MANUAL

OF

HEBREW GRAMMAR.
MANUAL
OF
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(REVISED AND IMPROVED EDITION)
BY
Rev. J. D. WIJNKOOP
Litt. Hum. Cand. in the University of Leyden,
Rabbi of the Jewish Congregation in
Amsterdam.

TRANSLATED FROM THE DUTCH
BY
Rev. Dr. C. Van Den Biesen
Prof. of Hebrew at St. Joseph’s Foreign Missionary College,
Mill-Hill.

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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 יִּבְשָׁנָה and יִבְשָׁנָה, 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 שְֵׁנֶה and יִבְּנָה. 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 יִבְּנָה or שְֵׁנֶה, 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 שְֵׁנֶה 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 יִבְּנָה from those of the רִשְּׁנָה 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 סמלולו one meets a great many forms which simply follow the regular conjugation of the triliteral stems.

2) It is taught that the יניע and the סמלולו can be recognised by their distinctive vowel sounds. Yet we find יניע from זוכז Zech. 4,10; יניע from סמלולו Isa. 44,18; יניע from עוגה Gen. 49,19; יניע from יניע Prov. 21,7; יניע from ועדה Prov. 8,27; יניע from יניע Hab. 2,17; יניע from יניע Ez. 45,3; יניע from יניע Ez. 48,14; יניע from יניע Lev. 25,25; and many other forms of the same kind.

3) In the first two conjugations of the יניע the student becomes accustomed to the use of two stem-letters, whilst in the יניע and he is suddenly transferred into the sphere of the סמלולו.

4) In the conjugation of the יניע the stem-letter י disappears, an omission which it is almost impossible to account for.

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

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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 'Yu נ and נפכמ. 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 1 or 1 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 1 or 1 as second stem-letter which they never lose; e.g. נפכמ ה, נפכמ י which very often occur, and many others which are less frequently found such as נפכמ ה, נפכמ י, נפכמ ו, לול.

The main reason however which has led me to adopt biliteral verbal stems is this. When we speak of the 'Yu נ and the נפכמ, the two stem-letters which regularly appear, are (on the principle that they are triliteral verbs) the 1st and 3rd stem-letters. Yet when we compare their conjugation with that of the other triliteral verbs, with which they indeed have many points in common (cf. §§ 37—42), it is evident that the so called 1st and 3rd stem-letters of the 'Yu נ and נפכמ 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 3d of the י and the קבלם) 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. (חכמ הנומד מפאות קדומים by abbreviation called קדמ"י); 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

Amsterdam.  
Author.
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 (consonantes),
2) vowel-tokens or vowels (vocales),
3) other tokens for securing the true pronunciation.

CHAPTER II.

The Letters.

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<th>See Remark</th>
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<tr>
<td>ז</td>
<td>ליל</td>
<td>י</td>
<td>]v or]b</td>
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<td>ב</td>
<td>ב</td>
<td>[v or]b</td>
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<td>ש</td>
<td>sh and s</td>
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<tr>
<td>ת</td>
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<td>&quot;</td>
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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. א ä א ë.

Rem. 2. As to the pronunciation of the letters חפבר with or without a point in them see § 6 footnote 1.

Rem. 3. י 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. ו 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).
THE LETTERS.

Rem. 5. By the western nations נ is pronounced ch, as in German doch. It really is an h with a yet deeper guttural sound than the נ, and in this way it is pronounced by orientals at the present time.

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

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

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

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

3) ש when followed by ב is sometimes contracted with it, and is then written ש.

Division of the Letters.

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

1) In this respect they are divided into:

(a) Gutturals (אבותה בכר) נחתער [אבותה בכר],
(b) Palatals (אבותה בחר) נריק [אבותה בחר],
(c) Linguals (אבותה בלשון) בלולה [אבותה בלשון],
(d) Dentals (אבותה משנימ) שעשר [אבותה משנימ],
(e) Labials (אבותה שפנימ) בומק [אבותה שפנימ].

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 ר belongs both to the gutturals and to the linguals, whilst נ and Ѳ 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 רא [ף] 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. ר in the sense of ר to abhor, ר פ instead of פ ר ינשא ינשא we shall justify ourselves, ר י in the sense of ר י Isaac, ר in the sense of ר to scatter, ל in the sense of ל his palaces, ל in the sense of ל price of redemption; ל א in the sense of א you will add.

B. According to their function.

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

2) Servile letters (ן), 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. פלטנשכ [ף], פלטנשכ. Four of these פלטנשכ can only serve as preformatives, the remaining seven פלטנשכ both as preformatives and afformatives, whilst ר and ר may stand also between the stem-letters.

Rem. 2. The ר is sometimes added to or placed between the stem-
letters to alter the meaning of the word, e.g. אֲשֶׁר יַרְכֹּב from אַשָּׁר יַרְכֹּב.

3) Additional letters (-hearted) which now and then are placed before, between or after the stemletters without changing the meaning of the word. They are the letters יָהֲרָיו; e.g. דָּאָה = he rose up, דְּיָה = they, דְּיָה = thou bringest them, דְּיָה = thy sins, דְּיָה = he protects him.

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

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 (vocales longae) and into 5 corresponding short vowels (vocales breves).

2) The five long vowels are: א (א) אָשֶׁר; א (א) אָשֶׁר; א (א) אָשֶׁר; א (א) אָשֶׁר; א (א) אָשֶׁר.

The five short vowels are: ב (ב) בִּשָּׁה; ב (ב) בִּשָּׁה; ב (ב) בִּשָּׁה; ב (ב) בִּשָּׁה; ב (ב) בִּשָּׁה.

Rem. 1. The pronunciation of the 1st 2nd and 4th long vowel is not the same amongst all Israelites. The so called אֲשֶׁר יַרְכֹּב (Ashche-
nazic Jews) pronounce them as o in rode, i in white, ou in loud, whilst with the others they sound a, e and o.

Rem. 2. The short vowel is more easily pronounced when the following letter is י or ח י (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 מ of כ א perhaps to call attention to the irregular plur. form of ח י; or denoting that a letter is missing, e. g. the ה in ה י ה Gen. 4, 23; Jes. 32, 9.

Rem. 3. The י is י or י or י.

a. When it is derived from a י or י, e. g. י or י strength.
b. When it appears in a closed syllable which has not the accent, e. g. the first י in י י.

Otherwise י is י.

3) Besides the vowels the Hebrew language employs a half-vowel י (י or י or י). The י is found also connected with י, י and י, viz. as י י י י, י י י י, י י י י, and י י י י.

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

1) In certain manuscripts, and in imitation of them in some printed editions, the י is found where a י would have been expected, to denote that the י arose out of י or י or י and that it is י or י or י from י or י or י. י also occurs sometimes instead of י י י just as י an d י, in order to secure the proper pronunciation of the letter under which it stands, e. g. י י י י Gen. 27, 38, י י י י 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 ש in is a point placed over the right shoulder of the following letter (the therefore of ד is an imperceptibly quiescent letter following ש). When the letter with ש is a ש or the subsequent letter a ש the point of ש coalesces with that of the ש, e.g. משא שָבֵע.

The ש or ב 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 ש (see § 6) the ש is placed in the ש 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 or when they themselves are without any vowel. Their own vowel is by preference or.

4) When the half-vowel for some reason or other is to be changed into a vowel, the short vowels and by preference or or מ or 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. אפריר = אפריר, ה = הס = 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 ב 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 מות הלשון with מותē and good; שתול with שמש and to be thrown; ישכון = ישכון with שמש as that I arose Judges 5,7 (conf. §§ 63; 66,4; 67,2–6; 69,3).

The Syllables

§ 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 (הָאָשֶׁר פִּשֹׁעִית) when after the vowel no letter is sounded, e. g. י, ה, א. It is closed (הָאָשֶׁר פִּשֹׁעִית) when after the vowel one or more letters are sounded, e. g. כ, ב, certainty, the first syllable of קֵחָנָה.

3) The letter which follows a vowel and belongs to the same syllable, is called quiescent (ח). If this letter is sounded, it is called perceptibly quiescent (ח נָשָׁה), e.g. the ה in כֶל, the ה and מ in קֶשֶׁת; but if it is not sounded, it is called inperceptibly quiescent (ח נָשָׁה), e.g. the ה in כֶל, the נ in כֶל, the נ in קֶשֶׁת.

The four letters כֶל נָשָׁה נָשָׁה נָשָׁה alone can be קֵחָנָה.

4) The נ is never קֵחָנָה ח.

The נ without vowel or half-vowel is קֵחָנָה קֵחָנָה, 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 הָאְפַר וְ. 

When the נ as נָאְפַר וְ occurs at the end of a word it is marked with a point called נָפַשׁ, e.g. נָפַשׁ, נָפַשׁ.

The נ is נָאְפַר וְ after נָאְפַר וְ and נָאְפַר וְ (see § 4 Rem. 4); after the other vowels it is נָאְפַר וְ, except in the word נָאְפַר וְ = נָאְפַר וְ.

The נ is נָאְפַר וְ after נָאְפַר וְ and נָאְפַר וְ; after other vowels it is נָאְפַר וְ except in the ending נָאְפַר וְ (see § 62, 5) = נָאְפַר וְ.

Rem. 2. Every vowel at the end of a word must be followed by a letter whether it be נָאְפַר וְ or נָאְפַר וְ, except נָאְפַר וְ, which occurs at the end of a word without any נָאְפַר וְ, e.g. נָאְפַר וְ.

The נ is always נָאְפַר וְ after נָאְפַר וְ and the נ after נָאְפַר וְ and נָאְפַר וְ.

5) It is often difficult to make the נ and also the ה and נaudible, when they stand without vowel at the end of a word. This difficulty chiefly occurs after נָאְפַר וְ, נָאְפַר וְ, נָאְפַר וְ and נָאְפַר וְ. For this reason a נָאְפַר וְ, similar to the sound which the pronunciation produces, is placed under the נ, ה or נ, e.g. נָאְפַר וְ, נָאְפַר וְ, נָאְפַר וְ. This נָאְפַר וְ, called נָאְפַר וְ (pathach furtivum) is not considered to be a vowel, nor does it form a syllable.

6) When a letter is נָאְפַר וְ in the middle of a word, a נָאְפַר וְ is placed under it, e.g. נָאְפַר וְ. This נָאְפַר וְ, called נָאְפַר וְ, is not audible, and is to be carefully distinguished from the נָאְפַר וְ spoken of in § 4. The נָאְפַר וְ 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 2d ש in ךשךר.

7) At the end of a word the ה נ is not placed except:
   (a) when the word ends with י, e.g. יב;
   (b) when the word ends with two letters, both being קס ה, e.g. קס יב;
   (c) with the word כָּפָּל, and under the fem. personal ending י (see § 17, 2) e.g. יִכְּפָּל thou hast heard 1).

8) In most cases the י נ can easily be distinguished from the ה נ. The י נ at the end of a word is always ה נ, and at the beginning always י נ.

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

1. When two י נ follow one another the second always is י נ, e.g. יִנְּהַת.
2. Under a letter with י נ (see § 6) the י נ is י נ, e.g. יִנְּל.
3. The י נ under the first of two letters which are the same generally is י נ, e.g. יִנְּל.
4. The י נ after the יְהַת or after an accent which takes its place (see § 9 Rem. and n° 4), is י נ, e.g. יְנִמְשָׂרֶהוֹ, יִצְּדָה.

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1) In certain editions also under the ending יָר, e.g. יְנִמְשָׂרֶהוֹ, יְנִמְשָׂרֶהוֹ.
Ruth 2, 9.
CHAPTER IV.

Remaing Signs.

§ 6. The דגש (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 גפכ (Dagesh). This point is called דגש (Dagesh lene). 1)

2) The letters גפכ have a דגש at the beginning of a word.

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

(b) When the preceding word terminates with a closed syllable, e.g. דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגş

(c) When ג with דגש is immediately followed by ג or ג; or ג with דגש by another ג, e.g. י ר גה דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגש דגş

1) With some of these letters the difference of pronunciation still exists. By a part of the Israelites ג is pronounced as v and ג as b, ג as ch and ג as k, ג as f and ג as p, ג as s and ג as t. By others this difference is only observed with ג and ג, whilst ג is by them pronounced as g and ג as the French gu. Between ג and ג all difference in sound seems now to have been lost.
3) The same letters frequently have מְשִׁיבָה in the middle of a word, but only after the הָעָשֹׁה, e.g. בָּשָׁל.

Rem. 1. With nomina however in the status constructus (see § 60) this מְשִׁיבָה is generally omitted when one of the letters מְרַכְּס is the third stem-letter of the word e.g. מְרַכָּס, יִשָּׁה. The כ also of the suffix (see § 46 seq. § 62 seq.) usually stands without מְשִׁיבָה e.g. מְשִׁיבָה יָבָשָׁה, בֵּיתָה.

4) The מְשִׁיבָה further serves to indicate that the preceding letter has fallen out. This מְשִׁיבָה, called מְשִׁיבָה (Dagesh forte), doubles the pronunciation of the letter in which it stands (assimilation), e.g. מְשִׁיב (read מְשִׁיב), instead of מְשִׁיב (שֶׁשֶּׁה) instead of מְשִׁיב.

This מְשִׁיב may be placed in all the letters except מְשִׁיב.

5) All the letters moreover, מְשִׁיב again excepted, usually are marked with מְשִׁיב when followed by a vowel or half-vowel and immediately preceded by a short vowel. מְשִׁיב מְשִׁיב מְשִׁיב (see § 4 Rem. 2), e.g. מְשִׁיב, מְשִׁיב, מְשִׁיב.

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

6) When the letters מְשִׁיב 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 מְשִׁיב, e.g. מְשִׁיב, מְשִׁיב (conf. § 26, 3; 27, 4).

7) Conclusion.
The letters מְרַכְּס can have a מְשִׁיב of every kind.
The letters מְשִׁיב can have no מְשִׁיב at all.
The remaining 11 letters can have every שׁ with the exception of לֵּ in 2).

The Signs of Interpunction, Tone and Melody
(b‎'‎lּ‎י‎'‎ק‎ו‎ס‎ו‎ or accents), and the שׁ.

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

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

2) They are divided into:

(a) Disjunctive signs (ו‎'‎לְב‎ו‎ or שׂ'‎'‎ק‎ו‎ס‎ו‎ distinctivi) which denote that the word which is marked by them, is to be separated from the following.

(b) Conjunctive signs (לַּב‎ר‎ו‎ or שׂ'‎'‎ק‎ו‎ס‎ו‎ conjunctivi) which denote that the word so marked is connected with the following 2).

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

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

2) Their names and further particulars are given in App. I.
3) Every word in the Bible has generally one or more of these signs. A word which is without them is most closely connected with the following and this connection is indicated by the sign (ך), placed between the two words, e.g. יִזְיִכְבּ.

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

Rem. 1. Before gutturals the accent sometimes stands apparently on the syllable preceding the penultimate, e.g. בָּנָה in Ex. 15,8. however really is equivalent to בָּנָה, 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 מַנְחָוו musical signs.

The Shifting of the Accent (תָּפֹא מַחָ'ו).

§ 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. חֲמָה לֹא לְלָזָה.

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

respect generally considered as a vowel, e.g. נְבָּאָ תֹּ לַ וְיַמֶּ ַ הָ רַזְּ (Conf. § 9 Rem.).

2) When however the first word ends in בְּ (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. נְבָּאָ תֹּ לַ וְיַמֶּ ַ הָ רַזְּ.

3) The shifting also rarely occurs when a closed syllable with a short vowel precedes, e.g. נְבָּאָ תֹּ לַ וְיַמֶּ ַ הָ רַזְּ.

The Half-tone (גָּלִיל or אֲבּוֹ). § 9. 1) The גָּלִיל or אֲבּוֹ 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 גָּלִיל 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 יֵשׁ, e.g. נְבָּאָ תֹּ לַ וְיַמֶּ ַ הָ רַזְּ.

If however the vowel is short, and is not followed by a guttural or יֵשׁ, the גָּלִיל if possible is shifted to the preceding syllable, e.g. נְבָּאָ תֹּ לַ וְיַמֶּ ַ הָ רַזְּ.

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

1) In mss. the גָּלִיל 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. תַּלְעָב (Conf. § 8 Rem.).

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

4) A closed syllable only has the בָּיִם in long words, e.g. מֵתוֹלָב, or in a word which by בָּיִם is joined to the following word, e.g. וְכִנְשֵׁל, unless an open syllable precedes, e.g. בֵּיתֶרֶל.

5) When a word has 4 or more syllables the בָּיִם is sometimes exchanged for a conjunctive accent, e.g. בֵּיתַלְפִּים.
PART II.

ET Y M O L O G Y .

C H A P T E R 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 (בָּשָׁל verba) ¹;
(b) Nouns and adjectives (ַָנָּמ הָנָּמ nomina), names of living beings, of inanimate things, of ideas, of quantities and qualities.
(c) Particles (ַָנָּמ הָנָּמ particulac), words which denote the

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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 (＇אכ‘) in general.

§ 12. The division of the verbs.

A. According to their signification.

1) Transitive verbs (＇אכ‘ו) i.e. verbs which govern a passive object which is connected with the verb without any particle or servile letter, e.g. נוע to shave.

2) Reflexive verbs (＇אכ‘ו רוח‘), verbs of which the form indicates that the agent is the passive object, e.g. נלק to shave oneself, ר❖ך to speak with one another.

3) Passive verbs (＇אכ‘ו פ‘) verbs expressing the action which the passive object undergoes, נ✏ to be shaven, נ❖ך to be spoken of.

4) Intransitive verbs (＇אכ‘ו ר‘), verbs which cannot govern an object which is not connected with the verb by a particle or servile letter, e.g. נ❖ך to live, נ❖ך to be great.

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

1) Verbs with a triliteral stem.
2) Verbs with a biliteral 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. יָּסְכַּנ to make bricks from סֵכָנ brick, נָּשַּׁנ to listen from רָעַש 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. יָּסְכַּנ to visit, to take notice, נָּשַּׁנ to be great 1).

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. יָּסְכַּנ to hear, מְסִפ to say.

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

(c) verbs of which the first or last stem-letter may be *in perceptibly quiescent* (םָּסֲפ) the לָּש. This according to § 5, 3 can only take place with the letters יָּסְכַּנ, e.g. יָּסְכַּנ to bear children, מְסִפ to heal.

Rem. Hebrew grammarians are accustomed to take the stem לָּש as the standard for all other stems. Hence the first stem-letter is called 'ס or 'ס, the second 'ס or 'ס, the third ל or 'ס.

The different conjugations of the verb (§ 13) borrow their names from this stem.

1) By יָּסְכַּנ verbs are meant which fulfil only the second condition.
The various Conjugations (בּּנְנִיָּה conjuationes).

§ 13. The stem (שָׁרֵש) 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 (בּּנְנִיָּה) of which some are more frequent with some verbs and others with other verbs. The more common conjugations are the seven following ¹).

(1) יָעַל (usually called יָכַל) in which the stem-letters form the basis of the inflection without addition of other letters; e.g. לָא, נָה.

(2) יָעל the stem-letters with י prefixed to them; e.g. בּּהַל, יָעַר.

(3) יָעל the stem-letters without additional letters, e.g. הָל, יָעַר.

(4) יָעל similarly the stem-letters without additional letters; e.g. לָא, יָעַר.

(5) יָעל the stem-letters with י prefixed to them; e.g. לָא, יָעַר.

(6) יָעל similarly the stem-letters with י prefixed to them; e.g. לָא, יָעַר.

(7) יָעל the stem-letters with י prefixed to them; e.g. לָא, יָעַר.

¹) Their names express the 3rd pers. masc. sing. of the יָכַל, and hence they already acquaint us with the difference of vowels.
Less common are:

(8) וליע, (9) לְוִיה, and (10) לְּתוּפ, generally used with the biliteral stems instead of לְּתוּפ, לְּתוּפ, and לְּתוּפ; e.g. לְּתוּפ, לְּתוּפ, and לְּתוּפ.

Still less common:

(11) לְּתוּפ, (12) לְּתוּפ, and (13) לְּתוּפ with duplication of the two stem-letters, in use with the biliteral stems instead of לְּתוּפ, לְּתוּפ, and לְּתוּפ; e.g. לְּתוּפ, לְּתוּפ or לְּתוּפ.

Exceedingly rare:

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

(15) לְּתוּפ with duplication of the last stem-letter of the triliteral stems; e.g. לְּתוּפ.

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

(17) לְּתוּפ with duplication of the last two stem-letters of the triliteral stems; e.g. לְּתֵלפ.

(18) Finally forms such as Hos. 11,3; לֶבֶן Jer. 12,5 and shortened לֶבֶן Ps. 37,1; לֶבֶן Lev. 14,37; לֶבֶן Ex. 16,14; לֶבֶן Deut. 21,8; לֶבֶן Jes. 59,3; Lam. 4,14; לֶבֶן 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) לָ is active both with the transitive and intransitive verbs; e.g. לְ to visit, לָ to tremble.

