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MANUAL
OF
HEBREW GRAMMAR.



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MANUAL
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 עֲשֵׂה and עָשִׂה , 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 *דָּגֵשׁ* and *מְחָה*. 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 *דָּגֵשׁ קָל* or *דָּגֵשׁ חָזק*, 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 *דָּגֵשׁ* 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 *נָחַי 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 **בוּז** Zech. 4,10; **טַח** from **טוּחַ** Isa. 44,18; **יְגוּדְנוּ** from **גִּדְד** Gen. 49,19; **יְגוּרִם** from **גִּרַר** Prov. 21,7; **בְּחֻקוֹ** from **חֻקַּק** Prov. 8,27; **יְחִיבֵן** from **חִתֵּב** Hab. 2,17; **פְּמוֹד** from **מִדְד** Ez. 45,3; **יָמַר** from **מִזַּר** Ez. 48,14; **יָמוּךְ** from **מִכַּךְ** 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* ן or ם 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 נָחַי ע' and כְּפֹלִים. 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. חוּה, חוּה, חוּה which very often occur, and many others which are less frequently found such as לוּה, שוּע, קוּה, עוּה.

The main reason however which has led me to adopt biliteral verbal stems is this. When we speak of the נָחַי ע' and the כְּפֹלִים, 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 נָחַי ע' and כְּפֹלִים 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 בְּהוֹבִיּוֹת) by abbreviation called (הַגִּבּוֹר); 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 (הנועות *vocales*),
 - 3) other tokens for securing the true pronunciation.
-

CHAPTER II.

The Letters.

§ 2. The Hebrew language uses 22 letters.

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

Token.	Name.	Pronunciation.	
ד	דָּלֶת	d	See <i>Remark 2</i>
ה	הָא	h	" " 3
ו	וָו	w	" " 4
ז	זָוּ	z	
ח	חַיִּת	ch	" " 5
ט	טַיִת	t or th	" " 6
י	יִוֵד or יוּד	y	
כ	כַּף	ch or k	" " 2
ל	לָמֶד	l	
מ	מָם	m	
נ	נוֹן	n	
ס	סָמֶךְ	s	
ע	עֵיִן	ng	" " 7
פ	פָּא	f	" " 2
צ	צַדִּי	tz	
ק	קוּף or קוֹף	k	
ר	רִישׁ	r	
ש	שֵׁיִן	sh and s	" " 8
ת	תַּיִו	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 בּגדכּפתּ with or without a point in them see § 6 footnote 1.

Rem. 3. ה 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. ש is sometimes to be pronounced as *sh* sometimes as *s*. To distinguish the pronunciation a point stands over the right shoulder (שׁ) when it is *sh*, and on the left (שׂ) 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 רְסוּרֵץ]¹). These are called *final letters*.

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

Division of the Letters.

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

1) In this respect they are divided into:

(a) <i>Gutturals</i>	(אותיות הגרון)	א ה ח ע
(b) <i>Palatals</i>	(אותיות הך)	כ ך ם
(c) <i>Linguals</i>	(אותיות הלשון)	ט ך ם
(d) <i>Dentals</i>	(אותיות השנים)	צ ם ש
(e) <i>Labials</i>	(אותיות השפתים)	פ ב מ ן

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. נָאֵל in the sense of נָעַל *to abhor*, סָבַר = סָנַר *to close*, נְצַמְדָק instead of נְצַמְדָק *we shall justify ourselves*, יִצְחָק instead of יִשְׁחָק *Isaac*, פָּזַר instead of פָּזַר *to scatter*, אֲלִמְנָתָיו in the sense of אֲרָמְנָתָיו *his palaces*, פְּדִיוֹן instead of פְּדִיוֹן *price of redemption*; תּוֹסֵפוֹן = תּוֹסֵפוֹן *you will add*.

B. According to their function.

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

2) *Servile letters* (שְׂמוֹשֵׁי־וֹת), 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. אבהויכלמנשה [אֵי־הֶן מִשָּׁה וְכָל־ב]. Four of these אבלש [אֶל־בֶּשׂ] can only serve as preformatives, the remaining seven הויכמנת [הֵי־בֵן הַיּוֹם] both as preformatives and affirmatives, whilst ו and י 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, טַפֵּשׁ from רַטַּפֵּשׁ.

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*, הִבִּיאָמוּ = הִבִּיאָם *thou bringest them*, יְעוּגְבִי = יְעוּגָב *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 הוֹלָדוֹת *vocales breves*).

2) The five long vowels are: אָ (ā) קָמֶץ; אֵ (ē) צִיּוּרָה; וֹ (ī) מְלֵאפּוֹם or שׂוּרֶק; וּ (ū) חוֹלָם; וֹ (ō) חִירֶק גְּדוֹל; וִ (i) חִירֶק קָטָן.
The five short vowels are: אַ (ă) פֶּתַח; אֶ (ĕ) סְגוּל; וּ (ü) קִבוּץ or קָטָן; וֹ (ö) חִירֶק קָטָן; וֹ (ø) קָמֶץ חֲטוּף.

Rem. 1. The pronunciation of the 1st 2^d and 4th long vowel is not the same amongst all Israelites. The so called אֲשֶׁכְנִיּוֹם (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 נְחָה (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 בְּתִים perhaps to call attention to the irregular plur. form of בֵּית; or denoting that a letter is missing, e. g. the נ in הַאֲזִנָּה Gen. 4, 23; Jes. 32, 9.

Rem. 3. The τ is קִמֵץ חֲטוּף

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

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

Otherwise τ is קִמֵץ.

3) Besides the vowels the Hebrew language employs a half-vowel $\dot{\quad}$ (שְׁוֹא נָע) or (חֲטָף). The $\dot{\quad}$ is found also connected with $\bar{\quad}$, $\ddot{\quad}$ and τ , viz. as $\bar{\quad}$: חֲטָף פֶּתַח, $\ddot{\quad}$: חֲטָף סְגוּל, and τ : חֲטָף קִמֵץ.

These three forms of the half-vowel ($\bar{\quad}$, $\ddot{\quad}$, τ) are generally used only with the gutturals ¹⁾.

1) In certain manuscripts, and in imitation of them in some printed editions, the τ is found where a τ would have been expected, to denote that the τ arose out of חוֹלָם and that it is קִמֵץ חֲטוּף, e. g. שְׁבָלִים from שְׁבַלֵת. τ also occurs sometimes instead of נָע just as $\bar{\quad}$ and $\ddot{\quad}$, in order to secure the proper pronunciation of the letter under which it stands, e. g. הַבְּרָכָה Gen. 27, 38, לִקְחָה 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 חוֹלָם is a point placed over the right shoulder of the following letter (the ך therefore of ך is an imperceptibly quiescent letter following חוֹלָם. See § 5, 4). When the letter with חוֹלָם is a ש or the subsequent letter a ש the point of חוֹלָם coalesces with that of the ש, e. g. מוֹשֶׁה, שֶׁבַע.

The שוֹרֶק or מְלֵאפּוּם 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 דְּגִשׁ (see § 6) the שוֹרֶק 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 הוֹרֶק 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. אָסוּר = אֲסוּר *prisoner*, כֶּעָפָר = כְּעָפָר *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, דְּגִשׁ 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*; קִמְזֵן חֲמוּף with קִבּוּזֵן e. g. הִשְׁלַךְ and הִשְׁלֹךְ *to be thrown*; פֶּתַח with סְגוּל as שֶׁקָּמַתִּי = שֶׁקָּמַתִּי *that I arose* Judges 5,7 (conf. §§ 63; 66,4; 67,2—6; 69,3).

The Syllables (הֶבְרֹות). גַּח נִסְתָּר, גַּח נִרְאָה, גַּח, שְׁוֹא גַח.
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* (תְּבִרָה פְּשׁוּטָה) when after the vowel no letter is sounded, e. g. בִּי, בֹה, בָּרָא. It is *closed* (תְּבִרָה מְרֻבֶּבֶת) when after the vowel one or more letters are sounded, e. g. בָּל, קִשְׁט, *certainty*, the first syllable of חִבְּמָה.

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

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

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

4) The א is never גַּח נִרְאָה.

The ה without vowel or half-vowel is גַּח 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 מפיק, e. g. לָהּ, גְּבֵהָ.

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

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

Rem. 2. Every vowel at the end of a word must be followed by a letter whether it be נַח נְסֻתָּר or נַח נְרָאָה, except קִמְצָה, which occurs at the end of a word without any נַח, e. g. שְׂמֹד, קָרָאָה.

The ו is always נַח נְסֻתָּר after חוּרְק גְּדוּל and the ו after חוֹלָם and שׁוּרְק.

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, חוּרְק, חוֹלָם and שׁוּרְק. 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. גִּבְנָל. 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 ויששכר.

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 הִי (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. הִתְקַעוּ.
2. Under a letter with דְּגִשׁ (see § 6) the שְׁוֹא is שְׁוֹא נָע, e. g. גִּדְּלוּ.
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 כְּהִג or after an accent which takes its place (see § 9 Rem. and n^o 4), is שְׁוֹא נָע, e. g. הַמְשַׁרְתִּים, הַיְהוּדָה.

1) In certain editions also under the ending הִי, e. g. וְשִׁתִּיהָ, וְצִמְתָּה Ruth 2, 9.

CHAPTER IV.

Remainig 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, בְּגֵרָה [בְּגֵרָה]. This point is called דָּגֵשׁ קָל (*Dagesh lene*)¹).

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

(a) When the preceding word has a disjunctive accent (see § 7, 2), e. g. אַחֲרַי 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. בְּצִדְקָה טָשִׁים, מְשׁוֹר פָּר, אֶת כֹּל.

(c) When ב with שׁוֹא נָע is immediately followed by ב or פ; or כ with שׁוֹא נָע by another כ, e. g. וְהָיָה חֵלָא כְּבָרְקָמִישׁ Ex. 15, 17; וְאֶבְרָהָהּ 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 ב is pronounced as *v* and כ as *b*, כ as *ch* and כ as *k*, פ as *f* and פ as *p*, ת as *s* and ת as *t*. By others this difference is only observed with כ and פ, whilst נ is by them pronounced as *g* and נ as the French *gu*. Between ד and ד 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. *יגבֿל*.

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. *כהֿפוח*, *עבֿרי*. The *כ* also of the suffix (see § 46 seq. § 62 seq.) usually stands without *דגש קל* e. g. *יִדְכֿם*, *יִקְבֿצֿוּ*, *יִבְנֶה*.

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. *יִטֹר* (read *יִטֹּטֹר*) instead of *יִטֹר*; *שִׁחֲתֹהֶם* (read *שִׁחֲחֹתֹהֶם*) instead of *שִׁחֲתֹהֶם*.

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. *לִפִּיר*, *בְּכוֹרִים*, *הַמְדוּכָה*.

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

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. *יִבְאֵר* (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 דגש with the exception of קל (דגש קל¹).

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 (מְעַטְפִּים or מוֹשְׂרֵתִים *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 וַיֵּאסֶר to indicate that the א 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 אֲמִנְתָּהּ (See § 4 Rem. 2 and App. 1 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 (־) **מְקוּר**, 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. **סֵפֶר אֲמֹר**.

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 אַחֲוֹר).

§ 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 לֹא קָרָא לְיָלֶה**.

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, וַתִּבְאֲתֵם שָׁמָּה**.

3) The shifting also rarely occurs when a closed syllable with a short vowel precedes, e. g. **וַיִּנְדָּח לּוֹ, וַיִּנְסָלַח לּוֹ**.

The Half-tone (**מְהַג** or **נְעִיף**).

§ 9. 1) The **מְהַג** or **נְעִיף** 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 **נָע**, **שְׁוֹא נָע**, e. g. **הַבְּרָכָה, בְּעֶפְרַי, הַעֲדִיתִי, הָאֲחֵרֶת, יַעֲשֶׂה**.

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

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. בְּנֵהָרָה (Conf. § 8 Rem.).

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

4) A closed syllable only has the מְהֵג in long words, e. g. וּמִמֶּשֶׁלֶּהָדָד, or in a word which by מְקַפֵּה is joined to the following word, e. g. בְּיַתְדֵי־לָדָד, unless an open syllable precedes, e. g. הָעֵיר־הַהוּא.

5) When a word has 4 or more syllables the מְהֵג 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* (פְּעֻלִים *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 (פעל) in general.

§ 12. *The division of the verbs.*

A. According to their signification.

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

2) *Reflexive verbs* (פעל חוזר), verbs of which the form indicates that the agent is the passive object, e. g. התגלח *to shave oneself*, נדבר *to speak with one another*.

3) *Passive verbs* (פעל מקביל) verbs expressing the action which the passive object undergoes, גלח *to be shaven*, דבר *to be spoken of*.

4) *Intransitive verbs* (פעל עומד), verbs which cannot govern an object which is not connected with the verb by a particle or servile letter, e. g. חיה *to live*, גבול *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, *הִאָּזַן* 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 נָחִים. 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' הפִּעֵל* or *פ'*, the second *ע' הפִּעֵל* or *ע'*, the third *ל' הפִּעֵל* 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 (שׁוֹרֵשׁ) 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. קָל, פָּקַד.

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

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

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

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

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

(7) הִתְפַּעַל the stem-letters with הת prefixed to them; e. g. הִתְחָלַל, 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. כלכל, כלכל or כלכל, ההחלחל.

Exceedingly rare:

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

(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. סחרחר.

(18) Finally forms such as תרנלתי Hos. 11,3; תחרה Jer. 12,5 and shortened תחר Ps. 37,1; שקערוורה Lev 14,37; מחספם Ex. 16,14; ונבפר Deut. 21,8; ננאלו 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. פקד to visit, חל to tremble.

2) נפעל both *active* and *passive*, sometimes also *reflexive*; e. g. נשמר to guard oneself, נלחם to fight with one another.

3) פעל generally is *transitive*, chiefly with verbs which in the קל are *intransitive*, as קבש to be holy קדש to sanctify. Yet פעל sometimes is *intransitive*, as פחד to fear, and with verbs which in the קל are transitive, not uncommonly *frequentative* קבר to bury קבר to bury often.

4) פעל is only *passive*, generally the passive of פעל; e. g. קבש to be sanctified.

5) הפעיל sometimes *intransitive*, as האזין to listen, but with verbs which in the קל are *intransitive*, generally *transitive*, as הקדיש to declare holy.

6) הפעל passive; generally the passive of הפעיל, as הקבש to be declared holy.

7) התפעל often *reflexive*, sometimes also *passive* or *intransitive*, as התקדש to make oneself ready; התבאח to look at one another; התכפר to be propitiated; התהלך to walk.

8) As for the other בנינים the פועל and פלפל have the same meaning as פעל; פועל and פלפל the same as פעל; התפועל and התפלפל the same as התפעל is passive; פעלל and פעלל are both *transitive* and *intransitive*; and פעלעל 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 הַמַּגִּיד) and the *imperative* (דְּרָךְ הַצְוִי).

Rem. 1. The פָּעַל and הִפְעִיל have no דְּרָךְ הַצְוִי. A very rare instance of this in the הִפְעִיל 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 נִכַּח), 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 הַמְקוּר) also called שֵׁם הַפְעֵל (*substantivum verbale*), and the *participles* (בִּינוּנִים).

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 נִפְעַל 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 Affirmatives.

§ 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 מְנַת] הוּימנת are used and only as affirmatives. In the עָתִיד both the preformatives [אִיְהוּן] אִינת and the affirmatives [יוּנָה] הוּינ are used. In the imperative only the affirmatives הוּינ are employed.

Table of preformatives and affirmatives.

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

עָתִיד					
Plur.			I	Sing.	
I	2	3	I	2	3
masc.	הָ-וְ	וְ-וְ	אֶ-	הָ-	וְ-
fem.	הָ-נָה	הָ-נָה	אֶ-	הָ-	הָ-

הָרַךְ הַצְּווי		
Plur.		Sing.
וְ-		
נָה-		stem-form. וְ-

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

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, נַפְעֵל, הַפְעִל and הַתְפַּעֵל they are contracted with the ה, the vowel of which they take.

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

2) The affirmatives which have the accent and form a syllable (הָם and הֵן) have the effect of changing the קָמִיץ of the first syllable of the stem into a half vowel, as פְּקַדְתֶּם, יִרְאֶתֶם, קָרְאתֶם, עָשִׂיתֶם; whilst the *closed* syllable immediately preceding always has פֶּתַח, as בְּעַרְתֶּם, הִבְדַּלְתֶּם, very seldom סגול, as שְׁאַלְתֶּם 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 פָּקְדָה, יִפְקְדוּ, פִּקְדוּ. In consequence of this the half vowel of the first stem-letter becomes a vowel, as בָּחֲרוּ, פִּקְדוּ.

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

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

5) With affirmatives which have *not* the accent, only the חוֹלָם of the stem is maintained in the *closed* syllable immediately preceding, as יִגְדֹּתִי, תַּחֲנֹנְנָה. Otherwise this syllable always has פֶּתַח, e. g. יִשְׁבְּתִי, בְּבִכָּתָי, יִקְצַפְנוּ, תִּשְׁתַּפְּכֶנָּה, לִבְנֹתַי, as in יִצְרָה, תִּבְרַבְרַנָּה, and is once found shortened into סְגוּל viz. תִּחַלְלֶנָּה. Ez. 13, 19.

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

Rem. 2. Concerning the pausa see § 89.

CHAPTER III.

The Conjugation of the Regular Triliteral Verb.

בִּנְיָן קָל

§ 19. 1) The verbal forms.

פָּקַד stem-form עָבַר

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

פָּקַד stem-form עָתִיד

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

דְּרָדַת הַצְּוִי

פָּקַדוּ	פָּקַד m.
פָּקַדְנָה	פָּקַדְנָה f.

2) The nominal forms.

פָּקַד, פָּקֻדָה stem-form דְּרָדַת הַמְּקוֹר

בִּינוּנִי (participle).

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

Rem. 1. The עָבַר of קָל has besides the stem-form פָּקַד two other stem-forms viz. פָּעַל and פְּעַל (*verba mediae et 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 צִוְּרָה 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 חוּלָם 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 עֵבֶר, 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 צִוְּרָה; see § 29 Rem. 2; § 30 Rem. 3; § 31, 2; § 32 A³. The עָתוּד therefore like the עֵבֶר has three stem-forms with the same distinctive vowels (פָּעַל, פְּעַל, פִּעַל).

Rem. 3. The collateral forms of the עֵבֶר 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 stem-form עֵבֶר.

	Plur.			Sing.	
I	2	3	I	2	3
	נִפְקַדְתֶּם			נִפְקַדְתָּ	נִפְקַד
נִפְקַדְנוּ	נִפְקַדְתִּי	נִפְקַדוּ	נִפְקַדְתִּי	נִפְקַדְתָּ	נִפְקַדְתָּ

הַפְקֵד stem-form עָתִיד

	Plur.			Sing.	
I	2	3	I	2	3
נִפְקְדוּ	תִּפְקְדוּ	יִפְקְדוּ	אֶפְקֹד	תִּפְקֹד	יִפְקֹד
	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה		תִּפְקְדֵי	תִּפְקְדוּ
		הַפְקֵדוּ		הַפְקֵדוּ	
		הַפְקְדֶנָּה		הַפְקְדֵי	

דָּרָךְ הַצְּוִי

2) The nominal forms.

