INTRODUCTION

Kitāb al-‘Uqūd fī Taṣārīf al-Luġa al-‘Ibrāniyya and Its Place in the Karaite Grammatical Tradition

The Karaite grammatical tradition developed between three main centres. It originated in Iraq and Iran, where Karaite schools of grammar existed in Iṣfahān, Tustār and Başra.¹ Some grammatical fragments in Judaeo-Persian survive from this period, which include fragments of a grammatical commentary to difficult places in the text of the Bible.²

In the 10th century the tradition travelled to Jerusalem,³ where the majority of extant Karaite grammatical works were composed. Initially, Jerusalem grammarians remained loyal to the grammatical tradition developed by their Eastern predecessors. Early Jerusalem grammars, such as the grammatical commentary on the Bible entitled al-Diqduq (Grammar)⁴ by an eminent Karaite scholar Abū Ya‘qūb Yusuf ibn Nūḥ as well as anonymous treatises on the Hebrew verbs and nouns,⁵ belong to the same layer of grammatical tradition as the remains of grammatical writings of Eastern Karaites.

The Karaite grammatical tradition attained new heights and reached the apogee of its development in the first half of the 11th century in the works of Abū al-Faraj Hārūn ibn Faraj, a pupil of Ibn Nūḥ. Instead of the grammatical commentaries typical of earlier scholars, Abū al-Faraj Hārūn produced systematic and comprehensive descriptions of Biblical Hebrew, inspired by the Başra tradition of Arabic grammar. The most important grammatical compendia composed by Abū al-Faraj Hārūn are al-Kitāb al-Muṣṭamil ‘alā al-Uṣūl wa-l-Fuṣūl fī al-Luġa al-‘Ibrāniyya (The Comprehensive Book of General Principles and Particular Rules of the Hebrew Language) and its epitome al-Kitāb al-Kāfī fī al-Luğa al-

¹ Khan (2000a:9–10).
³ Khan (2000a:5).
Ibraniyya (The Sufficient Book on the Hebrew Language). These differ from previous grammatical texts not only in format but also in significant elements of the grammatical theory, and form a new, scholarly layer of the Karaite grammatical tradition.

At the end of the 11th century Karaite grammatical works began to be written in Byzantium. They were part of the Karaite Byzantine literary project during which former Byzantine students of the Jerusalem academy composed books in Hebrew based on their notes taken while studying Judaeo-Arabic Karaite texts. One such text is a grammatical description of Hebrew of a practical nature entitled Meʾor ʿAyin (Light of the Eye). After the destruction by the Crusaders of the Karaite centre in Jerusalem, Byzantine grammarians became the main representatives of the Karaite school of Hebrew grammar.

The Karaite creativity in the field of grammar eventually came to a halt in the 12th century, when the grammatical views of the Karaites gave way to the teachings of the Spanish school of Hebrew grammar. Thus, the main source of the grammatical alphabets in Yehudah Hadassi’s encyclopaedia Eškol ha-Kopher, composed in 1148, is the Sefer Moznayim by Abraham ibn ʿEzra. However, Karaite linguistic ideas and terminology continue to appear in Byzantine grammars and Bible commentaries at least until the end of the 13th century.

One text stands at the cross-roads of these lines of development, namely, Kitāb al-ʿUqūd fi Taṣārif al-Luğa al-Ibraniyya (Book of Rules regarding the Grammatical Inflections of the Hebrew Language). Composed in Jerusalem in the middle of the 11th century by an anonymous contemporary of Abū al-Faraj Hārūn, this grammar was commissioned as an abridgement of al-Kitāb al-Kāfī. Yet instead of merely condensing al-Kitāb al-Kāfī, the author of Kitāb al-ʿUqūd produced the first Karaite pedagogical grammar,
a concise description of Hebrew morphology and syntax prepared specifically to cater for the level of knowledge and the learning needs of students at the beginning of their study of the Hebrew language. Whereas the syntactical chapters of Kitāb al-ʿUqūd closely follow the material in al-Kitāb al-Kāfī, its core, constituted by chapters on the verbal morphology of Biblical Hebrew, is an independent composition that significantly expands the material available in predating grammars. The author draws on both Harunian and early grammars, and develops new approaches to verbal systematisation in order to produce a full account of the verbal system of Hebrew. This account is made suitable for beginners by a gradual manner of presentation and the use of various didactic techniques intended to stimulate understanding and ease learning.

Although Kitāb al-ʿUqūd was not the most widely known or copied Karaite grammatical work, and even the name of its author did not survive, it was instrumental in the transmission of the Karaite grammatical tradition to Byzantium. Indeed, the scholarly grammars of Abū al-Faraj Hārūn were, to the best of my knowledge, never translated from Judaeo-Arabic into Hebrew, and quickly became inaccessible to Byzantine Karaites. In contrast, Kitāb al-ʿUqūd served as a basis for a grammatical compilation in Hebrew entitled Meʾor ʿAyin.14 The author of Meʾor ʿAyin fully adopted the grammatical and pedagogical system of Kitāb al-ʿUqūd and incorporated the majority of the material contained in this source. Composed at the end of the 11th century, Meʾor ʿAyin became one of the sources of Eškol ha-Kōper15 and was still copied at the beginning of the 13th century.16 Hence, Karaite grammar in the shape given to it by the author of Kitāb al-ʿUqūd was still studied in Byzantium even after Spanish grammar became predominant in the 12th century.

It may not be a coincidence that a pedagogical grammar such as Kitāb al-ʿUqūd rather than one of the in-depth scholarly grammars of Abū al-Faraj Hārūn served to disseminate the teachings of the Karaite school of grammar in Byzantium. It appears that

---

16 Zislin (1990:10).
this work of a more practical nature was better suited to meet the requirements of Byzantine scholars. A similar phenomenon is observed in Rabbanite linguistics, where the grammatical masterpiece of Yonah ibn Janāḥ, Kitāb al-Luma’, was effectively replaced by its more practical adaptation Sepher Miklol by David Kimḥi, which became the main vehicle for the dissemination of Ibn Janāḥ’s ideas.\(^\text{17}\)

Apart from occupying a unique position within the Karaite grammatical tradition, Kitāb al-ʿUqūd is also important for its grammatical theory and didactic techniques.\(^\text{18}\) It contains important data on the Karaite method of verbal classification called the ‘method of symbols’, which fills the gaps in our understanding of the nature and purpose of this method as well as the stages of its development.\(^\text{19}\) Extensive verbal paradigms, numbering just below 100, provide an opportunity to study the author’s theory of verbal derivation and to evaluate it by viewing the material in Kitāb al-ʿUqūd against the background of earlier and contemporary grammars.\(^\text{20}\) An important innovation of the author are his rules of derivational relations, i.e., statements describing general conditional relations between different verb forms. The rules, unique to Kitāb al-ʿUqūd and Meʾor ʿAyin, are a device of paradigm reconstruction and a learning facilitation technique.\(^\text{21}\) Last but not least, being a pedagogical work Kitāb al-ʿUqūd allows us a glimpse into the Karaite tool-box for teaching Hebrew grammar, which contained such instruments as mnemonics, algorithms of parsing, model analyses of biblical passages, and others.\(^\text{22}\)

**Description of Manuscripts**

To the best of my knowledge\(^\text{23}\) Kitāb al-ʿUqūd is preserved in four copies held in the second Firkovitch Collection in the National Li-
brary of Russia in St. Petersburg and in the Cairo Genizah collections worldwide.