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

3) לָ generally is transitive, chiefly with verbs which in the לָ are intransitive, as לָ to be holy לָ to sanctify. Yet לָ sometimes is intransitive, as לָ to fear, and with verbs which in the לָ are transitive, not uncommonly frequentative לָ to bury לָ to bury often. If strengthens the force of Qal.

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

5) לָ sometimes intransitive, as לָ to listen, but with verbs which in the לָ are intransitive, generally transitive, as לָ to declare holy. Causative.

6) לָ passive; generally the passive of לָ, as לָ to be declared holy.

7) לָ often reflexive, sometimes also passive or intransitive, as לָ to make oneself ready; לָ to look at one another; לָ to be propitiated; לָ to walk.

8) As for the other the two לָ have the same meaning as לָ, לָ and לָ the same as לָ; לָ and the same as לָ is passive; לָ are both transitive and intransitive; and לָ has the same meaning as לָ.

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 (דקדוק modi), two actions, usually called tenses (时机 tempora), three persons ( zaman personae), two genders (אינון genera), and two numbers (מספרים numeri).

3) The two moods are the indicative (יורה) and the imperative (יるので).

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

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

The two tenses are the perfect (עם) and the not-perfect (לעב). ¹
The three persons are the first pers. ,(בしゃ), second pers. (பכ), and the third pers. (பכ).

The two genders are the masculine (בכ) and the feminine (_subplot).
The two numbers are the singular (ייוו) and the plural (רבו).

4) The nominal forms are:

The infinitive (וֹעֲשָׁהּ substans) also called (substantivum verbale), and the participles (מייניב).

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

⁰ For brevity’s sake we shall call these two tenses always וֹעֲשָׁה and וֹעֲשָׁה.
The Stem-forms of the Conjugation.

§ 16. A. The verbal forms.

a. For the שָׁבָר 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\textsuperscript{d} pers. masc. sing. of the שָׁבָר. 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 וָדֵין according to the rules of § 18.

b. With the דְּבָרִים which never or very seldom have an active sense, viz. דִּבְרֵי and דִּבְרֵי, all the verbal forms follow the 3\textsuperscript{d} pers. masc. sing. of דָּבָר.

B. The nominal forms.

a. With the triliteral stems the infinitive usually has its own stem-form, and with active verbs also the 2\textsuperscript{d} stem-form of the verbal forms. Yet in the אֶשָּׁר, יָשָׁר, יִשָּׁר, אֶשָּׁר, אֶשָּׁר, and אֶשָּׁר, אֶשָּׁר and also in the הָעָלָה and הָעָלָה of the biliteral verbs the infinitive has only the 2\textsuperscript{d} stem-form of the verbal forms.

With the הָעָלָה (§ 34) the infinitive has always its own stem-form besides that of the verbal forms.

b. 1) The הָעָל of the triliteral 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 עָבֵר (see § 38b 2).

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

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

The Preformatives and Afformatives.

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

2) In the עָבֵר the letters תְנָה תְויָה and בְּפַסַל are used and only as afformatives. In the נֵבֶר both the preformatives נָה תְוָא and the afformatives בְּפַסַל are used. In the imperative only the afformatives בְּפַסַל are employed.

Table of preformatives and afformatives.

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
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</tr>
<tr>
<td></td>
<td>דְבִּין</td>
</tr>
<tr>
<td>fem.</td>
<td>נְבָר</td>
</tr>
</tbody>
</table>
Rem. Of the 2d and 3d pers. masc. plur. of דִּינָר we find a collateral form on יְדִינָר.

B. The nominal forms are entirely considered as nomina.

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

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

The א has in לְלַע לְלַע and לְלַע the לְלַע.

2) The affirmatives which have the accent and form a syllable (לְלַע and לְלַע) have the effect of changing the לְלַע of the first syllable of the stem into a half vowel, as לְלַע לְלַע, לְלַע לְלַע; whilst the closed syllable immediately preceding always has לְלַע, as לְלַע לְלַע, very seldom לְלַע, as לְלַע לְלַע 1 Sam. 12, 13 (see below no 5).
3) The afformatives 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 נֵכְרָה, נֵכְרָה. In consequence of this the half vowel of the first stem-letter becomes a vowel, as נֵכְרָה, נֵכְרָה.

4) In the נֵכְרָה however the נֵכְרָה always remains before afformatives which do not form a syllable. The נֵכְרָה moreover seldom loses the accent (see § 88 I 3b) e.g. נֵכְרָה, נֵכְרָה.

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

5) With afformatives which have not the accent, only the נֵכְרָה of the stem is maintained in the closed syllable immediately preceding, as נֵכְרָה, נֵכְרָה. Otherwise this syllable always has נֵכְרָה, e.g. נֵכְרָה, נֵכְרָה, נֵכְרָה, נֵכְרָה. The נֵכְרָה is but seldom kept before נֵכְרָה, as in נֵכְרָה, נֵכְרָה, נֵכְרָה, נֵכְרָה, and is once found shortened into נֵכְרָה, נֵכְרָה, נֵכְרָה, נֵכְרָה, viz. נֵכְרָה, נֵכְרָה, Ez. 13, 19.

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

Rem. 2. Concerning the pause see § 89.
CHAPTER III.

The Conjugation of the Regular Triliteral Verb.

Simple Active.  דָּבָרָה

§ 19. 1) The verbal forms.

<table>
<thead>
<tr>
<th></th>
<th>Past</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
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<td>1</td>
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<tr>
<td></td>
<td>fem.</td>
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<tr>
<td>Plur.</td>
<td>stem-form  רָבָּה</td>
<td></td>
<td></td>
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<tr>
<td>1</td>
<td>masc.</td>
<td>2</td>
<td>3</td>
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<td>fem.</td>
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</table>

Future

<table>
<thead>
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<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
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<tr>
<td>stem-form  רָבָּה</td>
<td>Plur.</td>
<td>Sing. 2</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>3</td>
<td>1</td>
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<tr>
<td></td>
<td>fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>stem-form  רָבָּה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>2</td>
<td>3</td>
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<td></td>
<td>fem.</td>
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Imperative

Past

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<th>Imperative</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>stem-form  רָבָּה</td>
<td>Plur.</td>
<td>Sing. 2</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>3</td>
<td>1</td>
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<tr>
<td></td>
<td>fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>stem-form  רָבָּה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>2</td>
<td>3</td>
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<td></td>
<td>fem.</td>
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</tr>
</tbody>
</table>

2) The nominal forms.

Infinitive

<table>
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<th>Infinitive</th>
<th>Plur.</th>
<th>Sing.</th>
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</thead>
<tbody>
<tr>
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<td>Plur.</td>
<td>Sing. 2</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>stem-form  רָבָּה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>2</td>
<td>3</td>
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<td></td>
<td>fem.</td>
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</table>

(participle).

<table>
<thead>
<tr>
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<th>Passive (participle)</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִבְּנָה</td>
<td>מַעְעַל</td>
<td>Plur.</td>
<td>Sing. 2</td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>Passive (participle)</td>
<td>stem-form  רָבָּה</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>masc.</td>
<td>2</td>
<td>3</td>
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<td></td>
<td>fem.</td>
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</tbody>
</table>

(active) יִבְּנָה | מַעְעַל |

Rem. 1. The stem-form רָבָּה has besides the stem-form רָבָּה two other stem-forms viz. יִבְּנָה and מַעְעַל (verba mediae et o). These two stem-
forms are known by the vowel of the second stem-letter, e. g. נָבִיא to be low or humble, נָבֶה to be small.

The נָבִיא however only appears in the 3rd pers. masc. sing. and in pausa in the forms of which the second stem-letter would otherwise have the half-vowel, e. g. נָבִיא, נָבֶה, נָבַי. The remaining forms are similar to those of the verbs mediae a. The הֲנָבִיא appears whenever the second stem-letter has the accent, e. g. נָבִיאֶל.

The נָבִיא of the verbs mediae e and o has the same stem-form as the נָבַי, e. g. נָבִיא being afraid, נָבַי being able.

Rem. 2. Also the 2nd stem-form of נָבַי has a collateral form, viz. נָבֶה. This form is generally used with the verbs mediae e and o, e. g. נָבֶה, נָבַי; sometimes also with other verbs, as נָבַי he learns, chiefly with those that are intransitive, as נָבַי he lies, see § 32 B 2.

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

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

§ 20. 1) The verbal forms.

<table>
<thead>
<tr>
<th>Stem-form</th>
<th>Past</th>
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</thead>
<tbody>
<tr>
<td>Plur.</td>
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</tr>
<tr>
<td>1</td>
<td>נָבַי</td>
</tr>
<tr>
<td>2</td>
<td>נָבַי</td>
</tr>
<tr>
<td>3</td>
<td>נָבַי</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
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<tbody>
<tr>
<td>1</td>
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<td>2</td>
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<td>3</td>
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</tbody>
</table>

Simple Passive.
HEBREW GRAMMAR.

2) The nominal forms.

The nominal forms of נִקְפֵר רֵקְפֶר כֶּפֶר or נֵקְפֶר כֶּפֶר

In the plural נִקְפֵר רֵקְפֶר כֶּפֶר and

Negatives

Rem. נִקְפֵר רֵקְפֶר כֶּפֶר and נֵקְפֵר כֶּפֶר are contracted forms of נִקְפֵר רֵקְפֶר כֶּפֶר and therefore the first stem-letter ought to have the אָוֶּלֶל. In the נִקְפֵר רֵקְפֶר כֶּפֶר the נ coalesces with the preformative which then takes its vowel. The נ alone generally keeps its אָוֶּלֶל. When the infinitive has a prefix the נ does not coalesce with it, e.g. נֵקְפֵר כֶּפֶר.

§ 21. 1) The verbal forms.

The verbal forms of נִקְפֵר רֵקְפֶר כֶּפֶר.

In the plural נִקְפֵר רֵקְפֶר כֶּפֶר and

Negatives

Rem. נִקְפֵר רֵקְפֶר כֶּפֶר and נֵקְפֵר כֶּפֶר are contracted forms of נִקְפֵר רֵקְפֶר כֶּפֶר and therefore the first stem-letter ought to have the אָוֶּלֶל. In the נִקְפֵר רֵקְפֶר כֶּפֶר the נ coalesces with the preformative which then takes its vowel. The נ alone generally keeps its אָוֶּלֶל. When the infinitive has a prefix the נ does not coalesce with it, e.g. נֵקְפֵר כֶּפֶר.
THE TRILITERAL VERBS.

2) The nominal forms.

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Sing.</th>
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</thead>
<tbody>
<tr>
<td>שְׁנֶה</td>
<td>שְׁנִי</td>
</tr>
<tr>
<td>שְׁנַה</td>
<td>שְׁנָי</td>
</tr>
</tbody>
</table>

Rem. 1. In בָּשָׂל and בֵּשֵׁל 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. יָנַי Ex. 7,27.

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

§ 22. Stem-form רָבָּה.

1) The verbal forms.

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>רָבָּה</td>
<td>רָבָּה</td>
</tr>
<tr>
<td>רָבָּה</td>
<td>רָבָּה</td>
</tr>
</tbody>
</table>

Frequentative & Intensive Passive
HEBREW GRAMMAR.

2) The nominal forms.

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
</tr>
<tr>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
</tr>
</tbody>
</table>

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

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

**AUSATIVE ACTIVE.** בְּלֵבָשׁ הָעַלְיוֹן

§ 23. The verbal forms.

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
</tr>
<tr>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
</tr>
</tbody>
</table>

stem-form רָפָעּוּ and רָפָעּוּ.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
<td></td>
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</tr>
<tr>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
<td>נָפַזָּה</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

stem-form רָפָעּוּ and רָפָעּוּ.

| נָפַזָּה | נָפַזָּה | נָפַזָּה |
| נָפַזָּה | נָפַזָּה | נָפַזָּה | נָפַזָּה |

עַלְיוֹן
2) The nominal forms.

The nominal forms.

Rem. 1. Although the ה coalesces with the preformative it remains in the infinitive after a prefix, e.g. לְמַלֶּכֶת. Sometimes however the ה of the infinitive is omitted after a prefix, e.g. לֹא כִּסֵּךְ הֵרָכִּים 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. לְרָחָשׁ Ps. 116,6.

Rem. 2. The infinitive has but seldom the first stem-form, as מַעֲשָׂה.

Lev. 14,43.

§ 24. 1) The verbal forms.

Stem-form רֵאָשָׂה.

2) The nominal forms.

Stem-form מִקְּפֵרָה.

Causative Passive.
HEBREW GRAMMAR.

Rem. 1. The הֵמַשׁ of the preformative is sometimes interchanged for, e.g. יֵשׁוֹב, 1 Kings 13:24; יֵשׁוֹבֵל, Jes. 34:3.

Rem. 2. The infinitive has sometimes the collateral form יֵשׁוֹבֵל, e.g. יֵשׁוֹבֵלא Ez. 16:4.

§ 25. The verbal forms.

Stem-form יֵשׁוֹבֵל.

2) The nominal forms.

stem-form יֵשׁוֹבֵל.

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

Rem. 2. If the first stem-letter is a sibilant it changes place with the ה of the preformative ה, as הֵמַשׁ to be poured out: יֵשׁוֹבֵל.
THE VERBS WITH GUTTURALS.

35

to become heavy, troublesome. After the ג the ב is changed into מ, as פטוחל to justify oneself.

In like manner should the ב after ג be changed into ב, as is the case in the cognate Aramaic, e.g. ינקס, but of this no instance is found in the Bible. The ב is entirely omitted when the first stem-letter is ד, מ or י, e.g. ינקס, to be oppressed cleanse yourselves, ינקס be amazed, and sometimes also with other stems, as ינקס Num. 24:7.

EXERCISES.

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 ליר, יܢשעל, יינאש and י Howell.

1. When at the beginning of a word the first stem-letter should have the half-vowel, it has here the ינקס, e.g. ינקס, ינקס (see § 4,3).
2. The auxiliary vowel of the preformative is here הָוָה or הָוָה, and the subsequent guttural generally has the corresponding אָוָה instead of אָוָה; e.g. וֹאָוָה and הָוָה, וֹאָוָה and הָוָה, וֹאָוָה and הָוָה, and הָוָה and הָוָה.

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

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

Rem. 2. Of הָוָה to be and הָוָה to live the רָוָה is רָוָה and רָוָה 2).

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

Rem. 3. The ר in this respect follows the gutturals, e.g. בּוֹלָה instead of בּוֹלָה.

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

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

2) In certain good editions attention is drawn to this by a בּוֹלָה placed at the side of the בּוֹלָה, as בּוֹלָה and בּוֹלָה (Cf. § 9 note 1).
THE VERBS WITH GUTTURALS.

Exercises.

The verbs of which יִתַּעְפַּל is a guttural.

(Verba mediae gutturalis).

§ 27. The deviations occur in all the יִתַּעְפַּל, the excepted.

1) Instead of the half-vowel the יִתַּעְפַּל has here יָשָׁע, and generally יָשָׁע יָשָׁע יָשָׁע יָשָׁע, e.g. יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע (cf. § 26, 1).

2) Instead of יָשָׁע as auxiliary vowel the יִתַּעְפַּל has יָשָׁע or יָשָׁע and the יִתַּעְפַּל the corresponding יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע; e.g. יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע יָשָׁע (cf. 26, 2).

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

3) The infinitive excepted, the יִתַּעְפַּל changes its יִתַּעְפַּל.
and sometimes also its הָיָה into מַה, e.g. מַהְִלֹט, הָיָה, מַּלְּאָה; the infin. remains הָיָה.

Rem. 2. The הָיָה follows the same rule, as הָיָה.

4) In הָיָה, הָיָה, and the short vowel of the הָיָה מַחְתִּלָה is changed into a long vowel, viz. יִנַּה הָיָה, הָיָה הָיָה, הָיָה הָיָה, and הָיָה הָיָה (see § 4 Rem. 5); e.g. הָיָה, הָיָה, הָיָה, הָיָה.

Rem. 3. Likewise with הָיָה as הָיָה; e.g. הָיָה.

Rem. 4. On the other hand the הָיָה generally, the הָיָה often, and the הָיָה sometimes retain the preceding short vowel, e.g. הָיָה, הָיָה, הָיָה; and in very few instances even the הָיָה, e.g. הָיָה.

Rem. 5. Several forms of the verb יִנַּה in the יִנַּה הָיָה are conjugated according to the stemform יִנַּה; e.g. יִנַּה, יִנַּה, יִנַּה.

**Exercises.**


dlועי לְכַה, לְכַה and לְכַה

dער"ו לְכַה and לְכַה

dוּנַּה לְכַה and לְכַה

dבּוּנַּה in לְכַה and לְכַה (סִיּוֹנַּה)
dבּוּנַּה, יָבּוּנַּה in לְכַה and לְכַה
dבּוּנַּה in לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and لְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, לְכַה, לְכַה and לְכַה

dבּוּנַּה, יָבּוּנַּה in לְכַה, לְכַה, l
(a) Concerning the stems with נ as לָנֵעָל see § 33.

(b) The stems with ה or י as לָנֵעָל change the הָלְמָשֶׁל or the הָלְנִי which precedes this letter into הָסָה, except in the nominal forms, e. g. לֶנֵעָל הָשָׁמִיע, לֶנֵעָל הָשָׁפֶל.

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

(c) There are only four verbs which really have ה as לָנֵעָל; they are הָמָה, הָמָה, נָבָה, נָבָה. Of these we only find the form לָנֵעָל. The other three, in the very few forms which occur, follow rule b), whilst הָנָה also belongs to the verbs of § 29.

**Exercises.**

Verbs belonging both to §§ 26 and 27 are, e. g. הָרֹב, רוּע, עָרוּ, עָרוּב, עָרוּב, הָרֹב.

Verbs belonging both to §§ 26 and 28 are, e. g. רָשָׁע, בָּחַר, בָּחַר, בָּחַר.

Verbs belonging both to §§ 27 and 28 are, e. g. בָּרוּ, רוּע, רוּע, רָע, רָע, בָּרוּ, בָּרוּ.
CHAPTER V.

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

§ 29. The verbs with י as לִשּׁוֹ (לִשּׁי מִסְפְּרוּ).  
1) When the preformative has a vowel (see § 18, 1) the י falls away, and the second stem-letter is marked with נָה, e.g. פֶּשֶׁ, יֹנֵס. In the infinitive however the י remains, e.g. לָסַף, לָבֶשׁ.

Rem. 1. No deviations therefore occur in קָעַל, קָעַל and קָעַל.

2) With certain verbs the י is omitted in the imperative and infinitive of הל even at the beginning of a word. The infinitive in this case has exclusively the feminine form; e.g. נָה and נָה of לָסַף; of נָה, because of the נ, נָה and נָה; of לָסַף, because of the י, יֹנֵס and יֹנֵס.

Rem. 2. The י does not fall away when the קָעַל is a guttural, e.g. דָּבֶשׁ, דָּבֶשׁ, מְדַבֶּשׁ, מְדַבֶּשׁ, מְדַבֶּשׁ. (We find however לָסַף in Jer. 21,13). In like manner the י remains in מֵדַבֶּשׁ, מֵדַבֶּשׁ Ps. 68,3; מֵדַבֶּשׁ Jer. 3,5; מֵדַבֶּשׁ Deut. 33,9; מֵדַבֶּשׁ Jes. 29,1; מֵדַבֶּשׁ Judges 20,31.

Rem. 3. With the stem לָסַף the י often falls away as if the stem were נָה. Thus the imperative is לָסַף and לָסַף, the infinitive לָסַף and לָסַף, the לָסַף לָסַף.

Rem. 4. Sometimes also the י when קָעַל falls away. See § 32 Rem. 2.

EXERCISES.

הַשָּׁמַעְתָּךְ נַעֲשֶׂנִי in לִשּׁוֹ, בָּשָׂל, בָּשׁוּל, בָּשָׂל and בָּשׁוּל

נַעֲשֶׂנוּ and נַעֲשֶׂנוּ
The verbs of which the לָּוָּה may fall away (סְפָרִים).

§ 30. (a) When the לָּוָּה is נ, it falls away before the נ of the affirmative, which then is marked with the בַּעַל, as יָהָשׁוּם.

Rem. 1. The נ as לָּוָּה does not fall away before a suffix, as יָּבַעַל.

Rem. 2. With ע (belonging to the מְסָרִים and therefore sometimes called מְסָרֵי כַּפָּה) the נ falls away also before ה, e.g. יָּכַבֶּה. The infinitive of לָּוָּה is יָּכַבֶּה.

Rem. 3. ע (moreover has in the יָּכַבֵּה and תָּשׁוּב of לָּוָּה never the stem with יָּכַבֵּה, rarely with יָּכַבֵּה, but almost always with יָּכַבֵּה (cf. § 19 Rem. 2), thus יָּכַבֶּה give, יָּכַבֶּה he gives.

Exercises: יָּכַבֵּה, יָּכַבֵּה, יָּכַבֵּה.