נִפְקֵד or הַפְקֵד, הַפְקֵד stem-form דָּרָךְ הַמְּקוּר

בִּינוּנִי

נִפְקְדִים

נִפְקֵד

נִפְקְדוֹת

נִפְקְדָה or נִפְקְדֶת

Rem. הַפְקֵד and הַפְקֵד are contracted forms of הַנִּפְקֵד and הַנִּפְקֵד and therefore the first stem-letter ought to have the דָּרָךְ הַמְּקוּר. In the עָתִיד the ה coalesces with the preformative which then takes its vowel. The א alone generally keeps its סְנוּל. When the infinitive has a prefix the ה does not coalesce with it, e. g. בְּהַפְקֵדִי.

בִּנְנוּ פִּעֵל

§ 21. 1) The verbal forms.

פִּקֵּד stem-form עָבַר

	Plur.			Sing.	
I	2	3	I	2	3
פִּקְדוּ	פִּקְדוּם	פִּקְדוּ	פִּקְדֵי	פִּקְדֶם	פִּקְדוּ
	פִּקְדֶנָּה			פִּקְדֵה	פִּקְדֶה

פָּקַד stem-form עָתִיד

	Plur.	3	I	Sing.	3
I	2			2	
נִפְקַד	הִפְקִדוּ	יִפְקְדוּ	אֶפְקֹד	הִפְקִד	יִפְקֹד
	הִפְקִדְנָה	הִפְקִדְנָה		הִפְקִדְי	הִפְקִדְי
		דָּרַד הַצְּוִי			
	פְּקִדוּ			פְּקִד	
	פְּקִדְנָה			פְּקִדְי	

2) The nominal forms.

פָּקַד stem-form הַמְקֹדֵר

בְּיֻנוֹי

מִפְקִדִים

מִפְקֹד

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 **נֵאָץ** 2 Sam. 12,15.

בְּנִין פָּעַל

§ 22. Stem-form פָּקַד.

1) The verbal forms.

עָבַר

	Plur.	3	I	Sing.	3
I	2			2	
פְּקִדְנִי	פְּקִדְתֶּם	פְּקִדוּ	פְּקִדְתִּי	פְּקִדְתָּ	פְּקִדְתָּ
	פְּקִדְתֶּן			פְּקִדְתָּ	פְּקִדְתָּ

עָתִיד

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

2) The nominal forms.

שָׁקֵד stem-form שָׁקֵד הַמְּקוֹר

בְּיָנוּי

מִשְׁקָדִים מִשְׁקָד
מִשְׁקָדוֹת מִשְׁקָדָה or מִשְׁקָדֹת

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

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

בְּנֵי הַשָּׁעִיר

§ 23. The verbal forms.

הַשָּׁקֵד stem-form עָבַר

Plur.			Sing.		
1	2	3	1	2	3
הִשְׁקִידוּ	הִשְׁקִידוּם	הִשְׁקִידוּ	הִשְׁקִידְתִּי	הִשְׁקִידְתָּ	הִשְׁקִידְתָּ
	הִשְׁקִידְתֶּם			הִשְׁקִידְתְּ	הִשְׁקִידְתָּ

הַשָּׁקֵד and הַשָּׁקֵד stem-form עָתִיד

1	2	3	1	2	3
נִשְׁקִיד	תִּשְׁקִידוּ	יִשְׁקִידוּ	אֶשְׁקִיד	תִּשְׁקִיד	יִשְׁקִיד
	תִּשְׁקִידְנָה	תִּשְׁקִידְנָה		תִּשְׁקִידְי	תִּשְׁקִיד

הַשָּׁקֵד הַצְּוִי

הַשָּׁקֵד הַשָּׁקֵד
הַשָּׁקֵדְנָה הַשָּׁקֵדְי

2) The nominal forms.

הַפְקֹד stem-form קָרַךְ הַמְקוֹר

בִּינוּנִי

מְפָקֵד מְפָקֵדִים

מְפָקְדָה or מְפָקְדָת מְפָקְדוֹת

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.

בְּנוֹן הַפְעֵל

§ 24. 1) The verbal forms.

Stem-form הַפְקֹד.

עָבַר.

	2	3	I	2	3
I	הַפְקֹדְתָם	הַפְקֹדוּ	הַפְקֹדְתִי	הַפְקֹדְתִי	הַפְקֹדְתֵי
הַפְקֹדְנִי	הַפְקֹדְתֶן			הַפְקֹדְתֵי	הַפְקֹדְתֵי
			עָבַרְתִּי		

	2	3	I	2	3
I	הַפְקֹדוּ	יַפְקֹדוּ	אֶפְקֹד	הַפְקֹד	יַפְקֹד
נֶפְקֹד	הַפְקֹדְנָה	הַפְקֹדְנָה		הַפְקֹדִי	הַפְקֹדִי

2) The nominal forms.

הַפְקֹד stem-form קָרַךְ הַמְקוֹר

בִּינוּנִי

מְפָקֵד מְפָקֵדִים

מְפָקְדָה or מְפָקְדָת מְפָקְדוֹת

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

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

בְּנֵי הַתַּפְעֵל

§ 25. The verbal forms.

Stem-form הִתְפַּקֵּד.

עָבַר.

1	2	3	1	2	3
הִתְפַּקְדָנוּ	הִתְפַּקְדָתֶם הִתְפַּקְדָתֵנוּ	הִתְפַּקְדוּ	הִתְפַּקְדָתִי	הִתְפַּקְדָתְךָ הִתְפַּקְדָתֶיךָ	הִתְפַּקְדָתְהוּ הִתְפַּקְדָתֶיהוּ

עָתִיד.

1	2	3	1	2	3
תְּפַקֵּד	תְּפַקְדוּ תְּפַקְדְנָה	תְּפַקְדוּ תְּפַקְדְנָה	אֶתְפַּקֵּד	תִּתְפַּקֵּד תִּתְפַּקְדִי	יִתְפַּקֵּד יִתְפַּקְדוּ

תְּרַד בְּצוּוֹי

הִתְפַּקְדוּ	הִתְפַּקֵּד
הִתְפַּקְדְנָה	הִתְפַּקְדִי

2) The nominal forms.

הִתְפַּקֵּד תְּרַד בְּמִקְוֹר stem-form.

בִּינוּנֵי

מִתְפַּקְדִים	מִתְפַּקֵּד
מִתְפַּקְדוֹת	מִתְפַּקְדָתְךָ or מִתְפַּקְדוֹת

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

Rem. 2. If the first stem-letter is a sibilant it changes place with the הַ of the preformative הִתְ, as הִשְׁתַּפֵּךְ to be poured out; הִסְתַּבֵּל

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 ן be changed into ך , as is the case in the cognate Aramaic, e. g. הַוְנִיכִן , but of this no instance is found in the Bible. The ת is entirely omitted when the first stem-letter is ך , ט or ת , e. g. הַדְּבִיא , to be oppressed הַטְּהִירוּ cleanse yourselves, הַתְּמַחוּ be amazed, and sometimes also with other stems, as וַתְּנַשֵּׂא Num. 24,7.

EXERCISES.

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

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 הִתְפַּעֵל.

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

EXERCISES.

קל	חמד	stem-forms	חָמַד,	חִמַּד, but	עָתִיד	יִחְמַד
	חזק	"	חָזַק,	חִזַּק "	"	יִחְזַק
	חשב	"	חָשַׁב,	חִשַּׁב "	"	יִחְשַׁב or יִחְשֹׁב
	הלך	"	חָלַךְ,	חִלַּךְ "	"	יִחְלַךְ
	עמד	"	עָמַד,	עִמַּד "	"	יִעַמַּד
נפעל	חשב	"	נִחְשַׁב	חִחְשַׁב		
	הפך	"	נִהְפַּךְ,	חִהְפַּךְ		
	עזב	"	נִעָזַב,	חִעָזַב		
	ערץ	"	נִעָרַץ,	חִעָרַץ		
הפעיל	עמד	"	הִעָמִיד,	חִעָמִיד or	הִעָמַד	יִעָמִיד עָתִיד
הפעל	חרם	"	חָרַם			
	הפך	"	חָהְפַּךְ			

The verbs of which ע'הפעל is a guttural.

(*verba mediae gutturalis*).

§ 27. The deviations occur in all the בְּנִינִים, the הִפְעִיל excepted.

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

2) Instead of חִירֵק as auxiliary vowel the פ'הפעל has פִּתַח or סְגוּל and הִפְעִיל the corresponding פִּתַח פִּתַח or סְגוּל; e. g. יִשְׁאַלוּ, יִאָּהֲבוּ (cf. 26, 2).

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

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

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, פִּעַל, and הִתְפַּעֵל the short vowel of the פִּתְּפִעַל is changed into a long vowel, viz. הִירָה into צִירָה, פִּתַח into קָמִץ, and קְבוּץ into חוֹלָם (see § 4 Rem. 5); e. g. בָּאָר, בָּעַר, כָּנָאֵל, דָּחוּ.

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. נָחַם, נָחַל, וַיְבַעַר; and in very few instances even the א, e. g. בָּאָר.

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

EXERCISES.

הִפְעִיל and נִפְעַל, קָל in זַעַק
 פָּעַל and " " זַרַק
 הִתְפַּעֵל and פָּעַל, נִפְעַל " " כַחַשׁ
 נָהַג, נִאָּץ, נִאָּף) פָּעַל and קָל in נָהַג, נִאָּץ, נִאָּף
 הִתְפַּעֵל and הִפְעִיל, הִפְעִיל, פָּעַל, קָל in נָחַל
 הִתְפַּעֵל and הִפְעִיל, הִפְעִיל, פָּעַל, נִפְעַל " תַּעֲב
 הִתְפַּעֵל and פָּעַל, פָּעַל, נִפְעַל, קָל " בָּרַךְ

The verbs of which the לְהִפְעִיל 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 חוֹלָם or the צִירֶה which precedes this letter into פֶּתַח, except in the nominal forms, e. g. הַשְׁמַע הַשְׁמַע, 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 בָּטַח

בָּקַע in all the conjugations.

הִתְפַּעֵל and קָל " תָּמָה

פְּעַל " " " זָבַח

הִפְעִיל and נִפְעַל " שָׁבַע

הִפְעֵל and הִפְעִיל, פְּעַל, 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, עוּר, 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' חֲסָרֵי פ"נ).

1) When the preformative has a vowel (see § 18, 1) the נ falls away, and the second stem-letter is marked with הֶזֶק הָוָה, e. g. הִגִּיעַ, יִשָּׁד. In the infinitive however the נ remains, e. g. לְהִגַּעַם, לְיִשְׁדָּ.

Rem. 1. No deviations therefore occur in הִתְפַּעֵל, פָּעַל, פִּעַל and הִתְפַּעֵל.

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. נָשָׂא and נִשְׂאת of נָשָׂא; of נָשָׂא, because of the א, שָׂא and שָׂאת; of נָנַע, because of the ע, נָע and נָעַת.

Rem. 2. The נ does not fall away when the ע'הפעל is a guttural, e. g. יִנְהַג, יִנְהַם, אָנַעַל, יִנְעַם. (We find however יַחַת from נַחַת Jer. 21,13). In like manner the נ remains in בְּהִנְדָּף הִנְדָּף Ps. 68,3; יִנְטָר Jer. 3,5; יִנְצָרוּ Deut. 33,9; יִנְקָפוּ Jes. 29,1; הִנְתָּקוּ Judges 20,31.

Rem. 3. With the stem לִקַּח the ל often falls away as if the stem were נִקַּח. Thus the imperative is קַח and לְקַח, the infinitive לְקַח and קַחַת, the עֲתִיד יִקַּח.

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

Rem. 2.

EXERCISES.

הִתְפַּעֵל and הִפְעֵל, הִפְעִיל, נִפְעַל, קַל in נָשָׂא

נָשָׂא " " 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 דגש חזק, as האזנה, דגש חזק.

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

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

Rem. 3. נתן moreover has in the עתיד and צווי of קל never the stem with חולם, rarely with פתח, but almost always with צירה (cf. § 19 Rem. 2), thus יָתַתּוּ give, יָתַתּוּ 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 דגש חזק, as שחטתם, פָּרַתּוּ.

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

EXERCISES: שפה, 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 נסתרו (נחים) *verba quiescentia*.

§ 31. Verbs of which the פ'הפעל 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 תֵּאָחֶזוּ.

Rem. 1. This חולם of the preformative is sometimes found also in the נפעל, as נֵאָחֶזוּ 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 תִּסְחָף *thou takest away*; יֵאָהֵל = יִהְיֶה *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, הֵאָבֵל, הֵאָטַם (Cf. Rem. 3 and § 30 Rem. 3).

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

Rem. 4. In the הִפְעִיל the אֶ- is sometimes changed into אָ- or אַ-, e. g. אָזִין = אֶזִּין *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* 1 Sam. 15,5.

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

EXAMPLE OF CONJUGATION.

קָל

אָסַף עָבַר etc.

אָסַף stem-form עָתִיד

	תֵּאָסְפוּ	וַיֵּאָסְפוּ	אֵאָסְפוּ	תֵּאָסַף	וַיֵּאָסַף
נֵאָסַף	תֵּאָסְפָנָה	וַיֵּאָסְפָנָה	אֵאָסְפָנָה	תֵּאָסְפִי	וַיֵּאָסְפִי

דָּרַךְ בַּצְּוִי

אָסְפוּ

אָסַף

אָסְפָנָה

אָסְפִי

נִפְעַל

עָבַר

	נֵאָסְפָתֶם	נֵאָסְפוּ	נֵאָסְפָתִי	נֵאָסְפָתְךָ	נֵאָסְפִי
נֵאָסְפָנוּ	נֵאָסְפָתְךָ	נֵאָסְפִי	נֵאָסְפָתְךָ	נֵאָסְפָתְךָ	נֵאָסְפָתְךָ

עָחִיד					
נֶאֱסַף	הָאֶסְפוּ הָאֶסְפָּנָה	יֶאֱסְפוּ הָאֶסְפָּנָה	אֶאֱסַף	תֵּאֱסַף תֵּאֱסֹפִי	יֵאֱסַף הָאֶסַף
הַרְדּוּ הַצְּוִי					
הָאֶסְפוּ הָאֶסְפָּנָה		הָאֶסַף הָאֶסֹפִי			
הַפְּעִיל					
עָבַר					
הָאֲבִירוּ	הָאֲבִירָם הָאֲבִירוֹ	יָאֲבִירוּ הָאֲבִירוֹ	אֶאֲבִיר	תֵּאֲבִיר תֵּאֲבִירָה	יֵאֲבִיר הָאֲבִירָה
עָחִיד					
נֶאֲבִיר	תֵּאֲבִירוּ תֵּאֲבִירָה	יֵאֲבִירוּ תֵּאֲבִירָה	אֶאֲבִיר	תֵּאֲבִיר תֵּאֲבִירִי	יֵאֲבִיר תֵּאֲבִיר
הַרְדּוּ הַצְּוִי					
הָאֲבִירוּ הָאֲבִירוֹ		הָאֲבִיר הָאֲבִירִי			

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 אָכַל

Verbs belonging to § 27 אָחַז, אָהַב, אָהַל.

" " " § 28 אָסַר, אָזַר, אָמַר.

Verb " " §§ 27 and 28 אָחַר.

Verbs " " § 30 אָמַן, אָזַן.

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

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

A. Verbs of which the פִּהֲפַעַל really is י, 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 י into חוֹלָם or שׁוֹרֶק; e. g. from ולד is formed נוֹלַד, הוֹלִיד, הוֹלֵד; and not הוֹלֵד, הוֹלִיד, הוֹלֵד.

2) The remaining stem-forms change the ו into י; e. g. הִתְיַלַּד, יָלַד, יָלְדָה, יָלְדוּ, יָלְדוּן. 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. יָלֵד (cf. § 37, 2); — b) the עָתִיד of the נִפְעַל in which the ו remains, e. g. הוֹלֵד; — c) the הִתְפַּעַל in which both the ו and the י appear; e. g. הוֹתַלֵּד, הוֹתַלְדוּ.

3) The stem-form of the עָתִיד and צוּי has here the צִיָּרָה, as יָלַד, יָשַׁב, but the gutturals have by preference פִּתְחָה, as יָדַע.

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 צירה, as הטיב.

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

Rem. 1. These two classes of the נחוי 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 יצב, יצג, יצע, יצת it is usually said that the הפעל in the conjugation is missing, as יצית, היציג, and consequently a class of חסרי פ"י has been admitted. Yet we find the י absent also in הלדת from ילד Gen. 40,20; ונאסרם from יסר Hos. 10,10; אצק and אצק from יצק Jes. 44,3; אצורק from יצר Jer. 1,5; וישרנה from ישר I Sam. 6,12, although these forms are classified under the נחוי פ"י. The forms moreover of יצב in which the הפעל is missing, may be explained by admitting the stem נצב which seems to appear in the noun נציב. 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 הפעל for the verbs יצג and יצת. In this manner the forms ובישהו Nah. 1,4; ויגה and וידו Lam. 3,33-53 could perhaps be traced back to a collateral stem of the חסרי פ"נ.

Rem. 3. Irregular forms are:

a. יידע Ps. 138,6; ויטיב Job. 24,21; ויילל Jes. 15,2.

b. והתנצב = והתצב Ex. 2,4.

c. יחמתני = יחמתני Ps. 51,7.

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

EXAMPLE OF CONJUGATION.

קל

A.

עָבַר stem-form יָלַד

עָתִיד stem-form לָד

גָּלַד	תִּלְדוּ	יִלְדוּ	אָלַד	תִּלְדוּ	יָלַד
	תִּלְדְּנָה	תִּלְדְּנָה		תִּלְדוּ	תִּלְדוּ
		כִּרְדּוּ הַצְּוִי			
	שָׁבוּ			שָׁב	
	שָׁבְנָה or שְׁכַנָּה			שָׁבִי	

נִפְעַל

עָבַר stem-form נוֹלַד

עָתִיד stem-form הוֹלִיד

נִוִּלַד	תִּוְלְדוּ	יִוְלְדוּ	אִוְלְדוּ	תִּוְלְדוּ	וִוְלַד
	תִּוְלְדְּנָה	תִּוְלְדְּנָה		תִּוְלְדוּ	תִּוְלְדוּ

יָלַד and יִלְד stem-forms פִּעַל

יָלַד stem-form פִּעַל

הַפְּעִיל

הוֹלִיד or הוֹלִיד stem-form

עָבַר

הוֹלְדְּנִי	הוֹלְדְּתָם	הוֹלְדְּתִי	הוֹלְדְּתָהּ	הוֹלִיד
	הוֹלְדְּתָן		הוֹלְדְּתָהּ	הוֹלִידָהּ

	עָתִיד				
נוֹלִיד	הוֹלִידוּ הוֹלִדְנָה	יּוֹלִידוּ הוֹלִדְנָה	אוֹלִיד	הוֹלִיד הוֹלִידוּ	יּוֹלִיד הוֹלִיד
	הַרְדָּה הַצּוּוִי				
	הוֹלִידוּ הוֹלִדְנָה			הוֹלִד הוֹלִידוּ	

הוֹלִד stem-form הַפְעֵל

יּוֹלִד עָתִיד הוֹלִד עָבַר

הַתְגַּלֵּד stem-form הַתְפַּעֵל

B.