Copy 1
The first copy of Kitāb al-ʿUqūd is represented by BL Or. 5565E, fols 13r.–14v. The manuscript is on paper, 18 × 14.5 cm, 21 lines per page. The text is in Judaeo-Arabic written in Hebrew Oriental (Palestinian) semi-cursive script of the early 12th century. The fragment is well preserved and easily legible. Hebrew words that are the subject of discussions are fully vocalised with Tiberian signs. In cases where a word form is cited within a biblical quotation only the pertinent word but not the entire verse is vocalised. In Judaeo-Arabic diacritical dots are only marked on the letters צ and ט, but not on ג, ד, כ and ת.

The pages are ruled. The left margin is kept even by means of extended letters, slanted lines and by splitting the article al- from the rest of the word. On the lower margin of fol. 14v. one finds a horizontally written catchword and the word קובלת, indicating that the copy was checked against a prooftext.24 Omitted words are written in the interlinear space or in the margin with a bow indicating the place of the insertion. In one case a word written at the end of a line and repeated at the beginning of the next line is struck through with a horizontal double line. The fragment uses dots as punctuation marks. Thematic boundaries are marked by a large blank space.

Copy 2
The second copy of Kitāb al-ʿUqūd consists of FEA I 2581 (7 folios), and FEA I 2591 (110 folios). The manuscripts join directly and FEA I 2581 constitutes a part of the first quire of the copy. The copy is on paper with 19 lines per page.25 The copy is composed of thirteen quires, of which the second quire is a quaternion and the rest are quinions, the regular composition of quires in manuscripts written in the Orient.26 The text is preserved in

25 The size of a page could not be determined as I presently do not have access to the originals of this copy.
consecutive folios. FEA I 2591 has major lacunae between fols 30v.–31r., and 39v.–40r. The rest of the text is well preserved and easily legible.

The text is in Judaeo-Arabic written in Hebrew Oriental (Egyptian) semi-cursive script of the late 12th–early 13th centuries. The spelling of Hebrew forms generally conforms to the Masoretic text (henceforth, MT) with some deviations in *scriptio plena* vs. *scriptio defectiva*. Most Hebrew examples (mainly verb forms) are fully or partially vocalised with Tiberian signs. In cases where a word form is cited within a biblical quotation only the word under discussion but not the entire verse is vocalised. The vocalisation was added by the scribe at the time of copying, as is demonstrated by the fact that in one instance a misvocalised word is stricken out and the correctly vocalised form is the next word on the line (FEA I 2591, fol. 20r.). The vocalisation is not always in accord with the Tiberian Masoretic norm.\(^{27}\) Accents are rarely found and are only used to mark stress or highlight that a form is pausal. At times Tiberian vowels are used to vocalise ambiguous Arabic verb forms, e.g. יְלִיָּה vs. לְיָה (FEA I 2591, fol. 34r.). In Judaeo-Arabic diacritical dots are marked only on the letters צ and ט.

Dots and *soph pasuqs* are used as punctuation marks with *soph pasuqs* marking more significant breaks. Large blank spaces are left at the boundary of thematic sections. This is similar to the marking of *setuma* paragraphs in biblical manuscripts. Chapter headings are laid out in short indented lines of even length. Forms with pronominal suffixes are arranged in four column tables supplied with indented headings.

Ruling lines cannot be seen on the photograph but the lines are straight and coincide on recto and verso. Catchwords are written horizontally in the left corner of the lower margin on the last page of a quire; signatures are marked by Hebrew letters in the right corner of the upper margin on the first page of a quire. The left margin is kept even with the help of two or three slanted lines, elongated letters, by separating the article *al-* from the rest of the word, or by writing short words twice, at the end of a line and at the beginning of the next.

\(^{27}\) See pp. 9–13.
Omitted letters are inserted between the lines. Missing words and phrases are added in the margin with a bow in the text indicating the place of the insertion or interlinearly, always in the same hand. Single letters are marked as deleted by two dots, one above and one below the letter. Deletions of words are indicated in two ways: by slanted lines above the words or by striking through the words with a single (once double) horizontal line. It appears that at least some of the deletions marked by crossing out were made after the text (or the passage in question) was completed because the correct versions are written above the deleted words or next to them in the margin. In all cases of deletions with slanted lines and in some cases of deletions by crossing out the correct version follows the deleted one in the body of the text showing that the mistake was noticed at the time of copying. Some corrections are made in the text itself by writing over the misspelled word.

Copy 3

The third copy of *Kitāb al-ʿUqūd* is represented by the following six units:

1. FEA I 2724 (23 folios);
2. FEA I 2594 (1 folio);
3. T-S Ar 31.71 (2 folios);
4. T-S NS 301.64 (1 folio);
5. JTS ENA 2856.25 (1 folio);

The text is copied on paper. An intact page of this copy measures 18.5 × 13.7 cm and has 20 lines on each page. Due to the fragmentary nature of the surviving manuscripts, the structure of a quire could not be established. Many pages are rubbed and stained making the text illegible in places; some pages are torn.

The copy is written in Hebrew Oriental (Egyptian) semi-cursive script of the late 12th–early 13th centuries. The layout, spelling and vocalisation of the text, the deletion and correction techniques, as well as the codicological features of the manuscript are the same as in copy 2. However, the manuscripts are very neat with few corrections, and the copy is more carefully vocalised
than copy 2. Some vocalised Arabic forms betray dialectal pronunciation, e.g., the infinitive with pronominal suffixes פעלך, פעלך, פעלך, פעלךם, פעלךן (FEA I 2724, fol. 2v).

Copy 3 of Kitāb al-ʿUqūd belongs together with T-S Ar 5.33, T-S Ar 31.182 and T-S Ar 31.206. These fragments are written in the same hand, on paper of the same size, with the same number of lines per page. The fragments contain remains of a grammatical commentary on Jeremiah, Ezekiel, Hosea and Zechariah, of which at least the commentary on Hosea belongs to al-Diqduq by Yūsuf ibn Nūḥ. This indicates that copy 3 of Kitāb al-ʿUqūd was transmitted as part of a grammatical-exegetical anthology.