Verbs which belong to § 26 יָּכַבֵּה, יָּכַבֵּה.

(b) When the לָּוָּה is נ it falls away before the נ of the affirmative, which then is marked with יָּכַבֵּה, as יָּכַבֵּה.

Rem. 4. This deviation is only found in the יָּכַבֵּה.
Exercises: נָשַׁה, שָׁבַה, זָכַּה.

Verbs belonging to § 26 נָשַׁה, עֵבֹר, עִשָּׂה.

Verbs
§ 27 שָׁה, שָׁה, בָּעֵבֹר, בָּעֵשׁ, בָּעֵשׁ.

Verb
§ 29 נָשַׁה.

§§ 27 and 29 נָשַׁה.

Chapter VI.

Verbs of which one or more stem-letters in the conjugation frequently are נָה הָנָה בֶּן הָנָה (ם הננה verba quiescentia).

§ 31. Verbs of which the נָהּ סְדָנָה is נָה הָנָה (ם הננה).
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 נָהּ סְדָנָה changed into נָה הָנָה. They are רְכִּבָה to perish, רְכִּבָה to will, רְכִּבָה to take hold of, רְכִּבָה to eat, רְכִּבָה to say, רְכִּבָה to bake; e.g. רְכִּבָה. After the נָה הָנָה of the preformative the נָה הָנָה of the stem falls away, as נָה הָנָה. Yet we find here also forms such as נָה הָנָה.

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

Rem. 2. The נָה הָנָה of the stem is sometimes omitted also in other forms, as נָה הָנָה thou takest away; נָה הָנָה = נָה הָנָה he shall pitch his tent Jes. 13,20 (See also Rem. 3).
2) The הָוֱֹי has here often the stem-form with קָוָו, e.g. קָוָו, קָוָו (Cf. Rem. 3 and § 30 Rem. 3).

Rem. 3. Instead of לַתֶּפֶל we always find לַתֶּפֶל; and in a similar manner we find the לַתֶּפֶל in Gen. 32,5; בִּבְּסַל Prov. 8,17; Prov. 17,4; אָיִן Hos. 21,12; יִתְנָה Mich. 4,8; מִיִּים Deut. 33,21.

Rem. 4. In the לַתֶּפֶל the קָוָו is sometimes changed into קָוָו or קָוָו, e.g. קָוָו = קָוָו I shall listen Job. 32,11; לַתֶּפֶל from לַתֶּפֶל or לַתֶּפֶל he separated Num. 11,25; בִּבְּסַל from בִּבְּסַל or בִּבְּסַל he set an ambush 1 Sam. 15,5.

Rem. 5. The verbs לַתֶּפֶל sometimes take their forms from the לַתֶּפֶל (see § 32), as לַתֶּפֶל and he collected 2 Sam. 6,1; לַתֶּפֶל and he remained behind 2 Sam. 20,5.

**Example of Conjugation.**

לַתֶּפֶל etc.

לַתֶּפֶל stem-form קָוָו:

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<th>לַתֶּפֶל</th>
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לַתֶּפֶל

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The הָעַל form we find of וַיָּהָל in 2 Chr. 9.18.

**Exercises.**

Verbs belonging to § 27 אָבְרָךְ, אָתָה, אָבְדַּת.

" " § 28 אָמַר, אוֹר, אָמַר אֶל.

Verb " §§ 27 and 28 אָרָה.

Verbs " § 30 אָן.
Verbs of which *לֹּאְנֶלָה* is 1 (יָנֶלָה).

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

A. Verbs of which the *לֹּאְנֶלָה* really is 1, 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 1 into מָּלָה or מַחֲקֶת; e.g. from יָד is formed יָרֶד, יָדָה, יָדֶל; and not יָדֶל, יָדֶל, יָדֶל.

2) The remaining stem-forms change the 1 into י; e.g. יָדֶל, יָדֶל, יָדֶל. There are however three exceptions. — a) The second stem-form of the יָד, in which the 1 falls away, as יָד, and in consequence the vowel of the preformative of the יָדָה becomes long, e.g. יָד (cf. § 37, 2); — b) the יָהָה of the יָנֶלָה in which the 1 remains, e.g. יָהָה; — c) the יָנֶלָה in which both the 1 and the י appear; e.g. יָנֶלֶת, יָנֶלֶת.

3) The stem-form of the יָהָה and יָוָה has here the יָוָה, as יָד, יָמָה, but the gutturals have by preference יָהָה, as יָב.

B. The verbs of which the *לֹּאְנֶלָה* really is 1 deviate in the following points.

1) The יִנֵּן לֹאְנֶלָה does not occur under the *לֹּאְנֶלָה*, because it is a י; e.g. יִנֵּן not יִנֵּן (cf. § 5, 6). For the
same reason the vowel of the preformative in the לְנַעַל is הָשַׁנָּה, as בָּשַׁנָּה.

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

Rem. 1. These two classes of the לְנַעַל 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 בָּשַׁנָּה, בָּשַׁנָּה, בָּשַׁנָּה, בָּשַׁנָּה it is usually said that the מַעַל in the conjugation is missing, as מַעַל, מַעַל, and consequently a class of מַעַל has been admitted. Yet we find the מַעַל absent also in מַעַל from Gen. 40,20; מַעַל from Hos. 10,10; מַעַל and מַעַל from Jes. 44,3; מַעַל from Jer. 1,5; מַעַל from Jer. 1 Sam. 6,12, although these forms are classified under the מַעַל. The forms moreover of בָּשַׁנָּה in which the מַעַל is missing, may be explained by admitting the stem מַעַל which seems to appear in the noun מַעַל. 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 מַעַל for the verbs מַעַל and מַעַל. In this manner the forms מַעַל Nah. 1,4; מַעַל and מַעַל Lam. 3,33-53 could perhaps be traced back to a collateral stem of the מַעַל.

Rem. 3. Irregular forms are:

a. בָּשַׁנָּה Ps. 138,6; מַעַל Job. 24,21; מַעַל Jes. 15,2.

b. מַעַל Ex. 2,4.

c. מַעַל = מַעַל Ps. 51,7.

Rem. 4. The מַעַל rarely borrow their forms from the מַעַל, as מַעַל = מַעַל or מַעַל Jes. 30,21; and vice versa. See § 31 Rem. 5.
THE

EXAMPLE OF CONJUGATION.

A.

stem-form יָלָד

stem-form יְהֵר

ןלד
ןהלד
ןהלדה
ןהלדה
ןהו

ָעִב

or

ָשָׁב

שָׁב

בָּשָׁע

stuem-form יָלָד

stem-form יְהֵר

נָלָד
נָהלד
נָהלדה
נָהלדה
נָהלדה

ָעִב

stem-forms יָלָד and יָלָד

ָעִב

stem-form יְהֵר

ָעִב

_recovery

Stem-form יְהֵר or יְהֵר

ָעִב

ָעִב

יָלָד
יָהלד
יָהלדה
יָהלדה
יָהלדה

 Recovery
In the Hebrew, no stem-form occurs with א, but always with ב, e.g. נועם. In the Hebrew, the only stem-form with ב is נבאה from ה, otherwise always with א, as נבאה.

.stem-form קסעת

.stem-form קסעה or קסעה

_like the stem-forms of A.
§ 33. The deviations from the conjugation of the regular verb.

1) When the נ is the last letter of the word the תם or נא of the בֵּית is in the verbal forms changed into יָבִישׁ, as עָבֵר, נָעַבְר, עָבַר.

2) In the נָעַבְר of הַי the vowel of the בֵּית is the same as that of the stem-form, as נָעַבְרָת, from עָבֵרָת, as נָעַבְרָת, from עָבֵר.

3) In the other forms when the נ is not in the last syllable of the word the בֵּית has נָעַבְר, as נָעַבְר, נָעַבְר, נָעַבְר; except with the affirmative נָעַבְר—(cf. § 18, 5); e. g. נָעַבְרָה.

Rem. The נָעַבְר not unfrequently take their forms from the הָעַבְר e. g. נָעַבְר = נָעַבְר Ps. 143,3; נָעַבְר = נָעַבְר Eccl. 8,12; נָעַבְר = נָעַבְר 2 Kings 2,21; נָעַבְר = נָעַבְר 1 Sam. 10,6; נָעַבְר = נָעַבְר inf. of נָעַבְר from נָעַבְר; נָעַבְר = נָעַבְר Prov. 12,18.

Example of conjugation.

לָה

לָה stem-form נָעַבְר.

ךָבָטָהךָבָטָהךָבָטָהךָבָט

ךָבָטָהךָבָטָהךָבָט

ךָבָטָהךָבָט

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Exercises.

Verbs belonging also to § 26 אביה, דוד, את
" " " " § 27 בלא, גֹּר
" " " " § 29 לֵא, נֵש, נֵבֶן
כּוֹב, כּוֹב, כּוֹב
Verbs belonging also to § 32
כּוֹב " " to §§ 27 and 32.
§ 34. Verbs which really have י as לְפִתְשָׁה have been already spoken of in § 28 c. Here verbs are meant which in appearance only are הֲלַכְלָה but which in reality have י or י as לְפִתְשָׁה.

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

1) When the י or י occur at the end of a word they are changed into י, e.g. וַיֹּאמֶר, כָּלָה, וַיִּשְׁתַּוּ. In the נָשָׁה however, and often also in the fem. form of נָשָׁה of the לְפִתְשָׁה the י remains, e.g. וַיִּשְׁתַּוּ וַיִּשְׁתַּוּ.

2) Before וַיֹּאמֶר and שָׁתַל בְּרִית at the end of a word the י and י are omitted, e.g. וַיִּשְׁתַּוּ וַיִּשְׁתַּוּ.

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

4) The לְפִתְשָׁה has in the הֲלַכְלָה before the י in the transitive conjugations the לְפִתְשָׁה and in the intransitive conjugations the לְפִתְשָׁה, as זִנְתָּה I have commanded and I was commanded.

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

5) Before the ה the לְפִתְשָׁה has in the הֲלַכְלָה the לְפִתְשָׁה and the לְפִתְשָׁה (except the לְפִתְשָׁה of the לְפִתְשָׁה see נו 1) the לְפִתְשָׁה, in the הֲלַכְלָה the לְפִתְשָׁה, in the הֲלַכְלָה often the לְפִתְשָׁה, as לְפִתְשָׁה, כָּלָה, הֲלַכְלָה, לְפִתְשָׁה, כָּלָה, כָּלָה, כָּלָה, כָּלָה, כָּלָה, כָּלָה, כָּלָה, כָּלָה, כָּלָה.
Rem. 2. The more usual form of the infinitive is the collateral form ending in יִפְרֵץ, as יהוה יִפְרֵץ.

7) In the 3rd pers. fem. sing. of the לַפְרֵץ the יִפְרֵץ is changed into י after which the י may be omitted, as יָשֶׁה and יָשֶׁה.

8) The לַפְרֵץ has before י always the לֹא, as לֹא לַפְרֵץ, אֵלֹהֵי, etc. (cf. § 33, 2, and § 18, 5).

9) The forms of the לַפְרֵץ are usually shortened, when the י conversive is prefixed to them (§ 85 B 1e); e.g. לֹא לַפְרֵץ לַפְרֵץ, or when they express a wish or command, as יִפְרֵץ may he do it (cf. § 45, 4. 6). Also in the לַפְרֵץ the יִפְרֵץ not unfrequently falls away, as לֹא לַפְרֵץ.

Rem. 3. The stem-letters י and י more than once reveal themselves. The י regularly in the instances of י and sometimes also in the verbal forms, as לַפְרֵץ, לַפְרֵץ, and in the nomina derived from them, as לַפְרֵץ. The י in certain verbal forms, as יִפְרֵץ I am quiet Job 3, 25, in the form mediae e as participle, יִפְרֵץ Job 16, 12, and in nouns derived from such stem-forms, as יִפְרֵץ.

Rem. 4. The לַפְרֵץ sometimes borrow their forms from the לַפְרֵץ e.g. לַפְרֵץ from לַפְרֵץ to blossom Hos. 3, 15; לַפְרֵץ from לַפְרֵץ to delight in Ez. 43, 27. (cf. vice versa § 33 Rem.).

Example of conjugation.

לַפְרֵץ

וָלַפְרֵץ stem-form לַפְרֵץ.

לַפְרֵץ לַפְרֵץ לַפְרֵץ לַפְרֵץ לַפְרֵץ
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Verbs for exercise.

Verbs belonging to § 26:

בכות, חוה, חור, חור, חול, גהה, ה Türkiye, העת, העת.

Verbs belonging to § 27:

בר 나오, ה תור, ה תור.
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 triliteral stems, e.g. לְפָגַשׁ, לָפַג, לְפַג, לְפָגַב, לָפַג ב, לָפַג ב א, לְפָגַב א, לְפַג א, לָפַג א ו, לְפָג ב ו, לָפַג ב ו א, לְפָג ב ו א, לָפַג ב ו א ו.

2) Instead of the לָפַע and לָפַע הָפְדוּל of these verbs, the לָפַע הָפְדוּל and לָפַע הָפְדוּל are often used; e.g. לָפַע, לָפַע הָפְדוּל, לָפַע הָפְדוּל.

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

Rem. When both forms are found, they usually have a different meaning, as לְפָג to cut, לָפַג to speak, לָפַג הָפְדוּל to rage, לָפַג לְפָג to exalt oneself.
Example of conjugation.

The stem-form יְהַלֵּךְ. Similar to יִהלֵךְ except that the last syllable is יְךּ or יְךּ instead of יְךּ.

The stem-form יְהַמֵּשׁ, like יֵהַמֵּשׁ with the preformative נָ, נָה, נָה, נָ and כָּנָ, נָ, כָּנָ, נָ.

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

1) This conjugation only occurs in the 4 יְהַלֵּךְ, יְהַמֵּשׁ and יְהַמֵּשׁ. Its forms are very similar to those
of the 'מ, 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. סָּמַעַתְךָ = הָופַתְךָ from the stem הָו; סָּמַעַתְךָ from רֹז. (cf. § 18, 2).

3) The stem-vowel, because here it is the only vowel of the stem, usually is retained even in the 3rd pers. fem. and plur. (cf. on the contrary § 18, 3) e.g. רַבְנָה from רַב to be much or many; רַבְנָה from רַב to turn round; רַבְנָה from רַב to begin. The סָּמַעַתְךָ however as stem-vowel sometimes becomes a half-vowel (cf. n° 1) e.g. פָּרָה (sing. פָּרָה) to bow; פָּרָה (sing. פָּרָה) to be completed.

Rem. 1. The same thing now and then occurs with forms which are not like the corresponding forms of the 'מ, as פָּרָה = פָּרָה and we will confound; יָרְאֵה = יָרְאֵה thou wilt be oppressed.

4) The 1st and 2nd pers. have a prolonged collateral form with סָּמַעַתְךָ after the second stem-letter, as פָּרָה = פָּרָה thou understandest; יָרְאֵה = יָרְאֵה I wave.

5) Before the termination סָּמַעַתְךָ the preceding open syllable has the סָּמַעַתְךָ (cf. § 18, 5).

6) Frequently a סָּמַעַתְךָ is found even after a long vowel, as פָּרָה, יָרְאֵה.

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

1) The stem-forms of the רע are like those of the triliteral stems when their first stem-letter is omitted (See § 19 with Rem. 1); e.g. סנה, נש, אנה.

In addition to these there are stem-forms with וק and קור, as סנה to rise up, וק to fish.

2) The conjugation is according to § 37, 3, except that the הנך shows itself only in the 3rd pers., and in the other forms is changed into הנך (cf. § 19 Rem. 1); e.g. פלחה, וכלנה, חמה.

Rem. 1. The stem-forms with וקר are very rare. They only occur in and they shall fish Jer. 16, 16; וה🐟 and ye shall spread yourselves Mal. 3, 20; רביון thou strivest Job. 33, 13; י 다양한 I understood Dan. 9, 2.

Rem. 2. The וק is sometimes lengthened by a subsequent א; e.g. וק = סנה Hos. 10, 14; וקר = מני = הפ Ez. 28, 24.

3) The stem-form of the וא and יש has סנה or הנך or והך (See § 19 with Rem. 2). But we find also many stem-forms with והך and והך; e.g. ב to turn, ל to be light, ל, ל, לא.

The stem-form with והך is naturally the more common with the guttural verbs; e.g. והך to be hot; והך to be bitter, והך to be bad.

4) The vowel of the preformative is וק or והכ; viz. והכ with all the stem-forms, והכ when the stem-
form has דִּמְעָה, and when it has דָּם; e.g. רָכַב לְבֹשׁ, דָּם לְבֹשׁ = לְבֹשׁ לְבֹשׁ, רָכַב לְבֹשׁ, דָּם לְבֹשׁ = לְבֹשׁ לְבֹשׁ, רָכַב לְבֹשׁ, דָּם לְבֹשׁ = לְבֹשׁ לְבֹשׁ, רָכַב לְבֹשׁ, דָּם לְבֹשׁ = לְבֹשׁ לְבֹשׁ, רָכַב לְבֹшׁ

Rem. 3. We very seldom find דָּם before a stem with דָּם. Before the same stem we also occasionally find a preformative with קָרֵך, as קָרֵך he draws back, which before a guttural is sometimes changed into קָרֵך, e.g. קָרֵך he sharpens, קָרֵך thou makes haste.

The נָבַא is found before נָבַא, therefore נָבַא.

Rem. 4. The long vowel of the 2d stem-form is shortened when the דָּם (§ 85 B i e and d) is prefixed to it; e.g. לְבֹשׁ from לְבֹשׁ, לְבֹשׁ from לְבֹשׁ, לְבֹשׁ from לְבֹשׁ Num. 17, 23 however makes an exception. When one of the two stem-letters is a guttural the vowel generally is דָּם; e.g. יָסָר יָסָר יָסָר יָסָר יָסָר יָסָר from יָסָר יָסָר יָסָר. Yet we find דָּם דָּם דָּם דָּם דָּם دָּם דָּם דָּם יָסָר יָסָר יָסָר יָסָר יָסָר יָסָר יָסָר יָסָר. In the long vowel remains, which in consequence retains the accent.

Rem. 5. The דָּם and קָרֵך here are frequently interchanged, as דָּם = קָרֵך.

(b) The nominal forms.

1) The infinitive has the stem-form of the רָכַב (cf. § 16 Ba), as רָכַב = שָׁוָא = שָׁוָא.

2) The קָרֵך of these stems has only one participle and this has the stem-form of the רָכַב, as רָכַב measuring, קָרֵך being poor, קָרֵך scoffing, קָרֵך treading. In addition to this the participle has in a few instances the stem-form קָרֵך, as קָרֵך departing, occasionally with a passive meaning like the רָכַב of the triliteral stems, e.g. קָרֵך being hedged in, קָרֵך being armed.
Example of conjugation.

עב

Stem-form בט.

טועה | עב | עב

Stem-form תט.

טוח | תט | תט

Stem-form שט.

שוח | שט | שט

Stem-form קול

קול | קול | קול

עתר

Stem-form חולם.

חולם | חולם | חולם

Stem-form חט.

חכל | חט | חטל

Stem-form חרכם.

חרם | חרכם | חרכם
Stem-form יְהָּהְיָה.

The verbal forms.

1) The stem-form of the יְהָּהְיָה is like that of a triliteral verb in the לְ after מ has been prefixed to the stem (cf. § 19 with Rem. 1). The conjugation is according to § 37, 3 and 6; e.g. בִּשְׁמֹא to perish, בִּנְמֹא to be rolled, בִּשְׁמֹא to melt; בִּשְׁמֹא to be defiled,

Rem. 1. The preformative sometimes has הַָּהְיָה, as בִּשְׁמֹא to be defiled, which before a guttural is changed into הַָּהְיָה, e.g. הַָּהְיָה to be cursed, בִּנְמֹא to be disturbed; rarely as בִּנְמֹא to become powerful.

Rem. 2. The stem-form with הַָּהְיָה is the least common.
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2) The stem-form of רָעָה and רָעָה is formed by prefixing the preformative רָעָה with the omission of the ד (cf. § 20). The stem has רָעָה or רָעָה like the triliteral verbs in the הָלִיך, rarely רָעָה, as רָעָה, רָעָה, רָעָה.

The הָלִיך of the preformative becomes רָעָה before a guttural; as רָעָה to be made light, רָעָה to be raised, to be taken away.

(b) The nominal forms.

1) The infinitive has the stem-form of the רָעָה (cf. § 16 Ba), as הָלִיך to be emptied, הָלִיך and הָלִיך.

2) The participle has the stem-form of the רָעָה (cf. § 16 B b 2), e.g. הָלִיך being established; הָלִיך 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. נָעָד, נָעָד, נָעָד.

Rem. 3. The use of the נָעָד is on the whole very limited, for many biliteral stems are intransitive in the נָעָד. When the נָעָד occurs it is either the passive of נָעָד, as נָעָד to be changed from נָעָד, or it differs in meaning but little from the נָעָד, as נָעָד to be light, נָעָד to be dispersed from נָעָד (cf. נָעָד, נָעָד and נָעָד Jes. 6, 11).

