or when it is the fem. suffix (see § 46, 2; 62, 3), for in these cases it is נַח נְרָאָה.

When the ה as נַח נְרָאָה occurs at the end of a word it is marked with a point called מַפְיָק, e. g. לָהּ, גְּבֵהָ.

The ו is נַח נִסְתָּר after חוֹלָם and שׁוּרֶק (see § 4 Rem. 4); after the other vowels it is נַח נְרָאָה, except in the word הוּא = הוּא.

The י is נַח נִסְתָּר after צִיּוּרָה, חִירֶק and סְגוּל; after other vowels it is נַח נְרָאָה except in the endng וִי = וִי (see § 62, 5) = וִי.

Rem. 2. Every vowel at the end of a word must be followed by a letter whether it be נַח נִסְתָּר or נַח נְרָאָה, except קָמֶץ, which occurs at the end of a word without any נַח, e. g. שְׂמֹךְ, קָרָתָהּ.

The י is always נַח נִסְתָּר after חִירֶק גְּרוּל and the ו after חוֹלָם and שׁוּרֶק.

5) It is often difficult to make the ה and also the ח and ע audible, when they stand without vowel at the end of a word. This difficulty chiefly occurs after צִיּוּרָה, חִירֶק, חוֹלָם and שׁוּרֶק. For this reason a פֶּתַח, similar to the sound which the pronunciation produces, is placed under the ה, ח or ע, e. g. רוּם, אֲלוֹהִים, בְּרִים, שׁוּמַע. This פֶּתַח, called פֶּתַח בְּנוּבָה (*pathach furtivum*) is not considered to be a vowel, nor does it form a syllable.

6) When a letter is נַח נְרָאָה in the middle of a word, a שְׁוָא (') is placed under it, e. g. וְגִבֹל. This שְׁוָא, called שְׁוָא נַח, is not audible, and is to be carefully distinguished from the שְׁוָא נָע spoken of in § 4. The שְׁוָא נַח only denotes that the letter, under which it stands, closes a syllable. When therefore it is not written, we know that the

letter under which it is omitted is *not* to be pronounced, e. g. the 2^d ש in וּשְׁשַׁכֵּר.

7) At the end of a word the שְׁוֹא נַח is not placed except:

(a) when the word ends with ך, e. g. בָּךְ;

(b) when the word ends with two letters, both being נַח, e. g. קִשְׁטָה;

(c) with the word אָתָּה, and under the fem. personal ending תָּ (see § 17, 2) e. g. שָׁמַעְתָּ *thou hast heard*¹⁾.

8) In most cases the שְׁוֹא נָע can easily be distinguished from the שְׁוֹא נַח. The שְׁוֹא at the end of a word is always שְׁוֹא נַח, and at the beginning always שְׁוֹא נָע.

For distinguishing the שְׁוֹא in the middle of a word the following rules may be laid down:

1. When two שְׁוֹאִים follow one another the second always is שְׁוֹא נָע, e. g. תִּתְקַעוּ.
2. Under a letter with דְּגִשׁ (see § 6) the שְׁוֹא is שְׁוֹא נָע, e. g. גִּדְלוּ.
3. The שְׁוֹא under the first of two letters which are the same generally is שְׁוֹא נָע, e. g. הִלְלִי.
4. The שְׁוֹא after the מְחֵג or after an accent which takes its place (see § 9 Rem. and n^o 4), is שְׁוֹא נָע, e. g. הַמְשַׁרְתִּים, הַיְוֵהָה.

1) In certain editions also under the ending תָּ, e. g. וְשִׁתִּיתְּ, וְצַמְתְּ. Ruth 2, 9.

CHAPTER IV.

Remainging Signs.

§ 6. The דָּגֵשׁ (*Dagesh*).

1) For the same reason as with the ה (see § 5, 4), viz. to promote the true pronunciation, a point is placed in the letters, בְּגֵרָתָם [בְּגֵרָתָם]. This point is called דָּגֵשׁ קָל (*Dagesh lene*)¹).

2) The letters בְּגֵרָתָם have a דָּגֵשׁ קָל at the beginning of a word.

(a) When the preceding word has a disjunctive accent (see § 7, 2), e. g. אֶחָדִי דָּרָד, and consequently also at the beginning of a sentence, e. g. בְּרֵאשִׁית Gen. 1, 1.

(b) When the preceding word terminates with a closed syllable, e. g. בְּצַדִּיקָה תִּשִּׁים, מִשׁוֹר פָּר, אֶת כֹּל.

(c) When בּ with שְׂוֹא נֶעַ is immediately followed by בּ or פּ; or כּ with שְׂוֹא נֶעַ by another כּ, e. g. וַיְהִי תֵּלֵא כְּבָרְקָמִישׁ Ex. 15, 17; וְאַבְרָהָם בְּפָרְעָה 1 Sam. 16, 6; בְּבוֹאָם Jes. 10, 9.

1) With some of these letters the difference of pronunciation still exists. By a part of the Israëlitcs בּ is pronounced as *v* and בּ as *b*, כּ as *ch* and כּ as *k*, פּ as *f* and פּ as *p*, תּ as *s* and תּ as *t*. By others this difference is only observed with כּ and פּ, whilst נּ is by them pronounced as *g* and נּ as the French *gn*. Between דּ and דּ all difference in sound seems now to have been lost.

3) The same letters frequently have *דגש קל* in the middle of a word, but only after the *שוא נח*, e. g. *וּנְבֵל*.

Rem. 1. With *nomina* however in the *status constructus* (see § 60) this *דגש* is generally omitted when one of the letters *בגדכפת* is the third stem-letter of the word e. g. *בְּהֵפוֹת, עֲבָרִי*. The *כ* also of the suffix (see § 46 seq. § 62 seq.) usually stands without *דגש קל* e. g. *יְדָכֶם, וְקִבְּצֶךָ, בְּנֶךָ*.

4) The *דגש* further serves to indicate that the preceding letter has fallen out. This *דגש*, called *דגש חזק* (*Dagesh forte*), doubles the pronunciation of the letter in which it stands (*assimilation*), e. g. *יִטַּר* (read *יִטְטַר*) instead of *יְטַר*; *שְׁחַתְּהֶם* (read *שְׁחַתְּתְּהֶם*) instead of *שְׁחַתְּהֶם*.

This *דגש* may be placed in all the letters except *אהחער*.

5) All the letters moreover, *אהחער* again excepted, usually are marked with *דגש* when followed by a vowel or half-vowel and immediately preceded by a short vowel. *דגש אחר תנועה קטנה* (see § 4 Rem. 2), e. g. *לְפִיד*, *בְּבוּרִים, בְּמִדּוּכָה*.

Rem. 2. When, however, they are followed by an *auxiliary* vowel, as in the segolate forms (§ 56,2) *דגש* is not inserted, e. g. *בְּנֶךָ, וַיֵּת*.

6) When the letters *אהחער* are followed by a vowel or half-vowel they are usually preceded by a long vowel (§ 4 Rem. 5) which may serve also to supplement the absence of *דגש חזק*, e. g. *הַתְּבַרְךָ, בְּאֵר* (conf. § 26, 3; 27, 4).

7) Conclusion.

The letters *בגדכפת* can have a *דגש* of every kind.

The letters *אהחער* can have no *דגש* at all.

The remaining 11 letters can have every דָּגֵשׁ with the exception of קָל (דָּגֵשׁ קָל¹).

The Signs of Interpunction, Tone and Melody

(מַעְמָיִם or נְגִינֹת accents), and the מַקָּף.

§ 7. 1) The signs of interpunction serve to indicate the mutual relation or connection of words¹).

They are placed either over or under the words except the פְּסִיק which stands at the side of a word.

2) They are divided into:

(a) Disjunctive signs (מַפְסִיקִים or מְלָכִים *distinctivi*) which denote that the word which is marked by them, is to be separated from the following.

(b) Conjunctive signs (מְעַטְמִים or מְשַׁרְתִּים *conjunctivi*) which denote that the word so marked is connected with the following²).

2) A point is sometimes placed in a letter for other reasons also; e. g. in the ם of וַיֵּאָסֶר to indicate that the ם has not תַּמָּה סְגוּל as in Gen. 42, 24; or in the first letter of a word when the previous word terminates with the same letter, as לָהֶם מִיָּגוֹן, בְּרִנּוֹן, for which purpose however the sign פְּסִיק (l) is also used, as הַגּוֹיִם אֲמִנְהָה (See § 4 Rem. 2 and App. I note 2). In a short work like the present this subject cannot be fully treated. A consistent plan, moreover, has not been followed by the scribes, and the remark made § 4 note 2 also applies to the present case.

1) From this it would seem that they properly belong to the syntax. Yet as signs of tone their place is the Grammar, and we shall therefore explain them as far as is necessary.

2) Their names and further particulars are given in App. I.

3) Every word in the Bible has generally one or more of these signs. A word which is without them is most closely connected with the following and this connection is indicated by the sign (ַ) **מְקַרְר**, placed between the two words, e. g. **עַל־פְּנֵי**.

4) The signs of tone show which syllable is to be accented. They are placed either on the last syllable, and called **מְלַבֵּעַ**, or on the last but one, and called **מְלַעֵיל**; e. g. **סִפֵּר, אָמַר**.

Rem. 1. Before gutturals the accent sometimes stands *apparently* on the syllable preceding the penultimate, e. g. **נִעְרָמוֹן** Ex. 15,8. **נִעְרָמוֹן** however really is equivalent to **נִעְרָמוֹן**, so that the vowel of the guttural in this respect does not count as a vowel. See § 26,2.

Rem. 2. The rules for placing the accents will be given later § 87 seq.

5) The same signs also serve as guides in the recital of the words to a certain melody, and as such they are called **נְגִינֹת** *musical signs*.

The Shifting of the Accent (נְסוּג אָחוּר).

§ 8. 1) Two successive syllables in one word cannot have an accent each. The same thing is to be avoided with two words connected together, i. e. of which the first word has a conjunctive accent. The accent in this case, provided the connection is not affected by it, is moved forward, when it should have stood on the last syllable and the following word has its accent on the first syllable, e. g. **וְהִיטָה לּוֹ קָרָא לְיָלֶהָ**.

Rem. The half-vowel at the beginning of the second word is in this

respect generally considered as a vowel, e. g. וַיִּטַּב לְךָ and וַיִּטַּב לְךָ (Conf. § 9 Rem.).

2) When however the first word ends in הֶם (see § 88 I, 1) or in a closed syllable with a long vowel (see § 87, 1) this shifting of the accent but rarely occurs, e. g. וַיִּבֶל הוּא, וַתִּבְאֶתֶם שָׁמָּה.

3) The shifting also rarely occurs when a closed syllable with a short vowel precedes, e. g. וַיִּנְדָּעָה לוֹ, וַיִּנְסָלָה לוֹ.

The Half-tone (מְהַג or גְּעֵיָא).

§ 9. 1) The מְהַג or גְּעֵיָא is a small perpendicular line placed on the left of a vowel. It has the value of half an accent, and serves to render the pronunciation more correct ¹⁾.

2) The מְהַג stands by an open syllable which is the second before the accent, when it has a long vowel, or a short vowel followed by a guttural or שְׁוֹא נָע, e. g. בְּבִרְכָה, בְּעֶפֶר, בְּעִירְתִי, הָאֲחֵרֶה, יַעֲשֶׂה.

If however the vowel is short, and is not followed by a guttural or שְׁוֹא נָע, the מְהַג if possible is shifted to the preceding syllable, e. g. בְּחֻצֵינִים, הַרְמוֹנִים.

Rem. Here also the half-vowel which immediately precedes the ac-

1) In mss. the מְהַג is used also for other purposes, sometimes even to modify the meaning of the words.

In old editions and mss. other signs were also in use to secure correctness of pronunciation. As however in later editions these have become obsolete, we need not mention them.

centuated syllable, is counted as a vowel and forms a syllable, e. g. בְּגִדָּהּ (Conf. § 8 Rem.).

3) The second syllable before the מְהַג, if it is capable, likewise receives the מְהַג e. g. הַעֲוִיָּאֵלִי.

4) A closed syllable only has the מְהַג in long words, e. g. וְאִמְשַׁלְתֶּהָ, or in a word which by מְקַח is joined to the following word, e. g. בְּיַתְדֵי לֵדָהּ, unless an open syllable precedes, e. g. הַעֲוִירֵהוּא.

5) When a word has 4 or more syllables the מְהַג is sometimes exchanged for a conjunctive accent, e. g. עֲרוֹסְתֵיכֶם.



PART II.

ETYMOLOGY.

CHAPTER I.

§ 10. The etymology of a language teaches us the various forms or inflections of the words or stem-words with respect to the difference of signification obtained by them.

The Division of the Words.

§ 11. All the words of the Hebrew language belong to one of the three following groups:

- (a) *Verbs* (פְּעֻלִּים *verba*)¹⁾;
- (b) *Nouns and adjectives* (שְׂמוֹת *nomina*), names of living beings, of inanimate things, of ideas, of quantities and qualities.
- (c) *Particles* (מְלוֹת *particulae*), words which denote the

1) As the stems of the Hebrew words more clearly appear in the verbs, from which the words of the other two groups for the greater part are derived, we shall treat of the verbs first.

relation between words and sentences, or which determine a quality or operation.

CHAPTER II.

The Verb (פֻּעַל) in general.

§ 12. *The division of the verbs.*

A. According to their signification.

1) *Transitive verbs* (פֻּעַל יוֹצֵא) i. e. verbs which govern a passive object which is connected with the verb without any particle or servile letter, e. g. גָּלַח *to shave*.

2) *Reflexive verbs* (פֻּעַל חוּוֵר), verbs of which the form indicates that the agent is the passive object, e. g. הִתְגַּלַּח *to shave oneself*, נִדְבָר *to speak with one another*.

3) *Passive verbs* (פֻּעַל מְקַבֵּל) verbs expressing the action which the passive object undergoes, גָּלַח *to be shaven*, דִּבֶּר *to be spoken of*.

4) *Intransitive verbs* (פֻּעַל עוֹמֵד), verbs which cannot govern an object which is not connected with the verb by a particle or servile letter, e. g. חָיָה *to live*, גָּבַל *to be great*.

B. According to the number of their stem-letters.

- 1) Verbs with a *trilateral* stem.
- 2) Verbs with a *bilateral* stem.

C. According to the nature of their stems.

1) *Primitive verbs*, of which the original stem expresses an action.

2) *Denominative verbs*, verbs derived from a nomen, e. g. *לָבַן* to make bricks from *לִבְנָה* brick, *הִאָזַן* to listen from *אָזֶן* ear.

D. According to their conjugation.

1) *Regular verbs*, which are conjugated according to the more general principles, and in which all the stem-letters remain visible and audible, e. g. *בָּקַר* to visit, to take notice, *גָּדַל* to be great¹).

2) *Irregular verbs* which more or less deviate from the regular conjugation.

They are subdivided into:

(a) verbs which have one or more *gutturals* in the stem, e. g. *שָׁמַע* to hear, *אָמַר* to say.

(b) verbs of which the first or last stem-letter may be *wanting* (חֲסֵרִים) e. g. *נָגַע* to touch, *כָּרַח* to cut.

(c) verbs of which the first or last stem-letter may be *imperceptibly quiescent* (נָח גִּסְתָּר) the גְּחִיּוֹם. This according to § 5, 3 can only take place with the letters אהוּי, e. g. *יָלַד* to bear children, *רָפָא* to heal.

Rem. Hebrew grammarians are accustomed to take the stem *פִּעֵל* as the standard for all other stems. Hence the first stem-letter is called *פ' הפעל* or *פ'*, the second *ע' הפעל* or *ע'*, the third *ל' הפעל* or *ל'*. The different conjugations of the verb (§ 13) borrow their names from this stem.

1) By *שְׁלֵמִים* verbs are meant which fulfil only the second condition.

The various Conjugations (בְּנִינִים *conjugationes*).

§ 13. The stem (שִׁרָשׁ) of a verb undergoes much alteration by the change of vowels and by the addition of letters before, after, or between the stem-letters.

The Hebrew language possesses a great many conjugations (בְּנִינִים) of which some are more frequent with some verbs and others with other verbs. The more common conjugations are the seven following ¹).

(1) פָּעַל (usually called קָל) in which the stem-letters form the basis of the inflection without addition of other letters; e. g. חָל, פָּקַד.

(2) נִפְעַל the stem-letters with נ prefixed to them; e. g. נִחַל, נִפְקַד.

(3) פָּעַל the stem-letters without additional letters, e. g. חָלַל, פָּקַד.

(4) פָּעַל similarly the stem-letters without additional letters; e. g. חָלַל, פָּקַד.

(5) הִפְעִיל the stem-letters with ה prefixed to them; e. g. הִחַל, הִפְקִיד.

(6) הִפְעַל similarly the stem-letters with ה prefixed to them; e. g. הִחַל, הִפְקַד.

(7) הִתְפַּעַל the stem-letters with הת prefixed to them; e. g. הִתְחַל, הִתְפְּקַד.

1) Their names express the 3^d pers. masc. sing. of the עָבַר, and hence they already acquaint us with the difference of vowels.

Less common are:

(8) פועל, (9) פועל, and (10) ההפועל, generally used with the biliteral stems instead of פעל, פעל, and ההפעל; e. g. חולל, חולל, and ההחולל.

Still less common:

(11) פלפל, (12) פלפל, and (13) ההפלפל with duplication of the two stem-letters, in use with the biliteral stems instead of פעל, פעל, and ההפעל; e. g. קלבל, קלבל or קלבל, ההחלחל.

Exceedingly rare:

(14) ההפעל differing from the ההפעל only in the vowels; e. g. ההפקר.

(15) פעלל with duplication of the last stem-letter of the trilateral stems; e. g. שאנן.

(16) פעלל with duplication of the last stem-letter; e. g. אמלל.

(17) פעלעל with duplication of the last two stem-letters of the trilateral stems; e. g. סמחרר.

(18) Finally forms such as תרנלתי Hos. 11,3; תתחרה Jer. 12,5 and shortened תחרר Ps. 37,1; שקערווח Lev 14,37; מחספס Ex. 16,14; ונכפר Deut. 21,8; נגאלו Jes 59,3; Lam. 4,14; ונוסרו Ez. 23,48, and others, belong to yet different conjugations, which do not occur and which therefore should be considered as modifications of the conjugations enumerated.

The Meaning of the different Conjugations.

§ 14. 1) קל is *active* both with the transitive and intransitive verbs; e. g. פָּקַד *to visit*, חָלַל *to tremble*.

2) נִפְעַל both *active* and *passive*, sometimes also *reflexive*; e. g. נִשְׁמַר *to guard oneself*, נִלָּחַם *to fight with one another*.

3) פְּעַל generally is *transitive*, chiefly with verbs which in the קל are *intransitive*, as קָדַשׁ *to be holy* קִדְּשׁ *to sanctify*. Yet פְּעַל sometimes is *intransitive*, as פָּחַד *to fear*, and with verbs which in the קל are transitive, not uncommonly *frequentative* קָבַר *to bury* קִבְּרָה *to bury often*.

4) פְּעֻל is only *passive*, generally the passive of פְּעַל; e. g. קִדְּשׁ *to be sanctified*.

5) הִפְעִיל sometimes *intransitive*, as הִשְׁמָעוּ *to listen*, but with verbs which in the קל are intransitive, generally *transitive*, as הִקְדִּישׁ *to declare holy*.

6) הִפְעֻל *passive*; generally the passive of הִפְעִיל, as הִקְדְּשׁ *to be declared holy*.

7) הִתְפַּעֵל often *reflexive*, sometimes also *passive* or *intransitive*, as הִתְקַדְּשׁ *to make oneself ready*; הִתְרַאָּה *to look at one another*; הִתְפַּחֵר *to be propitiated*; הִתְחַלֵּךְ *to walk*.

8) As for the other בְּנֵינִים the פּוֹעֵל and פְּלִל have the same meaning as פְּעַל; פּוֹעֵל and פְּלִל the same as פְּעַל; הִתְפַּעֵל and הִתְפַּלֵּל the same as הִתְפַּעֵל; הִתְפַּעֵל is *passive*; פְּעִיל and פְּעִל are both *transitive* and *intransitive*; and פְּעִיל has the same meaning as קל.

Further particulars are to be learned from exercise.

The Conjugation of the Verb in general.

§ 15. 1) The conjugation of a verb sets forth the different forms in which a verb occurs.

These forms are twofold *verbal forms* and *nominal forms*.

2) The verbal forms comprise two *moods* (מִדּוֹת *modi*), two *actions*, usually called *tenses* (זְמַנִּים *tempora*), three *persons* (גּוֹפִים *personae*), two *genders* (מִינִים *genera*), and two *numbers* (מְסָפְרִים *numeri*).

3) The two moods are the *indicative* (דְּרָךְ הַמַּגִּבִּיל) and the *imperative* (דְּרָךְ הַצְּוִי).

Rem. 1. The פִּעֵל and הִפְעֵל have no דְּרָךְ הַצְּוִי. A very rare instance of this in the הִפְעֵל is given § 41 a Rem. 2.

Rem. 2. Concerning the Jussive and Cohortative see § 45.

The two tenses are the *perfect* (עָבַר) and the *not-perfect* (עָתִיד).¹⁾

The three persons are the *first pers.* (מְדַבֵּר בְּעַדוֹ), *second pers.* (נִמְצָא or נִכָּח), and the *third pers.* (נִסְתָּר).

The two genders are the *masculine* (זָכָר) and the *femine* (נְקֵבָה).

The two numbers are the *singular* (יָחִיד) and the *plural* (רַבִּים).

4) The nominal forms are:

The *infinitive* (דְּרָךְ הַמְּקוּר) also called שֵׁם הַפִּעֵל (*substantivum verbale*), and the *participles* (בִּינּוּנִים).

The infinitive has the two genders, and the participle the two genders and the two numbers.

1) For brevity's sake we shall call these two tenses always עָבַר and עָתִיד.

The Stem-forms of the Conjugation.

§ 16. A. The verbal forms.

a. For the **בְּנִינִים** which usually have an active meaning *two* stem-forms may be adopted from which the other verbal forms are derived.

These two stem-forms are:

1) The 3^d pers. masc. sing. of the **עָבַר**. On this stem-form all the other forms are based according to the rules of § 18.

2) The masc. sing. of the imperative on which are based the other forms of the same tense and those of the **עָתִיד** according to the rules of § 18.

b. With the **בְּנִינִים** which never or very seldom have an active sense, viz. **הִפְעִיל**, **הִפְעַל** and **הִתְפַּעֵל**, all the verbal forms follow the 3^d pers. masc. sing. of **עָבַר**.

B. The nominal forms.

a. With the trilateral stems the infinitive usually has its own stem-form, and with active verbs also the 2^d stem-form of the verbal forms. Yet in the **הִפְעִיל**, **הִפְעַל** and **הִתְפַּעֵל** and also in the **קָל** and **נִפְעַל** of the biliteral verbs the infinitive has *only* the 2^d stem-form of the verbal forms.

With the **נָהַי ל"ה** (§ 34) the infinitive has always its own stem-form besides that of the verbal forms.

b. 1) The **קָל** of the trilateral stems has two participles with different stem-forms agreeing with the stems of the nomina (see § 67, I A I seq.). With the biliteral

stems the participle has the stem-form of the עָבַר (see § 38^b 2).

2) All the other בְּנִינִים have only one participle. This has a מ as preformative before the stem-form, viz. of the עָתִיד with the trilateral verbs, and of the עָבַר with the biliteral verbs (see § 67 B 1). The נִפְעֵל alone has the stem-form of the עָבַר without preformative.

3. The participles therefore generally have a long final vowel. With the trilateral stems this vowel is even lengthened when it is short in the stem-form.

The Preformatives and Afformatives.

§ 17. A. The verbal forms.

1) To make the different forms of the conjugations, letters are used which are placed either before or after the stem.

2) In the עָבַר the letters [הוּי מָנַת] הוּימַנַת are used and only as afformatives. In the עָתִיד both the preformatives [אִיתָן] אִינַת and the afformatives [יוּנַה] הוּינַה are used. In the imperative only the afformatives הוּינַה are employed.

Table of preformatives and afformatives.

			עָבַר			
		Plur.		Sing.		
	1	2		1	2	3
masc.		הָם		הָ	הָ	הָ
	נוּ	הָם		תִּי	stem-form.	
fem.		הָן		הָ	הָ	הָ
		הָן				

עָתִיד						
Plur.				Sing.		
I	2	3	I	2	3	
masc.	הָ-וְ	וְ-וְ	וְ-	הָ-	וְ-	
fem.	הִ-נָּה	הִ-נָּה	נָּה-	הִ-וְ	הִ-וְ	

הִרְדּוּ סְאוּוֹי		
Plur.		Sing.
וְ-		stem-form.
נָּה-		וְ-

Rem. Of the 2^d and 3^d pers. masc. plur. of עָתִיד we find a collateral form on וְוְ-

B. The nominal forms are entirely considered as nomina.

General rules for the Pre- and Affirmatives of Trilateral Stems.

§ 18. 1) The preformatives of one letter have the half-vowel, which only through supervening circumstances is changed into a vowel. In the קל where they are followed by a half vowel, they have הִירק. In הַפְעִיל, הַפְעִיל, הַפְעִיל and הַתְפַּעֵל they are contracted with the ה, the vowel of which they take.

The א has in קל, הַפְעִיל and הַתְפַּעֵל the סגול.

2) The affirmatives which have the accent and form a syllable (הִם and הִן) have the effect of changing the קָמִיץ of the first syllable of the stem into a half vowel, as הַפְקִדְתֶּם, הַרְאִיתֶם, הַקְרָאתֶם, הַעֲשִׂיתֶם; whilst the *closed* syllable immediately preceding always has פֶּתַח, as הַבְּדִלְתֶּם, הַבְּעַרְתֶּם, very seldom סְגוּל, as הַשְּׁאֲלִיתֶם 1 Sam. 12, 13 (see below n° 5).

3) The affirmatives which have the accent but do not form a syllable, cause the vowel of the second syllable of the stem to change into a half vowel, as פִּקְרָה, יִפְקְרוּ, פִּקְרוּ. In consequence of this the half vowel of the first stem-letter becomes a vowel, as בָּחֲרוּ, פִּקְרוּ.

4) In the הפעיל however the חירק גדול always remains before affirmatives which do not form a syllable. The חירק moreover seldom loses the accent (see § 88 I 3b) e. g. הִבְדִּילָהּ, יִשְׁמִיעוּ.

Rem. 1. We sometimes find also this חירק changed into a half vowel, viz. וַיִּדְבְּקוּ I Sam. 14, 22; וַיִּדְרְכוּ Jer. 9, 2; תַּעֲשֶׂרְנָה Ps. 65, 10.

5) With affirmatives which have *not* the accent, only the חולם of the stem is maintained in the *closed* syllable immediately preceding, as תַּחְנִינָה, יִגְדִּתִּי. Otherwise this syllable always has פתח, e. g. יִשְׁבְּתִי, בִּבְכָהּ, תִּלְדְּנָה, הִקְצַפְנוּ. The צִירָה is but seldom kept before נָה —, as in לִבְנָה, תִּשְׁתַּפְּכֶנָה, לִבְנָה, and is once found shortened into סגול viz. תִּחְלִלְנָה Ez. 13, 19.

If the preceding syllable is *open*, it always has סגול before נָה — (see §§ 32, 2; 34, 8).

Rem. 2. Concerning the pausa see § 89.

CHAPTER III.

The Conjugation of the Regular Triliteral Verb.

בִּנְנוּ קָל

§ 19. 1) The verbal forms.

פָּקַד stem-form עֵבֶר

Plur.			Sing.		
1	2	3	1	2	3
פָּקַדְנוּ	פָּקַדְתֶּם	פָּקַדוּ	פָּקַדְתִּי	פָּקַדְתָּ	פָּקַד masc.
	פָּקַדְתֶּן			פָּקַדְתְּ	פָּקַדְתְּ fem.

פָּקַד stem-form עֵתִיד

Plur.			Sing.		
1	2	3	1	2	3
נִפְקַד	תִּפְקְדוּ	יִפְקְדוּ	אֶפְקַד	תִּפְקַד	יִפְקַד masc.
	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה		תִּפְקְדִי	תִּפְקְדִי fem.

דָּרַךְ הַצְּוִי

פָּקַדוּ	פָּקַד m.
פָּקַדְנָה	פָּקַדְנִי f.

2) The nominal forms.

פָּקַד, פָּקֻד stem-form דָּרַךְ הַמְּקוּר

בִּינוּנִי (participle).

(passive) בִּינוּנִי פְּעוּל		(active) בִּינוּנִי פּוּעֵל	
Plur.	Sing.	Plur.	Sing.
פָּקוּדִים	פָּקוּד	פּוּקְדִים	פּוּקַד
פָּקוּדוֹת	פָּקוּדָה	פּוּקְדוֹת	פּוּקְדָה or פּוּקְדָה

Rem. 1. The עֵבֶר of קָל has besides the stem-form פָּקַד two other stem-forms viz. פְּעֵל and פְּעַל (*verba mediae e et o*). These two stem-

forms are known by the vowel of the second stem-letter, e. g. שָׁפַל *to be low or humble*, קָטַן *to be small*.

The יָצַרְהוּ however only appears in the 3^d pers. masc. sing. and in *pausa* in the forms of which the second stem-letter would other wise have the half-vowel, e. g. יָרָאָה, קָמְלוּ. The remaining forms are similar to those of the verbs *mediae a*. The חוּלַם appears whenever the second stem-letter has the accent, e. g. קָמְנָתִי.

The בִּינוּנֵי פוּעֵל of the verbs *mediae e* and *o* has the same stem-form as the עָבַר, e. g. יָרָא *being afraid*, יָכַל *being able*.

Rem. 2. Also the 2^d stem-form of קָל has a collateral form, viz. פָּקַד. This form is generally used with the verbs *mediae e* and *o*, e. g. יִשְׁפַּל, וְיִקְמָן; sometimes also with other verbs, as יִלְמַד *he learns*, chiefly with those that are intransitive, as יִשְׁכַּב *he lies*, see § 32 B 2.

With the irregular verbs we now and then find a collateral form with יָצַרְהוּ; see § 29 Rem. 2; § 30 Rem. 3; § 31, 2; § 32 A³. The עָתִיד therefore like the עָבַר has three stem-forms with the same distinctive vowels (פָּעַל, פְּעַל, פִּעַל).

Rem. 3. The collateral forms of the עָבַר are generally used with the intransitive verbs. Sometimes, however, these forms have a transitive meaning; e. g. הִצָּב *he hewed out* Jes. 5,2.

בְּנוּ נִפְעַל

§ 20. 1) The verbal forms.

נִפְקַד עָבַר stem-form

Plur.			Sing.		
1	2	3	1	2	3
נִפְקַדְנָו	נִפְקַדְתֶּם	נִפְקַדוּ	נִפְקַדְתִּי	נִפְקַדְתָּ	נִפְקַד
	נִפְקַדְתִּי			נִפְקַדְתָּ	נִפְקַדְהָ

הִפְקֵד stem-form עָתִיד

	Plur.			Sing.	
I	2	3	I	2	3
נִפְקֵד	הִפְקֵדוּ	יִפְקְדוּ	אִפְקֵד	הִפְקֵד	יִפְקֵד
	הִפְקֵדְנָה	הִפְקֵדְנָה		הִפְקֵדִי	הִפְקֵדְנָה
		הִרְדָּה הַצְּוִי			
	הִפְקֵדוּ			הִפְקֵד	
	הִפְקֵדְנָה			הִפְקֵדִי	

2) The nominal forms.