יִבַּק and יִבְקוּ stem-forms קָל

יִבַּק עָבַר יִבְקוּ עָתִיד יִבַּשׁ הַרְדָּה הַצּוּוִי

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

הַיִּטֵּב or הַיִּטִּב stem-form הַפְעִיל

הַיִּטֵּב עָבַר הַיִּטִּב עָתִיד

הַרְדָּה הַצּוּוִי

הַיִּטִּבוּ

הַיִּטֵּב

הַיִּטְבְּנָה

הַיִּטִּבוּ

הַפְעֵל like the stem-forms of A.

The verbs of which לְהַפְעֵל is א (גַּחֵי 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 עֲהַפְעֵל is in the verbal forms changed into קָמִיץ, as קָרָא, נִקְרָא, יִקְרָא.

2) In the עֵבֶר of קָל the vowel of the עֲהַפְעֵל is the same as that of the stem-form, as קָרָאתָ from קָרָא, יִרְאֵתִי from יִרְאֵה.

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

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

e. g. רָבָא = רָבֵא Ps. 143,3; חָטָא = חָטֵא Eccl. 8,12; רָפְאֵתִי = רָפְאֵתִי 2 Kings 2,21; וְהִתְנַבְּאתָ = וְהִתְנַבְּאתָ 1 Sam. 10,6; מְלֵאת = מְלֵאת inf. of קָל from מְלֵאת; בּוֹטָא = בּוֹטָא Prov. 12,18.

EXAMPLE OF CONJUGATION.

קָל

מִצָּא stem-form עֵבֶר

מִצָּאנִי	מִצָּאתָם	מִצָּאתִי	מִצָּאתָ	מִצָּא
	מִצָּאתְךָ	מִצָּאתִי	מִצָּאתָ	מִצָּאתָה

מִצָּא stem-form עֵרִיד

מִצָּא	תִּמְצָאוּ	יִמְצָאוּ	אִמְצָא	תִּמְצָא	יִמְצָא
	תִּמְצָאנָה	תִּמְצָאנָה	אִמְצָא	תִּמְצָאוּ	תִּמְצָאוּ

הַרְדָּה הַצְּוּי

מְצֵאוּ	מְצֵאָה		מְצֵאוּ	מְצֵאָה
מְצֵאוּ	מְצֵאָה	הַרְדָּה הַמְּקוּרָה	מְצֵאוּ	מְצֵאָה
		מְצֵאוּ	מְצֵאוּ	

נִפְעַל

stem-form עָבַר

	נִמְצְאוּ	נִמְצְאוּ	נִמְצְאוּ	נִמְצְאוּ	נִמְצְאוּ
נִמְצְאוּ	נִמְצְאוּ	נִמְצְאוּ	נִמְצְאוּ	נִמְצְאוּ	נִמְצְאוּ

stem-form עָתִיד

	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ

הַרְדָּה הַצְּוּי

הִמְצְאוּ	הִמְצְאוּ		הִמְצְאוּ	הִמְצְאוּ
הִמְצְאוּ	הִמְצְאוּ	הַרְדָּה הַמְּקוּרָה	הִמְצְאוּ	הִמְצְאוּ

פִּעַל

stem-form עָבַר

	מִלְאוּ	מִלְאוּ	מִלְאוּ	מִלְאוּ	מִלְאוּ
מִלְאוּ	מִלְאוּ	מִלְאוּ	מִלְאוּ	מִלְאוּ	מִלְאוּ

stem-form עָתִיד

	יִמְלְאוּ	יִמְלְאוּ	יִמְלְאוּ	יִמְלְאוּ	יִמְלְאוּ
יִמְלְאוּ	יִמְלְאוּ	יִמְלְאוּ	יִמְלְאוּ	יִמְלְאוּ	יִמְלְאוּ

הַרְדָּה הַצְּוּי

מִלְאוּ	מִלְאוּ		מִלְאוּ	מִלְאוּ
מִלְאוּ	מִלְאוּ	הַרְדָּה הַמְּקוּרָה	מִלְאוּ	מִלְאוּ

מִלְאוּ, מִלְאוּ

פֶּעַל

Stem-form מְלֵא

עָבַר

מְלֵאנוּ	מְלֵאתֶם מְלֵאתֶן	מְלֵאתִי מְלֵאוּ	מְלֵאתָ מְלֵאתָ	מְלֵא מְלֵאָה
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עָתִיד

נְמַלֵּא	תְּמַלְאוּ תְּמַלְאנָה	יְמַלְאוּ אֲמַלֵּא	תְּמַלֵּא תְּמַלְאֵי	יְמַלֵּא תְּמַלֵּא
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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

נְהַמְצִיא	תְּהַמְצִיאוּ תְּהַמְצִיאנָה	יְהַמְצִיאוּ אֲהַמְצִיא	תְּהַמְצִיא תְּהַמְצִיאֵי	יְהַמְצִיא תְּהַמְצִיא
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הִרְדּוּ הַצּוּי

הַמְצִיאוּ	הַמְצִיאָה	הַמְצִיא	הַמְצִיאֵי
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הַפְּעַל

הַמְצִיא stem-form

עָבַר

הַמְצִיאנוּ	הַמְצִיאתֶם הַמְצִיאתֶן	הַמְצִיאתִי הַמְצִיאוּ	הַמְצִיאתָ הַמְצִיאתָ	הַמְצִיא הַמְצִיאָה
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		עָתִיד		
נִמְצָא	תִּמְצְאוּ תִּמְצְאוּנָה	יִמְצְאוּ תִּמְצְאוּנָה	אִמְצָא	תִּמְצָא תִּמְצְאוּ

הַתְּפַעֵל

Stem-form הַתְּמַלֵּא.

עָבַר

	הַתְּמַלְּאִים הַתְּמַלְּאִין	הַתְּמַלְּאוּ	הַתְּמַלְּאוּ	הַתְּמַלְּאָה הַתְּמַלְּאוּ
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עָתִיד

	תִּתְמַלְּאוּ תִּתְמַלְּאוּנָה	יִתְמַלְּאוּ תִּתְמַלְּאוּנָה	אִתְמַלְּא	תִּתְמַלְּא תִּתְמַלְּאוּ
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דָּבַר הַצּוּי

הַתְּמַלְּאוּ הַתְּמַלְּאוּנָה	הַתְּמַלְּאוּ הַתְּמַלְּאוּ
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EXERCISES.

(הַדְּבָא) הַתְּפַעֵל and פָּעַל, פָּעַל, נִפְעַל, קַל in דָּבַא

(הַטְּמַא) " " " " " " " " " " " "

Verbs belonging also to § 26 רָפָא, חָטָא, חָבָא

" " " " § 27 קָרָא, בָּרָא

" " " " § 29 נִשָּׂא, נִשְׂאָה, 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 נָחַי ל"ה 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, יַעֲשֶׂה, צָוָה. In the בִּינוּנֵי פְעוּל of the קָל however, and often also in the fem. form of בִּינוּנֵי פְעוּל of the קָל the י remains, e. g. אֹתִיּוֹת, פּוֹרְיָה, עֲשׂוּי.

2) Before הִירָק נְדוּל and שׁוֹרֵק at the end of a word the ו and י are omitted, e. g. עָשׂוּ, הִבְסִי, עֲשִׂי.

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

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

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

5) Before the ה the עֲהַפְעֵל has in the עָבַר the קָמִץ, in the עָתִיד and the בִּינוּנֵי (except the בִּינוּנֵי פְעוּל of the קָל see n° 1) the סְגוּל, in the הִירָה the צִירָה, in the הִירָה often the הוֹלָם, as בָּנָה, צָוָה, הִעֲלָה, יָצָה, יָבֵנָה, יָצָה, הִעֲלָה, בָּנָה, יָצָה, יָעֲלָה, יָעֲלָה.

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

7) In the 3^d pers. fem. sing. of the עבר the ל'הפעל is changed into ת after which the ה may be omitted, as עשׂת and עשׂתה .

8) The ע'הפעל has before נה always the סגול , as גלנה , הצוניה (cf. § 33, 2, and § 18, 5).

9) The forms of the ע'תיד are usually shortened, when the ו conversive is prefixed to them (§ 85 B 1e); e. g. והצו , והצו , והצו , or when they express a wish or command, as יעש *may he do it* (cf. § 45, 4. 6). Also in the ה'תיד the ל'הפעל not unfrequently falls away, as צו .

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

The ו regularly in the instances of נ° 1 and sometimes also in the verbal forms, as תקיו , ירביו , and in the nomina derived from them, as הגיון . The ו in certain verbal forms, as שלוחי *I am quiet* Job 3, 25, in the form *mediae e* as participle, שלו Job 16, 12, and in nouns derived from such stem-forms, as שלוח .

Rem. 4. The נ'חי sometimes borrow their forms from the ל'א , e. g. נפריא from פרה *to blossom* Hos. 3, 15; נרצאתי from רצה *to delight in* Ez. 43, 27. (cf. *vice versa* § 33 Rem.).

EXAMPLE OF CONJUGATION.

קל

קל stem-form עבר

קלנו	קליתם	קלו	קליתי	קליתם	קלה
	קליתו			קלית	קלתה

גָּלַה or גָּלָה stem-form עָתִיד

נִגְלָה	תִּגְלוּ	יִגְלוּ	אִגְלָה	תִּגְלֶה	יִגְלֶה
	תִּגְלִינָה	תִּגְלִינָה		תִּגְלִי	תִּגְלֶה

כִּרְבֵּי מִצְוֵי

גָּלוּ	גָּלָה
גְּלִינָה	גְּלִי
גָּלוּ, גָּלָה, גָּלָה, גָּלוּת כִּרְבֵּי מִקְמוֹר	

בִּינוּנֵי פֹעֵל

גִּלְיָם	גִּלְיָה
גִּלְיָה	גִּלְיָה

בִּינוּנֵי פְעוּל

גְּלוּיָם	גְּלוּיָה
גְּלוּיָה	גְּלוּיָה

נִפְעַל

גִּגְלָה stem-form עָבַר

נִגְלִינוּ	נִגְלִיחֶם	נִגְלוּ	נִגְלִיתִי	נִגְלִיחֶם	נִגְלִיחֶה
	נִגְלִיחֶן	נִגְלִיחֶה		נִגְלִי	נִגְלִיחֶה

הִגְלָה or הִגְלָה stem-form עָתִיד

נִגְלָה	תִּגְלוּ	יִגְלוּ	אִגְלָה	תִּגְלֶה	יִגְלֶה
	תִּגְלִינָה	תִּגְלִינָה		תִּגְלִי	תִּגְלֶה

כִּרְבֵּי מִצְוֵי

הִגְלוּ	הִגְלָה
הִגְלִינָה	הִגְלִי
הִגְלָה, הִגְלָה, הִגְלוּת כִּרְבֵּי מִקְמוֹר	

בינוני

נגלים
נגלותנגלה
נגלה

פעל

נגלה stem-form עבר

נגינו	גליתם	גלו גליתיו	גליתם	גלה
	גליתון		גלית	גלתה

נגלה or גלה stem-form עתיד

נגלה	תגלו	וגלו אנגלה	תגלה	וגלה
	תגלינה		תגלינה	תגלי

הרף מצוי

גלו	גלה
גלינה	גלי

גלה, גלה, גלות הרף המקור

בינוני

מגלים
מגלותמגלה
מגלה

פעל

מגלה stem-form עבר

מגינו	מגיתם	מגלו מגליתיו	מגיתם	מגה
	מגיתון		מגלית	מגתה

מגלה stem-form עתיד

מגלה	תמגלו	ומגלו אמגלה	תמגלה	ומגלה
	תמגלינה		תמגלינה	תמגלי

גָּלַה , גָּלוּת , גָּלַח , גָּלַחַת

בִּינוּנִי

מְגַלִּים

מְגַלּוֹת

מְגַלָּה

מְגַלָּה

הַפְעִיל

הַגְלָה stem-form עָבַר

הַגְלִינוּ	הַגְלִיתֶם הַגְלִיתִן	הַגְלִיתִי הַגְלוּ	הַגְלִיתָ הַגְלִיתָ	הַגְלָה הַגְלָתָה
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הַגְלָה and הַגְלָה stem-form עָתִיד

נְגַלָה	תְּגַלֶּה תְּגַלֶּינָה	נְגַלֶּה אֲגַלֶּה	תְּגַלֶּה תְּגַלֶּי	נְגַלָה תְּגַלֶּה
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הַפְעִיל הַצְוִי

הַגְלוּ

הַגְלִינָה

הַגְלָה

הַגְלִי

הַגְלָה , הַגְלָה , הַגְלּוֹת , הַפְעִיל הַמְקוֹר

בִּינוּנִי

מְגַלִּים

מְגַלּוֹת

מְגַלָּה

מְגַלָּה

הַפְעִיל

הַגְלָה stem-form עָבַר

הַגְלִינוּ	הַגְלִיתֶם הַגְלִיתִן	הַגְלִיתִי הַגְלוּ	הַגְלִיתָ הַגְלִיתָ	הַגְלָה הַגְלָתָה
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הַגְלָה stem-form עָתִיד

נְגַלָה	תְּגַלֶּה תְּגַלֶּינָה	נְגַלֶּה אֲגַלֶּה	תְּגַלֶּה תְּגַלֶּי	נְגַלָה תְּגַלֶּה
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בִּינוּי

מְגִלִים	מְגִלָּה
מְגִלּוֹת	מְגִלָּה

הַתְּפִיעַל

הַתְּגַלָּה stem-form עָבַר

הַתְּגַלְּגוֹ	הַתְּגַלְּיָהֶם	הַתְּגַלְּיָתִי	הַתְּגַלְּיָתְךָ	הַתְּגַלְּיָתָהּ
	הַתְּגַלְּיָתָן	הַתְּגַלְּלוּ		

הַתְּגַלָּה and הַתְּגַלְּהָ stem-form עָתִיד

נְתַגְלָה	תְּגַלְּלוּ	תְּגַלְּלוּ	תְּגַלְּלוּ	תְּגַלְּלוּ
	תְּגַלְּלוּ	תְּגַלְּלוּ	תְּגַלְּלוּ	תְּגַלְּלוּ

דְּבַר הַצְּוִי

הַתְּגַלְּלוּ	הַתְּגַלְּלוּ
הַתְּגַלְּלוּ	הַתְּגַלְּלוּ
הַתְּגַלְּלוּ	הַתְּגַלְּלוּ, הַתְּגַלְּלוּ, הַתְּגַלְּלוּ

בִּינוּי

מְתַגְּלִים	מְתַגְּלָה
מְתַגְּלוֹת	מְתַגְּלָה

VERBS FOR EXERCISE.

פָּעַל and פָּעַל in קָל, כָּלַח in קָל and נִפְעַל, בָּנָה in קָל
 הַתְּפִיעַל and פָּעַל, פָּעַל, נִפְעַל, כָּסָה " " " " " "
 הַפְּעִיל and הַפְּעִיל " " " " " "
 הַפְּעַל and הַפְּעִיל, פָּעַל " " " " " "

Verbs belonging to § 26 הָגָה, הָיָה, חָיָה, חָלָה, חָצָה, עָוָה.

" " " § 27 זָרָה, דָּרָה.

Verbs belonging to §§ 26, 27	ראה, חרה
" " "	§ 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. גָּזַזוּ, לָסַבּ, לְסַבּ, וְשָׁנְנָה, מְחַצְצִים, מְחַצְצִים, מְחַצְצִים, מְחַצְצִים, מְחַצְצִים, מְחַצְצִים.

2) Instead of the פָּעַל, פָּעַל 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 רוּמַמְמוּ	רוּמַמְתָּ רוּמַמְתְּ	רוּמַם רוּמַמָּה
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עתיד

נְרוּמַם	תְּרוּמַמְמוּ תְּרוּמַמְנָה	יְרוּמַמְמוּ אֲרוּמַם תְּרוּמַמְנָה	תְּרוּמַם תְּרוּמַמְמוּ	יְרוּמַם תְּרוּמַם
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הַרְבֵּה הַצֹּוּי

רוּמַמְמוּ	רוּמַם
רוּמַמְנָה	רוּמַמְי

רוּמַם הַרְבֵּה הַמְקוּר

בְּיוֹנֵי

מְרוּמַמְיִם	מְרוּמַם
מְרוּמַמְוֹת	מְרוּמַמְתָּ or מְרוּמַמְהָ

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

הַתְּפוּעֵל stem-form הַתְּרוּמַם, like פועל with the preformative הֵת, יֵת, אֵת, נֵת, and מֵת.

§ 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 הפעיל. 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*; יָחֻגּוּ from חָג *to turn round*; תְּחַלְּהוּ from תְּחַל *to begin*. The חוֹלָם however as stem-vowel sometimes becomes a half-vowel (cf. n^o 1) e.g. יִקְדּוּ (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 בְּיִנּוֹתָ = בְּיִנּוֹתָ *thou understandest*; הִנְפֹתֵי = הִנְפֹתֵי *I wave*.

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

6) Frequently a הֶגֶשׁ is found even after a long vowel, as תְּחַלְּהוּ, יָחֻגּוּ.

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

In addition to these there are stem-forms with קָמַץ, and הִירָק, as קָם to rise up, דָּיַג 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 פָּתַח (cf. § 19 Rem. 1); e. g. מָתָה, מָתָה, מָתָה.

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

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

3) The stem-form of the עָרִיד and צֹוִי has חוֹלָם or פָּתַח (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 פָּתַח is naturally the more common with the guttural verbs; e. g. חָם to be hot; מָר to be bitter, בָּע to be bad.

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

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

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

Rem. 4. The long vowel of the 2^d stem-form is shortened when the וְהִמְתַּפֵּד (§ 85 B 1 c en d) is prefixed to it; e. g. וַיָּסַב from יָסַב; וַיָּקוּם from יָקוּם, וַיָּרִיב from יָרִיב, וַיָּרֶם from יָרֶם. Num. 17, 23 however makes an exception. When one of the two stem-letters is a guttural the vowel generally is פִּתַח; e. g. וַיָּסַר from יָסַר, וַיָּנַע from יָנַע. Yet we find וַיָּחַם, וַיָּתַחַם, וַיָּעַף, וַיָּעָז from יָחַם, יָתַחַם, יָעוּף, יָעוּז. In וַיָּבֹא the long vowel remains, which in consequence retains the accent.

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

(b) The nominal forms.

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

2) The קַל of these stems has only one participle and this has the stem-form of the עֶבֶר, as מֹד *measuring*, רָשׁ *being poor*, לִץ *scoffing*, בַּם *treading*. In addition to this the participle has in a few instances the stem-form שׁוּרֵק, as סוֹר *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 סָב.

סָבוּנוּ	סָבוּתֶם	סָבוּ	סָבוּתִי	סָבוּתְךָ	סָבָה
	סָבוּתֶן			סָבוּתְךָ	

Stem-form מָת.

מָתְנוּ	מָתֶם	מָתוּ	מָתִי	מָתְךָ	מָתָה
	מָתֶן			מָתְךָ	

Stem-form בָּשׁ.