If the נָעָד is transitive the נָעָד naturally is passive, as נָעָד to be emptied from נָעָד.
§ 40. (a) The verbal forms.

1) The stem-form of the עבר is formed by prefixing
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ן to the stem. The stem has ןויכו (cf. § 23) בֵּית and chiefly with gutturals הָלָה, מִי, רָפָר, תְּפִיר to break.

The conjugation is like that of the triliteral stems (cf. § 23). In the forms however which are lengthened, the first stem-letter always has הָלָה or בֵּית, as פּוֹשֵׁה from הָלָה to wave; מְכִית from הָלָה to make light; מְחִית and מְחִית to raise.

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

Rem. 1. The preformative of בְּלִלְכֵּש frequently has הוֹלָם, as בְּלִלְכֵּש, but the prolonged forms are like those of the other stems, as בְּלִלְכֵּש thou makest ashamed.

3) The stem-form of the בִּרְעָרָה and בַּעֲלָה or בַּעֲלָה (cf. § 23), and with the gutturals sometimes הָלָה; whilst the preformative is בֵּית; e.g. בִּרְעָר, בַּעֲלָה.

The preformative also sometimes has הָלָה, as בַּעֲלָה and הָלָה to incite (cf. § 37, 1) occasionally with difference of meaning; e.g. לְעָלָה to begin, בַּעֲלָה to profane.

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

Rem. 3. The הָלָה and הָלָה are here often interchanged (§ 37 Rem. 2), as הָלָה and הָלָה, as הָלָה and הָלָה.
4) The forms of the רָעַשָׁ with שֵׁפֶר.shorten the
stem-vowel at the end of the word into בַּעַל, and with
gutturals generally into בָּעַל, as רַעַשׁ לְשׁוֹן.

(b) The nominal forms.

1) The infinitive (cf. § 16 B2) of verbs with a gut-
tural or ר, sometimes has בָּעַל, as רַעַשׁ לְשׁוֹן in order to cleanse
Jer. 4,11.

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

2) The participle (§ 16 B 2) of the verbs which in
the conjugation resemble the רָעַשָׁ is like that of these
verbs; as רַעַשׁ לְשׁוֹן murmuring.

Example of conjugation.

רָעַשׁ

Stem-form בָּעַל.

לְשׁוֹן    בָּעַל    בָּעַל

לְשׁוֹן    בָּעַל    בָּעַל

לְשׁוֹן    בָּעַל    בָּעַל

לְשׁוֹן    בָּעַל    בָּעַל

Stem-form בָּעַל.

לְשׁוֹן    בָּעַל    בָּעַל

לְשׁוֹן    בָּעַל    בָּעַל

לְשׁוֹן    בָּעַל    בָּעַל

לְשׁוֹן    בָּעַל    בָּעַל
HEBREW GRAMMAR.

Stem-form הָתַה.

Stem-form הָניָּה.

Stem-form מְבִיא.

Stem-form נַעַר.
THE BILITERAL STEMS.

§ 41. A. The verbal forms.

The conjugation is entirely like that of the יִשָּׁר ה’ מְסַרְתָּי, except that the יִשָּׁר ה’ is often interchanged for the יִשָּׁר ה’, e.g. יִשָּׁר ה’ and יִשָּׁר ה’ to be made ready.

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

Rem. 2. The stem הָיָה has in the 3rd person a collateral form with הָיָה, as הָיָה נָחַל to be laid down Zech. 5,11.

B. The nominal forms.

1) The infinitive only occurs in יִשָּׁר ה’ to be devastated Lev. 26,34 et seq.

2) The final vowel of the participle is sometimes prolonged (cf. § 19 Bb 3), e.g. יִשָּׁר ה’ to be moved, יִשָּׁר ה’ to be brought back.

Rem. 3. The forms of the יִשָּׁר ה’ are on the whole very rare with the biliteral stems.
EXEMPLE OF CONJUGATION.

**Stem-form בָּשַׁר.**

<table>
<thead>
<tr>
<th>Stem-form בָּשַׁר</th>
<th>Stem-form בָּשַׁר</th>
</tr>
</thead>
<tbody>
<tr>
<td>Base: נַשֵׁר</td>
<td>בָּשַׁר</td>
</tr>
<tr>
<td>תָּשֵׁר</td>
<td>תָּשֵׁר</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Stem-form בָּשַׁר</th>
<th>Stem-form בָּשַׁר</th>
</tr>
</thead>
<tbody>
<tr>
<td>Base: נַשֵׁר</td>
<td>בָּשַׁר</td>
</tr>
<tr>
<td>תָּשֵׁר</td>
<td>תָּשֵׁר</td>
</tr>
</tbody>
</table>

**Stem-form והִי.**

<table>
<thead>
<tr>
<th>Stem-form והִי</th>
<th>Stem-form והִי</th>
</tr>
</thead>
<tbody>
<tr>
<td>Base: הָיָה</td>
<td>והִי</td>
</tr>
<tr>
<td>הֵי</td>
<td>הֵי</td>
</tr>
</tbody>
</table>

**Verbs for exercise.**

- נַשֵׁר in לֶב and בָּשַׁר
- נַשֵׁר in לֶב and בָּשַׁר
- נַשֵׁר in מַמָּל and בָּשַׁר
- נַשֵׁר in לֶב and בָּשַׁר
- נַשֵׁר in מַמָּל and בָּשַׁר
- נַשֵׁר in לֶב and בָּשַׁר
- נַשֵׁר in מַמָּל and בָּשַׁר
- נַשֵׁר in לֶב and בָּשַׁר

§ 42. The ḫâlîm and ḫâlîm of the biliteral stems.

1) In order to give to a biliteral verb the meaning of the ḫâlîm and ḫâlîm, 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. ḫâlîm, ḫâlîm.

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

**Example of Conjugation.**

\[ \text{בְּלָל (בְּלָל) stem בְּלָל} \]

etc. דְּבָר, דְּבָר, דְּבָר

etc. דְּתַח, דְּתַח, דְּתַח

\[ \text{כָּלָל (כָּלָל) stem כָּלָל} \]

etc. קָלָל, קָלָל, קָלָל

\[ \text{הָכָלָל (הָכָלָל) stem הָכָלָל} \]

etc. הָכָלָל, הָכָלָל, הָכָלָל

**Rem. 1.** Also with the triliteral stems one or more letters are occasionally doubled.
If the alone is doubled (§ 13 n° 15 and 16) the verb is conjugated, as if the two first stem-letters were but one letter, e.g. לְַמָּן, לַמָּן. If the two last stem-letters are doubled, (§ 13 n° 17), they are simply placed between the מ and לַמָּן, e.g. לַמָּן רְפָּאָר.

Rem. 2. There are moreover forms which could be referred to a quadriliteral stem, but in which the regular triliteral stem may easily be discovered. They are the following רְפָּאָר Ps. 80,14; רְפָּאָר Job 26,9; רְפָּאָר Job 33,25; רְפָּאָר i Chr. 15,27; רְפָּאָר Gen. 13,9.

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

1) The same reasons which cause certain deviations with the triliteral stems, also occur here, and generally with the same consequences; e.g. רְפָּאָר Ex. 9,17; רְפָּאָר Nah. 2,5; רְפָּאָר Ps. 18,26; רְפָּאָר Jes. 33,10; רְפָּאָר Num. 16,13 from רְפָּאָר, or רְפָּאָר, שֵׁם, רָם, and שֵׁם (according to § 25 Rem. 2); רְפָּאָר Mal. 3,9; רְפָּאָר (§ 26 Rem. 3); רְפָּאָר Jes. 24,9 (§ 28 Rem. § 38,9); רְפָּאָר (§ 30a); רְפָּאָר (§ 30b); רְפָּאָר הָּאָר (§ 33,2).

2) If, however, the 1st stem-letter is ר, י or ל, either the verb is conjugated with three letters, as רְפָּאָר, 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. רְפָּאָר.
THE BILITERAL STEMS.

VERBS FOR EXERCISE.

Verbs belonging to § 26.

Verbs belonging to § 28.

Verbs belonging to §§ 26 and 28.

Verbs belonging to § 30.

Verbs belonging to §§ 26 and 30.

Verbs belonging to § 33.
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 1 conversive is prefixed to them.

2) a only occurs with the ֶלֶנֶו ֶלֶנֶי נָשִׁי and ֶלֶנֶו נָשִׁי; b with all the verbal forms of a transitive verb; c only with the ֶלֶנֶו and the ֶלֶנֶו.

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 ֶלֶנֶו and נָשִׁי.

1) The forms of the ֶלֶנֶו are sometimes lengthened through the addition of ֹ to with the accent, for the purpose of strengthening their meaning modus adhortativus. With the triliteral stems the rule given in § 18, 3.4 is to be here applied, e.g. ֶלֶנֶי נָשִׁי from ֶלֶנֶי נָשִׁי I will remember, in נָשִׁי נָשִׁי from ֶלֶנֶו נָשִׁי.

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

Rem. 2. The prolongation is sometimes made by ֹ—, e.g. ֶלֶנֶי נָשִׁי Ps. 20,4; and when fem. by ֹ, e.g. ֶלֶנֶי נָשִׁי Deut. 33,16.
ALTERATIONS OF THE VERBAL FORMS.

2) The imperative masc. sing. also is sometimes prolonged under the rule set out in § 18,3; e.g. שְׁמַעְתָּנָה, שְׁמַעְתְּנָה. The influence of a guttural or ר as י or ה now and then effects the lengthening of the vowel of the penultimate stem-letter, in consequence of which the half-vowel of the שֶׁמֶלֶךְ remains, e.g. שְׁמַעְתָּנָה, שְׁמַעְתְּנָה.

Rem. 3. Here also the termination י occasionally is found instead of י, as יַגְּפָה Judges 9,29.

3) On the other hand the forms of the רְחִיטָה and רְחִיתוֹ 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 הָלִי (§ 34), when the ה falls away after the ה and or לָנָה in the וְלָה or רְחִיתוֹ, which omission now and then influences the remaining vowels, as ה from הָלִי from רְחִיתוֹ, נ from רְחִיתוֹ, פ from רְחִיתוֹ, פ from רְחִיתוֹ. With the רְחִיתוֹ it changes a wish into a command.

5) The change of vowels only occurs with the forms of the רְחִיטָה, when the last syllable is י or רְחִיתוֹ. The former becomes י from רְחִיטָה, the latter י from רְחִיתוֹ, י from רְחִיתוֹ.

6) Finally an abbreviation or change of vowels occurs with the 2nd and 3rd pers. of the רְחִיטָה when they are connected with the negative ה, to express a prohibition. The י of the last syllable then becomes י with the triliteral stems, and י with the biliteral stems;
whilst with the הַלֵּךְ the ה falls away, causing thereby an alteration of vowels; e.g. הָלַךְ from הָלַךְ to הָלַךְ from הָלַךְ from הָלַךְ from הָלַךְ.

Rem. 4. Exceptions are מָלַךְ from סָלַךְ from מָלַךְ from מָלַךְ from מָלַךְ from מָלַךְ.

§ 46. The Pronominal Suffixes (םַכִּינָה).  

1) When the object of a transitive verb is a personal pronoun, it may be expressed by מְ with a suffix, as יִמְן me, יִמְּלָה thee, יָמְלָה 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:

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>us</td>
<td>me</td>
</tr>
<tr>
<td>you</td>
<td>thee</td>
</tr>
<tr>
<td>you (does not occur)</td>
<td>thee</td>
</tr>
<tr>
<td>them</td>
<td>him</td>
</tr>
<tr>
<td>them</td>
<td>her</td>
</tr>
</tbody>
</table>

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 יִמְךְ from יִמְךְ from יִמְךְ from יִמְךְ; the latter with forms not terminating in a vowel, as יִמְךְ from יִמְךְ from יִמְךְ from יִמְךְ.

4) מִמְךְ or מְלָה are generally used as union-vowels with the forms of מְךְ or מְךְ on the other hand.
with the other verbal forms; e.g. יָהַב, לִבְנָי, תְּמָאִים, תְּמָאִים or תְּמָאִים, however sometimes also occur with the forms of תֹּו as נְּפִיתְוָי Gen. 19, 19; יָּלִּפְּשׁו Ex. 29, 30.

5) A moreover is sometimes inserted between the verbal form and the suffix (א epentheticum), e.g. יְֻּרֶפֶת = יְֻּרֶפֶת, Deut. 32, 10; יִּתְּחָא יִּתְּחָא Jer. 22, 24; יִּבְּכָגֶיה יִּבְּכָגֶיה Ps. 50, 23. This A very frequently is contracted with the first letter of the suffix; thus

Rem. 1. בּ and בּ 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 2nd person do not occur with the verbal forms of the 2nd 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 triliteral stems through the appending of suffixes.

a. The forms of the יָּהַב.

1) The ending נָּהַב of the fem. sing. becomes נָּהַב, e.g. יָּהַב 1).

1) Whenever no difference of alteration exists between the regular
Rem. 1. The ל of הנ is here often omitted, e.g. מְסֹלַת and מְסֹלָה.

Rem. 2. The suffix יָ— interchanges its vowel with the union-vowel, e.g. מַמְבַּשֶּה instead of מַמְבַּשֶּׁה.

2) The יָא in under the ל of the 2d pers. masc. sing. often falls away, e.g. מְזַלְכנִים.

3) The ל of the 2d pers. fem. sing. receives again its original form י or כ, e.g. מְבַעָּה.

Rem. 3. In a few instances the ל of the 2d pers. fem. sing. has instead of מְזַלְכנִים, e.g. מְזַלְכנִים Jos. 2,18.

4) מְזַלְכנִים becomes מ or כ, e.g. מְזַלְכנִים.

Rem. 4. מ also should probably become מ or כ, but of this no instance occurs in the Bible.

5) In the מ, because of the shifting of the accent, the יָא of the first stem-letter changes into a half-vowel, (cf. § 18,2) whilst the מְזַלְכנִים gets יָא, e.g. מְזַלְכנִים from מְזַלְכנִים יָא, e.g. מְזַלְכנִים. The מ of the יָא has however of the מְזַלְכנִים with the verbs mediae e remains, e.g. מְזַלְכנִים.

6) In the מ, for the same reason, the יָא of the מְזַלְכנִים changes before suffixes with a union-vowel into the half-vowel, and before suffixes without a union-vowel into an auxiliary vowel, e.g. מְזַלְכנִים.

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

and irregular verbs we shall as a rule take the examples from the latter class.
REGULAR VERBS WITH SUFFIXES.

The forms of the רָעַחְתָּה.

1) The vowel of the רָעַחְתָּה יִעְּלָה becomes a half-vowel before a suffix with a union-vowel (cf. § 18,3), as רְחַמְּתִית, רְחַמְּתִית; and is shortened before the other suffixes, e.g. רְחַמְּתִית, רְחַמְּתִית, רְחַמְּתִית. The רְחַמְּתִית however in the רְחַמְּתִית remains (cf. § 18,4), e.g. רְחַמְּתִית, רְחַמְּתִית.

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

2) The 2d and 3d pers. fem. plur. take the form of the 2d pers. mas. plur.; e.g. רְחַמְּתִית from רְחַמְּתִית Cant. 1,6; רְחַמְּתִית from רְחַמְּתִית Jer. 2,19; רְחַמְּתִית from רְחַמְּתִית Job 19,15.

3) The forms of רָעַחְתָּה, when they are connected with suffixes, are:
c. The forms of the הָעֹלַיִם מָשָׂיָה.

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 בֵּיתָל in the בֵּית becomes בֵּיתָל, and the vowel of the בֵּית falls away, e.g. בֵּית בֵּיתָל from בֵּית בֵּיתָל.

3) In הָעֹלַיִם מָשָׂיָה, the vowel of the הָעֹלַיִם מָשָׂיָה becomes a half-vowel, as בֵּיתָל.

4) In הָעֹלַיִם מָשָׂיָה, the הָעֹלַיִם מָשָׂיָה always becomes הָעֹלַיִם מָשָׂיָה, e.g. הָעֹלַיִם מָשָׂיָה.

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

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>masc. sing.</th>
<th>masc. sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֵּיתָל</td>
<td>בֵּיתָל</td>
<td>בֵּיתָל</td>
</tr>
<tr>
<td>הָעֹלַיִם מָשָׂיָה</td>
<td>הָעֹלַיִם מָשָׂיָה</td>
<td>הָעֹלַיִם מָשָׂיָה</td>
</tr>
</tbody>
</table>

d. The nominal forms.

1) When the infinitive expresses an action and there-
IRREGULAR VERBS WITH SUFFIXES.

fore has a *verbal* meaning, it may be connected with the verbal suffixes. The alterations are the same as those of the נִמְסָהּ אֲשֵׁר, e.g. נִמְסָהּ אֲשֵׁר 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. נִמְסָהּ אֲשֵׁר who girdeth me.

§ 48. The alterations of the verbal forms of the irregular triliteral 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 לִמֵּשָׁל has often לְמֵשָׁל instead of לִמֵּשָׁל, e.g. לְמֵשָׁל לְמֵשָׁל from לְמֵשָׁל. The לְמֵשָׁל of the pre-formative is sometimes lengthened, e.g. לְמֵשָׁל Ex. 20,5.

2) With the *verba mediae and tertiae gutturalis* (§§ 27 and 28) the לַמֵּשָׁל has in an open syllable generally לַמֵּשָׁל in consequence of which the vowel of the לַמֵּשָׁל sometimes becomes a half-vowel, e.g. לְמֵשָׁל from לְמֵשָׁל; לְמֵשָׁל from לְמֵשָׁל; לְמֵשָׁל from לְמֵשָׁל; לְמֵשָׁל from לְמֵשָׁל.

3) With the verbs נָמָל נָמָל (§ 33) the נָמָל of the לִמֵּשָׁל remains before the suffixes e.g. נָמָל.

4) As to the verbs נָמָל נָמָל (§ 34).

(a) The נ at the end of the verbal forms falls away with its preceding vowel, and the suffixes are added
without any further alteration, e. g. נַעֲרַת from נַעֲרַת; יִתְנָה from יִתְנָה; יִתְנָה from יִתְנָה; יִתְנָה from יִתְנָה; יִתְנָה from יִתְנָה.

(6) היא is changed before suffixes into הָיָה, e. g. לְאוֹפֵר from לְאוֹפֵר.

5) When the 'ם lose the מְסֵדֶל their connection with suffixes is like that of the הִּי לִבְּרֹת, e. g. בְּרֶית from בְּרֶית; בְּרֶית from בְּרֶית.

§ 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 בְּרֹת.

1) The ending הָיָה becomes הָיָה or הָיָה, e. g. בְּרֶית, בְּרֶית.

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

3) The vowel of the preformative ה in the לְהָיָה becomes a half-vowel; e. g. בְּרֶית from בְּרֶית; בְּרֶית from בְּרֶית; בְּרֶית from בְּרֶית; בְּרֶית from בְּרֶית.
Rem 1. The same rule applies to the ה of the infinitive, e.g. דבשעתני.
In Lev. 26,15 לָּהַּיֵּשַׁכְּבִּים this half-vowel became a vowel because of the first stem-letter losing its vowel.

4) The הָּיֲנָה of the first stem-letter in the לֹּאֵשַׁל is shortened, unless a guttural or ר follows; e.g. לֹּאֵשַׁל from לָּהַּיֵּשַׁכְּבִּים; but לָּהַּיֵּשַׁכְּבִּים from לָּהַּיֵּשַׁכְּבִּים.

Rem. 2. Likewise in the infinitive, e.g. לֹּאֵשַׁל from לָּהַּיֵּשַׁכְּבִּים Jes. 33,1.

b. The forms of the רֵעַ.

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

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

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

c. The forms of the נָהֵשׁ נֵשַׁה.

1) The נָהֵשׁ is frequently shortened, e.g. נָהֵשׁ from נָהֵשׁ; נָהֵשׁ from נָהֵשׁ.

2) The vowel of the preformative in the נָהֵשׁ becomes a half-vowel, and the vowel of the first stem-letter generally is נָהֵשׁ (cf. § 47c 4), e.g. נָהֵשׁ from נָהֵשׁ.
The verbal forms before connection with suffixes are:

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

Rem. 4. ח may everywhere be used instead of ל. Rem. 5. The prolonged forms of the 1st and 2nd pers. remain unaltered, e.g. חי from חיית.

Rem. 6. The ש may everywhere take the place of the ו.
CHAPTER IX.

Nomina נוֹמְנָה.

§ 50. The various kinds of nomina.

1) The noun (نسبה substantivum), to which also belongs the infinitive of the verb (نسبה substantivum verbale).

2) The adjective (نسبה adjectivum), to which also belongs the participle (نسبה adjectivum verbale, participium).

3) The pronoun (نسبה pronomen).

4) The numeral (نسبה numerale).