נִפְקֵד or הִפְקֵד, הִפְקֵד stem-form הִרְדָּה הַמְּקוֹר

בִּינוּנִי

נִפְקֵדִים

נִפְקֵד

נִפְקֵדוֹת

נִפְקֵדָה or נִפְקֵדֶת

Rem. הִפְקֵד and הִנְפְקֵד are contracted forms of הִנְפְקֵד and הִנְפְקֵד and therefore the first stem-letter ought to have the הִגֵּשׁ הַזֶּה. In the עָתִיד the הִ coalesces with the preformative which then takes its vowel. The אִ alone generally keeps its סִגוּל. When the infinitive has a prefix the הִ does not coalesce with it, e. g. בְּהִפְקֵדִי.

בִּנְנוּ פִעֵל

§ 21. 1) The verbal forms.

פִקֵד stem-form עָבַר

	Plur.			Sing.	
I	2	3	I	2	3
פִקְדְנֵי	פִקְדוּם	פִקְדוּ	פִקְדֵי	פִקְדֶה	פִקְדֶה
	פִקְדֵנָה			פִקְדֵה	פִקְדֵה

פָּקַד stem-form עָתִיד

I	Plur. 2	3	I	Sing. 2	3
נִפְקַד	הִפְקִדוּ הִפְקִדְנָה	יִפְקְדוּ יִפְקִדְנָה	אֶפְקַד	הִפְקִד הִפְקִדִי	יִפְקֹד יִפְקֹדֶיךָ
		הִפְקִדוּ הַצֹּוֹי			
	פִּקְדוֹ פִּקְדוֹנָה			פִּקְדוֹ פִּקְדוֹנִי	

2) The nominal forms.

פָּקַד stem-form הַמְקוֹר or פִּקְדוֹ

בְּיִנּוֹנִי

מִפְקָדִים

מִפְקֵד

מִפְקִדוֹת

מִפְקִדָּה or מִפְקִדְתָּ

Rem. 1. In **פָּעַל** and **פְּעַל** the preformative keeps the half-vowel, because it precedes a letter with a vowel.

Rem. 2. With the participle the preformative is sometimes omitted, e. g. **מֵאֵן** Ex. 7,27.

Rem. 3. The infinitive has sometimes the stem-form of the **עָבַר**, as **נִאָּץ** 2 Sam. 12,15.

בְּנִין פְּעַל

§ 22. Stem-form פָּקַד.

1) The verbal forms.

עָבַר

I	Plur. 2	3	I	Sing. 2	3
פִּקְדִנִי	פִּקְדָּם פִּקְדָּנֵם	פִּקְדוֹ	פִּקְדִיתִי	פִּקְדִי פִּקְדִי	פִּקְדֶיךָ פִּקְדֶיךָ

עָתִיד

Plur.			Sing.		
1	2	3	1	2	3
נִפְקְדוּ	תִּפְקְדוּ	יִפְקְדוּ	אֶפְקֹד	תִּפְקֹד	יִפְקֹד
	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה		תִּפְקְדֶי	תִּפְקְדוּ

2) The nominal forms.

פְּקֹד stem-form קָדַד מְקֹדֵד

בְּיָנוּנִי

מְפַקְדִים מְפַקֵּד
מְפַקְדוֹת מְפַקְדָּה or מְפַקְדֹת

Rem. 1. Concerning the preformative see preceding § Rem. 1.

Rem. 2. In the פָּעַל also the preformative of the participle is sometimes omitted, e. g. אֶכֶּל Ex. 3,2.

בְּנִינוּ הַפְעִיל

§ 23. The verbal forms.

הַפְקִיד stem-form עָבַד

Plur.			Sing.		
1	2	3	1	2	3
הִפְקִידוּ	הִפְקִידְתֶּם	הִפְקִידוּ	הִפְקִידְתִּי	הִפְקִידְתָּ	הִפְקִידְתָּ
	הִפְקִידְתֶּן			הִפְקִידְתְּ	הִפְקִידְתָּה

הַפְקִיד and הִפְקִיד stem-form עָתִיד

Plur.			Sing.		
1	2	3	1	2	3
נִפְקְדוּ	תִּפְקְדוּ	יִפְקְדוּ	אֶפְקֹד	תִּפְקֹד	יִפְקֹד
	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה		תִּפְקְדֶי	תִּפְקְדוּ

קָדַד בְּצִוִּי

הַפְקִיד הִפְקִיד
הַפְקִידְתָּ הִפְקִידְתָּה

2) The nominal forms.

הַפְקֹד stem-form הַפְקֹד הַמְקוֹר

בִּינוּנֵי

מְפַקְדִים

מְפַקֵד

מְפַקְדוֹת

מְפַקְדָה or מְפַקְדָת

Rem. 1. Although the ה coalesces with the preformative it remains in the infinitive after a prefix, e. g. לְהַמְלִיךְ. Sometimes however the ה of the infinitive is omitted after a prefix, e. g. לְצַבּוֹת בָּטֶן. לְצַבּוֹת בָּטֶן to make the belly to swell and the thigh to fall away Num. 5,22; and on the other hand is sometimes written after the preformative, e. g. יְהוֹשִׁיעַ Ps. 116,6.

Rem. 2. The infinitive has but seldom the first stem-form, as הַקְצוֹת Lev. 14,43.

בִּנְיָן הַפְעֵל

§ 24. 1) The verbal forms.

Stem-form הַפְקֹד.

עָבַר.

	2	3	I	2	3
I	הַפְקִדְתָּם	הַפְקִדוּ	הַפְקִדְתִּי	הַפְקִדְתָּ	הַפְקִדְתָּ
הַפְקִדְנִי	הַפְקִדְתֶּן			הַפְקִדְתֶּי	הַפְקִדְתֶּה
			עָבַרְתִּי		

	2	3	I	2	3
I	הַפְקִדוּ	יַפְקִדוּ	אֶפְקֹד	הַפְקֹד	יַפְקֹד
נֶפְקֹד	הַפְקִדְנָה	הַפְקִדְנָה		הַפְקִדְנִי	הַפְקִדְנִי

2) The nominal forms.

הַפְקֹד stem-form הַפְקֹד הַמְקוֹר

בִּינוּנֵי

מְפַקְדִים

מְפַקֵד

מְפַקְדוֹת

מְפַקְדָה or מְפַקְדָת

Rem. 1. The קִמְיץ הַטּוֹף of the preformative is sometimes interchanged for שׁוּרֵק קָטָן, e. g. יִשְׁלְכוּ Jes. 34,3; מִשְׁלָכָה 1 Kings 13,24.

Rem. 2. The infinitive has sometimes the collateral form הַפְקֵד, e. g. הַחֲתֵל Ez. 16,4.

בְּנֵי הַתַּפְעֵל

§ 25. The verbal forms.

Stem-form הַתַּפְקֵד.

עָבַר.

1	2	3	1	2	3
הַתַּפְקֵדְנוּ	הַתַּפְקֵדְתֶּם הַתַּפְקֵדְתִּין	הַתַּפְקֵדוּ	הַתַּפְקֵדְתִּי	הַתַּפְקֵדְתָּ הַתַּפְקֵדְתְּ	הַתַּפְקֵדְהוּ הַתַּפְקֵדְהוּ

עָהִיד.

1	2	3	1	2	3
נִתְפַקֵּד	תִּתְפַקְדוּ תִּתְפַקְדְּנָה	יִתְפַקְדוּ יִתְפַקְדְּנָה	אִתְפַקֵּד	תִּתְפַקְדוּ תִּתְפַקְדְּנִי	יִתְפַקְדוּ יִתְפַקְדְּנָה

יִתְפַקְדוּ בְּצִוּוֹי.

הַתַּפְקֵדוּ	הַתַּפְקֵד
הַתַּפְקֵדְנָה	הַתַּפְקֵדְנִי

2) The nominal forms.

הַתַּפְקֵד stem-form יִתְפַקֵּד בְּמִקְוֹר.

בְּיֻנִי

מִתְפַקְדִים	מִתְפַקֵּד
מִתְפַקְדוֹת	מִתְפַקְדָּה or מִתְפַקְדֵּה

Rem. 1. The הַ of the infinitive, like in the preceding conjugations, does not coalesce with the prefix, e. g. לְהַתְפַקֵּד.

Rem. 2. If the first stem-letter is a sibilant it changes place with the תַּ of the preformative הַתַּ, as הַשְּׁתַּפֵּד to be poured out; הַשְּׁתַּבֵּל

to become heavy, troublesome. After the צ the ת is changed into ט , as הַצְמִיחַק to justify oneself.

In like manner should the ת after ז be changed into ד , as is the case in the cognate Aramaic, e. g. הַזְדַּמֵּן , but of this no instance is found in the Bible. The ת is entirely omitted when the first stem-letter is ד , ט or ת , e. g. הַדְּבִיא , to be oppressed הַמְהַרְוּ cleanse yourselves, הַמְבַמְּהוּ be amazed, and sometimes also with other stems, as וְהַנְּשִׂיא Num. 24,7.

EXERCISES.

בדל	in	נִפְעַל	and	הִפְעִיל
בקש	"	פָּעַל	and	פָּעַל
בשל	"	קָל	, פָּעַל,	פָּעַל and הִפְעִיל
גדל	"	"	"	הִפְעִיל and הִתְפַּעֵל (גָּדַל and גִּדַּל)
רבק	"	"	הִפְעִיל and תְּפַעֵל	(רָבַק and רִבַּק)
כבד	"	"	נִפְעַל, פָּעַל,	הִפְעִיל and הִתְפַּעֵל (כָּבַד and כִּבְד)
כשל	"	"	"	הִפְעִיל and תְּפַעֵל.

CHAPTER IV.

The deviations from the regular verb in consequence of one or more gutturals being in the stem.

§ 26. The verbs of which the first stem-letter is a guttural (*verba primae gutturalis*).

The deviations only occur in קָל, נִפְעַל, הִפְעִיל and הִפְעַל.

1. When at the beginning of a word the first stem-letter should have the half-vowel, it has here the חֲטָף, e. g. אָבַד, עָמַד, חָזַק, הִלֵּךְ (see § 4,3).

2. The auxiliary vowel of the preformative is here פתח or סגול, and the subsequent guttural generally has the corresponding תטף instead of שׁוּא; e. g. יִתְבַּשׁ and יִתְחַד, יִתְחַיֵּק, הִעֲמִיד, יִחַסֵּר and יִחַנֵּק, יִהְיֶה and יִהְיֶהוּ, יִחַסֵּר and יִחַסֵּרוּ, יִתְחַד and יִתְחַדוּ, יִתְחַיֵּק and יִתְחַיֵּקוּ.

This שׁוּא or תטף sometimes changes into the short vowel of the preformative, when the verb is lengthened at the end by an affirmative or otherwise, e. g. יִנְעֲרָמוּ *they are heaped up*, נִעְמָדָה *let us stand*, יִהַרְסוּ *they press forward*, וְאֶעְלֶצָה *and I shall rejoice*. Concerning the value of this vowel as regards the accent see § 7 Rem. 1. 1).

Rem. 1. In consequence of what has been said in the previous number it cannot be determined whether the form יִעֲלֶה is קל or הִפְעִיל; the context alone can decide this.

Rem. 2. Of רוּחַ *to be* and חַיָּה *to live* the עֲתִיד is יִהְיֶה and יִחְיֶה.²⁾

3) When the first stem-letter should have the תִּזְק, for instance in נִפְעֵל, the preceding short vowel is changed into a long vowel, e. g. יִהָרֵם instead of יִהָרֵם. (Cf. § 31).

Rem. 3. The ך in this respect follows the gutturals, e. g. הִתְרַנְּנוּ instead of הִתְרַנְּנוּ.

Rem. 4. Concerning the verbs with א as first stem-letter see § 31.

1) When the guttural has not תטף but שׁוּא in certain good editions a point is placed in the subsequent letter for the purpose of drawing the attention to it, e. g. אֶעֱבֹר and אֶעֱבְרָה, אֶעֱשֶׂה and אֶעֱשֶׂה (Conf. § 6 note 2).

2) In certain good editions attention is drawn to this by a מְתַנַּח placed at the side of the הִזְרֵק, as יִהְיֶה and יִחְיֶה (Cf. § 9 note 1).

EXERCISES.

קל	חמד	stem-forms	חָמַד ,	חִמַּד ,	but עָתִיד	יְחַמֵּד
	חזק	"	חָזַק ,	חִזַּק	" "	יְחַזְּקֵךְ
	חשב	"	חָשַׁב ,	חִשַּׁב	" "	יְחַשְׁבֵךְ or יִחְשַׁב
	חלך	"	חָלַךְ ,	חִלַּךְ	" "	יְחַלֵּךְ
	עמד	"	עָמַד ,	עִמַּד	" "	יְעַמֵּד
נפעל	חשב	"	נִחְשַׁב	חִחְשַׁב		
	הפך	"	נִהְפַךְ	חִהְפַךְ		
	עזב	"	נִעָזַב	חִעָזַב		
	ערץ	"	נִעֲרַץ	חִעֲרַץ		
הפעיל	עמד	"	הִעֲמִיד	חִעֲמִיד	or הִעֲמִיד	יְעַמִּיד עָתִיד
הפעל	חרם	"	חָרַם			
	הפך	"	חָהְפַךְ			

The verbs of which ע'הפעל is a guttural.

(*verba mediae gutturalis*).

§ 27. The deviations occur in all the בגנינים, the הפעיל excepted.

1) Instead of the half-vowel the ע'הפעל has here חֲטַף , and generally פִּתַח פִּתַח , e. g. יִנְאָמוּ , יִבְחָנוּ , יִתְנַהֲלוּ (cf. § 26, 1).

2) Instead of חיריק as auxiliary vowel the פ'הפעל has פִּתַח or סְגוּל and the ע'הפעל the corresponding פִּתַח פִּתַח or סְגוּל ; e. g. יִשְׁאֲלוּ (cf. 26, 2).

Rem. 1. שָׁחַדוּ Job 6,22 is an exception.

3) The infinitive excepted, the ע'הפעל changes its חוֹלָם

and sometimes also its צִירָה into פִּתַח, e. g. וַיִּצְעַק, נָחַל, שָׁאַל; the infin. remains צָחַק.

Rem. 2. The ך follows the same rule, as קָרַב.

4) In פָּעַל, פָּעַל, and הִתְפַּעֵל the short vowel of the פִּתְּפַעֵל is changed into a long vowel, viz. הִירָק into צִירָה, פִּתַח into קָמִץ, and קָבוּץ into חוֹלָם (see § 4 Rem. 5); e. g. דָּחוּ, מְנַאֵל, בָּעַר, בִּיאַר.

Rem. 3. Likewise with ך as עִהֲפַעֵל; e. g. בָּרַךְ.

Rem. 4. On the other hand the ה generally, the ה often, and the ך sometimes retain the preceding short vowel, e. g. וַיְבַעַר, נָחַל, נָחַם; and in very few instances even the א, e. g. בִּיאַר.

Rem. 5. Several forms of the verb שָׁאַל in קָל are conjugated according to the stemform שָׁאַל; e. g. וַשְׁאַלְהֵוּ, וַשְׁאַלְךָ.

EXERCISES.

הִפְעִיל and נִפְעַל, קָל in זַעַק
 פָּעַל and " " זָרַק
 הִתְפַּעֵל and פָּעַל, נִפְעַל " " כַּחַשׁ
 (נָהַג, נִאָּץ, נִאָּף) פָּעַל and קָל in נָהַג, נִאָּץ, נִאָּף
 הִתְפַּעֵל and הִפְעִיל, הִפְעִיל, פָּעַל, קָל in נָחַל
 (תָּעַב and תָּעַב, תָּעַב) פָּעַל, נִפְעַל " תַּעֲב
 הִתְפַּעֵל and פָּעַל, פָּעַל, נִפְעַל, קָל " בָּרַךְ

The verbs of which the לְהַפְעִיל is a guttural.

(*verba tertiae gutturalis*).

§ 28. The deviations from the regular verb are the following.

- (a) Concerning the stems with א as לְהַפְעֵל see § 33.
 (b) The stems with ח or ע as לְהַפְעֵל change the חֻלָּם or the צִיָּהָה which precedes this letter into פְּתַח, except in the nominal forms, e. g. הַשְׁמַע, הַשְׁמָע, שְׁלַח הַשְׁלַח.

Rem. The ך sometimes follows the same rule, as עָבַר Job. 21,10.

- (c) There are only four verbs which really have ה as לְהַפְעֵל; they are תָּמָה, נָגַה, כָּמָה, גָּבַה. Of כָּמָה we only find the form כָּמָה. The other three, in the very few forms which occur, follow rule b), whilst נָגַה also belongs to the verbs of § 29.

EXERCISES.

הִבְטִיחַ and הִבְטִיחַ (הִבְטִיחַ) הִפְעִיל and קָל in בטח

בקע in all the conjugations.

הִתְפַּעֵל and קָל " תָּמָה

פָּעַל " " " זָבַח

הִפְעִיל and נִפְעַל " שָׁבַע

הִפְעֵל and הִפְעִיל, פָּעַל, נִפְעַל, קָל " שָׁבַר

Verbs belonging both to §§ 26 and 27 are, e. g. חָרַב, רָעַץ, עָרַב, חָרַף, הָרַג.

Verbs belonging both to §§ 26 and 28 are, e. g. רָשַׁע, רָצַח, עוֹר, חָבַר, הוֹדַר.

Verbs belonging both to §§ 27 and 28 are, e. g. כָּרַע, זָרַע, זָהַר, גָּרַע, בָּעַר, בָּרַח, בָּחַר, בָּאָר.

CHAPTER. V.

Verbs of which one or more stem-letters may in the conjugation be absent. חֲסָרִים (*verba contracta*).

§ 29. The verbs with נ as פ'הפעל (נ'תקרי פ'נ).

1) When the preformative has a vowel (see § 18, 1) the נ falls away, and the second stem-letter is marked with הַקּוּץ, e. g. הַגִּיעַ, וְיָשָׁךְ. In the infinitive however the נ remains, e. g. לְיָדוּחַ, לְיָפֵל.

Rem. 1. No deviations therefore occur in הַתְּפַעֵל, פָּעַל, פִּעֵל and הַתְּפַעֵל.

2) With certain verbs the נ is omitted in the imperative and infinitive of קל even at the beginning of a word. The infinitive in this case has exclusively the feminine form; e. g. וְנָשָׂה and נָשָׂה of נגש; of נשא, because of the א, שָׂא and שָׂאת; of נגע, because of the ע, גַּע and גַּעַת.

Rem. 2. The נ does not fall away when the ע'הפעל is a guttural, e. g. וְנָהַג, וְנָחַם, אָנַעַל, וְנָעַם. (We find however יַחַת from נחת Jer. 21,13). In like manner the נ remains in בְּהַנְדִּיחַ הַנְּדָחָה Ps. 68,3; וְנָטַר Jer. 3,5; וְנָצַרוּ Deut. 33,9; וְנָקַפוּ Jes. 29,1; הַנְּתַקוּ Judges 20,31.

Rem. 3. With the stem לקח the ל often falls away as if the stem were נקח. Thus the imperative is קח and לְקַח, the infinitive לְקַח and קַחַת, the וְקַח עֲתִיד.

Rem. 4. Sometimes also the ו when פ'הפעל falls away. See § 32

Rem. 2.

EXERCISES.

הַתְּפַעֵל and הַפְּעַל, הַפְּעִיל, נַפְעַל, קל in נגש

נגש " " and "

התפעל and הפעיל, קל in נפל
 פעל and פעל " " נפץ
 הפעיל and " " נשב

Verbs belonging both to §§ 28 and 29 are נגע, נדר, נטר, נסע, נגה, נמע.

The verbs of which the להפעל may fall away (חסרי'ל).

§ 30. (a) When the להפעל is נ, it falls away before the נ of the affirmative, which then is marked with the הַאָוֶנָה, as דָּגַשׁ חֶזֶק.

Rem. 1. The נ as להפעל does not fall away before a suffix, as בְּחַנְנִי.

Rem. 2. With נתן (belonging to the חסרי פ"נ and therefore sometimes called תְּחַסֵּר הַקְּצוּוֹת) the נ falls away also before ת, e. g. יָתַתּוּ. The infinitive of קל is תַּת.

Rem. 3. נתן moreover has in the עתיד and צווי of קל never the stem with חוֹלָם, rarely with פֶּתַח, but almost always with צִוְרָה (cf. § 19 Rem. 2), thus יִתֵּן *give*, יִתֵּן *he gives*.

EXERCISES: צפן, טמן, מנן.

Verbs which belong to § 26 עשן, חתן, רגן.

" " " " § 27 מאן, טחן, בחן.

(b) When the להפעל is ת it falls away before the ת of the affirmative, which then is marked with דָּגַשׁ חֶזֶק, as שְׁחַתְּמוּ.

Rem. 4. This deviation is only found in the עבר.

EXERCISES: שפת, שבת, צמת.

Verbs belonging to § 26	עשה, עות, עבת
"	"
"	" § 27
Verb	שרת, שחת, כרת, בעת
"	" § 29
"	" §§ 27 and 29
"	נחת

CHAPTER VI.

Verbs of which one or more stem-letters in the conjugation frequently are נח נסתר (נחים *verba quiescentia*).

§ 31. Verbs of which the פֿהפעל is א (נחי פ"א).

In addition to the deviations, already mentioned in § 26, we have here the following.

1) With 6 verbs the half vowel of the preformative is in the קל changed into חולם. They are אָבַד *to perish*, אָבָה *to will*, אָחַז *to take hold of*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*; e. g. יֵאבֹד. After the א of the preformative the א of the stem falls away, as אָמַר. Yet we find here also forms such as תֵּאָחֹז.

Rem. 1. This חולם of the preformative is sometimes found also in the נפעל, as נֵאָחֹז Num. 32,30. Now and then this חולם also occurs with other verbs, e. g. אֶהֱבֶה *I shall love* along with the form אֶהָבֶה.

Rem. 2. The א of the stem is sometimes omitted also in other forms, as תִּסָּחַף *thou takest away*; יֵאָהֵל = יֵאֵהֵל *he shall pitch his tent* Jes. 13,20 (See also Rem. 3).

2) The עָתִיד has here often the stem-form with צִירָה, e. g. יֵאָחַז, יֵאָטֵם, הֵאָבֵל (Cf. Rem. 3 and § 30 Rem. 3).

Rem. 3. Instead of לְאָמַר we always find גְּלֹאֲמַר; and in a similar manner we find the צִירָה in וְאָחַר Gen. 32,5; אָהָב Prov. 8,17; מִזִּין Prov. 17,4; אָתִיו Jes. 21,12; תֵּאָתֶה Mich. 4,8; וְיָתָא Deut. 33,21.

Rem. 4. In the הַפְעִיל the אֶ- is sometimes changed into אָ- or אַ-, e. g. אָזִין = אֶזְנִין *I shall listen* Job. 32,11; וַיֵּאָצֵּל from יֵאָצֵּל or יֵאָצִיל *he separated* Num. 11,25; וַיִּרְבַּ from יֵאָרַב or יֵאָרִיב *he set an ambush* I Sam. 15,5.

Rem. 5. The verbs נְחִי פ"א sometimes take their forms from the נְחִי פ"י (see § 32), as וַיִּוָּסֵף *and he collected* 2 Sam. 6,1; וַיִּוָּחַר *and he remained behind* 2 Sam. 20,5.

EXAMPLE OF CONJUGATION.

קָל

אָסַף עָבַר etc.

אָסַף stem-form עָתִיד

נֶאָסַף	תֵּאָסַפּוּ	וַיֵּאָסַפוּ	אֶאָסַף	תֵּאָסַפּוּ	וַיֵּאָסַפוּ
	תֵּאָסַפְנָה	תֵּאָסַפְנָה		תֵּאָסַפְי	תֵּאָסַפְי

דָּרַךְ בַּצִּוּוּי

אָסַפוּ	אָסַפְי
אָסַפְנָה	אָסַפְי

נִפְעַל

עָבַר

נֶאָסַפְנִי	נֶאָסַפְתֶּם	נֶאָסַפְתִּי	נֶאָסַפְתֶּם	נֶאָסַפְתִּי	נֶאָסַפְתֶּם
	נֶאָסַפְתֶּן	נֶאָסַפְתִּי	נֶאָסַפְתֶּן	נֶאָסַפְתִּי	נֶאָסַפְתֶּן

עָתִיד					
נֶאֱסַף	הֶאֱסֹפוּ תֶאֱסַפְנָה	יֶאֱסֹפוּ תֶאֱסַפְנָה	אֶאֱסַף	תֶאֱסֹפִי תֶאֱסֹפִי	יֶאֱסַף תֶאֱסֹף
הַרְדּוּ הַצְּוִי					
הֶאֱסֹפוּ תֶאֱסַפְנָה			הֶאֱסֹף תֶאֱסֹפִי		
הַפְּעִיל					
עָבַר					
הֶאֱבִדְנוּ	הֶאֱבִדְתֶם הֶאֱבִדְתֶּן	הֶאֱבִדוּ	הֶאֱבִדְתִּי	הֶאֱבִדְתָּ הֶאֱבִדְתָּ	הֶאֱבִיד הֶאֱבִינָה
עָתִיד					
נֶאֱבִיד	תֶאֱבִידוּ תֶאֱבִידְנָה	יֶאֱבִידוּ תֶאֱבִידְנָה	אֶאֱבִיד	תֶאֱבִיד תֶאֱבִידִי	יֶאֱבִיד תֶאֱבִיד
הַרְדּוּ הַצְּוִי					
הֶאֱבִידוּ תֶאֱבִידְנָה			הֶאֱבִיד תֶאֱבִידִי		

The הַפְּעִיל form we find of אָחַז in 2 Chr. 9.18.

EXERCISES.

הַתְּפַעֵל and פָּעַל, קָל in אָמַן
הַפְּעִיל and פָּעַל, פָּעַל, נִפְעַל, " " אָכַל
הַתְּפַעֵל and הַפְּעִיל, קָל in אָדָם and אָבַל

- Verbs belonging to § 27 אָהַב, אָחַז.
- " " " § 28 אָסַר, אָזַר, אָמַר.
- Verb " " §§ 27 and 28 אָחַר.
- Verbs " " § 30 אָמַן, אָזַן.

Verbs of which פִּהֲפַעַל is י (גָּחִי פִּי"י).

§ 32. There are two different classes of these stems.

A. Verbs of which the פִּהֲפַעַל really is ו, but which chiefly at the beginning of a word is changed into י.

These verbs deviate from the regular conjugation in the following points.

1) In the stem-forms with a preformative of one letter the vowel of this preformative is contracted with the ו into חוֹלָם or שׁוֹרֶק; e. g. from וּלַד is formed נוֹלַד, הוֹלִיד, הוֹלֵד; and not הוּלַד, הוּלִיד, הוּלֵד.

2) The remaining stem-forms change the ו into י; e. g. הִתְיַלַּד, יַלַּד, יִלַּד, יֵלַד, יִלְדוּ. There are however three exceptions. — a) The second stem-form of the קַל, in which the ו falls away, as לָד, and in consequence the vowel of the preformative of the עָתִיד becomes long, e. g. יִלְדוּ (cf. § 37, 2); — b) the עָתִיד of the נִפְעַל in which the ו remains, e. g. הוֹלִיד; — c) the הִתְפַּעַל in which both the ו and the י appear; e. g. הִתְיַלְדוּ.

3) The stem-form of the עָתִיד and צוּי has here the יָיִרָה, as יָשַׁב, יָלַד, but the gutturals have by preference פִּסְחָה, as יָבַע.

B. The verbs of which the פִּהֲפַעַל really is י deviate in the following points.

1) The שׁוּא נָח does not occur under the פִּהֲפַעַל, because it is a י; e. g. יִישַׁר not יִישָׁר (cf. § 5, 6). For the

same reason the vowel of the preformative in the הפעיל is צִירָה, as הִיטִיב.

2) In the קל, the form פִּעַל as second stem-form is the more common, as יָרַשׁ (cf. § 19 Rem. 2).

Rem. 1. These two classes of the נָחַי פ"י are however not always so clearly distinguished as one would expect, as the one class not unfrequently takes its forms from the other class. (See appendix 2).

Rem. 2. Of יָצַב, יָצַג, יָצַע, יָצַת it is usually said that the פִּהפִּעַל in the conjugation is missing, as יָצִית, הִצִּיג, and consequently a class of חִסְרֵי פ"י has been admitted. Yet we find the י absent also in הִלָּחַת from יָלַד Gen. 40,20; וְאָסְרָם from יָסַר Hos. 10,10; אָצַק and אָצַק from יָצַק Jes. 44,3; אָצֹרֶךְ from יָצַר Jer. 1,5; וַיִּשְׁרְנָה from יָשַׁר I Sam. 6,12, although these forms are classified under the נָחַי פ"י. The forms moreover of יָצַב in which the פִּהפִּעַל is missing, may be explained by admitting the stem נָצַב which seems to appear in the noun נָצִיב. A similar collateral stem is possible also with the other verbs, the more so as we have no sufficient probability for admitting a stem with ו and י as פִּהפִּעַל for the verbs יָצַג and יָצַת. In this manner the forms וַיִּבְשְׁהוּ Nah. 1,4; וַיִּגָּה and וַיִּדֹּי Lam. 3,33-53 could perhaps be traced back to a collateral stem of the חִסְרֵי פ"נ.

Rem. 3. Irregular forms are:

a. וַיִּדַּע Ps. 138,6; וַיִּטִּיב Job. 24,21; וַיִּלֵּל Jes. 15,2.

b. וַתִּצַּב = וַתִּצַּב Ex. 2,4.

c. וַיִּחַמְתָּנִי = וַיִּחַמְתָּנִי Ps. 51,7.

Rem. 4. The נָחַי פ"א rarely borrow their forms from the תִּמְיִנוּ, as תִּמְיִנוּ = תִּמְיִנוּ or תִּמְיִנוּ Jes. 30,21; and vice versa. See § 31 Rem. 5.

EXAMPLE OF CONJUGATION.

קל

A.