**Copy 4**

The fourth copy of Kitāb al-ʿUqūd is fragmentarily preserved in:

1. T-S Ar 31.143 (2 folios);
2. T-S Ar 31.219 (2 folios);
3. JTS ENA 3196.4–5 (2 folios).

The text is copied on paper. An intact page of this copy measures 17.8 × 13.6 cm, with 19 lines per page. The fragments are torn, rubbed and stained but the text is for the most part legible.

The fragments are written in Hebrew Oriental (Egyptian) semi-cursive script of the second half of the 11th–early 12th century. The layout, spelling and vocalisation of the text are the same as in copies 2 and 3. Punctuation marks are not used.

The pages are not ruled and the majority of the lines slant downwards or have a curve in the middle. The copy exhibits a relatively large number of corrections, mainly deletions of incorrectly copied words or phrases that originated by homoioteleuton. Words to be deleted are marked by slanted lines above and corrected versions appear as the next word on the line right after the cancelled phrase showing that corrections took

---


29 It is worth a note that Meʾor ʿAyin was also transmitted as part of an anthology, together with the Mahberet of Menahem ben Saruq and the Tešahot of Dunaš ben Labraṭ (Zislin (1990:9–10)).
place in the process of copying. Omitted words are inserted inter-
linearly. As margins appear to be trimmed, it is impossible to say
whether marginal glosses were also used. Extended letters are
used to keep the margin.

**The Vocalisation of the Manuscripts**

The vocalisation of the manuscripts generally follows the Tiber-
ian tradition. However, a number of vocalisations in copies 1–4
disagree with the standard Tiberian Masoretic norm. Some devia-
tions can clearly be attributed to the author on the basis of inner-
textual evidence, others could be either authorial or scribal. The
manuscripts exhibit elements of the non-standard Tiberian vocali-
sation and features of the Babylonian pronunciation.

**Non-standard Tiberian Vocalisation**

1) The consonantal character of waw is marked by a *dagesh*, e.g.:
   - FEA I 2591 (copy 2): מְבָרְכיוּ fol. 20v., מַכָיוּ fol. 22r., מַכָיוּ fol. 77v.;
   - FEA I 2724 (copy 3): מַשְׁלִיכוֹתָיוּ fol. 19r., מַשְׁלִיכוְיָ הנשליוכז fol. 19v.

2) *Mappiq* in the consonantal *heh* is placed under rather than in-
side the letter, e.g.:
   - FEA I 2591 (copy 2): מַשְּׁפְרָה הִ fol. 28r., מַשְׁפְרָה הִ fol. 37v.

3) If a guttural comes after a *yod* or a *waw*, the furtive *pataḥ* is
   more often than not marked on the *yod* and the *waw*, e.g.:
   - FEA I 2591 (copy 2): מַנִיַח fol. 24v., מַנִיַח fol. 47v.
   - FEA I 2724 (copy 3): מַנִיַח fol. 4v., מַנִיַח fol. 10r., מַנִיַח fol. 10v.

Whenever a guttural is not preceded by a *mater lectionis*, the
furtive *pataḥ* is marked directly on the guttural.

4) *Segol* and *šere* sometimes interchange, e.g.:

---

30 On the non-standard Tiberian vocalisation see, for example, Diez-Macho
(1963:25); EJ², art. Masorah (13:642–644); Eldar (1978:148–165); Morag (1959,
This vocalisation is certainly scribal because the author clearly distinguished between verbal forms with a šere and a segol:

ואעַלֶם אֲנָה הַיָּשְׁרָיָאִים מַנָּאַא יָלַמְבַּר אַלָּך

Take note that מְזָרֵה יָשְׁרָיָאִים is disjoined and the disjoined form is מְזָרֶה.

[FEA I 2591, fol. 18v.]

ואעַלֶם אֲנָה רַאְיָא הָתְצַוֶה תְצַוֶה פָּאַן אֶלְּדַי בְּתָלַתָה נַכָּש מַנָּאַא אַלָּךְ בְּנַכָּשְׁתֵּין

Take note that when you find הָתְצַוֶה וּתְצַוֶה, the form with a segol is conjoined and the form with a šere is disjoined.

[FEA I 2591, fol. 27r.]

5) **Pataḥ** and **qamas** sporadically interchange, e.g.:

FEA I 2591 (copy 2): הֲשִׁיבָנִי fol. 12r., זֵרִיתָנִי fol. 19r., מָכָה fol. 21v., שׁוֹשֵׂתָני fol. 70r.; but נַנִיחַ fol. 16r.;

JTS ENA 3196 4.r (copy 4): יְצַא.

6) The simple **shewa** interchanges with ḥataf pataḥ especially on the future prefix **aleph** but also on other initial **alephs** and in some other cases, e.g.:

FEA I 2591 (copy 2):播报 הֲשַׁבֵּכָה fol. 2v., עְרָבִים fol. 3v., אְשִׁיבְ הֲשַׁבֵּכָה fol. 13r., אְשִׁיבְ הֲשַׁבֵּכָה fol. 25v., אְשִׁיבְ הֲשַׁבֵּכָה fol. 30v., אְשִׁיבְ הֲשַׁבֵּכָה fol. 39v.;

FEA I 2724 (copy 3): עְצַוֶה אֲשַׁבְּחָה fol. 6r., שְׁחַלְחָה fol. 8r.;

T-S Ar 31.143r (copy 4): אְדַבֵר יֵדַע אֲדַבֵר.

7) **Ḥataf pataḥ** or a vocalic **shewa** are used instead of a different ḥataf vowel, e.g.:

---

31 The future יַעֲרִיתָנִי and the imperative יַחֲמֶה are hypothetical.

32 The imperative יָשָׁרְיָאִים is hypothetical. On the use of ḥataf pataḥ instead of ḥataf segol see section 7 below.

33 Only one case of אֲ is found in the manuscripts, namely אֲשַׁפְרְ in FEA I 2591, fol. 37v.

34 This form is hypothetical.
The use of a simple shewa instead of a ḫataph pataḥ is a feature of the archaic Tiberian vocalisation. It has no bearing on the pronunciation and is connected with the fact that both the vocalic shewa and the ḫataph pataḥ were pronounced as a short /a/ in the Tiberian reading tradition. The interchange of a simple shewa with a ḫataph pataḥ and the use of an alternate ḫataph are found in some Genizah Bible fragments with otherwise Tiberian vocalisation and in some Karaite Bible manuscripts in Arabic script.

8) Ḫataph qamas is used instead of short qamas, e.g.:
JTS ENA 3196.5v (copy 4): קְרוֹבָה , צְמִרָה , קֳרָבָה

It should be stressed that all these elements, apart from the vocalisation of the future prefix aleph with a simple shewa, and the marking of the furtive pataḥ on the matres lectionis, appear only sporadically.

