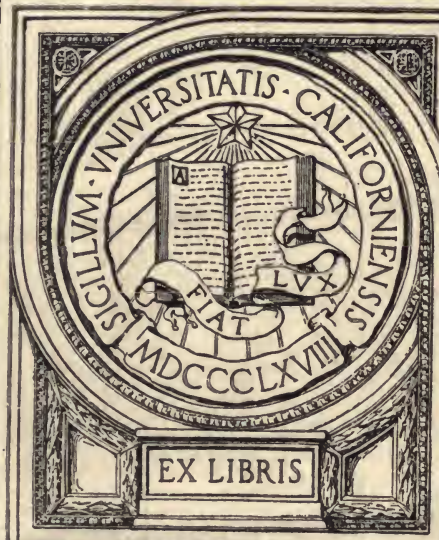
To Revd. E. A. Claypole
Ross

with very sincere regards, from
Robert Eglade.
Newport 1840.

Edward Waller Claypole

GIFT OF
Prof. R. D. Moody



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A

GRAMMAR

OF THE

HEBREW LANGUAGE,

COMPRISED IN A

SERIES OF LECTURES;

COMPILED FROM THE BEST AUTHORITIES, AND

PRINCIPALLY

From Oriental Sources,

DESIGNED

FOR THE USE OF STUDENTS IN THE UNIVERSITIES.

BY THE REV. S. LEE, D.D.,

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THIRD EDITION,

ENRICHED WITH MUCH ORIGINAL MATTER.

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PREFACE.

HAVING been called upon to superintend a Third Edition of the following Work, I have,—for various reasons,—deemed it my duty to describe, more particularly than on former occasions, its nature and character: in other words, to make the Preface a sort of Introduction, and thereby to familiarize the mind of the Learner, in some degree, with a subject to which he may be supposed to be a stranger; and with a Work differing, in some respects, from the Grammars generally in use. Some slight alterations have, moreover, been made in this Edition, and some additional matter given, of which the Reader ought to be apprized.

It should be borne in mind that, as the study of the Hebrew Language is not commenced generally in childhood, the method usually had recourse to in teaching children, could not well be adopted. With them the memory is, perhaps, the only faculty which we can call into exercise. We can hardly expect them to adopt any method of instruction calling for an extensive use of the reason. With men the case is widely different. To ask them to commit large portions of elementary works to memory—as it is the case with children—would be to require of them a toil to which they could not reasonably be expected to submit. With them the reasoning faculties have, to some extent at least, been exercised. And, when instruction can be imparted by means of these,—as it is the case in studying the sciences,—it is our duty to avail ourselves of them.

In constructing the following Grammar I have, therefore,

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adopted the *Analytical* method, endeavouring, as I have proceeded, not only to give the *Rules* by which the Hebrew Language is governed, but the *Reasons* of them. This, I have conceived, would be the most effectual method of dealing with this subject with men; and particularly with those for whose use it is principally intended, the Students of our Universities. This, too, as it has occurred to me, would be one of the best means of keeping up the interest in an inquiry but too little encouraged in other respects, and, indeed, of carrying Learners on to an extent, which could not eventually but be delightful to themselves, and profitable to the public.

An experience of some years has convinced me, that the criticism of the Hebrew Bible is not to be mastered in a few lessons, whatever some pretenders may affirm to the contrary. Its language, indeed, is not inferior either in regularity, ease, elegance, strength, or extent, to many others which are cultivated among us with the greatest ardour: while its history, doctrines, prophetical declarations, and morals, are as much superior to any thing to be found in them, as light is to darkness, or as the glories of heaven are to the poor and perishing enjoyments of this state of things. Still, it must be confessed, much time, thought, and diligent inquiry, are indispensable to its right understanding, especially in those parts which are the most interesting, and of the greatest practical moment. To study its language, therefore, as IT IS,—that is, as its own ANALOGY, collected from itself, and its cognate dialects, exhibits it,—has appeared to me to promise the best means, both of thoroughly imbuing the mind with a real knowledge of it, and of keeping up that interest in the meantime, which is absolutely necessary to its due acquirement.

Under the *synthetical* method,—as it has been called,—that is, the mere propounding of certain rules,—which might be true or false, and which in cases innumerable were not true—most men eventually discover, that they can pronounce with certainty on scarcely anything connected with the letter of the Hebrew Bible. The reason is, No foundation has been laid in their own minds, on which they can rely. Of the exact and precise import

either of words, phrases, or more lengthened constructions, they have realized no substantial means of judging. They know not how these have naturally, usually, and thence authoritatively, obtained currency; and the consequence universally is, they are compelled either to rest on the authority of some other person,—no better informed perhaps than themselves,—or else to have recourse to ingenious conjecture.

It is not my intention hence to infer, or to have it believed, that I have, therefore, now at length discovered something from which none should in any case presume to dissent. By no means. My only wish is, to recommend INVESTIGATION, and this on grounds the most liberal and extended; and thus to obtain that additional light and knowledge on the contents of the inspired Scriptures of the Old Testament, of which, I think every one must confess, we stand in need. I will only say, that if indeed I have been fortunate enough to have advanced, in any degree, a mode of inquiry in the more elementary parts of the Hebrew language, likely to render good service in this respect, I shall have ample reason to be most thankful to Him, who is the giver of every good and perfect gift. I will only add, the advancement of Divine truth, and of the honour of Him to whom we owe it, has been my sole motive in so far venturing to differ from others who have preceded me in this line of literature.

On the letters employed in giving utterance to this language, nothing need be said as to *analysis*. These must necessarily be taken as postulates. The easiest method, perhaps, of acquiring a speedy and familiar knowledge of them is, to write them over frequently, as recommended in the following work, pages 11, 12.

The syllables, however, present matter for inquiry; and this, as the Learner will eventually find, of very considerable importance as it respects the construction and variation of the forms of words.

The letters of the alphabet are, here, according to the most authoritative mode of viewing them, all *Consonants:* as it is also the case in those alphabets which have been immediately derived from the Hebrew, viz., the Syriac, and Arabic. These, to form

syllables, are combined with a system of *Vowels*, placed either above, below, or in the same line with, the consonants: and, in forming such syllable, they universally come *first* in the order, and, occasionally both *first* and *last:* as in the English syllable, *ba*, or *bad*, respectively. Now, as words often consist of more syllables than one, a difficulty may arise,—as it is often the case in the English,—as to where a preceding syllable ends, and a subsequent one begins.

Under the *synthetical* method of teaching Hebrew, as adopted, I believe, in all the Grammars up to my time, the *Vowels* were said to be, *long*, *short*, or *most short* (Gram., p. 14, note): leaving the Learner to determine for himself, nevertheless, how the syllables in words of any length were to be divided: and, hence, on what principle it was, that these vowels varied when words received any increment, from the formation of the feminine from the masculine noun, the dual or plural from the singular number; or the form proper for the state of construction, in either case. A slight variation of this doctrine was, indeed, proposed by Dr. Gesenius: which however had these defects, that it not only presumed upon a knowledge of the analogy in the Learner, which he could not be supposed to possess, but also left him entirely in the dark as to the particulars just mentioned.*

I thought it right, therefore, to propose a different view, and to designate the Vowels by names which would indicate their properties and powers, as it respected their use in the construction of syllables: and thence, to prepare the mind of the Learner

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* The doctrine of Gesenius—and which has been adopted by Mr. Ewald—teaches, that the Vowels are to be considered as either *pure*, or *impure*. *Pure* when no consonant interferes with the sound of the Vowel, if we except that which precedes it, as, בָּ, or בַּ, *ba*. *Impure*, when otherwise, as, בָּא, בָּה, בָּהּ, בָּךְ, בֹּר, &c., *ba*, *be*, *bad*, &c. He further says, that such syllables as בָּ, בָּא, בָּאה, differ in length from each other. But, in neither of these cases does he present the Learner with any thing beyond ingenious theory, of which no possible use can be made: and, in the last, he has no means of knowing whether his statement be true or not. I am sorry to dissent from authorities so respectable; the desire to advance the truth is my only reason for doing so.

for all the varieties found to affect the forms of words by the accidence of Grammar. The new names proposed by me were, *Perfect*, and *Imperfect*, *Vowels:* not because one Vowel was, as such, more perfect than another: but because the one class had, —when preceded by a consonant,—the property of constituting a *complete*, or *perfect*, *syllable* in Hebrew orthography: the other, that of forming syllables, which were *incomplete*, or *imperfect* (see the Gram., Artt. 29. 32. 33. seq.); and which, therefore, required either the addition of a subsequent consonant, or else of an accent, to terminate them.

By this means the Learner is enabled to see at once, where every syllable ends; and consequently, where any subsequent one, contained in the same word, ought to begin (see Gram., Artt. 67. 68.); and, in the same way, whether a Vowel ought to be of the *Perfect*, or *Imperfect*, class upon any increment, either *syllabic* or *asyllabic*, being attached to a word by the accidence of Grammar (see Gram., Artt. 92—102.); and, indeed, to see the entire groundwork, on which the whole of the changes of the Vowels rests. I was myself most agreeably surprised when I found this to be the case. I was astonished to find, that the system which had hitherto appeared to be the most intricate, irregular, and difficult imaginable, was as easy, regular, and obvious, as was perhaps discoverable in any language under the sun. It is true a few anomalies are visible in it, as occasionally noticed in the Grammar; but this cannot be surprising in a language so very ancient as that of the Hebrew Bible is, and upon which so very little attention has been bestowed: but, when we compare these with what is found in most other languages, and in the English in particular, we cannot but be compelled to confess that they are as nothing.

Under this system all syllables, in the Hebrew, are what the Latin and Greek Grammarians would term *long:* i. e. whether we take such syllable as *bā*, *bād*, Heb. בָּ, בָּא, בָּד, or בָּאד; with what I have termed *Perfect* vowels; or, as *bad*, *bed*, Heb., בַּד, בֶּד, &c., or בַּ, *bá;* i. e. each having an *Imperfect* vowel, and terminating either in a consonant, or else with an accent without a consonant. In every case the syllable will be *long:* and, so far,

every syllable in any word, equal to one another. The syllable on which either a *Tone-accent*, or *Euphonic-accent*, rested, or which involved a quiescent letter, &c., might indeed, when the language was vernacular, have had a greater length of time allowed for its enunciation than any other in a given word.* But, of this we now know nothing; and, from the nature of the case, can know nothing. But this is of no importance. All we want now to know is, how to understand with accuracy and precision, the manner in which words have been derived and varied; and thence the force of the declarations of the Sacred writers.—And, for this, I think enough has been placed within our power.—The Learner cannot do better, in the first place, than to make himself familiar with this system of syllabication; which he will find sufficiently unfolded in our first, and second, Lectures.

The next thing to which my attention was turned was, the *Analogy*, by which the defects visible in Hebrew words appeared to have arisen: a subject entirely untouched, as far as my knowledge goes, by any Grammarian either Jewish or Christian up to the time in which this work first appeared in 1827. In Mr. Ewald's Grammar, indeed, which appeared in the same year, the same thing was done; but in a manner (according to its Reviewer, Mr. de Sacy),† not very well adapted to the use of beginners.—This the Reader will find, from Art. 72. to Art. 77. of the present work, as to the Consonants; and from Art. 86. to Art. 87. 6. as to the Vowels.

It will be seen that, by the operation of these laws,—which

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* In all cases, therefore, the syllables in Hebrew are to be accounted long, whether involving *perfect*, or *imperfect* Vowels; as, בָּ, בָּא, בָּאה, קָאם; בַּ, בַּד, בָּדְ, &c. Neither the *Shĕvá*, simple or compound (Gram., Art. 40. seq.), nor the *Furtive Páthakh* (Art. 45.), is ever allowed to constitute a syllable. What the different lengths of such (long) syllables were, when the Hebrew was a living language, it is as impossible as it is useless now to ascertain. Nor can the *purity*, or *impurity*, of the Vowel sounds be turned to any good account whatsover.

Some of the Grammars published in England since the appearance of mine in 1827, have adopted this method of viewing the Vowels, without, however, acknowledging the source from which it was taken.