יָלַד stem-form עָבַר

יָלַד stem-form עָתִיד

גָּלַד	תִּלְדוּ	יִלְדוּ	אָלַד	תִּלְדוּ	יָלַד
	תִּלְדְּנָה	תִּלְדְּנָה		תִּלְדוּ	תִּלְדוּ
		תִּלְדוּ הַצּוּי			
	שָׁבוּ			שָׁב	
	שִׁבְנָה or שִׁבְנָה			שָׁבִי	

נפעל

נולַד stem-form עָבַר

הִנְלַד stem-form עָתִיד

נִנְלַד	תִּנְלְדוּ	יִנְלְדוּ	אִנְלַד	תִּנְלְדוּ	יִנְלַד
	תִּנְלְדְּנָה	תִּנְלְדְּנָה		תִּנְלְדוּ	תִּנְלְדוּ

יָלַד and יָלַד stem-forms פעל

יָלַד stem-form פעל

הפעיל

הוֹלִיד or הוֹלַד stem-form

עָבַר

הוֹלְדְּנִי	הוֹלְדְּתֶם	הוֹלְדְּתִי	הוֹלְדְּתָה	הוֹלִיד
	הוֹלְדְּתֶנּוּ		הוֹלְדְּתָה	הוֹלִידָה

	עָתִיד				
נוֹלֵד	הוֹלִידוּ הוֹלִדְנָה	יּוֹלִידוּ הוֹלִדְנָה	אֹלִיד	הוֹלִיד הוֹלִידוּ	יּוֹלִיד הוֹלִיד
	הַרְדָּה הַצּוּוִי				
	הוֹלִידוּ הוֹלִדְנָה			הוֹלִד הוֹלִידוּ	

הוֹלֵד stem-form הַפְעֵל
 הוֹלֵד עָבַר יוֹלֵד עָתִיד

הַתְנַגֵּד stem-form הַתְפַּעֵל

B. הַקַּל stem-forms יִנְק and יִנְקָה
 יִרְשׁ הַרְדָּה הַצּוּוִי יִינְק עָתִיד יִנְק עָבַר

נִפְעַל In the עָבַר no stem-form occurs with י, but always with ו, e. g. נִוְעַץ. In the עָתִיד the only stem-form with י is יִרְהַ from ירה, otherwise always with ו, as תִּנְרַא.

הַיִּטֵּב or הַיִּטֵּב הַפְעִיל stem-form
 הַיִּטֵּב עָתִיד הַיִּטֵּב עָבַר

הַרְדָּה הַצּוּוִי

הַיִּטֵּבוּ הַיִּטֵּב
 הַיִּטְבְּנָה הַיִּטֵּבוּ

הַפְעֵל like the stem-forms of A.

The verbs of which לְהַפְעֵל is א (נָחִי ל"א)

§ 33. The deviations from the conjugation of the regular verb.

1) When the א is the last letter of the word the פתח חולם of the עִהֲפַעֵל is in the verbal forms changed into קָמִיץ, as יִקְרָא, יִקְרֹא, יִקְרָא.

2) In the עֵבֶר of קַל the vowel of the עִהֲפַעֵל is the same as that of the stem-form, as יִקְרֹא from יִקְרָא, יִקְרֹא from יִקְרָא.

3) In the other forms when the א is not in the last syllable of the word the עִהֲפַעֵל has צִיּוּרָה, as נִקְרָאתָ; except with the affirmative נָה— (cf. § 18, 5); e. g. מִצְאָנָה.

Rem. The נָחִי ל"א not unfrequently take their forms from the נָחִי ל"ה

e. g. רָבָא = רָבִיא Ps. 143,3; חָטָא = חָטִיא Eccl. 8,12; רַפְאָתִי = רַפְאִיתִי 2 Kings 2,21; וְהִתְנַבְּאתָ = וְהִתְנַבְּאתִי 1 Sam. 10,6; מְלֵאת = מְלֵאת inf. of קַל from מְלֵאת = בוֹטַת = בוֹטֵאת Prov. 12,18.

EXAMPLE OF CONJUGATION.

קַל

מְצָא stem-form עֵבֶר

מְצָאנוּ	מְצָאתֶם	מְצָאוּ	מְצָאתִי	מְצָאתָ	מְצָא
	מְצָאתֶן			מְצָאתָ	מְצָאָה

מְצָא stem-form עֵרִיר

נִמְצָא	תִּמְצָאוּ	יִמְצָאוּ	אִמְצָא	תִּמְצָא	יִמְצָא
	תִּמְצָאנָה	תִּמְצָאנָה		תִּמְצָאוּ	תִּמְצָאוּ

הַרְדָּה הַצְּוּי

מְצֵאוּ	מְצֵא
מְצֵאֲנָה	מְצֵאוּ
מְצֵא, מְצֵאָה הַרְדָּה הַמְּקוּרָה	
מְצֵאוּ	מְצֵאוּ

נִפְעַל

נִמְצֵא stem-form עָבַר

נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ
נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ

הַמְּצֵא stem-form עָתִיד

נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ
נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ	נִמְצֵאוּ

הַרְדָּה הַצְּוּי

הַמְּצֵאוּ	הַמְּצֵאוּ
הַמְּצֵאוּ	הַמְּצֵאוּ

פִּעֵל

מִמְלֵא stem-form עָבַר

מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ
מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ

מִמְלֵא stem-form עָתִיד

מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ
מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ	מִמְלֵאוּ

הַרְדָּה הַצְּוּי

מִמְלֵאוּ	מִמְלֵאוּ
מִמְלֵאוּ	מִמְלֵאוּ

מִמְלֵא, מִמְלֵאָה הַרְדָּה הַמְּקוּרָה

פָּעַל

Stem-form מְלֵא

עָבַר

מְלֵאנוּ	מְלֵאתֶם מְלֵאתֶן	מְלֵאתִי מְלֵאוּ	מְלֵאתָ מְלֵאתָ	מְלֵא מְלֵאָה
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עָתִיד

נְמַלֵּא	תְּמַלְּאוּ תְּמַלְּאנָה	יְמַלְּאוּ אֲמַלֵּא	תְּמַלְּא תְּמַלְּאִי	יְמַלְּא תְּמַלְּא
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הַפְּעִיל

הַמְצִיא stem-form עָבַר

הַמְצִיאנוּ	הַמְצִיאתֶם הַמְצִיאתֶן	הַמְצִיאתִי הַמְצִיאוּ	הַמְצִיאתָ הַמְצִיאתָ	הַמְצִיא הַמְצִיאָה
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הַמְצִיא, הַמְצִיא stem-form עָתִיד

נְמַצִּיא	תְּמַצִּיאוּ תְּמַצִּיאנָה	יְמַצִּיאוּ אֲמַצִּיא	תְּמַצִּיאוּ תְּמַצִּיאוּ	יְמַצִּיא תְּמַצִּיא
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הִרְדֵּי הַצּוּוִי

הַמְצִיאוּ	הַמְצִיאָה
הַמְצִיאָה	הַמְצִיאוּ

הַפְּעַל

הַמְצִיא stem-form

עָבַר

הַמְצִיאנוּ	הַמְצִיאתֶם הַמְצִיאתֶן	הַמְצִיאתִי הַמְצִיאוּ	הַמְצִיאתָ הַמְצִיאתָ	הַמְצִיא הַמְצִיאָה
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עָתִיד

נִמְצָא	תִּמְצָאוּ	יִמְצְאוּ	אִמְצָא	תִּמְצָאוּ	יִמְצְאוּ
	תִּמְצָאנָה	תִּמְצָאנָה		תִּמְצָאוּ	תִּמְצָאוּ

הַתְּפַעֵל

Stem-form הַתְּמַלֵּא.

עָבַר

הַתְּמַלֵּאנוּ	הַתְּמַלֵּאתֶם	הַתְּמַלֵּאתִי	הַתְּמַלֵּאתָ	הַתְּמַלֵּאתָ	הַתְּמַלֵּאתָ
	הַתְּמַלֵּאתֶן	הַתְּמַלֵּאתִי	הַתְּמַלֵּאתָ	הַתְּמַלֵּאתָ	הַתְּמַלֵּאתָ

עָתִיד

נִתְמַלֵּא	תִּתְמַלְּאוּ	יִתְמַלְּאוּ	אִתְמַלֵּא	תִּתְמַלְּאוּ	יִתְמַלְּאוּ
	תִּתְמַלְּאנָה	תִּתְמַלְּאנָה		תִּתְמַלְּאוּ	תִּתְמַלְּאוּ

דָּבַר הַצְּוִי

הַתְּמַלְּאוּ	הַתְּמַלְּאוּ	הַתְּמַלְּאוּ
הַתְּמַלְּאנָה	הַתְּמַלְּאנָה	הַתְּמַלְּאוּ

EXERCISES.

(הַדְּבָא) הַתְּפַעֵל and כָּעַל, פָּעַל, נִפְעַל, קַל in דָּבַר

(הַטְּמֵא) " " " " " " " " " " " "

Verbs belonging also to § 26 רָפָא, חָטָא, חָבָא

" " " " § 27 קָרָא, בָּרָא

" " " " § 29 נִשָּׂא, נִשְׂא, נָבָא

יָצָא belongs also to § 32

יָרָא " " to §§ 27 and 32.

The verbs ל"ה נָחַי

§ 34. Verbs which really have ה as לְהַפְעֵל have been already spoken of in § 28 c. Here verbs are meant which in appearance only are ל"ה נָחַי but which in reality have ו or י as לְהַפְעֵל.

The deviations in the conjugation of these verbs are the following.

1) When the ו or י occur at the end of a word they are changed into ה, e. g. עָנָה, עָנָה, יַעֲשֶׂה. In the בִּינוּנֵי פְעוּל of the קָל however, and often also in the fem. form of בִּינוּנֵי פוּעֵל of the קָל the י remains, e. g. אֲוִתִּיּוֹת, פּוֹרְיָהּ, עָשׂוּי.

2) Before הוֹרֵק גְּרוּל and שׁוֹרֵק at the end of a word the ו and י are omitted, e. g. עָשׂוּ, תִּבְסֹוּ, עָשׂוּ.

3) In the middle of a word the ו is changed into a י, as עָנִיתִי.

4) The עֲהַפְעֵל has in the עָבַר before the י in the *transitive* conjugations the הוֹרֵק and in the *intransitive* conjugations the צִיָּרָה, as צִוִּיתִי *I have commanded* צִוִּיתִי *I was commanded*.

Rem. 1. The צִיָּרָה however occurs now and then also in the *transitive* forms as הִעֲלִיתָ along with הִעֲלִיתָ; and sometimes, but rarely, *vice versa*, נִגְלִינוּ = נִגְלִינוּ *we revealed ourselves*.

5) Before the ה the עֲהַפְעֵל has in the עָבַר the קִמִּץ, in the עָתִיד and the בִּינוּנֵי (except the בִּינוּנֵי פְעוּל of the קָל see n° 1) the סְגוּל, in the הִרְבֵּה הַצּוּוּי the צִיָּרָה, in the הִרְבֵּה הַמְּקוּר often the חוּלָם, as בָּנָה, צָוָה, הִעֲלָה, צָוָה, יִבְנֶה, יִצְוֶה, יַעֲשֶׂה, בָּנָה, הִעֲלָה, צָוָה, יִבְנֶה, יִצְוֶה, יַעֲלֶה.

Rem. 2. The more usual form of the infinitive is the collateral form ending in —ות , as צוֹת, בְּנוֹת .

7) In the 3^d pers. fem. sing. of the עָבַר the לְהַפְעֵל is changed into ת after which the ה may be omitted, as עָשָׂתָּ and עָשְׂתָּה .

8) The עַהֲפַעֵל has before נָה always the סְגוּל , as גְּלַנְהָ , הַצְּוִינָה (cf. § 33, 2, and § 18, 5).

9) The forms of the עָתִיד are usually shortened, when the ו *conversive* is prefixed to them (§ 85 B 1e); e. g. $\text{וַיַּעַשׂ, וַיִּבְנֶה, וַיִּצְוֶה}$, or when they express a wish or command, as יַעַשׂ *may he do it* (cf. § 45, 4. 6). Also in the הִתְרַחֵץ the לְהַפְעֵל not unfrequently falls away, as צוּ .

Rem. 3. The stem-letters ו and י more than once reveal themselves.

The ו regularly in the instances of n° 1 and sometimes also in the verbal forms, as $\text{חִסְיוֹ, יִרְבִּיוֹ}$, and in the nomina derived from them, as הַגִּיוֹן . The ו in certain verbal forms, as שְׁלוֹתִי *I am quiet* Job 3, 25, in the form *mediae e* as participle, שָׁלוֹ Job 16, 12, and in nouns derived from such stem-forms, as שְׁלוּהָ .

Rem. 4. The נָחַי ל"ה sometimes borrow their forms from the נָחַי ל"א , e. g. נִפְרִיא from פָּרַח *to blossom* Hos. 3, 15; וְרָצָאתִי from רָצָה *to delight in* Ez. 43, 27. (cf. *vice versa* § 33 Rem.).

EXAMPLE OF CONJUGATION.

קל

עָבַר stem-form נָלָה .

גָּלוּנוֹ	גָּלוּתָם	גָּלוּ	גָּלוּתִי	גָּלוּתְךָ	גָּלוּתָהּ
	גָּלוּתֵינוּ		גָּלוּתְךָ	גָּלוּתְךָ	גָּלוּתְךָ

גָּלָה or גְּלָה stem-form עָתִיד

נִגְלָה	תִּגְלוּ	יִגְלוּ	אִגְלָה	תִּגְלֶה	יִגְלֶה
	תִּגְלִינָה	תִּגְלִינָה		תִּגְלִי	תִּגְלֶה

דְּרָךְ הַצּוּרִי

גָּלוּ	גְּלָה
גְּלִינָה	גְּלִי
גָּלוּ, גְּלָה, גְּלִי, גְּלִינָה, גְּלִינָה דְּרָךְ הַמְקוּר	

בִּינוּנֵי פֹעֵל

גוֹלִים	גוֹלָה
גוֹלוֹת	גוֹלָה

בִּינוּנֵי פְעוּל

גְּלוּיִם	גְּלוּיָה
גְּלוּיּוֹת	גְּלוּיָה

נִפְעַל

נִגְלָה stem-form עָבַר

נִגְלִינוּ	נִגְלִיחִם	נִגְלוּ	נִגְלִיתִי	נִגְלִיחֶם	נִגְלִיחֶם
	נִגְלִיחֵן	נִגְלִיחֵן		נִגְלִי	נִגְלִיחֶם

הִגְלָה or הִגְלָה stem-form עָתִיד

נִגְלָה	תִּגְלוּ	יִגְלוּ	אִגְלָה	תִּגְלֶה	יִגְלֶה
	תִּגְלִינָה	תִּגְלִינָה		תִּגְלִי	תִּגְלֶה

דְּרָךְ הַצּוּרִי

הִגְלוּ	הִגְלָה
הִגְלִינָה	הִגְלִי
הִגְלָה, הִגְלָה, הִגְלָה דְּרָךְ הַמְקוּר	

בינוני

נָגְלוּם
נָגְלוּת

נָגְלָה
נָגְלָה

פֻּעַל

גָּלָה stem-form עָבַר

גָּלוּנוּ	גָּלוּתָם גָּלוּתָן	גָּלוּ גָּלוּתִי	גָּלוּתָם גָּלוּת	גָּלָה גָּלָתָה
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גָּלָה or גָּלָה stem-form עָתִיד

נִגְלָה	תִּגְלוּם תִּגְלוּתָהּ	יִגְלוּ אֲנִיגְלָה תִּגְלוּתִינָה	תִּגְלוּתָם תִּגְלוּ	יִגְלָה תִּגְלָה
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הִרְדָּה בַּצֹּוּי

גָּלוּ	גָּלוּתָם גָּלוּתָהּ	גָּלוּתָם גָּלוּתָהּ	גָּלוּתָם גָּלוּתָהּ
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גָּלוּתָם, גָּלוּתָהּ, גָּלוּתָם הִרְדָּה בַּמְקוֹר

בינוני

מְגָלוּם
מְגָלוּת

מְגָלוּתָם
מְגָלוּתָהּ

פֻּעַל

מָגַל stem-form עָבַר

מָגַלְנוּ	מָגַלְתָם מָגַלְתָן	מָגַלְתִּי מָגַלְתִּי	מָגַלְתָם מָגַלְתִּי	מָגַלְתָם מָגַלְתָהּ
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מָגַלְתָם stem-form עָתִיד

נִמְגַלָה	תִּמְגַלוּם תִּמְגַלוּתָהּ	יִמְגַלוּ אֲנִימְגַלָה תִּמְגַלוּתִינָה	תִּמְגַלוּתָם תִּמְגַלוּ	יִמְגַלָה תִּמְגַלָה
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גָּלַהּ, גָּלוּת דְּרָךְ הַמְקוּר

בִּינוּנִי

מְגַלִּים

מְגַלּוֹת

מְגַלָּה

מְגַלָּה

הַפְּעִיל

הַגְּלָהּ stem-form עֵבֶר

הַגְּלִינוּ	הַגְּלִיתֶם הַגְּלִיתֶן	הַגְּלוּ	הַגְּלִיתִי	הַגְּלִיתָ הַגְּלִיתָ	הַגְּלָהּ הַגְּלָתָהּ
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הַגְּלָהּ and הַגְּלָהּ stem-form עֵתִיד

נְגַלָּה	תְּגַלּוּ תְּגַלִּינָהּ	יְגַלּוּ תְּגַלִּינָהּ	אֶגְלָהּ	תְּגַלָּהּ תְּגַלִּי	יְגַלָּהּ תְּגַלִּינָהּ
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דְּרָךְ הַצְּוִי

הַגְּלוּ

הַגְּלִינָהּ

הַגְּלָהּ

הַגְּלִי

הַגְּלָהּ, הַגְּלָהּ, הַגְּלּוֹת דְּרָךְ הַמְקוּר

בִּינוּנִי

מְגַלִּים

מְגַלּוֹת

מְגַלָּה

מְגַלָּה

הַפְּעִל

הַגְּלָהּ stem-form עֵבֶר

הַגְּלִינוּ	הַגְּלִיתֶם הַגְּלִיתֶן	הַגְּלוּ	הַגְּלִיתִי	הַגְּלִיתָ הַגְּלִיתָ	הַגְּלָהּ הַגְּלָתָהּ
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הַגְּלָהּ stem-form עֵתִיד

נְגַלָּה	תְּגַלּוּ תְּגַלִּינָהּ	יְגַלּוּ תְּגַלִּינָהּ	אֶגְלָהּ	תְּגַלָּהּ תְּגַלִּי	יְגַלָּהּ תְּגַלִּינָהּ
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בינוני

מְגִלִים	מְגִלָּה
מְגִלּוֹת	מְגִלָּה

התפעל

התגלגלה stem-form עבר

התגלגלנו	התגלגליתם התגלגלתן	התגלגלתי התגלגלת	התגלגלת התגלגלת	התגלגלה התגלגלתה
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התגלגלה and התגלגלה stem-form עתיד

תגלגלה	תגלגלו תתגלגלנה	תגלגלו תתגלגלנה	תתגלגלה תתגלגלי	תתגלגלה תתגלגלה
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הקד סצווי

התגלגלו	התגלגלה
התגלגלנה	התגלגלי
הקד סצוקור	התגלגלה, התגלגלה, התגלגלות

בינוני

מְתַגַּלְגִים	מְתַגַּלְגָּה
מְתַגַּלְגּוֹת	מְתַגַּלְגָּה

VERBS FOR EXERCISE.

בנה in קל and נפעל, כלח in קל and פעל and פעל
 כסה " " נפעל, פעל, פעל and התפעל
 לזה " " " and הפעיל
 פנה " " הפעיל, הפעיל and הפעל.

Verbs belonging to § 26 הגה, היה, חיה, חלה, חצה, עוה.
 " " " § 27 זרה, דחה.

Verbs belonging to §§ 26, 27	ראה, חרה	ר.
"	"	" § 29 נשה, נכה
"	"	" § 31 אפה, אזה, אבה
"	"	" § 32 ירה, יפה, ידה

CHAPTER VII.

The biliteral Stems.

§ 35. The biliteral stems have a twofold kind of conjugation.

- 1) When the second stem-letter is doubled.
- 2) When the stem is restricted to the two stem-letters.

§ 36. The biliteral stems strengthened by duplication of the second stem-letter.

1) The conjugation of these verbs is similar to that of the trilateral stems, e. g. גָּוָו, לָסַבַּב, לְסַבַּב, וְשִׁנְנַתָּ, מְחַצְצִים, מְחַצְצִים, וְאֶתְחַנְנֶנּוּ, הִרְנִינוּ, מְחַזְקִים, הִצְצִו.

2) Instead of the פָּעַל, פִּעֵל and הִתְפַּעֵל of these verbs, the פּוֹעֵל, פּוֹעֵל, and הִתְפּוֹעֵל are often used; e. g. קוֹמֵם, הִתְלוֹצֵץ, וְדוֹמְמָתִי.

The forms of these בְּנִינִים are similar to those in place of which they are used.

Rem. When both forms are found, they usually have a different meaning, as מוֹלֵל *to cut*, מִלֵּל *to speak*, הִתְהוֹלֵל *to rage*, הִתְהַלֵּל *to exalt oneself*.

EXAMPLE OF CONJUGATION.

רוּמַם stem-form פועל

עבר

רוּמַמְנוּ	רוּמַמְתֶּם רוּמַמְתָּן	רוּמַמְתִּי רוּמַמוּ	רוּמַמְתָּ רוּמַמְתְּ	רוּמַם רוּמַמָּה
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עתיד

נְרוּמַם	תְּרוּמַמוּ תְּרוּמַמְנָה	יְרוּמַמוּ אֲרוּמַם	תְּרוּמַמוּ תְּרוּמַמְתִּי	יְרוּמַם תְּרוּמַמְתֶּם
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הַצִּוּוּ

רוּמַמוּ	רוּמַם
רוּמַמְנָה	רוּמַמְתִּי

רוּמַם הַרְדָּה בְּמִקְוֹר

בְּיִנְיָ

מְרוּמַמִּים	מְרוּמַם
מְרוּמַמֹּת	מְרוּמַמְתֶּם or מְרוּמַמָּה

רוּמַם stem-form פועל. Similar to פועל except that the last syllable is מַם or מָם instead of מִם.

הַרְדָּה stem-form הַרְדָּמִים, like פועל with the preformative הִתְ, יִתְ, אֶתְ, נִתְ, and מִתְ.

§ 37. The conjugation of the biliteral stems restricted to the two stem-letters.

1) This conjugation only occurs in the 4 בְּנִינִים קל, הפעיל and הפעל. Its forms are very similar to those

of the 'חֲסָרֵי פֿ', of which the two last stem-letters alone occur.

2) The preformative here has a vowel (cf. on the contrary § 18, 1). The vowel becomes a half-vowel when the accent is shifted back, e.g. תְּמוֹתֵינָהּ = תְּמוֹתֵנָהּ from the stem מוֹת; יְגוּדֵנוּ from גוּד. (cf. § 18, 2).

3) The stem-vowel, because here it is the *only* vowel of the stem, usually is retained even in the 3^d pers. fem. and plur. (cf. on the contrary § 18, 3) e.g. רְבוּ from רב *to be much or many*; יִחַגּוּ from חָג *to turn round*; הִחֲלֵה from החל *to begin*. The חוֹלָם however as stem-vowel sometimes becomes a half-vowel (cf. n^o 1) e.g. יִקְדוּ (sing. יִקְדֵּ) *to bow*; יִתְמּוּ (sing. יִתְמֵ) *to be completed*.

Rem. 1. The same thing now and then occurs with forms which are not like the corresponding forms of the 'חֲסָרֵי פֿ', as וְנִבְלָהּ = וְנִבְלָהּ *and we will confound*; תִּצְרִי = תִּצְרִי *thou wilt be oppressed*.

4) The 1st and 2^d pers. have a prolonged collateral form with חוֹלָם after the second stem-letter, as בִּינּוֹתָ = בִּינּוֹתָ *thou understandest*; הִנֵּפוֹתִי = הִנֵּפוֹתִי *I wave*.

5) Before the termination נָהּ— the preceding open syllable has the סְגוּלָּה, as תְּמוֹתֵינָהּ (cf. § 18, 5).

6) Frequently a הֶגֶשׁ is found even after a long vowel, as הִחֲלֵהּ, יִחַגּוּ.

Rem. 2. The interchange of affiliated vowels is here very common (cf. § 4 Rem. 6).

בִּנְנוּ קָל.

§ 38. (a) The verbal forms.

1) The stem-forms of the עִבֵּר are like those of the trilateral stems when their first stem-letter is omitted (See § 19 with Rém. 1); e. g. בּוֹשׁ, מָתָה, הֵם.

In addition to these there are stem-forms with קָמִץ and הִירָק, as קָם to *rise up*, רִיג to *fish*.

2) The conjugation is according to § 37, 3, except that the צִירָה shows itself only in the 3^d pers., and in the other forms is changed into פִּתַּח (cf. § 19 Rem. 1); e. g. מָתָה, מְתָה, מִתְּנוּ.

Rem. 1. The stem-forms with הִירָק are very rare. They only occur in וְרִיגוּם and *they shall fish* Jer. 16, 16; וּפְשַׁתֶּם and *ye shall spread yourselves* Mal. 3, 20; רִיבוֹתִי *thou strivest* Job. 33, 13; בִּינֹתִי *I understood* Dan. 9, 2.

Rem. 2. The קָמִץ is sometimes lengthened by a subsequent א; e. g. קָאם = קָם Hos. 10, 14; שָׂאט = שָׂט Ez. 28, 24.

3) The stem-form of the עִרִיד and צוּי has חוּלָם or פִּתַּח (See § 19 with Rem. 2). But we find also many stem-forms with הִירָק and שׁוּרָק; e. g. סָב to *turn*, קָל to *be light*, קוּם, רִיב.

The stem-form with פִּתַּח is naturally the more common with the guttural verbs; e. g. הָם to *be hot*; מָר to *be bitter*, בָּע to *be bad*.

4) The vowel of the preformative is קָמִץ or צִירָה, הִירָק; viz. קָמִץ with all the stem-forms, הִירָק when the stem-

form has חוּלַם, and צִיְרָה when it has פִּתַח; e. g. יָלַן, יָסַב *to pass the night*, יָרִיב, יָקוּם, יָסַב = יָסַב, יָקַל:

Rem. 3. We very seldom find קַמְצָא before a stem with פִּתַח. Before the same stem we also occasionally find a preformative with הִיּוֹרֵק, as יָסַג *he draws back*, which before a guttural is sometimes changed into פִּתַח, e. g. יָחַד *he sharpens*, תַּחַשׁ *thou makest haste*. The צִיְרָה is found before בּוּשׁ, therefore יְבוּשׁ.

Rem. 4. The long vowel of the 2^d stem-form is shortened when the וְהִמְתְּקֶה (§ 85 B 1 c en d) is prefixed to it; e. g. וַיָּסַב from יָסַב; וַיִּקָּם from יָקוּם, וַיִּרְבַּ from יָרִיב, וַיִּרְם from יָרֵם, וַיִּצָּץ from יָצֵץ. Num. 17, 23 however makes an exception. When one of the two stem-letters is a guttural the vowel generally is פִּתַח; e. g. וַיִּסַּר from יָסוּר, וַיִּנְעַ from יָנוּעַ. Yet we find וַיִּתָּחַם, וַיִּתָּחַס, וַיִּתָּעַף, וַיִּתָּעַז from יָתָחַם, יָתָחַס, יָתָעַף, יָתָעַז. In וַיִּבּוֹא the long vowel remains, which in consequence retains the accent.

Rem. 5. The חוּלַם and שׁוּרֵק here are frequently interchanged, as שׁוּב = שׁוּב.

(b) The nominal forms.

1) The infinitive has the stem-form of the עֲתִיד (cf. § 16 Ba), as שׁוּם = שׁוּם = שׁוּם, רָד, שׁוּם.

2) The קַל of these stems has only one participle and this has the stem-form of the עֲבַר, as מֹד *measuring*, רָשׁ *being poor*, לִץ *scoffing*, בַּס *treading*. In addition to this the participle has in a few instances the stem-form שׁוּרֵק, as סוּר *departing*, occasionally with a passive meaning like the בִּינוּנֵי פְעוּל of the trilateral stems, e. g. סוּג *being hedged in*, חוּשׁ *being armed*.

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form עָבַר.

עָבַרְנוּ	עָבַרְתֶּם	עָבַרְתִּי עָבַרְתָּ	עָבַרְתָּ	עָבַרְתָּ
	עָבַרְתֶּן		עָבַרְתָּ	

Stem-form מָתַת.

מָתַנּוּ	מָתַתֶּם	מָתַתִּי מָתַתָּ	מָתַתָּ	מָתַתָּ
	מָתַתֶּן		מָתַתָּ	

Stem-form בָּשַׁת.

בָּשַׁנּוּ	בָּשַׁתֶּם	בָּשַׁתִּי בָּשַׁתָּ	בָּשַׁתָּ	בָּשַׁתָּ
	בָּשַׁתֶּן		בָּשַׁתָּ	

Stem-form קָמַת.

קָמַנּוּ	קָמַתֶּם	קָמַתִּי קָמַתָּ	קָמַתָּ	קָמַתָּ
	קָמַתֶּן		קָמַתָּ	

עָתִיד

Stem-form חוֹלֵם.

חֹלֵם	חֹלְמוּ	חֹלְמוּ חֹלְמוּ	חֹלְמוּ	חֹלְמוּ
	חֹלְמוּ or חֹלְמוּ		חֹלְמוּ	

Stem-form פָּתַח.

פָּתַח	פָּתַחוּ	פָּתַחוּ פָּתַחוּ	פָּתַחוּ	פָּתַחוּ
	פָּתַחוּ or פָּתַחוּ		פָּתַחוּ	

Stem-form חִירַק.

חִירַק	חִירְמוּ	חִירְמוּ חִירְמוּ	חִירְמוּ	חִירְמוּ
	חִירְמוּ		חִירְמוּ	

Stem-form שׁוּרְק.

תְּקוּם	תְּקוּמוֹ	תְּקוּמוֹ	תְּקוּמוֹ	תְּקוּמוֹ	תְּקוּמוֹ
תְּקוּמוֹ	תְּקוּמוֹ	תְּקוּמוֹ	תְּקוּמוֹ	תְּקוּמוֹ	תְּקוּמוֹ

תְּרַךְ הַצְּוּי

stem-form	שׁוּרְק	stem-form	קוּם	stem-form	סב
שׁוּרְק	שׁוּרְק	קוּמוֹ	קוּם	סבּוּ	סב
does not occur	שׁוּרְקוֹ	קוּמוֹ	קוּמוֹ	סבְּנָה	סבּוּ

The תְּרַךְ הַצְּוּי with the stem-form פְּתַח is not found.

רַד, שׁוּרְק, קוּם, סב תְּרַךְ הַמְּקוּר

בִּינוּנֵי

מְתִים	מֵת	תְּקַיִם	תְּקַיִם	סבּוּ
מְתוֹת	מֵתָה	תְּקַמּוֹת	תְּקַמּוֹת	סבּוֹת
רִיבִים	רִיב	סוּרִים	סוּר	בוּשִׁים
רִיבוֹת	רִיבָה	סוּרוֹת	סוּרָה	בוּשָׁה

בְּנֵן נִפְעַל

§ 39. (a) The verbal forms.

1) The stem-form of the עֶבֶר is like that of a trilateral verb in the קָל after נֶ has been prefixed to the stem (cf. § 19 with Rem. 1). The conjugation is according to § 37, 3 and 6; e. g. נָמַק to *perish*, נָגַל to *be rolled*, נָמַס to *melt*; נָמַקָה, נָגַלָה, נָמַסָה.