§ 51. The alterations, which the nomina undergo.

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

1) through difference of gender (نسبה genus, motio),

2) through number (نسبה numerus),

3) through connection with another nomen (نسبה status constructus),

Rem. 7. As for examples of verbal forms connected with suffixes see Append. 3.
4) through signs of interpunction or accents,  
5) through suffixes or prefixes.

The suffixes and prefixes are:

(a) the locative נ,  
(b) the pronominal suffixes (מִן),  
(c) the literae praefixae מְשֻׁכְה בְּר חוֹדִילוּש.

CHAPTER X.

The noun (substantivum).

§ 52. Division of the nouns.

A. According to their meaning.

(a) Proper names (נֵגְמֶה nomen proprium),
(b) Appellative names (nomen appellativum).

The appellatives again are subdivided into:

1) Names of an entire species of objects (נֵגְמֶה appellativum in a stricter sense, as עֲנַי table).

2) Names of a multitude of objects or living beings of the same kind, considered as one whole (נֵגְמֶה collectivum), as הר mountains, אדם people.

Rem. 1. The appellatives are not unfrequently used as collectives.  
(1) מָס (horse) e.g. sometimes means cavalry, רָכִּב (chariot) sometimes chariots.

3) Names of abstract ideas (נֵגְמֶה abstrac-
tum) e.g. בִּשְׂדֵה 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. הָלָּעִת from לָע and מִנָּה, לִיַּנָּה from מַנ and מַה.

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.

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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) \( נ \), e.g. המה from מַלֵּא, בֵּית from בֵּית ה, אֵל from עֵצֶה, סֵב from סֵב ה, חָפֵץ from חָפֵץ ה.

(b) \( נ \), e.g. לְוֹה from לְוֹה, חָפֵץ from חָפֵץ ה, אֵל from אֵל, בֵּית from בֵּית ה; chiefly with the infinitive, e.g. בֵּית from בֵּית ה, לְוֹה from לְוֹה.

(c) \( נ \) and \( נ \), chiefly to form abstract names, e.g. רָצוּ from רָצוּ, שֶׁכֶר from שֶׁכֶר ה, אֶשֶר from אֶשֶר; חָפֵץ from חָפֵץ ה.

(d) \( נ \) uncommon, e.g. פָּרָה from פָּרָה; נֶפֶשׁ from נֶפֶשׁ.

(e) \( נ \) and \( נ \) generally poetical, e.g. מִלֹּה = מִלֹּה; שֶׁקָּה = שֶׁקָּה. \( נ \) is sometimes prolonged into \( נ \), e.g. שֶׁקָּה.

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. כִּי masc. בּוּל masc. בּוּל, אֵל masc. בּוּל, נָמוּר masc. בּוּל.

(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 בּוּל, foot, בּוּל, 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 לָם lamb, מָיָּה mother;
2) certain object-names, a סְלִיק stone, דַּלֶּק thorn;
3) certain names of members of the body, as רְאָה head, עֲוֶה 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. בָּא שְׁנֵה, בָּא שְׁנֵה, fem. בָּא שְׁנֵה, בָּא שְׁנֵה או בָּא שְׁנֵה, בָּא שְׁנֵה; chiefly frequent with the fem. form, as בָּא שְׁנֵה.

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

2) The segolate forms, so called because the הָבָא תַּל of the triliteral stem has ה as auxiliary vowel.

(a) The קָשָׁה לָא and the קָשָׁה מַשָּׁה or קָשָׁה מַשָּׁה and the קָשָׁה מַשָּׁה or קָשָׁה מַשָּׁה; e.g. קָשָׁה, קָשָׁה, קָשָׁה, קָשָׁה, קָשָׁה, קָשָׁה, fem. קָשָׁה, קָשָׁה, קָשָׁה.

Rem. 1. The auxiliary vowel sometimes is omitted, as קָשָׁה along with קָשָׁה, קָשָׁה along with קָשָׁה.

(b) When the הָבָא תַּל is a guttural, the auxiliary vowel usually is מָסָה, e.g. מָסָה, מָסָה, מָסָה; and the מָסָה or
of the רָפָעַל is often changed into דֹּד, as רֹוָו נַע fem.

Rem. 2. We find however also nouns such as חֲמֹשׁ, לֹא, נַגֵּחַ.

(c) When the רָפָעַל is a guttural, the auxiliary vowel becomes דֹּד, e.g. דֹּד fem. דֹּד, הבש; except in the stems which only in appearance belong to the מַל (§ 34), for these retain the דֹּד, e.g. דֹּד, הבש; just as the מַל fem. מַל.

(d) When the רָפָעַל is י, the auxiliary vowel is לֹא and the vowel of the רָפָעַל always לֹא, as לֹא fem. לֹא.

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

(e) When the רָפָעַל is י, the vowel of the רָפָעַל is לֹא, e.g. לֹא fem. לֹא.

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

(f) Of the bilateral stems the following agree with the segolate forms, וי, ח, ד, ו fem. וי, ח, ד, ו.

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

3) The triliteral stems with a half-vowel under the רָפָעַל, and רָפָעַל or a long vowel under the רָפָעַל, e.g. בָּנָי, בָּנָי, בָּנָי, בָּנָי, בָּנָי. Of the latter sorts we also find fem. forms, as בָּנָי, בָּנָי, בָּנָי. These forms generally have a concrete sense.

Rem. 5. When the רָפָעַל is יָוָל, and the רָפָעַל is י, the י sometimes has יָוָל fem. יָוָל; יָוָל fem.
4) The triliteral stems with נוּ under the לֻגְסַל, which becomes a half-vowel, as soon as the word is lengthened at the end. The לֻגְסַל has a long vowel, e.g. בַּטַּא, בַּטַּא, בַּטַּא, בַּטַּא, בַּטַּא, בַּטַּא, בַּטַּא, בַּטַּא, בַּטַּא, בַּטַּא.

Rem. 6. The stems with דַּחַק or דַּחַק under the לֻגְסַל 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. לֻגַּל, לֻגַּל, לֻגַּל, לֻגַּל, לֻגַּל, לֻגַּל, לֻגַּל, לֻגַּל, לֻגַּל.

These also generally have a concrete meaning.

5) The triliteral stems with an immovable short vowel under the לֻגְסַל, e.g. לֻגְסַל f. לֻגְסַל, לֻגְסַל f. לֻגְסַל, לֻגְסַל f. לֻגְסַל or מְסַכָּל. When the לֻגְסַל is a guttural the fem. form is like נְבָעְשָה שׁבַּעְשָה.

These too generally have a concrete meaning.

6) From the triliteral stems there are many fem. nouns in נוּ with a half-vowel under the לֻגְסַל, and a long vowel under the לֻגְסַל, which express an operation, e.g. לֻגְסַל (also with a guttural as לֻגְסַל in the form מְסַכָּל), מְסַכָּל, מְסַכָּל, מְסַכָּל, מְסַכָּל.

From the biliteral stems, e.g. נְבָעְשָה, נְבָעְשָה.

7) A series of concrete words with נוּ under the לֻגְסַל, and נוּ or עַרְכָּה under the לֻגְסַל; e.g. Нוּ f. נוּ, נוּ f. נוּ, נוּ f. נוּ.

8) Rarer forms are nouns such as, נוּ, נוּ, נוּ.
Certain forms derived from biliteral stems through
duplication of both the stem-letters, e.g. ע"קד, מתמה
and fem. הלְלֶלָה, שָׂרָשָׁךְ, מְחַלְּתָה.

From the triliteral stems also a few nouns are formed
through duplication of one or more stem-letters, as סְבִיר.

Finally the forms which appear to have more
than three stem-letters, e.g. יִשְׂעַמְנָה, יֵצְרָה, יְסָלֵד, יֵזְרָמִים, יְבַטָל, תְּפִלָּה.
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 עבֵּזְמֵהוּהוּה. One or more of these letters are
for this purpose added either before, after, or between
the stem-letters.

1) נ before the stem, e.g. הֲפֶשֶׂעַ, מְּלָכָה, פְּדוּק. Fem.
nouns, e.g. אַבַּעְנָה, אֶרֶב, אָבָד. From the biliteral stems, e.g. יִשְׂעַמְנָה, יֵצְרָה, יְסָלֵד.

2) ב before the stem, e.g. רְטִיל. From the biliteral stems, e.g. נְבָטָל.

1) Pluralia tantum are nouns which only occur in plural.
DERIVATION OF THE NOUNS.

3) 3 between the stem-letters, e.g. יָנָה.

From the biliteral stems, e.g. יַנָּה.

4) 3 before the stem, e.g. לִפְנֵיהּ.

From the biliteral stems, e.g. לְמֹשׁ.

5) מ

(a) before the stem, agreeing with the usual form of the Chaldee infinitive, e.g. מַמְחָה, מִפְּשָׂע, מַפּּחֵה fem. מַמְחָה, 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. מֶנֶּךְ kennel, stable from מֶנֶּךְ to shut in, מֶנֶּךְ place of destination from מֶנֶּךְ to determine.

(c) before the stem to express various other meanings, e.g. מַלְמֹונָה, מְפָאַה, מְפָאַה; and fem. nouns, e.g. מַלְמֹונָה, מְפָאַה, מְפָאַה.

(d) before the stem to form words which originally were participles, but later got the meaning of nouns, e.g. מַמְחָה, מַפּּחֵה, מַפּּחֵה, מַפּּחֵה fem. מַמְחָה, and other fem. nouns, as מַמְחָה, מַמְחָה, מַמְחָה (= מַמְחָה), מַמְחָה, מַמְחָה; and pluralia tantum, as מַמְחָה.

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

6) נ

(a) after the stem, chiefly with the נ ב נב, to form nouns terminating in יָנָה, יָנָה, or יָנָה, e.g. יָנָה,
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(b) before the stem, e. g. נֹֽהְלָלָה (plur.).

7) ה

(a) before the stem (generally fem. nouns), chiefly from the הֹֽהְלָלָה and from the biliteral stems, e. g. הֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה; and also from other stems, e. g. מֹֽהְלָלָה, מֹֽהְלָלָה; masc. nouns, e. g. מֹֽהְלָלָה.

(b) after the stem, chiefly from the הֹֽהְלָלָה, e. g. הֹֽהְלָלָה, מֹֽהְלָלָה; sometimes also from other stems, e. g. מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה.

B. Nouns derived from nomina.

I. Through alteration of vowels, e. g. מֹֽהְלָלָה from מֹֽהְלָלָה, מֹֽהְלָלָה from מֹֽהְלָלָה (see § 67 II 1).

II. Through addition of letters.

(a) Through the addition of the letters מֹֽהְלָלָה, e. g. מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה; chiefly through addition of the endings מֹֽהְלָלָה and מֹֽהְלָלָה for the purpose of forming abstracts from concretes, e. g. מֹֽהְלָלָה from מֹֽהְלָלָה, מֹֽהְלָלָה.

(b) Sometimes also through the addition of other letters, e. g. מֹֽהְלָלָה from מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה, מֹֽהְלָלָה.

§ 57. Compound Nouns.

1) The Hebrew language possesses but very few com-
pound nouns; e.g. נום (from יב not and the stem useful) = worthless; מֵנה (from יב not and 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 ב, e.g. ברוש 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 בִּ to the sing., e.g. מָ from two days, מָ from two hands.

2) The words which in the sing. have more than one syllable, for the greater part undergo before the ending בִּ the same alterations as the plural forms with the pronominal suffixes (see § 64), e.g. נון from נא, נון from הנה, נון from הנה, נון from הנה. — 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 ח take the dual form אִ, e.g. ח from (plur. ח; if however their sing. form ends in ח they may also take the dual form אִ, e.g. ה from and ה from (plur. ח).  

Rem. 1. Of hundred the dual is (contracted from ה).
4) There are duals which have no singular form (*dualia tantum*), e.g. לַמַּאִים, עֵצָתָם, שֵׁיָּרִים.

Rem. 2. The ב of the dual ending is sometimes missing, e.g. דַּם.

Ez. 13,18.

Rem. 3. The use of the dual is very restricted. Generally the plural is used with the number עָמִים = עֲמָיו, עַיִּים, עַיִּים מִדָּם, two she-bears. Objects, however, which either from nature or institution presuppose a pair, are regularly used in the dual, e.g. נִשְׂף, נִשְׂף balance, scales. With the former class the dual also serves instead of the plur., e.g. עֵין עֵין seven eyes Zech. 3,9.

B. The plural.

1) The plural is formed by adding בּ or הָ to the sing. according to the following rules.

(a) The names of masc. beings generally have the ending בּ, e.g. בְּנֵי sons from בָּנִים, בָּנִים tillers of the soil from בָּנִים.

Rem. 4. הָבָה father is in plur. הָבָה.

(b) The names of fem. beings generally have the ending הָ, e.g. בְּנוֹת daughters from בָּנִים, בָּנִים she-asses from בָּנִים.

Rem. 5. The plur. of הָאִשָּׁה woman however is בְּנֵי, of רַעְלָה concubine פְּלַטִּים, פְּלַטִּים, of לַמַּאִים, לַמַּאִים.

(c) Nouns, which in the sing. have a fem. ending, generally take הָ in the plur., e.g. אֶשְׁתָּה from אֱשְׁתָּה, אֱשְׁתָּה, אֱשְׁתָּה from אֶשְׁתָּה, אֱשְׁתָּה, אֱשְׁתָּה.

Rem. 6. The plur. of מְלָכָה however is בְּנֵי, of עַלָּה, of מְלָכָה, מְלָכָה, of מְלָכָה, מְלָכָה, of מְלָכָה, מְלָכָה etc.
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2) Uncommon plur. endings are:
   (a) נִמְנָה instead of נִמְנָה, e.g.נִמְנָה Ps. 144,2,
   (b) נִמְנָה instead of נִמְנָה, e.g. נִמְנָה Daniel,
   (c) נִמְנָה, e.g. נִמְנָה Jer. 22,14.

Rem. 7. The difference of the plur. and dual sometimes denotes a
difference of meaning, e.g. נִמְנָה hands and נִמְנָה handles, נִמְנָה hands and נִמְנָה spoons.

3) There are a great many words which only occur
   in plur., e.g. the nouns of the forms נִמְנָה קָפָר and נִמְנָה קָפָר;
as also the words נִמְנָה קָפָר, נִמְנָה קָפָר and others.

4) The נִמְנָה of נִמְנָה sometimes falls away, chiefly when
   the נִמְנָה precedes, e.g. נִמְנָה; and also the נִמְנָה when the נִמְנָה precedes, e.g. נִמְנָה.

§ 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 נִמְנָה and נִמְנָה of certain words are shortened
   into נִמְנָה or נִמְנָה, whilst in other words they remain,
   e.g. נִמְנָה from נִמְנָה, נִמְנָה from נִמְנָה, נִמְנָה from נִמְנָה, נִמְנָה from נִמְנָה, נִמְנָה from נִמְנָה.

Rem. 1. The plur. of נִמְנָה is נִמְנָה, of נִמְנָה.

2) The other long vowels remain, e.g. נִמְנָה from נִמְנָה,
   and נִמְנָה from נִמְנָה, נִמְנָה from נִמְנָה.

Rem. 2. נִמְנָה is in plur. נִמְנָה, נִמְנָה pl. נִמְנָה, נִמְנָה pl.
3) The נִדְתָּא either remains or becomes הָרֹק, e. g. בֵּית from וַיִּפְלָשׁ from פָּלָשׁ (See § 63 Ab).

Rem. 3. נִדְתָּא is in plur.

4) The plur. of הָפְךָא, הָסְחוּ, and הָסְחוּת.

(b) Monosyllables with a preceding half-vowel.

1) The plur. endings מִ— and ה— are added to the sing. causing no alteration of vowel except when the syllable is open and its vowel הָרוֹק, e. g. הָאָיָה from עֹזֵב, הָסָפוֹר from אָסָף, הָרִים from אָסָף (cf. § 56 A I 3 Rem. 5), עָנָס from עָנָס.

Rem. 4. עָנָס is in plur.

2) When the syllable is open and its vowel הָרוֹק, the latter becomes רַעַשׁ, e. g. נָעָשׁ from יָעָשׁ.

Rem. 5. נָעָשׁ is in plur.

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

1) Only the רְמָשׁ and הָאָיָה undergo an alteration. When they occur in the first syllable they become a half-vowel. In the second syllable the רְמָשׁ either is shortened into הָסָפוֹר or remains, and the הָאָיָה remains when the vowel of the first syllable has been changed into a half-vowel, otherwise it becomes a half-vowel, e. g. הָאָיָה from רְמָשׁ, הָסָפוֹר from לָבָשׁ, הָבָשׁ from כָּבָשׁ, הָמְרָשׁ from כָּפָר, הָרָשׁ from כָּפָר, הָרָשׁ from כָּפָר, הָרָשׁ from כָּפָר.

Rem. 6. It appears from these examples that no difference is made whether the letters belong to the stem or not.
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Rem. 7. תָּרָא and תְּרָא are in plur. תָּרָא and תְּרָא.

Rem. 8. The תָּרָא of the second syllable sometimes becomes תָּרָא, e.g. הָרֹמֶה from עַרְמֶה; or עַרְמֶה from עַרְמֶה.

2) The words however terminating in תָּרָא merely change this ending into תָּרָא or תָּרָא, and retain even the תָּרָא of the first syllable, e.g. תָּרָא from תָּרָא, e.g. תָּרָא from תָּרָא.

3) The exceptions to the rule in § 1 are few, e.g. תָּרָא is in plur. תָּרָא and תָּרָא or תָּרָא and תָּרָא; תָּרָא pl. תָּרָא; תָּרָא pl. תָּרָא; תָּרָא pl. תָּרָא; תָּרָא pl. תָּרָא; תָּרָא.

(d) Segolate forms.

1) All the segolate forms, except these of which is תָּרָא or תָּרָא, change the vowel of the first syllable into a half-vowel, whilst the auxiliary vowel becomes תָּרָא, e.g. תָּרָא from תָּרָא, תָּרָא from תָּרָא, תָּרָא from תָּרָא.

Rem. 9. תָּרָא however is in pl. תָּרָא; תָּרָא and תָּרָא; תָּרָא both words with תָּרָא in the first syllable.

2) The segolate forms with תָּרָא, change the first vowel into תָּרָא, and lose the auxiliary vowel, e.g. תָּרָא from תָּרָא, תָּרָא from תָּרָא.

3) The segolate forms with תָּרָא change the first vowel into תָּרָא, and lose the auxiliary vowel, e.g. תָּרָא from תָּרָא, תָּרָא.

Rem. 10. תָּרָא is in pl. תָּרָא; תָּרָא pl. תָּרָא; as for תָּרָא see Rem. 3.
(e) Words with three syllables.

Without the fem. ending these words are only to be found of the form וְהֵרִים. They lose the יָם before the plur. ending and for the rest undergo the same alterations as in the הֲסִימוֹנָה and with suffixes (see § 60 A b 1 and § 63 C b), e.g. שְׁנִוֹת from שְׁנִיוֹת, עַשְׂרוֹת from עַשְׂרוֹת.

B. Nouns with a fem. ending.

1) Nouns ending in הֵל throw off this termination and take in its place מֵל or מַל, e.g. תְּרוֹזָה from הֲרַזָּה, מֵל from מְלָם. Those however which are the fem. of segolate forms undergo before מַל the same alterations as the latter (see above A d), e.g. שְׁלֹמוֹת from שְׁלֹמֹת, עֲלָמוֹת from עֲלָמֹת,

2) Nouns in מֵל and מֵל form their plur. like the corresponding nouns in מֵל, e.g. מִקְּבָה (מְקָבָה) pl. מִקְּבָות, מַקְּסָת (מְקָסָת) pl. מַקְּסָות, מַקְּסָע (מְקָסָע) pl. מַקְּסָעים.

Rem. 11. נֵבֶר is in pl. נְבֶרֶת, נָבָיָה pl. נָבָיָים.

3) Nouns in מַל form their plur., which very rarely occurs, as if they ended in מַל, e.g. מְלָכוֹת pl. מְלָכֹות.

Rem. 12. נִבְּשֶׁת is in pl. נִבְּשֶׁות, נְדָרֵי pl. נְדָרִים and נְדָרֵי.

4) Of מְלָכוֹת the plur. is מְלָכֹות and מְלָכֹות pl. of מְלָכֹה; מְלָחֲרוֹת pl. of מְלָחָר; מְלָכִיָּה pl. of מְלָכָה.

§ 60. The Construct State (הֲסִימוֹנָה 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 in Hebrew

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

A. Singular words *without* fem. termination.
   a. Of the monosyllables only those with נָּחַפִּי are altered by changing the נָּחַפִּי into נָּכַפִּי, e.g. נָּחַפִּי becomes נָכַפִּי, נָּחַפִּי becomes נָכַפִּי.