† Journal des Sçavans, December, 1828.

owe their origin entirely to euphony,—every defective form of word in the Hebrew may be satisfactorily accounted for; that all such *defects*,—governed as they thus are,—are regular and constant: and, therefore, that they present to the Learner any thing but the difficulties which had hitherto been supposed:—that, not only every defective noun and particle may now be reduced to some one measure or other of the term, פקד; (taken as a mere measure of words: see Gram., Art. 146. 8. seq.) but also, every defective verb, to that of the regular triliteral one: the Learner having been apprised where, and why, every possible defect can, and does, arise. This the Reader will find discussed and reduced to practice under the various forms of the nouns segolate and otherwise, as well as under those of the different sorts of defective verbs.* By this, much time and perplexity have been spared to the Learner: and, unless I am greatly mistaken, the character of the Hebrew language has been vindicated from that mass of unsightly, and almost unconquerable disorder and difficulty, into which the Grammarians had unhappily thrown it.

The next question which engaged my best attention was, that of the laws by which *the Tenses of the Hebrew Verbs were governed.* And, I think I may affirm, that in this I succeeded. The results at which I arrived, are those given in the seventeenth Lecture of the present Work; and which appeared to me fully and easily to meet every case occurring in the Hebrew Bible. When I had thus far completed my system, I had recourse to the Arabic Grammars, and Commentaries written on them, by native Grammarians of the East; and was most agreeably surprised to find that my conclusions were those, at which they had arrived long before me. Extracts from these Writers will be found in their proper places, on every particular essential to this question: and which, I think, cannot but afford proof sufficient against

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* Gram., Artt. 148—198. seq. Mr. Nicholson speaks of the Grammar of Ewald (preface, pp. xiv. xv.), as if no other exhibited the forms of nouns, with the variations of the Vowels, analytically. See my Gram., Art. 148. 4. &c.

every thing short of long-standing and inveterate prejudice, that, in this respect, I have had the good fortune to have fully succeeded.

Under this system we have two Tenses, *a Preterite*, and *a Present*, just what we have in the English, the German, the Persian, and many other languages.* This Preterite is (grammatically) taken universally as *a Preterite:* but is applied also as a *Future* in strong *prophetical* and *imperative* declarations; intending thereby,—according to Arabian usage,—to intimate the highest degree of certainty or necessity, respectively, that such thing shall be, or ought to be done. This, indeed, had long ago been seen by Grammarians and Commentators. The other Tense which I have termed *the Present Tense*, was,—after the Jewish Grammarians,—termed *the Future*. But, as it was occasionally found to designate the *Past Tense;* and, in this case, was often preceded by the particle וְ; i. e. *Vaw* with *Páthakh*, it was conjectured, and then laid down as a law, that this particle had the *absolute power* of converting this Tense into a *Preterite:* whence it received the honourable appellation of "*Vaw conversivum*," Heb., וָו הַהִפּוּךְ. Of the many instances occurring, which militated directly against this doctrine, no account was made;† some even affirming, that these, as exceptions, afforded ample proof of the truth of the rule!

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* E. g. *Love*, pres. and *Loved*, pret. are the two English Tenses. All the rest are made by auxiliaries: as, fut. *I will love;* i. e. I *will* to do so; implying—not expressing—a futurity in the action named. So the German, *Ich lobe* (praise) pres: *Ich werde loben*, fut. implying, as before, not expressing by any particular grammatical form, the futurity of action intended. So the Persic, کرد, pret. *did.* خواهم کرد, *I desire*, (to) *do*, fut. The Latin and Greek futures are, apparently, made in a similar way.

† It has appeared doubtful to me, whether the best Grammarians among the Jews ever held this doctrine. All they seem to have taught was, that, as this conjunction usually connected what was in reality a present tense, with the past action of some other verb, or narrative, it had the effect of making this present tense contemporaneous with such action, and thus *relatively*,—not *absolutely*,—changing its tense. See Gram., Art. 231. 10.; 233.—5. with the notes, and my Hebrew Lexicon, under the letter ו, pp. 163. 4., with the notes.

It was well known, moreover, that this *Future tense*,—as it was called—had occasionally the force of a *Present*. It was therefore found in all the three tenses, *Past*, *Present*, and *Future*. Various expedients were had recourse to, for the purpose of accounting for this: and among these, those adopted by Koolhaas,* and after him by Schrœderus,† and thence, slightly varied by some others, were certainly the most successful; but still, they all fell short of the truth. The system adopted by me,—and shown to be that of the Grammarians of Arabia,—makes this a *Present Tense*. *Present*, in the first instance, to the *time* in which any declaration is made or committed to writing: in the second, to *any time or event*, introduced into the context: and in this last case, it is identical with what has usually been termed among ourselves, *the historical Tense*.‡

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* Wilh. Koolhaas Dissertt. Gram. Sacræ, quibus analogia temporum et modorum Heb. Ling. investigatur, &c. Amstel. 1748.

† Institutiones ad Fundamenta Linguæ Hebrææ.

‡ Mr. Ewald tells us (p. 135 Heb. Gram., Nicholson's Translation), that "the names *preterite* and *future* are inappropriate; it appears most correct to call them *perfect* and *imperfect*." By the terms *perfect* and *imperfect*, he further tells us, that *finished*, and *unfinished*, are to be understood, as it respects the action of the verb. Which, however, will not hold; for he himself tells us (p. 137), that the force of this *imperfect* (*unfinished* action) "may be conceived" .... "in an event that *has simply happened, and is past*." By which he must have meant, *is finished*. The fact is, these distinctions are both unnecessary and untrue here; the preterite tense, not necessarily implying *finished action*, nor the present, *unfinished*. Mr. Ewald, however, is quite right when he makes this *Tense* (our present) equal to a *present* or a *future*, just as the circumstances of the context may require, and as *the mind of the writer, viewing things, in either past, present*, or *future time*, with reference to that in which he writes, conceives. This is just what the Grammarians of Arabia teach. If Mr. Ewald had kept simply to this point, and shown that the Tenses *(preterite* and *present)* are used both *absolutely* and *relatively*, and omitted every thing about *finished* and *unfinished, imaginative, external spheres of thinking*, &c. &c., I do not think his Grammar would, on this question, have differed at all from mine. Nor, in fact, does it essentially differ on this question, in Mr. Nicholson's translation, although in Mr. Ewald's original work of 1827 it does. How is this to be accounted for? It is not improbable, I think, that Mr. Ewald might have ploughed a little with my heifer. I have been both amused and gratified in observing the progress of Mr. Ewald's mind on this subject. In his Grammar, as it

This will easily, and fully, account for the various usages of this Tense; as it exhibits, in fact, nothing beyond the usages found to

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appeared in 1827, he treats the *two Tenses* as *Aorists* (§ 277. seq.), and as capable of being used in *the past*, *the present*, or *the future*, time: very much as Jahn, Gesenius, and others, had done before him. He rejects the notion, however, of the "*Vaw conversivum*," as adopted by Gesenius (ib. § 284. pp. 538—9. seq.), and adopts that of its having a *Relative conversive* power only. He tells us, moreover (ib. p. 529), that the *Poets* often use (what I term) the *Present tense*, as a *present tense*, in their more lively manner of exhibiting past things as present to the mind.* This was, indeed, making considerable progress towards the truth. Its only fault was, that it was defective, ascribing to the *vivid imagination of the Poets only*,—as Mr. Ewald was pleased to style the Prophets, &c.,—what indeed was found to prevail in every other Writer of the Old Testament.

In the Edition, however, of Mr. Ewald's Grammar of 1835, as translated by Mr. Nicholson,† the case is quite different. Mr. Ewald has here entirely rejected the doctrine about the *Aorists;* and has adopted the whole doctrine respecting the Tenses, as published in my Grammar of 1827; and of this the following extracts will afford sufficient proof. In p. 135 we are told, that "The distinction of tense and mode is still very simple in Hebrew, since the full sense is rather contained *in the vivid feeling of the speaker.*" Here, I remark, no exception is made in favour of "the Poets." It is added, "The conception of the time of an action is first twofold: it is either considered as already *finished*, *done*, and therefore as *definite* and certain, or, as *not yet finished* and done, as being done merely." These distinctions it is Mr. Ewald's object to apply to the *Preterite*, and *Present* tense, respectively. But they are groundless, as Mr. Ewald himself has indirectly allowed a little lower down, where he tells us, that the force of such *imperfect* (i. e. *unfinished* action) "may be conceived . . . in an event that *has simply happened, and is past:*" i. e. completed and finished. His rule, however, is more completely unfolded, as follows (ib. p. 137): "But the *imperfect* may be used with . . . . propriety to denote *a happening (the present) in the past, as soon as the* THOUGHT *is engaged in that sphere* . . . and thus *placing the hearer at once in the time in which it happened:*—this the poets especially can do with great ease," &c. Again (p. 138), "Even with *the usual* present *time*, the imperfect is always used to express this idea, and not the perfect, as, יֹאמַר, *dicitur, dicunt:* . . . but quite as often for the past, the idea of which arises from the connexion of the sentence only;" . . . also permitted for the future in the past, as, יִמְלֹךְ, should have reigned, 2 Kings iii. 27. . . . "The future may be prominent . . . as something *intended* . . . to be put in execution from *the point of view* of the speaker" . . .

* Gesenius, too, appears to have got thus far, Conant's Translation, London, 1840, p. 113.

† Whittaker and Co., London, 1836.

prevail,—to some extent,—in perhaps all Languages, and certainly in the Arabic. It furnishes us with a key, moreover, to the expedient had recourse to by the Hebrews,—as well as by the Arabs even now,—by which every variety of Tense, necessary to the purposes of Language, could be formed: and all without calling in anything like a *Conversive Vaw*, or dealing out,—as it was the case with Buxtorf and his followers,—the never-ending doctrine, entitled, "*Enallage Temporum.*" (See Gram., Lecture XVII.)

The next thing to be done, and to which my attention was turned, was, to ascertain the use and powers of *Apocope*, and the terminations said to be *Paragogic* and *Epenthetic*, as found

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as, וְאֵלֵךְ, *shall I go?* &c. . . . . in *narration* "of the past" (i. e. حكايةً of my Gram., p. 339 note, et seq.) Again in p. 166 seq., where Mr. Ewald discusses the subject of the "*Vaw consequutivum*"—*Conversivum* of others,—the same doctrine is fully propounded: e. g., "On the one hand, the *imagination* sets out from what is distant and past, *descends into the present*, &c.; on the other, it sets out from what is near . . . mounts up into the *distant reality*, and calmly anticipates their consequences as sure and certain." Excluding, therefore, Mr. Ewald's doctrine respecting *finished*, and *unfinished*,—which is perfectly groundless,—all the rest is neither more nor less than what had been detailed in my Grammar (Art. 231. 9—14, seq.), and there shown to be the doctrine of the Grammarians of Arabia!

How far Mr. Ewald may have availed himself of these resources it is not, perhaps, for me to say. I cannot help thinking, however, that if he has not actually availed himself of my discoveries, he certainly has succeeded in a marvellous degree in arriving at precisely the results that I had, and of which not a trace is to be found in his Grammar of 1827. In the preface to his "Hebr. Gramm. in vollständiger Kürze neu bearbeitet," published in 1828 (just one year after the appearance of mine), he says (Nicholson's Translation, pp. xi.—xiii.), "I have always investigated it (i. e. the Hebrew Language) by means of itself, *without knowing the opinions of former Grammarians:* . . . it was necessarily indifferent to me, as to the results of my investigations, *whether any fact had been observed before or not.*" I can hardly suppose Mr. Ewald not to have known in 1828, what my Grammar had put forth for the first time in 1827: nor can I bring myself to believe, that it was a matter indifferent to him, as to the results of his investigation in this respect. The probability appears to me to make for the contrary conclusion in each case. At any rate, I cannot but rejoice in finding authority so respectable for my doctrine of the Hebrew Tenses, as that of Mr. Ewald.

affecting the verbs, and particularly, their *Present Tenses.* Some light on this subject had been discovered by Dr. Gesenius. Much, however, still remained to be done; which, by the help of the Arabian Grammarians, I trust I have been fortunate enough to have effected. By this it will now be seen,—which could not by the influence of the Accents,—how the leading, and consequent, parts of hypothetical and other similar constructions are tied, as it were, and bound together: and thence, why these *apocopated*, *paragogic*, and *epenthetic* forms, have in innumerable instances been adopted: cases, which up to this time could not be accounted for. By the former expedient we perceive, how every possible variety of *Tense* was obtained in the Hebrew: by this latter, how Subjunctive, Conditional, and Optative, constructions and expressions were:—the want of which, ignorance had charged upon this Language as a grievous defect! This insight into the principles which regulate the use of the Tenses, and, in some degree, of the modes of the Verbs, has likewise this further advantage, that it enables us to see the exact position in which the Sacred Writers placed themselves, when committing to writing any given portion of Holy Writ; and, consequently, it affords means of ascertaining their intentions, not otherwise available.