Elements of Babylonian Pronunciation

1) Segol and pataḥ sometimes interchange, e.g.:
FEA I 2591 (copy 2):中部ּ נַעֲלָה fol. 2r., נַעֲלָה fol. 52r., נועש fol. 53r., נועש fol. 54v.;
FEA I 2724 (copy 3): נַעֲלָה fol. 8v., נַעֲשׁ fol. 8v., נַעֲשׁ fol. 21v., נַעֲשׁ fol. 8r.

2) 3ms past forms of pi’el, po’el, hitpa’el, hitpo’el and quadriliteral verbs are consistently vocalised with a pataḥ on the second radical, e.g.:

38 On the Babylonian vocalisation see Yeivin (1985) and the literature cited there. For a detailed analysis of elements of the Babylonian reading tradition in Kitāb al-ʿUqūd see Vidro (2011:131–136), of which this section is a summary.
In the Tiberian reading tradition *pataḥ* alternates with *šere* in this position\(^{39}\) whereas in the Babylonian tradition *pataḥ* is the only possible vowel.\(^{40}\)

3) ms participles of geminated *niph’al* verbs are vocalised with a *pataḥ* in the final syllable,\(^{41}\) instead of the Tiberian Masoretic *qamaṣ*, e.g.:

FEA I 2591 (copy 2): נָצְמָר fol. 47v.

4) fs participles of all middle weak and geminated *niph’al* verbs are vocalised with a *qamaṣ* on the prefix *nun* instead of a *shewa*,\(^{42}\) e.g.:

FEA I 2591 (copy 2): נָצְמָה fol. 45r., נָצְמָה fol. 47v., נָצְמָה fol. 48v., נָצְמָה fol. 50r.\(^{43}\)

5) In the vast majority of *niph’al* verbs the future prefix *aleph* is vocalised with a *ḥireq*, e.g.:

FEA I 2591 (copy 2): יַנְכֵה fol. 47v., יַנְכֵה fol. 51r., יַנְכֵה fol. 68v.;

FEA I 2594 (copy 3): יַנְכֵה fol. 1v.;

FEA I 2724 (copy 3): יַנְכֵה fol. 9r.

Whereas in the Tiberian reading tradition ﬀ alternates with ﬀ in this position,\(^{44}\) in the Babylonian tradition ﬀ is the only possible form of the prefix.\(^{45}\)

\(^{39}\) Gesenius (§§52a, 54k); Joüon–Muraoka (§§52c, 53b).


\(^{41}\) See Yeivin (1985:622, 624) and compare Yeivin (1985:498) on the vocalisation of some strong *niph’al* participles with a *pataḥ* in the ultima.

\(^{42}\) See Yeivin (1985:643).

\(^{43}\) See Yeivin (1985:643).

\(^{44}\) Yeivin (1985:287).
6) Occasionally all four future prefixes of pa‘al verbs are vocalised with a segol:

JTS ENA 3196.4r. (copy 4): יֶבְנֶה, נֶבְנֶה;
JTS ENA 3196.5r. (copy 4): אֶקְרָא, יֶקְרָא, נֶקְרָא, תֶקְרָא;

The Babylonian tradition vocalises all four future prefixes of pa‘al verbs with a hiqeq. On the contrary, Kitāb al-ʿUqūd states in line with the Tiberian reading tradition that such verbs have a segol on their future prefixes. The text is, unfortunately, corrupt, but presumably this statement refers only to the future prefix aleph. Unless this is a scribal mistake, the vocalisation of all four prefixes with a segol may be a case of hypercorrection grounded in the Babylonian vocalisation of the four prefixes with a hiqeq.

To sum up, on the whole the vocalisation of the manuscripts agrees with the Masoretic norm but some elements of non-standard Tiberian and Babylonian vocalisations are present. Most elements of the non-standard Tiberian vocalisation are sporadic and none can be shown to be authorial. Most elements of the Babylonian vocalisation are systematic. As I have demonstrated elsewhere, a number of elements of the Babylonian reading tradition detectable in Kitāb al-ʿUqūd are undoubtedly to be attributed to the author because they are supported by inner textual evidence. Since works on Hebrew grammar were usually based on the Tiberian reading tradition, the Babylonisms in Kitāb al-ʿUqūd must be unintentional and originate in the native substrate pronunciation of the author. Babylonisms are perhaps not surprising in a Karaite text composed in Jerusalem. Considering that the Karaite community of Jerusalem originated with immigrants from Persia and Iraq and the Persian language was still spoken in this city towards the end of the 10th century, it is not unlikely that elements of the Babylonian pronunciation of Biblical Hebrew were preserved in the community.

---

47 See p. 159.
49 Mann (1935:3).
Notes on the Edition and Translation

The base manuscript for this edition is copy 2 of Kitāb al-ʿUqūd represented by FEA I 2581 and FEA I 2591. The copy is reproduced with its orthography, vocalisation and punctuation. In places where some ink is visible but the text is no longer legible, the text was amended to the best of my understanding. In rare cases missing text was reconstructed on the basis of al-Kitāb al-Kāfī and Meʾor ʿAyin. The reconstructed text is included in square brackets. Scribal corrections and additions to the text, whether interlinear or marginal, are included in the edition. Text marked as deleted is not transcribed.

The base copy was collated with copies 1, 3 and 4. All detected differences, apart from those in the length of biblical quotations and the plene vs. defective spelling of Hebrew forms, are noted in the critical apparatus. Additional text found in parallel copies but not in the base copy is transcribed in the critical apparatus but is not integrated into the translation, unless it is crucial for the understanding of the text. Readings of parallel manuscripts which are clearly superior to those of the base copy are included in the text in angled brackets, and the original text of the base copy is given in the critical apparatus. When a parallel text was not available to correct an evident scribal error in copy 2, I substituted the corrupt reading by my suggestion, marking it as above. Corrections based on parallel texts can be distinguished from editorial suggestions by the reference to parallel manuscripts made in the apparatus in the former case. Once a major lacuna in the base text was filled on the basis of a parallel copy. This text is included in double angled brackets.

The vocalisation of Hebrew verb forms is transcribed according to copy 2 apart from cases when the vocalisation in the base manuscripts seems to have arisen purely by scribal error or contradicts the meaning of the text. Differences in vocalisation between the manuscripts are noted in the apparatus. In cases of a partial vocalisation of a form in one manuscript and a fuller vocalisation in the other no comment has been made.

Bible quotations in copies 1–4 differ at places from the MT. Differences in the consonantal text are noted in the critical appa-
ratus, apart from deviations in the plene vs. defective spelling of words, which are too numerous to be noted. In agreement with the Karaite opinion that the reading tradition is more reliable than the consonantal text, Bible quotation in Kitāb al-ʿUqūd always follow the qere. In such cases the ketiv is not noted in the apparatus. Differences in the vocalisation are noted in the critical apparatus if they cannot be explained by the typical non-standard Tiberian or Babylonian vocalisation features described above.52

In all manuscripts used in the edition, diacritical dots are only marked on the letters ǧ and ẓ to represent the Arabic letters ǧ and ẓ as opposed to ǧ and ẓ. On the letters ǧ, ǧ, ǧ, ǧ representing the Arabic ǧ, ǧ, ǧ and ẓ diacritical dots are never marked. It was decided to supply all the diacritical dots in the edition to increase the readability of the text.