Rem. 1. נָּחַפִּי and נָּחַפִּי become in the *st. constr*. נָּכַפִּי and נָּכַפִּי; נָּחַפִּי becomes נָּכַפִּי, נָּחַפִּי — נָּכַפִּי remains unaltered except in נָּכַפּוּשׁ the Red Sea.

b. Words of more than one syllable, the segolate forms excepted.
   i) The נָּחַפִּי and נָּחַפִּי 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. נָּחַפִּי
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from נָשִּׁים from נָשִּׁים from נָשִּׁים from נָשִּׁים

Rem. 2. The נָשִּׁים in the penultimate syllable of נָשִּׁים and נָשִּׁים remains (cf. § 59. Rem. 7), and also the נָשִּׁים, נָשִּׁים, נָשִּׁים, נָשִּׁים from נָשִּׁים.

Certain words moreover in נָשִּׁים resemble in the st. constr. the corresponding words in נָשִּׁים, e.g. מֶלֶךְ from מֶלֶךְ, מֶלֶךְ from מֶלֶךְ.

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

3) The נָשִּׁים of the last closed syllable becomes נָשִּׁים, e.g. נָשִּׁים from נָשִּׁים, נָשִּׁים from נָשִּׁים, נָשִּׁים from נָשִּׁים; also the נָשִּׁים in נָשִּׁים מֶלֶךְ and in words of the form נָשִּׁים, e.g. נָשִּׁים from נָשִּׁים from נָשִּׁים.

In all other instances the vowel of the last closed syllable remains unaltered, e.g. נָשִּׁים from נָשִּׁים, נָשִּׁים from נָשִּׁים.

Rem. 3. נָשִּׁים and נָשִּׁים become נָשִּׁים and נָשִּׁים becomes נָשִּׁים with נָשִּׁים.

4) When the last syllable is open the vowel remains, even the נָשִּׁים, e.g. נָשִּׁים from נָשִּׁים, נָשִּׁים from נָשִּׁים. The words however in נָשִּׁים change this ending into נָשִּׁים, e.g. נָשִּׁים from נָשִּׁים.

c. The segololate forms.

The segololate forms remain unchanged, e.g. נָשִּׁים, נָשִּׁים, נָשִּׁים, נָשִּׁים; except those with 1 and 1 as second stem-
letter, which undergo the same alterations as before the plur. endings (cf. § 59 A d 2. 3) e.g. הָוָמ from הֶכַּת, הַנֹּי from הָנַי; also אֶל becomes אֶל.

B. Singular words with fem. termination.

1) The termination הַ— becomes ה—. The נֶפֶשׁ, and frequently also the נֶפֶצֶק, of the penultimate syllable become a half-vowel, and in consequence the preceding half-vowel goes over into an auxiliary vowel, e.g. הָנָב from הָנָב, הָנֶבֶנ from הָנֶבֶנ, הָנָע from הָנָע, הָנֶבֶנ from הָנֶבֶנ, הָנָכֶנ from הָנָכֶנ, הָנָפֶנ from הָנָפֶנ. — Every other vowel immediately before ה— remains unaltered, e.g. הָנָפֶנ, הָנָפֶנ from הָנָפֶנ, and ה—.

Rem. 4. We find however הָנָב, הָנֶבֶנ, הָנָבָנ, and הָנָבָנ from (הָנָב), (הָנָב), הָנָבָנ, and ה—; just as הָנָב from הָנָב and many others with נֶפֶשׁ in the penultimate.

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

Rem. 5. הָנָבָנ is in the st. constr. הָנָבָנ.

C. Dual and plural nouns.

The terminations ב and ב— are shortened into ב—. The ending ב— remains unchanged.

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

(a) The נֶפֶשׁ and נֶפֶצֶק immediately before the plur. termination become a half-vowel, and in consequence the preceding half-vowel changes into an auxiliary vowel, e.g. נָפָשׁ, נָפָשׁ, נָפָשׁ, נָפָשׁ, נָפָשׁ, נָפָשׁ, נָפָשׁ.
The אֶפְסָּר however remains unchanged before a guttural or ר, e.g. הָרִים, עֶשֶׂים, עַרְבָּי, רָעִית, פָּרָה.

Rem. 6. הוא is in the st. constr. וְהָמוֹנָה, מְהוֹמָה, מְהַמָּה, מְהַמָּה, מְהוֹמָה, מְהַמָּה, מְהוֹמָה, מְהַמָּה. — The נְדוֹרָה of the segolate forms always remains, e.g. נְדוֹרָה from דָּוָרָה.

(b) All the other vowels remain unaltered, e.g. דָּוָי, נֶפֶרָה from דָּוָי, נֶפֶרָה, וֹּפָרָה from דָּוָי, נֶפֶרָה, וֹּפָרָה from דָּוָי, נֶפֶרָה.

Rem. 7. יָדְלֵים is in the st. constr. יָדְלֵים.

D. Rare and only poetic forms of the st. constr. are the terminations ר and ר, e.g. נֵאוֹן = נֵאוֹר נֵאוֹן; וֹּמָה = וֹּמָה.

§ 61. The ב locative 1).

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

2) Before this נ the last short vowel in a closed syllable not having the accent is omitted, e.g. בַּנֶּה from בַּנֶּה, קְרֵי from קְרֵי, רָאִים from רָאִים. If however the last vowel is long or has the accent, or נ is appended to a noun in the st. constr. no alteration is made, e.g. בַּנֶּה, קְרֵי, בַּמֶּה from בַּנֶּה, בַּמֶּה, בַּמֶּה.

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 (םָּנָהָּם).

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:

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Singular.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td></td>
</tr>
<tr>
<td>2d pers.</td>
<td></td>
</tr>
<tr>
<td>3d pers.</td>
<td></td>
</tr>
</tbody>
</table>

4) The suffixes without union-vowel or יִ only occur with those very rare forms of the noun ending in a vowel, e.g. יִ, גִ, נִ.

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

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Singular.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td></td>
</tr>
<tr>
<td>2d pers.</td>
<td></td>
</tr>
<tr>
<td>3d pers.</td>
<td></td>
</tr>
</tbody>
</table>
§ 63. Alterations which the singular nouns undergo before they are connected with suffixes.

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

(a) The ד and ה are: — 1) before ע and ו shortened. — 2) before ה and כ either shortened or retained. — 3) before the other suffixes they become a half-vowel, or are shortened, or retained; e.g. ע, ש, פפ from ע; מ, פ, פ from ע; ל from ע; מ from ע.

Rem. 1. י, ב, י and (ה) with suffixes are, ז, ז, ר, פפ.

(b) The כ is either remains or becomes מ, e.g. ב from ב, מ from מ (cf. § 59 A a 3).

(c) Of י we find ו and מ. With י the suffixes are appended to the form of the מ, e.g. מ constr. או therefore מ, מ, מ, — *My mouth* is מ.

(d) All the other vowels remain before the suffixes, e.g. ז from ז, ר from ר, ע from ע, ו from ו.

Rem. 2. The ס however of certain nouns is shortened into ס, or only ס, e.g. ס, מ, פ from ס, ו from ו.

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

(a) The מ in an *open* syllable falls away before the suffixes and the preceding half-vowel becomes an auxiliary vowel (ס, מ, or מ), e.g. ש, פפ from פפ; מ, מ from מ.
ALTERATIONS OF THE NOUN WITH SUFFIXES. 109

(b) The נָהוּ of the infinitive form רָנָה is shortened before סִל and ב, e.g. סִלָּה; before the other suffixes, with exception of י, it becomes a half-vowel, whilst the half-vowel of the יִָּפֶל becomes בָּר, יִָּפֶל, יִָּפֶל, e.g. יִָּפֶל, יִָּפֶל, יִָּפֶל, יִָּפֶל. — Before י the alterations are made in either manner, e.g. יִָּפֶל and יִָּפֶל.

(c) In the other cases the noun remains unaltered, e.g. יִָּפֶל, יִָּפֶל from יִָּפֶל, יִָּפֶל from יִָּפֶל.

C. Words of more than one syllable without fem. termination (the segolate forms excepted).

(a) The words in יִָּפֶל throw off this ending, e.g. יִָּפֶל, יִָּפֶל from יִָּפֶל, יִָּפֶל from יִָּפֶל.

(b) The בּ and יִָּפֶל as final vowels are shortened before סִל and ב, e.g. סִלָּה, סִלָּה from סִלָּה; יִָּפֶל, יִָּפֶל from יִָּפֶל. Sometimes also the סִלָּה, e.g. סִלָּה, סִלָּה from סִלָּה.

(c) With the other final vowels or before the other suffixes, the forms of the st. constr. are taken (§ 60 A b), of which the final short vowel is either lengthened or changed into its original long vowel, e.g. בּוּזָה (מָאָה), בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה, בּוּזָה.

Rem. 3. Exceptions are יִָּפֶל; יִָּפֶל (יִָּפֶל); יִָּפֶל (יִָּפֶל); יִָּפֶל (יִָּפֶל); יִָּפֶל (יִָּפֶל).

D. The segolate forms.

1) The forms with י and י as יִָּפֶל have their suff-
ixes appended to the *st. constr.*, e. g. יְהִי (him); יְהִי (him) from רָצֵּף (fiez); נָצִיל (natzil) from נָצִיל (natzil);

Rem. 4. Exceptions are יְהִי (him), יְהִי (him).

2) The other *segolate* forms lose the auxiliary vowel and shorten the 1st syllable into or הָלֵם (Yeh); הָלֵם (Yeh) from קָדָם (kadem); פָּקֵד ( Rakad) from ( ,) תָּקֵד (Rakad);

Rem. 5. Of יְהִי (him) we find פָּקֵד (Rakad).

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

1) The words in הָלֵם (Yeh) have פָּקֵד (Rakad) and יְהִי (him) appended to the *unaltered st. constr.*, and the other suffixes to the *st. constr.* with prolonged final vowel; e. g. אֲבָנָה (abenah) from אֲבָנָה (abenah); פָּקֵד (Rakad) from פָּקֵד (Rakad).

Rem. 6. The words however which in the *st. constr.* end in נָפַל (nafal) (cf. § 60 Rem. 4) follow the rule of no 2.

2) The words in הָלֵם (Yeh) and פָּקֵד (Rakad) change the second half just as the *segolate* forms, whilst their first half remains unaltered, e. g. אֲבָנָה (abenah) from אֲבָנָה (abenah), בַּשְּרֵה (bashere) from בַּשְּרֵה (bashere).

3) The words in הָלֵם (Yeh) and פָּקֵד (Rakad) remain unaltered, e. g. אֲבָנָה (abenah).

4) יְהִי (him) and יְהִי (him) are with suffixes יְהִי (him) etc. יְהִי (him) etc.; and in the same manner are altered the infinitives
ALTERATIONS OF THE NOUN WITH SUFFIXES.

in — with two syllables, e.g. תַּאֲרָה from תַּאֲרָה; those however with more than two syllables remain unaltered, e.g. בֵּיתָבֵית, בֵּיתָבֵית.

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 יָה and יָה.
1) גֵּט יָה, יָה, יָה יָה are appended to the *st. constr.*, e.g. רַכְנו', רַכְנו' (מלכו') מְלוּבָם מְלוּבָם from מְלוּבָם מְלוּבָם מְלוּבָם.
2) The other suffixes are appended to the dual and plural forms, after יָה and יָה have been cut off, e.g. בּוֹת, בּוֹת, בּוֹת.

(b) The forms in יָה have their suffixes appended to the unaltered *st. constr.*, e.g. שעֵם שֵׁם from שעֵם שֵׁם שֵׁם from שֵׁם שֵׁם.

§ 65. The noun with prefixed letters (כַּלֶּכְלֵה).

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

The כ prefixed to a noun has two different meanings.

a. As כַּלֶּכְלֵה it has a meaning corresponding with that of our definite article.
1) כַּלֶּכְלֵה כ has כַּלֶּכְלֵה as its vowel, e.g. כַּלֶּכְלֵה כ. Before a guttural or כ it usually has כַּלֶּכְלֵה, but before כ it often retains כַּלֶּכְלֵה, כַּלֶּכְלֵה.
2) If ה has ימים, e.g. הַיְמֹנָה, so also before ה and י provided they have not the accent, e.g. הַיְמֹנָה הָיְמֹנָה.

b. As הַיְם (n interrogative) it introduces a question.

i) The n interrogative has יְמִי, e.g. יְמִי. Before a guttural which has no יְמִי, and before a half-vowel it has יְמִי, e.g. יְמִי.

2) When the guttural has יְמִי, the n interrogative has יְמִי, e.g. יְמִי Job 15,2; יְמִי Job 13,25.

CHAPTER XI.

The adjective (הָאָרְכָה).

§ 66. The gender of the adjectives.

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

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

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

1) The letter following י n interrogative has no יְמִי that it may be distinguished from יְמִי ה. Whenever this distinction can be disregarded, for instance with words incapable of יְמִי ה, a יְמִי is placed in the letter following n interrogative, as is usually done after a short vowel; e.g. יְמִי, יְמִי, יְמִי.
the same rules for the alteration of vowels as those given for the substantives, e.g. חָשַׁר, נָעַר, אָנָיהם, נַעַר fem. נַעַר, נַעַר מֵזִי הַמִּזְבַּח, וָאַפְרָים fem. נַעַר מֵזִי הַמִּזְבַּח, וָאַפְרָים.

Rem. When the last stem-letter is a guttural, the לַטָּא of מְלָא is changed into מְלָא, and this change again affects the preceding מְלָא, e.g. מְלָא, מְלָא, מְלָא from מְלָא.

3) Masc. forms in מְלָא become fem. by changing their termination into מְלָא, e.g. מְלָא, מְלָא from מְלָא.

4) The adjectives of the form נַעַר with א or י as 1st stem-letter shorten their מַעָל before the fem. termination, e.g. נַעַר, נַעַר. In the same manner (כֶּלֶם) from כֶּלֶם is in fem. כֶּלֶם.

§ 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 קֶר and the בָּנָעַל, e.g. חִיָּה, בָּנָעַל יְבַשֵּׂל, צָר, מֶלֶא, בָּנָעַל, לֹא, בָּנָעַל, לֹא.

2) The לָדֶה of the בָּנָעַל of the triliteral stems has as adjective the collateral form בָּנָעַל, e.g. בָּנָעַל and בָּנָעַל Deut. 21,15. — This collateral form is frequently used as a substantive, e.g. בָּנָעַל the anointed, sometimes with an intransitive sense as בָּנָעַל young and sometimes even
with an active sense, as אָנָא prophet. — The primitive forms also now and then have similar meanings, e.g. לֶאֶד; לֶאָב dwelling Judges 8,11; לְדָחִי holding Cant. 3,8.

3) With the לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L יָא prophet. This form is generally used to denote a certain characteristic quality, a meaning which the form לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L יָא a diligent man.

4) Also the form לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L יָא is closely connected with the לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L יָא L. This form has the alterations of both נו 2 and 3, as לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָa and לַעֲלוֹןָיָa; and is used as substantive e.g. לַעֲלוֹןָיָא לַעֲלוֹןָיָa and as adjective, e.g. לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָa.

5) The form לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָa of the triliteral stems, e.g. לַעֲלוֹןָיָא לַעֲלוֹןָיָa, with a purely adjective meaning. With the verbs לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָא לַעֲלוֹןָיָa this form has a לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָa under the second stem-letter e.g. לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָa.

6) Closely connected with the preceding is the form לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלוֹןָיָa, e.g. לַעֲלוֹןָיָא לַעֲלוֹןָיָa. This form denotes a quality as a habit.

Rem. 1. A rare collateral form of לַעֲלוֹןָיָא L לַעֲלוֹןָיָa Nah. 1,2.

7) The form לַעֲלוֹןָיָא לַעֲלוֹןָיָא L לַעֲלֹןָיָא L לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L יָא of the triliteral stems, e.g. לַעֲלוֹןָיָא לַעֲלוֹןָיָa.

8) The forms לַעֲלוֹןָיָא L לַעֲלוֹןָיָא L לַעֲלֹןָיָא L לַעֲלוֹןָיָא L יָא and לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L יָא of the triliteral stems, e.g. לַעֲלֹןָיָא L נוּר. The latter form is chiefly used to qualify certain organic operations, as לַעֲלֹןָיָא לַעֲלֹןָיָא לַעֲלֹןָיָא L לַעֲלֹןָיָא L יָא deaf, לַעֲלֹןָיָא L לַעֲלֹןָיָa sharp of sight or hearing, לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L יָa deaf (cf. § 4 Rem. 5).

B. With the addition of letters prefixed or appended.

1) All the participles except those of the לַעֲלוֹןָיָא לַעֲלוֹןָיָא L נוּר, e.g. לַעֲלוֹןָיָא לַעֲלוֹןָיָא L נוּר. With the addition of a לַעֲלוֹןָיָא לַעֲלֹןָיָa, e.g. לַעֲלֹןָיָא לַעֲלֹןָיָא L נוּר. With the addition of a לַעֲלֹןָיָא L נוּר. With the addition of a לַעֲלֹןָיָa, e.g. לַעֲלֹןָיָa.

2) Adjectives of the form לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L יָא, e.g. לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L לַעֲלֹןָיָא L יָא.
3) Adjectives formed by duplication of the last two stem-letters of the triliteral stems, e.g. סנְה; chiefly in use with colours, to express a modification of the original colour, e.g. יָנְה deep red, crimson from יָרְה red.

II. Adjectives derived from a nomen.

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

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

(a) from proper names to denote one's origin, e.g. יֶנְיִסָיִל Israelite from יֶנְיִסָיִל Israel; יֶנְיִסָי Aramaic from יֶנְיִסָי Aram.

(b) from the cardinal numbers to make the ordinals, e.g. יְ the sixth from יֶ 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. יְ the Abiezerite from יְ 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 יְ and that of all the feminine in יְ, e.g. יְ from יְ and יְ from יְ.

3) The plur. is formed from the sing. according to the
same rules as those for the substantives, e.g. חַיָּה, שֵׁם, הָאַה בּ from חַיָּה, שֵׁם, הָאַה (cf. § 59). — The adjectives, however, spoken of in § 66,4, undergo here the same alteration as has been explained there, e.g. נָבָה, נְבָה, נְבָה; whilst the fem. forms in לֶ- form their plur. like the corresponding forms in לֶ- e.g. עֵברָה from עֶברָה.

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

(a) The *st. constr.* and the *literae praefixae* affect the adjectives in the same manner as the substantives, e.g. מִשָּׁה, מִשָּׁה, מִשָּׁה from מִשָּׁה, מִשָּׁה, מִשָּׁה; מִשָּׁה, מִשָּׁה, מִשָּׁה from מִשָּׁה, מִשָּׁה, מִשָּׁה. — The plurals however of monosyllabic participles retain in the *st. constr.* even the וּפֵט, and and and, e.g. מֵיר, מֵיר, מֵיר from מֵיר, מֵיר, מֵיר.

(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. לְרָנָה (cf. a).

2) The sing. masc. of the לְרָנָה of the לְרָנָה changes the sing. masc. of the לְרָנָה עֵבֶרְלִי before לְ, לְ, לְ into לְ, לְ, לְ, e.g. לְרָנָה, לְרָנָה, לְרָנָה; and when ל or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or לְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or תְ or ת…
3) The sing. masc. of the בָּעָלָהָּ changes to בָּעָלָהָּ before הָ, הָּ into ולְ, ולְ or לְ, לְ, e.g. בָּעָלָהָּ, בָּעָלָהָּ. When, however, the ולְ, ולְ is a guttural the וּתְוָהוּ remains, e.g. וּתְוָהוּ. Before the other suffixes it becomes a half-vowel, e.g. בָּעָלָהָּ.

4) All other forms follow the rules of the substantives, e.g. קָדָּשׁ, קָדָּשׁ, קָדָּשׁ, קָדָּשׁ.

CHAPTER XII.

The pronoun (כָּנָה).

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

(a) The personal pronoun (בְּנֵיהֶם) as subject.
(b) The demonstrative pronoun (בְּנֵיהֶם).
(c) The relative pronoun (בְּנֵיהֶם).
(d) The interrogative pronoun (בְּנֵיהֶם).

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

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

The reflexive pronoun (בְּנֵיהֶם) is expressed in the following manner:

(a) by means of certain conjugations of the verb, chiefly by the בְּנִיָּהּ, e.g. בְּנִיָּהּ to make oneself unknown, בְּנִיָּהּ to behold one another, but also by the בְּנִיָּהּ.
especially with a reciprocal sense, e.g. הָיָה to hide oneself, הָיָה to strive with one another.

(b) by הָיָה with suffixes, e.g. מֹשַׁעַ and they will burden themselves. Lev. 22,16.

(c) by pronominal suffixes with certain prepositions, e.g. לְכָל and he made for himself.

(d) by certain nouns such as וְלָ and others, e.g. יִבָּל unto himself.

§ 71. The personal pronoun.