In detailing the various forms of the nouns, I have endeavoured to trace them from the simplest, to the most largely augmented forms; and to account for their shades of meaning, as couched under these forms, in the most easy and natural way I could: calling in, at the same time, such assistance from the Sister dialects, as appeared useful to the Student, and referring to such other Treatises on this subject as appeared most worthy of notice; particularly the Onomastica of Simonis and Hiller.

Having so far laid down, and accounted for, the forms and peculiarities of force exhibited in the nouns; I deemed it the most natural way of proceeding, to consider these as the ground-forms assumed in the various inflexions of the Verbs. Verbs, in the state of conjugation, are certainly compound terms, involving the Syntax of the Language to some extent. They cannot, therefore, be fairly considered as containing, in their own right,

any claim to originality, as it respects the derivation of this Language. I have, therefore, considered them as compound forms; and these I have endeavoured to deduce from the Nouns by the process either of reduplication, or addition, as found to prevail in the nouns of Language generally. By these means, I think, I have ascertained the *precise force* of what are termed the *Passive conjugations;* which I have endeavoured to establish by an appeal to Oriental usage, and the nature of the Context. (See Gram. Artt. 157.—12. 13. seq.; Ib. 18. 19. seq.) In considering the Forms, too, I cannot help believing, I arrived at a most important result,—grounded on the usage of the Arabians, —by which the true force of such passages as, "*God hardened the heart, made it fat, closed the eyes, ears, &c.,*" has been ascertained. (Gram., Artt. 154. 7—9; 157. 2—7.)

In laying down the Syntax generally, I have endeavoured to ascertain what the nature of each particular case demanded, as in the construction of Propositions; the requirement of words, as depending on one another, whether under the names of Nouns, Verbs, or Particles: and then to confirm the rules so given by citations from the Native Grammarians of Arabia: endeavouring, in this way, to propose *Oriental usage* alone for the adoption of the Student, and showing how this comported with the nature of each individual case. Such a method of investigation, I have thought, could not but be both safe and interesting. But the greatest advantage held out is this: To accustom the mind of the Learner to inquiry, in the very first stages of his progress in this important line of Literature; and thence to remove, as far as possible, from authority often merely conjectural and false, the first principles of interpretation applied to the Sacred Text of the Old Testament, and to place these on the only foundation that can safely be relied on, viz., that of the *nature of things*, considered in conjunction with *real Oriental usage.*

To the Syntax is attached a Lecture on the Rabbinical use of the Accents.* This was thought necessary, not so much to give

* Mr. Ewald, too, has to his Grammar, translated by Mr. Nicholson, added a similar, but still shorter, view of their use. And, in this case, I think, he has also been indebted to me.

currency or support to the authority of those marks, as to enable the Student to see their force and bearing. The rules given on this subject by Buxtorf and his followers were, it must be confessed, very defective, leaving the Learner,—very much as they found him,—with every thing to learn, and nothing on which he could pronounce with certainty. Still, it must be confessed this question involves much that is far from obvious and certain; and this, I think, no length of Treatise, or time consumed in its investigation, will remove. Such as it is, however, the Student ought to be acquainted, to some extent with its laws: and this is all that I have intended to supply him with.

The additions made to this Edition of the Grammar are considerable and extend to several pages. The use of the single Epenthetic ה, is given here for the first time (Art. 235. 3.).

I may now offer a few words of advice on the use of this Grammar. In the first place then, as the whole is made matter of *analytical investigation*, nothing need be committed to memory at all. To engage the mind, for some time, so as to familiarize it with each particular, will, if I mistake not, tend more effectually to fix the whole in the memory, than any method of learning by rote ever can: not to insist on the very irksome process thus to be avoided, and on the advantage of thus exercising the judgment in philological inquiry.

In studying the Letters of the Alphabet with the vowels and accents, the most effectual method will be, to write them over again and again, until the eye is familiar with them. And, in doing this, it would be well, not only to form a syllabarium, as recommended in Art. 31, or to transcribe large portions from the Hebrew Bible, as in Art. 70; but to proceed to write out the forms of the nouns (Art. 148. seq.), turning back to the places referred to, on every occasion: and thus mixing up the theory with the practice, until the Learner sees, to some extent, the nature and character of these, as found in their simple and augmented forms; in the singular, dual, and plural numbers; and as augmented either by the Paragogic Letters, or the affixed pronouns. And, in doing this, the text printed in a smaller letter in this work, may in the first instance be passed over.

The Learner may, in the next place, pass on to the Verbs,

(Art. 182. seq.) which, according to my views, are nothing more than nouns of one form or other compounded with fragments of the personal pronouns, so prefixed or postfixed as to form their conjugations, and to give at once both the forms and significations found to prevail in them. When he has familiarized his mind in some degree with these, and acquainted himself with the causes of their several inflections, defects, &c., so as to be able to trace them in the general Paradigm (Art. 211.),—which cannot fail to fix the whole effectually in his memory;—he would do well to acquaint himself with the particles, Art. 171. seq., up to Art. 181. And, if he copied these out once or twice, reading the text at the same time, as to their theory; my opinion is, that he would never regret the trouble so taken. In doing this he should, as before, turn back to the laws on which the defects they exhibit are founded; which will at once so interest him, and give him such an insight into the nature of this Language, as no other method can, and such, I think, as he never can forget. The numerals (Art. 181. seq.), and Proper names (Art. 170. seq.), need not detain him long. It will be enough now to read over the Syntax carefully, and to make such notes on the rules, examples, &c., as he may deem necessary. This he should do, in order to familiarize his mind with this part of the Grammar, and to enable him to turn again to it, as occasion may require. And here, as before, let him not be tempted to imagine that he will in a few months, a year, or so, become an adept in this species of Literature. If indeed all he aims at is, merely to be able to make out a Chapter or a Psalm, with the aid of the Dictionary and a Translation,—an undertaking, as far I can see, of no use or value whatsoever,—then he may give himself as little trouble as he pleases in studying the elements of this language. But if he wish to ascertain for himself, what the real drift and scope of the declarations of the Sacred Writers of the Old Testament is, then he will find that a thorough knowledge of the elements is almost every thing: and, that it has been from a want of this that Commentators, Preachers, and others, have so frequently and so fatally erred; and, generally speaking, that at this day, the Scriptures of the Old Testament are so little understood.

The best thing now to do,—in order to save time,—would be to get a copy of Mr. Ollivant's "Analysis of the History of Joseph,"* and carefully to read over that portion of the Book of Genesis, referring constantly to the Grammar as there directed. When this is done, the "Clavis Pentateuchi of Robertson"† had better be obtained, and the whole Pentateuch be read over carefully with its assistance. With this, as with the "History of Joseph," the Dictionary may be had recourse to, as may the Hebrew Concordances, both of the words generally, and of the Particles.‡ The ancient and modern versions may also be consulted. The Arabic, Syriac, and Ethiopic, words and usages corresponding to those of the Hebrew, carefully considered. And thus gradually the range of study enlarged,—or to use the terms of the Prophet,—*the cords* (of the Learner) *be lengthened, and his stakes strengthened.*

In the higher style, as exhibited in the Psalms, Job, the Prophets, &c., the "Lyra Prophetica of Bythner"§ may be used: the "Scholia" of the younger Rosenmüller: the "Synopsis" of Poole, or the "Critici Sacri," and such other Works as the Student will find pointed out in these. The Translation and Notes on the Book of Job, as published by myself, will perhaps be found of some service, as will my Sermons and Dissertations on the Rationalism of Germany, and on the Interpretation of Prophecy generally.

On the exegetical interpretation of the Old Testament, let it never be forgotten, the New Testament is the first, the authoritative, and the best, guide. Next to this, the parallel passages in both Testaments should be classed. And, I will venture to

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* Published by Mr. Duncan, the proprietor of this Grammar.

† Republished a few years ago, and to be had of any of the booksellers.

‡ A good Hebrew Concordance is now in the course of publication in Germany, by Dr. Fürst, at the expense of Mr. Tauchnitz. Noldius's Concordance of Particles (Ed. Jena) can easily be obtained at the booksellers.

§ Of which a new Edition was printed a few years ago, and may readily be obtained.

affirm, that where this is carefully and honestly done, more real scriptural knowledge will be acquired in one year, than usually is in the whole space of time allotted to the existence of man.

The Edition of the Hebrew Bible, from which the citations have here been made, is that of 1836, printed at the expense of Mr. Duncan, and which the Student will find both cheap and correct.

ERRATA.

Page	*line*	*read*
14	16	בַּ
36	8	*Nevūkadretstsár*
ib.	25	שִׂמְלָה
ib.	36	הִסְתַּבֵּל
38	14	בַּיְתָ
54	31	יָכֹלוּ
58	28	צֹעֲקִים
60	38	כֹּחָהּ
69	37	הַיָּה
92	25	נַיְא
100	9	גֹּדֶל
116	16	שָׂמַח
163	9, 10	*dele* תִּתֵּן—*giving*
152	27	ראובן
194	10	שָׁכֹל
244	3	חָנוּן
261	18	יַרְשָׁנָה
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LECTURES

ON THE

HEBREW LANGUAGE.

LECTURE I.

ON THE ORTHOGRAPHY, SYLLABICATION, &c., OF THE HEBREW LANGUAGE.

1. AS it is proposed to offer, in the present course of Lectures, a comprehensive and practical view of the structure of the Hebrew Language, all discussions relating to General Grammar, Philology, and Antiquities, will be avoided as much as possible; referring as we proceed to Authors who have treated on these subjects. It will also be taken for granted, that the Student is acquainted with grammar as generally taught; and, that he is penman sufficiently good to write down such forms of letters, &c., as shall be laid before him.

2. But, although it is desirable that the Learner should know something of the principles of Grammar as generally taught; yet, he must not hence be tempted to infer, that a system almost entirely at variance with that to which he has been accustomed is unphilosophical or wrong; or, because he cannot at first sight comprehend all its bearings, that it is therefore uncouth, embarrassed, or ambiguous. For it may be true, that the Language of the Patriarchs and Prophets is as consistent in its structure, as the subjects on which it treats

are interesting and momentous ; and, that it is as explicit and regular as other languages, which have been cultivated with much greater ardour, while they had infinitely less to offer in return. He must, therefore, allow the Language on which we are now entering, to stand or fall on its own merits ; and, our delineation of it to be judged by the rules of criticism peculiar to itself. We mention this in the outset,—not to depreciate the labours of others who may have taken a different view of this subject,—but to warn the Student, that the idioms of the Hebrew and other Dialects connected with it, are neither to be judged of, nor explained, by those of European languages ; and hence to caution him against that trouble and confusion, into which some have had the misfortune to fall.

On the Alphabet.

3. The system of Orthography found in our Hebrew Bibles, and that which has ever been taught with the greatest success,* presents a succession of consonants, written in a direction proceeding from the right hand of the page towards the left. Two or more of these are found in every word ; while the words themselves are separated from each other by a moderate space. To this system of consonants another is added, consisting of vowels ; and these are placed above, in the middle, or below, the line of consonants, as their several natures may require. To this, again, is superadded another, consisting of Accents, which are also placed either above, in the middle, or below, the consonants, in the same line or rank with the vowels. Before the student can possibly read the Hebrew text, therefore, he must be made familiar with these several parts of Hebrew orthography.

4. We shall proceed, in the first place, to delineate and explain the characters of the consonants ; the number, forms, names, powers, and numerical values, of which are as follows.

* We say, the greatest success; for, after all that has been said by the advocates for the unpointed system, it will be extremely difficult to point out one writer of that school, who has in any degree advanced Hebrew learning.