בָּשָׁנוּ	בָּשָׁתֶם	בָּשׂוּ	בָּשָׁתִי	בָּשָׁתְךָ	בָּשָׂה
	בָּשָׁתֶן			בָּשָׁתְךָ	

Stem-form קָמַךְ.

קָמְנוּ	קָמַתֶם	קָמוּ	קָמַתִי	קָמַתְךָ	קָמָה
	קָמַתֶן			קָמַתְךָ	

עָתִיד

Stem-form חוֹלֵם.

חֹלְמוּ	חֹלְמוּ	חֹלְמוּ	חֹלְמוֹתִי	חֹלְמוֹתְךָ	חֹלְמוּ
	חֹלְמוֹתֶם or חֹלְמוֹתֶן			חֹלְמוֹתְךָ	

Stem-form פָּתַח.

פָּתַחְנוּ	פָּתַחוּ	פָּתַחוּ	פָּתַחְתִּי	פָּתַחְתְּךָ	פָּתַחְתָּה
	פָּתַחְתֶם or פָּתַחְתֶן			פָּתַחְתְּךָ	

Stem-form חִירָק.

חִירָקִים	חִירָמוּ	חִירָמוּ	חִירָמוֹתִי	חִירָמוֹתְךָ	חִירָמוּ
	חִירָמוֹתֶם or חִירָמוֹתֶן			חִירָמוֹתְךָ	

Stem-form שורק.

קָקוּם	תְּקוּמוּ	or תְּקוּמוֹנָה	תְּקוּמוּנָה	or תְּקוּמוֹנָה	תְּקוּמוּ	תְּקוּמוּ	תְּקוּמוּ	תְּקוּמוּ
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דְּרָךְ הַצְּוּי

stem-form	שִׁים	stem-form	קוּם	stem-form	סב
שִׁימוּ	שִׁים	קוּמוּ	קוּם	סבּוּ	סב
does not occur	שִׁימוּ	קוּמוֹנָה	קוּמוּ	סבּוֹנָה	סבּוּ

The דְּרָךְ הַצְּוּי with the stem-form פָּתַח is not found.

כֹּר, שִׁים, קוּם, סב דְּרָךְ הַמְּקוּר

בִּינוּנֵי

מְתִים	מֵת	תְּקִים	תְּקִים	סבּים	סב
מְתוֹת	מֵתָה	תְּקוּמוֹת	תְּקוּמָה	סבּוֹת	סבּה
רִיבִים	רִיב	סוּרים	סוּר	בוּשִׁים	בוּש
רִיבוֹת	רִיבָה	סוּרוֹת	סוּרָה	בוּשׁוֹת	בוּשָׁה

בְּנֵי נִפְעַל

§ 39. (a) The verbal forms.

1) The stem-form of the עָבַר is like that of a trilateral verb in the קָל after נָ 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*; נָמְקָה, נָגְלָה, נָמְסָה.

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

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

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

The הִירַק of the preformative becomes צִיּוּרָה before a guttural; as הָאוּר *to be made light*, הָרַם *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 הַבּוּק *to be emptied*, הַחַל and הַחֵל. הִמָּס.

2) The participle has the stem-form of the עָבַר (cf. § 16 B b 2), e. g. נָכוּן *being established*; נִקְל and נִקְלָה *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. נִמְנָיִם, נִשְׁמוּת, נִבְבָּיִם.

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 הִפְעִיל, as נִמְרָה *to be changed* from הִמְיִר, or it differs in meaning but little from the קל, as נִקְלָה from קל *to be light*, נִפּוּץ *to be dispersed* from פָּץ. (cf. הִשְׁאַה and שְׂאוּ Jes. 6,11).

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

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form נָסַב.

נָסְבוּנוּ	נָסְבוּתָם נָסְבוּתָן	נָסְבוּ	נָסְבוּתִי	נָסְבוּתָךְ נָסְבוּתְךָ	נָסַב נָסְפָה
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Stem-form נָמַג.

נָמַגְנוּ	נָמַגְתָּם נָמַגְתָּן	נָמַגוּ	נָמַגְתִּי	נָמַגְתָּךְ נָמַגְתְּךָ	נָמַג נָמַגָּה
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עָתִיד

Stem-form הָסַב.

נָסַב	הָסְבוּ הָסְבִינָה	וְהָסְבוּ	וְהָסְבִינָה	וְהָסְבִינָה	וְהָסַב וְהָסַבְתִּי
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Stem-form הָמַג.

נָמַג	הָמַגוּ הָמַגְנָה	וְהָמַגוּ	וְהָמַגְנָה	וְהָמַגְנָה	וְהָמַג וְהָמַגְתִּי
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דְּרָךְ הַצְּוִי

הָמַגוּ	הָמַגְנָה	הָמַג	הָמַגְנָה
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הַמָּס הַמַּג דְּרָךְ הַמְּקוֹר

בִּינוּנִי

נָסְבִים	נָמַג	נָסְבִים	נָסַב
נָמַגְתִּי	נָמַגְתִּי	נָסְבוּתִי	נָסְפָה

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, הִפִּיר, 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 הִנְיֹוֹת from הִנְיָה to *wave*; הִקְלוֹת from הִקְלָה to *make light*; הִרְמוֹת and הִרְמוֹת to *raise*.

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

Rem. 1. The preformative of בָּשׂ frequently has חוֹלָם, as הוֹכִיֵּשׁ, הוֹכִיֵּשׁ, but the prolonged forms are like those of the other stems, as הִכְיִשׁוּתָּהּ *thou makest ashamed*.

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

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

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

Rem. 3. The הִירַק and צִירָה are here often interchanged (§ 37 Rem. 2), as הִעִירוֹתָ and הִעִירָתָ, יִגִּיר and יִגִּיר.

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

(b) The nominal forms.

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

Rem. 4. A strange feminine form is הַנִּפְּהָה 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, מְסִית *murmuring*.

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form הָרִים.

	הַבְּקָהֶם		הַבְּקָהֶם	הָרִים
	תְּרִימוֹתָם		תְּרִימוֹתָם	
	הַבְּקָנוּ		תְּרִימוֹתִי	
	תְּרִימוֹנֵנוּ	הָרִימוּ	תְּרִימוֹתֶי	הָרִימוּהָ
	תְּרִימוֹתָן		תְּרִימוֹתֵי	
	תְּרִימוֹנֵינוּ		תְּרִימוֹתַי	
	תְּרִימוֹתֵינוּ		תְּרִימוֹתַי	

Stem-form הָשָׂם.

	הַשְּׂמָתָם		הַשְּׂמָתָם	הָשָׂם
	הַשְּׂמוֹתָם		הַשְּׂמוֹתָם	
	הַשְּׂמָנוּ		הַשְּׂמוֹתִי	
	הַשְּׂמוֹנֵנוּ	הָשָׂמוּ	הַשְּׂמוֹתֶי	הָשָׂמוּהָ
	הַשְּׂמוֹתָן		הַשְּׂמוֹתֵי	
	הַשְּׂמוֹנֵינוּ		הַשְּׂמוֹתַי	
	הַשְּׂמוֹתֵינוּ		הַשְּׂמוֹתַי	

Stem-form הַחֵל.

	הַחֵלְתֶם		הַחֵלְתִי	הַחֵלְתָּ	הַחֵל
הַחֵלְנוּ	הַחֵלְתֶם		הַחֵלְתִי	הַחֵלְתָּ	הַחֵל
הַחֵלְנוּ	הַחֵלְתֶן	הַחֵלוּ	הַחֵלְתִי	הַחֵלְתָּ	הַחֵלְה
	הַחֵלְתֶן			הַחֵלְתָּ	

Stem-form הַנִּיחַ.

	הַנִּיחְתֶם		הַנִּיחְתִי	הַנִּיחְתָּ	הַנִּיחַ
הַנִּיחְנוּ	הַנִּיחְתֶם		הַנִּיחְתִי	הַנִּיחְתָּ	הַנִּיחַ
	הַנִּיחְתֶן	הַנִּיחוּ	הַנִּיחְתִי	הַנִּיחְתָּ	הַנִּיחְה

Stem-form הָרִים.

עֲתִיד

	תָּרִימוּ		תָּרִימוּ	תָּרִים	תָּרִים
תָּרִים	תָּרִימְנָה (תָּרִימְנָה)		תָּרִימְנָה (תָּרִימְנָה)	תָּרִימוּ	תָּרִים

Stem-form הַחֵל.

	תָּחֵלוּ		תָּחֵלוּ	תָּחֵל	תָּחֵל
תָּחֵל	תָּחֵלְיֶנָּה		תָּחֵלְיֶנָּה	תָּחֵל	תָּחֵל

Stem-form הַנִּיחַ.

	תָּנִיחוּ		תָּנִיחוּ	תָּנִיחַ	תָּנִיחַ
תָּנִיחַ	תָּנִיחְנָה or תָּנִיחְנָה		תָּנִיחְנָה or תָּנִיחְנָה	תָּנִיחוּ	תָּנִיחַ

Stem-form הָתֵם.

	תָּתִמוּ		תָּתִמוּ	תָּתֵם	תָּתֵם
תָּתֵם (תָּתֵם)	תָּתִמְיֶנָּה		תָּתִמְיֶנָּה	תָּתִמוּ	תָּתֵם

דְּרָדַר הַצֹּוִי

	תָּקִימוּ	תָּקֵם	תָּקִירוּ	תָּקֵר
תָּקִימְנָה or תָּקִימְנָה	תָּקִימוּ	תָּקִירוּ	תָּקִירוּ	תָּקֵר
			תָּנִיחוּ	תָּנִיחַ or תָּנִיחַ
			תָּנִיחְנָה	תָּנִיחְנָה

יִקְבַּר, יִתְנִיחַ, יִקְפֹּר, יִקְרָא, יִקְרָא

בְּיִנּוּנֵי

מְרַעֵם	מִרְעָה	מְאִירִים	מְאִיר
מְרַעוֹת	מִרְעָה	מְאִירוֹת	מְאִירָה
מְלִינִים	מְלִינָה	מְסַבִּים	מְסַב
מְלִינוֹת	מְלִינָה	מְסַבּוֹת	מְסַבָּה

בְּנֵי 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. הִבֵּן and הוּבֵן *to be made ready*.

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

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

B. The nominal forms.

1) The infinitive only occurs in הִשְׁמָה *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. מְנַד *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	הוֹשֵׁבְתִי	הוֹשֵׁבִי	הוֹשֵׁבְתִי	הוֹשֵׁב	הוֹשֵׁבָה
הוֹשֵׁבְתֶם	הוֹשֵׁבְתֶן	הוֹשֵׁבוּ	הוֹשֵׁבוּ		

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

הִכִּיתִי	הִכִּיתְתִּי	הִכִּיתִי	הִכִּיתְתִּי	הִכִּיתָ	הִכִּיתָה
הִכִּיתְתֶם	הִכִּיתְתֶן	הִכִּיתוּ	הִכִּיתוּ		

עָתִיד

Stem-form הוֹשֵׁב.

נֹשֵׂב	אֹשֵׁב	יֹשֵׁב	תֹּשֵׁב	יֹשֵׁב	תֹּשֵׁבָה
תֹּשֵׁבוּ	תֹּשֵׁבוּ	יֹשְׁבוּ	תֹּשְׁבוּ		

Stem-form הִכִּיתָ.

נִכֵּיתִי	אִכֵּיתִי	יִכֵּיתִי	תִּכֵּיתִי	יִכֵּיתָ	תִּכֵּיתָה
תִּכֵּיתְתֶם	תִּכֵּיתְתֶן	יִכֵּיתוּ	תִּכֵּיתוּ		

הַשֵּׁם (הִכִּיתָ הוֹשֵׁב) נִדְרָה הַמְקוּרָה

בְּיוֹנֵי

מוֹשְׁבִים	מוֹשְׁבָה	מוֹשְׁבִים	מוֹשְׁבָה
מוֹשְׁבֵי	מוֹשְׁבֵי	מוֹשְׁבֵי	מוֹשְׁבֵי

VERBS FOR EXERCISE.

- נָפַעַל and קָל in כָּף; הִפְעִיל and קָל in כָּל
הִפְעִיל and נִפְעַל, קָל " מִס
הִתְפּוֹעֵל and פּוֹעֵל, פְּעַל, נִפְעַל, קָל " מִד
הִתְפּוֹעֵל and הִפְעִיל, פּוֹעֵל, פְּעַל, נִפְעַל, קָל " מִל
הִתְפּוֹעֵל and הִפְעִיל, פּוֹעֵל, קָל " נִד

§ 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, הִתְמַהֵמַם.

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 קטוץ (cf. § 4 Rem. 6).

EXAMPLE OF CONJUGATION.

בָּלְבַל (בִּלְבַּל) stem פִּעַל
 etc. עָבַר בִּלְבַּל, בָּלְבָה, בָּלְבַת.
 etc. עָתִיד יִבְלַבֵּל, יִתְבַּלְבֵּל.

בָּלְבַל (בִּלְבַּל, בִּלְבַּל) stem פָּעַל
 etc. בָּלְבַל, בָּלְבָה, בָּלְבַת.

הִתְבַּלְבֵּל (הִתְבַּלְבֵּל) stem הִתְפַּעֵל
 etc. הִתְבַּלְבֵּל, הִתְבַּלְבָה, הִתְבַּלְבַת.

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

If the ל' הפעל alone is doubled (פִּעַלְל and פִּעַלְל § 13 n^o 15 and 16) the verb is conjugated, as if the two first stem-letters were but one letter, e. g. שִׁאֲנַנּוּ , אֲמַלְלוּ . If the two last stem-letters are doubled, (פִּעַלְעַל § 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 יְבָרְסִמְנָה Ps. 80,14; פָּרִישׁוּ Job 26,9; רָטַב־שׁ 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. מִסְתּוֹלֵל Ex. 9,17; יִשְׁתַּקְשְׁקוּן Nah. 2,5; תִּתַּמָּם Ps. 18,26; אֲרוּמָם Jes. 33,10; הִשְׁתַּרְר Num. 16,13 from סל , שק , הם , רם and שר (according to § 25 Rem. 2); נִאָּרִים Mal. 3,9; יַבֵּד (§ 26 Rem. 3); יִמַר Jes. 24,9 (§ 28 Rem. § 38,9); תִּרְנָה (§ 30a); מְתִי (§ 30b); הִבְאִיתִי בְּאֵת (§ 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. נִגְוֵד , וַיֵּאֲצִי .

VERBS FOR EXERCISE.

Verbs belonging to § 26.

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

Verbs belonging to § 28.

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

Verbs belonging to §§ 26 and 28.

- אר " " הפעל and הפעיל.
 ער " " הפעיל and התפועל.
 רע " " הפעיל and התפועל.

Verbs belonging to § 30.

- כז " " הפעל, הפעיל, פועל, נפעל and התפועל
 בז " " הפעיל and התפועל.
 כח " " הפעל and הפעיל.
 מז " " הפעיל and הפעיל.

Verbs belonging to §§ 26 and 30.

- חז " " הפעל, הפעיל, פועל, נפעל and התפעל.
 רז " " הפעיל and הפעיל.

Verbs belonging to § 33.

- בא " " הפעיל 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. אֶזְכֶּר from אִזְכֹּר *I will remember*, in אֶזְכֶּרְהָ from אִזְכֹּרָהּ.

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. יִדְשָׁנָהּ Ps. 20,4; and when fem. by הָ, e. g. תָּבוֹאָתָהּ Deut. 33,16.

2) The imperative masc. sing. also is sometimes prolonged under the rule set out in § 18,3; e. g. שְׁמְרָה, אֲסַפָּה. שְׁכַבְהָ. The influence of a guttural or ר as 'ע or הפעל ל' 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 הָ occasionally is found instead of הַ, as רָבָה Judges 9,29.

3) On the otherhand the forms of the עָתִיד 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 נָחַי ל"ה (§ 34), when the ה falls away after the צִיָּרָה or סָגוּל in the דָּרָךְ הַצְּוִי or עָתִיד, which omission now and then influences the remaining vowels, as יָצוּ from יִצְוֶה, יִגְלֵ from יִגְלוֹה, יִטֵּ from יִטְוֶה, יָצוּ 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 עָתִיד, when the last syllable is הוֹרֵק or שׁוֹרֵק. The former becomes צִיָּרָה the latter הוֹלָם, e. g. יִפְקֹד from יִפְקִיד, יִקָּם from יִקְיֵם.

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

whilst with the $\text{ל}^{\text{ה}}$ נָחַי the ה falls away, causing thereby an alteration of vowels; e. g. $\text{אַל־תִּשָּׁחַת, תִּשָּׁחַת}$ from אַל־תִּשָּׁחַת , אַל־תִּשָּׁחַת from אַל־תִּשָּׁחַת , תִּפְּנֶה from אַל־תִּפְּנֶה .

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

§ 46. The Pronominal Suffixes (הַכְּנוּיִם).

1) When the object of a transitive verb is a personal pronoun, it may be expressed by אַתָּה with a suffix, as אַתָּה *me*, אַתָּךְ *thee*, אַתָּו *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>	$\text{נֹנוּ} \text{—} \text{נֹנוּ} \text{—} \text{נֹנוּ}$	<i>me</i>	$\text{נִי} \text{—} \text{נִי} \text{—} \text{נִי}$	1 st
<i>you</i>	כֶּם	<i>thee</i>	$\text{ךָ} \text{—} \text{ךָ} \text{—} \text{ךָ}$	m. } 2 ^d
<i>you</i> (does not occur)	כֶּן or כֶּם	<i>thee</i>	$\text{ךָ} \text{—} \text{ךָ} \text{—} \text{ךָ}$	f. } 2 ^d
<i>them</i>	$\text{הֵם} \text{—} \text{הֵם} \text{—} \text{הֵם}$	<i>him</i>	$\text{וְהוּ} \text{—} \text{וְהוּ} \text{—} \text{וְהוּ}$	m. } 3 ^d
<i>them</i>	$\text{הֵן} \text{—} \text{הֵן} \text{—} \text{הֵן}$	<i>her</i>	$\text{וְהִיא} \text{—} \text{וְהִיא} \text{—} \text{וְהִיא}$	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 יִרְעֶתוּ from יִרְעֶתִי , הִכּוּנִי from הִכּוּ ; the latter with forms not terminating in a vowel, as מִכָּרָו from מִכָּר , שָׂאָהוּ from שָׂא .

4) פָּתַח , קָמֶץ or חֹלֶם are generally used as union-vowels with the forms of עָבַר ; סָגוּל or צִיָּה on the other hand

with the other verbal forms; e. g. יְעִמְדָהּ, יִזְכְּרֵנִי, יִזְכְּלֵנִי, כִּבְּסֵנִי, יִזְכְּלֵנִי. — פָּתַח or קָמִץ however sometimes also occur with the forms of עֲתִיד as הִדְבַּקְנִי Gen. 19,19; וְלִבְשָׁם Ex. 29,30.