The division of the base text into lines and folios is not represented in the edition. However, some elements of the original layout, common to all manuscripts, have been preserved. These include the tabular layout of sections on forms with pronominal suffixes, indented headings of tables, and the layout of conjugational pattern headings in two or three short indented lines of even length.

The translation is intended to be idiomatic in English while remaining reasonably close to the Judaeo-Arabic text of the original. Due to the complex nature of syntactical structures used by the author, a literal translation would not be comprehensible. At times it was necessary to insert a word/words not found in the original. Unless trivial, such additions are marked by round brackets.

Grammatical terminology is translated into English using a number of strategies. Terms that denote notions comparable with modern grammatical concepts are translated with their modern English analogs. Terms that denote concepts that are not found in modern grammatical descriptions are provided with literal translations. In a number of chapters the author’s grammatical explanations are intrinsically connected with Arabic grammatical terminology. In these cases literal translations and at times

51 See Khan (1990:20–21).
52 See pp. 9–13.
transliterations of Arabic terms are given in brackets after the more idiomatic English translation in order to make the line of argument clearer.

In the translation, biblical quotations are left untranslated but are supplied with verse numbers (if a phrase occurs more than one, only the first occurrence is referenced). If the original abbreviates one or more words in a quoted verse, these words are supplied in the translation.

The vocalisation of verbal forms and biblical quotations is given in the translation exactly as it is found in the original. Considering that the vocalisation preserved in the edited manuscripts sometimes deviates from the standard Tiberian vocalisation, changing it or supplementing vowel signs in the translation was felt to be too much of a liberty. Indeed, it was my intention to make the translation as representative of the author’s and scribe’s grammatical thinking and linguistic reality as the original itself.
Symbols used in the Judaeo-Arabic text

[abc] reconstructed text

*abc*¹ a note in the critical apparatus relates to all words included between the asterisks

<abc> text from a parallel copy or an editorial suggestion is incorporated into the edition and substitutes a corrupt reading of the base text

≪abc≫ text from a parallel copy is incorporated into the edition to fill a major lacuna

/abc/ text written in the margins or interlinearly

... text is missing or is illegible and cannot be reconstructed from the context or from other available sources

Symbols used in the critical apparatus

shelfmark: abc a variant reading

–shelfmark the referenced text is omitted in a manuscript

shelfmark: + abc text is added in a manuscript after the referenced text

*shelfmark, fol. beginning of a folio in a manuscript

Symbols used in the translation

(abc) inserted words not found in the original
GLOSSARY OF GRAMMATICAL TERMINOLOGY

The glossary is arranged by root in Arabic alphabetical order. Attested alternative forms of terms are given in brackets. For widely used terms references are not exhaustive but point to what are believed to be representative usages or to passages that illuminate the concept.

אַטַּר see פועל מָטַר, פּוּלִי מָטַר מְתוֹר
אַטַּל (מְתוֹר): derived in the process of inflection, 107, 131, 223, 273, 277
אַטַּל: 1) root, 59, 195
2) primary grammatical form, primary constituent of a grammatical form, 27, 155, 271, 309, 317, 325, 345
אַטַּל אָטָלֵה (חרוף אָטָלֵה) (1) root of the lexical class, letters common to all morphological bases of a lexical class, 31, 51, 179, 185
2) semantic base of a lexical class, a form expressing the basic semantic content common to all forms in the class in the most abstract way, 303
אַטַּל אָטָלֵה (אָטָל אָטֶלְמַה): morphological base form, 307, 309
אָטָל יֵקֵא אָטָל: base of analogy, an attested or easily inferable grammatical form upon which analogical formations can be modelled, 143. See also קיֵא אָטָל
אָטַּל see פועל יֵרֵד אָטַּל, פּוּלִי יֵרֵד אָטַּל
אָמֵר: primary imperative, either an intransitive imperative that serves as a derivational base for a transitive one, or an imperative of a geminated verb that does not exhibit letter reduplication, 317
secondary imperative, either a transitive imperative that is derived from an intransitive one, or an imperative of a geminated verb with letter reduplication, 317

fs imperative, 79, 89, 101
mpl imperative, 79, 91, 105
feminine, 29, 35, 37, 71, 83, 85, 121, 143, 329, 331, 335, 381

gutturals, 57, 59, 61, 275
people of the language, the primary group of speakers who are said to have created the Hebrew language, 59, 81, 129, 139, 157, 177, 195, 215, 277, 281, 319, 323, 335, 361, 367, 381
grammatical ‘instrument’, auxiliary word, i.e. a particle, 363. See also תרות (2), נואם
future prefixes, 39, 41, 43, 141, 273, 277, 289, 309, 319, 369. See also תרות אלאסקטבאל
initial item, subject of a nominal sentence, 351
(bdal (v)): permutative, 349
structure, 51, 323
to add consonants in order to create a word form, where the constituent before the addition does not have an independent meaning, 173, 177, 179, 295. See also תרות מכני (1)
word or sentence structure, 313, 351
morphologically based on (a certain base form that is referred to as אצל אלכלה or אצל אללפתה), 307, 309, 311
2) see תרות מכני
see בבות
see בבות
see באים
utterance of amazement, 377
GLOSSARY OF GRAMMATICAL TERMINOLOGY

1) dagesh, gemination,  57, 61. See also דגש
2) see חכמים
תול thủל (תכל, כלאך (v)): dual,  35, 37, 301
��ותנין: séren,  83. See also חכמה
נָמָן: lack of vowel, lacking a vowel,  373
נָמֵס: see נמס, נמס נמס, נמס
נָמְמוֹן: see נממו
נָמַנָה: group; plural,  41, 73, 121, 133. See also נמנים
נָמַע (נָמַע (v)): plural,  35, 37, 41, 113, 127. See also נממש
נָמַע: sound plural,  35
נָמְמוֹן נָמֵס: see נממו
נָמָה: see נמס
נָמֵה (נָמֵה, נָמֵה, נָמֵה (v)): metaphorical meaning, figuative sense,  41, 329, 335, 339, 381
נָמחה: see נמח
נָמחה: ח serviceName
נָמחה: elision,  71, 153, 287, 289, 307, 309. See also מחליח
נָמחה: 1) letter,  27, 33, 49, 329
2) particle,  33, 341, 383. See alsoගི་ཐེ, མི་ཙམ
נָמחה: future prefix,  69, 73, 83, 271, 287, 319. See also גི་ཐེ
נָמחה: root letter,  29–31, 49, 55, 71. See also 아니다
נָמחה: root letter,  29–31, 49, 55, 71. See also 아니다
נָמחה: substance letter, identical with root letter,  29, 143, 307. See also 아니다
נָמחה: affixed letter, a non-root letter that is attached to a word with a previously established meaning and serves to transform an existing linguistic form into a different form of the same lexical class,  49, 51, 83, 105, 111, 153, 287. See also 아니다
נָמחה: redundant letter; added letter,  153, 155, 307, 325
חרצם: masculine letters, consonants that occur both as radicals and as non-root letters, 49, 369