Number and Order.	FORMS. Biblical.	Samaritan.	Rabbinical.	NAMES.	POWERS.	Numerical Values.
1	א	𐤀	א	אלף Álef.	H unaspirated, as in *humble, hour,* &c.	I.
2	בּ or ב	𐤁	ב	בית Béth.	V or B respectively, as in *van* or *ban.*	II.
3	גּ or ג	𐤂	ג	גימל Gīmel.	G hard, as in *gird, gain.*	III.
4	דּ or ד	𐤃	ד	דלת Dáleth.	D, as in *do, dare.*	IV.
5	ה	𐤄	ה	הא He.	H aspirated, as in *hard.*	V.
6	ו	𐤅	ו	וו Vaw, or Waw.	V, by some, as in *vow,* by others, W, as in *work.*	VI.
7	ז	𐤆	ז	זין Záyin.	Z, as in *zeal,* or S in *those.*	VII.
8	ח	𐤇	ח	חית Khéth.	Kh strongly aspirated, as ch in the German *nicht.*	VIII.
9	ט	𐤈	ט	טית Téth.	T, as in *turn.*	IX.
10	י	𐤉	י	יוד Yód.	Y, as in *yes, yonder.*	X.
11	כּ or כ, and as a final letter ך or ־כ	𐤊	כ, and as a final ך	כף Caph.	C, as in *carry, cash.*	XX.
12	ל	𐤋	ל	למד Lámed.	L, as in *love,* &c.	XXX.
13	מ, and as a final ם	𐤌	מ, and as a final ס	מם Mém.	M, as in *man,* &c.	XL.
14	נ, and as a final ן	𐤍	נ, and as a final ן	נון Nun.	N, as in *no,* &c.	L.
15	ס	𐤎	ס	סמך Sámech.	S, as in *Sir;* never as S in *those.*	LX.
16	ע	𐤏	ע	עין Áyin.	The true sound of this letter being unknown, it is usually passed over in silence, as H in *humble:* we shall designate it thus, Ḥ.	LXX.
17	פּ or פ, and as a final ף	𐤐	פ, and as a final ף	פה Pé.	PH, when without the point, as in *Philip;* P, when pointed, as in *pint.*	LXXX.
18	צ, and as a final ץ	𐤑	צ, and as a final ץ	צדי Tsādé.	TS, as in *mats,* &c.	XC.
19	ק	𐤒	ק	קוף Kóph.	K, as in *look,* &c.	C.
20	ר	𐤓	ר	ריש Résh.	R, as in *roast,* &c.	CC.
21	שׁ / שׂ	𐤔	ש	שין Shín. / שין Sín.	SH, as in *shine.* / S, as in *son,* never as S in *those.*	CCC.
22	תּ or ת	𐤕	ת	תו Taw, or Tav.	TH or T respectively, as in *thin* or *tin.*	CCCC.

In these and all future examples, where the Roman vowels will be put to represent the Hebrew ones, *á* or *ā*, will have the sound of the Italian *a*, or *a* in *far*; and *a*, as *a* in *man*; *é*, or *ē*, as *a* in *wane* or *ai* in *rain*; *e*, the same sound shortened: *í*, or *ī*, as *ee* in *seen*; *i*, as *i* in *in*: *ó*, or *ō*, as *o* in *rose*; *o*, the same sound shortened: *ú*, or *ū*, as *oo* in *boot*; *u*, as *oo* in *good*. The first marked vowel in each case will represent the accented, or emphatical, syllable, e.g. *á* in *fáther*, &c.; the second with (-) as *ā*, *ē*, &c. will shew that,—as such vowel generally terminates a syllable,—it will be pronounced openly, but not with an accent.

5. The Samaritan and Rabbinical forms of the Hebrew character have been given for the following reasons:—

1. The Samaritan Pentateuch being nothing more than a different edition of that in use among the Jews, the Student will want no other help for reading it, than the forms of the Samaritan character: and,

2. As the Rabbinical commentaries are composed, for the most part, in Biblical Hebrew, he will stand in need of little more than a copy of their alphabet to enable him to read them.*

6. The *number* and *order* of the consonants, as given in the table, are so found in the text of the Hebrew Bible. The following are the passages:—Psalms xxxiv. cxix. cxlv.; Proverbs xxxi., from verse 10 to the end; Lamentations i. ii. iii. iv. In Psalm xxxiv. however, the verse beginning with ו *Vaw* has either been lost, or both ה *He* and ו *Vaw* are found in the 6th verse; and, in the cxlvth, that which should commence with כ is also wanting. In the ii. iii. and ivth chapters of the Lamentations, ע *Ayin* and פ *Pé* are found transposed, which may perhaps be attributed to the copyists.

* Should he wish to make a considerable progress in Rabbinical learning, he will find some of the best books pointed out in Sect. xi. of my Sylloge Librorum Orientalium. Cantab. 1821.

7. As to the forms of the consonants, it is not improbable they were originally hieroglyphical :* but, whether the Hebrew or Samaritan form is the most ancient, a difference of opinion seems to have prevailed as early as the times of Jerome ; and which, as Schultens has justly remarked, has been contested in some instances with an acrimony, which neither the nature of the case, nor the love of truth, could justify :† some maintaining that the Samaritan was the primitive form, and that Ezra adopted the other on the return from Babylon ; others, that the Biblical character, as we now have it, is the same with that in which Moses composed his Autograph.‡ For my own part I am inclined to believe, with some others, that which of the characters soever we take, as exhibiting the most ancient form, the other is no greater a variation from it, than may be traced in our own black letter as derived from the Roman ; and, by no means so great as that discernible between our hand-writing and the printed letter, from which it has been formed.

8. The letters תרמלהא, when occurring at the end of a line, are sometimes lengthened out thus, תרמלהא, in order to fill up the space.

On the Powers of the Consonants.

9. א *Álef,* as already remarked, has the power of an unaspirated H : that is, it is used for the purpose of enouncing the vowel following it, without any audible aspiration, but with a sound slightly guttural. It appears probable, also, that this was its power in ancient times ; not only, because the same letter has to this day

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* Champollion *Précis. du Syst.* Hier. pp. 312, 316. Plates A to K.—P. Lacour. Essai sur les Hier. Bordeaux. 1821. pp. 45—48, 131, 166, &c. Though I can see no reason, why we are to go to Egypt for the Hebrew Letters, unless we are to suppose that marks, representing certain substances and sounds, could not be formed elsewhere.—See Geschichte der Hebräische Sprache, &c., von. Wil. Gesenius, § 40—45. See my Sermons and Dissertations on Prophecy, &c. p. 117, &c. Proleg. to Bagster's Polyglott Bible, Prol. I. § ii.

† Fundam. Ling. Heb., p. 18.

‡ See the controversy between Capell and Buxtorf.

the same power in the Syriac, Arabic, and Ethiopic,—which are nothing more than dialects of the Hebrew,—but because we find it occasionally put for ה *Hé,* or ע *Áyin,* in the Hebrew Bible itself; and, in the cognate dialects, the Syriac and Chaldee, for י *Yód.** Among the Greeks and Latins it was expressed by one or other of the vowels unaspirated, and mostly by Alpha or A.† In writing Hebrew words in Roman letters, we shall form the syllable, in which this letter is found, by representing that vowel only which accompanies it.

10. ב *Béth* is found either with, or without, a point inscribed, as בּ or ב. In the first case it is pronounced as our B; in the second, as V; and hence, it is sometimes represented by ו *Vaw,* as גֵּבֶר, occasionally written גֶּוֶר. In the cognate dialects, it is often changed for פ *Pé,* or מ *Mém*; being a letter of the same organ with them. But of this more will be said hereafter.

11. ג *Gīmel* is also written with, or without, the point; thus גּ, or ג. In the first case, all are agreed that it should be pronounced like G in the words *gird, give.* How it should be pronounced in the second, grammarians are not agreed. Some think it should take the sound of G in *ginger;* others, that it should be pronounced as G, in the German *Ge*macht, &c. The usual practice, however, is, to sound it like G in *gird,* in every case.‡

12. ד *Dáleth* is also found both with, and without, this

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* See my Hebrew Lexicon.

† See the Bibliotheca Sacra by Masch, partis secund. vol. ii. pref. p. 35, &c.: also, the Dissertatio R. P. Bernhardi de Montfaucon de veteri literarum et vocalium Hebraicarum pronuntiatione, tom. ii. of his Hexapla of Origen, or in the Bibliotheca Hebræa of Wolfius, tom. ii. p. 648; or the Appendix to Jahn's Gramm. Ling. Heb. &c.

‡ The manner in which the ancients represented this, and other letters of the Alphabet, may be seen in Masch or Montfaucon, as cited above.

point, as ד, and ד. In the first case, it is pronounced like D in *dare, do,* &c. In the second, some give it the sound of TH in *thine, this;* others neglect this distinction, and pronounce it like D in every case. It is probable, that it was originally pronounced with the tip of the tongue placed against the roots of the foreteeth, just as its corresponding letter is still pronounced by the Orientals; which will give it rather a softer sound than that of our D. It is also probable that it had two sounds, as it is the case now with the Arabic, where we have د *Dál* and ذ *Dhál;* the former pronounced like D dental, the latter like *th* in *thine.* Hence we may account for דבר *Dāvár* meaning *a word,* and דבר *Déver, a pestilence:* the root of the former being ذبر *Dhábara, scripsit librum,* &c., the other دبر *Dábara, ulceratum fuit,* &c. We also have ذبر *Dhábr,* signifying *Scriptura,* and ذابر *Dhábir, bene discens, et edoctus, sapientiam;* of similar import with דבר *Dāvár,* a *word, relation,* &c.; and from the second, دبر *Dábr, mors,* of similar signification with דבר *Déver, pestis,* &c. This method of viewing the powers of several other letters of the Alphabet, will often explain the apparently conflicting significations, sometimes found to prevail in the same Hebrew root; of which the modern Lexicographers have very properly availed themselves.*

13. It will be unnecessary to offer any additional remarks on the following letters till we come to ח *Khéth;* and, on this it is only necessary to say, that like ד *Dáleth,* it probably had two sounds originally, the one more, the other less, aspirated, as noticed in the Dictionaries.

14. ט *Téth* should be pronounced with the tip of the

* Eichhorn in his Edition of the Lexicon of Simonis, Schulz in his Edition of Cocceius, and Dr. Gesenius in his Hebrew Dictionary, &c. See also Storr's Observationes ad Analogiam et Syntaxin Hebraicam, p. 48.

tongue against the roof of the mouth, just as our own T is, and hence it may be termed cerebral.

15. י *Yód* is equivalent to our Y, as stated in the table. The Italians and Germans represent this letter by J, which they pronounce like our Y: and, as the first Hebrew Grammars studied in this country, were imported from the Continent, we adopted the word *Jehovah, Jehu,* &c. which they very properly pronounced *Yehovah, Yehu,* &c. When occurring at the beginning of a word with the vowel *i,* it loses its power as a consonant, and takes the sound of the vowel only, as *Is-ra-el,* not *Yis-ra-el.* This is also found to take place in the Arabic, as *Iktob,* not *Yektob,* for يَكْتُبُ. See De Sacy's Gram. Arab., vol. i. p. 4, note. i. edit.

16. The sound of כ, without a point, probably partook of the sound of both K, and ח *Khéth*; which will account for its being represented by the Greek χ, and κ. With the point (כּ) it is universally sounded like our C in *carry,* as already stated.

17. ס *Sámek,* and שׂ *Sín,* have, for many centuries, been pronounced alike, i.e. like S in *sin;* and, although many Hebrew words are now found written with either promiscuously, it is doubtful whether this is not owing to the copyists; possibly it might be a mere variety of the pronunciation of שׁ *Shin,* which may have been peculiar to this form (שׂ), even in ancient times. See Judg. xii. 6.