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

יִזְכְּלֵנִי	becomes	יִזְכְּנִי	e. g.	יִזְכְּרֵנִי
יִבְבְּרֵנִי	"	יִבְבְּנִי	"	יִבְבְּרֵנִי
אֶתְהַקְּנֵה	"	אֶתְהַקְּנֵה	"	אֶתְהַקְּנֵה
אֶשְׁכְּנֵהוּ	"	אֶשְׁכְּנֵהוּ	"	אֶשְׁכְּנֵהוּ
אֶבְיָאֵנֶה	"	אֶבְיָאֵנֶה	"	אֶבְיָאֵנֶה

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 הָ of the fem. sing. becomes הַ, e. g. קָרָאתִי¹⁾.

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 ׀־ interchanges its vowel with the union-vowel, e. g. גַּנְבֹּתֶם instead of גַּנְבְּתֶם.

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

3) The ה of the 2^d pers. fem. sing. receives again its original form הִי or הָ, e. g. לִבְתִּי.

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

4) הָעֵלְתִנִּי becomes הִוּ or הָ, e. g. הָעֵלְתִנִּי.

Rem. 4. הָן also should probably become הִוּ or הָ, 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. מָבָחוּ from מָבַח; לִקְחוּהוּ from לִקְחוּ (לִקְחוּ). The צִירָה however of the ע' הַפְעֵל with the verbs *mediae e* remains, e. g. אָהָבוּ.

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. יִגְדְּלוּ, 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
פָּקְדוּ	פָּקְדוּהוּ	פָּקְדוּ	פָּקְדוּתִי	פָּקְדוּתָּ and פָּקְדוּתְּ	פָּקְדוּ (פָּקְדוּר)
			פָּקְדוּתִי	פָּקְדוּתָּ or פָּקְדוּתְּ	פָּקְדוּת (פָּקְדוּרַת)

פעל

1	2	3	1	2	3
פָּקְדוּ	פָּקְדוּהוּ	פָּקְדוּ	פָּקְדוּתִי	פָּקְדוּתָּ and פָּקְדוּתְּ	פָּקְדוּ and פָּקְדוּ
			פָּקְדוּתִי	פָּקְדוּתָּ or פָּקְדוּתְּ	פָּקְדוּת

הפעיל

1	2	3	1	2	3
הִפְקְדוּ	הִפְקְדוּהוּ	הִפְקְדוּ	הִפְקְדוּתִי	הִפְקְדוּתָּ and הִפְקְדוּתְּ	הִפְקְדוּ
			הִפְקְדוּתִי	הִפְקְדוּתָּ or הִפְקְדוּתְּ	הִפְקְדוּת

b. The forms of the עתיד.

1) The vowel of the *הפעל* 'ע' 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*, *אֲלַמְדְּכֶם*, *אֲרַמְדְּכֶם*, *יִשְׁמְרוּךְ*. The *הירק* however in the *הפעיל* remains (cf. § 18,4), e. g. *יִרְבִּיבוּךְ*, *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. *תִּרְאֵנִי* from *תִּרְאֵינָה* Cant. 1,6; *תּוֹכְחֵנִי* from *תּוֹכְחֵנָה* Jer. 2,19; *תִּחְשַׁבְנִי* from *תִּחְשַׁבְנָה* 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	אֲפְקְדוּ and אֲפְקְדוּ	תִּפְקְדוּ and תִּפְקְדוּ	יִפְקְדוּ and יִפְקְדוּ
			תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ and תִּפְקְדוּ

פָּעַל

1	2	3		1	2	3
נִפְקַד	נִפְקָדוּ	יִפְקְדוּ		אִפְקֹד	תִּפְקֹד	יִפְקֹד
and נִפְקָדוּ		תִּפְקְדוּ		and אִפְקֹדוּ	and תִּפְקֹדוּ	and יִפְקֹדוּ

הַפְּעִיל

		1				
	תִּפְקִידוּ	יִפְקִידוּ		אִפְקִיד	תִּפְקִיד	יִפְקִיד
נִפְקִידוּ	תִּפְקִידוּ	יִפְקִידוּ		אִפְקִידוּ	תִּפְקִידוּ	יִפְקִידוּ

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 פִּהֲפַעַל in the קַל becomes קָמֶץ חֲטוּף, and the vowel of the עִהֲפַעַל falls away, e. g. כָּתַבְתָּם from כָּתַב.

3) In פִּעַל, the vowel of the עִהֲפַעַל becomes a half-vowel, as כָּתַבְתִּי.

4) In הַפְּעִיל, the צִיּוּר of the עִהֲפַעַל always becomes הִירָק, e. g. הִקְרִיבְהוּ.

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

קַל פִּקֵּד פִּעַל פִּקֵּד הַפְּעִיל הִפְקִיד

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. *הַמְצַדֵּנִי* 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. *תְּבַלְּהוּ* from *תָּבַל*. The *פִּתַח* of the preformative is sometimes lengthened, e. g. *הִעָבְדִם* Ex. 20,5.

2) With the *verba mediae* and *tertiarum gutturalis* (§§ 27 and 28) the *עִהַפְעֵל* has in an open syllable generally *קָמִץ*, in consequence of which the vowel of the *פִּהַפְעֵל* sometimes becomes a half-vowel, e. g. *וַיִּנְאֲלוּהוּ* from *וַיִּנְאֵל*; *שָׁאֲלוּנִי* from *שָׁאֵל*; *וַיִּשְׁלַחַנִי* from *וַיִּשְׁלַח*; *בָּחַנִי* from *בָּחַן*; *בָּחַנִי* from *בָּחַן*; *שָׁמְעוּנִי* from *שָׁמַע*.

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

4) As to the verbs *נָחַי 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. צָוָה from צַוָּה; יִפְדֶּה from יִפְדֶּה; יִפְדֶּה from יִפְדֶּה; יִפְדֶּה from יִפְדֶּה; יִפְדֶּה from יִפְדֶּה; יִפְדֶּה from יִפְדֶּה.

(b) חָה — is changed before suffixes into חָה, e. g. חָה from חָה.

5) When the 'חֲרִי פ' lose the פֿהפעל their connection with suffixes is like that of the נָחִי ל"ה, e. g. יִדְבְּנוּ from יִדְבֶּה; יִדְבְּנוּ from יִדְבֶּה.

§ 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 חָה becomes חָה or חָה, e. g. כָּאַתְנוּ, שָׂמְתָנוּ.

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. שָׂמְתָנוּ from שָׂמְתָנוּ; שָׂמְתָנוּ from שָׂמְתָנוּ.

3) The vowel of the preformative ה in the הפעיל becomes a half-vowel; e. g. הָפַר from הָפַר; הָפַר from הָפַר; הָפַר from הָפַר; הָפַר from הָפַר.

The verbal forms before connection with suffixes are :

			קל			
שָׁמְנוּ	שָׁמְתוּ	שָׁמוּ	שָׁמְתִי	שָׁמְתָה or שָׁמְתָ	שָׁמְתָה or שָׁמְתָ	שָׁמְתָה or שָׁמְתָ

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

			הפעיל			
הִקְמֵנוּ	הִקְמְתוּ	הִקְמוּ	הִקְמֵתִי	הִקְמַתְּ and הִקְמַתְּ	הִקְמַתְּ and הִקְמַתְּ	הִקְמַתְּ or הִקְמַתְּ

Rem. 4. חָמַף סָגוּל may everywhere be used instead of חָמַף פָּתַח.

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

			עָתִיד			
יִגְדּוּ	תִּגְדּוּ	יִגְדּוּ	יִגְדּוּ	תִּגְדּוּ	יִגְדּוּ	קל

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

יִבּוּ	תִּבּוּ	יִבּוּ	יִבּוּ	תִּבּוּ	יִבּוּ	
יִבּוּ	תִּבּוּ	יִבּוּ	יִבּוּ	תִּבּוּ	יִבּוּ	
יִקְמוּ	תִּקְמוּ	יִקְמוּ	יִקְמוּ	תִּקְמוּ	יִקְמוּ	הפעיל
יִקְמוּ	תִּקְמוּ	יִקְמוּ	יִקְמוּ	תִּקְמוּ	יִקְמוּ	
יִחַתּוּ	תִּחַתּוּ	יִחַתּוּ	יִחַתּוּ	תִּחַתּוּ	יִחַתּוּ	
יִחַתּוּ	תִּחַתּוּ	יִחַתּוּ	יִחַתּוּ	תִּחַתּוּ	יִחַתּוּ	
יִפְרוּ	תִּפְרוּ	יִפְרוּ	יִפְרוּ	תִּפְרוּ	יִפְרוּ	
יִפְרוּ	תִּפְרוּ	יִפְרוּ	יִפְרוּ	תִּפְרוּ	יִפְרוּ	

הַרְדָּה הַצֹּוּי			
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 (שֵׁם עֵצָם *substantivum*), to which also belongs the infinitive of the verb (שֵׁם הַפְּעִיל *substantivum verbale*).

2) The adjective (שֵׁם הַתַּאֲרָה *adjectivum*), to which also belongs the participle (שֵׁם הַיְוֵנָה *adjectivum verbale, participium*).

3) The pronoun (שֵׁם הַכְּנוּי *pronomen*).

4) The numeral (שֵׁם הַמְסָפָר *numerales*).

§ 51. The alterations, which the nomina undergo.

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

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

2) through number (מְסָפָר *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 praefixae בהוּכְלַמַּשׁ [מִשָּׁה וְקָלָב].

CHAPTER X.

The noun (*substantivum*).

§ 52. Division of the nouns.

A. According to their meaning.

- (a) Proper names (שֵׁם עֵצִים 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 שֶׁלֶחַן *table*).

2) Names of a multitude of objects or living beings of the same kind, considered as one whole (שֵׁם הַקְּבוּצָה *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. אֱלֹהֵי קִנְיָה from אֱל and קִנְיָה, יְהוֹנָדָב from חוֹק and אֱל.

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, פְּרִיָּה from פָּרַח, אֲבָלָה from אָבַל, צָבִיָּה from צָבִי, אֲיָלָה from אָיַל.
- (b) הַ, e. g. יוֹתֶרֶת from יוֹתֵר, חוֹתֶמֶת from חוֹתֵם, אֲיָלָה from אָיַל, נְבִירָה from נָבִיר; chiefly with the infinitive, e. g. בְּשֵׁת from בֵּשׂ, יְבִשָּׁת from יָבֵשׁ, כְּהֶבֶת from כָּהַב.
- (c) יַת and יֹת, chiefly to form abstract names, e. g. שְׂבִיַת from שָׁבִי, אַחֲרִיַת from אַחַר, רְאִישִׁיַת from רֵאשׁ; מַלְכוּת from מֶלֶךְ.
- (d) יֹת uncommon, e. g. אַחֲוֹת from אָח, חֲמוּת from חָם.
- (e) תַּ and תְּ generally poetical, e. g. פּוֹנֵת = פּוֹנֶה; עֲוֹרַת = עֲוֹרָה. תַּ is sometimes prolonged into תְּהַ, e. g. עֲוֹרְתָהּ.
- 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. אִם masc. אָב; אֲמָה and שְׂפִחָה, תְּמוּרָה masc. אֲהוּן, אֲיָלָה masc. רְחֵל; עֲבָדָה masc. עֲבָד.
- (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*, אֶמְרָה *thorn*;
- 3) certain names of members of the body, as רֹאשׁ *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. הָבֵיל, בָּאֵשׁ, הָעֵבֶר, בְּבֵי, חָבַל, בָּאֵשׁ, הָעֵבֶר, אֵשׁ, אִם, fem. בְּאֵשׁ, חָבַלָה, בְּבֵיתָה, הָעֵבֶר, הָעֵבֶר, אֵשׁ, אִם; chiefly frequent with the fem. form, as הָעֵבֶר, הָעֵבֶר, הָעֵבֶר, הָעֵבֶר.

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

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

(a) The עֵה־פֶּעַל has סְגוּל and the פִּה־פֶּעַל has צִירָה, סְגוּל, צִירָה or הוֹלָם; e. g. סִפְרָה, וְזָמְרָה, עֵצִים, fem. סִפְרָה, וְזָמְרָה, עֵצִים.

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

(b) When the עֵה־פֶּעַל is a guttural, the auxiliary vowel usually is פִּה־הַ, e. g. מִתְּרָה fem. מִתְּרָה; and the צִירָה or

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

Rem. 2. We find however also nouns such as רַחֵם, לָחֵם, אָהַל.

(c) When the לִהפעל is a guttural, the auxiliary vowel becomes פתח, e. g. דָּמַע fem. דִּמְעָה; נָגַה, דִּמְעָה; except in the stems which only in appearance belong to the נָחִי ל"ה (§ 34), for these retain the סגול, e. g. הָגָה, נָחִי ל"ה; בָּכָה; just as the נָחִי ל"א e. g. פָּלָא.

(d) When the עִהפעל is י, the auxiliary vowel is חירק and the vowel of the פֿהפעל always פתח, as תוּל fem. תוּלָה.

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

(e) When the עִהפעל is ו, the vowel of the פֿהפעל is קמץ, e. g. עוּל fem. עוּלָה.

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

(f) Of the biliteral stems the following agree with the segolate forms, חַק, גָּו, חַק fem. חֻקָה, גָּוָה.

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 עִהפעל, e. g. דָּבַשׁ, שָׁכַם, דָּבַשׁ, קָרַב, שָׁכַם, דָּבַשׁ. Of the latter sorts we also find fem. forms, as גְּבִירָה, חַמּוּדָה, גְּבִירָה. These forms generally have a concrete sense.

Rem. 5. When the עִהפעל is חוּלֵם or שׁוּרֵק, and the פֿהפעל is א, the א sometimes has צירָה e. g. אָפּוּד fem. אָפּוּדָה; אָמוּן fem. אָמוּנָה.

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, שִׁמְמָה.

These also generally have a concrete meaning.

5) The trilateral stems with an immovable short vowel under the פֿהפעל, e. g. חָטָא f. אִילָה, אִיל f. חָטָא f. חָטָא. When the לֿהפעל is a guttural the fem. form is like חָטָא, חָטָא.

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 נִקְמָה), שְׂרָפָה, אִבְדָה, עֲבֹדָה, רְפוּאָה.

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. שוֹשָן f. חוֹתָם, שוֹשְׁנָה, שָׁבֵר, חוֹתָמָה f.

8) Rarer forms are nouns such as, גִּבְסָה, גוּמִץ, אָסָר,

סוּגַר, כִּלְי, כִּילִי, כּוֹבַע, עֵמוּד, בִּישׁוּר, פְּגוּל, רְהוּק, כְּנֹר, פְּטִישׁ, כּוֹתֵל, אָחוּ; and with the accent on the penultimate, as אָחוּ, תְּהוּ. Also fem. forms, as תְּבוּרָה, תְּמוּרָה, תְּבוּרָה, תְּעוּרָה, and the *pluralia tantum* ¹⁾, as תְּעוּרִים, דְּוָרָאִים, נְעוּרִים.

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

9) Certain forms derived from biliteral stems through duplication of both the stem-letters, e. g. קָרְקַד, תְּתַחַת. קָלְגָלָה, שְׂרִשְׂרָה, חִלְחָלָה. fem. בְּקָבוּק.

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

10) Finally the forms which appear to have more than three stem-letters, e. g. חֶרְמֶשׁ, חֶנְמָל, צְפִרְדַּע, עֲמִלָּח, חֶנְמָל, 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 אהוימנתה [האמנתיו]. 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. אָזְרָח, אָסוּד, אָרְבָּה, אָפָּעָה. Fem. nouns, e. g. אִמְתַּחַת, אִזְבָּרָה, אִשְׁמַרְתָּה.

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

2) ה before the stem, e. g. הִלְלָה, הִרְנִיחָה.

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. שָׁבוּי.

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

4) י before the stem, e. g. יִצְהָר, יִלְקוּט.

From the biliteral stems, e. g. יִתּוּר, יִרִיב.

5) מ

(a) before the stem, agreeing with the usual form of the *Chaldee* infinitive, e. g. מוֹצֵא, מְחַהֵה, 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. מְכַלָּא *kennel, stable* from כָּלָא *to shut in*, מוֹעֵד *place of destination* from יָעַד *to determine*.

(c) before the stem to express various other meanings, e. g. מְחַסוּר, מְסַדֵּךְ, מְבּוֹא, מְקַבֵּם; and fem. nouns, e. g. מוֹעֲצָה, מוֹדִינָה, מְגַפָּה, מְהַפְּכָה.

(d) before the stem to form words which originally were participles, but later got the meaning of nouns, e. g. מוֹצֵק, מוֹשְׁחִית, מְקַרְה, מְכַבֵּס, מְטָה, מְטָה fem. מוֹצְקָה and other fem. nouns, as מְסַרְת, מוֹחְרָת, מְאֻכְלָת (= מְאֻסְרָת), מוֹמְרָת, מְגַנְרָת; and *pluralia tantum*, as מוֹדְקָרוֹת.

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

6) נ

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

הַרְוֹן, הַרְוִיז, הַרְוִיזָה fem. קָנְנוּ, קָנְנוּהָ; yet from other verbs also, as אָבְדוּן, שָׁשׂוּן, קָרְבָן, שָׁלְחוֹ fem. עָשְׂתוּנָה.

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

7) ה

(a) before the stem (generally fem. nouns), chiefly from the נָחַי ל"ה and from the biliteral stems, e. g. תְּבִלָּה, תַּעַר, תַּחֲנוּן, תִּבְלָה, תְּבוּאָה, תְּהִלָּה, תְּבִיטָה; and also from other stems, e. g. תְּפִאָרֶת, תְּבִיעָרָה, תְּהוֹחָלֶת; masc. nouns, e. g. תְּמִרוֹק.

(b) after the stem, chiefly from the נָחַי ל"ה, e. g. בְּכוֹת, בְּכוֹתָהּ; sometimes also from other stems, e. g. בְּרִיתוֹת, שְׂאֵרִית, זָלוֹת.

B. Nouns derived from nomina.

I. Through alteration of vowels, e. g. מִלָּחָה from מִלְחָה, בְּרָם from בָּרָם (see § 67 II 1).

II. Through addition of letters.

(a) Through the addition of the letters הַאֲמִנְתִּיו, e. g. צָרוֹן, אִישׁ from אִישׁ, עֵינַי from עֵינַי, אִשָּׁה from אִשָּׁה; chiefly through addition of the endings וֹת and יֹת for the purpose of forming *abstracts* from *concretes*, e. g. מִסְּבִיבוֹת from מִסְּבִיב, מִסְּבִיבָה from מִסְּבִיבָה.

(b) Sometimes also through the addition of other letters, e. g. שְׂרָבִיט from שָׂבֵט, בְּרָמֶל from בָּרָם, שְׂלֵהָבֶת from שְׂלֵהָב.

§ 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 יִם־ 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 יִם־ 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 וֹתַיִם־, e. g. לוֹתַיִם (plur. לְחוֹת) *two hundred*; if however their sing. form ends in ה־ they may also take the dual form וֹתַיִם־, e. g. שְׁנַתַיִם from שָׁנָה, and חוֹמַתַיִם from חוֹמָה (plur. חוֹמוֹת).

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

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

Rem. 2. The ם of the dual ending is sometimes missing, e. g. יָרֵי
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*, מֵאֻזְנַיִם *balance, scales*. With the former class the dual also serves instead of the plur., e. g. שִׁבְעָה 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 אָבֵר.

Rem. 4. אָבֵר father is in plur. אֲבוֹת.