Rem. 1. The preformative sometimes has חִירַק, as נָחַל to *be defiled*, which before a guttural is changed into צִירַק, e. g. נָאָר to *be cursed*, נָהַם to *be disturbed*; rarely חוּלַם, as נוּעָן to *become powerful*.

Rem. 2. The stem-form with צִירַק is the least common.

2) The stem-form of עָתִיד and צוּי is formed by prefixing the preformative הִנְּ with the omission of the נ (cf. § 20). The stem has חוֹלֵם or פְּתַח like the trilateral verbs in the קל, rarely צִיּוּרָה, as הִמָּם, הִגּוּל, הִמָּק.

The הִיִּרְק of the preformative becomes צִיּוּרָה before a guttural; as הָאוֹר *to be made light*, הָרָם *to be raised*, *to be taken away*.

(b) The nominal forms.

1) The infinitive has the stem-form of the עָתִיד (cf. § 16 Ba), as הַבּוֹק *to be emptied*, הַחֵל and הַחֵלּ. הִמָּם.

2) The participle has the stem-form of the עָבַר (cf. § 16 B b 2), e. g. נִבְּוֵן *being established*; נִגְּל and נִגְּלָה *light*.

The vowel of the preformative becomes a half-vowel, as is the case with the other nomina, when the first stem-letter loses its accent, (cf. § 59 A c 1 and § 88 II 3); e. g. נִבְּקִים, נִשְׁמוֹת, נִמְנָיִם.

Rem. 3. The use of the נִפְעֵל is on the whole very limited, for many biliteral stems are intransitive in the קל. When the נִפְעֵל occurs it is either the passive of הַפְעִיל, as נִמָּר *to be changed* from הַמִּיר, or it differs in meaning but little from the קל, as נִגְּל from קל *to be light*, נִפּוּץ *to be dispersed* from פָּץ. (cf. הַשְׁאָה and שָׂאוּ Jes. 6,11).

If the קל is transitive the נִפְעֵל naturally is passive, as נִבְּק *to be emptied* from בִּק.

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form נָסַב.

נְסַבְנוּ	נָסַבְתֶּם נָסַבְתֶּן	נָסַבְתִּי נָסַבְתְּ	נָסַבְתְּ נָסַבְתְּ	נָסַב נָסַבְתָּ
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Stem-form נָמַג.

נְמַגְנוּ	נָמַגְתֶּם נָמַגְתֶּן	נָמַגְתִּי נָמַגְתְּ	נָמַגְתְּ נָמַגְתְּ	נָמַג נָמַגְתָּ
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עָתִיד

Stem-form הָסַב.

נְסַב	הָסַבְתִּי הָסַבְתְּ	יָסַבְתִּי אָסַבְתְּ	הָסַבְתְּ הָסַבְתְּ	יָסַב הָסַבְתָּ
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Stem-form הָמַג.

נְמַג	הָמַגְתִּי הָמַגְתְּ	יָמַגְתִּי אָמַגְתְּ	הָמַגְתְּ הָמַגְתְּ	יָמַג הָמַגְתָּ
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דִּרְךְ הַצְּוִי

הָמַגְתְּ	הָמַגְתְּ
הָמַגְתְּ	הָמַגְתְּ

הַמִּס הַמַּג דִּרְךְ הַמְקוֹר

בִּינוּנִי

נְמַגִּים	נָמַג	נְסַבִּים	נָסַב
נְמַגְתֶּם	נָמַגְתְּ	נְסַבְתֶּם	נָסַבְתְּ

בְּנֵן הַפְּעִיל

§ 40. (a) The verbal forms.

1) The stem-form of the עָבַר is formed by prefixing

ה to the stem. The stem has הִירַק (cf. § 23) צִירָה and chiefly with gutturals פָּתַח, הִפֵּר, הִפֵּר, הִפִּיר to *break*.

The conjugation is like that of the trilateral stems (cf. § 23). In the forms however which are lengthened, the first stem-letter always has הִירַק or צִירָה, as הִנְיֹפֹת from הִנְיָה to *wave*; הִקְלוֹת from הִקַּל to *make light*; הִרְמוֹת and הִרְיֹמוֹת to *raise*.

2) When the accent is shifted (cf. § 37, 2) the half-vowel of the preformative frequently becomes before a, guttural, פָּתַח, as הִחְלוֹתָ *thou hast begun*; הִעִידֹתִי *I testified*.

Rem. 1. The preformative of בָּשׁ frequently has חוֹלָם, as הוֹבִישׁ, הוֹבִישָׁתָּ, but the prolonged forms are like those of the other stems, as הִבְיֹשׁוּתָּ *thou makest ashamed*.

3) The stem-form of the עָתִיד and צֹוִי has הִירַק or צִירָה (cf. § 23), and with the gutturals sometimes פָּתַח; whilst the preformative is הִ; e. g. הִצַּר, הִפָּר, הִפִּיר.

The preformative also sometimes has פָּתַח, as הִסִּית and הִסִּיתָ to *incite* (cf. § 37, 1) occasionally with difference of meaning; e. g. הִחַל to *begin*, הִחַל to *profane*.

Rem. 2. Certain stems have in עֶבֶר a collateral form resembling that of the פ' חִסְרֵי פ', and generally with difference of meaning, as הִנִּיחַ to *give rest*, הִנִּיחַ to *let loose*; with other stems this form is the only stem-form found, as הִגִּיר to *make to flow*. These verbs are conjugated like the פ' חִסְרֵי פ' in the הִפְעִיל; and sometimes lose their stem-vowel (cf. § 18 Rem. 1), as וַיִּכְחוּ and *they crushed*.

Rem. 3. The הִירַק and צִירָה are here often interchanged (§ 37 Rem. 2), as הִעִירוֹתָ and הִעֲרַתָּ, וַיִּגֵּר and וַיְגִיר.

4) The forms of the עָתִיד with וְהִמְהַרְּךָ shorten the stem-vowel at the end of the word into סָגוּל, and with gutturals generally into פֶּתַח, as וַיָּעַד, וַיִּמָּחַ, וַיִּמָּחַ.

(b) The nominal forms.

1) The infinitive (cf. § 16 B^a) of verbs with a guttural or ר, sometimes has פֶּתַח, as לְהַבֵּר in order to cleanse Jer. 4,11.

Rem. 4. A strange feminine form is הַנָּפֶה to sift Jes. 30,28.

2) The participle (§ 16 B^b 2) of the verbs which in the conjugation resemble the חִסְרֵי פ' is like that of these verbs; as מְלִין, מְסִיחַ *murmuring*.

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form הָרִים.

	הַרְבֵּתָם		הַרְבֵּתָהּ	הָרִים
	תְּרִימוּתָם		תְּרִימוּתָהּ	
הַרְבֵּנוּ	תְּרִימוּתָם	הַרְבֵּתִי	תְּרִימוּתָהּ	
תְּרִימוּנוּ	הַרְבֵּתָן	תְּרִימוּתִי	הַרְבֵּתָהּ	הָרִימָהּ
הַרְמוּנוּ	תְּרִימוּתָן	תְּרִימוּתִי	תְּרִימוּתָהּ	
	תְּרִימוּתָן		תְּרִימוּתָהּ	

Stem-form הָשָׂם.

	הַשְּׂמֵתָם		הַשְּׂמֵתָהּ	הָשָׂם
	תְּשִׂימוּתָם		תְּשִׂימוּתָהּ	
הַשְּׂמֵנוּ	תְּשִׂימוּתָם	הַשְּׂמֵתִי	תְּשִׂימוּתָהּ	
תְּשִׂימוּנוּ	הַשְּׂמֵתָן	תְּשִׂימוּתִי	הַשְּׂמֵתָהּ	הָשְׂמָהּ
	תְּשִׂימוּתָן		תְּשִׂימוּתָהּ	

Stem-form הַחֵל.

	הַחֵלְתֶם		הַחֵלְתִי	הַחֵלְתָּ	הַחֵל
הַחֵלְנוּ	הַחֵלְתֶם	הַחֵלּוּ	הַחֵלְתִי	הַחֵלְתָּ	הַחֵלְתָּ
מַחֵלְנוּ	מַחֵלְתֶם		מַחֵלְתִי	מַחֵלְתָּ	מַחֵלְתָּ
	מַחֵלְתֶם		מַחֵלְתִי	מַחֵלְתָּ	מַחֵלְתָּ

Stem-form הַנִּיחַ.

	הַנִּיחְתֶם		הַנִּיחְתִי	הַנִּיחְתָּ	הַנִּיחַ
הַנִּיחְנוּ	הַנִּיחְתֶם	הַנִּיחוּ	הַנִּיחְתִי	הַנִּיחְתָּ	הַנִּיחְתָּ

Stem-form הָרִים.

עֲתִיד

	תָּרִימוּ	תָּרִימוּ	אָרִים	תָּרִים	תָּרִים
נָרִים	תָּרִימוּנָה (תָּרִימוּנָה)	תָּרִימוּנָה (תָּרִימוּנָה)		תָּרִימוּ	תָּרִים

Stem-form הַחֵל.

	תָּחֵלוּ	תָּחֵלוּ	אָחֵל	תָּחֵל	תָּחֵל
נָחֵל	תָּחֵלוּנָה	תָּחֵלוּנָה		תָּחֵלִי	תָּחֵל

Stem-form הַנִּיחַ.

	תָּנִיחוּ	תָּנִיחוּ	אָנִיחַ	תָּנִיחַ	תָּנִיחַ
נָנִיחַ	תָּנִיחוּנָה or תָּנִיחוּנָה	תָּנִיחוּנָה or תָּנִיחוּנָה		תָּנִיחוּ	תָּנִיחַ

Stem-form הָתֵם.

	תָּתִמוּ	תָּתִמוּ	אָתֵם (אָתֵם)	תָּתֵם	תָּתֵם
נָתֵם (נָתֵם)	תָּתִמוּנָה	תָּתִמוּנָה		תָּתִמוּ	תָּתֵם

דְּרֵךְ הַצִּוּי

	תָּקִימוּ	תָּקִימוּ	תָּפִירוּ	תָּפִירוּ
תָּקִימוּנָה or תָּקִימוּנָה	תָּקִימוּ	תָּפִירוּנָה	תָּפִירוּ	תָּפִירוּ

תָּנִיחוּ	תָּנִיחַ or תָּנִיחַ
תָּנִיחוּנָה	תָּנִיחוּ

הָבֵר, הִנִּיחַ, הָפֵר, הָקִים, הִדָּד, הִמְקֹר

בִּינוּנִי

מְרַעִים	מִרַע	מְאַרְרִים	מְאַרֵר
מְרַעוֹת	מִרְעָה	מְאַרְרוֹת	מְאַרְהָה
מְלִינִים	מִלִּין	מְסַבִּים	מְסַב
מְלִינוֹת	מִלְיָה	מְסַבּוֹת	מְסַבָּה

בְּנוֹן הַפְּעֵל

§ 41. A. The verbal forms.

The conjugation is entirely like that of the 'סָרַי פ', except that the קְבוּץ is often interchanged for the שׁוּרָק, e. g. הָבֵן and הוּבֵן *to be made ready*.

Rem. 1. The stem-vowel is sometimes retained in the conjugation, e. g. יִבְתּוּ *they will be crushed* Jer. 46,5.

Rem. 2. The stem נח has in the 3^d person a collateral form with הִירַק, as הִנִּיחַ *to be laid down* Zech. 5,11.

B. The nominal forms.

1) The infinitive only occurs in הַשְׁמָה *to be devastated* Lev. 26,34 et seq.

2) The final vowel of the participle is sometimes prolonged (cf. § 19 B^b 3), e. g. מְנִיר *to be moved*, מוֹשֵׁב *to be brought back*.

Rem. 3. The forms of the הַפְּעֵל are on the whole very rare with the biliteral stems.

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form הוֹשֵׁב.

הוֹשֵׁבִי	הוֹשֵׁבֶם	הוֹשֵׁבִי	הוֹשֵׁבֶתִי	הוֹשֵׁבְתָּ	הוֹשֵׁבִים
	הוֹשֵׁבְתֶן			הוֹשֵׁבְתֵי	הוֹשֵׁבִים

Stem-form הִבֵּת (belongs also to § 30 *b*).

הִבֵּתִי	הִבֵּתֶם	הִבֵּתִי	הִבֵּתֶתִי	הִבֵּתְתָּ	הִבֵּתִים
	הִבֵּתְתֶן			הִבֵּתְתֵי	הִבֵּתִים

עָתִיד

Stem-form הוֹשֵׁב.

נוֹשֵׁב	תוֹשֵׁבִי	יוֹשֵׁבִי	אוֹשֵׁב	תוֹשֵׁב	יוֹשֵׁבִים
	תוֹשֵׁבְתֶנָּה	תוֹשֵׁבְתֶנָּה		תוֹשֵׁבִי	תוֹשֵׁבִים

Stem-form הִבֵּת.

נִבֵּת	תִּבֵּתִי	יִבֵּתִי	אִבֵּת	תִּבֵּת	יִבֵּתִים
	תִּבֵּתְתֶנָּה	תִּבֵּתְתֶנָּה		תִּבֵּתִי	תִּבֵּתִים

הַשֵּׁם (הִבֵּת הוֹשֵׁב) תִּהְיֶה הַמְּקוֹר

בְּיוֹנֵי

מוֹשָׁבִים	מוֹשֵׁב	מוֹשָׁבִים	מוֹשֵׁב
מוֹשְׁבוֹת	מוֹשְׁבָּה	מוֹשְׁבוֹת	מוֹשְׁבָּה

VERBS FOR EXERCISE.

- כל in קל and הַפְּעִיל; כף in קל and נִפְעַל
 מם " קל and הַפְּעִיל and נִפְעַל, קל
 מר " קל and הַתְּפוּעַל, פוּעַל, נִפְעַל, קל
 מל " קל and הַתְּפוּעַל and הַפְּעִיל, פוּעַל, פְּעַל, נִפְעַל, קל
 נר " קל and הַתְּפוּעַל and הַפְּעִיל, פוּעַל, קל

§ 42. The פִּעַל, פָּעַל and הִתְפַּעֵל of the biliteral stems.

1) In order to give to a biliteral verb the meaning of the פִּעַל, פָּעַל and הִתְפַּעֵל, the conjugations mentioned in § 36 are used. In addition to these, there are other conjugations serving the same purpose, which are obtained by doubling both stem-letters, e. g. שָׁעַשַׁע, בָּלְבַל, הִתְמַהֲמַם.

2) They are conjugated in the same manner as the פִּעַל, פָּעַל and הִתְפַּעֵל of the trilateral stems, with this difference that here the vowel of the first stem-letter is followed by a נִרְאָה (cf. § 4 Rem. 2) and that in the פָּעַל the קבוץ is often interchanged for the תַּטּוּחַ (cf. § 4 Rem. 6).

EXAMPLE OF CONJUGATION.

בָּלְבַל (בָּלַל) stem פִּעַל
 etc. עָבַר בָּלְבַל, בָּלְבָּלָה, בָּלְבַלְתָּ.
 etc. עָתִיד יִבְלַל, תִּבְלַלְתָּ.

בָּלְבַל (בָּלַל, בָּלְבַל) stem פָּעַל
 etc. בָּלְבַל, בָּלְבָּלָה, בָּלְבַלְתָּ.

הִתְבַּלְבַּל (הִתְבַּלַּל) stem הִתְפַּעֵל
 etc. הִתְבַּלְבַּלְתָּ, הִתְבַּלְבָּלָה, הִתְבַּלְבַּלְתָּ.

Rem. 1. Also with the trilateral stems one or more letters are occasionally doubled.

If the ל' הפעל alone is doubled (פְּעַלְל and פְּעֵלְל § 13 n^o 15 and 16) the verb is conjugated, as if the two first stem-letters were but one letter, e. g. שְׂאֲנַנּוּ , אֲמַלְלוּ . If the two last stem-letters are doubled, (פְּעַלְעַל § 13 n^o 17), they are simply placed between the פ' and ע'הפעל, e. g. חִמְרְמְרוּ .

Rem. 2. There are moreover forms which could be referred to a quadriliteral stem, but in which the regular trilateral stem may easily be discovered. They are the following יְבָרְסֻמְנָה Ps. 80,14; פְּרִישׁוּ Job 26,9; רָטַבַּשׁ Job 33,25; מְכַרְבֵּל 1 Chr. 15,27; וְאֲשַׁמְאִילָהּ Gen. 13,9.

§ 43. Deviations from the regular conjugation of the biliteral stems.

1) The same reasons which cause certain deviations with the trilateral stems, also occur here, and generally with the same consequences; e. g. מְסֹהֲלֵל Ex. 9,17; יִשְׁפֹּקְשֹׁקוּן Nah. 2,5; תִּתְמָם Ps. 18,26; אֲרוּמָם Jes. 33,10; הִשְׁתַּרְר Num. 16,13 from סל , שק , הם , רם and שר (according to § 25 Rem. 2); נֶאֱרִים Mal. 3,9; יְבֹד (§ 26 Rem. 3); יִמַר Jes. 24,9 (§ 28 Rem. § 38,9); תְּרַנֶּה (§ 30a); מְתִי (§ 30b); $\text{הִבְאִרְתִּי יְבִאֲתִי}$ (§ 33,2).

2) If, however, the 1st stem-letter is א, י or נ, either the verb is conjugated with three letters, as יִלֵּל , or else the 1st stem-letter does *not* follow the rules of §§ 31, 32 and 29, because it here serves as consonant and cannot be missed, e. g. נִגְוֹד , וַיֵּאֲצִי .

VERBS FOR EXERCISE.

Verbs belonging to § 26.

- הל in קל, נפעל, פועל, הפעיל, התפעל and התפועל
 חם " " and נפעל;
 חל " all the בנינים.
 רם " קל, נפעל, פועל, הפעיל, התפעל and התפועל

Verbs belonging to § 28.

- נח " " נפעל and הפעל.
 נע " " " " הפעיל.
 שח " " " " התפועל.

Verbs belonging to §§ 26 and 28.

- אר " " נפעל, הפעל, הפעיל and התפעל.
 ער " " הפעיל and התפועל.
 רע " " הפעיל, הפועל and התפועל.

Verbs belonging to § 30.

- כז " " נפעל, פועל, הפועל, הפעיל and התפועל
 כח " " נפעל, פועל, הפעיל and התפועל.
 כח " " הפעל, הפעיל, הפועל and הפעיל.
 מת " " הפועל, הפעיל and הפעל.

Verbs belonging to §§ 26 and 30.

- חז " " נפעל, פועל, הפועל and התפעל.
 חז " " הפועל, הפעיל, הפועל and התפועל.

Verbs belonging to § 33.

- בא " " הפועל and הפעל.
 קא " " and הפעיל.

CHAPTER VIII.

The alterations which the verbal forms undergo.

§ 44. 1) The verbal forms undergo a threefold kind of alteration.

- a. to modify their signification;
- b. to connect them with suffixes;
- c. when ׀ *conversive* is prefixed to them.

2) *a* only occurs with the עָתִיד and הִרְבֵּה הַצְּוִי; *b* with all the verbal forms of a transitive verb; *c* only with the עָבַר and the עָתִיד.

3) The alterations of *b* and *c* are restricted to the change of vowels.

Rem. *c* is treated of later on see § 85 B 1.

§ 45. The longer, shorter or modified forms of the עָתִיד and הִרְבֵּה הַצְּוִי.

1) The forms of the עָתִיד are sometimes lengthened through the addition of הַ with the accent, for the purpose of strengthening their meaning *modus adhortativus*. With the trilateral stems the rule given in § 18, 3.4 is to be here applied, e. g. אֶזְכְּרָה from אָזְכֹּר *I will remember*, in אֶזְכְּרֶהּ הַפְּעִיל from אָזְכֹּר.

Rem. 1. The prolonged form almost exclusively occurs with the 1st pers. sing. and plur., rarely with the other persons, as וְתָבוֹאָהּ and *let it come* Jes. 5,19.

Rem. 2. The prolongation is sometimes made by הַ, e. g. יִרְשְׁנָהּ Ps. 20,4; and when fem. by הָ, e. g. תָּבוֹאתָּהּ Deut. 33,16.

2) The imperative masc. sing. also is sometimes prolonged under the rule set out in § 18,3; e. g. שְׁמְרָה, אֲסַפָּה. ל' הפעל 'ע' or ר as שְׁכַבְהָ. The influence of a guttural or ר as 'ע' or הפעל now and then effects the lengthening of the vowel of the penultimate stem-letter, in consequence of which the half-vowel of the הפעל 'פ' remains, e. g. ירְשָׁה, שְׁמַעָה from ירש, שמע.

Rem. 3. Here also the termination ה־ occasionally is found instead of ה־ָ, as רָבָה Judges 9,29.

3) On the otherhand the forms of the עֲתִיד and דָּרָךְ sometimes undergo an *abbreviation* or *change of vowels* for the purpose of expressing a wish (*modus jussivus*).

4) The *abbreviation* only occurs with the verbs נָחִי ל"ה (§ 34), when the ה falls away after the צִיָּרָה or סָגוּל in the דָּרָךְ הַצְּוִי or עֲתִיד, which omission now and then influences the remaining vowels, as יֶצוּ from יִצְוֶה, יִגְלֵ from יִגְלוֹה, יִטֵּ from יִטְוֶה, יִצוּ from יִצְוֶה, יִקְרָה from יִקְרֶה. With the דָּרָךְ הַצְּוִי it changes a wish into a command.

5) The *change of vowels* only occurs with the forms of the עֲתִיד, when the last syllable is הִירֶק or שׁוּרֶק. The former becomes צִיָּרָה the latter חוּלָם, e. g. יִפְקֹד from יִפְקִיד, יִקָּם from יִקְרִיב.

6) Finally an *abbreviation* or *change of vowels* occurs with the 2^d and 3rd pers. of the עֲתִיד when they are connected with the negative אַל, to express a *prohibition*. The הִירֶק of the last syllable then becomes צִיָּרָה with the trilateral stems, and סָגוּל with the biliteral stems;

whilst with the $\text{ל}^{\text{ה}}$ נָחִי the ה falls away, causing thereby an alteration of vowels; e. g. אֶל־תְּשִׁיחַת , תְּשִׁיחִית from אֶל־תְּשִׁיחַת , אֶל־תְּשִׁיחַת from תְּשִׁיחִית , אֶל־תְּשִׁיחַת from תְּשִׁיחִית .

Rem. 4. Exceptions are אֶל־יִשָּׁם 1 Sam. 22,15; 2 Sam. 13,33; and אֶל־תֵּשֵׁב Ps. 132,10; 2 Chr. 6,42.

§ 46. The Pronominal Suffixes (תְּכִנּוּיִם).

1) When the object of a transitive verb is a personal pronoun, it may be expressed by אֵת with a suffix, as אֵתִי *me*, אֵתְךָ *thee*, אֵתּוֹ *him*. Generally however, when the object needs not be particularly emphasised, it is added as a suffix to the verbal form.

2) These suffixes are:

	Plur.		Sing.
<i>us</i>	נֹו־נֹו־נֹו	<i>me</i>	נִי־נִי־נִי 1 st
<i>you</i>	כֶּם	<i>thee</i>	ךָ־ךָ־ךָ m. } 2 ^d
<i>you</i> (does not occur)	כֶּן or כֶּם	<i>thee</i>	ךָ־ךָ־ךָ f. } 2 ^d
<i>them</i>	הֶם־הֶם־הֶם	<i>him</i>	הוֹ־הוֹ־הוֹ m. } 3 ^d
<i>them</i>	הֶן־הֶן־הֶן	<i>her</i>	הָ־הָ־הָ f. } 3 ^d

3) It appears from the preceding table that some suffixes are added without any union-vowel, and others by means of a vowel or half-vowel. The former occur with the forms terminating in a vowel, as יְרַעֲתוּ from יְרַעֲתִי , הִכּוּ from הִכּוּנִי ; the latter with forms not terminating in a vowel, as מִכְּרוּ from מִכְּרָהוּ , שָׂאָהוּ from שָׂאָהוּ .

4) פְּתַח , קִמְצָה or חֹלֶם are generally used as union-vowels with the forms of עִבְרָה ; סְגוּלָה or צִיָּהוּ on the other hand

with the other verbal forms; e. g. יְעִמְדָהּ, יִגְאַלֶם, יִזְכְּרֵנִי, — כִּבְּסֵנִי, יִזְכְּלֵנִי, — קָמִץ or פֶּתַח — פְּתַח or קָמִץ however sometimes also occur with the forms of עֵתִיד as הִדְבַּקְנִי Gen. 19,19; יִלְבָּשֶׁם Ex. 29,30.

5) A נ moreover is sometimes inserted between the verbal form and the suffix (נ *epentheticum*), e. g. יִצְרְנֵהוּ = יִצְרֵהוּ Deut. 32,10; אֶתְהַקְּנֵהּ = אֶתְהַקְּנֵהּ Jer. 22,24; יִבְבְּרֵנִי = יִבְבְּרֵנִי Ps. 50,23. This נ very frequently is contracted with the first letter of the suffix; thus

יִעִירְנֵנִי	becomes	יְנִי	e. g.	יִעִירְנֵנִי
יִבְעֶתְנֵנִי	"	יְנִי	"	יִבְעֶתְנֵנִי
יִצְנֶה	"	יְנֵה	"	יִצְנֶה
יִשְׁכְּנֵנוּ	"	יְנֵנוּ	"	יִשְׁכְּנֵנוּ
יִבְיָאֶנָה	"	יְנָה	"	יִבְיָאֶנָה

Rem. 1. כֶּם and הֶם often are called *strong suffixes* (*suffixa gravia*) because they always have the accent. The others on the other hand *light suffixes* (*suffixa levia*).

Rem. 2. The suffixes of the 2^d person do not occur with the verbal forms of the 2^d pers.; nor these of the 1st pers. with verbal forms of the 1st pers. Instead of this a reflexive verb is often used.

§ 47. The alterations of the verbal forms of the regular trilateral stems through the appending of suffixes.

a. The forms of the עָבַר.

1) The ending הֵּ of the fem. sing. becomes הֵּ, e. g. קָרָאתֵנִי¹⁾.

1) Whenever no difference of alteration exists between the regular

Rem. 1. The ה of הוּ is here often omitted, e. g. גַּמְלָתוֹ and גַּמְלָתְהוּ.

Rem. 2. The suffix ם־_ת interchanges its vowel with the union-vowel, e. g. גַּנְבָתָם instead of גַּנְבְתָם.

2) The קַמִּץ under the ת of the 2^d pers. masc. sing. often falls away, e. g. חִמְתִּי.

3) The ת of the 2^d pers. fem. sing. receives again its original form תִּי or תְּ, e. g. לְבַתְּתִי.

Rem. 3. In a few instances the ת of the 2^d pers. fem. sing. has צִירָה instead of חִירָה, e. g. הוֹרְרָתִינוּ Jos. 2,18.

4) הַעֲלִיתָנוּ becomes הוּ or תְּ, e. g. הַעֲלִיתָנוּ.

Rem. 4. תָּן also should probably become הוּ or תְּ, but of this no instance occurs in the Bible.

5) In the קַל, because of the shifting of the accent, the קַמִּץ of the first stem-letter changes into a half-vowel, (cf. § 18,2) whilst the ע' הַפְעֵל gets קַמִּץ, e. g. מְבַחַּו from מְבַחַּח (לְקַחַּו) לְקַחַּו. The צִירָה however of the ע' הַפְעֵל with the verbs *mediae e* remains, e. g. אֶחָבוּ.

6) In the פְּעֵל, for the same reason, the צִירָה of the ע' הַפְעֵל changes before suffixes *with* a union-vowel into the half-vowel, and before suffixes *without* a union-vowel into an auxiliary vowel, e. g. יִגְדְלוּ, יִקְבְּצוּ.

7) The forms of עָבַר before they are connected with suffixes are:

and irregular verbs we shall as a rule take the examples from the latter class.

קל

1	2	3	1	2	3
פָּקְדוּנוֹ	פָּקְדוֹתָיו	פָּקְדוֹ	פָּקְדוֹתַי	פָּקְדוֹתַי and פָּקְדוֹתַי	פָּקְדוֹתַי and פָּקְדוֹתַי (פָּקְדוֹתַי)

פעל

1	2	3	1	2	3
פָּעֲלָנוּ	פָּעֲלֹתָיו	פָּעֲלוֹ	פָּעֲלֹתַי	פָּעֲלֹתַי and פָּעֲלֹתַי	פָּעֲלֹתַי and פָּעֲלֹתַי (פָּעֲלֹתַי)

הפעיל

1	2	3	1	2	3
הַפְּעִילָנוּ	הַפְּעִילוֹתָיו	הַפְּעִילוֹ	הַפְּעִילוֹתַי	הַפְּעִילוֹתַי and הַפְּעִילוֹתַי	הַפְּעִילוֹתַי and הַפְּעִילוֹתַי (הַפְּעִילוֹתַי)

b. The forms of the עתיד.

1) The vowel of the *ע' הפעל* becomes a half-vowel before a suffix *with* a union-vowel (cf. § 18,3), as יִרְדְּפוּ, אֲבָבְדוּהוּ; and is shortened before the other suffixes, e. g. יִשְׁמְרוּ, אֲרַמְדְּכֶם, אֲלַמְדְּכֶם. The *הירק* however in the *הפעיל* remains (cf. § 18,4), e. g. יִרְבִּיבוּהוּ, אֲשַׁמְדְּכֶם.

Rem. 5. Yet this *הירק* also in a very few instances becomes a half-vowel, e. g. תַּעֲשֶׂרְנָה Ps. 65,10.

2) The 2^d and 3^d pers. fem. plur. take the form of the 2^d pers. mas. plur.; e. g. תִּרְאֵינָה from תִּרְאֵינִי Cant. 1,6; תִּזְכְּרֵנָה from תִּזְכְּרֵנִי Jer. 2,19; תִּחַשְׁבְּנָה from תִּחַשְׁבְּנִי Job 19,15.

3) The forms of *עתיד*, when they are connected with suffixes, are:

קל

1	2	3	1	2	3
נִפְקְדוּ and נִפְקְדוּ	תִּפְקְדוּ	יִפְקְדוּ	אִפְקְדוּ and אִפְקְדוּ	תִּפְקְדוּ and תִּפְקְדוּ	יִפְקְדוּ and יִפְקְדוּ

פָּעַל						
1	2	3		1	2	3
נִפְקֹד	נִפְקֹד	וַיִּפְקֹד		אִפְקֹד	וַיִּפְקֹד	וַיִּפְקֹד
and	and	וַיִּפְקֹד		אִפְקֹד	and	and
נִפְקֹד	וַיִּפְקֹדוּ	וַיִּפְקֹדוּ		וַיִּפְקֹדוּ	וַיִּפְקֹדוּ	וַיִּפְקֹדוּ
הַפְּעִיל						
נִפְקִיד	וַיִּפְקִידוּ	וַיִּפְקִידוּ		אִפְקִיד	וַיִּפְקִיד	וַיִּפְקִיד
נִפְקִידוּ	וַיִּפְקִידוּ	וַיִּפְקִידוּ		וַיִּפְקִידוּ	וַיִּפְקִידוּ	וַיִּפְקִידוּ

c. The forms of the הַפְּעִיל.