18. ע *Áyin* probably had, like ר *Dáleth* and ח *Khéth,* two sounds originally; one approaching to that of *g* mixed with *h* or *r,* another to that of א *Álef;* just as it is the case with the Arabs, who have both غ *Ghain,* and ع *Ain.* The examples to be found in the modern Lexicons under this letter, as well as the various orthography of proper names found in the Septuagint, may be considered

as sufficient proof of this position.* At present, this letter is usually passed over, like the *Álef,* in silence. The sound of *ng* in *king*, given to it generally by the Jews, may probably have prevailed in ancient times. I have observed that the Arabs of Barbary give a nasal sound to their Ain, ع, and that the Archbishop of Jerusalem, who was some time ago in this country, pronounced the Syriac ܥ in this way; although the Maronites inform us, that it should be pronounced with a sort of compression of the throat.† We shall designate it in the Roman characters by an Ḥ, with a point under it.

19. The sound of ק *Kóph* is more guttural than that of כ *Cáph,* being made by a sudden compression of the throat: it may be compared to the noise made by water when discharging itself from a bottle; it is, perhaps, analogous with the Roman Q. The explanations given in the table will be sufficient for the remaining letters.

20. We now come to the numerical values of the letters. We have given in the Table (Art. 4.) the letters corresponding to the units, tens, and hundreds, up to 400. The remaining hundreds up to one thousand, are thus expressed: the ך, final *Cáph,* is put for 500; ם, final *Mém,* for 600; ן, final *Nún,* for 700; ף, final *Pé,* 800; and ץ, final *Tsāde,* 900. These usages are Rabbinical; numerals in the sacred text being always written at length. One thousand is mostly expressed by the word אלף *Élef,* a thousand; two thousand by אלפים *Alpáyim;* any number of thousands by using the word אלף *élef,* thousand, or אלפים *Ălāfim,* thousands, with the proper numeral prefixed, as the rules of Syntax may require. Sometimes, as in the notes of the Masora, א׳ stands for one thousand; but on this subject the Hebrew tables of abbreviations should be consulted.‡

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* See my Heb. Lexicon: Gesenius, (and Simonis, edd. Eichhorn and Winer,) under this letter. See also Storr as above, p. 48.

† Amira's Grammatica Syriaca, Rome, 1596, p. 6.

‡ Joannis Buxtorfii de Abbreviaturis Hebraicis Liber, with the Supplement of Wolfius. Biblioth. Heb., tom. ii. p. 575. For the abbreviations found in the Masora, see the Tiberias, or Commentarius Masorethicus, of Buxtorf.

21. The numbers, from ten to twenty, are made by adding such unit to the numeral for ten, as will make the number required. Thus יא will represent eleven, יב twelve, and so on. The number 15, however, is made by טו, i. e. 9 + 6, not יה, i. e. 10 + 5, because יה is one of the names of God. In like manner, 21 will be כא, 22 כב, 32 לב, 42 מב, and so on. On this principle, the number given at the end of Genesis, for the verses found in that book is, אלד = 1534.

22. Whether this method of expressing numbers formerly prevailed in the Hebrew manuscripts, has been a subject of some dispute, and one which it is now impossible to determine. That the numbers have been expressed in words written at length for some centuries, there seems to be no doubt, but whether this was the case in very ancient times or not, it is difficult to say.*

23. As certain Hebrew letters are occasionally changed for one another, both in primitive words and in the process of derivation, and, as this change mostly takes place in letters of the same organ;† the following classification of them, according to the different organs of speech, has usually been given:—

1 Gutturals, א *Álef,* ה *Hé,* ח *Khéth,* ע *Áyin.*
2 Palatals, ג *Gīmél,* י *Yód,* כ *Cáph,* ק *Kóph.*
3 Linguals, ד *Dáleth,* ט *Téth,* ת *Taw.*
4 Sibilants, ז *Záyin,* ס *Sámek,* צ *Tsāde,* שׁ *Shín,* שׂ *Sín.*
5 Labials, ב *Béth,* ו *Vaw,* מ *Mém* פ *Pé.*

24. The letters ל, מ, נ, ר, are termed liquids.‡

25. Four of the letters of the Alphabet occasionally lose their powers as consonants, and are then said to be *quiescent* or *silent.* These letters are, א *Álef,* ה *Hé,* ו *Vaw,* and י *Yód,* which form a sort of *memoria technica*

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* See Baver's Critica Sacra, Tract i. § 23, page (mihi) 188.

† As גו, for גב and גף, *the back;* מריא and בריא *fat;* and many others to be found in the dictionaries.

‡ Whether any of the letters בגדכפת be with or without the points, as given in the table of the Alphabet, or whether others assume their own final forms or not, makes no difference as to their classification, they will still belong to one or other of the above classes.

in the word אהוי *Ēhĕví*. Those letters too which occasionally have a point inscribed, have, for the same reason, been formed into the technical term בגדכפת *Bĕgadkĕpháth*. The final letters, which are sometimes lengthened, are exhibited in the words אהל תמר *Óhel Tāmár*, Tamar's tent: and the finals, which vary in form, as mentioned in the table, are comprehended in the words כמנפץ *Camměnappéts, Like a disperser*.

26. The letters have been further divided into two classes; one containing those which are occasionally *servile;* that is, are employed in the process of grammatical accidence and derivation; the other, those only which are never so employed; the first have been termed *servile,* the second *radical, letters.* The *servile* letters are, however, occasionally *radical,* though the *radical* ones are never *servile.*

27. The *servile* letters are all comprehended in the following *memoria technica,* viz. משה איתן וכלב, *Mōshé Ēthán Vĕcālév*, i. e. *Moses, Ethan,* and *Caleb.* The remaining letters are termed *radical.**

28. The best method the learner can adopt for making himself acquainted with the letters is, to write them over carefully and frequently, till he is quite familiar with all their forms. In doing this, he should strongly mark the difference between those letters which are in some respects similar, such as ב *Béth,* and כ *Cáph,* ג *Gīmél,* and נ *Nún,* and so on; in order to avoid the

* In almost all the printed copies of the Hebrew Bible, we find some of the letters occasionally larger, or smaller, than others: others inverted, or suspended a little above the general line of printing; in one instance, we have a final letter in the middle of a word; in others, a medial letter is used as a final: out of all which the Jews, and indeed some Christian writers, have endeavoured to elicit certain mysteries. But as they are most likely all owing to some accident in the transcription of the MSS., we may be excused in dismissing them without further notice.

confusion which beginners often experience, and to make that pleasant which is to many extremely irksome. If he use a pen, the point should be cut a little oblique, in order to make the horizontal strokes strong and regular; the others, which should be perpendicular, should be made fine and equal. An Oriental reed, however, makes by far the best pen for writing these letters, which should be cut nearly like a pen, with a slit, and the point oblique, as already mentioned.*

On the Vowels.

29. It has already been remarked, (Art. 3.) that the Hebrew vowels present a system of marks or characters arranged sometimes above, at others in the middle, and at others beneath, the consonants: we now proceed to delineate and explain this.

Table of the Hebrew Vowels.

	Figure.	Name.	Power.	Exemplifications.		
Perfect Vowels.	ָ	קָמֵץ *Kāmêts*	*ā* as	בָ *bā*,	גָ *gā*,	דָ *dā*, &c.
	ֵ	צֵרֵי *Tsērê*	*ē* —	בֵ *bē*,	גֵ *gē*,	דֵ *dē*, &c.
	ִי	חִירִיק גָּדוֹל *Khīrík Gādól*	*ī* —	בִי *bī*,	גִי *gī*,	דִי *dī*, &c.
	וֹ †	חוֹלָם *Khōlém*	*ō* —	בוֹ *bō*,	גוֹ *gō*,	דוֹ *dō*, &c.
	וּ †	שׁוּרֶק *Shūrék*	*ū* —	בוּ *bū*,	גוּ *gū*,	דוּ *dū*, &c.

* These reeds may be purchased at Messrs. Allen and Co.'s, Booksellers, in Leadenhall-street, London, and at Stevenson's, Cambridge. The exact method of cutting and holding them may be seen in the Developpemens des Principes de la Langue Arabe Moderne, par Auguste F. I. Herbin.

† In these cases, the consonant ו is considered merely as the fulcrum of the accompanying vowels, and in all it is often omitted, the point then resting on the side of the preceding or following consonant. In such cases analogy must determine, whether it stand for a perfect or imperfect vowel. This method of treating the vowels, the Student will find of great importance, when he comes to consider the etymology of this language.

	Figure.	Name.	Power.	Exemplifications.		
Imperfect Vowels.	ַ	פַּתַח *Páthakh*	*a* —	בַּד *bad,*	גַּד *gad,*	דַּד *dad.*
	ֶ	סֶגוֹל *Sēgól*	*e* —	בֶּד *bed,*	גֶּד *ged,*	דֶּד *ded.*
	ִ	חִירִיק קָטוֹן *Khīrík Kātón*	*i* —	בִּד *bid,*	גִּד *gid,*	דִּד *did.*
	ָ	קָמֶץ חָטוּף *Kāméts Khātúph*	*o* —	בָּד *bod,*	גָּד *god,*	דָּד *dod.*
	ֻ	קִבּוּץ *Kibbúts*	*u* —	בֻּד *bud,*	גֻּד *gud,*	דֻּד *dud.*

*Sheva and its Substitutes.**

ְ	שְׁוָא *Shĕvá*	*ĕ* —	בְּרִי *bĕrī,*	גְּרִי *gĕrī,*	דְּרִי *dĕri.*
ֲ	חָטֵף פַּתַח *Khātéf Páthakh*	*ă* —	בֲּרִי *bărī,*	גֲּרִי *gărī,*	דֲּרִי *dărī.*
ֱ	חָטֵף סֶגוֹל *Khātéf Sĕgól*	*ĕ* —	בֱּהֵא *bĕhē,*	גֱּהֵא *gĕhē,*	דֱּהֵא *dĕhē.*
ֳ	חָטֵף קָמֶץ *Khātéf Kāméts*	*ŏ* —	בֳּהָא *bŏhā,*	גֳּהָא *gŏhā,*	דֳּהָא *dŏhā.*

30. It will be seen, from the Exemplifications, which of the vowels-marks are placed above, which in the middle, and which below, the line. From the note appended to the table of consonants (Art. 4.), will also be seen what sounds are given to the Roman vowels, as here made to represent the powers of the Hebrew ones; and, consequently, what powers the Hebrew vowels have.

31. The learner cannot now do better than make out a syllabarium for himself, extending throughout the whole of the alphabet, in the manner of the Exemplifications just given; bearing in mind, that whenever either of the letters contained in the *memoria technica,* בגדכפת *Bĕgadkĕpháth,* begins a syllable, the point should be inscribed. The exceptions will be given hereafter. He should also bear in mind, that the consonant must

* The real object of these marks is to show *the absence* of a vowel: the sound of *ĕ* in these examples is, therefore, remarkably short, better expressed by our *brī, grī, drī,* &c., without a vowel. So in the substitutes, which usually accompany the guttural letters. The final vowel ֲ, &c. has been added, in order to facilitate this rapidity of utterance in *bărī, gărī,—bĕhē, bŏhā,* &c., all making one syllable, and no more.

always precede the vowel, as marked in the table: a few exceptions to this rule will be noticed hereafter.*

32. By *perfect vowels,* as given in the first class, is meant, vowels which, being preceded by a consonant, will constitute a *complete syllable* in Hebrew orthography, as בָּ *bā*, where both the consonant and vowel are fully and properly enounced, and the syllable is complete. The same is the case, when either of the letters contained in the *memoria technica,* אֶהֱוִי *Ĕhĕvi,* which occasionally lose their powers as consonants (Art. 25.), follows its homogeneous vowel, (of which more hereafter,) as, בָּא *bā*.

33. By *imperfect* vowels is meant, those vowels which are not *generally* found to constitute syllables without either the addition of another consonant, or of an accent. Such syllable, therefore, must either be like בַּד *bad,* or בָּ *bā,* i.e. be ended by a consonant, or by an accent. When, however, a consonant is found to follow a *perfect vowel* with an accent, as in קוֹם, &c.,—which can happen in the end of a word only,—this vowel may also be considered as an *imperfect* one: i.e. generally, an imperfect vowel, accom-

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* The usual classification of these vowels has been, 1. Long vowels, 2. Short vowels, and 3. Vowels still shorter than the preceding. We have adopted a different one, for the following reason. These distinctions cease to exist when the vowels are combined with the consonants; for then, the second class of vowels becomes long, either by position, that is, when a consonant follows, or, by being accompanied by an accent. Both these classes of vowels are, therefore, *long* when reduced to practice; and it is useless to speak of them here in any other point of view.