חרף: non-root letter, 31, 49, 55, 85, 105, 281

אצל: see עוץ (1)

חרף ע seri: 1) built-in letter, a non-root letter present in some forms of a verb that cannot be removed without a word’s losing its specific meaning and retaining only its basic semantic content, 51, 83, 85, 105, 179, 287.
See also ב

2) in nouns, a structural element, an affix that is a part of the morphological pattern, 373, 375

חרף מתחמק: repeated letter, 31, 217. See also מתחמק

חרף מתחמק: auxiliary letter, a non-root letter present in all forms of a verb that cannot be removed without a word’s losing its specific meaning and retaining only its basic semantic content, in modern terms, the first radical of first nun and first yod verbs explicitly present in a verb form, 49–51, 217, 273, 371

חרף נקבות: feminine letters, consonants that always occur as radicals, 49

חרך: 1) vowel, 27, 335. See also מלך

2) action, 35, 299, 355. See also פעיל (1)

חרך: vocalic, 153

חרך: present, 33, 39, 43, 137. See also חצר, חל

חרך: 1) literal meaning, 41, 381

2) essential form, a basic form without added constituents, 307

3) essential meaning of a grammatical category, 299, 335, 355, 381

חרך: see see חכיה, חכית

חרך: inherent grammatical function, such as part of speech, 39, 57, 185, 369

חרך: present, 39, 359. See also עומר, עוזר

חרך: to report, make a predication, convey information, 41, 37, 73, 143, 323, 331
GLOSSARY OF GRAMMATICAL TERMINOLOGY

כּבר: predicate of a nominal sentence, 351
כּדַמְס: servile element, particle, 33, 41, 53, 57, 313, 383. See also חָדָף, מֶלֶטְרָה (v), מַלְטְרָה: elided, 57, 145, 245, 275, 345. See also חָדָף
כּדַמֶּה: sound value of a consonant, 27
כּדַמְטַב (מִלְטַב): addressee, 2nd person reference, 311, 331, 345; see also מַכָּבֶל
כּדַמָּף (נְפֵּף): 1) non-geminated, 61. See also רָפִי (נְפֵּף)
כּדַע: dagesh, gemination, 61, 73, 141, 145, 187, 313. See also תֶקְל (1)
כּדַקִּיוֹת: grammarians, 31. See also עֲלֵמָה אָלְדָּקִיוֹת
כּדַמֵּר (דָּמִר): masculine, 35, 37, 71, 103, 335, 359, 381
כּדַרְשָׁה: in its primary form, not derivative from any other form, 155
כּדַבָּה: plural, 57, 71, 73, 85, 89, 227. See also נֵמָּה, נֵמָּה
כּדַבָּש: mnemonic, 49, 59, 83, 177, 181, 361. See also עֲלֵמָה (1)
כּדַד: to refer to something, 29, 91, 121, 185, 329
כּדַדְרָה (מַכְרָאְדָה): repetition of identical elements, 31, 227, 257, 317
כּדַדְרָה (רָפִי, רָפִי): 1) non-geminated, 61. See also רָפִי (נְפֵּף)
כּדַה: see חָדָף
כּדַבָּב: רָבָּב, רָבָּב (רֵבָּב): (of a consonant) to be attached to an existing word form with a previously established meaning, 43, 45, 49, 51, 83, 273, 303. See also חָדָף רָבָּב
כּדַג: u vowel, qubbus or shureq, 137, 185, 295. See also נֵמָּה, נֵמָּה
כּדַרְוָך: see כּדַרְוָך
כּדַרְוָך: 1) time, tense, 33, 39, 41, 43, 355
כּדַרְוָך: 2) see כּדַרְוָך
GLOSSARY OF GRAMMATICAL TERMINOLOGY

זֶד: see זֶד

סֶן: see סֶן (v): quiescent, 153, 225

סֶמֶד: conjoined, in construct state or a context form, 117, 155, 335. See also מָפש

סֶמֶד: name; noun, 33–37, 41, 43, 57, 325

סֶמֶד: full noun, 325

סֶמֶד: rigid noun, a non-derived noun that is not part of a verbal paradigm, 307, 325

סֶמֶד: noun describing a tangible entity, 337

סֶמֶד: noun referring to a class, 327

סֶמֶד: independent pronoun, 329, 331. See also/products

סֶמֶד: proper name, 307, 327, 347

סֶמֶד: noun describing an intangible entity, 337

סֶמֶד: pronominal suffix, 329, 333. See also/products

סֶמֶד: see see/products (1), (4)

סֶמֶד: active participle that does not belong to a conjugational pattern, i.e., a word that has the grammatical function but not the form of an active participle, a verbal adjective, 165, 291. See also/products

סֶמֶד: 1) verbal noun, 97, 301

2) infinitive, 101, 299. See also/products

סֶמֶד: demonstrative, 327, 347

סֶמֶד: conjugable noun, a noun that belongs to a verbal paradigm, such as a participle or an infinitive, 325

סֶמֶד: see see/products (1), (4)

סֶמֶד: defective noun, 325. See also/products

סֶמֶד: to link a verb to its subject, 331, 333, 363

סֶמֶד: to derive, 35, 301, 355, 367

סֶמֶד: letter shape, 27
GLOSSARY OF GRAMMATICAL TERMINOLOGY

שוה: shewa, 75, 83, 153, 243, 257

ספון: see שוה

מעורך: see שוה

רעד: infinitive, 95, 121, 299–303, 325, 365, 367. See also אסם 앞יעל (2)

מעורך הנקרא: true infinitive, an infinitive that belongs to a conjugational pattern, 303

מעורך וֹר תוקן: pseudo-infinitive, an imperative or past verb form that functions as an imperative, 303

 ayr: inflection, conjugational pattern, paradigm, 23, 31, 57, 59, 71, 83, 85

 ayr (v) ( ayr (v)): to inflect, conjugate, 61, 211, 301

אסם ayr: see תרשיע

זרז: morphological form, 55, 57, 179, 199, 303

זרז 1) independent pronoun (this usage is said to be metaphorical and is not endorsed by the author), 329. See also אסם ayr, אסם ayr (4), מפשל (2), מפורר (4), וֹר (4), 2) pronominal suffix, 71, 73, 303, 309, 331, 345. See also אסם ayr, מפשל (2), מפורר (4), וֹר (4)