1) The forms of the masc. plur. and the fem. sing. of the regular verbs undergo no alteration, whilst to those of the fem. plur. no suffixes are appended. If the fem. plur. were connected with a suffix it would probably be similar to the masc. plur. The form of the masc. sing. alone is altered before it is connected with a suffix.

2) With this form the half-vowel of the פ'הפעל in the קל becomes קמץ חטוף, and the vowel of the ע'הפעל falls away, e. g. קָהַב from קְהַבּ.

3) In פָּעַל, the vowel of the ע'הפעל becomes a half-vowel, as כִּפְרָנִי.

4) In הַפְּעִיל, the צִיּוּרָה of the ע'הפעל always becomes חִירָה, e. g. חִקְרִיבָהוּ.

The forms of the masc. sing. of the הַפְּעִיל before they are connected with a suffix are:

קל פִּקֵּד פָּעַל פִּקֵּד הַפְּעִיל חִפְּקֵד

d. The nominal forms.

1) When the infinitive expresses an *action* and there-

fore has a *verbal* meaning, it may be connected with the verbal suffixes. The alterations are the same as those of the *הָרַךְ הַצּוּי*, e. g. *לְפָקְדֵנִי* to take care of me.

2) The participle also sometimes has a verbal meaning and then is connected with the verbal suffixes. Its alterations however are like those of the nomina when they are connected with suffixes, e. g. *הַמְצַוְרֵנִי* who girdeth me.

§ 48. The alterations of the verbal forms of the irregular trilateral stems through the appending of suffixes.

1) In addition to the alterations spoken of in § 47 we have here the following. With the *verba primae gutturalis* (§§ 26 and 31) the *פִּהַעֵל* has often *פִּתַח* instead of *קָמִץ חֲטוּף*, e. g. *תְּבַלְהוּ* from *תָּבַל*. The *פִּתַח* of the preformative is sometimes lengthened, e. g. *הִעָבְרָם* Ex. 20,5.

2) With the *verba mediae* and *tertiæ gutturalis* (§§ 27 and 28) the *עִהַפֵּעֵל* has in an open syllable generally *קָמִץ*, in consequence of which the vowel of the *פִּהַפֵּעֵל* sometimes becomes a half-vowel, e. g. *וַיִּגְאֹלוּהוּ* from *וַיִּגְאֹלוּ*; *שָׁאֲלוּנִי* from *שָׁאֲלוּ*; *וַיִּשְׁלַחַנִי* from *וַיִּשְׁלַח*; *בָּתְּנִי* from *בָּתַן*; *בָּתְּנִי* from *בָּתַן*; *שָׁמְעִי* from *שָׁמְעוּ*.

3) With the verbs *נָהַי ל"א* (§ 33) the *קָמִץ* of the *עִהַפֵּעֵל* remains before the suffixes e. g. *וַיִּקְרָאֵנִי*.

4) As to the verbs *נָהַי ל"ה* (§ 34).

(a) The *ה* at the end of the verbal forms falls away with its preceding vowel, and the suffixes are added

without any further alteration, e. g. זָנוּךְ from זָנַח ; יִפְדֶּךָ from יִפְדֶּה ; עָשִׂנִי from עָשָׂה ; יַעֲנֶהוּ from יַעֲנֶה ; רָאָם from רָאָה ; פָּצְנִי from פָּצָה .

(b) תָּה — is changed before suffixes into תָּ , e. g. רָאִתְּךָ from רָאִתָּה .

5) When the פ' חֲסֵרֵי פ' lose the פ' הַפְעֵל their connection with suffixes is like that of the גָּחִי ל"ה , e. g. יִדְכְּנִי from יִדְב ; תִּגְהוּ from תָּה .

§ 49. The alterations of the verbal forms of the *biliteral* stems through the appending of suffixes.

I. When the second stem-letter of the biliteral verbs is doubled, the rules for the triliteral stems are applied.

II. When the stem is restricted to the two stem-letters we have the following alterations.

a. The forms of the עָבַר .

1) The ending תָּה becomes תָּ or תָּה , e. g. בָּאִתְּנוּ , שָׁמְתָנוּ .

2) The same alterations, mentioned in § 47^a 2, 3 and 4, occur here, and likewise those of § 48, 2 and 3, whenever they are required, e. g. שָׁמְתִי from שָׁמַת ; צָמְתָנוּ from צָמַת .

3) The vowel of the preformative ה in the הַפְעֵיל becomes a half-vowel; e. g. הִפְרָם from הִפֵּר ; הִבְאִתְּנוּ from הִבִּיא ; הִבְיִאוּךָ from הִבִּיא ; וְהִמִּיתֵנִי from וְהִמִּית .

Rem 1. The same rule applies to the ה of the infinitive, e. g. לְהַפְּיֹצְנִי.
In Lev. 26,15 לְהַפְּרֹכֶם this half-vowel became a vowel because of the first stem-letter losing its vowel.

4) The צִיּוּרָה of the first stem-letter in the הַפְּעִיל is shortened, unless a guttural or ר follows; e. g. הַרְמָנוּ from הָרַם; but הַפְּרָם from הִפִּיר; הַבְּאִתָּהּ from הִבְאִתָּהּ.

Rem. 2. Likewise in the infinitive, e. g. כְּהַתְּמִיךָ from הָתַם Jes. 33,1.

b. The forms of the עֲתִיד.

1) The vowel of the preformative becomes a half-vowel, e. g. וְבִיאָנוּ, אֲטִילָךְ.

Rem. 3. In יִחַנְךָ = יְחַנֶּךָ Gen. 43,29; Jes. 30,19 the קָמִץ has changed place with the half-vowel.

2) The vowel of the first stem-letter is often shortened, e. g. יִחַנְנוּ from יָחַן; יִחַנְנוּ from יָחַן; יִחַנְנוּ from יָחַן. Frequently however it remains, as יִגְדְּנוּ, יִגְדְּנוּ, יִגְדְּנוּ, chiefly before a guttural or ר, e. g. יִפְרְנוּ, יִגְדְּנוּ. See further § 47^b 2.

c. The forms of the הַרְדָּה הַצְּוִי.

1) The הוֹלָם is frequently shortened, e. g. חָנְנוּ from חָן; סָלוּ from סָלוּ.

2) The vowel of the preformative in the הַפְּעִיל becomes a half-vowel, and the vowel of the first stem-letter generally is הִירֶק (cf. § 47^c 4), e. g. תְּבִינִי from תְּבִין.

The verbal forms before connection with suffixes are :

			קל			
שָׁכְנוּ	שָׁכְמוּ	שָׁכְמוּ	שָׁכְמוּ	שָׁכְמוּ or שָׁכְמוּ	שָׁכְמוּ or שָׁכְמוּ	שָׁכְמוּ
			שָׁכְמוּ	שָׁכְמוּ or שָׁכְמוּ	שָׁכְמוּ or שָׁכְמוּ	שָׁכְמוּ or שָׁכְמוּ

Verbal forms with suffixes of the other stem-forms in קל but rarely occur.

			הפעיל			
הִקְמֵנוּ	הִקְמֵמוּ	הִקְמֵמוּ	הִקְמֵמוּ	הִקְמֵמוּ and הִקְמֵמוּ	הִקְמֵמוּ and הִקְמֵמוּ	הִקְמֵמוּ
			הִקְמֵמוּ	הִקְמֵמוּ and הִקְמֵמוּ	הִקְמֵמוּ or הִקְמֵמוּ	הִקְמֵמוּ or הִקְמֵמוּ

Rem. 4. חָמַךְ סְגוּלָה may everywhere be used instead of חָמַךְ פְּתַח.

Rem. 5. The prolonged forms of the 1st and 2^d pers. remain unaltered, e. g. הִבְיֵאוּתָנוּ from הִבְיֵאוּתָהּ.

			עָתִיד			
נִגְדָה	תִּגְדֵנוּ	יִגְדוּ	תִּגְדֵנוּ	אִגְדָה	תִּגְדֵנוּ	יִגְדוּ
			תִּגְדֵנוּ	תִּגְדֵנוּ	תִּגְדֵנוּ	תִּגְדֵנוּ

Rem. 6. The שוּרֵק may everywhere take the place of the קבוץ.

נָכוּ	תִּכְּזוּ	יִכְזוּ	תִּכְּזוּ	אִכְּזוּ	תִּכְּזוּ	יִכְזוּ
			תִּכְּזוּ	תִּכְּזוּ	תִּכְּזוּ	תִּכְּזוּ
נָקִים	תִּקְיִמוּ	יִקְיִמוּ	תִּקְיִמוּ	אִקְיִמוּ	תִּקְיִמוּ	יִקְיִמוּ
			תִּקְיִמוּ	תִּקְיִמוּ	תִּקְיִמוּ	תִּקְיִמוּ
נָחַת	תִּחַתּוּ	יִחַתּוּ	תִּחַתּוּ	אִחַתּוּ	תִּחַתּוּ	יִחַתּוּ
			תִּחַתּוּ	תִּחַתּוּ	תִּחַתּוּ	תִּחַתּוּ
נָפְרָה	תִּפְּרוּ	יִפְּרוּ	תִּפְּרוּ	אִפְּרוּ	תִּפְּרוּ	יִפְּרוּ
			תִּפְּרוּ	תִּפְּרוּ	תִּפְּרוּ	תִּפְּרוּ

הַרְבֵּה הַצְּווי			
הָנוּ	הָנִי	הָנוּ	הָנוּ
הַשִּׁיבוּ	הַשִּׁיבִי	הַשִּׁיב	הַפְּעִיל

Rem. 7. As for examples of verbal forms connected with suffixes see Append. 3.

CHAPTER IX.

Nomina נְשֵׁמוֹת.

§ 50. The various kinds of nomina.

1) The noun (נְשֵׁם עֵצִים *substantivum*), to which also belongs the infinitive of the verb (נְשֵׁם הַפְּעִיל *substantivum verbale*).

2) The adjective (נְשֵׁם הַאֵר הַשֵּׁם *adjectivum*), to which also belongs the participle (נְשֵׁם בְּיוֹנֵי *adjectivum verbale, participium*).

3) The pronoun (נְשֵׁם בְּנוֹי הַשֵּׁם *pronomen*).

4) The numeral (נְשֵׁם הַמְסָפֵר *numerale*).

§ 51. The alterations, which the nomina undergo.

The nomina undergo a prolongation, abbreviation or alteration of vowels:

1) through difference of gender (בְּיוֹן *genus, motio*),

2) through number (מְסָפֵר *numerus*),

3) through connection with another nomen (מְיֻכָּוֶת *status constructus*),

- 4) through signs of interpunction or accents,
- 5) through suffixes or prefixes.

The suffixes and prefixes are:

- (a) the locative ה,
- (b) the pronominal suffixes (הַכְּנוּיִם),
- (c) the literae praeifixae [מוֹשֶׁה וְקָלֵב] בְּהוֹכְלָמֶשׁ.

CHAPTER X.

The noun (*substantivum*).

§ 52. Division of the nouns.

A. According to their meaning.

- (a) Proper names (שֵׁם עֶצֶם פְּרָטִי *nomen proprium*),
- (b) Appellative names (*nomen appellativum*).

The appellatives again are subdivided into:

1) Names of an entire species of objects (שֵׁם הַמִּין *appellativum* in a stricter sense, as שֵׁלְחָן *table*).

2) Names of a multitude of objects or living beings of the same kind, considered as one whole (שֵׁם הַקְּבוּץ *nomen collectivum*), as הַרְרֵי *mountains*, עַם *people*.

Rem. 1. The appellatives are not unfrequently used as collectives.

סוּס (*horse*) e. g. sometimes means *cavalry*, רֶכֶב (*chariot*) sometimes *chariots*.

3) Names of abstract ideas (שֵׁם הַמְּקַרֵּה *nomen abstractum*) e. g. חֵכְמָה *wisdom*; and names of concrete ideas (*nomina concreta*).

B. According to their stem.

- (a) Stem-nouns, or primitives.
- (b) Derived nouns, or derivatives,
- (c) Compound nouns.

§ 53. The proper names.

1) The proper names probably are but seldom stem-nouns. It is however difficult to determine their derivation by fixed rules. The stem also from which they are derived is frequently not to be found in the Bible.

2) Many proper names are compounds, chiefly those of persons, e. g. אֱלִקָנָה from אֵל and קָנָה, יְחֻזְקָאֵל from חֻזַק and אֵל.

3) Of the alterations enumerated in § 51 at the utmost only those under 3, 4 and 5 apply to the proper names, as will appear from the §§ on the appellatives.

§ 54. The gender of the nouns ¹⁾.

- 1) The noun has two genders: *masculine* and *feminine*.
- 2) The original form is the masc., from which the fem. is derived. This derivation effects a certain alteration of vowels.

1) Before entering upon the finer distinctions of the appellatives, we shall first treat of their gender, in order that in the subsequent §§ we may be able at the same time to consider their feminine forms. It should be observed also that, in the following §§ like in the present §, we understand by nouns or substantives the *appellatives*.

- 3) The derivation is made through the addition of:
- (a) הַ, e. g. מַלְכָּה from מֶלֶךְ, צָרָקָה from צָרָק, פְּרִיחָה from פָּרַח, אֲזָלָה from אָזַל, צָבִיָּה from צָבָה, אֲזָלָה from אָזַל.
- (b) תְּ, e. g. יוֹתֶרֶת from יוֹתֵר, חוֹתֶמֶת from חוֹתֵם, אֲזָלָה from אָזַל, גְּבִירָה from גָּבִיר; chiefly with the infinitive, e. g. בְּשֵׁת from בָּשׂ, יְבִשָּׁה from יָבֵשׁ, כְּתֻבָּה from כָּתַב.
- (c) יַית and וַית, chiefly to form abstract names, e. g. שְׂבִיּוֹת from שָׁבַי, אֲחֵרִית from אַחַר, רְאשִׁית from ראש; מְלָכוֹת from מֶלֶךְ.
- (d) וַית uncommon, e. g. אֲחֵוֹת from אָח, חָמוֹת from חָם.
- (e) תְּ and תַ generally poetical, e. g. פּוֹנֵת = פּוֹנֶה; עֹרֶת = עוֹרָה. תְּ is sometimes prolonged into תַּ, e. g. עוֹרֶתָּה.
- 4) There are however fem. nouns which are not derived from masc. nouns, and which have a primitive form; viz.:
- (a) Often the names of fem. beings, e. g. אֵם masc. אָב; רַחֵל masc. אֵיל, אֶהוֹן masc. תְּמוֹר, שְׂפָחָה and אֶמָּה masc. עֶבֶד.
- (b) The names of certain inanimate objects and ideas, which are used in the fem., although they have no fem. termination; e. g. the names of the members of the body, and of the powers of nature, as רֶגֶל *foot*, רוּחַ *wind*.

§ 55. The primitives (*substantiva primitiva*).

There are but few nouns which are not derived from nomina or verba. To these probably belong:

- 1) certain names of living beings, as אֵשׁ *lamb*, אִם *mother*;
- 2) certain object-names, a אֶבֶן *stone*, אֶזְרָא *thorn*;
- 3) certain names of members of the body, as רֵאשׁ *head*, אוֹן *ear*.

§ 56. The Derivatives (*substantiva derivata*).

The derivatives are formed from the stem of a verb or from another nomen.

A. The derivatives formed from the stem of a verb.

I. Those derived from the bare stem without addition of letters.

1) The infinitive of the verb, e. g. בָּאֵשׁ, חָבֵל, בָּבִי, דָּע, דָּע, אִוֵּר, fem. בְּאִשָּׁה, חֲבֵלָה, בְּבִית, דָּעָה or דָּעָה; chiefly frequent with the fem. form, as בְּרֵאשִׁית, גְּאֻנָּה, וְרֵאשִׁית.

The meaning of these words generally is that of an *abstractum*.

2) The *segolate forms*, so called because the עִה־פִּעֵל of the trilateral stem has סְגוּל as auxiliary vowel.

(a) The עִה־פִּעֵל has סְגוּל and the פִּה־פִּעֵל has צִירָה, סְגוּל or חוּלָם; e. g. סִפְרָה, וְזָמַר, עֵצִים, fem. סִפְרָה, וְזָמְרָה, עֵצְמָה.

Rem. 1. The auxiliary vowel sometimes is omitted, as חָמָא along with פְּלָא, קִשְׁמָה along with קִשְׁמָה.

(b) When the עִה־פִּעֵל is a guttural, the auxiliary vowel usually is פִּתַּח, e. g. מְהַר fem. מְהַרָּה; and the צִירָה or

סגול of the פֿהפעל is often changed into פתח, as נער fem. נערה.

Rem. 2. We find however also nouns such as רהם, להם, אהל.

(c) When the להפעל is a guttural, the auxiliary vowel becomes פתח, e. g. דמע fem. דמעָה; except in the stems which only in appearance belong to the נחוי ל"ה (§ 34), for these retain the סגול, e. g. הקה, נחוי ל"ה; just as the נחוי ל"א e. g. פלא.

(d) When the עהפעל is י, the auxiliary vowel is חירק and the vowel of the פֿהפעל always פתח, as תיל fem. חילָה.

Rem. 3. In גיא the auxiliary vowel is omitted.

(e) When the עהפעל is ו, the vowel of the פֿהפעל is קמץ, e. g. עול fem. עולָה.

Rem. 4. In שוא the auxiliary vowel is omitted.

(f) Of the biliteral stems the following agree with the segolate forms, חק, גו, חק, גו fem. חקה, גוה.

Although the segolate forms really express an abstract idea, they are often used in a concrete sense.

3) The trilateral stems with a half-vowel under the פֿהפעל, and סגול, פתח or a long vowel under the עהפעל, e. g. דבש, שקם, קרב, באר, גביר, תמור, גבול. Of the latter sorts we also find fem. forms, as גבירה, תמורה, גבולה. These forms generally have a concrete sense.

Rem. 5. When the עהפעל is חולם or שורק, and the פֿהפעל is א, the א sometimes has צירָה e. g. אפור fem. אפורָה; אמון fem. אמוןָה.

4) The trilateral stems with קמץ under the פֿהפעל, which becomes a half-vowel, as soon as the word is lengthened at the end. The עֿהפעל has a long vowel, e. g. חגורה, שעירה, גולה, אשמה, fem. חתול, חגור, שעיר, גול, אשם, חתולה.

Rem. 6. The stems with חירק or שורק under the עֿהפעל often really are participles, and therefore will be spoken of along with the adjectives; see § 67 I A 2—5.

The same forms we find also with the biliteral stems of which the second stem-letter is doubled; e. g. חָלָל, צְחִיחָה, הִנְיָג, מְרַרָה, שְׂמָמָה.

These also generally have a concrete meaning.

5) The trilateral stems with an immovable short vowel under the פֿהפעל, e. g. אָנָל f. אֵנְלָה and אֵנְלָת f. חֲטָאָה f. חֲטָאָת. When the לֿהפעל is a guttural the fem. form is like צָרַעַת, טַבַּעַת.

These too generally have a concrete meaning.

6) From the trilateral stems there are many fem. nouns in חָ with a half-vowel under the פֿהפעל, and a long vowel under the עֿהפעל, which express an operation, e. g. נִקְמָה (also with a guttural as עֿהפעל in the form בִּקְהָה), שְׂרַפָה, אֲבִילָה, עֲבוּדָה, רִפּוּאָה.

From the biliteral stems, e. g. לָבָה, סָרָה.

7) A series of concrete words with קמץ under the עֿהפעל, and צִירָה or חוֹלָם under the פֿהפעל; e. g. שׁוּשָׁן f. שׁוּשַׁנָּה, חוֹתָמָת f. חוֹתָם, שׁוּשַׁנָּה.

8) Rarer forms are nouns such as, גּוּמִץ, אָסָר, בִּסָּא,

סוּגַר, כְּלִי, כְּלִי, כּוּבֵעַ, עֲמוּד, כִּישׁוּר, פְּגוּל, רְתוּק, כְּנֹר, פְּטִישׁ, כּוּתֵל, אָחוּ; and with the accent on the penultimate, as תְּהוּ, תְּהוּ. Also fem. forms, as תְּבוּרָה, תְּמוּרָה, כְּבוּרָה, תְּוֹעָבָה, תְּהוּ. Also fem. forms, as תְּבוּרָה, תְּמוּרָה, כְּבוּרָה, תְּוֹעָבָה, and the *pluralia tantum* ¹⁾, as תְּבוּרָה, תְּמוּרָה, כְּבוּרָה, תְּוֹעָבָה, תְּהוּ.

The most frequent in use of all these forms are the *pluralia tantum* of the form פְּגוּל, e. g. שְׁלוֹחִים, כְּפוּרִים.

9) Certain forms derived from biliteral stems through duplication of both the stem-letters, e. g. תְּתַחַת, תְּקַרְקַד, תְּקַבֵּקַב fem. תְּקַבֵּקַב, תְּקַבֵּקַב, תְּקַבֵּקַב.

From the trilateral stems also a few nouns are formed through duplication of one or more stem-letters, as סְגָרִיר fem. עֲקָלְקָלָה.

10) Finally the forms which appear to have more than three stem-letters, e. g. חֲרָמֵשׁ, חֲנָמָל, חֲרָמֵשׁ, חֲנָמָל, חֲרָמֵשׁ, חֲנָמָל; all of them generally with a concrete meaning.

II. The derivatives formed by addition of letters.

The letters used to form nouns from verbal stems, are אָהוּימַנַת [הָאֵמְנָתוּי]. One or more of these letters are for this purpose added either before, after, or between the stem-letters.

1) א before the stem, e. g. אָוֹרָח, אָסוּד, אָרְבָּה, אָפְעָה. Fem. nouns, e. g. אֲשִׁמְרֵת, אֲנִבְרָה, אֲנִסְחַח.

From the biliteral stems, e. g. אָפְסַם, אָבְעִבוּעוֹת (plur.).

2) ה before the stem, e. g. הִילָל, הִרְוָחָה.

From the biliteral stems, e. g. הִנְחָה.

1) *Pluralia tantum* are nouns which only occur in plural.

3) ו between the stem-letters, e. g. שִׁבּוּי.

From the biliteral stems, e. g. זָעַה, זָעָה.

4) י before the stem, e. g. יִצְהָר.

From the biliteral stems, e. g. יִתּוּר.

5) מ

(a) before the stem, agreeing with the usual form of the *Chaldee* infinitive, e. g. מוֹצֵא, מְחַיֶּה, מְסַע, מְקַרָּא
fem. מוֹצְאָה, and a great many other nouns which later have modified or lost their meaning as infinitive.

(b) before the stem, to indicate the place where an action is occurring, e. g. מְבֻלָּא *kennel, stable* from כָּלָא *to shut in*, מוֹעֵד *place of destination* from יַעַד *to determine*.

(c) before the stem to express various other meanings, e. g. מְחֹסֵר, מְסֻדָּד, מְבֹאָה, מְקַבֵּץ; and fem. nouns, e. g. מוֹעֲצָה, מְדִינָה, מְגִפָּה, מְהַפְּכָה.

(d) before the stem to form words which originally were participles, but later got the meaning of nouns, e. g. מוֹצֵק, מוֹשְׁחִית, מְקַרָּה, מְבַסָּה, מְטָה, מְטָה
fem. מוֹצְקָה and other fem. nouns, as מְסַרְתָּ, מוֹחֲרָת, מְאַכְלָת
(= מְאַסְרָת), מְזַמְרָת, מְגַנְקִית; and *pluralia tantum*, as מְדַקְרוּת.

(e) sometimes after the stem to indicate a whole which is composed of many small parts, as כְּנָם, סֵלָם.

6) נ

(a) after the stem, chiefly with the נָחִי ל"ה, to form nouns terminating in -וֹן, -וִין, or -וִין, e. g. נְגוֹן,

קָנְנוּ, הִרְיוֹן, הִרְיוֹן fem. אֲבִיוֹנָה; yet from other verbs also, as אֲבָדוֹן, שָׁשׂוֹן, קָרְבָּן, שְׁלָחוֹ fem. עֲשֵׂתוֹנָה.

(b) before the stem, e. g. גַּפְתוּלִים (plur.).

7) ה

(a) before the stem (generally fem. nouns), chiefly from the נָחַי ל"ה and from the biliteral stems, e. g. תִּכְלָה, תִּעַר, תִּחַנוֹן, תִּיבֵל, תִּבּוּאָה, תִּהְלָה, תִּבְנִית; and also from other stems, e. g. תּוֹחֶלֶת, תִּבְעָרָה, תִּפְאָרֶת; masc. nouns, e. g. תִּמְרוֹק.

(b) after the stem, chiefly from the נָחַי ל"ה, e. g. בָּכוֹת, דְּמוּת, בְּבִית; sometimes also from other stems, e. g. בְּרִיתוֹת, שְׁאֲרִית, זָלוֹת.

B. Nouns derived from nomina.

I. Through alteration of vowels, e. g. מִלָּח from מַלְחָה, כְּרָם from כָּרֵם (see § 67 II 1).

II. Through addition of letters.

(a) Through the addition of the letters הָאֵמְנָתִיו, e. g. צָרוֹן, אִישׁ from אִישׁוֹן, עֵן from מְעֵן, אִשָּׁה from אִשׁ, צָנָאֵר from צָפַע, צָפַעֲנִי from צָנָאֵר; chiefly through addition of the endings -וֹת and -וִית for the purpose of forming *abstracts* from *concretes*, e. g. מְסִבְנוֹת from מְסִבָּן, מְרִאשִׁית from רִאשׁ.

(b) Sometimes also through the addition of other letters, e. g. שְׂרָבִית from שָׂרַב, בְּרָמֶל from בָּרַם, שְׁלֵהָבֶת from לָהַב.

§ 57. Compound Nouns.

1) The Hebrew language possesses but very few com-

pound nouns; e. g. בְּלִיעַל (from בַּל *not* and the stem יעל *usefulness*) = *worthless*; בְּלִימָה (from בְּלִי = בַּל *not* and מָה *what, something*) = *nothing*.

2) When the Hebrew writers wish to express an idea composed of two ideas, they connect the two words, expressing these ideas, by the מַקְרָא, e. g. בְּלִי-שָׁם *of no significance*.

§ 58. The number of the noun.

The nouns have three numbers, viz. the singular, the dual, and the plural.

A. The dual.

1) Of the monosyllables the dual is formed by adding the termination יָם־ to the sing., e. g. יוֹמִים from יוֹם *two days*, יָדַיִם from יָד *two hands*.

2) The words which in the sing. have more than one syllable, for the greater part undergo before the ending יָם־ the same alterations as the plural forms with the pronominal suffixes (see § 64), e. g. אֲזַיְנִים from אֶזֶן, עֵינַיִם from עֵין, נְחֻשְׁתַּיִם from נְחֻשֶׁת, לְחַיִּים from לָחַי. — The instances when they take a different form will be dealt with in § 59 treating of the plural.

3) The words which in the plur. end in וֹת־ take the dual form יָם־, e. g. לוֹחַתַּיִם (plur. לוחות) *loaves*; if however their sing. form ends in ה־ they may also take the dual form יָם־, e. g. שְׁנַתַּיִם from שְׁנָה, and חוֹמַתַּיִם (plur. חומות) *walls*.

Rem. 1. Of מֵאָה *hundred* the dual is מֵאָתַיִם (contracted from מֵאָתַיִם).

4) There are duals which have no singular form (*dualia tantum*), e. g. בְּלֹאִים, שְׁמַיִם, יָמִים.

Rem. 2. The ם of the dual ending is sometimes missing, e. g. יָדַי
Ez. 13,18.

Rem. 3. The use of the dual is very restricted. Generally the plural is used with the number שְׁנַיִם or שְׁתַּיִם, e. g. יָמִים שְׁנַיִם = יוֹמִים, שְׁתַּיִם דְּבִים *two she-bears*. Objects, however, which either from nature or institution presuppose a *pair*, are regularly used in the dual, e. g. רַגְלַיִם *feet*, מֵאֻנָּיִם *balance, scales*. With the former class the dual also serves instead of the plur., e. g. עֵינַיִם *seven eyes* Zech. 3,9.

B. The plural.

1) The plural is formed by adding -ים or -ות to the sing. according to the following rules.

(a) The names of masc. beings generally have the ending -ים, e. g. בָּנִים *sons* from בֵּן *tillers of the soil* from אֶבֶר.

Rem. 4. אָבֹת *father* is in plur. אֲבוֹת.

(b) The names of fem. beings generally have the ending -ות, e. g. בָּנוֹת *daughters* from בת *she-asses* from אֲתוֹן.

Rem. 5. The plur. of אִשָּׁה *woman* however is נָשִׁים, of רַחֵל *ewe* רַחֵלַיִם, of פִּילְגֶּשֶׁת *concubine* פִּילְגֶּשֶׁתַיִם.

(c) Nouns, which in the sing. have a fem. ending, generally take -ות in the plur., e. g. יְשׁוּעוֹת from יְשׁוּעָה, מְלָכוֹת from מְלָכָה, עֲטָרוֹת from עֲטָרָה.

Rem. 6. The plur. of שְׁבֻלַת however is שְׁבֻלַיִם, of חֲטָיִם חֲטָיִם, of חֲטָיִם חֲטָיִם, of חֲטָיִם חֲטָיִם, of חֲטָיִם חֲטָיִם, etc.

2) Uncommon plur. endings are:

(a) יֵי instead of יִים, e. g. עָמִי Ps. 144,2,

(b) יֵין instead of יִים, e. g. הַיַּמִּין Daniel,

(c) יֵי, e. g. חֲלוּעֵי Jer. 22,14.

Rem. 7. The difference of the plur. and dual sometimes denotes a difference of meaning, e. g. יָדַי *hands* and יָדָי *handles*, כַּפַּיִם *hands* and כַּפּוֹת *spoons*.

3) There are a great many words which only occur in plur., e. g. the nouns of the forms כַּפּוּרִים and נְעוּרִים; as also the words קְנוּצוֹת, בְּמִקְהֵלוֹת, מְצַפּוּנִים and others.

4) The י of יִים sometimes falls away, chiefly when the הִירָק נָדוּל precedes, e. g. צְדִיקִים; and also the ן of יוֹת when the חוֹלָם precedes, e. g. מְאֹרֶת.

§ 59. The alterations which the noun undergoes before the plural ending is added to it.

A. Nouns *without* a fem. ending.

(a) Monosyllables *without* a preceding half-vowel.

1) The קָמִץ and צִיּוּרָה of certain words are shortened into פֶּתַח or הִירָק, whilst in other words they remain, e. g. יָמִים from יָם, נְדָמִים from נָם, קָנִים from קָן, אֲתִים and אֲתִים from אָת.

Rem. 1. The plur. of בֵּן is בָּנִים, of חֲטָאִים חֲטָאִים.

2) The other long vowels remain, e. g. צִירִים from צִיר, דּוּרִים and דּוּרוֹת from דּוּר, לוֹחוֹת from לוֹחַ.

Rem. 2. עִיר is in plur. עָרִים and עִירִים, דָּב pl. דְּבָיִם, שׁוּר pl. שׁוּרִים.

דוּדִים pl. הוּד, שְׁנוּקִים pl. שׁוּק, תּוּחִים and חֲחִים pl. חוּחַ, שְׁוֹרִים
הוּרָאִים and דוּרִים.