1) The personal pronouns are:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>we דָּעַמְתָּהוּ, בָּעָמְתָּהוּ, בָּעָמְתָּהוּ</td>
<td>I עַמְכָּל, עַמְכָּל, עַמְכָּל</td>
</tr>
<tr>
<td>you דָּעַתָּהוּ, בָּעָתָּהוּ, בָּעָתָּהוּ</td>
<td>thou עַתָּל, עַתָּל, עַתָּל</td>
</tr>
<tr>
<td>you דָּעַתָּהוּ, בָּעָתָּהוּ, בָּעָתָּהוּ</td>
<td>thou עַתָּל, עַתָּל, עַתָּל</td>
</tr>
<tr>
<td>they דָּעַתָּהוּ, בָּעָתָּהוּ, בָּעָתָּהוּ</td>
<td>he עַל, עַל, עַל</td>
</tr>
<tr>
<td>they דָּעַתָּהוּ, בָּעָתָּהוּ, בָּעָתָּהוּ</td>
<td>she עַל, עַל, עַל</td>
</tr>
</tbody>
</table>

Rem. 1. Instead of the 2d pers. masc. sing. the fem. form דָּעַתָּהוּ 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 בְּכָל which represent the inflections of the noun, but only with the letters וֹזָה, viz. with the ו merely as מֹשַׁעַ, e.g. מֹשַׁעַ, מֹשַׁעַ, and with ו and י 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. יִבָּל הָיָה Prov. 23,15.
3) To express the inflections of the pers. pronoun, \( \text{תנ} \) with suffixes is used to express the object, and \( \text{לבנ} \) 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 interpunctuation. See § 89.

§ 72. The demonstrative pronoun.

1) The demonstrative pronouns are:

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Singular.</th>
</tr>
</thead>
<tbody>
<tr>
<td>these</td>
<td>this</td>
</tr>
<tr>
<td>those</td>
<td>that</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2) All these forms are used as adjectives, and may be connected with the literae praefixae בולט חיש.

3) Connected with \( \text{ב} \) we find the collateral form \( \text{תנ} \) for the masc. sing. and \( \text{לט} \) for the fem. sing. Both forms may be shortened into \( \text{תל} \).

4) The personal pronouns of the 3d pers., connected with \( \text{ב} \) may take the place of the demonstrative pronouns, e.g. \( \text{ב} \), \( \text{ב} \), \( \text{ב} \), \( \text{ב} \).

Rem. \( \text{ז} \) also generally implies the meaning of a relative pronoun, e.g. \( \text{ז} = \text{which} \).

§ 73. The relative pronoun.

1) There is but one relative pronoun for all genders and numbers, viz. \( \text{לט} \).

2) \( \text{לט} \) is used as a substantive. It takes the place
of the subject and object, and with the assistance of one of the letters בֶּלַל 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 בֶּלַל.

§ 74. The interrogative pronoun.

1) The interrogative pronouns are יְ ל for persons, and לְ and לְ 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 בֶּלַל.

Rem. לְ connected with מֵ יְ נבּ becomes הִ יְ נבּ.

CHAPTER XIII.

The number (בֶּלַל וּגְפַּר).  

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

(a) The cardinal (בֵּ יְ נבּ גְפַּר).

(b) The ordinal (בֵּ יְ נבּ גְפַּר).

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:

<table>
<thead>
<tr>
<th></th>
<th>as substantives.</th>
<th>as adjectives.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>נון</td>
<td>נון</td>
</tr>
<tr>
<td>2</td>
<td>שלש</td>
<td>שלש</td>
</tr>
<tr>
<td>3</td>
<td>ארבע</td>
<td>ארבע</td>
</tr>
<tr>
<td>4</td>
<td>שבע</td>
<td>שבע</td>
</tr>
<tr>
<td>5</td>
<td>חמש</td>
<td>חמש</td>
</tr>
<tr>
<td>6</td>
<td>ששה</td>
<td>ששה</td>
</tr>
<tr>
<td>7</td>
<td>سابיע</td>
<td>سابיע</td>
</tr>
<tr>
<td>8</td>
<td>سابיע (שביע)</td>
<td>سابיע</td>
</tr>
<tr>
<td>9</td>
<td>תשע</td>
<td>תשע</td>
</tr>
<tr>
<td>10</td>
<td>עשר</td>
<td>עשר</td>
</tr>
</tbody>
</table>

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. נון כות, ימכור כות נון.

Rem. 2. אברעה and שבעה have a dual form אברעים, שבעים with the meaning fourfold, sevenfold.

Rem. 3. As plural forms of the cardinals we find some, a few, the same, united into one, tens.
Rem. 4. A number connected with a suffix appears in שֶׁשֶׁהַשּׁה (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 רֶשֶׁת for the masc. and with הַשֵּׁה for the fem. With הַשֵּׁה the units are connected in the st. constr., with רֶשֶׁת those from 13—19 generally in the st. absolutus.

They are:

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 שֶׁשֶׁה or שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה or שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>12 (somet.) שֶׁשֶׁה שֶׁשֶׁה</td>
<td>(somet. שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>13 שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>14 שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>15 שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>16 שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>17 שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>18 שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
<tr>
<td>19 שֶׁשֶׁה שֶׁשֶׁה</td>
<td>שֶׁשֶׁה שֶׁשֶׁה</td>
</tr>
</tbody>
</table>

5) Twenty is שֶׁשֶׁה שֶׁשֶׁה, the plur. of שֶׁשֶׁה, and the other tens from 30—90 are expressed by the plur. of the corresponding units, thus 30 שֶׁשֶׁה שֶׁשֶׁה, 40 שֶׁשֶׁה שֶׁשֶׁה, 50 שֶׁשֶׁה שֶׁשֶׁה, 60 שֶׁשֶׁה שֶׁשֶׁה (not שֶׁשֶׁה שֶׁשֶׁה), 70 שֶׁשֶׁה שֶׁשֶׁה, 80 שֶׁשֶׁה שֶׁשֶׁה (not שֶׁשֶׁה שֶׁשֶׁה), 90 שֶׁשֶׁה שֶׁשֶׁה.

6) One hundred is שֶׁשֶׁה שֶׁשֶׁה, a fem. noun. (instead of שֶׁשֶׁה שֶׁשֶׁה) 200 is the dual of שֶׁשֶׁה שֶׁשֶׁה.

The hundreds from 300—900 are expressed by the plur. of שֶׁשֶׁה preceded by the fem. form of a unit in the
st. constr., thus מַעְטָה 300, מִשָּׁעֲרָה 400, מַעְטָה 500, מִשָּׁעֲרָה 600, מִשָּׁעֲרָה 700, מִשָּׁעֲרָה 800, מַעְטָה 900.

7) One thousand is קֶשֶׁר, a masc. noun. 2000 is קֶשֶׁר. The thousands from 3000—9000 are expressed by the plur. of קֶשֶׁר preceded by the masc. form. of a unit in the st. constr., thus מִשָּׁעֲרָה 3000, מִשָּׁעֲרָה 4000, מִשָּׁעֲרָה 5000, מִשָּׁעֲרָה 6000, מִשָּׁעֲרָה 7000, מִשָּׁעֲרָה 8000, מִשָּׁעֲרָה 9000.

8) Ten thousand is קֶשֶׁר, but connected with units it is קֶשֶׁר or קֶשֶׁר. All these are fem. nouns, e.g. מִשָּׁעֲרָה 20,000, מִשָּׁעֲרָה 40,000, מִשָּׁעֲרָה 120,000. — The more usual expressions however are כְּהֶן קֶשֶׁר or כְּהֶן קֶשֶׁר. — 10,000 may also be expressed by קֶשֶׁר קֶשֶׁר.

9) One hundred thousand is קֶשֶׁר קֶשֶׁר or קֶשֶׁר; 200,000 קֶשֶׁר קֶשֶׁר; 300,000 קֶשֶׁר קֶשֶׁר etc.

10) When units are to be connected with tens they may be placed either before or after the tens, e.g. 61. — With the hundreds and thousands the units stand first, or last, or between the tens and the hundreds, e.g. קֶשֶׁר קֶשֶׁר or קֶשֶׁר קֶשֶׁר 675. — If however no units are named the numbers are by preference placed in a descending order, e.g. קֶשֶׁר קֶשֶׁר קֶשֶׁר קֶשֶׁר 601,750 In all cases the 1 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 = 1—10; ב = 20—90; ט = 100, ר = 200, י = 300, פ = 400, צ = 500, ק = 600, ת = 700, ז = 800, ש = 900. — The last five letters are at present less in use. We generally write פ = 500, מ = 600 etc.; פה = 900 etc. — Further, a letter marked with ~ or *, placed over it, indicates as many thousands as the letter expresses units, e.g. א or א 1000, י or י 4000. — פ or פה or פה = 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 ב for the masc. and פ or פ for the fem., along with a quite peculiar alteration of vowels. In moreover the א falls away. The first is always expressed by ריעות, ראשון from the noun ראש head, beginning.

The ordinals are:

Masc. כ עמוק, יחצシェ, הפיס המ, לא, בלשון, היום, ראשון, ראשונה,

Fem. שעון, המיסטיק, הפש, בלשון, היום, ראשונה, ראשונה,

3) The ordinals above ten have no appropriate forms, but are expressed by the cardinals, e.g. התשע יוט וי on the 15th day. — Even with the units the cardinals are more than once used instead of the ordinals, e.g. בתשע 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. מניון two by two.

2) The adverbia numerialia (twice, thrice, four times) are expressed by the cardinals with a noun implying the idea times, e.g. מניון_once, מניון_twice, מניון_ten times, or מניון_three times (cf. § 80, 1f).

Rem. Four times and seven times may also be expressed by מניון and מניון. (§ 76 Rem. 2).

3) Fractions are expressed by the ordinals in the fem., e.g. מניון the third of a Hn. — ¼ is also expressed by מספר or מניון; 1/5 also by מניון; 1/10 also by מניון. — ½ is in Hebrew מניון (in pausa מניון), מניון or מניון.

CHAPTER XIV.

The Particles (כלהה).

§ 79. 1) The particles are:

(a) the adverb (כלהה חור or מניון),
(b) the preposition (כלהה),
(c) the conjunction (כלהה),
(d) the interjection (כלהה).

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. הבוא within (from ברוח house), ברי with strength = very (from ברוח strength).

(b) Substantives without a preposition, e. g. very, הביא (security) safely, רוח (the day) now Lat. hodie.

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

(d) Adjectives, chiefly in the fem. form, e. g. הנה or הנה much, הניב in Aramaic manner.

(e) Pronouns, e. g. הנה hither.

(f) Numerals, e. g.arooa seventimes, היא in the first place, first of all. — Sometimes also connected with prepositions, e. g. ויהיו לְפָרֹאשׁתָה, לְפָרֹאשׁתָה יֵשׁ 1 Chron. 15,13.

2) Further, adverbs are formed from substantives through the addition of ב or פי, e. g. סמך gratis, from מ favour, פִּקְצָה (instead of פִּקְצָה) suddenly from מְמָצֵא moment; or of other terminations, e. g. פרוס 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. של no, not, פי when.

4) There are also a few compound adverbs e. g. 담으로
(from why; besides; — chiefly those compounded with ᶙ, as י and י or י or י.)

§ 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  epentheticum (see § 46, 5). e.g.:

I am not, י你不 are not, from י or י.  יה why;  יה where art thou, י where is he, from י where. יה here am I, י here are we, from י or י (behold!). י as yet I am from י yet.

In addition to these we find other adverbs which are connected with the nominal suffixes, e.g. י besides me, י without him from י or י without, besides.

§ 82. The preposition.

The prepositions are divided into two classes:

A. Letter-prepositions. They are the letters י, which prefixed to a noun take the place of a preposition, e.g. י in the beginning from י beginning; י for the purpose of drinking, to drink.

B. Word-prepositions. As such are used:

1) Substantives in the st. constr., e.g. י upon (from י height), י at the side of, close by (from י side).

2) Letter-prepositions connected with:
(a) a substantive in the st. constr., e.g. רֶבֶן (before the face of) before, לֶבֶן because of (from לֶבֶן).

(b) an adverb, e.g. מַהֲיָא without (from מַה not), יָרָה enough for (from יָרָה sufficiency).

(c) a word-preposition, e.g. מָסָה under, מְעַל over, מַעֲלָה above (from מָסָה and מְעַל).

3) Word-prepositions connected with a substantive in the st. constr., e.g. מִלָּחָה before, מְלַחָה because of.

§ 83. The Vowels of the Letter-prepositions.

1) The letters בְּכָל when prefixed to other words have the half-vowel, e.g. בְּכָל, בְּכָל, בְּכָל. This half-vowel becomes a הִידָּה whenever the word itself to which it is prefixed commences with a half-vowel, e.g. בְּכָל, בְּכָל, בְּכָל, and if the first letter of the word is a ה with the half-vowel, the latter falls away after the הִידָּה, e.g. בְּכָל, בְּכָל, בְּכָל. — Before a guttural however with הִידָּה the letter-preposition takes the vowel of which the הִידָּה is composed, e.g. בְּכָל, בְּכָל, בְּכָל.

Rem. There are however the exceptions בָּנָה, בָּנָה, בָּנָה.

2) With the הִידָּה the letter-prepositions are usually contracted, with the consequence that they take the vowel of the ה which is then omitted, e.g. בְּכָל = בָּנָה, בְּכָל = בָּנָה, בְּכָל = בָּנָה. — In a similar manner we sometimes find the ב contracted with the ה of the infinitive, e.g. בָּנָה = בָּנָה, בָּנָה = בָּנָה.
3) The ב generally has ה immediately before the accent, e.g. להב, והב, unless the word is closely connected with the subsequent word, e.g. אָבָבָבָבָבָב עֲבָבָבָבָבָבָב. Gen. 16,3.

With certain monosyllabic pronouns even the ב and ה have the ה, e.g. הוּה, והה.

Before י or י the ב and ה have ה, e.g. מָשָׁ, מָשָׁ, but the מ has ה, e.g. מָשָׁ, מָשָׁ.

4) The ב is an abbreviation of מ. As prefix therefore it has מַ and ought to be followed by a כ to supplement the missing ב, e.g. מַב = מַב. The מַ becomes מַ before רַו, e.g. מַרְוָ, מַרְוָ. Before מ or מ however the מ is sometimes retained, e.g. מַ, מַ. מַ is now and then also omitted when the first letter has the half-vowel, e.g. מַלְפַלְפַל. Hence the half-vowel falls away under the מ, e.g. מַלְפַלְפַל.

§ 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. בֶּרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶבֶרֶב from בֶּרֶבֶרֶבֶרֶבֶרֶבֶרֶב, בֶּרֶבֶרֶבֶר from בֶּרֶבֶרֶבֶר, בֶּרֶבֶרֶבֶר from בֶּרֶבֶרֶבֶר, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶרֶב from בֶּרֶבֶרֶב, בֶּרֶבֶר from בֶּרֶבֶר, בֶּר from בֶּר. — Also of other prepositions the st. constr. of the plur. form is used by preference,
e.g. מֶּֽלֶךְ and מִלָּֽךְ (not מִלָּֽךְ) from מִלָּֽךְ. — Of מֵ֖י, although מֵ֖י, yet always מֵ֖י, now and then even מֵ֖י and מֵ֖י. —

With מֵ֖י the suffixes appear to have been appended to the form מֵ֖י, e.g. מֵ֖י etc. מֵ֖י alone, however, is yet found along with מֵ֖י.

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

Rem. מֶּֽלֶךְ occurs a few times with a verbal suffix, e.g. מֶּֽלֶךְ 2 Sam. 22,37,40,48.

4) מֶּֽלֶךְ 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 מֶּֽלֶךְ, e.g. מֶּֽלֶךְ, מֶּֽלֶךְ etc. Along with מֶּֽלֶךְ and מֶּֽלֶךְ we find the collateral forms מֶּֽלֶךְ and מֶּֽלֶךְ; whilst of מֶּֽלֶךְ no other form occurs.

In the second case its connection with suffixes is quite regular, e.g. מֶּֽלֶךְ etc.

B. The letter-prepositions with suffixes.

1) ב with suffixes; sing. ב, ב, ב, ב, ב; plur. ב, ב, ב or ב (ב) מֶּֽלֶךְ (מֶּֽלֶךְ מֶּֽלֶךְ מֶּֽלֶךְ).

2) ל with suffixes; sing. ל, ל, ל, ל, ל; plur. ל, ל, ל, ל, ל (ל, ל, ל).

3) ב is strengthened by the addition of מ before it takes the suffixes.
4) נ is lengthened into נ and connected with suffixes in the following manner.

\[\text{sing.} \quad \text{מִשְׁכָּה} \quad \text{(poet, מִשְׁכָּה)} \quad \text{מֶלֶךְ} \quad \text{מֶלֶךְ} \quad \text{תָּשָׁר} \quad \text{רָשׁ} \text{plur.} \quad \text{מִשְׁכָּה} \quad \text{מֶלֶךְ} \quad \text{מֶלֶךְ} \quad \text{מֶלֶךְ} \quad \text{תָּשָׁר} \quad \text{רָשׁ}\]

§ 85. The Conjunctions.

The conjunctions are twofold; word-conjunctions and letter-conjunctions.

A. The word-conjunctions.

1) Many word-conjunctions are substantives, e.g. מִשְׁכָּה (in answer to) because, מֶלֶךְ (strengthening) but.

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

3) Certain conjunctions are formed by connecting a subst. or other word with one of the letters מֶלֶךְ, e.g. מִשְׁכָּה (from מִשְׁכָּה = answer) to the end that, מֶלֶךְ (from מֶלֶךְ before = not yet) before, ובש (from ובש) because.

4) Further, conjunctions are formed by connecting a preposition with עֲשָׂר or או, e.g. instead of עֲשָׂר because; עֲשָׂר upon, because, עֲשָׂר because; עד until.

5) Finally, the prepositions by themselves are used as conjunctions, e.g. עֲשָׂר (by reason of) to the end that.
B. The letter-conjunctions.

1) The most frequently used of all conjunctions is the 1 (יהֶבֶּה 'וֹ חָ בֵּה conjunctive).

(a) The 1 conjunctive is placed before the word and has the half-vowel, e.g.  יִשָּׁר. Before a labial or a letter with a half-vowel it becomes 1, e.g. בָּר; and for the rest it follows the rules of § 83, 1 and 3; e.g. לַבֶּה בָּהָה, לַבֶּה יָּהָה, לַבֶּה יָּהָה.  

(b) Prefixed to a verb the 1 has yet another function, and then is called 1 conversive (יִשָּׁר). — With the forms of the עָרַי it changes their meaning into that of the עָהִיר; e.g. עָהִיר (from הנַה he has seen) may also mean he sees, or he will see. — When prefixed to the forms of the עָהִיר, it changes their meaning into that of the עָרַי, and has עָהִיר, e.g. עָהִיר he appoints, or he will appoint, עָהִיר and he appoints, or and he will appoint, עָהִיר and he appointed.

(c) With the forms of the עָהִיר the 1 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. עָהִיר (עָהִיר) he arises, עָהִיר (עָהִיר) he arose; עָהִיר (עָהִיר) we turn, עָהִיר (עָהִיר) we turned; עָהִיר (עָהִיר) he says, עָהִיר (עָהִיר) he said; עָהִיר (עָהִיר) it is broken, עָהִיר (עָהִיר) it was broken.

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

forms of the יָּאָרְךָ, viz. יָּאָרְךָ only in pausa) יָּאָרְךָ from יָּאָרְךָ.

(d) As in the 1st pers. sing. of the יָּאָרְךָ the י stands before an א, the vowel which it has as יָּאָרְךָ is lengthened, e.g. יָּאָרְךָ (cf. § 4 Rem. 5). The last syllable in this case is not shortened, nor is the accent shifted; e.g. יָּאָרְךָ I arose from יָּּאָרְךָ I arise; יָּאָרְךָ I said from יָּאָרְךָ I say (cf. § 88 I 4 c).

(e) With the יָּאָרְךָ the יָּאָרְךָ causes the י in the יָּאָרְךָ-forms to fall away, which occasions a certain alteration of vowels and a shifting of the accent, e.g. יָּאָרְךָ from יָּאָרְךָ, יָּאָרְךָ from יָּאָרְךָ, יָּאָרְךָ from יָּאָרְךָ, יָּאָרְךָ from יָּאָרְךָ, יָּאָרְךָ from יָּאָרְךָ, יָּאָרְךָ from יָּאָרְךָ, יָּאָרְךָ from יָּאָרְךָ.

2) The only letter besides י used as conjunction is ש with the meaning of יָּאָרְךָ that = יָּאָרְךָ. This ש moreover is sometimes substituted for יָּאָרְךָ as pronoun.

In both cases ש has יָּאָרְךָ, e.g. יָּאָרְךָ that she crowned with, יָּאָרְךָ which belongs to Solomon; and sometimes יָּאָרְךָ before a letter with יָּאָרְךָ or יָּאָרְךָ, e.g. יָּאָרְךָ, יָּאָרְךָ, יָּאָרְךָ.