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

Rem. 5. The plur. of אִשָּׁה *woman* however is נָשִׁים, of רְחֵל *ewe* רְחֵלִים, of פִּילְגֶּשֶׁת *concubine* פִּילְגֶּשֶׁתִּים.

(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, יְשׁוּעוֹת from יְשׁוּעָה.

Rem. 6. The plur. of שְׁבֵלֶת however is שְׁבָלִים, of חֲטָיִם חֲטָה, of חֲטָיִם חֲטָה, of חֲטָיִם חֲטָה, of חֲטָיִם חֲטָה, of חֲטָיִם חֲטָה, of חֲטָיִם חֲטָה, etc.

2) Uncommon plur. endings are:

(a) י instead of ים, e. g. עָמִי Ps. 144,2,

(b) ין instead of ים, e. g. הַיַּמִּין Daniel,

(c) י, 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, בְּקַהֲלוֹת, מְצַפּוּנִים and others.

4) The י of ים sometimes falls away, chiefly when the הִירָק נָדוּל precedes, e. g. צְדִיקָם; and also the ן of וֹת 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 צִיָּה of certain words are shortened into פֶּהַח or הִירָק, whilst in other words they remain, e. g. יָמִים from יָם, דְּמָיִם from דָּם, קָנִים from קָן, אֲתִים and אֲתִים from אָת.

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

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. דוּד, שְׁוֹקִים pl. שוֹק, חוֹחַים and חוֹחַים pl. חוֹחַ, שְׁוֹרִים
 דוּרָאִים and דוּרָאִים.

3) The פתח either remains or becomes חירק, e. g. בְּרִים
 from בַּד סָפִים from סָף (See § 63 A b).

Rem. 3. גִּיאָ is in plur. גִּיאָוֹת.

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 syl-
 lable is open and its vowel חירק, e. g. צָבָאוֹת from צָבָא,
 בְּאֵרוֹת from בְּאֵר, גְּדוּדִים from גְּדוּד, אֲמוּנִים from אֲמוּן (cf.
 § 56 A I 3 Rem. 5), תְּנַסִּים from תְּנַס.

Rem. 4. שָׁלוֹ is in plur. שָׁלוֹיִם.

2) When the syllable is open and its vowel חירק, the
 latter becomes קמץ, e. g. עֲרִי from עָרִי, צָבָאוֹת from צָבִי.

Rem. 5. כְּלִי is in plur. כְּלִיִּם.

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

1) Only the קמץ and צִירָה undergo an alteration. When
 they occur in the first syllable they become a half-vowel.
 In the second syllable the קמץ either is shortened into
 פתח or remains, and the צִירָה 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, תְּצַרִּים from תְּצַר, מְסָאוֹת from מְסָא,
 מְחַמְּדִים from מְחַמֵּד, מְכֻּבָּרִים 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. חָרַשׁ and פָּרַשׁ are in plur. חָרָשִׁים and פָּרָשִׁים .

Rem. 8. The חֻלָּם of the second syllable sometimes becomes שׁוּרָק , e.g. מְגוּרִים from מָגוּר ; or קִמְצַחַתוּף , e.g. צִפְּרִים from צִפּוּר , שְׁבָלִים from שְׁבַלַת .

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

3) The exceptions to the rule in n° 1 are few, e.g. שָׁבוּעַ is in plur. שָׁבוּעוֹת and שְׁבוּעוֹת or שְׁבָעִים and שְׁבוּעִים ; אָחוּת pl. אָחוּתִים ; אֵיתָן pl. אֵיתָנִים ; אֲבָנִים pl. אֲבָנִים ; אֲשָׁכֵל pl. אֲשָׁכֵלוֹת , אֲשָׁכֵלוֹת and אֲשָׁכֵלוֹת .

(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 קִמְצַחַת , e.g. זָבָחִים from זָבַח , חֲלָקִים from חָלַק , רְמָחוֹים from רָמַח , מְלָכִים from מָלַךְ , נְבָחִים from נָבַח .

Rem. 9. אָהָל however is in pl. אָהָלִים ; חָרַשׁ pl. חָרָשִׁים and קָרַשׁ pl. קָרָשִׁים both words with קִמְצַחַתוּף in the first syllable.

2) The segolate forms with ו as עִהֲפַעַל , change the first vowel into חֻלָּם , and lose the auxiliary vowel, e.g. מֹתָיִם from מֹתָה , עֻלּוֹת from עֻל .

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. בֵּתָיִם , עֵיר pl. עֵירִים ; as for נֵיאַ 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, שְׁנֵי־וָנוֹת from שְׁנֵי־וָן.

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. מְדוֹת, פְּרָה 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, חֲרָפוֹת from חֲרָפָה.

2) Nouns in הַ- and ה־ form their plur. like the corresponding nouns in הַ-, e. g. בְּהָרוֹת (= בְּהָרָה) pl. בְּהָרוֹת, מְטַפְחוֹת (= מְטַפְחָה) pl. מְטַפְחוֹת, כְּתָנוֹת (= כְּתָנָה) pl. כְּתָנוֹת.

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

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

Rem. 12. זְנוֹת is in pl. זְנוֹתָיִם, עֲדוֹת pl. עֲדוֹתָיִם and עֲדוֹתָיִם.

4) Of תְּנִית the plur. is תְּנִיתָיִם and תְּנִיתוֹת; מְשָׁבוֹת pl. of מְשָׁבוֹתָיִם; שְׁחִיתוֹת pl. of שְׁחִיתוֹתָיִם.

§ 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*

rectum), are to be connected so as to form one idea, this connection may in English be expressed in different ways; viz. through declension of the *nomen rectum*, e. g. *the man's word*; or through making a compound, e. g. *stone-cutter*, or by means of a preposition, e. g. *they that go into the town*, or by changing the *nomen rectum* into an adjective, e. g. *a golden dish*.

The construction usually employed in Hebrew for expressing such a connection of ideas is the *status constructus* (*st. constr.*): i. e. the *nomen regens*, after certain alterations, is placed first, and the *nomen rectum* follows unchanged. The examples above quoted are in Hebrew

קַעֲרַת זָהָב, בְּאֵי הָעִיר, הָרֶשׁ אֶבֶן, דְּבַר הָאִישׁ.

The alterations which the *nom. reg.* undergoes are the following.

A. Singular words *without* fem. termination.

- a. Of the monosyllables only those with קַמֶּץ are altered by changing the קַמֶּץ into פֶּתַח, e. g. פֶּר becomes פֵּר, יָד becomes יֵד.

Rem. 1. אָב and אָח become in the *st. constr.* אֲבִי and אֲחִי; קֵן becomes קֵן, נִיא, נִיא, שָׁה, שָׁה, פִּי, פִּי. — יָם remains unaltered except in יַם־סוּף *the Red Sea*.

- b. Words of more than one syllable, the segolate forms excepted.

1) The קַמֶּץ and צִיּוּרָה of the penultimate *open* syllable become a half-vowel in words of two syllables, and fall away in words of more than two syllables, e. g. דְּבַר

from דָּבַר from רָעֲבוּן , רָעֲבוּן from רָעֲבוּן , 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 צִירֶה in מִיֻּטֵב , נִכְר , אֲזוּר . Certain words moreover in הָ resemble in the *st. constr.* the corresponding words in תְּ , e. g. מְלֻחָמָה from מְלֻאֲכָה , מְלֻחָמָה from מְלֻאֲכָה .

2) The other vowels of the penultimate syllable remain unaltered independently whether the syllable is open or closed, e. g. אֲצַבֵּעַ , מוֹעֵד , כֶּבֶד , אֲבִיר .

3) The קָמִץ of the last *closed* syllable becomes פֶּתַח , e. g. שָׁעַר from דָּבַר , חָרַשׁ from חָרַשׁ , כְּנָף from כְּנָף ; also the צִירֶה in מִזְבֵּחַ , מִזְבֵּחַ and in words of the form פָּעֵל , e. g. יָחַד from יָחַד , חָצַר from חָצַר .

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

Rem. 3. כְּתִיב and יִרְדֵּךְ become כְּתִיב and יִרְדֵּךְ , אֲבֵל becomes אֲבֵל with מְקַף .

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. שָׂדֶה from שָׂדֶה .

c. The segolate forms.

The segolate forms remain unchanged, e. g. חֲלָב , אָבֹן ; except those with ו and י as second stem-

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

B. Singular words *with* fem. termination.

1) The termination הַּ becomes הֵּ. The קַמִּץ, and frequently also the צִירֶה, of the penultimate syllable become a half-vowel, and in consequence the preceding half-vowel goes over into an auxiliary vowel, e. g. שִׁפְת from שִׁפְתָּה, מִתְּנָה from מִתְּנָה, עֲצָה from עֲצָה, מִצְּבָה from מִצְּבָה, אֲדָרְמָה from אֲדָרְמָה, בְּהֶמָּה from בְּהֶמָּה. — Every other vowel immediately before הַּ remains unaltered, e. g. רַנָּה, אֲמָה from רַנָּה and אֲמָה.

Rem. 4. We find however בְּבָת, עֲקָת, פְּרָת and צָרָת from (בְּבָת), (עֲקָת), and צָרָת; just as תְּבָת from תְּבָת and many others with צִירֶה in the penultimate.

2) Nouns with other fem. endings remain unaltered, e. g. אֲמָתַת from אֲמָתַת and קְטָרַת from קְטָרַת.

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

C. Dual and plural nouns.

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

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

(a) The קַמִּץ and צִירֶה immediately before the plur. termination become a half-vowel, and in consequence the preceding half-vowel changes into an auxiliary vowel, e. g. הַרְבֵּי, רַמִּי, יְרֵי, אֲבוֹת, בְּלֵי, שְׂמוֹת, הַרְבֵּי, הַרְבֵּי, הַרְבֵּי.

הושבים, שמות, בלים, אבות, נמים, ידים, הועבות, הועבות; and חכמות, פעלי, בארות, צבאות, הועבות; חכמות, פעלים, בארות.

The קמץ however remains unchanged before a guttural or ר, e. g. פרי, רעי, ערי, פרים, רעים, ערים, ערי. Rem. 6. בתי is in the *st. constr.* בתי; גדיים, גדיים and לחיים in *st. constr.* גדיי, גדיי, לחיי. — The צירה of the segolate forms always remains, e. g. ויתו from ויתו.

(b) All the other vowels remain unaltered, e. g. נדיי from נדיים, גבורי from גבורים, מגורי from מגורים, צפרי from צפריים.

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 אתונו = בן אתונו; חיתו יער = חית 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, מרבר, בית, שאל, בבל from מרברה, ביתה, שאלה.

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 (הַכְּנוּיִם).

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.	{ כֶּם, כֶּם		יְ, יְ	m.
		{ כּוּ, כּוּ		יְ, יְ
3d pers.	{ הֶם, הֶם		הוּ, הוּ, הוּ	m.
		{ הוּ, הוּ, הוּ		הָ, הָ, הָ

4) The suffixes without union-vowel or שְׁנוֹן only occur with those very rare forms of the noun ending in a vowel, e. g. אֲבִיךָ, אֲחִיו, פִּירוֹ, אֲבִיךָ.

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

	Plural.		Singular.	
1st pers.	יְנוּ		יְ	gem.
2d pers.	{ יְכֶם, יְכֶם		יְכֶ	m.
		{ יְכוּ, יְכוּ		יְכֶ
3d pers.	{ יְהֶם, יְהֶם		יְהוּ, יְהוּ	m.
		{ יְהוּ, יְהוּ		יְהֶ

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

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

(a) The קָמֶץ and צִירֶה are: — 1) before כֶּם and כֵּן shortened. — 2) before הֶ and הֶ־ either shortened or retained. — 3) before the other suffixes they become a half-vowel, or are shortened, or retained; e. g. שְׁמִי, שְׁמֶךָ, שְׁמֶכֶם from שֵׁם; יָדוֹ, יָדֶךָ, יָדֶיךָ from יָד; קָנוּ from כָּן; גָּנוּ from גָּן; גָּדוֹ from גָּד.

Rem. 1. אָבִי, אָבִיךָ, אָבִיכֶם and אָח, אָחֶךָ, אָחֶיךָ with suffixes are, אָבִי, אָבִיךָ, אָבִיכֶם, אָבִיךָ, אָבִיכֶם etc.

(b) The פֶּתַח either remains or becomes הִירֶק, e. g. בְּדוֹ from בֶּד, פִּתִּי from פֶּת (cf. § 59 A a 3).

(c) Of שָׁה we find שִׁי and שִׁיחֵה. With פֶּה the suffixes are appended to the form of the סְמִיכוֹת, e. g. *st. constr.* פִּי therefore פִּיחֵה, פִּיחֵהוּ. — *My mouth* is פִּי.

(d) All the other vowels remain before the suffixes, e. g. עִירוֹ from עִיר, רִיבְכֶם from רִיב, אֹרֶךְ from אֹר, סוֹסִי from סוֹס.

Rem. 2. The חוֹלֶם however of certain nouns is shortened into קְבוּיָא or קְבוּיָא חֲטוּף, e. g. חֲקִי, חֲקִיךָ, חֲקִיכֶם from חַק; עָזִי and עָזִיךָ from עֵז.

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

(a) The הִירֶק in an *open* syllable falls away before the suffixes and the preceding half-vowel becomes an auxiliary vowel (קְבוּיָא חֲטוּף, or הִירֶק, סְגוּל), e. g. שְׁבִי from שָׁבִי; עָנִי from עָנִי.

ixes appended to the *st. constr.*, e. g. מוֹתו from מוֹת (מות); בְּיָתְךָ from בַּיִת (בית); וַיִּתְּכֶם from וַיִּת (וית).

Rem. 4. Exceptions are שִׁיתו, שִׁירו עִיר, עִירָו עוֹל, עוֹלוּ עוֹל.

2) The other *segolate* forms lose the auxiliary vowel and shorten the חוֹלָם of the 1st syllable into קָבוֹץ or קָמִץ קָטוּף, and the צִיּוּרָה into חִירָק or סְגוּל. — The פֶּתַח however remains and the סְגוּל either remains or changes into חִירָק or פֶּתַח; e. g. חָדְשׁו from חָדַשׁ; קָמְצוּ from (קָמִץ); יִצְרוּ from יָצַר; חִלְקוּ from חָלַק; נִעְרוּ from נָעַר; נִבְדּוּ from נִבְדַּר; בִּנְדוּ from בָּנָה; אִבְנוּ from אָבָן.

Rem. 5. Of נִבְחָ we find נִבְחָו.

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. אִמְרָתִי, אִמְרָתְכֶם from אִמְרָה (אִמְרַת); וּמְרָתְךָ, וּמְרָתְכֶם from וּמְרָה (וּמְרַת).

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

2) The words in תֶּ־ and ת־ change the second half just as the *segolate* forms, whilst their first half remains unaltered, e. g. בְּשִׁפְתְּךָ from בְּשִׁפֶּת, לְרִתּוֹ from לְרִתָּה, אִנְרָתוֹ from אִנְרָתָה.

3) The words in יִת־ and וִת־ remain unaltered, e. g. וְנִוְחָתְכֶם, בְּרִיתִי.

4) אַחֲוִית and חֲמוֹת are with suffixes אַחֲוִיתִי etc. חֲמוֹתִי 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 יִם— and יִם—.

1) יִם, יָן, יָם are appended to the *st. constr.*, e. g. דְּבָרֶיךָ, מְלָכֶיךָ from מְלָכִים (מְלָכִי), דְּבָרִים (דְּבָרִי).

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

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. הַחֹמֶה, הַרְקָב, הַאָּדָם.

2) If ה has קמץ, הִירֵיעָה, ה' generally has סגול, e. g. הִתְחַבֵּם, הִתְחַבְּג; so also before ה and ע provided they have not the accent, e. g. הִתְהַרִים, הִתְעַפֵּר yet הִתְהַר, הִתְעַם.

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

1) The ה' *interrogative* has פתח, הִמְטֵף הַגּוֹי. Before a guttural which has no קמץ, and before a half-vowel it has פתח, e. g. הִתְחַקֵּר, הִתְבַּרְכֵּה (1).

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

CHAPTER XI.

The adjective (הַאֲדָר 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 הַ, 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 ה' 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. הִיִּטַב, הִלְבֵּן, הִבְמַתְנִים.

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

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

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

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 נִקְרָהּ. — מְתוֹק is in fem. מְתוֹקָה.

§ 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 קָל and the נִפְעַל, e. g. יוֹשֵׁב, נָכוֹן, בָּא, שָׁב, צָר, טוֹב, יָמָה, נִעְיָב, עָצוּר, קָטָן, זָקֵן.

2) The בִּינוּנֵי פְעוּל of the קָל 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 נְבִיא *prophet*. — The primitive forms also now and then have similar meanings, e. g. כַּחור *lad*; שְׁכוֹן *dwelling* Judges 8, 11; אָחוּז *holding* Cant. 3, 8.

3) With the פְּעוּלִי is closely connected the form פְּעוּל e. g. רַחוּם, 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 פְּעוּלִי. This form has the alterations of both n° 2 and 3, as אָסִיר and אַסִּיר; and is used as substantive e. g. אָסִיר and as adjective, e. g. צַדִּיק.

5) The form פְּעַל of the trilateral stems, e. g. יָעִנּוּ, יִחַכֵּם with a purely adjective meaning. With the verbs נָחַי ל"ה this form has a סְנוּל under the second stem-letter e. g. קָשָׁה.

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

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

7) The form פְּעוּל of the trilateral stems, e. g. יָעִנּוּ, יִחַכֵּם.

8) The forms פְּעוּל and פְּעִיל of the trilateral stems, e. g. נָבֹר, עָקַשׁ. The latter form is chiefly used to qualify certain organic operations, as אָלֵם *deaf*, פָּקֵם *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 נִפְעֵל, e. g. מְחוּלָל, מְצַר, מְתַנְנֵם, מְשִׁחִית, מְמוּרָט, מְעִיב.

2) Adjectives of the form פְּעִילִי, 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. יַת) 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 יַת, 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. חֲכָמִים, שׁוֹמְרוֹת, שׁוֹמְרִים from חָכָם, שׁוֹמֵר, חָכְמָה (cf. § 59). — The adjectives, however, spoken of in § 66,4, undergo here the same alteration as has been explained there, e. g. מְתוּקִים, נִקְדִּים, אֲדָמָה; whilst the fem. forms in יָה form their plur. like the corresponding forms in יָה e. g. עֲבָרִיּוֹת from עֲבָרִי (עֲבָרָה).

§ 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, מְאִירָה, יָפָה, יָפָה from גָּדוֹל, מְאִירָה, יָפָה; גָּדוֹל, הָאֲדִיר from גָּדוֹל, אֲדִיר. — The plurals however of monosyllabic participles retain in the *st. constr.* even the קָמֶץ and צִיָּה, e. g. מְתִי, צָרִי from צָרִים, מְתִים.
- (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, גָּרִי (cf. *a*).

2) The sing. masc. of the בִּינוּנֵי פוּעֵל of the קָל changes the צִיָּה of the עֲהֶפְעֵל before כֶּם, כֶּן, כֵּךְ into סְגוֹל, e. g. חֲתָנְךָ; and when 'ע or לְהַפְעֵל is a guttural into פֶּסַח, e. g. שֶׁנֶּאֱדָךְ. Before the other suffixes צִיָּה becomes a half-vowel, e. g. שֶׁנֶּאֱזָרְךָ, שֶׁנֶּאֱמָרְךָ, שֶׁנֶּאֱלָמְךָ.