3) The פֶּתַח either remains or becomes הִירֶק, e. g. בְּרִים from בַּד, סְפִים from סָף (See § 63 A b).

Rem. 3. גִּיאִוֹת is in plur. גִּיאָ.

4) The plur. of פֶּה is פִּיּוֹת, פִּיּוֹת, and פִּיפִּיּוֹת.

(b) Monosyllables *with* a preceding half-vowel.

1) The plur. endings יִם and וֹת are added to the sing. causing no alteration of vowel except when the syllable is open and its vowel הִירֶק, e. g. צָבָאוֹת from צָבָא, בְּאָרוֹת from בְּאָר, גְּדוּרִים from גְּדוּר, אֲמוֹנִים from אֲמוֹן (cf. § 56 A I 3 Rem. 5), הַבָּסִים from הַבָּס.

Rem. 4. שְׁלֹם is in plur. שְׁלֹמִים.

2) When the syllable is open and its vowel הִירֶק, the latter becomes קָמֶץ, e. g. עֲדִים from עָדִי, צָבָאוֹת from צָבִי.

Rem. 5. בְּלִי is in plur. בְּלִים.

(c) Words with two syllables (except the segolate forms).

1) Only the קָמֶץ and צִירֶה undergo an alteration. When they occur in the first syllable they become a half-vowel. In the second syllable the קָמֶץ either is shortened into פֶּתַח or remains, and the צִירֶה remains when the vowel of the first syllable has been changed into a half-vowel, otherwise it becomes a half-vowel, e. g. דְּבָרִים from דְּבָר, לְבָבוֹת from לְבָב, בְּסָאוֹת from בְּסָא, הַצָּרִים from הַצָּר, גְּמָלִים from גְּמָל, מְחַמְדִּים from מְחַמֵּד, מְכוּנִים from מְכַבֵּב.

Rem. 6. It appears from these examples that no difference is made whether the letters belong to the stem or not.

Rem. 7. חָרָשׁ and פָּרָשׁ are in plur. חָרָשִׁים and פָּרָשִׁים .

Rem. 8. The חֹלֵם of the second syllable sometimes becomes שׁוֹרֵק , e. g. מְגוּרִים from מְגוּר ; or קִמְצַחַתוֹף , e. g. צִפְּרִים from צִפּוּר , שְׁבָלִים from שְׁבַלְת .

2) The words however terminating in הָ merely change this ending into ים or ות , and retain even the קִמְצַח of the first syllable, e. g. קָנִים from קָנָה from קָנָה . — מְלָאִים alone is in plur. מְלָאָה .

3) The exceptions to the rule in n° 1 are few, e. g. שָׁבוּעַ is in plur. שְׁבָעוֹת and שְׁבוּעוֹת or שְׁבָעִים and שְׁבוּעִים ; אֲחֻיּוֹת pl. אֲחֻיּוֹת ; אִיתָנִים pl. אִיתָנִים ; אֲבָנִים pl. אֲבָנִים ; אֲשָׁבֵל pl. אֲשָׁבֵלוֹת , אֲשָׁבֵלוֹת and אֲשָׁבֵלוֹת .

(d) Segolate forms.

1) All the segolate forms, except these of which עִהֲפַעַל is ו or י , change the vowel of the first syllable into a half-vowel, whilst the auxiliary vowel becomes קִמְצַח , e. g. זְבָחִים from זְבַח , חֲלָקִים from חֲלַק , רְמָחִים from רְמַח , מְלָכִים from מְלַךְ , זְבָחִים from זְבַח .

Rem. 9. אֲהָלִים however is in pl. חָרָשׁ pl. חָרָשִׁים and קָדָשׁ pl. קָדָשִׁים both words with קִמְצַחַתוֹף in the first syllable.

2) The segolate forms with ו as עִהֲפַעַל , change the first vowel into חֹלֵם , and lose the auxiliary vowel, e. g. מֹתִים from מֹת , עֹלוֹת from עוֹל .

3) The segolate forms with י as עִהֲפַעַל change the first vowel into צִירָה , and lose the auxiliary vowel, e. g. אֵילִים from אֵיל , עֵינוֹת from עֵין .

Rem. 10. בֵּית is in pl. בְּתִים , עִיר pl. עִירִים ; as for נֵיא see Rem. 3.

(e) Words with three syllables.

Without the fem. ending these words are only to be found of the form זָכְרוֹן. They lose the קָמֶץ before the plur. ending and for the rest undergo the same alterations as in the סְמִיכוֹת and with suffixes (see § 60 A b 1 and § 63 C b), e. g. עֲשָׂרוֹנִים from עֲשָׂרוֹן, שְׁנַיִנוֹת from שְׁנַיִן.

B. Nouns *with* a fem. ending.

1) Nouns ending in הַ- throw off this termination and take in its place יִם- or וֹת-, e. g. פָּרוֹת from פָּרָה, מְדוֹת from מְדָה, מְלִים from מְלָה. Those however which are the fem. of segolate forms undergo before וֹת- the same alterations as the latter (see above A d), e. g. שְׂמָלוֹת from שְׂמֹלָה, עֲלָמוֹת from עֲלָמָה, תְּרַפּוֹת from תְּרַפָּה.

2) Nouns in תַּ- and ת־ form their plur. like the corresponding nouns in הַ-, e. g. בְּהֵרֹת (= בְּהֵרָה) pl. בְּהֵרוֹת, מְטַפְחוֹת (= מְטַפְחָה) pl. מְטַפְחוֹת, בְּתֵנּוֹת (= בְּתֵנָּה) pl. בְּתֵנּוֹת.

Rem. 11. אֲנָרוֹת is in pl. אֲנָרוֹת, בְּסָמָת pl. בְּסָמִים.

3) Nouns in וֹת- form their plur., which very rarely occurs, as if they ended in וֹתַ-, e. g. מְלָכוֹת pl. מְלָכוֹתַ.

Rem. 12. זְנוֹת is in pl. זְנוֹתִים, עֲדוֹת pl. עֲדוֹתַ and עֲדוֹת.

4) Of תְּנִית the plur. is תְּנִיתִים and תְּנִיתוֹת; מְשָׁבוֹת pl. of מְשָׁבוֹת; שְׁחִיתוֹת pl. of (שְׁחִית).

§ 60. The Construct State (סְמִיכוֹת *status constructus*).

When two ideas, of which one is the main idea (*nomen regens*) and the other the subordinate idea (*nomen*

from רָבַר , רָעָבֹן from רָעֲבֹן , קָצִין from קָצִין , שָׁבְרוֹן from שָׁבְרוֹן , שָׁעַר from שָׁעַר .

Rem. 2. The קָמִץ in the penultimate syllable of חָרַשׁ and פָּרַשׁ remains (cf. § 59 Rem. 7), and also the צִיָּה in מִיֻּטָּב , נִכְר , אָזוֹר . Certain words moreover in הָ resemble in the *st. constr.* the corresponding words in הָ , e. g. מְלֻאכָה from מְלֻאכָה , מְלַחֶמֶת from מְלַחֶמֶת .

2) The other vowels of the penultimate syllable remain unaltered independently whether the syllable is open or closed, e. g. אָצְבַּע , מוֹעֵד , כֶּכֶר , אָבִיר .

3) The קָמִץ of the last *closed* syllable becomes פֶּתַח , e. g. כְּנָף from כְּנָף , חָרַשׁ from חָרַשׁ , רָבַר from רָבַר , שָׁעַר from שָׁעַר ; also the צִיָּה in מִקָּל , מִזְבֵּחַ and in words of the form פָּעֵל , e. g. יָתַד from יָתַד , תָּצַר from תָּצַר .

In all other instances the vowel of the last *closed* syllable remains unaltered, e. g. אֶלֹף from אֶלֹף , אָרוֹן from אָרוֹן , נָבִיא from נָבִיא .

Rem. 3. כְּתָף and יָרֵךְ become כְּתָף and יָרֵךְ , אָבֵל becomes אָבֵל with מִקָּף .

4) When the last syllable is *open* the vowel remains, even the קָמִץ , e. g. צָבָא from צָבָא , נָבִיא from נָבִיא . The words however in הָ change this ending into הָ , e. g. שָׂדֵה from שָׂדֵה .

c. The segolate forms.

The segolate forms remain unchanged, e. g. חֲלָב , אָבֹן , נָעַר , פָּעֵל , אָוֹן ;

letter, which undergo the same alterations as before the plur. endings (cf. § 59 *A d* 2. 3) e. g. מוֹת from מוֹת, בֵּית from בֵּית; also גַּיָּא becomes גַּיָּא.

B. Singular words *with* fem. termination.

1) The termination ה־ becomes ת־. The קִמְיָ, and frequently also the צִירָה, of the penultimate syllable become a half-vowel, and in consequence the preceding half-vowel goes over into an auxiliary vowel, e. g. שִׁפְתָּ from שִׁפְתָּ, מוֹתְנָתָּ from מוֹתְנָתָּ, עֲצָתָּ from עֲצָתָּ, מִצְבָּתָּ from מִצְבָּתָּ, אֲדָרְמָתָּ from אֲדָרְמָתָּ, בְּהֵמָתָּ from בְּהֵמָתָּ. — Every other vowel immediately before ה־ remains unaltered, e. g. רַנְתָּ, אֲמַתָּ from רַנְתָּ and אֲמַתָּ.

Rem. 4. We find however בְּבַתָּ, עֲקַתָּ, פְּרַתָּ and צָרַתָּ from (בְּבַתָּ), (עֲקַתָּ), and צָרַתָּ; just as תְּבַתָּ from תְּבַתָּ and many others with צִירָה in the penultimate.

2) Nouns with other fem. endings remain unaltered, e. g. אֲמַתְסַתָּ *st. constr.* from אֲמַתְסַתָּ and קְטַמְתָּ.

Rem. 5. בְּתַנְתָּ is in the *st. constr.* בְּתַנְתָּ.

C. Dual and plural nouns.

The terminations יִם־ and יִם־ are shortened into יִי־. The ending וֹת־ remains unchanged.

The first part of the word moreover undergoes the following alterations.

(a) The קִמְיָ and צִירָה immediately before the plur. termination become a half-vowel, and in consequence the preceding half-vowel changes into an auxiliary vowel, e. g. הַשְּׂבִי, שְׂמוֹת, בְּלִי, אֲבוֹת, דְּמִי, יְדִי.

תושבים, שמות, גלים, אבות, נמים, נבום, הועבות, הועבות; and צבאות, פעלי, בארות, צבאות, הועבות; תכמות, פעלים, בארות.

The קמץ however remains unchanged before a guttural or ר, e. g. ערים, רעים, פרים, ערי, רעי, פרי, from ערים, רעים, גרמים, גרמי, and לתים, לתים. — The צורה of the segolate forms always remains, e. g. ויתו from ויתים.

(b) All the other vowels remain unaltered, e. g. נדיבי from נדיבים, גבורי from גבורים, מגורי from מגורים, צפרי from צפרים.

Rem. 7. אהלי is in the *st. constr.* אהלי.

D. Rare and only poetic forms of the *st. constr.* are the terminations י and ו, e. g. בני אתנו = בן אתנו; תית יער = תיתו יער.

§ 61. The ה locative ¹⁾.

1) The direction *whither* with verbs of motion may be expressed by אל or the letter-preposition ל (cf. §§ 83, 84 B 2), but also by ה appended to the noun.

2) Before this ה the last *short* vowel in a *closed* syllable *not* having the accent is omitted, e. g. ביתה from ביתה, ארצה from ארץ, אהלה from אהל. If however the last vowel is *long* or has the accent, or ה is appended to a noun in the *st. constr.* no alteration is made, e. g. בבלה, מדבר, בית, שאול, בקבל from מדברה, ביתה, שאולה.

¹⁾ Alterations in consequence of signs of tone or interpunction will be dealt with in §§ 88 II, 89 and 90.

§ 62. The pronominal suffixes of the noun (הַקְּנוּיִים).

1) When a noun is to be connected with a pronoun (*genitive of subject or object*) suffixes are used just as with the verbs. — The pronominal suffixes therefore take the place of the possessive pronoun.

2) The suffixes appended to a singular noun differ from those which are used for the dual and plural.

3) The suffixes of a singular noun are:

	Plural.		Singular.	
1st pers.	נוּ, נוֹ		יְ	gem.
2d pers.	{ כָּם, כֹּם כֹּו, כָּו		יְ, יֵ	m.
			יָ, יֵ	f.
3d pers.	{ הֶם, הָם הוּ, הֵו, הָו		הוּ, הוֹ, הֵו, הֵו	m.
			הָ, הָ, הָ	f.

4) The suffixes without union-vowel or שְׁוָא only occur with those very rare forms of the noun ending in a vowel, e. g. אֶבְיָהֶם, פִּינּוּ, אֶחָיו, פִּיהוּ, אֶבְיָהֶיךָ.

5) The suffixes of a dual or plural noun are:

	Plural.		Singular.	
1st pers.	יְנוּ		יְ	gem.
2d pers.	{ יְכָם, יְכֹם יְכָו, יְכָו		יְכָ, יְכָ	m.
			יְכָ, יְכָ	f.
3d pers.	{ יְהֶם, יְהָם יְהוּ, יְהֵו, יְהָו		יְהוּ, יְהוֹ, יְהֵו, יְהֵו	m.
			יְהָ, יְהָ	f.

§ 63. Alterations which the singular nouns undergo before they are connected with suffixes.

A. Monosyllables *without* a preceding half-vowel.

(a) The קָמִץ and צִירָה are: — 1) before כֶּם and בֶּן shortened. — 2) before ך and ך־ either shortened or retained. — 3) before the other suffixes they become a half-vowel, or are shortened, or retained; e. g. יִרְכָם, יִרְדֵּךְ, יִרְדוּ from יָרַד; לְשִׁמּוֹ, לְשִׁמְךָ, לְשִׁמְכֶם from לֶשֶׁם; יִגְדֵּךְ, יִגְדוּ from יָגַד; קָנּוּ from בָּן; קָנוּ from קָן:

Rem. 1. אָב, אָח and (חָם) with suffixes are, אָבִיךָ, אָבִיךָ, אָבִי, אָבִיךָ etc.

(b) The פֶּתַח either remains or becomes הִירֵק, e. g. בָּדוּ from בָּד, פִּתִּי from פֶּתַח (cf. § 59 A a 3).

(c) Of שָׁה we find שִׁי and שִׁהוּ. With פָּה the suffixes are appended to the form of the סְמִיכוֹת, e. g. *st. constr.* פִּי therefore פִּיו, פִּיהוּ. — *My mouth* is פִּי.

(d) All the other vowels remain before the suffixes, e. g. עִירוּ from עִיר, רִיבְכֶם from רִיב, אִוְרְךָ from אִוֵּר, סוֹסִי from סוֹם.

Rem. 2. The חוֹלָם however of certain nouns is shortened into קְבוּץ or קָמִץ חֲטוּף, e. g. חָקִי, חָקְךָ, חָקְכֶם from חָק; עָזִי and עָזִיךָ from עָז.

B. Monosyllables *with* a preceding half-vowel.

(a) The הִירֵק in an *open* syllable falls away before the suffixes and the preceding half-vowel becomes an auxiliary vowel (קָמִץ חֲטוּף, or חִירֵק, סְגוּל), e. g. שָׁבִיו from שָׁבַח; עָנִיךָ from עָנִי.

ixes appended to the *st. constr.*, e. g. מוֹתוּ from מוֹת (מות); בִּיתְךָ from בֵּית (בית); וַיְהִיכֶם from וַיְהִי (ויהי).

Rem. 4. Exceptions are שִׁיתוּ, שִׁירוּ, עִירוּ, עָלוּ, עָלוּ.

2) The other *segolate* forms lose the auxiliary vowel and shorten the חוֹלָם of the 1st syllable into קבוֹץ or קבוֹץ, and the צִיּוֹה into חִירָק or סְגוֹל. — The פֶּתַח however remains and the סְגוֹל either remains or changes into חִירָק or פֶּתַח; e. g. חָדְשׁוּ from חָדַשׁ; קָמְצוּ from (קָמַץ); יִצְרוּ from יָצַר; חָלְקוּ from חָלַק; גָּעְרוּ from גָּעַר; נָבְדוּ from נָבַד; בָּגְדוּ from בָּגַד; אָבְנוּ from אָבַן.

Rem. 5. Of נִבְחַח we find נִבְחָחוּ.

E. Words of more than one syllable *with* fem. termination.

1) The words in הֶ־ have כֶּם and כֶּן appended to the *unaltered st. constr.*, and the other suffixes to the *st. constr.* with prolonged final vowel; e. g. אֲמָרְתִּי, אֲמָרְתֶּכֶם from אֲמָרָה (אָמַרְתָּ); וּמָתְכֶן, וּמָתְכֶם from וּמָתָה (וּמָתָה).

Rem. 6. The words however which in the *st. constr.* end in אֶת (cf. § 60 Rem. 4) follow the rule of n° 2.

2) The words in תֶ־ and ת־ change the second half just as the *segolate* forms, whilst their first half remains unaltered, e. g. בָּשְׂתֶּכֶם from בָּשַׂת, לָרְתִּי from לָרַת, אֲנַרְתִּי from אֲנַרְתָּ.

3) The words in יֶ־ and י־ remain unaltered, e. g. וְנִוְחְתֶּכֶם, בְּרִיתִי.

4) אַחֹת and חֲמוֹת are with suffixes אַחֹתִי etc. חֲמוֹתָהּ etc.; and in the same manner are altered the infinitives

in וֹת— with two syllables, e. g. רְאוּתִי from רְאוּת; those however with more than two syllables remain unaltered, e. g. בְּהִיוֹתְכֶם, בְּהַפְנוֹתוֹ.

Rem. 7. Examples of nouns connected with suffixes will be given in appendix 4.

§ 64. Alterations of the dual and plural forms before they are connected with suffixes.

(a) The forms in וֹת— and יִם—.

1) הֵן, הֵם, בָּן, בָּת, קָם are appended to the *st. constr.*, e. g. (דְּבָרָיו). דְּבָרִים, (מְלָכָיו). מְלָכִים, מְלָכֵיהֶם, דְּבָרֵיהֶם, דְּבָרֵיכֶם, מְלָכֵיהֶם.

2) The other suffixes are appended to the dual and plural forms, after וֹת— and יִם— have been cut off, e. g. יָרִיו, מְלָכֵיהָ, דְּבָרֵינוּ.

(b) The forms in וֹת— have their suffixes appended to the unaltered *st. constr.*, e. g. שְׂמוֹתַי from שְׂמוֹת (שְׂמוֹת), אֲבוֹתָיו from אֲבוֹת (אֲבוֹת).

§ 65. The noun with prefixed letters (מִשְׁה וְקָלָב).

Of the letters which are prefixed the ה alone is here considered, because the others will be spoken of in §§ 83, 84 B and 85 B.

The ה prefixed to a noun has two different meanings.

a. As הַ הַיְדִיעָה it has a meaning corresponding with that of our definite article.

1) הַ הַיְדִיעָה has פֶּתַח as its vowel, e. g. הַשֵּׁם. Before a guttural or ר it usually has קָמֶץ, but before ה it often retains פֶּתַח, e. g. הַחֹמָה, הַרְקָב, הַאָּדָם.

2) If ה has קמץ, הִירֵיעָה, ה' generally has סגול, e. g. הַחֲכָם, הֶחָמֵץ; so also before ה and ע provided they have not the accent, e. g. הַהָרִים, הַעֵפֶר yet הָהָר, הָעֵם.

b. As הִשְׂאֵלָה (ה' *interrogative*) it introduces a question.

1) The ה *interrogative* has פתח, הַגּוֹי. Before a guttural which has no קמץ, and before a half-vowel it has פתח, e. g. הַחֲקֵר, הַבְּרָכָה, ¹⁾ הַחֲקֵר.

2) When the guttural has קמץ, the ה *interrogative* has סגול, e. g. הַחֲכָם Job 15,2; הַעֵלָה Job 13,25.

CHAPTER XI.

The adjective (הַאֵר הַשֵּׁם).

§ 66. The gender of the adjectives.

1) All adjectives are capable of receiving a fem. form (*motio*).

The masculine is the primitive form, from which the feminine is derived.

2) This derivation is made by appending הַ or הָ, and when the masc. form ends in י a simple ה, under

1) The letter following ה *interrogative* has no קמץ that it may be distinguished from הִירֵיעָה. Whenever this distinction can be disregarded, for instance with words incapable of הִירֵיעָה, a קמץ is placed in the letter following ה *interrogative*, as is usually done after a short vowel; e. g. הַבְּמִתִּינִים, הַלְבֵן, הַיֵּטֵב.

the same rules for the alteration of vowels as those given for the substantives, e. g. בְּקָח, גָּדוֹל, מְבִיא, שׁוֹמֵר fem. בְּקָחָה, גְּדוּלָה, מְבִיאָה, שׁוֹמֶרֶת; שְׂלִישִׁי fem. שְׂלִישִׁית and שְׂלִישִׁיָּה.

Rem. When the last stem-letter is a guttural, the סְגוּל of ת־ is changed into פְּתַח, and this change again affects the preceding סְגוּל, e. g. מְגִיעַ, בּוֹרַח from מַגְעַת, בּוֹרַחַת.

3) Masc. forms in ה־ become fem. by changing their termination into ה־, e. g. גּוֹלָה, יָפָה from גּוֹלֵה, יָפֵה.

4) The adjectives of the form פְּעוּל with א or ע as 1st stem-letter shorten their חוֹלָם before the fem. termination, e. g. עֲנָנָה, אֵימָה. In the same manner (נִקְרָה) from נִקְדַּד. — מְתוּק is in fem. מְתוּקָה.

§ 67. The derivation of the adjectives.

All adjectives are derived either from the stem of a verb or from a nomen.

Primitive or compound adjectives are not found.

I. Adjectives derived from a verbal stem.

A. *Without* addition of letters.

1) The participles of the קַל and the נִפְעַל, e. g. יוֹשֵׁב, נִכּוֹן, בָּא, שָׁב, צַר, טוֹב, יָמַת, נִעְיָב, עָצוּר, קָמַן, זָקַן.

2) The בִּינוּנֵי פְעוּל of the קַל of the trilateral stems has as adjective the collateral form פְּעִיל, e. g. שְׁנוּיָה and שְׁנוּיָה Deut. 21,15. — This collateral form is frequently used as a substantive, e. g. מְשִׁיחַ *the anointed*, sometimes with an intransitive sense as צָעִיר *young* and sometimes even

with an active sense, as נָבִיא *prophet*. — The primitive forms also now and then have similar meanings, e. g. כָּחוּר *lad*; שָׁכַן *dwelling* Judges 8,11; אָחִיו *holding* Cant. 3,8.

3) With the פְּעוּל is closely connected the form פְּעוּלָה e. g. רְחוּם, יִשְׁכּוּל. This form is generally used to denote a certain characteristic quality, a meaning which the form פְּעוּל also now and then expresses, e. g. חָרוּץ *a diligent man*.

4) Also the form פְּעִיל is closely connected with the פְּעוּלָה. This form has the alterations of both n° 2 and 3, as אָסִיר and אֶסֶר; and is used as substantive e. g. אָסִיר and as adjective, e. g. צָדִיק.

5) The form פְּעָל of the trilateral stems, e. g. יָעִן, חָכַם with a purely adjective meaning. With the verbs נָחַו ל"ה this form has a סְגוּל under the second stem-letter e. g. קָשָׁה.

6) Closely connected with the preceding is the form פְּעָלָה, e. g. חָטָא, נָנַב. This form denotes a quality as a habit.

Rem. 1. A rare collateral form of פְּעָל is קְנוּא Nah. 1,2.

7) The form פְּעוּלָה of the trilateral stems, e. g. יָעִן, קָרוּב.

8) The forms פְּעוּל and פְּעָל of the trilateral stems, e. g. עָקַשׁ, גָּבוּר. The latter form is chiefly used to qualify certain organic operations, as אָלֵם *deaf*, פָּקַח *sharp of sight or hearing*, חָרַשׁ *deaf* (cf. § 4 Rem. 5).

B. *With* the addition of letters prefixed or appended.

1) All the participles except those of the קָל and נִפְעָל, e. g. מְחוּלָל, מִצַּר, מְתַקֵּם, מְשַׁחֵת, מְמוּרָט, מְעִיבָה.

2) Adjectives of the form פְּעִילָה, e. g. נִבְנוּן.

3) Adjectives formed by duplication of the last two stem-letters of the trilateral stems, e. g. פְּתִלְתֵּל; chiefly in use with colours, to express a modification of the original colour, e. g. אֲדָמָהּ *deep red, crimson* from אָדָם *red*.

II. Adjectives derived from a nomen.

1) Like the בִּינוּנֵי פֹעֵל of the קָל various adjectives are formed without addition of letters. They are however generally used as substantives, e. g. כּוֹרֵם *vine-dresser* from כָּרֵם *vineyard*.

2) By appending the termination יָ (fem. יָת) adjectives are formed:

(a) from proper names to denote ones origin, e. g.

יִשְׂרָאֵלִי *Israelite* from יִשְׂרָאֵל *Israel*; אַרְמִי *Aramaic* from אֲרָם *Aram*.

(b) from the cardinal numbers to make the ordinals,

e. g. שֵׁשִׁי *the sixth* from שֵׁשׁ *six*.

Rem. 2. When these adjectives are formed from a compound proper name, the component parts of the proper name are first separated, e. g. אֲבִיעֶזֶרִי *the Abiezerite* from אֲבִיעֶזֶר *Abiezer*.

§ 68. The number of the adjective.

1) The adjective has two numbers, viz. the *singular* and the *plural*.

2) The plur. of *all* the masc. adjectives ends in יָם and that of *all* the feminine in יָת, e. g. יָפִים from יָפָה and יָפוֹת from יָפָה.

3) The plur. is formed from the sing. according to the

same rules as those for the substantives, e. g. תְּכַמִּים, שׁוֹמְרוֹת, שׁוֹמְרִים from תְּכַם, שׁוֹמֵר, שׁוֹמֵרָה (cf. § 59). — The adjectives, however, spoken of in § 66,4, undergo here the same alteration as has been explained there, e. g. מְתוּקִים, נְקֻדִים, אֲדָמִים; whilst the fem. forms in תִּיה form their plur. like the corresponding forms in תִּיה e. g. עֲבְרִיּוֹת from עֲבְרִית (עֲבְרִיָּה).

§ 69. Other causes for which the adjectives
are altered.

- (a) The *st. constr.* and the *literae praeifixae* affect the adjectives in the same manner as the substantives, e. g. גָּדוֹל, מְאִיְרָה, יָפָה, יָפָה from גָּדוֹל, מְאִירָה, יָפָה, יָפָה; גָּדוֹל, מְאִירָה, יָפָה from גָּדוֹל, מְאִירָה, יָפָה. — The plurals however of monosyllabic participles retain in the *st. constr.* even the קָמִץ and צִיּוּרָה, e. g. צָרִי, צָרִים from צָרִי, צָרִים. (b) Adjectives may be connected with suffixes like the substantives, whenever they are used as such. This occurs chiefly with the participles.

The appending of suffixes takes place according to the following rules.

1) The monosyllables always retain their vowel, e. g. צָרִי, גָּדוֹל (cf. a).

2) The sing. masc. of the בִּינוּנִי פוּעֵל of the קָל changes the צִיּוּרָה of the עֲהַפְעֵל before קָם, כֵּן, כֵּן into סְגוּל, e. g. חֲתָנְךָ; and when ע' or לְהַפְעֵל is a guttural into פְּהַח, e. g. שֶׁנֶּאֱדָךְ. Before the other suffixes צִיּוּרָה becomes a half-vowel, e. g. שֶׁנֶּאֱדָךְ, שֶׁנֶּאֱדָךְ, שֶׁנֶּאֱדָךְ.

3) The sing. masc. of the *בינוני* of the *פעל* changes the *צירה* of the *ע'הפעל* before *ך*, *כם*, *כו*, *כו* into *סגול* or *חירק*, e. g. *מקללך*, *מקדשכם*. When, however, the *ל'הפעל* is a guttural the *צירה* remains, e. g. *משלמך*. Before the other suffixes it becomes a half-vowel, e. g. *מקדשם*, *מקדשו*.

4) All other forms follow the rules of the substantives, e. g. *מפריך*, *מירדעי*, *אהובי*, *קרובי*, *מעריצכם*.

CHAPTER XII.

The pronoun (בנוי).

§ 70. 1) The pronouns which are expressed by a separate words are:

(a) The *personal pronoun* (בנוי הגוף) as *subject*.

(b) The *demonstrative pronoun* (בנוי הרומז).

(c) The *relative pronoun* (בנוי המצטרף).

(d) The *interrogative pronoun* (בנוי השאלה).

2) The *personal pronoun* as *object* has been treated of as suffix appended to the verb (§§ 46—49).

The *possessive pronoun* (בנוי הקנין) has been treated of as a suffix appended to the noun (§§ 62—64 and 69).

The *reflexive pronoun* (בנוי החזור) is expressed in the following manner:

(a) by means of certain conjugations of the verb, chiefly by the *התפעל*, e. g. *התנבך* to make oneself unknown, *התראוהו* to behold one another, but also by the *נפעל*

especially with a reciprocal sense, e. g. הִסְתַּר *to hide oneself*, הִנָּחֵם *to strive with one another*.

- (b) by אֶת with suffixes, e. g. וְהִשִּׂיאוּ אוֹתָם *and they will burden themselves*. Lev. 22,16.
- (c) by pronominal suffixes with certain prepositions, e. g. וַיַּעַשׂ לוֹ *and he made for himself*.
- (d) by certain nouns such as לָב and others, e. g. בְּלָבוֹ *unto himself*.

§ 71. The personal pronoun.

1) The personal pronouns are:

	Plural.		Singular.	
<i>we</i>	אֲנַחְנוּ, נַחְנוּ, אֲנִי	<i>I</i>	אֲנִי, אַנְכִּי	gem.
<i>you</i>	אַתֶּם	<i>thou</i>	אַתָּה	m.
<i>you</i>	אַתָּן, אַתֶּן	<i>thou</i>	אַתְּ	f.
<i>they</i>	הֵם	<i>he</i>	הוּא	m.
<i>they</i>	הֵן	<i>she</i>	הִיא, הִיא	f.

Rem. 1. Instead of the 2^d pers. masc. sing. the fem. form אַתְּ occurs three times in the Bible.

2) All these forms are used as substantives and only as subject of the sentence. They cannot therefore be connected with the literae praefixae בכלם which represent the inflections of the noun, but only with the letters הוּשׁ, viz. with the ה merely as ה' הַשְּׂאֵלָה, e. g. הַאֲנִכִּי, הַאֲתָתָה, and with שׁ and ן according to the rule of § 85 B.

Rem. 2. Concerning the use of certain of those pronouns as adjectives see the following §.

Rem. 3. The pers. pronoun is sometimes employed to repeat the pronominal suffix in a separate form, e. g. לָבִי גַם אֲנִי Prov. 23,15.

3) To express the inflections of the pers. pronoun, אָה with suffixes is used to express the object, and בְּכֵלֶם with suffixes for the other cases.

4) The alteration of the vowels of the pers. pronouns is only occasioned by the signs of tone or of interpunction. See § 89.

§ 72. The demonstrative pronoun.