מצומר: 1) implicit, implied by the grammatical structure but not actually present in the text, 337 2) pronoun, 327, 329. See also זגיר

 indefinite vowel, qubbuṣ or shureq, 295, 323. See also זגיר

פַּאל (מצומת): u vowel, 37, 41, 93, 155, 165, 335–339, 351. See also זגיר

מצומת: conjoined item, in construct state or a context form, 117, 155, 165, 221, 271, 335–339, 347. See also זגיר

מצומת אליה: item to which the conjoining is made, 335, 337, 339

מצומת אליה (v): conjoined to an item, in construct state, 41, 93, 335
Glossary of Grammatical Terminology

מצ֗אף: conjoined in meaning, a context form, 155, 335

טעם: accent, stress, 29, 155, 161, 221. See also

חוכ, הלה

חרף: circumstance, 365, 375

切尔: complement of time, 365

切尔: complement of place, 367

יתוה: 1) explicit, actually present in the text, 337, 367

2) see as והיתוה, אשר והיתוה

עבר: past, 29, 39, 59, 65, 71. See also

כתפיו: past form based on the imperative (qatal), 277

הל: ms past, 133

הלא: fs past; in sets of forms of sample verbs it always refers to 3fs past, 71, 85, 91, 97. In tables on forms with pronominal suffixes it usually refers to 2fs past, 77, 89, 95, 229 (compare הלוע)

הלא: 3mpl past, 71, 91, 231, 235 (but see p. 261, where what is probably an elliptical form of the term refers to 2mpl past; compare הלוע)

הלא: past form based on the future (way-yiqtol), 277. See also (3)

עליר: future, 39, 81, 163, 167, 173, 325. See also

אתסכתאל, אתסכתבל

עליר: intransitive, 83, 177, 179, 223, 273, 313, 317, 319. See also

פי אלנס, פי אלנס

עליר: transitive, 83, 177, 279, 313, 317, 355, 375

עליר: definite, 325, 327, 335, 339, 345, 347, 351, 375

יני אלנס: definite article, 35, 311, 359, 377

עליר: connection; connective element, 341, 367, 377, 379

עליר: connective that introduces a clarification, 341
**GLOSSARY OF GRAMMATICAL TERMINOLOGY**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>עטף</td>
<td>connective that introduces a different item, 341</td>
</tr>
<tr>
<td>אלגייריה: rule of derivational relations, a statement describing general implicational relations between verb forms, 23, 83, 85, 105, 111</td>
<td></td>
</tr>
<tr>
<td>עלק: 1) mnemonic symbol, 65, 71, 211, 217, 267. See also בראט 2) sign, characteristic feature, 35, 37, 65, 93, 217, 373</td>
<td></td>
</tr>
<tr>
<td>עלים: see עסמ עלה</td>
<td></td>
</tr>
<tr>
<td>אלגולה: grammar, 23, 211</td>
<td></td>
</tr>
<tr>
<td>אלגודה: grammarians, 195. See also דקדוקין</td>
<td></td>
</tr>
<tr>
<td>עלם: present, 39. See also חאצ֗ר, חאל</td>
<td></td>
</tr>
<tr>
<td>עלמא מסתעמל: see חירף מסתעמל, כלאם מסתעמל, מרח מסתעמל</td>
<td></td>
</tr>
<tr>
<td>עני: meaning, 33, 41, 51, 137, 303, 335</td>
<td></td>
</tr>
<tr>
<td>עוֹר מסתעאר: 1) (אסתעאר (v)) extended in grammatical function; arisen by extension of grammatical function, 39, 41, 303 2) see פעל מסתעאר</td>
<td></td>
</tr>
<tr>
<td>גיבע גאיב: absentee, 3rd person reference, 41, 71, 73, 115, 121, 309, 331, 333, 369</td>
<td></td>
</tr>
<tr>
<td>פתח פאתחה: pataḥ, 27, 35, 37, 143, 195, 239</td>
<td></td>
</tr>
<tr>
<td>היב cref: phonologically heavy, 159</td>
<td></td>
</tr>
<tr>
<td>פרד: singular, 349. See also ואחד, יחיד</td>
<td></td>
</tr>
<tr>
<td>פרע: secondary grammatical form, secondary constituent, 271, 309, 317</td>
<td></td>
</tr>
<tr>
<td>ט֗אהר, צ֗מיר: see פעל אפתעאל</td>
<td></td>
</tr>
<tr>
<td>אנפעאל: niphʿal, translated with the Arabic inﬁʿal, 215, 281, 319, 373</td>
<td></td>
</tr>
<tr>
<td>נפכ֗ם: independent (of a pronoun), 329. See also זمري, סאפר (1)</td>
<td></td>
</tr>
<tr>
<td>פך: hitpaʿel, translated with the Arabic iftiʿal, 215, 281, 319, 373</td>
<td></td>
</tr>
<tr>
<td>נפכ֗א: niphʿal, translated with the Arabic inﬁʿal, 195, 225, 279, 311, 319</td>
<td></td>
</tr>
</tbody>
</table>
GLOSSARY OF GRAMMATICAL TERMINOLOGY

فعال: active participle, 33, 71, 73, 79, 287, 291
2) (فاعل) agent, 35, 41, 71, 323, 355
3) subject, 361, 363
4) (فاعل) subject pronoun, 329, 331, 369

فعل: 1) action, 299, 365. See also רוח (2)
2) verb, 33, 35, 39, 53, 355, 361

فعال אחר: verbs denoting actions of the whole body, 313
فعال אחר: verbs denoting actions of bodily parts, i.e., actions of the senses, 313
فعل תקי: true verb, a verb the agent of which can be referred to with the active participle derived from the verb, 355
فعل נור תקי: pseudo-verb, a verb the agent of which cannot be expressed by the active participle derived from the verb, 355. See פעל מנוקל, פעל מסתעאר, פעל ממול אלג
فعل נור מותר: non-affective verb, a verb denoting an action that does not produce an effect upon its patient, 355
فعل אחר: verbs denoting actions of the heart, i.e., mental acts, 313, 345
فعل�� פlesi: a verb in form only, a verb that indicates only the time of the action, but not the action itself, 355–357
فعل טל טל משל: passive verb, 137, 369, 371, 373
فعل מאי יסמה מפעל: active verb, 39, 271, 287
فعل מסתעאר: extended verb, a verb the formal subject of which does not actively perform the action described by the verb, instead the action is brought about by somebody else, 355
فعل מַנָּקָל אֲלֵגֶץ: verb of transferred intention, a verb that on the surface describes an action that has X as its agent and Y as its patient, whereas the underlying communicative intention is to refer to the same action with Y as the agent and X as the patient, 357

فعل מַתָּר: affective verb, a verb denoting an action that has an effect upon its patient, 355

فعل: 1) passive participle, 33, 71, 79, 221, 295
2) patient, 35, 73, 313, 323, 355. See also מַעֲשֵׂה
3) object, 361
4) object pronoun, 273, 329, 331, 333, 369
5) verbal complement, 365. See מַעֲשֵׂה פִּי, מַעֲשֵׂה בָּה, מַעֲשֵׂה מָשָׁה, מַעֲשֵׂה לֶה