It can never be necessary to trouble the learner with the *five* different lengths of time ascribed to these vowels by Albert Schultens and Schrœder; although the latter has declared, that it is a law *amplissimum usum habens,* because it is not easy to discover in what this use consists. In the case of קוֹם, and the like (Art. 33.), greater time seems to be afforded for enouncing the last, and accentuated syllable of a word.

panied by an accent, will have the power of a perfect one; and, *vice versâ*, a perfect vowel so accompanied will have that of an imperfect one. Hence it will follow, generally, that no syllable, excepting *the last* of any word, can have more than *one* quiescent letter after a vowel; as in קוֹם, קַמְתִּ. Such forms as חוֹקְקָה, זוֹנָה, are anomalous, and occur but rarely.

34. The last class of signs has been designated "*Sheva and its Substitutes;*" these *Substitutes* supplying the place of *Sheva*, under certain circumstances, as we shall see hereafter.

On the Combination of the Vowels with the Consonants.

35. Considering, then, all the letters of the alphabet as consonants, no difficulty can arise from their combination with the vowels, when the consonant precedes, as is the case in our first exemplifications (Art. 29.); but, when a consonant also follows, some difficulties may arise, which we now proceed to consider.

36. The first difficulty that will present itself to a learner will be, in the concurrence of any of the letters אהוי *Ĕhĕví*, with certain vowels preceding.

37. It has been remarked (Art. 25.), that each of these letters will occasionally lose its power as a consonant, i. e. become *silent* in the preceding vowel. We now say, this happens only when it is preceded by a vowel which is, or may become, homogeneous with it in sound. In this sense, א may become quiescent after any vowel, as may also ה: ו will be quiescent after *Khōlém* or *Shūrék*, only: and, י after *Khīrík*, *Tsēré*, *Sēgól*, and occasionally after *Kāméts*; as בָּא *bā*, בֶּה *bē*, בּוֹ *bō*, בִּי *bī*, עָלֶיךָ *ḥālékā*, עָלָיו *ḥāláu*. The reason of this seems to be, that,—as these consonants (אהוי) are made up of sounds nearly

allied to those of the vowels respectively,—when the vowel happens to precede, both will coalesce, and consequently the power of such consonant will be merged in that of the vowel. When any one of these letters has no vowel, it will necessarily be silent, as in חֵטְא *Khét,* הֵבִיא *Hēví;* where the א is in each case silent, and said to be *otiose.* Whenever any such letter, however, has a vowel following it, that letter will not be quiescent or *otiose,* although a homogeneous vowel should precede it; as יְהוָֹה *Yĕhō-vá.*

38. A vowel, however, may precede which is not homogeneous with such consonant; which will happen only in the cases of ו and י; and then a diphthongal sound will be formed, as *ai,* in אֲדֹנָי *Ădōnaí* or *Ădōnaȳ; oi,* in גּוֹי *Goi* or *Goy; ui,* in גָּלוּי *Gā-lúi* or *Gālúy.* Other diphthongs may be formed; but more do not occur in the Hebrew.

39. There are, moreover, a few instances in which two such letters will be found following a vowel which is homogeneous with neither of them, as עָלָיו, אֵלָיו, and the like; in which, according to analogy, ◌ָי should form the diphthong *ai* or *ay,* and the last letter ו be considered either as a consonant, or as combining with the foregoing in a kind of triphthong, as *Ē-laiv,* or *Ē-laiu, Ḥā-laiv,* or *Ḥā-laiu,* but, generally, the י is, in these cases, made quiescent,* and the following ו read as the consonant *v,* or *w;* as *Ē-lav,* or *Ē-law,* and so on. Indeed, in the case of the diphthong, it is of little consequence whether we consider the concluding letter as a

* It seems to be a general rule, that when a final (:) *Sheva,* either expressed or understood, comes under י or ו, the diphthongal sound takes place: in other cases these consonants become *quiescent,* as in אֵלָיו or עָלָיו; where it would be contrary to usage to supply a *Sheva* (:) under the ו, as אֵלָיְו and עָלָיְו.

vowel or a consonant, i. e. whether we sound י as *i*, or *y*, ו as *w*, or *v*.

On Sheva *and its* Substitutes.

40. *Shĕvá* (ְ) has two situations, one at the beginning of a syllable, the other at its ending. At the beginning of a syllable, (when it is said to be *initial*,) it is, from the necessity of the case, pronounced like a very short *e*, as mentioned in the Table (Art. 29.). The only question which can arise here will be, How is it always to be known when this mark *begins*, or *concludes*, a syllable? The answer is: Whenever it is found at the beginning of a word, it must necessarily be considered as commencing the syllable; and, consequently, must be pronounced as a short vowel, otherwise the consonant under which it is placed cannot be uttered at all: as in the word בְּבָיִת *Bĕvá-ith*. The same is the case, whenever it follows a *perfect vowel* unaccompanied by a tone-accent; because, as that vowel must conclude the preceding syllable (Art. 32.), the consonant under which this mark is found, must necessarily commence the next. In this case, therefore, as before, it must be enounced as a very short vowel, as in the word קָטְלוּ *Kā-telú;* where it is also *initial*, because it commences the syllable.

41. When, however, *Shĕvá* (ְ) commenced a word, by analogy, (and was therefore audible,) but has, by accident, been preceded by some particle with an imperfect vowel, it will then become *final;* e. g. גְּבוּל *Gĕvúl, a boundary;* prefixing לְ (for לִ,) we shall have לִגְבוּל *Lig-vúl*, not *Ligĕ-vúl*.*

* In this case, however, some consider it as initial, and read *Li-gevúl*.

42. In the next place, whenever the mark (:) *Shĕvá* follows an *imperfect vowel* having no tone-accent either expressed or implied, the consonant under which it is found must be taken as the *last* of the syllable (Art. 33.). In this case, therefore, *Shĕvá* (:) will have no sound, and may be said to be *final* or *quiescent:* e. g. קַמְתֶּם *Kam-tém,* not *Kamĕ-tém.*

43. To these rules, however, there are two exceptions of very extensive application; and these arise from the introduction of an accent. For, as it has already been remarked (Art. 33.), the operation of a tone-accent will generally give to a *perfect* vowel the character of an *imperfect* one, and *vice versâ.* In these cases, therefore, *Shĕvá* (:) may be *final* after a perfect vowel, and *initial* after an imperfect one; e. g. of the first case, בָּחַרְתָּ *Bā-khár-tā,* 1 Kings iii. 8, תָּגֵלְנָה *Tā-gél-nā,* Ps. li. 10; and of the second, וַיְהִי *Vā-yĕhí,* &c. When, however, such accent is purely euphonic, of which more hereafter, this does not necessarily take place; as, מָחְבַּרְתָּו *Makh-bar-tó,* Exod. xxxix. 20, &c.*

44. *Shĕvá* is rarely written at the end of a word. The reason probably is, that, as no vowel usually follows the last letter of Hebrew words, it would be superfluous to express *Shĕvá,* in order to shew this: the mark is consequently omitted. In one case, however, in which the

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* The instances occurring of this kind are numerous: as הָיְתָה *Hā-yĕthá,* Gen. i. 2; ib. ver. 7, הָרְקִיעַ *Hā-rā-kiáh;* תָּרְאֶה *Thē-rā-é,* ib., ver. 9. So also תַּדְשֵׁא *Tad-shĕ,* ver. 11. In which cases, the euphonic accent interferes not with the syllabication. So likewise in many others, wherein the accent marks the tone-syllable, and in which there is no euphonic one; as Gen. i. 2, בֹּהוּ *Vó-hū,* חֹשֶׁךְ *Khó-shek,* ib. ver. 3, וַיֹּאמֶר *Vai-yó-mer,* &c. The word תֹּהוּ *Thó-hū,* ib. ver. 2, seems to present two accentuations, viz. one with the emphasis on the *penultima,* the other on the *ultima.*

preceding consonant has also a *final Shĕvá*, it seems to have been added to shew, that no vowel has been omitted through negligence; as in the word קָמְתְּ *kámt*, &c., to distinguish it from קָמָתָ, &c. It is also found in the letter דְּ, but this may be considered as a part of the letter.

45. A part of one of the *substitutes of Shĕvá* is occasionally found under the last letter of a word; but this happens, only when such letter is one of the gutturals, חֲ, עֲ; or הַ, with *Mappík*. The reason of this substitution seems to be, that, as these letters will not admit of the rapidity of utterance which the other consonants will, this vowel, or substitute, is added for the purpose of affording due time for their enunciation; but here the (ֲ) is dropped, as before, and the mark (-) only remains. This mark, termed *Furtive Páthakh*, is, however, not to be pronounced after, but before, the letter under which it is placed, as מָשִׁיחַ *Mā-shíăkh*, not *Mā-shí-khă*, *Messiah*, or *Anointed*. The same is the case, when such guttural letter is followed by any other consonant having a point, or *Dāgésh*, within it, accompanied also by *Shĕvá;* as, פָּשַׁעְתָּ *Pā-sháăḥt*, הִגַּעְתָּ *Hig-gáăḥt;* not *Pā-sháḥăt*, &c.

46. Those marks, which have been termed "*the Substitutes* of *Shĕvá*," supply, as it has already been intimated, the place of an initial *Shĕvá*, with one or other of the guttural letters א, ה, ח, or ע, for the reason just given, with reference to the *Furtive Páthakh*. In many cases, therefore, in which analogy would require the insertion of an *initial Shĕvá* (ְ), with one or other of these gutturals, some one of these *substitutes* will take its place. If, indeed, a vowel immediately precede, the *substitute* will be that which is homogeneous with it: i.e. if (-) precede, (-ֲ) will be the *substitute*; if (ֶ), (ֱ); if (ָ) *o*, then (ֳ) will be the *substitute*. When no such

vowel precedes, the *substitute* most congenial with such guttural, or with the analogy of the word, will be preferred. In the first case, א will mostly take (-ֲ), occasionally (-ַ); ה (-ַ), rarely (-ֲ); ח or ע (-ֲ), rarely (-ַ); (-ָ) is seldom used, unless (-ָ) *Khātúph*, i. e. *o*, precedes, or unless it stands in the place of a וֹ *Khōlém*, which has been rejected by analogy. In these last cases, however, usage alone can be relied on.

On the Points DAGESH *and* MAPPIK.

47. Some notice has already been taken of *Dāgésh* (Articles 10, 11, 12, 31.); we now have to shew what its offices are. 1st, It will double any letter, which, from its situation, is capable of being doubled; and, 2dly, it will deprive the letters בְּגַדְכְּפַת of their aspiration. (Artt. 4. 10.) In the first case, whenever any consonant has this point inscribed, and is, at the same time, both preceded and followed by a vowel; or, is preceded by a vowel, and has a *Shĕvá;* such consonant is to be read as two, e. g. לִמֵּד *Limméd,* or לִמְּדוּ *Limmĕdú.* But, if such consonant is not so preceded, &c., it cannot be doubled; and, in that case, it is found only in the letters בְּגַדְכְּפַת, inscribed merely for the purpose of taking away their aspiration, as already noticed. Now, this last generally takes place, when such letter commences a syllable, as כַּף *Caph,* בֶּן *Ben,* &c.; in some instances when it ends it, as קָמַתְּ *kamt.* It must also be remembered, that whenever any one of these letters is in a situation to be doubled, it will be doubled; and that the aspiration will also be taken away by the influence of this point, e. g. כִּפֶּר *Kippér,* not *kiphphér. Dāgésh* is sometimes found in the first letter of a word (not of the class בגדכפת), it then takes the terminating vowel from the preceding word, as עָלֶיהָ שָׁם *Hā-lí-tha-shsham.*

48. In the first of these cases, this mark has been termed *Dāgésh forte,* in the second *Dāgésh lene ;* terms, it must be confessed, ill chosen to designate the offices just described. I should prefer terming it *Dāgésh* only, in every case; its situation being always sufficient to determine its powers, according to our rule.