Rem. 2. Occasionally it has יָּאָרְךָ, as in יָּאָרְךָ Judg. 6,17; or the half-vowel as in יָּאָרְךָ Eccl. 3,18.

§ 86. The Interjections.

They are:

(a) sounds involuntarily uttered because of an emotion; e.g. of grief יָּאָרְךָ ah! יָּאָרְךָ wo! — of joy יָּאָרְךָ aha! יָּאָרְךָ hurrah!
(b) forms of verbs placed outside all connection with the context, e.g. ְֶָשֹנֵי (give) come on! ְֶָשֹנ (go) come on! ְֶָשֹנ (see) = ְֶָשֹנ and ְֶָשֹנ behold!

(c) forms of other words uttered with emphasis, e.g. ְֶָשֹנ (ad profana) for shame, far be it. — It is generally construed with the ְֶָשֹנ of the person who would have committed the offence and with ְֶָשֹנ of the person or object who would have been offended e.g. ְֶָשֹנ.

Rem. The interjections mentioned in (b) may be inflected, e.g. ְֶָשֹנ come on! ְֶָשֹנ (to one) silence! (to many) ְֶָשֹנ silence!

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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. ְֶָשֹנ.

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 תּה, תּה, ת always have the accent.

2) When a suffix forms a separate syllable, the word to which it is appended is נֵי (i.e. accent on the penultimate), otherwise it is נֵי (i.e. accent on the ultimate); except ה, כ, and נ which always have the accent, e.g. נֵי, כּ, כּ, יֵי.

3) The triliteral stems.

(a) The י has the accent when it has a vowel, e.g. יֵי, יֵי, יֵי, יֵי, יֵי.

(b) In the י the י causes the accent to shift from the penultimate closed syllable to the ultimate, e.g. יֵי, יֵי, יֵי, יֵי, יֵי, except in *pausa* when the vowel is lengthened, e.g. יֵי. If on the other hand the penultimate is *open*, it retains the accent, e.g. יֵי; except when it has a conjunctive accent, at least in the יֵי and יֵי, and is immediately followed by a כ or ל, e.g. יֵי, יֵי, יֵי, יֵי; יֵי, יֵי, יֵי, יֵי, יֵי, יֵי, יֵי.

Rem. 1. In the י also we find יֵי, יֵי, יֵי, יֵי, Lev. 24,5.
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. יָשֵׁר. This is often occasioned by the יָשֵׁר, or by the omission of נ in the יַנְחָל, e.g. יַנְחָל (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 triliteral stems. — If the second stem-letter is not doubled, the first stem-letter has the accent, e.g. יֵלְדוּת יִתְנַשֵׁהוּ יִתְנַשְׁדוּ כְּלָשְׁנֶה שֶׁ֖לֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ שֶׁלֶשׁ Sh. פָּנָה (cf. § 7,4).

(b) The forms of the יָשֵׁר which are פָּנָה often become פָּנָה because of יָשֵׁר פָּנָה; except when the syllable of the first stem-letter is open, e.g. פָּנָה (cf. 3 b). — The יָשֵׁר-forms often also become פָּנָה when they have a conjunctive accent and are followed by a guttural or half-vowel, e.g. יָשֵׁר עֲזֵי Gen. 40,15; יָשֵׁר עֲזֵי Zech. 9,9; יָשֵׁר עֲזֵי Judges 5,12.
(c) The forms of the רַעַת, on the other hand, which are לְכָלֻע because of the חָוָה, except the 1st pers. sing., e.g. לְכָלַע. (cf. § 85 B i c and d).

II. The nomina.
1) All the nomina are לְכָלֻע, e.g. לְכָלַע, חָוָה; except:
   (a) the segolate forms, and others having a similar termination (cf. § 60 Rem. 4), e.g. לְכָלַע. הָוָה. לְכָלַע. לְכָלַע. לְכָלַע. לְכָלַע (st. constr. of לְכָלַע. לְכָלַע. לְכָלַע. לְכָלַע. לְכָלַע. לְכָלַע).
   (b) the fem. (prolonged) forms in לְכָלַע, e.g. לְכָלַע.
   (c) the duals, e.g. לְכָלַע.
2) Nomina with pronominal suffixes follow the rules of the verbs with suffixes (see I 2), and also here לְכָלַע, לְכָלַע, לְכָלַע, לְכָלַע and לְכָלַע always have the accent.
3) All other suffixes exercise no influence on the accents of the nomina, e.g. לְכָלַע. לְכָלַע. לְכָלַע. לְכָלַע. except לְכָלַע which often has the accent, e.g. לְכָלַע. לְכָלַע.

III. The particles.

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

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

A. The verbs.
1) The half-vowel changes into the vowel which occurs
in the stem-form, e.g. נִֽבְּֽלָה (from לְבִֽלָּה), הָמָּה (from מָה), בָּהֲמָה (from מָה), בָּהֲמָה (from מָה). — The root of the stem-form however is here lengthened unto מִן, e.g. מִנְּפָּר (from נְפָּר); like the מִן generally changes into מִנְּע, when it stands in *pausa*, e.g. מִיתָן and מִיתָן. Lev. 26,37.

2) The short vowel changes into the vowel of the stem-form, e.g. קָּטָל (from לְקָּטָל) נָחָר (from רָחָר) וַיֵּאָר.

3) The נְניִפְּלָה before the suff. נ becomes נֶפֶל, which change more than once exercises an influence upon the first part of the word, e.g. נָּחוֹּת becomes נָּחוֹּת; נָּחוֹּת becomes נָּחוֹּת; — the מִרְּעָה before נ becomes מִרְּעָה, e.g. מִרְּעָה.

B. The nomina.

1) The short vowel having the accent is lengthened, viz. both נֶפֶל and נָּחוֹּת into מִן, e.g. נֶפֶל from נֶפֶל and נָּחוֹּת from נָּחוֹּת; נָּחוֹּת, נָּחוֹּת, נָּתוֹל, בּוֹשָת, אָמָה, אָמָה, אָמָה from נָּתוֹל, נָּתוֹל, נָּתוֹל, בּוֹשָת, אָמָה, אָמָה, אָמָה.

2) The nomina of the form נֶפֶל change the half-vowel into נֶפֶל, e.g. נֶפֶל becomes נֶפֶל; whilst the pers. pronouns נֶפֶל and נֶפֶל become נֶפֶל and נֶפֶל.

3) The נְניִפְּלָה before the suff. נ becomes נֶפֶל, and this change frequently influences the first part of the word, e.g. נָּחוֹּת from נָּחוֹּת, נָּתוֹל from נָּתוֹל.

4) The termination נָּניִפְּלָה becomes נָּניִפְּלָה, e.g. נָּנָּניִפְּלָה and נָּנָּניִפְּלָה. Gen. 17,15; נָּנָּניִפְּלָה and נָּנָּניִפְּלָה.
C. The particles.

The particles, both with suffixes and without, undergo in *pauza* the same alterations as the nomina, e.g. דָּעְמָה from דָּעְמָה, לָא from לָא. — כֹּת, וְל and כֹּת are in *pauza* כֹּת, וְל, and כֹּת.

§ 90. The alteration of vowels in consequence of the הָעָב.

1) Since the הָעָב 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 ישֶה הָעָב and הָעָב, e.g. בָּה from בָּה in בָּהּ; יִשְׁפֶּר from יִשְׁפֶּר in יִשְׁפֶּר; יִשְׁפֶּר from יִשְׁפֶּר in יִשְׁפֶּר; בָּל from בָּל; וָֹבֶל from וָֹבֶל; וָֹבֶל from וָֹבֶל; מָל from מָל; מָל from מָל; מָל from מָל; מָל from מָל.

Rem. 1. Of לָא we find לָא in Deut. 22,6.

Rem. 2. A similar abbreviation without the הָעָב occurs in בָּרְר, of which the original form is only found in *pauza*, and in בְּרָר from בְּרָר in the sense of *to beware*.

Rem. 3. A word connected by הָעָב 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 הָעָב and having but one accent, e.g. לוָּבֶל in Gen. 12,20.
APPENDIX I.

The names and forms of the signs of interpunction.

A. All the books of the Bible with the exception of the Psalms, Proverbs and Job.

1) The distinctive signs are of different rank in proportion to the division which they indicate.

a) The highest in rank are: בם קור, פּוּר or פּוּר or בּוֹנֵהוֹ (Imperatores).

b) Then follow: קֹדֶשׁ בֶּן, פּוּר, בּוֹנֵהוֹ, and בּוֹנֵהוֹ (reges).

c) Next in rank come: בּוֹנֵהוֹ, פּוּר, בּוֹנֵהוֹ, קֹדֶשׁ, and בּוֹנֵהוֹ (duces).

d) Finally: פּוּר, פּוּר, בּוֹנֵהוֹ, and בּוֹנֵהוֹ (comites).

2) The conjunctive signs are: פּוּר, פּוּר, בּוֹנֵהוֹ, וְיִהְיֶה, פּוּר, and בּוֹנֵהוֹ.

1) The signs indicating the accents are placed in their proper positions under, over, or by the side of their respective names.
Rem. 1. The נאנס generally denotes the end of a sentence.

The נאנס is used at the end of a subordinate sentence. For the same purpose are used נאנס, נאנס, נאנס, and נאנס.

The נאנס which is always followed by a נאנס 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 נאנס and נאנס serve exclusively and the נאנס and נאנס almost exclusively, the distinctive signs of inferior rank. The last two are not unfrequently subordinate even to other conjunctive signs.

The נאנס almost exclusively stands before נאנס; the נאנס only before the נאנס, and the נאנס only before the נאנס. The נאנס 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 נאנס alone stands at the side of a word ג). The distinctives stand all above the word, except the נאנס, נאנס, נאנס, נאנס, נאנס, נאנס, and נאנס. The conjunctives stand all under the word, except the נאנס and נאנס.

Rem. 4. As signs of tone they stand above the syllable which has

2) The נאנס also serves other purposes; e.g. it stands between a twice repeated name, of which the 1st has a conjunctive accent, e.g. נאנס נאנס. Gen. 22,11; or between two words of which the first ends with the same letter with which the 2nd begins, e.g. נאנס נאנס. Jes. 66,20 (cf. § 6 note 2).
the accent. Yet the נ"א always stand above the last letter of the word (postpositivi). If therefore the word is נ'ליע, in fairly good editions the sign is repeated above the syllable which has the accent, e.g. נ'ליע Ex. 12,11; נ'ליע Ex. 16,18. — The נ"א always stand on the first letter of the word (praepositius), and must therefore be repeated when the word is נ"ליע, e.g. נ"ליע Gen. 27,10. — The praepositius נ"ד, 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 נ"ליע.

3) The names of the accents as given above are in use with the so called Ashchenazic Jews (חכמרא), who form by far the majority of the Jews in the western countries of Europe. The so called Portuguese Jews (ספרד) have different names for most of the accents. — Enumerated in the same order as above their names are:

Distinctives נ"ד יד, ס"ד, ר"ד, ש"ד, פר"ד, הד, ק"ד, ג"ד, ת"ד, ונ"ד, בנ"ד, ב"ד, תן, גז, נו
Conjunctives נ"ד, ס"ד, ר"ד, ש"ד, ז"ד, ת"ד, ונ"ד, בנ"ד, ב"ד, תן, גז, נו

B. The signs of interpunction in the Psalms, Proverbs and Job [://${context}-${vocalization}].

The Distinctives are:

שלנו התו וטיק, רבי ומגיח, עיניך גלול, אהנה, יד לברוח, ס"ד, נ"ד, גז, נה, רבי ומגיח, וטיק.
The Conjunctives are:

Rem. 1. The distinctives שָׁלְשֵׁלָה הָעָשֶׂה, מַשְׁלֵה, מַעַבְדָה, הָעָשֶׂה, עָלָה, מַעַבְדָה, מַעַבְדָה.

Rem. 2. Also here there is a postpositus the וּלְה, and a praepositus the הָעָשֶׂה. The מַעַבְדָה is by its place of praepositus distinguished from the שָׁלְשֵׁלָה which stands on the syllable having the accent.
APPENDIX II.

The more common stems of the יִשְׁרֵה which occur in the Bible borrow their forms partly from A and partly from B § 32.

Of these the stems יִשְׁרֵה, יִשְׁרֵה, יִשְׁרֵה, יִשְׁרֵה, יִשְׁרֵה and רָדַּה alone have no verbal forms according to the conjugation B, and vice versa the stems יִשְׁרֵה, יִשְׁרֵה, יִשְׁרֵה, יִשְׁרֵה, יִשְׁרֵה and רָדַּה have no verbal forms according to A.

The following stems on the contrary take their forms both from A and B.

1) יִשְׁרֵה and רָדַּה are conjugated in the יִשְׁרֵה according to B, but in the רָדַּה according to A.

2) רָדַּה in the יִשְׁרֵה according to B, but in the רָדַּה and רָדַּה according to A.

3) יִשְׁרֵה in the יִשְׁרֵה acc. to A and B, but in the יִשְׁרֵה acc. to A.

4) רָדַּה in all the forms acc. to A, but in the רָדַּה acc. to B.

5) רָדַּה in the יִשְׁרֵה acc. to B, but in the יִשְׁרֵה and רָדַּה acc. to A.
6) רעי in the הילו acc. to B, but in the הושע and הושע acc. to A.
7) עני in the הילו and הושע acc. to B, but in the הושע acc. to A.
8) עני in the הילו acc. to A and B, but in the הושע acc. to A.
9) עני, אורי, היש in the הילו acc. to B, but in the הושע acc. to A.
10) עני in the הילו acc. to A and B, but in the הושע acc. to A.
11) עני in the הילו acc. to A and B, but in the הושע acc. to A.
12) עני in the הילו and הושע acc. to B, but in the הושע acc. to A.
13) עני in the הילו acc. to A and B, but in the הושע and הושע acc. to A.
14) עני in the הילו acc. to B, but in the הושע acc. to A and B.
15) לב is only found in the הילו. It has the infinitive לב נשות acc. to B, and the יי הנורד, a strange and irregular form for יי ובר or יי ובר.
APPENDIX III.

Verbal forms with pronominal suffixes.

Example of a triliteral verb with pronominal suffixes §§ 46—48.

(The numbers 1, 2, 3 and the letters m.f. denote the person and gender of the suffixes).

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<tr>
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<th>2</th>
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### Verbal Forms with Suffixes

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*etc.* מְנַקֵּחַ or מְמַמְנַקֵּחַ m.

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*etc.* מְנַקֵּחַ or מְמַמְנַקֵּחַ m.
HEBREW GRAMMAR.

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<td>יָּהָּנָּה</td>
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</tr>
</tbody>
</table>

so also רַקְּהָ with alteration of y into n.

<table>
<thead>
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<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָּהָּנָּה</td>
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<td>יָּהָּנָּה</td>
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</tbody>
</table>

so also רַקְּהָ and יָּהָּנָּה with alteration of y into n.

like רַקְּהָ into n.

of יָּלָּהָ

<table>
<thead>
<tr>
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<tr>
<td>יָּלָּהָ</td>
<td>יָּלָּהָ</td>
</tr>
</tbody>
</table>

etc.

of יָּלָּהָ

<table>
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<tr>
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</table>

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

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

The forms of the יְּסֹנֶנ in the לְעִיל are like those of the triliteral verbs, after the 1st stem-letter and ה have been omitted, and the preform. מ or מ has been substituted, e.g. מְלַכָּה or מְלַכָּה; מְלַכָּה or מְלַכָּה.
The forms of דַּּפְפָּּא are like those of דַּּפְפָּא, except for a small alteration of vowels; viz. ג, ש, etc. are prefixed after the 1st stem-letter and its preformative have been cut off.

Instead of the הָּלְ‏ָּבָּּה the הָּלְּבָּה may be used, and often also the הָּלְּבָּה.

The forms of דַּּפְפָּא are like those of דַּּפְפָּא.

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APPENDIX IV.

List of nouns in the _st. constr._ and with pronominal suffixes.

<table>
<thead>
<tr>
<th>Plur. suff.</th>
<th>Sing. suff.</th>
<th>St. c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>דנה</td>
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<td>etc.</td>
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</tbody>
</table>

Of דנה and דנה, _st. constr._ דנה and דנה, the forms are according to the same rule.

Further like those of דנה:

<table>
<thead>
<tr>
<th>etc.</th>
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<tbody>
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</table>
### Nouns in the St. Constr. and with Suffixes

<table>
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<th>Plur. Suffix</th>
<th>Sing. Suffix</th>
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</thead>
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<td><strong>f.</strong></td>
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<td>הבנה</td>
<td>שונים</td>
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</table>

*Note: The table continues with similar entries for various nouns.*
HEBREW GRAMMAR.

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<th>plur. suff.</th>
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<tr>
<td>Plur. Suffix</td>
<td>Sing. Suffix</td>
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<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td><strong>f.</strong></td>
<td><strong>m.</strong></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

**Plur. Suffix:**
- 3: *
- 2: *
- 1: *

**Sing. Suffix:**
- 3: *
- 2: *
- 1: *

**Notes:**
- *etc.*
- *st. c.*

**Nouns in the St. Constr. and with Suffixes:**

155
<table>
<thead>
<tr>
<th>Plur. Suffix</th>
<th>Sing. Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>m.</td>
</tr>
<tr>
<td>גֶּפֶן</td>
<td>גֶּפֶן</td>
</tr>
<tr>
<td>דְּבָרָי</td>
<td>דְּבָרָי</td>
</tr>
<tr>
<td>אָמָה</td>
<td>אָמָה</td>
</tr>
<tr>
<td>בָּשָׂר</td>
<td>בָּשָׂר</td>
</tr>
<tr>
<td>בְּרֶשֶׁי</td>
<td>בְּרֶשֶׁי</td>
</tr>
<tr>
<td>דָּבָר</td>
<td>דָּבָר</td>
</tr>
<tr>
<td>אָדָם</td>
<td>אָדָם</td>
</tr>
<tr>
<td>כָּלָה</td>
<td>כָּלָה</td>
</tr>
<tr>
<td>בְּרֶשֶׁי</td>
<td>בְּרֶשֶׁי</td>
</tr>
<tr>
<td>דָּבָר</td>
<td>דָּבָר</td>
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<tr>
<td>אָדָם</td>
<td>אָדָם</td>
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</tbody>
</table>

**Stem Cases**

- s.  
- p.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- p.  
- p.  
- p.  
- s.  
- p.  
- s.  
- s.  
- p.  

**Endings**

- s.  
- p.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- s.  
- p.  
- p.  
- p.  
- s.  
- p.  
- s.  
- s.  
- p.
APPENDIX V.

The letters.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ז</td>
<td>חaine</td>
<td>zain</td>
</tr>
<tr>
<td>ח</td>
<td>בחרן</td>
<td>beth</td>
</tr>
<tr>
<td>י</td>
<td>גגית</td>
<td>gimel</td>
</tr>
<tr>
<td>יונ</td>
<td>דדית</td>
<td>daleth</td>
</tr>
<tr>
<td>ע</td>
<td>חוחית</td>
<td>he</td>
</tr>
<tr>
<td>צ</td>
<td>ווית</td>
<td>waw</td>
</tr>
<tr>
<td>י</td>
<td>זזית</td>
<td>zain</td>
</tr>
<tr>
<td>ק</td>
<td>חטית</td>
<td>cheth</td>
</tr>
<tr>
<td>י</td>
<td>תתית</td>
<td>teth</td>
</tr>
<tr>
<td>י</td>
<td>ייית</td>
<td>yod or yud</td>
</tr>
<tr>
<td>ח</td>
<td>קקא</td>
<td>kaf</td>
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<tr>
<td>כ</td>
<td>למא</td>
<td>lamayn</td>
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<tr>
<td>נ</td>
<td>ממא</td>
<td>mem</td>
</tr>
<tr>
<td>ס</td>
<td>ננ</td>
<td>nun</td>
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<tr>
<td>ת</td>
<td>ממא</td>
<td>samech</td>
</tr>
<tr>
<td>י</td>
<td>למא</td>
<td>‘ain</td>
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<tr>
<td>ט</td>
<td>פפ</td>
<td>phe</td>
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<tr>
<td>י</td>
<td>אמא</td>
<td>‘ain</td>
</tr>
<tr>
<td>י</td>
<td>טט</td>
<td>tsadey</td>
</tr>
</tbody>
</table>

See § 2 Remarks.
The vowels.

The long vowels: (Portuguese or Sephardic pronunciation) ָא (א) kamats; ֶה (ט) tsereh; ֶי (י) chirik-gadol; or ַה (ה) cholam; ֶש (ש) shuruk.

The short vowels:
ַא (א) pathach; ַט (ט) segol; ֶט (ט) chirik-katan; ַט (ט) kamats-chatuf; ַע (ע) kibbutz.

In the not-Portuguese or Ashkenazic pronunciation is pronounced ֹ (as in rode); ִ (as in white); ָל (as in loud).
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