3) The sing. masc. of the בִּינוּנִי of the פִּעֵל changes the צִירֶה of the עִהֲפֵעֵל before הָ, כֶּם, כֹּן into סָגוּל or חִירָק, e. g. מִקְלָלְךָ, מִקְדֹּשְׁכֶם. When, however, the לִהֲפֵעֵל is a guttural the צִירֶה remains, e. g. מִשְׁלָחְךָ. Before the other suffixes it becomes a half-vowel, e. g. מִקְדָּשׁוֹ, מִקְבָּצָם.

4) All other forms follow the rules of the substantives, e. g. מִפְּרָדְךָ, מִיּוֹדְעִי, אֲהוּבִי, קְרוּבוֹ, מִפְּעִרֵי צַבָּחֶם.

CHAPTER XII.

The pronoun (בְּנוֹי).

§ 70. 1) The pronouns which are expressed by a separate words are:

(a) The *personal pronoun* (בְּנוֹי הַגּוֹף) as *subject*.

(b) The *demonstrative pronoun* (בְּנוֹי הַרוֹמֵז).

(c) The *relative pronoun* (בְּנוֹי הַמְצַטְרֵף).

(d) The *interrogative pronoun* (בְּנוֹי הַשְּׂאֵלָה).

2) The *personal pronoun* as *object* has been treated of as suffix appended to the verb (§§ 46—49).

The *possessive pronoun* (בְּנוֹי הַקְּנִינִי) has been treated of as a suffix appended to the noun (§§ 62—64 and 69).

The *reflexive pronoun* (בְּנוֹי הַחֹזֵר) is expressed in the following manner:

(a) by means of certain conjugations of the verb, chiefly by the הִתְפַּעֵל, e. g. הִתְנַבֵּר to *make oneself unknown*, הִתְרְאוּהוּ to *behold one another*, but also by the נִפְעֵל

especially with a reciprocal sense, e. g. הִסְתַּר *to hide oneself*, הִתְנַחֵם *to strive with one another*.

- (b) by אָתָּה 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, אֲנִי	gem.
<i>you</i>	אַתֶּם	<i>thou</i>	אַתָּה	m.
<i>you</i>	אַתָּה, אַתָּה	<i>thou</i>	אַתְּ	f.
<i>they</i>	הֵם	<i>he</i>	הוּא	m.
<i>they</i>	הֵן	<i>she</i>	הוּא, 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 כְּכֹלֵם which represent the inflections of the noun, but only with the letters הוּשׁ, viz. with the ה merely as הַשְּׂאֵלָה, e. g. הָאֲנִי, הָאַתָּה, הוּא, and with שׁ and ו 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, אָהָּ 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>	זֶה, אֵלֶּה, אֵלֵּי		<i>this</i>	זֶה m.
<i>those</i>			<i>that</i>	זֵאת, זֶה, זֶו f. זֶו gem.

2) All these forms are used as adjectives, and may be connected with the literae praeifixae מֹשֶׁה וְכָלֵב.

3) Connected with הַ הַיְדִיעָה we find the collateral form הַלָּהּ for the masc. sing. and הַלָּוּ for the fem. sing. Both forms may be shortened into הַלָּוּ.

4) The personal pronouns of the 3^d pers., connected with הַ הַיְדִיעָה may take the place of the demonstrative pronouns, e. g. הָהוּא, הָהֵיא, הָהֵמָּה, הָהֵן.

Rem. זֶו also generally implies the meaning of a relative pronoun, e. g. זֶו = *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 אֲשֶׁר.

§ 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 (מִלְתַּת הַמְסָפָר).

§ 75. 1) There are in Hebrew two kinds of numbers.

(a) The *cardinal* (מְסָפְרֵי הַיְסוּד).

(b) The *ordinal* (מְסָפְרֵי 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	אַחַד	אַחַת	אַחַד
2	שְׁתֵּי	שְׁנֵי	שְׁתַּיִם	שְׁנַיִם
3	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשָׁה
4	אַרְבַּע	אַרְבַּעַת	אַרְבַּע	אַרְבַּעָה
5	חֲמִישׁ	חֲמִישָׁה	חֲמִישׁ	חֲמִישָׁה
6	שֵׁשׁ	שֵׁשָׁה	שֵׁשׁ	שֵׁשָׁה
7	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת	שִׁבְעָה
8	(שְׁמֹנֶת)	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
9	תְּשַׁע	תְּשַׁעַת	תְּשַׁע	תְּשַׁעָה
10	עֶשֶׂר	עֶשְׂרֵת	עֶשֶׂר	עֶשְׂרֵה

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, חֲמִישָׁה יָדַיִם.

Rem. 2. אַרְבַּעַתִּים and שִׁבְעַתִּים have a dual form אַרְבַּעַתִּים, שִׁבְעַתִּים 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 **שְׁלֹשָׁתְכֶם** (*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 עֶשְׂרֵה עֶשְׂרֵה		אֶחָד עָשָׂר or עֶשְׂרֵה עָשָׂר
12	(somet. שְׁתֵּי עֶשְׂרֵה) שְׁתֵּי עֶשְׂרֵה		(somet. שְׁנֵי עָשָׂר) שְׁנַיִם עָשָׂר
13	שְׁלֹשׁ עֶשְׂרֵה		שְׁלֹשָׁה עָשָׂר
14	אַרְבַּע עֶשְׂרֵה		אַרְבַּעַת 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) שְׁמוֹנָה עָשָׂר
19	תְּשַׁע עֶשְׂרֵה		תְּשַׁעַת 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, **חֲמִישִׁים** 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, חמש מאות 500, 600 שש מאות, 700 שבע מאות, 800 שמונה מאות, תשע מאות 900.

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 שֶׁבַעַת אֲלָפִים, 8000 שְׁמֹנֶת אֲלָפִים, 9000 תְּשַׁעַת אֲלָפִים.

8) *Ten thousand* is רִבְבָּה, but connected with units it is רבו or רבוא, רבות. All these are fem. nouns, e. g. שְׁתֵּי רְבוֹת or רבבות 20,000, אַרְבַּע רבוא 40,000, עֶשְׂרִים עֶשְׂרֵה רבו 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 שֶׁבַע 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—י = 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. $\bar{\text{א}}$ or $\bar{\text{א}}$ 1000, $\bar{\text{ב}}$ or $\bar{\text{ב}}$ 4000. — הַ תְּרִינַח or הֵ תְּרִינַח = 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 יָהּ or יָהּ 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, שני, שלישי, רביעי, חמשי or חמישי, ששי, שביעי, שמיני, תשיעי, עשירי, עשור or עשירי.

Fem. ראשונה, שנית, שלישית or שלישיה, רביעית, חמישית, ששית, שביעית, שמינית, תשיעית, עשירית, עשיריה or עשיריה.

3) The ordinals above ten have no appropriate forms, but are expressed by the cardinals, e. g. בחמשה עשר יום *on the 15th day*. — Even with the units the cardinals are more than once used instead of the ordinals, e. g. בתשעה לחדש *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*, פַּעַמַיִם *twice*, עֶשְׂרֵה מַנִּים *ten times*, שְׁלֹשׁ רְגָלִים or שְׁלֹשׁ פַּעַמַיִם *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. שְׁלִישִׁית הַהֵין *the third of a Hin.* — $\frac{1}{4}$ is also expressed by רְבַע or רְבַע; $\frac{1}{5}$ also by חֲמִישׁ; $\frac{1}{10}$ 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* (הַאֵר הַפְעֵל or הַתֵּאֵר הַתֵּאֵר),
- (b) the *preposition* (מִלַּת הַיְחָס),
- (c) the *conjunction* (מִלַּת הַחֲבוּר),
- (d) the *interjection* (מִלַּת הַקְּרִיָּאה).

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. מְבִיחַ *within* (from בֵּית *house*), בְּמֵאֹד *with strength* = *very* (from מֵאֹד *strength*).

(b) Substantives without a preposition, e. g. מְאֹד *very*, בְּטָח (security) *safely*, הַיּוֹם (the day) *now* Lat. *hodie*.

(c) The infinitive, as הִרְבָּה (the multiplying) *much*. Sometimes also with prepositions, e. g. לְהִרְבֶּה Neh. 5,18.

(d) Adjectives, chiefly in the fem. form, e. g. רַבָּה or רַבַּח *much*, אֲרַמִּית in Aramaic manner.

(e) Pronouns, e. g. הֵנָּה *hither*.

(f) Numerals, e. g. שִׁבְעִים *seventimes*, שְׁנִיית *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*, פְּתָאִם (instead of פְּתָעִם) *suddenly* from פְּתָע *moment*; or of other terminations, e. g. קָמְמִיּוֹת *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 = דַע*) *why*; *בְּלַעְרֵי* (from *בַל* and *עָרֵי*) *besides*; — chiefly those compounded with *אִי*, as *אִיפֹה* or *אִפּוּ*, *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*.

אִינְכָה *where art thou*, *אִיו* *where is he*, from *אִיָּה* *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), בְּרִי enough for (from רִי 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-אֲרוּחַ because of.

§ 83. The Vowels of the Letter-prepositions.

1) The letters בכל when prefixed to other words have the half-vowel, e. g. בְּרַב, בְּצִוּוֹן, בְּלִקְוֶה. This half-vowel becomes a חִירֶק whenever the word itself to which it is prefixed commences with a half-vowel, e. g. בְּבִבְרִי, בְּבִבְרִי, and if the first letter of the word is a י with the half-vowel, the latter falls away after the חִירֶק, e. g. בְּיָמַי, בְּיָמַי. — Before a guttural however with חֻטָּף the letter-preposition takes the vowel of which the חֻטָּף is composed, e. g. בְּאֶכֶל, בְּאֶרֶץ, בְּאֶנִּי.

Rem. There are however the exceptions בְּאֱלֹהִים, בְּאֱלֹהִים, בְּאֱלֹהֵי, בְּאֱמֹר.

2) With the הִירֵיעָה ה' the letter-prepositions are usually contracted, with the consequence that they take the vowel of the ה which is then omitted, e. g. בְּהִיּוֹם = בְּהִיּוֹם, בְּהִיּוֹם = בְּהִיּוֹם, בְּהִיּוֹם = בְּהִיּוֹם. — In a similar manner we sometimes find the ל contracted with the ה of the infinitive, e. g. בְּהִיּוֹם = בְּהִיּוֹם, בְּהִיּוֹם = בְּהִיּוֹם.

3) The ל generally has קַמֶּץ immediately before the accent, e. g. לְשֶׁבֶת, לְנֹצֵחַ, לְהַתָּה, unless the word is closely connected with the subsequent word, e. g. לְשֶׁבֶת אֲבָרָם. Gen. 16,3.

With certain monosyllabic pronouns even the ב and כ have the קַמֶּץ e. g. בְּיָהּ, בְּיָהּ.

Before מָה or מֶה 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. מְבוֹא = מֵן בּוֹא. The הִירֵק becomes צִיּוּרָה before אַהֲחַעַר, e. g. מְרֵאוֹת, מְאָרָם. Before ה or ח however the הִירֵק is sometimes retained, e. g. מְחוֹט, מְהוּוֹת. The דְּגֵשׁ is now and then also omitted when the first letter has the half-vowel, e. g. מְלִמְעָלָה. Hence the half-vowel falls away under the י, e. g. מִיָּדִי.

§ 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. אֶתְרִי from אֶתְרִי, לְפָנַי from לְפָנַי, אֶצְלִי from אֶצְלִי, מִפְּנֵיהֶם from מִפְּנֵיהֶם, בֵּינִי from בֵּין.

2) Of אֵל, עַד and עַל the poetic plural forms אֵלַי, עַדִּי and עַלִּי are used for the connection with suffixes, e. g. אֵלַי, עַדִּי, אֵלַי, אֵלַי, אֵלַי. — Also of other prepositions the *st. constr.* of the plur. form is used by preference,

e. g. אַחֲרָיו and סְבִיבָיו (not סְבִיבוּ) from אַחֲרֵי; אַחֲרֵי (אַחֲרֵי) from אַחֲרֵי. — Of בֵּין, although בֵּינִי, בֵּינֶךָ, yet always בֵּינוּ and בֵּינֵיכֶם, בֵּינוּ and בֵּינֵיכֶם, now and then even בֵּינוּתֵינוּ and בֵּינוּתֵיכֶם.— With פְּתַח the suffixes appear to have been appended to the form פְּתַחֵי, e. g. פְּתַחֵינוּ etc. פְּתַחֵם alone, however, is yet found along with פְּתַחֵי.

3) עִם, on the other hand, is connected with suffixes like an ordinary monosyllabic substantive, as עִמּוֹ, עִמָּה etc. Instead of עִמִּי we find also עִמָּדִי.

Rem. פְּתַחֵי occurs a few times with a verbal suffix, e. g. פְּתַחֵנִי 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 אֵת, e. g. אֵתִי, אֵתְךָ etc. Along with אֵתְּם, אֵתְּכֶם 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, בְּךָ, בּוֹ, בָּהֶם; *plur.* בָּנוּ, בָּכֶם, בָּכֶן, בָּהֶם or בָּם (בְּהֶמָּה).

2) ל with suffixes; *sing.* לִי, לְךָ, לְךָ, לוֹ, לָהֶם; *plur.* לָנוּ, לָכֶם, לָכֶן, לָהֶם, לָהֶם (לָמּוֹ, לָהֶמָּה), לָהֶן, לָהֶן, לָהֶן.

3) כ is strengthened by the addition of כּו before it takes the suffixes.

sing. קָמוּחַ, קָמוּחֵי, קָמוּחֵי, קָמוּחֵי, קָמוּחֵי.

plur. קָמוּחֵי, קָמוּחֵי (generally קָמוּחֵי) קָמוּחֵי (equally frequent קָמוּחֵי), [קָמוּחֵי], קָמוּחֵי, קָמוּחֵי.

4) מ is lengthened into מָּ and connected with suffixes in the following manner.

sing. מָּמוּחֵי, מָּמוּחֵי (poet. מָּמוּחֵי), מָּמוּחֵי (in pausa מָּמוּחֵי), מָּמוּחֵי, מָּמוּחֵי (מָּמוּחֵי, מָּמוּחֵי).

plur. מָּמוּחֵי, מָּמוּחֵי, מָּמוּחֵי, מָּמוּחֵי (מָּמוּחֵי, מָּמוּחֵי).

§ 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, אִוְקַם (strengthening) but.

2) There are also conjunctions which appear to be primitive, e. g. אוּ or, אֲפִי also.

3) Certain conjunctions are formed by connecting a subst. or other word with one of the letters בְּכֹל, e. g. לְמַעַן (from מַעַן = מַעַנָּה 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. עַקֵּב instead of עַקֵּב 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. בְּעִבּוּר (by reason of) to the end that.

B. The *letter-conjunctions*.

1) The most frequently used of all conjunctions is the ו (הַחִבּוּר) *conjunctive*.

(a) The ו *conjunctive* is placed before the word and has the half-vowel, e. g. וְרָאָה, וְטָף. 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. וְבָרוּךְ, וְנִמְתָּ, וְיִקְרָ, וְנִאֲמַת, וְנִאֲנִי, וְנִאֲנִי.

(b) Prefixed to a verb the ו has yet another function, and then is called ו *conversive* (וְהַמְחַפֵּף). — With the forms of the עֵבֶר it changes their meaning into that of the עֲתִיד; e. g. וְרָאָה (from רָאָה *he has seen*) may also mean *he sees*, or *he will see*. — When prefixed to the forms of the עֲתִיד, it changes their meaning into that of the עֵבֶר, and has פְּתַח, e. g. וְיִפְקֹד *he appoints*, or *he will appoint*, וְיִפְקֹד and *he appoints*, or *and he will appoint*, וְיִפְקֹד and *he appointed*.

(c) With the forms of the עֲתִיד the וְהַמְחַפֵּף 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. וְקוּם (מְלֻבֵּעַ) *he arises*, וְקוּם (מְלֻעִיל) *he arose*; וְנָסַב (מְלֻבֵּעַ) *we turn* וְנָסַב (מְלֻעִיל) *we turned*; וְיֹאמֵר (מְלֻבֵּעַ) *he says* וְיֹאמֵר (מְלֻעִיל) *he said*; וְשָׁבַר (מְלֻבֵּעַ) *it is broken* וְשָׁבַר (מְלֻעִיל) *it was broken*.

Rem. 1. A similar shortening of the vowel also occurs with certain

forms of the עָבַר, viz. דָּבַר (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 הַמְסַפֵּךְ ו' is lengthened, e. g. וְאָפְקַד (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 הַמְסַפֵּךְ נָחִי ל"ה the ה causes 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, וַיִּהְיֶה from וַיְהִי, וַיִּזְנוּ from וַיִּזְנוּהוּ, וַיִּרְאוּ from וַיִּרְאוּהוּ, וַיִּצְאוּ from וַיִּצְאוּהוּ, וַיִּרְאוּ from וַיִּרְאוּהוּ.

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. וְשָׁקְמָהּ *she*.

Rem. 2. Occasionally it has קָמֶץ, as in וְשָׁאֲרָה Judg. 6,17; or the half-vowel as in וְשָׁהֵם 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!* הוּרָה *hurrah!*

- (b) forms of verbs placed outside all connection with the context, e. g. הִבֵּהּ (give) come on! לָךְ (go) come on! רְאֵה (see) = הֵן and הִנֵּה behold!
- (c) forms of other words uttered with emphasis, e. g. הִלֵּלָהּ (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. הִלֵּלָהּ לִי מֵה'.

Rem. The interjections mentioned in (b) may be inflected, e. g. לָכוּ 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. אֶרֶץ.

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 הם , הו , הו 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 הו , הו , הו and הם which always have the accent, e. g. יְרַאֲנִי , בְרַאֲאִים , וְקִבְצָד , אֶפְאִיִּהֶם .

3) The trilateral stems.

(a) The ע הַפְעֵל has the accent when it has a vowel, e. g. נִעְבְּרָה , אֲשַׁמְעָה , קִמְלוּ , אֲשַׁבֵּעַ , הִשְׁבַּעְם , יִשְׁבְּתִי , שָׁמַר .

(b) In the עבר the ו הַמְסַפֵּד causes the accent to shift from the penultimate *closed* syllable to the ultimate, e. g. וְהִגְבַּלְתָּ , וְיִבְרַכְתָּ , וְאֶכְלֶתָ , 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 , וְקִרְאִיתִי ; except when it has a conjunctive accent, at least in the פְּעֵל and הַפְּעִיל , and is immediately followed by a א or ה , e. g. $\text{וְהִשְׁקִיתָ אֶת־הָעֵדָה}$ Ex. 25,11; $\text{וְהִשְׁקִיתָ אֶת־הָעֵדָה}$ Num. 20,8; $\text{וְהִבְדִּילָהּ הַפְּרָכָתָּ}$ Ex. 26,33 (cf. 4 b).