1) The demonstrative pronouns are:

	Plural.		Singular.	
<i>these</i>	} זֵו, אֵלֶּה, אֵלֵּי		<i>this</i>	זֶה m.
<i>those</i>			<i>that</i>	זֹאת, זֶה, זֶו f. זֵו gem.

2) All these forms are used as adjectives, and may be connected with the literae praeifixae מִשָּׁה וְכָלֵב.

3) Connected with ה' הַיְדִיעָה we find the collateral form הַלָּה for the masc. sing. and הַלָּו for the fem. sing. Both forms may be shortened into הַלָּו.

4) The personal pronouns of the 3^d pers., connected with ה' הַיְדִיעָה may take the place of the demonstrative pronouns, e. g. הָהוּא, תְּהוּא, תְּהֵם, תְּהֵן.

Rem. זֵו also generally implies the meaning of a relative pronoun, e. g. זֵו = *which*.

§ 73. The relative pronoun.

1) There is but one relative pronoun for all genders and numbers, viz. אֲשֶׁר.

2) אֲשֶׁר is used as a substantive. It takes the place

of the subject and object, and with the assistance of one of the letters בכלם expresses also the other cases.

3) It is evident from the use of the ה and ש (§§ 65 and 85 B 2) that these two letters cannot be connected with אָשֶׁר.

§ 74. The interrogative pronoun.

1) The interrogative pronouns are מִי for persons, and מָה and מַה for things, with no difference of number and gender.

2) They are used as substantives. They take the place of the subject and object, and express the other cases with the help of one of the letters בכלם.

Rem. מָה connected with מִקַּח becomes מַה.

CHAPTER XIII.

The number (מֵלֶת הַמִּסְפָּר).

§ 75. 1) There are in Hebrew two kinds of numbers.

(a) The *cardinal* (מִסְפָּרֵי הַיְסוּד).

(b) The *ordinal* (מִסְפָּרֵי הַסֵּדֶר).

2) Both kinds may undergo all the alterations to which the nomen is subject. Here the alterations alone are spoken of in which they deviate from the substantive and adjective.

§ 76. The Cardinals.

1) The cardinals from *one* to *ten* may be connected with the nouns, to which they belong, in a two fold manner, viz. as *substantives* and as *adjectives*.

2) Used as substantives they express a *unit*, *triad*, *decade* etc., and are then in the *st. constr.* connected with the noun to which they belong.

3) The cardinals are:

	as substantives.		as adjectives.	
	Fem.	Masc.	Fem.	Masc.
1	אַחַת	אֶחָד	אַחַת	אֶחָד
2	שְׁתֵּי	שְׁנֵי	שְׁתֵּי	שְׁנֵי
3	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשָׁה
4	אַרְבַּע	אַרְבַּעַת	אַרְבַּע	אַרְבַּעָה
5	חֲמִישׁ	חֲמִישָׁה	חֲמִישׁ	חֲמִישָׁה
6	שֵׁשׁ	שֵׁשָׁה	שֵׁשׁ	שֵׁשָׁה
7	שִׁבְעַת	שִׁבְעָה	שִׁבְעַת	שִׁבְעָה
8	(שְׁמֹנֶת)	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
9	תְּשַׁע	תְּשַׁעַת	תְּשַׁע	תְּשַׁעָה
10	עָשָׂר	עָשָׂרַת	עָשָׂר	עָשָׂרָה

Rem. 1. It is curious that the numbers from 3—10 are connected also as *adjectives* in the *fem. form* with *masc. nouns* and vice versa, e. g. חֲמִישָׁה יָדַיִם, חֲמִישׁ יָדוֹת.

Rem. 2. אַרְבַּעַתִּים and שִׁבְעָה have a dual form אַרְבַּעַתִּים, שִׁבְעָתִים with the meaning *fourfold*, *sevenfold*.

Rem. 3. As plural forms of the cardinals we find אַחָדִים *some*, *a few*, *the same*, *united into one*, עֶשְׂרוֹת *tens*.

Rem. 4. A number connected with a suffix appears in שלשתיכם (your triad) the three of you. Num. 12,4.

4) The numbers from 11—19 are used as adjectives only. They are formed by connecting the units as substantives with עָשָׂר for the masc. and with עֶשְׂרֵה for the fem. With עֶשְׂרֵה the units are connected in the *st. constr.*, with עָשָׂר those from 13—19 generally in the *st. absolutus*.

They are:

	Fem.		Masc.
11	אַחַת עֶשְׂרֵה or עֶשְׂרֵי עֶשְׂרֵה		אֶחָד עָשָׂר or עֶשְׂרֵי עָשָׂר
12	(somet. שְׁתֵּי עֶשְׂרֵה) שְׁתֵּי עֶשְׂרֵה		(somet. שְׁנֵי עָשָׂר) שְׁנֵי עָשָׂר
13	שְׁלֹשׁ עֶשְׂרֵה		שְׁלֹשָׁה עָשָׂר
14	אַרְבַּע עֶשְׂרֵה		אַרְבַּעַּה עָשָׂר
15	חֲמִישׁ עֶשְׂרֵה		(rarely חֲמִישָׁת עָשָׂר) חֲמִישָׁה עָשָׂר
16	שֵׁשׁ עֶשְׂרֵה		שֵׁשָׁה עָשָׂר
17	שִׁבְעַת עֶשְׂרֵה		שִׁבְעָה עָשָׂר
18	שְׁמוֹנֶה עֶשְׂרֵה		(rarely שְׁמוֹנַת עָשָׂר) שְׁמוֹנֶה עָשָׂר
19	תְּשַׁע עֶשְׂרֵה		תְּשַׁעַּה עָשָׂר

5) *Twenty* is עֶשְׂרִים, the plur. of עָשָׂר, and the other tens from 30—90 are expressed by the plur. of the corresponding units, thus שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים (not שְׁבַעִים) 70, שְׁמוֹנִים 80, תְּשַׁעִים (not תְּשַׁעִים) 90.

6) *One hundred* is מֵאָה, a fem. noun. מֵאָתַיִם (instead of מֵאָתַיִם) 200 is the dual of מֵאָה.

The hundreds from 300—900 are expressed by the plur. of מֵאָה preceded by the fem. form of a unit in the

st. constr., thus 300 שלש מאות, 400 ארבע מאות, 500 חמש מאות, 600 שש מאות, 700 שבע מאות, 800 שמונה מאות, 900 תשע מאות.

7) *One thousand* is אֶלֶף, a masc. noun. 2000 is אֲלָפִים.

The thousands from 3000—9000 are expressed by the plur. of אֶלֶף preceded by the masc. form. of a unit in the *st. constr.*, thus 3000 שְׁלֹשָׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, 5000 חֲמִשָּׁת אֲלָפִים, 6000 שֵׁשֶׁת אֲלָפִים, 7000 שִׁבְעַת אֲלָפִים, 8000 שְׁמֹנֶת אֲלָפִים, 9000 תְּשַׁעַת אֲלָפִים.

8) *Ten thousand* is רִבְבָּהּ, but connected with units it is רבוּ or רבוא, רבות. All these are fem. nouns, e. g. שְׁתֵּי רִבּוֹת or רבבות 20,000, אַרְבַּע רבוא 40,000, עֶשְׂרִים רבוא 120,000. — The more usual expressions however are מֵאָה וְעֶשְׂרִים אֶלֶף, אַרְבָּעִים אֶלֶף, עֶשְׂרִים אֶלֶף. — 10,000 may also be expressed by עֶשְׂרֵת אֲלָפִים.

9) *One hundred thousand* is מֵאָה אֶלֶף or מֵאֵת אֶלֶף; 200,000 מֵאֵתִים אֶלֶף; 300,000 שְׁלֹשׁ מֵאוֹת אֶלֶף etc.

10) When units are to be connected with tens they may be placed either before or after the tens, e. g. אֶחָד וְשֵׁשִׁים or שֵׁשִׁים וְאֶחָד 61. — With the hundreds and thousands the units stand first, or last, or between the tens and the hundreds, e. g. שֵׁשׁ מֵאוֹת חֲמִשׁ וְשִׁבְעִים or שֵׁשׁ מֵאוֹת וְחֲמִשׁ וְשִׁבְעִים 675. — If however no units are named the numbers are by preference placed in a descending order, e. g. שֵׁשׁ מֵאוֹת אֶלֶף וְאַלְפֵי שִׁבְעֵי מֵאוֹת וְחֲמִשִּׁים 601,750 In all cases the ו conjunctive is placed before the second number and also generally before the other numbers.

Rem. 5. The letters of the alphabet are used as ciphers in the following manner: א—ו = 1—10; כ—צ = 20—90; ק = 100, ר = 200, ש = 300, ת = 400, ך = 500, ם = 600, ן = 700, ף = 800, ץ = 900. — The last five letters are at present less in use. We generally write תק = 500, תר = 600 etc.; תתק = 900 etc. — Further, a letter marked with [~] or [˙], placed over it, indicates as many thousands as the letter expresses units, e. g. [~]א or [˙]א 1000, [~]ר or [˙]ר 4000. — הָ הַרְנַח or הֵ הַרְנַח = 5658.

§ 77. The Ordinals.

1) The ordinals are adjectives and only occur with the numbers from 1—10.

2) The ordinals are made from the cardinals by adding יְ- for the masc. and יָ- or יָ- for the fem., along with a quite peculiar alteration of vowels. In אַרְבַּע moreover the א falls away. *The first* is always expressed by ראשון, ראשונה from the noun ראש *head, beginning*.

The ordinals are:

Masc. ראשון, שְׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִישִׁי or חֲמוֹשִׁי, שְׁבִיעִי, שְׁמִינִי, עָשׂוֹר or עֲשִׂירִי, תְּשִׁיעִי, שְׁמֹנִי.

Fem. ראשונה, שְׁנִית, שְׁלִישִׁיהּ or שְׁלִישִׁיהָ, רְבִיעִית, חֲמִישִׁית, חֲמוֹשִׁית, שְׁבִיעִית, שְׁמִינית, תְּשִׁיעִית, עֲשִׂירִיהּ or עֲשִׂירֶיהָ.

3) The ordinals above ten have no appropriate forms, but are expressed by the cardinals, e. g. בַּחֲמִשָּׁה עָשָׂר יוֹם *on the 15th day*. — Even with the units the cardinals are more than once used instead of the ordinals, e. g. בְּתֵשְׁעָה לַחֹדֶשׁ *on the 9th day of the month*.

§ 78. Manner of expressing the other kinds
of numerals.

1) The *distributiva* (*singuli, bini, terni* etc.) are expressed by repetition of the cardinals, e. g. שְׁנַיִם שְׁנַיִם *two by two*.

2) The *adverbia numeralia* (*twice, thrice, four times*) are expressed by the cardinals with a noun implying the idea *times*, e. g. אַחַת פַּעַם *once*, פַּעַמַּיִם *twice*, עֶשְׂרֵה מַנִּים *ten times*, שְׁלֹשׁ רִגְלִים or שְׁלֹשׁ פַּעַמַּיִם *three times* (cf. § 80, 1 f).

Rem. *Four times* and *seven times* may also be expressed by אַרְבַּעַתַּיִם and שִׁבְעַתַּיִם. (§ 76 Rem. 2).

3) Fractions are expressed by the ordinals in the fem., e. g. הַחֵין שְׁלִישִׁית הַחֵין *the third of a Hin.* — $\frac{1}{4}$ is also expressed by רִבְעָה or רִבְעָה; $\frac{1}{5}$ also by חֲמִישָׁה; $\frac{1}{10}$ also by עֶשְׂרוֹן pl. עֶשְׂרֵינָיִם. — $\frac{1}{2}$ is in Hebrew חֲצִי (in pausa חֲצִי), מִחְצִית or מִחְצָה.

CHAPTER XIV.

The Particles (מלות).

§ 79. 1) The particles are:

- (a) the *adverb* (הַתֶּאֱדָר הַפֶּעַל or הַתֶּאֱדָר),
- (b) the *preposition* (מִלַּת הַיָּחַס),
- (c) the *conjunction* (מִלַּת הַחֲבוּר),
- (d) the *interjection* (מִלַּת הַקְּרִיָּאָה).

2) There are but very few primitive particles. They generally are nomina or verba, which in course of time have acquired the peculiar meaning of particles.

§ 80. The Adverb.

1) As adverbs the nomina (amongst which also the infinitive) are used *with* or *without* a preposition.

(a) Substantives connected with a preposition, e. g.

מִבֵּית *within* (from בֵּית *house*), בְּמֶאֶד *with strength*
= *very* (from מֶאֶד *strength*).

(b) Substantives without a preposition, e. g. מְאֹד *very*,

בְּטָח (security) *safely*, הַיּוֹם (the day) *now* Lat. *hodie*.

(c) The infinitive, as הִרְבֵּה (the multiplying) *much*.

Sometimes also with prepositions, e. g. לְהִרְבֵּה Neh.
5,18.

(d) Adjectives, chiefly in the fem. form, e. g. רַבָּה or

רַבַּת *much*, אֶרְכָּמִית *in Aramaic manner*.

(e) Pronouns, e. g. הֵנָּה *hither*.

(f) Numerals, e. g. שִׁבְעֵים *seventimes*, שְׁנֵי *a second time*,

רִאשׁוֹנָה *in the first place, first of all*. — Sometimes
also connected with prepositions, e. g. בְּרִאשׁוֹנָה,
לְרִאשׁוֹנָה, לְמִבְּרִאשׁוֹנָה 1 Chron. 15,13.

2) Further, adverbs are formed from substantives through the addition of ם־ or ם־, e. g. חִנָּם *gratis*, from חֵן *favour*, בְּתֹאֵם (instead of פְּתֹעֵם) *suddenly* from פְּתַע *moment*; or of other terminations, e. g. קִמְמוּיִת *straight*.

3) There are a few adverbs which probably are primitive, or of which at least it is difficult to trace the derivation, e. g. לֹא *no, not*, מִתִּי *when*.

4) There are also a few compound adverbs e. g. מְדוּעַ

(from *מָה* and *דוּעַ = דַּע*) *why*; *בְּלַעְרֵי* (from *בַּל* and *עָרֵי*) *besides*; — chiefly those compounded with *אִי*, as *אִיפֹה* or *אִיכֹה*, *אִיכֹה* or *אִיכוּ*.

§ 81. Adverbs with suffixes.

Certain adverbs, *implying the idea of the verb to be*, may be connected with the verbal suffixes, and by preference through means of the *נ* *epentheticum* (see § 46, 5). e. g.:

אִינִי *I am not*, *אִינְכֶם* *you are not*, from *אִין*.

אִינְךָ *where art thou*, *אִיו* *where is he*, from *אִיה* *where*.

הִנְנִי *here am I*, *הִנְנוּ* *here are we*, from *הִן* or *הִנֵּה* (*behold!*).

עוֹדְנִי *as yet I am* from *עוֹד* *yet*.

In addition to these we find other adverbs which are connected with the nominal suffixes, e. g. *בְּלַעְרֵי* *besides me*, *בְּלַעְרוֹ* *without him* from *בְּלַעְרֵי* *without, besides*.

§ 82. The preposition.

The prepositions are divided into two classes:

A. *Letter-prepositions*. They are the letters *בכלם*, which prefixed to a noun take the place of a preposition, e. g. *בְּרֵאשִׁית* *in the beginning* from *רֵאשִׁית* *beginning*; *לְשֵׁתוֹת* *for the purpose of drinking, to drink*.

B. *Word-prepositions*. As such are used:

1) Substantives in the *st. constr.*, e. g. *עַל* *upon* (from *עַל* *height*), *אֶצֶל* *at the side of, close by* (from *אֶצֶל* *side*).

2) Letter-prepositions connected with:

- (a) a substantive in the *st. constr.*, e. g. לְפָנַי (before the face of) before, בְּגַלְל because of (from גָּלַל).
- (b) an adverb, e. g. מֵאִין without (from אִין not), בְּדִי enough for (from דִּי sufficiency).
- (c) a word-preposition, e. g. מִתַּחַת under, מֵעַל over, above (from תַּחַת and עַל).
- 3) Word-prepositions connected with a substantive in the *st. constr.*, e. g. אֶל-פָּנַי before, עַל-אֲדוּמֹת because of.

§ 83. The Vowels of the Letter-prepositions.

1) The letters בכל when prefixed to other words have the half-vowel, e. g. בְּרָב, בְּצִוּן, בְּלִקְוֹ. This half-vowel becomes a הִירֵק whenever the word itself to which it is prefixed commences with a half-vowel, e. g. בְּבִכּוּר, בְּבִכּוּרֵי, and if the first letter of the word is a י with the half-vowel, the latter falls away after the הִירֵק, e. g. בְּיָמַי, הִירֵק, e. g. בְּיָמַי, לְיָמַי. — Before a guttural however with הִירֵק the letter-preposition takes the vowel of which the הִירֵק is composed, e. g. בְּאֶכֶל, בְּאֵרִי, בְּאֵנִי.

Rem. There are however the exceptions בְּאֵלֹהִים, בְּאֵלֹהֵינוּ, בְּאֵלֹהֵינוּ, בְּאֵלֹהֵינוּ, בְּאֵלֹהֵינוּ.

2) With the הִירֵק הֵ the letter-prepositions are usually contracted, with the consequence that they take the vowel of the הֵ which is then omitted, e. g. בְּיָוִם = בְּיָוִם, בְּיָוִם = בְּיָוִם, בְּיָוִם = בְּיָוִם. — In a similar manner we sometimes find the ל contracted with the הֵ of the infinitive, e. g. בְּלֹא-אֲדִיב = בְּלֹא-אֲדִיב, בְּלֹא-אֲדִיב = בְּלֹא-אֲדִיב.

3) The ל generally has קַמֶּץ immediately before the accent, e. g. לְשַׁבֵּת, לְנֹצֵחַ, לְהַתִּיחַ, unless the word is closely connected with the subsequent word, e. g. לְשַׁבֵּת אֶבְרָם. Gen. 16,3.

With certain monosyllabic pronouns even the ב and כ have the קַמֶּץ e. g. בְּיָדָהּ, בְּיָדָהּ.

Before מָה or מַה the ב and כ have פֶּתַח, e. g. בְּמָה, בְּמָה; but the ל has קַמֶּץ, e. g. לְמָה, לְמָה.

4) The מ is an abbreviation of מֵן. As prefix therefore it has הִירֵק and ought to be followed by a דְּגֵשׁ to supplement the missing נ, e. g. מֵן בּוֹא = מְבוֹא. The הִירֵק becomes צִיּוּרָה before אַהֲחַעַר, e. g. מֵן אֲרָצוֹת. Before ה or ח however the הִירֵק is sometimes retained, e. g. מְחוּט, מְהוּיֹוֹת. The דְּגֵשׁ is now and then also omitted when the first letter has the half-vowel, e. g. מִלְּמַעְלָה. Hence the half-vowel falls away under the י, e. g. מִיָּדָי.

§ 84. The prepositions with pronominal suffixes.

A. The word-prepositions.

1) Since the word-prepositions originally were substantives they are capable of being connected with the pronominal suffixes, e. g. מֵן אֶתְרֵי from אֶתְרֵי, לְפָנַי from לְפָנַי, אֶצְלִי from אֶצְלִי, מִתְּחַתְּךָ from תַּחַת, מִיָּדָי from יָדָי.

2) Of אֶל, עַד and עַל the poetic plural forms אֶלַי, עַדַי and עַלַי are used for the connection with suffixes, e. g. אֶלַי, עַדַי, עַלַי. — Also of other prepositions the *st. constr.* of the plur. form is used by preference,

e. g. סָבִיבוּ and סָבִיבוּתוֹ (not סָבִיבו) from סָבִיב ; אַחֲרָיו (אַחֲרִי) from אַחֲר . — Of בֵּין , although בֵּינִי , בֵּינְךָ , yet always בֵּינוֹ and בֵּינֵינוּ , now and then even בֵּינוֹתֵינוּ and בֵּינוֹתֵם .— With פָּחַת the suffixes appear to have been appended to the form פָּחַתִּי , e. g. פָּחַתֵּינוּ , פָּחַתֵּיךְ etc. פָּחַתֵּם alone, however, is yet found along with פָּחַתֵּיהֶם .

3) עַם , on the other hand, is connected with suffixes like an ordinary monosyllabic substantive, as עַמּוֹ , עַמָּה etc. Instead of עַמִּי we find also עַמְדִּי .

Rem. פָּחַת occurs a few times with a verbal suffix, e. g. פָּחַתֵּנִי 2 Sam. 22,37.40.48.

4) אֵת generally indicates the object of an action and as such is left untranslated. It has however also the meaning *with*.

In the first case it is connected with suffixes as if these were appended to the form אֵתִי , e. g. אֵתְךָ , אֵתִי , etc. Along with אֵתְּם , אֵתְּוֹ and אֵתְּכֶם we find the collateral forms אֵתְּהֶם and אֵתְּהֶן ; whilst of אֵתְּכֶן no other form occurs.

In the second case its connection with suffixes is quite regular, e. g. אֵתִי , אֵתְךָ etc.

B. The letter-prepositions with suffixes.

1) ב with suffixes; *sing.* בִּי , בְּךָ , בּוֹ ; *plur.* בָּנוּ , בְּכֶם , בְּהֶם or בָּם (בְּהֶמָּה) בְּהֶן (בְּהֶמָּה).

2) ל with suffixes; *sing.* לִי , לְךָ , לוֹ ; *plur.* לָנוּ , לְכֶם , לְהֶם (לְהֶמָּה), לְהֶן (לְהֶמָּה).

3) כ is strengthened by the addition of מוֹ before it takes the suffixes.

sing. קָמוּחַ, קָמוּחֵי, קָמוּחֵי, קָמוּחֵי, קָמוּחֵי, קָמוּחֵי.

plur. קָמוּחֵי, קָמוּחֵי (generally קָמוּחֵי) קָמוּחֵי (equally frequent קָמוּחֵי), [קָמוּחֵי], קָמוּחֵי, קָמוּחֵי.

4) מ is lengthened into מָּוּ and connected with suffixes in the following manner.

sing. מָּוּנִי, מָּוּנִי (poet. מָּוּנִי), מָּוּנִי (in pausa מָּוּנִי), מָּוּנִי, מָּוּנִי, מָּוּנִי (מָּוּנִי, מָּוּנִי).

plur. מָּוּנֵי, מָּוּנֵי, מָּוּנֵי, מָּוּנֵי, מָּוּנֵי.

§ 85. The Conjunctions.

The conjunctions are twofold; *word-conjunctions* and *letter-conjunctions*.

A. The *word-conjunctions*.

1) Many *word-conjunctions* are substantives, e. g. יָעַן (in answer to) because, אֶלֶם (strengthening) but.

2) There are also conjunctions which appear to be primitive, e. g. אוּ or, אַף also.

3) Certain conjunctions are formed by connecting a subst. or other word with one of the letters בְּכֹל, e. g. לְמַעַן (from מַעַן = מַעַן answer) to the end that, מִטְּרָם (from מִטְּרָם before = not yet) before, בְּיַעַן (from יַעַן) because.

4) Further, conjunctions are formed by connecting a preposition with אֲשֶׁר or כִּי or אִם, e. g. יַעֲקֹב instead of יַעֲקֹב אֲשֶׁר because; עַל upon, because, עַל אֲשֶׁר because; עַד until אִם עַד until.

5) Finally, the prepositions by themselves are used as conjunctions, e. g. בְּעִבּוֹר (by reason of) to the end that.

B. The *letter-conjunctions*.

1) The most frequently used of all conjunctions is the ו (הַחִבּוּר, ו' *conjunctive*).

(a) The ו *conjunctive* is placed before the word and has the half-vowel, e. g. וְרָאָה, וְיָמַח. Before a labial or a letter with a half-vowel it becomes וּ, e. g. וּמְלִךְ, וּדְבַר; and for the rest it follows the rules of § 83, 1 and 3; e. g. וַיִּבְרָאוּ, וַיִּמָּחַ, וַיִּקָּר, וַיִּאֱמַת, וַיִּאֲנִי, וַיִּאֲנִי.

(b) Prefixed to a verb the ו has yet another function, and then is called ו *conversive* (ו' הַמְּסַפֵּד). — With the forms of the עָבַר it changes their meaning into that of the עָתִיד; e. g. וְרָאָה (from רָאָה *he has seen*) may also mean *he sees*, or *he will see*. — When prefixed to the forms of the עָתִיד, it changes their meaning into that of the עָבַר, and has פְּתַח, e. g. וַיִּפְקֹד *he appoints*, or *he will appoint*, וַיִּפְקֹד and *he appoints*, or *and he will appoint*, וַיִּפְקֹד and *he appointed*.

(c) With the forms of the עָתִיד the ו' often shortens the vowel of the last syllable, when this is closed and preceded by an open syllable. The accent in consequence is shifted from the last syllable to the penultimate, e. g. וַיִּקּוּם (מְלַבֵּעַ) *he arises*, וַיִּקָּם (מְלַעִיל) *he arose*; וַיִּסָּב (מְלַבֵּעַ) *we turn* וַיִּסָּב (מְלַעִיל) *we turned*; וַיֹּאמֶר (מְלַבֵּעַ) *he says* וַיֹּאמֶר (מְלַעִיל) *he said*; וַיִּשָּׁבַר (מְלַבֵּעַ) *it is broken* וַיִּשָּׁבַר (מְלַעִיל) *it was broken*.

Rem. 1. A similar shortening of the vowel also occurs with certain

forms of the עָבַר, viz. וְדָבַר (דָּבַר only *in pausa*) וְדָבַר, וְכַבֵּם, וְכַפֵּר from דָּבַר, כַּבֵּם, כַּפֵּר.

- (d) As in the 1st pers. sing. of the עָתִיד the ו stands before an א, the vowel which it has as הַמְתַּקֵּף ו' is lengthened, e. g. וְאֶמְקַד (cf. § 4 Rem. 5). The last syllable in this case is not shortened, nor is the accent shifted; e. g. וְאָקוּם *I arose* from אָקוּם *I arise*; וְאָמַר *I said* from אָמַר *I say* (cf. § 88 I 4 c).
- (e) With the הַמְתַּקֵּף ה' the ה in the עָתִיד-forms to fall away, which occasions a certain alteration of vowels and a shifting of the accent, e. g. וַיִּגַּל from וַיְגַלֵּה, וַיִּגַּל from וַיְגַלֵּה, וַיְהִי from וַיְהִי, וַיִּז from וַיִּזֶה, וַיִּט from וַיִּטֶה, וַיִּאָפֶן from וַיִּאָפֶן, וַיִּרָא from וַיִּרְאֶה, וַיִּרָא from וַיִּרְאֶה, וַיִּצֹ from וַיִּצֹּה.

2) The only letter besides ו used as conjunction is ש with the meaning of אֲשֶׁר *that* = כִּי. This ש moreover is sometimes substituted for אֲשֶׁר as pronoun.

In both cases ש has סְגוּל, e. g. וְשָׁעֲמָרָה *that she crowned with*, וְשֵׁלֶשְׁלֹמֹה *which belongs to Solomon*; and sometimes פֶּתַח before a letter with פֶּתַח or קָמֶץ, e. g. וְשָׁלְמָה, וְשָׁקְמָה.

Rem. 2. Occasionally it has קָמֶץ, as in וְשָׁאֲרָה Judg. 6, 17; or the half-vowel as in וְשָׁהם Eccl. 3, 18.

§ 86. The Interjections.

They are:

- (a) sounds involuntarily uttered because of an emotion; e. g. *of grief* אָהָה *ah!* אוי *wo!* — *of joy* הָאָה *aha!* הִירָה *hurrah!*

- (b) forms of verbs placed outside all connection with the context, e. g. הִבָּהּ (give) come on! לָבֹהּ (go) come on! רְאֵה (see) = הִן and הִנֵּה behold!
- (c) forms of other words uttered with emphasis, e. g. הָלִילָה (ad profana) for shame, far be it. — It is generally construed with the ל of the person who would have committed the offence and with מ of the person or object who would have been offended e. g. הָלִילָה לִי מֵהָ.

Rem. The interjections mentioned in (b) may be inflected, e. g. לָבוּ come on! הִם (to one) silence! (to many) הֵם silence!

CHAPTER XV.

The place of the accent with words of Hebrew origin, having two or more syllables.

§ 87. General rules.

1) A *closed* syllable with a long vowel has by preference the accent. Deviations from this rule are rare, e. g. אֶתֶרֶךְ.

2) Next in order for the accent is an *open* syll. with a *long* vowel, then an *open* syll. with a *short* vowel, and finally a *closed* syll. with a *short* vowel. — The deviations are occasioned by circumstances for which *particular* rules are given.

3) With syllables of equal rank, the ultimate has pre-

ference above the penultimate. — Here also the deviations are regulated by particular rules.

§ 88. The particular rules (as to *pausa* see § 89).

I. The verbs.

- 1) The terminations ון, ון, ון, ון always have the accent.
- 2) When a suffix forms a separate syllable, the word to which it is appended is מְלֵעִיל (i. e. accent on the penultimate), otherwise it is מְלַבֵּע (i. e. accent on the ultimate); except וְ, וְ, וְ, וְ which always have the accent, e. g. וְאֵנִי, וְרָאָם, וְקִבְּצָד, וְאִפְאִיָּהֶם.

3) The trilateral stems.

(a) The הַפְעֵל 'ע' has the accent when it has a vowel, e. g. נִגְעַבְרָה, אֲשַׁמְעָה, קָמְלוּ, אֲשַׁבֵּעַ, הַשְׁבִּעַם, יִשְׁבְּתִי, יִשְׁמַר.

(b) In the עָבַר the הַמְחַסְפֵּד 'ו' causes the accent to shift from the penultimate *closed* syllable to the ultimate, e. g. וְהִגְבַּלְתָּ, וּבִבְרַחְתָּ, וְאִבְלַתָּ, except in *pausa* when the vowel is lengthened, e. g. וְשִׁבְעָתָּ. If on the other hand the penultimate is *open*, it retains the accent, e. g. וְעָשִׂיתָ, וְקָרָאתִי; except when it has a conjunctive accent, at least in the פְּעֵל and הַפְעִיל, and is immediately followed by a א or ה, e. g. וְחִבְּדִילָה הַפְּרִכָּתָּ Ex. 25,11; וְהִשְׁקִיתָ אֶת־הָעֵדָה Num. 20,8; וְהִבְדִּילָה הַפְּרִכָּתָּ Ex. 26,33 (cf. 4 b).

Rem. 1. In the קָל also we find וְאִפְאִיָּהֶם Lev. 24,5.

- (c) With the other verbal forms, on the contrary, the accent is shifted from the ultimate to the penultimate, when the ultimate closed syllable is shortened and preceded by an open syllable with a long vowel, e. g. הַשְׁמֵר. This is often occasioned by the ה' סְמִיכָהּ, as וַיֹּאמֶר, וַיִּגְדֹּל, or by the omission of ה' in the נָחִי לַיהוָה, e. g. הִפְּסוּ, וַיִּגְּפוּ (cf. § 45,5.7 and § 85 B).

Rem. 2. The forms mentioned in § 85 Rem. 1 are excepted.

4) The biliteral stems.