מַעֲשֵׂה בָּה: patient, 299, 365. See also מַעֲשֵׂה (2)

מַעֲשֵׂה פִּי: adverbial complement, 365

מַעֲשֵׂה לֶה: complement of purpose, 365, 367

מַעֲשֵׂה מָשָׁה: absolute complement, 299, 365, 367

מַעֲשֵׂה לֶה: complement of accompaniment, 365, 367

אַסְתָּקְבָּא: interrogative utterance, 35, 375, 377

אַסְתָּקְבָּא פָּד: 1) to be informative, convey complete meaning, 27, 33, 37, 39, 41, 45, 325, 327, 341, 345, 351, 363
2) to fulfil a grammatical function, 35, 319, 369, 371, 373, 375

אַסְתָּקְבָּא קָבָל: future, 271, 287, 373. See also أَسَتَكْبَالُ, مَتَكَبَلُ, عِدِيد

אַסְתָּקְבָּא: future, 39, 41, 69, 75, 369, 377. See also أَسَتَكْبَالُ, عِدِيد

אַסְתָּקְבָּא בַּחַרְוָה: future with future prefixes (yiqtol), 277

אַסְתָּקְבָּא לְחָמ: fs future, refers to 2fs future, 77
GLOSSARY OF GRAMMATICAL TERMINOLOGY

mashtekhut man la'aluba: future based on the past (we-qatal), 277. See also נקלו (3)

كاבלת, מקאובלת, מקאובלי, מקאובי (v): addressee, 2nd person reference, 41, 71, 73, 77, 121, 231, 329. See also מקאובלו

תקודר אלכלאמ (תקודר): underlying expression, underlying meaning, 155, 299, 311, 327, 337, 339, 371, 377

תקודר והאפר: the hermeneutical principle of changing the word order, 329

מקאתו (מקאתו): context, 39, 231, 245, 381

מקאס אכלאמ: parts of speech, 33, 35, 363, 377, 379

מקטוע (קטוע): disjoined, in the absolute state or pausal, 335, 339. See also מקרה

מקטוע מפי אלמעני: pausal form, 155

מקמוץ (מקמוץ): qamaṣ, 29, 37, 65, 71, 159, 165, 271

מקאומצה: long qamaṣ, 157

מקאומצל: short qamaṣ, 157, 323

די א kunne (v), מקאמול analogy, 37, 79, 131, 141, 145, 225. See also א anale קאמולעל

מקכד: disjoined, in the absolute state or pausal, 87, 113, 117, 119, 335. See also מקרת

מקל: speech, verbal expression, 33, 153, 219, 299, 319, 345, 351. See also_hello, מקאמול (תקודר אכלאמ),תקודר אכלאמ (תקודר)

מקלאה: words that are used in speech, 33

מקלאה: disused verbal expression, 29, 33

מקלאה: word, 29, 49, 155, 273. See also אתל אכלאמ ( fseek, י loyal)

מקלאה: speaker, 1st person reference, 29, 71, 73, 99, 121

קרת: see מקרת

קרת: accent, 29. See also קרא, קרא

לשן: lexical class, 29, 357. See also לגה (2)
GLOSSARY OF GRAMMATICAL TERMINOLOGY

לנה: 1) language, 23, 25, 29, 33, 67, 187. See also אללנה
2) lexical class, 29, 49, 51, 185, 381. See also אללנה
לפתה, אללנה
3) word, 29, 49, 155, 185. See also לפתה, בלאמה

לנה: lexicographer, 355

לפת: word form, 35, 37, 39, 41, 287, 299
לפתה: word, word form, 43, 51, 55, 141, 155, 199. See also לפתה, אללפתה (3)
לפתה מושביה בחורף: word that resembles a particle, a defective noun, 383. See also אסם נאמן

לפת: see לפתי

למצל: comparison, 379

למל: past, 39, 43, 53, 307, 377. See also עבר
למל: vowel, 65, 83, 85, 111, 295. See also חרוב (1)
מלך: root vowel, a vowel that occurs in all forms of a noun, 185
מלך מסתעמל: auxiliary vowel, a vowel present in all forms of a verb, 185

מית: specification, 379

גומר: vocative, 363

מנצח: form that is ‘divided in half’, i.e., has a certain marker at its front and a contrasting marker at its end, 303, 373

נטה (נטה (v), (נטה, טבה)): attribute, 301, 339, 345, 347, 349, 351.
See also טבה, טבה (2)
נסס (נסס (נסס): intransitive, 161, 177, 179, 225, 279, 319.
See also ניר מצרי

נכות: see נכות

אסם נאמן: see נכות

נו: segol, 73, 117, 143, 207, 215

נכות: vocalisation, 59, 83, 111, 153

נכותן: sere, 29, 65, 67, 83. See also נכותן

נכות: hireq, 65, 83, 129, 143. See also נכותן
GLOSSARY OF GRAMMATICAL TERMINOLOGY

נקטה: shureq, 185. See also זָה שֶׁרֵע (v), מִנְהַג שֶׁרֵע
נקטה: hireq, 67, 83, 185, 195, 215. See also הָרֵיק מִנְה־אֶפֶל
נקטה: holam, 83, 185, 195, 239

1) lexical borrowing from one language into another, 327
2) see פֶּלֶל מִנְה־אֶפֶל אָלַגְּרֵט
3) transposition of tense from the past to the future and from the future to the past, refers to way-yiqtol and we-qatal forms, 277, 307, 377, 379. See also עבִּר מִנְה־מַס־אֶס־רַב אָלַגְּרֵט מַס־אֶס־רַב אָלַגְּרֵט

نتشر: indefinite, 309, 325, 327, 335, 339, 345, 351

והדו: singular, 37, 43, 83, 113, 149, 157, 291. See also יָד, פְּרָאדו

וְז (v): morphological pattern, 55–57, 59, 61, 221
2) form of the same morphological pattern as the form under discussion, 75, 109, 113, 211

צָע (2): attribute, 327, 359. See also צַע, נַעֲצ

צָע: attribute that resembles the active participle, a verbal adjective, 359. See also אֵסֶמ פָּאֵל לָא מָעֶרֶך

1) incidental grammatical meaning, such as tense, 57
2) (צָע (v)) description, attribute, 337, 345. See also צָע (v)

מַחְלָט: attached (of a pronoun), a pronominal suffix, 329, 331. See also נָפָה הצָע אֵסֶמ נֶר נָאָר (2)

צָע: conjoined state, a construct state or a context position, 335. See also סָנָה, אָסְפָה
linguistic agreement, a convention regarding the form and meaning of words reached by primary speakers in the process of language creation, 27, 29, 33, 215, 381

See also: accent, 155.