Rem. 1. In the קל also we find $\text{וְאֶפְאִיִּתָּ אֶתָּה}$ 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 הַמְהַפֵּךְ, ו' as וַיִּאמֶר, וַיִּוָּלֵד, or by the omission of ה in the נָחִי לַיהוָה, e. g. הִסְפִּן, וַיִּגְפֹּן (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. הִחַלְתָּ, יָקַם, בָּאתִי, הִחַלְתָּ, 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. בִּינִיתִי, הִעִירְתָּהּ (cf. § 7,4).
- (b) The forms of the עָבַר which are מְלַעֵיל often become מְלַבֵּע because of הַמְהַפֵּךְ, ו' e. g. וְשִׁבְתָּ; except when the syllable of the first stem-letter is *open*, e. g. וּבָאתָ (cf. 3 b). — The מְלַעֵיל-forms often also become מְלַבֵּע when they have a conjunctive accent and are followed by a guttural or half-vowel, e. g. עֹרְבֵי עֹרֵי; גִּילֵי מְאֹד; זֶכַח Gen. 40,15; עֹרְבֵי עֹרֵי; זֶכַח Zech. 9,9; רְבוּרָה Judges 5,12.

- (c) The forms of the עתיד, on the other hand, which are מלרע become מלעיל because of the ו' המקנהף, except the 1st pers. sing., e. g. וְאָקוּם, וְנָסַב, וְיָקָם (cf. § 85 B 1 c and d).

II. The nomina.

1) All the nomina are מלרע, e. g. מְזוּרַח, רוֹגַע (= רוֹגַע), עֲרַפֵּל (רוֹגַע); except:

- (a) the segolate forms, and others having a similar termination (cf. § 60 Rem. 4), e. g. מְחַשְׁבֵּת, מְנוּחָה, צֶהַר (st. constr. of מְחַשְׁבֵּת, אֲמִתָּה, תְּפִאָּה).
 (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, לְיָלְדָה, except יִי which often has the accent, e. g. הַמִּשְׁפִּילִי, מְקִימֵי.

III. The particles.

The particles follow the rules of the nomina. The word לָמָּה alone becomes מלרע before a guttural, e. g. לָמָּה תִּרְעֶתָּ.

§ 89. The alteration of vowels and the shifting of the tone because of the distinctive accents of higher rank. (הַפְסֵק [מֵאֲמָרָה] *pausa*).

A. The verbs.

1) The half-vowel changes into the vowel which occurs

in the stem-form, e. g. יָבֵל (from יָבַל); דָּבַקָה (from דָּבַק); דָּבַקָה; דָּבַקָה; נִאֲדַבְרָה (from נִאֲדַבֵּר); דָּבַרוּ. — The פֶּתַח of the stem-form however is here lengthened unto קָמֶץ, e. g. וְשָׁמְרוּ (from שָׁמַר); like the פֶּתַח generally changes into קָמֶץ when it stands in *pausa*, e. g. וַיִּמְקוּ and וַיִּמְקוּ. Lev. 26,37.

2) The short vowel changes into the vowel of the stem-form, e. g. וַיֹּאמֶר (from וָאָמַר); וַיֹּאמְרוּ (from וָאָמְרוּ); וַיֹּאמְרוּ.

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. אֲצַוְהָּ becomes אֲצַוְהָּ; אֲצַוְהָּ becomes אֲצַוְהָּ; — the פֶּתַח before וַי becomes קָמֶץ e. g. וַיִּצְוֵנִי becomes וַיִּצְוֵנִי.

B. The nomina.

1) The short vowel having the accent is lengthened, viz. both סְגוּל and פֶּתַח into קָמֶץ, e. g. בָּנָה from בָּנָה; וַיָּבֵן from וַיָּבֵן; אָתָּה, לְיָלֵךְ, דָּבַשׁ from אָתָּה, לְיָלֵךְ, דָּבַשׁ.

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. בָּבֵאָה from בָּבֵאָה; גָּבֵאָה from גָּבֵאָה; בָּבֵאָה from בָּבֵאָה.

4) The termination יִ becomes יָ, e. g. שָׁרִי and שָׁרִי Gen. 17,15; בָּנִי and בָּנִי.

C. The particles.

The particles, both with suffixes and without, undergo in *pausa* the same alterations as the nomina, e. g. מִתְחַת from מִתְחַת, אֵלַי from אֵלַי. — 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 חֹלֶם, e. g. יָם from יָם in יָם-סוּף; שָׁם from שָׁם in שָׁם-בְּנֵנוּ; יָפְרָץ-בָּם from יָפְרָץ-בָּם; בְּאֶבְלֶךָ from בְּאֶבְלֶךָ; יְבִרְתָּהּ-חֲשֵׁדָה from יְבִרְתָּהּ-חֲשֵׁדָה; יֵשׁ-בְּהוֹרֵנוּ from יֵשׁ-בְּהוֹרֵנוּ.

Rem. 1. Of קָן we find קָן-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 הִשְׁמֹר from הִשְׁמֹר 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-לוֹ 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 שְׁלִשְׁלַת 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 קַמְנָה 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 פְּשִׁטָּא, and the יְרַח בֵּן יוֹמוֹ only before the פְּרָה. 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 קְדָמָא and תְּלִישָׁא קַמְנָה.

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. אַבְרָהָם | אַבְרָהָם 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**, **קִמְנָה**, **הִלְיָא**, **פִּשְׁטָא** always stand above the *last* letter of the word (*postpositivi*). If therefore the word is **מְלַעִיל**, in fairly good editions the sign is repeated above the syllable which has the accent, e. g. **וְכֹכָהּ** Ex. 12,11; **בְּבִקְרִי** Ex. 16,18. — The **הִלְיָא גְדוּלָהּ**, on the contrary, always stands on the *first* letter of the word (*praepositivus*), and must therefore be repeated when the word is **מְלַרַע**, e. g. **כְּמַעֲטִים** 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 **מְלַעִיל**.

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 פָּסוּק** **פְּזוּר גְּדוּל**, **יְתִיב**, **הַבְּיֵר**, **קְדָמָא**, **זֶרְקָא**, **טְרַחָא**, **שְׁלִשְׁלֵת**, **רְבִיעַ**, **גְּדוּל פָּסִיק**, **שְׁנֵי גְרִישׁוֹן**, **גְּרִישׁ**, **הַרְצָא**, **קַרְנֵי פְּרָה**

Conjunctives **יָרַח בֵּן**, **הַלְשָׂא**, **הַרִי טַעֲמֵן**, **מֵאַרְיָד**, **הַרְנָא**, **אַזְלָא** **שׁוֹפֵר הַזֶּלֶד**, **שׁוֹפֵר מְהַפֵּד**, **יוֹמֵן**.

B. The signs of interpunction in the *Psalms*, *Proverbs* and *Job* [אַמְתָּ].

The *Distinctives* are:

שְׁלִשְׁלֵת גְּדוּלָהּ, **רְבִיעַ מוֹנְרָשׁ**, **רְבִיעַ גְּדוּל**, **אַתְנַח**, **עוּלָה וְיוֹרֵד**, **סְלוֹק**, **אַזְלָא לְגַרְמִיָּה**, **מְהַפֵּד לְגַרְמִיָּה**, **פְּזוּר**, **רְחוּ**, **רְבִיעַ קָטָן**, **צְנוּר**.

The *Conjunctives* are:

שְׁלִשְׁתָּהּ קָמָנָה, אֲזָלָא, מִהֶפֶד, יָבַח בְּן יוֹקָו, טַרְחָא, עֲלִי, מוֹנַח, מִרְכָּא

Rem. 1. The distinctives גְּדוּלָה, שְׁלִשְׁתָּהּ גְּדוּלָה and the לְגַרְמִיָּה מִהֶפֶד are distinguished from the conjunctives of the same name by the פְּסִיק. — The רְבִיעַ קָמָן *always*, but the רְבִיעַ גְּדוּלָה *never* immediately precedes the עוֹלָה וְיֹרֵד.

Rem. 2. Also here there is a *postpositus* the צְנוּר, and a *praepositus* the דְּחִי. The דְּחִי is by its place of *praepositus* distinguished from the טַרְחָא which stands on the syllable having the accent.

- 6) יעד in the קל acc. to B, but in the הפעיל and הפעל acc. to A.
- 7) יעץ in the קל and ההפעל acc. to B, but in the נפעל acc. to A.
- 8) יצק in the קל acc. to A and B, but in the הפעל acc. to A.
- 9) יצר , ירא , ישן in the קל acc. to B, but in the נפעל acc. to A.
- 10) יקר in the קל acc. to A and B, but in the הפעל acc. to A.
- 11) יקר in the קל acc. to A and B, but in the הפעיל acc. to A.
- 12) ירה in the קל and נפעל acc. to B, but in the הפעיל acc. to A.
- 13) ירש in the קל acc. to A and B, but in the נפעל and הפעיל acc. to A.
- 14) ישר in the קל acc. to B, but in the הפעיל acc. to A and B.
- 15) יכל is only found in the קל. It has the infinitive יכלה acc. to B, and the עתיד יוכל , a strange and irregular form for יוכל or יוכל.

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
	פקדכו	פקדו		פקדך	פקדה
			פקדה		
פקדתנו	פקדתכם	פקדתם	פקדתיני	פקדתך	פקדתו or פקדתהו
	פקדתכו	פקדתו		פקדתך	פקדתה or פקדתה
			פקדתה		
פקדתנו		פקדתם	פקדתני		פקדתו or פקדתהו
		פקדתו			פקדתה
			פקדתה		
פקדתנו		פקדתם	פקדתני		פקדתו
		פקדתו			פקדתה

			I	2	3
			פְּקַדְתִּי		
	פְּקַדְתֶּם	פְּקַדְתִּים		פְּקַדְתִּיךְ	פְּקַדְתִּיו or פְּקַדְתִּיהוּ m.
	פְּקַדְתֶּכוֹן	פְּקַדְתִּיוֹן		פְּקַדְתִּיךְ	פְּקַדְתִּיהָ f.
			פְּקַדְוּ		
פְּקַדְוֵנוּ	פְּקַדְוֶם	פְּקַדְוִים	פְּקַדְוֵנוּ	פְּקַדְוֶיךְ	פְּקַדְוֵהוּ m.
	פְּקַדְוֶכוֹן	פְּקַדְוִיוֹן	פְּקַדְוֵנוּ	פְּקַדְוֶיךְ	פְּקַדְוֵהָ f.

פְּקַדְתֶּם and פְּקַדְתִּיוֹן

		פְּקַדְתֶּם			פְּקַדְתֶּהוּ m.
פְּקַדְתֶּנוּ		פְּקַדְתִּיוֹן	פְּקַדְתֶּנוּ		פְּקַדְתֶּהָ f.
			פְּקַדְנוּ		
	פְּקַדְנוֹם	פְּקַדְנוֹים		פְּקַדְנוֹךְ	פְּקַדְנוֹהוּ m.
	פְּקַדְנוֹכוֹן	פְּקַדְנוֹיוֹן		פְּקַדְנוֹךְ	פְּקַדְנוֹהָ f.

פִּעַל of עָבַר

			פָּקַד		
	פָּקַדְתֶּם	פָּקַדְתִּים		פָּקַדְתִּיךְ	פָּקַדְתִּיו m.
פָּקַדְתֶּנוּ	פָּקַדְתֶּכוֹן	פָּקַדְתִּיוֹן	פָּקַדְתֶּנוּ	פָּקַדְתֶּיךְ	פָּקַדְתֶּיהָ f.

פָּקַדְתָּ

etc. פָּקַדְתָּהוּ or פָּקַדְתָּהּ m.

הַפְּעִיל of עָבַר

			הַפְּקִיד		
	הַפְּקִידְתֶּם	הַפְּקִידְתִּים		הַפְּקִידְתִּיךְ	הַפְּקִידְתִּיו m.
הַפְּקִידְתֶּנוּ	הַפְּקִידְתֶּכוֹן	הַפְּקִידְתִּיוֹן	הַפְּקִידְתֶּנוּ	הַפְּקִידְתֶּיךְ	הַפְּקִידְתֶּיהָ f.

הַפְּקִידְתָּ

etc. הַפְּקִידְתָּהוּ or הַפְּקִידְתָּהּ m.

קל of עתיד

	1	2	3	1	2	3
				יפקד		
יפקדנו	יפקדכם	יפקדום		יפקדני	יפקדך	יפקדהו or יפקדו m.
	יפקדכו	יפקדו			יפקדה	יפקדה or יפקדה f.

so also תפקד with alteration of י into ת.

				תפקדני		
תפקדנו		תפקדום		תפקדני		תפקדיהו m.
		תפקדו				תפקדיה f.
				אפקד		
	אפקדכם	אפקדום			אפקדך	אפקדהו or אפקדו m.
	אפקדכו	אפקדו			אפקדה	אפקדה or אפקדה f.

				יפקדו		
יפקדנו	יפקדוכם	יפקדום		יפקדני	יפקדך	יפקדהו m.
	יפקדכו	יפקדו			יפקדה	יפקדה or 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	יפקדך	יפקדהו or יפקדו m.
	יפקדכו	יפקדו			יפקדה	יפקדה or יפקדה f.
				etc.		

הפעיל of עתיד

				יפקיד		
יפקידנו	יפקידכם	יפקידום		יפקידני	יפקידך	יפקידהו or יפקידו m.
	יפקידכו	יפקידו			יפקידה	יפקידה or יפקידה f.
				etc.		

קָרַךְ הַצְּוִי

1		3		1		3
			פָּקַד			
		פָּקַדְתֶּם				פָּקַדְתֶּם m.
	פָּקַדְנוּ	פָּקַדְתֶּן		פָּקַדְנִי		פָּקַדְתֶּן f.
			פָּקַדְתִּי			
		פָּקַדְתֶּם				פָּקַדְתֶּם m.
	פָּקַדְנוּ	פָּקַדְתֶּן		פָּקַדְנִי		פָּקַדְתֶּן f.
			הִפְקִידְתֶּם			
		הִפְקִידְתֶּם				הִפְקִידְתֶּם m.
	הִפְקִידְנוּ	הִפְקִידְתֶּן		הִפְקִידְנִי		הִפְקִידְתֶּן f.

Example of a biliteral stem with pronominal suffixes §§ 46 and 49.

קָל of עָבַר

1	2	3	1	2	3
			שָׁם		
	שָׁמַכְתֶּם	שָׁמַכְתֶּם		שָׁמַכְתֶּם	שָׁמַכְתֶּם or שָׁמַכְתֶּם m.
שָׁמַכְנוּ	שָׁמַכְתֶּן	שָׁמַכְתֶּן	שָׁמַכְנִי	שָׁמַכְתֶּן	שָׁמַכְתֶּן f.
			שָׁמַחְתֶּם		
	שָׁמַחְתֶּם	שָׁמַחְתֶּם		שָׁמַחְתֶּם or שָׁמַחְתֶּם	שָׁמַחְתֶּם or שָׁמַחְתֶּם m.
שָׁמַחְנוּ	שָׁמַחְתֶּן	שָׁמַחְתֶּן	שָׁמַחְנִי	שָׁמַחְתֶּן	שָׁמַחְתֶּן f.

All other forms are like those of פָּקַד with omission of the first stem-letter.

The forms of the עָבַר in the הִפְעִיל are like those of the trilateral verbs, after the 1st stem-letter and ה have been omitted, and the preform. הִ or הֵ has been substituted, e. g. הִתְקִימוּ or הֵתְקִימוּ; הִתְקִימוּ or הֵתְקִימוּ.

The forms of **יָשִׁים** are like those of **יַפְקִיד**, except for a small alteration of vowels; viz. **יָ. תָ. יָ** etc. are prefixed after the 1st stem-letter and its preformative have been cut off.

			יָגַד		
יָגַדְנוּ	יָגַדְכֶם	יָגַדְם	יָגַדְנִי	יָגַדְךָ	יָגַדְהוּ m.
	יָגַדְכוּ	יָגַדְוּ		יָגַדְךָ	יָגַדְהָ f.

Instead of the **קְבוּץ** the **שׁוּרֵק** may be used, and often also the **חֹזֵק**.

			יָבֹז		
יָבֹזְנוּ	יָבֹזְכֶם	יָבֹזְם	יָבֹזְנִי	יָבֹזְךָ	יָבֹזְהוּ m.
	יָבֹזְכוּ	יָבֹזְוּ		יָבֹזְךָ	יָבֹזְהָ f.

הַפְעִיל of עֲתִיד

The forms of **יָקִים** are like those of **יָשִׁים**.

יָחַת or יַחַת

יָחַתְנוּ	יָחַתְכֶם	יָחַתְם	יָחַתְנִי	יָחַתְךָ	יָחַתְהוּ m.
	יָחַתְכוּ	יָחַתְוּ		יָחַתְךָ	יָחַתְהָ f.

יָפַר

יָפַרְנוּ	יָפַרְכֶם	יָפַרְם	יָפַרְנִי	יָפַרְךָ	יָפַרְהוּ m.
	יָפַרְכוּ	יָפַרְוּ		יָפַרְךָ	יָפַרְהָ f.

יָסִית

יָסִיתְנוּ	יָסִיתְכֶם	יָסִיתְם	יָסִיתְנִי	יָסִיתְךָ	יָסִיתְהוּ m.
	יָסִיתְכוּ	יָסִיתְוּ		יָסִיתְךָ	יָסִיתְהָ f.

הַכָּד מְצוּוִי

			שִׁים		
שִׁימְנוּ		שִׁימְכֶם	שִׁימְנִי	שִׁימְךָ	שִׁימְהוּ m.
		שִׁימְוּ		שִׁימְךָ	שִׁימְהָ f.

I	3	I	3
תִּגְנוּ	תִּגְמוּ תִּגְזוּ	חֹן	תִּגְהוּ m. תִּגְהָה f.
תִּקְיֹמוּ	תִּקְיֹמוּ תִּקְיֹמוּ	תִּקְרוּ	תִּקְיֹמוּהוּ m. תִּקְיֹמָהּ f.

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	יּוֹד or יוֹד	<i>yod or yud</i>
כ (ך)	ch or k	כָּף	<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	עָיִן	<i>ain</i>
פ (ף)	f	פֶּה	<i>phe</i>
צ (ץ)	ts	צַדִּי	<i>tsadey</i>
ק	k	קוֹף or קוּף	<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.	תָּו	<i>thaw</i>

See § 2 Remarks.

The vowels.

The long vowels: (Portuguese or Sephardaic pronunciation) ¨ (ā) קָמֶץ *kamats*; ¨ (ē) צִירֶה *tsereh*; םֿ (ī) חִירֶק גָּדוֹל *chirik-gadol*; ן or םֿ (ō) חוֹלָם *cholam*; ן (ū) שׁוּרוֹק *shuruk*.

The short vowels:

˘ (ä) פַּתַּח *pathach*; ˘ (ə) סֶגוֹל *segol*; ˘ (i) חִירֶק קָטָן *chirik-katan*; ˘ (ö) קָמֶץ חָטוּף *kamats-chatuf*; ˘ (ü) קִבּוּץ *kibbutz*.

In the not-Portuguese or Ashchenazic pronunciation קָמֶץ is pronounced *ō* (as in *rode*); צִירֶה *ī* (as in *white*); חוֹלָם *ou* (as in *loud*).

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