49. *Mappík* is a single point (like *Dāgésh*) inscribed in the letter ה only, thus הּ. Its office is to shew, that this letter, when so marked, retains its power as a consonant, and is to be treated as such, both in the pronunciation and etymology. The Jews consider it also as extending to the letter י, as in יְהוּדִיָּה *Yĕhū-dīy-yá ;* but this is a useless distinction.

On the Mark רָפֶה Ra-phe.

50. Formerly when *Dāgésh* was not found in any of the בגדכפת letters, a mark called רָפֶה *Rā-phé,* was placed above it, in order to shew that the point had not been omitted by mistake. With the ancient Syrians this was nothing more than a point made with red ink. The Hebrews probably wrote it in the same way: but, as this point might be mistaken for the vowel *Khōlém,* when printed, or, for one of the accents, the form of it was altered for a short line thus (-), which is still found in the Hebrew manuscripts,* though very rarely in the printed books.

51. Other points are found placed over certain words in the Hebrew Bible, the use of which is now unknown. The accounts given of these by the Rabbins may be seen in Buxtorf's Thesaurus Grammaticus, lib. i. cap. v. art. 6, which need not be detailed here.

52. It will be seen by recurring to the table of vowels (Art. 29.), that *Khōlém* is given with a ו *Vaw* for its fulcrum, thus וֹ. The *Vaw,* however, is frequently left out. But, as the letters שׂ *Sín* and שׁ *Shín,* are also written with a point on the left or right side, respectively,

* And in these it is sometimes put over a letter requiring *Dāgésh forte* by analogy, also over א and ה when quiescent.

a question may arise, as to how the *Khōlém* is to be represented in the case of its following שׂ, or preceding שׂ. The answer is: Supposing any consonant to follow שׂ *Sín*, and this שׂ to have no other vowel-mark, then will its own diacritical point also stand for *Khōlém;* as שׂוֹנֵא *Sō-né*. In every other case, שׂ will be merely the consonant *s*, as given in the Table (Art. 4.). In the next place, with respect to שׁ *Shín:* Supposing any consonant to precede שׁ *Shín*, having neither vowel-mark nor *Shĕvá*, then will the diacritical point of שׁ *Shín* stand also for *Khōlém*, thus, בּשׁ *Bósh*. But, if the preceding letter have a vowel or *Shĕvă*, שׁ *Shín* will be used merely as directed in the table of consonants. This expedient has been resorted to, in order to avoid the inconvenience of marking these points twice over, which must otherwise have taken place.

53. It will also be seen in the table of the vowels, (Art. 29.) that the letter י *Yod* has been placed above the point (·) then called *Khīrík Gādól*, in order to shew that it is a *perfect vowel*. This י *Yod*, however, is frequently omitted; and, when that is the case, an accent, as it will be seen hereafter, is sometimes added to make this distinction. But, as this accent is also occasionally omitted, analogy will then be the only criterion, by which the distinction can be known.

54. The learner will also perceive, that *Kāméts*, and *Kāméts Khātúph*, have the same form, viz. (ָ). How then, it may be asked, are they to be distinguished? I answer; Whenever any consonant follows the mark (ָ) having also a vowel of its own, it will be seen (Art. 32.), that (ָ) must constitute a *complete syllable;* this vowel must, therefore, be the vowel *Kāméts*, as in the word רָפֵה *Rā-phé*. For here, as פ begins the following syllable, the ר with (ָ) must necessarily constitute the

preceding one: (ָ) will therefore be the perfect vowel *Kāméts.* In the next place, (ָ) found under any one of the letters וכלב (Art. 27.), at the beginning of a word, may be *Kāméts;* because, in this case, a contraction may have taken place; as, בָּחָלִי *Bā-khŏlí* for בְּחָחָלִי, the (ָ) here being compensative of (-). But, when the letters וכלב are not servile, this rule will not hold good.

55. The following are the exceptions: 1. Should (ֲ) *Khātéph Kāméts* follow (ָ), or a (ָ) which has arisen out of (ֲ) by the operation of rules hereafter to be given; then will (ָ) be *Kāméts Khātúph,* and must be read as *ō,* although an accent accompany it; as פָּעָלְךָ *Pō-ḥol-ká,* in which case the (ָ) *Khātúph,* being sustained by an accent, becomes equal to the perfect vowel (וֹ). And, 2dly, when any consonant, following (ָ), has no vowel, and the syllable is also without an accent; (ָ) will then be *Kāméts Khātúph;* as, חָכְמָה *Khok-má,* רָנּוּ *Ron-nú,* יִקְבָּץ *Ik-botz,* &c.

56. As to the names of the vowels, &c., they are generally Chaldee or Syriac, whence some have argued that their invention is modern.* But, as this will involve questions of no importance to the learner, nothing need be said on the subject here.

57. Whether the pronunciation, here ascribed to the different consonants and vowels, was that in use in ancient times, it is impossible now to say: nor is it of much importance either to the learner or the critic. That the approximation is near, there cannot be much doubt; and, that the system is generally the same, is, perhaps, sufficiently certain. But, as the Jews differ slightly in their pronunciation in different countries, we have here taken that of the Portuguese Jews, as nearly as it could be obtained; which is generally allowed to be the best.

* The heads of the arguments urged on this question may be seen in the Institutiones Ling. Heb. by Schultens, p. 53, &c., or in the Arcanum punctuationis revelatum, by Capell, &c. Various hypotheses have been offered on the names of the letters: one of the latest, and perhaps most improbable, is, that, as they occasionally present forms not in use in the Hebrew, they must therefore have been taken from some more ancient form of the language!

LECTURE II.

ON THE HEBREW ACCENTS, &c.

58. HAVING given tables of the Hebrew consonants and vowels, with some explanations and rules as to their powers and use; we now come to consider the accents and to give a table exhibiting their forms, situations, and names; to be followed, as before, with some observations on their nature and application. The following table given by Alting and adopted by Schultens and Gesenius, has been chosen as sufficiently extensive and explicit for our present purpose. The word here taken for the purpose of exhibiting the situation, &c. of accents, is cited from Isaiah lvii. 18, and signifies, with its affixes, "And I will heal him." The powers of interpunctuation which these accents are believed to possess, will be considered hereafter. (Art. 244. seq.)

59. The Hebrew accents are found placed below, above, or on a level with, the line of the consonants. Those which are found below, are twelve in number: their situations, forms, and names, are as follows:—

No.	Sit. and Form.	Name.	
1.	וְאֶרְפָּאֵהוּ	סִלּוּק or סִילוּק	*Sillúk.*
2.	וְאֶרְפָּאֵהוּ	אַתְנָח	*Athnákh.*
3.	וְאֶרְפָּאֵהוּ	טִפְחָא	*Tiphkhá.*
4.	וְאֶרְפָּאֵהוּ	Do. anterior.*	
5.	וְאֶרְפָּאֵהוּ	תְּבִיר	*Těvír.*
6.	וְאֶרְפָּאֵהוּ	יְתִיב	*Yěthív.*
7.	וְאֶרְפָּאֵהוּ	מוּנָח	*Mūnákh.*
8.	וְאֶרְפָּאֵהוּ	מַהְפַּךְ	*Mahpák.*

* Used in the higher style only.

No.	Sit. and Form.	Name.	
9.	וְאֶרְפָּאֲהוּ	יֶרַח	*Yérakh.*
10.	וְאֶרְפָּאֲהוּ	מֵרְכָא	*Mercá.*
11.	וְאֶרְפָּאֲהוּ	Do. כְּפוּלָה	*Id.* doubled.
12.	וְאֶרְפָּאֲהוּ	דַּרְגָּא	*Dargá.*

Those which are placed above the line of consonants, are eighteen in number. Their names, forms, and situations, are as follows :—

No.	Sit. and Form.	Name.	
1.	וְאֶרְפָּאֲהוּ	רְבִיעַ	*Rĕvíăḥ.*
2.	וְאֶרְפָּאֲהוּ	*Id.* with גֶּרֶשׁ	*Géresh* in the higher style.
3.	וְאֶרְפָּאֲהוּ	זָקֵף קָטוֹן	*Zākéf Kātón.*
4.	וְאֶרְפָּאֲהוּ	זָקֵף גָּדוֹל	*Zākéf Gādól.*
5.	וְאֶרְפָּאֲהוּ	סְגוֹלְתָּא	*Sĕgoltá.*
6.	וְאֶרְפָּאֲהוּ	פַּשְׁטָא	*Pashtá.*
7.	וְאֶרְפָּאֲהוּ	שַׁלְשֶׁלֶת	*Shalshéleth.*
8.	וְאֶרְפָּאֲהוּ	זַרְקָא	*Zarká.*
9.	וְאֶרְפָּאֲהוּ	זַרְקָא	*Zarká* anterior.
10.	וְאֶרְפָּאֲהוּ	פָּזֵר	*Pāzér.*
11.	וְאֶרְפָּאֲהוּ	גֵּרֵשׁ	*Géresh.*
12.	וְאֶרְפָּאֲהוּ	גְּרָשַׁיִם	*Id.* doubled.
13.	וְאֶרְפָּאֲהוּ	קַרְנֵי פָרָה	*Karné Phārá.*
14.	וְאֶרְפָּאֲהוּ	תְּלִישָׁא גְדוֹלָה	*Tĕlīshá Gĕdolá.*
15.	וְאֶרְפָּאֲהוּ	תְּלִישָׁא קְטַנָּה	*Tĕlīshá Kĕtanná.*
16.	וְאֶרְפָּאֲהוּ	קַדְמָא	*Kadmá.*
17.	וְאֶרְפָּאֲהוּ	מוּנַח	*Mūnákh* superior.
18.	וְאֶרְפָּאֲהוּ	מַהְפַּךְ	*Mahpák* superior.

Zarká anterior, and the two last, are found thus in the higher style only.

The accents, written both above and below the line at

the same time are four: their names, forms, and situations, are as follows:—

No.	Sit. and Form.	Name.
1.	וְאֶרְפָּאֶהוּ	*Mahpák* with *Mercá.*
2.	וְאֶרְפָּאֶהוּ	*Zarká* with *Mercá.*
3.	וְאֶרְפָּאֶהוּ	*Zarká* with *Mahpák.*
4.	וְאֶרְפָּאֶהוּ	*Mūnákh* with *Mahpák.*

One only is found in the same line with the consonants.

לְגַרְמֵי וְאֶרְפָּאֶהוּ *Legarmé*, or פְּסִיק *Pĕsík*, according to its situation.

It should be observed that, as several of these accents have the same form, they can be distinguished by their positions only. The best way to get acquainted with them is, to write them over a few times, first with, and then without, the tables.*

60. These marks are divided, with respect to their offices, into *Tonic,* and *Euphonic,* accents.

61. The tonic accent, however situated, can affect only the ultimate or penultimate syllable of any word, as the

* Various offices have been ascribed to these accents. By some they are thought to have been attached to the sacred text, in order to regulate the tone of voice, either in reading or chanting. Others have supposed them to have been affixed for the purpose of dividing it into its several members, as verses, the larger and smaller members of sentences, &c., and to point out the different dependence which these parts have on one another. Others, again, have assigned to them emphasis, parenthesis, parallelism, &c., while others have given them all these offices together. Some, again, have supposed them to be of divine, others of human, origin. In the present work we shall consider their application to the text, as the best grammarians usually have done, viz., as intended to divide the context into its different members, and to determine (for the most part) the tone-accent of the words in which they are found. As to their authority, we cannot allow it to be divine, until better proofs than any hitherto offered shall have been given on that point. As coming from men, who had perhaps made the Hebrew Bible the study of their lives, they are valuable. They may, nevertheless, be rejected, whenever a more convenient division can be discovered.

analogy may require, which it does by directing the emphasis to be placed on that syllable. When this accent is found on any other syllable, the tone-accentuation of such word can be known only from its analogy. — In other cases, the accent will point it out.

62. When a word happens to have more than one tone-accent, and both happen to be the same, the first will govern the accentuation; as תֹּהוּ *Thó-hū:* but, when they are not the same, the last will; e.g. וּלְמוֹעֲדִים *Ū-lĕmō-ădím.*

63. Generally, all words either being, or terminating in the form of, *Segolates* (to be considered hereafter), will have the accentuation on the penultimate syllable: all others on the ultimate.

64. The *Euphonic accent* supplies a sort of secondary accentuation to the word in which it is found; which can never be in the ultimate of any word, nor even the penultimate of those having the Segolate form.