- (a) When the second stem-letter is doubled they follow the rules of the trilateral stems. — If the second stem-letter is not doubled, the first stem-letter has the accent, e. g. הַחֲלִי, יָקַם, בָּאתִי, הִחֲלִי, וָבוּ unless of course the first stem-letter had ceased to belong to the ultimate or penultimate syllable, for then it *cannot* have the accent, e. g. בִּינֹתַי, הִעִירָהּ (cf. § 7,4).
- (b) The forms of the עֶבֶר which are מְלַעֵיל often become מְלַרַע because of ה' סְמִיכָהּ, e. g. וְשִׁבְחָהּ; except when the syllable of the first stem-letter is *open*, e. g. וּבָאתָ (cf. 3 b). — The מְלַעֵיל-forms often also become מְלַרַע when they have a conjunctive accent and are followed by a guttural or half-vowel, e. g. עוֹרֵי עוֹרֵי Gen. 40,15; גִּילֵי מְאֹד Zech. 9,9; עוֹרֵי עוֹרֵי Judges 5,12.

- (c) The forms of the עתיד, on the other hand, which are מלרע become מלעיל because of the הַמְחַדָּד ו' except the 1st pers. sing., e. g. וְאָקוּם, וְנָסַב, וְיִקָּם (cf. § 85 B 1 c and d).

II. The nomina.

1) All the nomina are מלרע, e. g. מוֹרַח, רוֹגַע (= רוֹגַע); עֲרַפֵּל (רוֹגַע); except:

- (a) the segolate forms, and others having a similar termination (cf. § 60 Rem. 4), e. g. מִתְשַׁבֵּת, מְנוּחַ, צֶהַר (st. constr. of מִתְשַׁבֵּת, אֲמַתְחַת, תְּפַאֲרַת).
 (b) the fem. (prolonged) forms in תָּה, e. g. אֵימָתָה.
 (c) the duals, e. g. יָרִים.

2) Nomina with pronominal suffixes follow the rules of the verbs with suffixes (see I 2), and also here תָּה, כֶּם, בֶּן, הֵם and הֵן always have the accent.

3) All other suffixes exercise no influence on the accents of the nomina, e. g. אֵלֶיךָ, סִבְתָּה, בֵּיתְךָ, לְיָלְךָ, except יִ which often has the accent, e. g. מְקִימִי, הַמְשַׁפֵּילִי.

III. The particles.

The particles follow the rules of the nomina. The word לָמָּה alone becomes מלרע before a guttural, e. g. לָמָּה תִּרְעֶהָ.

§ 89. The alteration of vowels and the shifting of the tone because of the distinctive accents of higher rank. (הַפְסֵק [מֵאַמְרָ] *pausa*).

A. The verbs.

1) The half-vowel changes into the vowel which occurs

in the stem-form, e.g. יָבֵלוּ (from יָבַל); וְכָלוּ (from כָּלָה); דְּבַקָּה (from דָּבַק); דְּבַקְתָּהּ; דְּבַקְתָּהּ; וְנִדְבַקְתָּהּ (from נִדְבַק); וְנִדְבַקְתָּהּ; וְדָבְרוּ (from דָּבַר); וְדָבְרוּ. — The פֶּתַח of the stem-form however is here lengthened unto קָמִץ, e.g. וְשָׁמְרוּ (from שָׁמַר); like the פֶּתַח generally changes into קָמִץ when it stands in *pausa*, e.g. וַיִּמְקֹוּ and וַיִּמְקֹוּ. Lev. 26,37.

2) The short vowel changes into the vowel of the stem-form, e.g. וַיֹּאמֶר (from יָאָמַר); וַיֹּאמְרוּ (from יָאָמְרוּ); וַיֹּאמְרוּ (from יָאָמְרוּ).

3) The שְׁוָא before the suff. הָ becomes סְגוּל, which change more than once exercises an influence upon the first part of the word, e.g. וַיִּצְוֶה becomes וַיִּצְוֶה; וַיִּצְוֶה becomes וַיִּצְוֶה; — the פֶּתַח before הָ becomes קָמִץ e.g. וַיִּצְוֶה becomes וַיִּצְוֶה.

B. The nomina.

1) The short vowel having the accent is lengthened, viz. both סְגוּל and פֶּתַח into קָמִץ, e.g. וַיִּבְנֶה from וַיִּבְנֶה; וַיִּבְנֶה from וַיִּבְנֶה; וַיִּבְנֶה from וַיִּבְנֶה; וַיִּבְנֶה from וַיִּבְנֶה.

2) The nomina of the form קָלִי change the half-vowel into סְגוּל, e.g. קָלִי becomes קָלִי; whilst the pers. pronouns אֲנִי and אָנֹכִי become אֲנִי and אָנֹכִי.

3) The שְׁוָא before the suff. הָ becomes סְגוּל, and this change frequently influences the first part of the word, e.g. וַיִּבְנֶה from וַיִּבְנֶה; וַיִּבְנֶה from וַיִּבְנֶה; וַיִּבְנֶה from וַיִּבְנֶה.

4) The termination יִ becomes יִ, e.g. וַיִּבְנֶה and וַיִּבְנֶה Gen. 17,15; וַיִּבְנֶה and וַיִּבְנֶה.

C. The particles.

The particles, both with suffixes and without, undergo in *pausa* the same alterations as the nomina, e. g. מִתְחַת from מִתְחַתִּי, אֵלַי from אֵלַיִךְ. — בְּךָ, לְךָ and מִמְּךָ are in *pausa* בְּךָ, לְךָ, and מִמְּךָ.

§ 90. The alteration of vowels in consequence
of the מקף.

1) Since the מקף connects two words in the closest manner possible (cf. § 7,3), the last vowel of the first word is sometimes shortened, even in those cases where such an abbreviation is not called for by other reasons.

2) This shortening of the vowel occurs with צִוְיָהּ, קִמְצָה and חֹזֵקִים, e. g. יָם from יָם in יָם-סוּף; שָׁם from שָׁם in שָׁם-בְּנֵנוּ; יָם from יָם in יָם-סוּף; שָׁם from שָׁם in שָׁם-בְּנֵנוּ; בְּלִי from בְּלִי; בְּאֵבֶל-אֵם from בְּאֵבֶל; בְּתִבְלִי from בְּתִב; יִפְרָץ-בָּם from יִפְרָץ; יִבְרַח-חֲשֵׁךְ from יִבְרַח; יִשְׂרָאֵל from יִשְׂרָאֵל.

Rem. 1. Of קוֹן we find קוֹן-צִפּוֹר Deut. 22,6.

Rem. 2. A similar abbreviation without the מקף occurs in דָּבָר, of which the original form is only found in *pausa*, and in הַשְׁמֹר from הַשְׁמֹר in the sense of *to beware*.

Rem. 3. A word connected by מקף with the preceding word may in the same manner be connected with a subsequent word, and this again with another word. Thus we find four words connected by מקף and having but one accent, e. g. וְאֶת-כָּל-אֲשֶׁר-לֹוֹ Gen. 12,20.

Rem. 1. The סוף פסוק generally denotes the end of a sentence.

The אֲתַנַּח is used at the end of a subordinate sentence. For the same purpose are used זָקַף גָּדוֹל, זָקַף קָטָן, סְגוּל, רְבִיעַ. — The שְׁלֵשֶׁת which is always followed by a פְּסִיק is employed when at the beginning of a verse an idea is expressed by a single word.

The other distinctives generally stand at the end of the various portions of a sentence.

Rem. 2. Of the conjunctives the מְרַבָּא and כְּפֹלָה serve exclusively, and the קְדָמָא and תְּלִישָׁא קְמִנָּה almost exclusively, the distinctive signs of inferior rank. The last two are not unfrequently subordinate even to other conjunctive signs.

The דְּרַנָּא almost exclusively stands before תְּבִיר; the מְהַפֵּד only before the פְּשֵׁטָא, and the בֵּן יוֹמוֹ only before the פְּרָה קְרִינִי. The מוֹנַח serves as well the distinctives of higher and lower rank as the conjunctives.

Rem. 3. The signs of interpunction are placed either *above* or *under* the word. The פְּסִיק alone stands at the side of a word²⁾. The distinctives stand all *above* the word, except the סוף פסוק, אֲתַנַּח, טְפַחָא, תְּבִיר, and יְתִיב. The conjunctives stand all *under* the word, except the תְּלִישָׁא קְמִנָּה and קְדָמָא.

Rem. 4. As signs of tone they stand above the syllable which has

2) The פְּסִיק also serves other purposes; e. g. it stands between a twice repeated name, of which the 1st has a conjunctive accent, e. g. אֲבִרָהִים | אֲבִרָהִים Gen. 22,11; or between two words of which the first ends with the same letter with which the 2^d begins, e. g. מִנְחָה | מְנַחֵם Jes. 66,20 (cf. § 6 note 2).

the accent. Yet the *זֶרְקָא*, *סְגוּל*, *קִטְנָה*, *תְּלִישָׁא*, *פְּשֻׁטָא* always stand above the *last* letter of the word (*postpositivi*). If therefore the word is *מְלֻעִיל*, in fairly good editions the sign is repeated above the syllable which has the accent, e. g. *וְכֹכָה* Ex. 12, 11; *בְּבִקֹר* Ex. 16, 18. — The *תְּלִישָׁא גְדוּלָה*, on the contrary, always stands on the *first* letter of the word (*praepositivus*), and must therefore be repeated when the word is *מְלֻרַע*, e. g. *כְּמַעֲט* Gen. 27, 10. — The *praepositivus* *יְתִיב*, which stands on the right of the first letter of the word, need never to be repeated, because it only occurs with monosyllables, or with words of two syllables that are *מְלֻעִיל*.

3) The names of the accents as given above are in use with the so called Ashchenazic Jews (*אַשְׁכְּנַזִּים*), who form by far the majority of the Jews in the western countries of Europe. The so called Portuguese Jews (*סְפָרְדִּים*) have different names for most of the accents. — Enumerated in the same order as above their names are:

Distinctives *זַקָּה*, *זַקָּה קָטָן*, *סְגוּלָתָא*, *אַתְנַח*, *סְלוֹק* of *סוּף פְּסוֹק*
פְּזוּר גְּדוּל, *יְתִיב*, *תְּבִיר*, *קַדְמָא*, *זֶרְקָא*, *טְרַחָא*, *שְׁלִשְׁלָת*, *רְבִיעַ*, *גְּדוּל*
פְּסִיק | *שְׁנֵי גְרִישׁוֹן*, *גְּרִישׁ*, *תְּרַצָּא*, *קַרְנֵי פְּרָה*

Conjunctives *יָרַח בּוֹן*, *תְּלִישָׁא*, *תְּרֵי טַעֲמוֹן*, *מְאַרִיד*, *דְּרַגָּא*, *אַזְלָא*
שׁוֹפֵר הַזֶּלֶד, *שׁוֹפֵר מְהַפֵּד*, *יוֹמוֹ*.

B. The signs of interpunction in the *Psalms*, *Proverbs* and *Job* [אַמְתָּ].

The *Distinctives* are:

שְׁלִשְׁלָת גְּדוּלָה | *רְבִיעַ מְוַגְרָשׁ*, *רְבִיעַ גְּדוּל*, *אַתְנַח*, *עוּלָה* וְיִוָּרד, *סְלוֹק*,
אַזְלָא לְגַרְמִיָּה | *מְהַפֵּד לְגַרְמִיָּה* | *פְּזוּר* דְּחֵי, *רְבִיעַ קָטָן* וְצִנּוֹר

The *Conjunctives* are:

שְׁלִשְׁתָּה קִמְנָה, אֶזְלָא, מִהִפְדָּי, יָבַח בְּן יוֹקָו, מִרְחָא, עֲלוּי, מוֹנַח, מִרְכָּא.

Rem. 1. The distinctives גְּדוּלָה, שְׁלִשְׁתָּה גְּדוּלָה and the לְגִרְמִיָּה, אֶזְלָא לְגִרְמִיָּה are distinguished from the conjunctives of the same name by the פְּסִיק. — The רְבִיעַ גְּדוּלָה *always*, but the רְבִיעַ עוֹלָה immediately precedes the וְיִזְרַד.

Rem. 2. Also here there is a *postpositus* the צְנוּרָה, and a *praepositus* the רְחִי. The רְחִי is by its place of *praepositus* distinguished from the מִרְחָא which stands on the syllable having the accent.

APPENDIX II.

The more common stems of the נָהַי פ"י which occur in the Bible borrow their forms partly from A and partly from B § 32.

Of these the stems ואל, וכל, ובה, ורע, וכח, וסר, וסף, ועל, ושל, וקש, וצא, ושב, ורד, ורד, ושב, ושע, ושב, ותר alone have no verbal forms according to the conjugation B, and *vice versa* the stems וחס, וטב, ילל, ינק, יפה, וקץ have no verbal forms according to A.

The following stems on the contrary take their forms both from A and B.

- 1) יבש, יגע, ינה are conjugated in the קל according to B, but in the הַפְעִיל according to A.
- 2) ידה in the קל according to B, but in the הַפְעִיל and הַתְּפַעֵל according to A.
- 3) יחל in the נִפְעֵל acc. to A and B, but in the הַפְעִיל acc. to A.
- 4) ילד in all the forms acc. to A, but in the הַתְּפַעֵל acc. to B.
- 5) יסר in the הַפְעִיל acc. to B, but in the נִפְעֵל and הַתְּפַעֵל acc. to A.

- 6) יעד in the קל acc. to B, but in the הַפְעִיל and הַפְעַל acc. to A.
- 7) יעץ in the קל and הַהִפְעֵל acc. to B, but in the נִפְעַל acc. to A.
- 8) יצק in the קל acc. to A and B, but in the הַפְעַל acc. to A.
- 9) יצר, ירא, ישן in the קל acc. to B, but in the נִפְעַל acc. to A.
- 10) יקר in the קל acc. to A and B, but in the הַפְעַל acc. to A.
- 11) יקר in the קל acc. to A and B, but in the הַפְעִיל acc. to A.
- 12) ירה in the קל and נִפְעַל acc. to B, but in the הַפְעִיל acc. to A.
- 13) ירש in the קל acc. to A and B, but in the נִפְעַל and הַפְעִיל acc. to A.
- 14) ישר in the קל acc. to B, but in the הַפְעִיל acc. to A and B.
- 15) יכל is only found in the קל. It has the infinitive יִכֹּל acc. to B, and the עֲתִיד יִכְבֵּל, a strange and irregular form for יִכְבֵּל or יִכֵּל.

APPENDIX III.

Verbal forms with pronominal suffixes.

Example of a trilateral verb with pronominal
suffixes §§ 46—48.

(The numbers 1, 2, 3 and the letters *m. f.* denote the person and gender of the suffixes).

			קל of the עבר		
1	2	3	1	2	3
			פקד		
פקדנו	פקדכם	פקדם	פקדני	פקדך	פקדו m
	פקדכו	פקדו		פקדך	פקדו f.
			פקדה		
פקדתנו	פקדתכם	פקדתם	פקדתני	פקדתך	פקדתו or פקדתה m
	פקדתכו	פקדתו		פקדתך	פקדתה or פקדתה f.
			פקדתה		
פקדתנו		פקדתם	פקדתני		פקדתו or פקדתה m
		פקדתו			פקדתה f.
			פקדתה		
פקדתנו		פקדתם	פקדתני		פקדתו m
		פקדתו			פקדתה f.

I	2	3	I	2	3
			פְּקַדְתִּי		
	פְּקַדְתִּיכֶם	פְּקַדְתִּים		פְּקַדְתִּיךְ	פְּקַדְתִּיו or פְּקַדְתִּיהוּ m.
	פְּקַדְתִּיכֶן	פְּקַדְתִּיוֹן		פְּקַדְתִּיךְ	פְּקַדְתִּיהָ f.
			פְּקַדְוּ		
פְּקַדְוֵנוּ	פְּקַדְוֶכֶם	פְּקַדְוִים	פְּקַדְוֵנוּ	פְּקַדְוֶיךָ	פְּקַדְוֵהוּ m.
	פְּקַדְוֶכֶן	פְּקַדְוִוֹן		פְּקַדְוֶיךָ	פְּקַדְוֵהָ f.
			פְּקַדְתִּים and פְּקַדְתִּינוּ		
פְּקַדְתִּינוּ		פְּקַדְתִּימֶם	פְּקַדְתִּינוּ		פְּקַדְתִּיהוּ m.
		פְּקַדְתִּיוֹן			פְּקַדְתִּיהָ f.
			פְּקַדְנוּ		
	פְּקַדְנוֹכֶם	פְּקַדְנוֹם		פְּקַדְנוֹךְ	פְּקַדְנוֹהוּ m.
	פְּקַדְנוֹכֶן	פְּקַדְנוֹוֹן		פְּקַדְנוֹךְ	פְּקַדְנוֹהָ f.
פִּעַל of עָבַר.					
			פָּקַדְתִּי		
פָּקַדְתִּינוּ	פָּקַדְתִּיכֶם	פָּקַדְתִּים	פָּקַדְתִּינוּ	פָּקַדְתִּיךְ	פָּקַדְתִּיו m.
	פָּקַדְתִּיכֶן	פָּקַדְתִּיוֹן		פָּקַדְתִּיךְ	פָּקַדְתִּיהָ f.
			פָּקַדְתִּי		
					etc. פָּקַדְתִּיהוּ or פָּקַדְתִּיהוּ m.
הַפְּעִיל of עָבַר.					
			הַפְּקִידְתִּי		
הַפְּקִידְתִּינוּ	הַפְּקִידְתִּיכֶם	הַפְּקִידְתִּים	הַפְּקִידְתִּינוּ	הַפְּקִידְתִּיךְ	הַפְּקִידְתִּיו m.
	הַפְּקִידְתִּיכֶן	הַפְּקִידְתִּיוֹן		הַפְּקִידְתִּיךְ	הַפְּקִידְתִּיהָ f.
			הַפְּקִידְתִּי		
					etc. הַפְּקִידְתִּיהוּ or הַפְּקִידְתִּיהוּ m.

קל of עתיד

	1	2	3	I	2	3	
				יפקד			
יפקדנו	יפקדכם	יפקדום	יפקדני	יפקדו	יפקדהו	or יפקדו	m.
	יפקדכו	יפקדו		יפקדהו	יפקדה	or יפקדה	f.

so also תפקד with alteration of י into ת.

			תפקדני				
תפקדנו		תפקדום	תפקדני			תפקדהו	m.
		תפקדו				תפקדה	f.
			אפקד				
	אפקדכם	אפקדום	אפקדני	אפקדו	אפקדהו	or אפקדו	m.
	אפקדכו	אפקדו		אפקדהו	אפקדה	or אפקדה	f.
			יפקדו				
יפקדנו	יפקדכם	יפקדום	יפקדני	יפקדו	יפקדהו		m.
	יפקדכו	יפקדו		יפקדהו	יפקדה		f.

so also תפקדנה and תפקדו with alteration of י into ת.

נפקד like אפקד " " " א into נ.

פעל of עתיד

			יפקד				
יפקדנו	יפקדכם	יפקדום	יפקדני	יפקדו	יפקדהו	or יפקדו	m.
	יפקדכו	יפקדו		יפקדהו	יפקדה	or יפקדה	f.
			etc.				

הפעיל of עתיד

			יפקיד				
יפקידנו	יפקידכם	יפקידום	יפקידני	יפקידו	יפקידהו	or יפקידו	m.
	יפקידכו	יפקידו		יפקידהו	יפקידה	or יפקידה	f.
			etc.				

הָרַדַּד הַצֹּוּי

	I		3		I		3
				פָּקַד			
	פָּקַדְנוּ		פָּקַדְתֶּם		פָּקַדְנִי		פָּקַדְתֶּהוּ m.
			פָּקַדְנוּ				פָּקַדְתֶּהָ f.
				פָּקַד			
	פָּקַדְנוּ		פָּקַדְתֶּם		פָּקַדְנִי		פָּקַדְתֶּהוּ m.
			פָּקַדְנוּ				פָּקַדְתֶּהָ f.
				הִפְקִיד			
	הִפְקִידְנוּ		הִפְקִידְתֶּם		הִפְקִידְנִי		הִפְקִידְתֶּהוּ m.
			הִפְקִידְנוּ				הִפְקִידְתֶּהָ f.

Example of a biliteral stem with pronominal suffixes §§ 46 and 49.

עָבַר of קָל.

	I		2		3		I		2		3
							עָבַר				
	עָבַרְנוּ		עָבַרְתֶּם		עָבַרְנוּ		עָבַרְנִי		עָבַרְתֶּהוּ or עָבַרְנוּ m.		עָבַרְתֶּהָ f.
			עָבַרְנוּ		עָבַרְנוּ				עָבַרְתֶּהוּ or עָבַרְתֶּהוּ m.		עָבַרְתֶּהָ f.
							עָבַרְתֶּם		עָבַרְתֶּהוּ or עָבַרְתֶּהוּ m.		עָבַרְתֶּהָ f.
	עָבַרְנוּ		עָבַרְתֶּם		עָבַרְתֶּם		עָבַרְתֶּם		עָבַרְתֶּהוּ or עָבַרְתֶּהוּ m.		עָבַרְתֶּהָ f.
			עָבַרְנוּ		עָבַרְנוּ		עָבַרְנוּ		עָבַרְתֶּהוּ or עָבַרְתֶּהוּ m.		עָבַרְתֶּהָ f.

All other forms are like those of פָּקַד with omission of the first stem-letter.

The forms of the עָבַר in the הַפְעִיל are like those of the trilateral verbs, after the 1st stem-letter and ה have been omitted, and the preform. הָ or הַ has been substituted, e. g. הִתְקַיְמוּ or הִתְקַיְמוּ; הִתְקַיְמוּ or הִתְקַיְמוּ.

The forms of יָשִׁים are like those of בִּפְקִיד, except for a small alteration of vowels; viz. יָ, הָ, וָ etc. are prefixed after the 1st stem-letter and its preformative have been cut off.

		יָגֵד			
יָגֵדוּ	יָגֵדְכֶם	יָגֵדְם	יָגֵדְנִי	יָגֵדְךָ	יָגֵדְהוּ m.
	יָגֵדְכֶן	יָגֵדְן		יָגֵדְךָ	יָגֵדְהָּ f.

Instead of the קְבוּיָא the שׁוּרְקָא may be used, and often also the חוּלְמָא.

	1	2	3		1	2	3
				יָבֹז			
יָבֹזוּ	יָבֹזְכֶם	יָבֹזְם	יָבֹזְנִי	יָבֹזְךָ	יָבֹזְהוּ m.		
	יָבֹזְכֶן	יָבֹזְן		יָבֹזְךָ	יָבֹזְהָּ f.		

הַפְעִיל of עֲתִיד

The forms of יָקִים are like those of יָשִׁים.

יָחַת or יַחַת

יָחַתוּ	יָחַתְכֶם	יָחַתְם	יָחַתְנִי	יָחַתְךָ	יָחַתְהוּ m.
	יָחַתְכֶן	יָחַתְן		יָחַתְךָ	יָחַתְהָּ f.

יָפַר

יָפַרוּ	יָפַרְכֶם	יָפַרְם	יָפַרְנִי	יָפַרְךָ	יָפַרְהוּ m.
	יָפַרְכֶן	יָפַרְן		יָפַרְךָ	יָפַרְהָּ f.

יָסִית

יָסִיתוּ	יָסִיתְכֶם	יָסִיתְם	יָסִיתְנִי	יָסִיתְךָ	יָסִיתְהוּ m.
	יָסִיתְכֶן	יָסִיתְן		יָסִיתְךָ	יָסִיתְהָּ f.

הַכָּה מְצוּוִי

	1	3		1	3
			שִׁים		
שִׁימְנוּ		שִׁימְכֶם	שִׁימְנִי	שִׁימְךָ	שִׁימְהוּ m.
		שִׁימְכֶן		שִׁימְךָ	שִׁימְהָּ f.

1	3	1	3
תָּגַנְנִי	תָּגַמְתָּ תָּגַמְתְּ	חַן	תָּגַהְרוּ m. תָּגַהְרְתְּ f.
תָּגַיְמִנִנִּי	תָּגַיְמַמְתָּ תָּגַיְמַמְתְּ	תָּגַרְתָּ	תָּגַיְמַהְרוּ m. תָּגַיְמַהְרְתְּ f.

APPENDIX IV.

List of nouns in the *st. constr.* and with pronominal suffixes.

plur. suff.			sing. suff.			st. c.
3			2			1
f.	m.		f.	m.		
יָדָיו	יָדָיָם	יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָי s.
יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו d.
יָדָיו or יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו p.
יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו	יָדָיו s.
						יָדָיו p.
						יָדָיו s.

Of אָח and פֶּה, *st. constr.* אָחִי and פִּי, the forms are according to the same rule.

Further like those of			st. c.
יָדָיו	יָדָיו	יָדָיו	יָדָיו p.
יָדָיו	יָדָיו	יָדָיו	יָדָיו p.
יָדָיו	יָדָיו	יָדָיו	יָדָיו s.
יָדָיו	יָדָיו	יָדָיו	יָדָיו p.
יָדָיו	יָדָיו	יָדָיו	יָדָיו s.

APPENDIX V.

The letters.

א		אָלף	<i>alef</i>
ב	v or b	בֵּית	<i>beth</i>
ג	g	גִּימֵל	<i>gimel</i>
ד	d	דָּלֶת	<i>daleth</i>
ה	h	הָא	<i>he</i>
ו	w	וָו	<i>waw</i>
ז	z	זַיִן	<i>zain</i>
ח	ch	חֵית	<i>cheth</i>
ט	t or th.	טֵית	<i>teth</i>
י	y	יּוּד or יוּד	<i>yod or yud</i>
כ (ך)	ch or k	כַּף	<i>kaf</i>
ל	l	לָמֶד	<i>lamed</i>
מ (ם)	m	מֶם	<i>mem</i>
נ (ן)	n	נוּן	<i>nun</i>
ס	s	סָמֶךְ	<i>samech</i>
ע	ng or unsounded	עַיִן	<i>ain</i>
פ (ף)	f	פֶּא	<i>phe</i>
צ (ץ)	ts	צַדִּי	<i>tsadey</i>
ק	k	קוּף or קוֹף	<i>kof or kuf</i>
ר	r	רֵישׁ	<i>resh</i>
ש	sh or s	שִׁין or שֵׁין	<i>shin or sin</i>
ת	s, th or t.	תַּוּ	<i>thaw</i>

See § 2 Remarks.

The vowels.

The long vowels: (Portuguese or Sephardaic pronunciation) ^ˆ (ā) קָמֶץ *kamats*; ^ˆ (ē) צִירֶה *tsereh*; ^ˆ (ī) חִירֶק גָּדוֹל *chirik-gadol*; וּ or ^ˆ (ō) חוֹלָם *cholam*; וּ ^ˆ (ū) שׁוּרוֹק *shuruk*.

The short vowels:

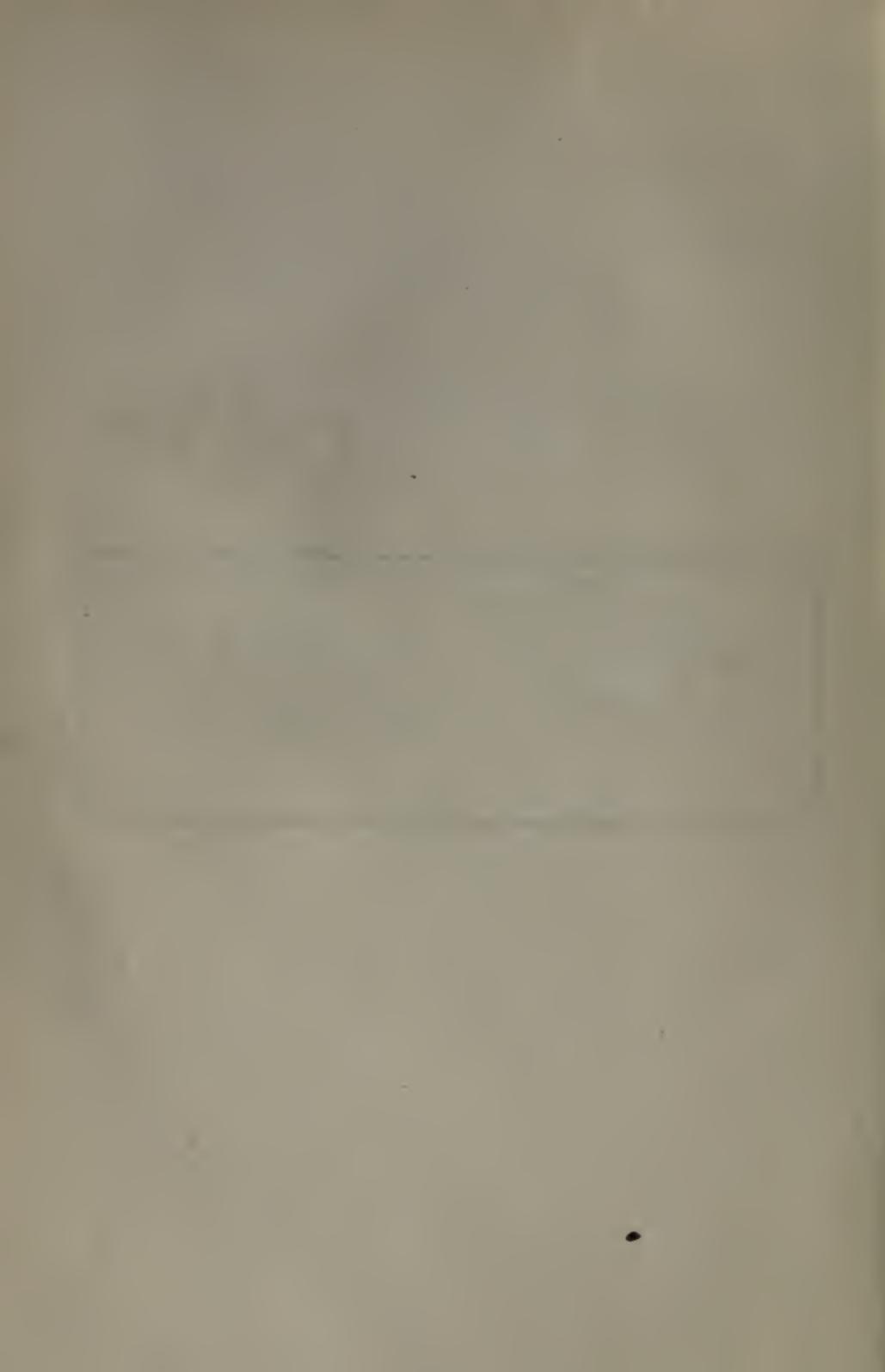
[˘] (ă) פֶּתַח *pathach*; [˘] (ě) סֶגוֹל *segol*; [˘] (ĭ) חִירֶק קָטָן *chirik-katan*; [˘] (ǒ) קָמֶץ חֲטוּף *kamats-chatuf*; [˘] (ü) קִבּוּץ *kibbutz*.

In the not-Portuguese or Ashchenazic pronunciation [˘] is pronounced *ō* (as in *rode*); צִירֶה [˘] (as in *white*); חוֹלָם *ou* (as in *loud*).

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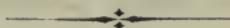
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