65. Of this accent, modern grammarians count two sorts, *Métheg* מֶתֶג, and *Makkáph* מַקֵּף. The former of these has the same form with Sillúk (׀); but, as it can never hold the same situation, the distinction is easily known. The latter takes the form of our hyphen; as in אֶת־כֹּל *Eth-kól,* and generally deprives the preceding word of its tone-accent. In neither case is their insertion always solitary; for, several *Méthegs* are sometimes found in the same word, and several words are occasionally connected by the operation of *Makkáph.* Particular rules for their insertion will be given hereafter.

66. One mark more it may suffice to notice here, and that is, a small circle sometimes found over a word in the Hebrew context; thus, הַוָּא֯. The word, over which this mark is found, is said to be כְּתִיב *Kĕthív,* or *written;* and the mark itself is intended to direct the attention of the reader to some note to be found either in the

margin, or at the foot, of the page. For the most part, it directs the reader to a various reading, on the right side of which we find the word קְרִי *Kĕrí*, meaning either *reading* or *read.** The readings thus pointed out in the Hebrew Bible amount to about 1000, and are generally preferred to those found in the text. The far greater part of them has been found by Kennicott and De Rossi in the MSS. which they collated.†

67. Having thus far explained the powers of the several consonants, vowels, accents, &c., and given some rules on the subject of their combination, we now proceed to lay down, and analyze, a portion of the Hebrew text, in exemplification of what has been said. The passage we shall first take is, Zephaniah iii. 8, in which we have all the letters of the alphabet, with most of the vowels and other marks. In reading this, the learner should mark each syllable distinctly, with a slight pause; and continue this practice until he is perfectly familiar with all the consonants, vowels, &c.

8	7	6	5 4	3 2	1
לְעֵד	קוּמִי	לְיוֹם	נְאֻם־יְהוָה	חַכּוּ־לִי	לָכֵן
lĕhád	*Kū-mí*	*lĕyóm*	*Yĕhō-vá‡—nĕum*	*li—khak-kū*	*Lā-kén.*

15	14	13	12	11	10	9
לִשְׁפֹּךְ	מַמְלָכוֹת	לִקְבְּצִי	גּוֹיִם	לֶאֱסֹף	מִשְׁפָּטִי	כִּי
lish-pók	*mam-lā-kóth*	*lĕkov-tsí*	*gō-ím*	*lē-ĕsóph*	*Mish-pā-tí*	*kí*

23	22	21	20	19	18	17	16
קִנְאָתִי	בְּאֵשׁ	כִּי	אַפִּי	חֲרוֹן	כָּל	זַעְמִי	עֲלֵיהֶם
kin-ā-thí	*bĕésh*	*kí*	*ap-pí*	*khărōn*	*kól*	*zaḥ-mí*	*hălē-hém*

26 25	24
כָּל־הָאָרֶץ׃	תֵּאָכֵל
hā-á-rets—kol	*tē-ā-kél*

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* For an explanation of these Masoretic marks, the Tiberias of Buxtorfius should be consulted.

† Kennicott's Dissertatio Generalis, § 39. De Rossi Proleg. § xxxix.

‡ This word is pronounced אֲדֹנָי *Ădō-nái* by the Jews, whenever it is found as pointed above: but, when it precedes the word אֲדֹנָי in the text, it then takes the points of the word אֱלֹהִים *Ĕlōhím*, thus יְהוִה, and is then pronounced *Ĕlōhím*. This is a mere Jewish superstition, derived from a considerable antiquity; it being their opinion, that this name ought to be pronounced by none except the High Priest, and by him only once in the year.

The learner will recollect that he is to read, beginning at the right, and proceeding towards the left, hand (Art. 3.); and that the consonants must precede the vowels (Art. 31.). The numerals are added to shew the order of the words. Let us now proceed to analyze the syllables, &c.

In No. 1. we have *Lámed* with *Kāméts*, making the open syllable *Lā*. After this we have *Caph* with *Tsēré*, followed by *Nún*, making the syllable *kén*. Here, according to our system of syllabication, we should have had some imperfect vowel under the *Caph* (Art. 33.), which would have been sufficient to complete this syllable; but the accent *Mahpák* being added, the anomaly is corrected (ib.).

No. 2. *Khéth* with *Páthakh*, followed by *Caph* with the point *Dāgésh* inscribed: and, as a vowel follows this letter, it must be doubled; the point is therefore *Dāgésh forte*. (Art. 47.) The first syllable, consequently, is *khak*, the second is *kū;* and this is composed of the second *Caph*, and the vowel *Shūrék*. We next have the mark called *Makkáph*, which is used to connect numbers 2 and 3 together, like our hyphen (Art. 65.).

No. 3. *Laméd* with *Khīrík* followed by *Yód*, making the open syllable *lī;* to this is added the tonic accent *Pashtá*, which may be represented by *lí*.

No. 4. we have *Nún* with *Shĕvá*. In this case *Shĕvá* is very slightly pronounced (Art. 40.), but it is not reckoned as a syllable. In the next place we have *Álef* with *Kibbúts*, followed by *Mem*. This syllable, therefore, must be pronounced *um*, in which *u* has the sound of *oo* in *good*. The whole word will then be *nĕum*, in which the *ĕ* will be passed over as rapidly as possible. We then have the mark *Makkáph*, as before, which deprives the preceding word of its tone-accent (Art. 65.).

No. 5. is the word *Jehovah,* pronounced *Yĕhō-vá.* Here *Shĕvá* is passed over rapidly as before. The point over the left limb of *Hé* is the vowel *Khōlém* (Art. 52.); and, as the *Vaw* following has a vowel of its own, it is not quiescent in the preceding vowel *Khōlém,* which it otherwise would be (Art. 37.). The first syllable, therefore, including the *Shĕvá,* will be *Yĕhō,* the next *Vá,* in which the terminating ה will be quiescent in the preceding *Kāméts* (ib.). Over the *Vaw* commencing this last syllable, we have the accent *Zāképh Kātón.* In no respect, therefore, can the mark (ֽ) under this *Vaw* be a *Kāméts Khātúph.* (Art. 54.).

Nothing now occurs, worth remark, till we come to No. 11. In the word לְאֶסֹּף *Lē-ĕsóph,* then, the first syllable consists of *Lāméd* with *Sēgól,* accompanied by an Euphonic accent (Art. 65.) called *Métheg,* making a complete syllable (Art. 33.) This syllable, therefore, is open *Lē.* The *Álef* following, with *Khātĕph Sēgól* which is a substitute of *Shĕvá* (Art. 46.), does not constitute a syllable; and, therefore, it is passed over as rapidly as convenient, in connexion with the following syllable *Sóph,* which has the tonic accent *Pashtá* (Art. 59.).

No. 12. The first syllable consists of *Gīmél* with (ִ) *Khōlém* (Art. 29.). The next syllable is commenced by *Yód,* with *Khīrík Gādól* following, and which, by analogy, should be followed by another *Yód,* as יִם *Yím,* or *ím* (Art. 15.): but the second *Yód* is frequently omitted, as will be seen Art. 53. *Khīrík* thus situated is nevertheless a perfect vowel: and, as the syllable also ends with a consonant, the accent *Géresh* is added to rectify the syllabication (Art. 33.).

No. 13. לְקַבְּצִי. Here the first letter has an *Initial Shĕvá,* which will therefore be passed over rapidly. In

the next place we have ק *Koph*, followed by (ר), i. e. either *Kāméts* or *Kāméts Khātúph*. It cannot be *Kāméts*, because it precedes a consonant which has neither any vowel of its own, and is accompanied by no accent, (Art. 54.) The first syllable, therefore, will be *Lĕkov*, and the last, *tsí*, which need not be further explained.

On No. 14. it will be necessary only to remark, that the point placed over the middle of the letter כ is the accent *Rĕvíăḥ*, not the vowel *Khōlém*, which however follows that letter. A recurrence to the tables will always be sufficient to shew, that this accent is placed over the middle of the consonant, *Khōlém* always on the one side.

No. 19. forms one syllable only: the *Khātéph Páthakh* (ֲ) found under the ח *Kheth*, being one of the substitutes of *Shĕvá*, is not counted in the syllabication.

68. The names of the different accents will be found by turning to the table (Art. 59.), with which the Learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether *Shĕvá* begins, or ends a syllable, or whether the mark (ר) be *Kāméts*, or *Kāméts Khātúph*. We shall subjoin a passage, for the sake of practice, in which the greater part of the accents is found, and give the syllables in Roman letters, as in the last, in order to facilitate the reading.

2 KINGS I. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה לִקְרָאתֵנוּ וַיֹּאמֶר אֲלֵינוּ
Vai-yō-mĕrú ēl-láw ísh hā-lá lik-rā-thé-nū vai-yó-mer ē-lē-nú

לְכוּ שׁוּבוּ אֶל־הַמֶּלֶךְ אֲשֶׁר־שְׁלַח אֶתְכֶם וְדַבַּרְתֶּם
lĕkú shū-vú el—hum-mé-lek—ăsher shā-lákh eth-kém vĕdib-bar-tém

אֵלָיו כֹּה אָמַר יְהוָה הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה
ēl-láw kó ā-már Yĕhō-vá hămib-bĕlí ĕlō-hím—ēn bĕis-rā-él at-tá

שִׁלַּח	לְדָוִֹשׁ	בְּבַעַל	זְבוּב	אֱלֹהֵי	עֶקְרוֹן	לָכֵן
shō-lēăkh	*lid-rósh*	*bĕvá-ḥal*	*zĕvúv*	*ĕlō-hé*	*ḥek-rón*	*lā-kén*
הַמִּטָּה	אֲשֶׁר־עָלִיתָ	שָׁם	לְאֹ־תֵרֵד	מִמֶּנָּה	כִּי־מָוֹת	
ham-mit-tá	*ḥā-lí-thā-āsher*	*shshám*	*thē-réd—lō*	*mim-mén-nā*	*móth—kī*	
תָּמֻוּת׃						
tā-múth						

69. It will be unnecessary to point out the names of the different vowels and accents found in this extract, as the Learner will easily find them by recurring to the tables. It may be necessary however to remark, that the accent found between the third and fourth words is termed *Lĕgarmé*, not *Pĕsík*. The distinction consists in this: that when the accent *Mūnákh* precedes the mark (׀) it is then termed *Lĕgarmé*. When any other accent precedes, it is termed *Pĕsík*. In the word לָכֵן too, the accent is found over the ל, while the accented syllable is the following one כֵן: but this accent, viz., *Tĕlīshá gĕdōlá*, is always found on the first letter, see the Table, while the accentuation is regulated by the analogy (Art. 61.). As the word שָׁם commences with *Dāgésh* in the שׁ, the vowel (ָ) terminating the preceding word is so connected with it, as to enable the reader to pronounce the שׁ twice, as in *shshám* (Art. 47.).

70. The Learner cannot now do better than to take a Hebrew Bible, and transcribe a chapter or more at a time, in Roman letters, dividing it into syllables as given above; and this he should continue to do until he is quite familiar with the letters, vowels, accents, and syllables. After this he may read, which he had better do aloud, until he finds no difficulty in enouncing every syllable fully and correctly. A little perseverance will accomplish this, which is perhaps the greatest difficulty he will have to encounter: when he has succeeded, he will find his progress both easy and delightful.

LECTURE III.

ON THE GENERAL PRINCIPLES, CONNECTED WITH EUPHONY, WHICH AFFECT THE ETYMOLOGY OF THE HEBREW LANGUAGE.

71. It is well known that changes take place in the consonants and vowels of all languages, which can be accounted for on no other principles than those of euphony. Certain vowels and consonants would, in some situations, introduce sounds so difficult of utterance and so grating to the ear, that conversation would become painful both to the speaker and hearer. In order to avoid these, certain changes are found to take place in the constitution of words, which at first sight appear to be anomalous, and which give great trouble to the learner until the laws by which they are regulated are understood. In no language is this more apparent than in the Hebrew and its dialects, particularly the Arabic. In the Sanscrit it prevails in a much greater degree; and is found in the Greek to give more trouble to the learner, than anything else brought under his observation. It is our intention to commence our investigation of the principles of the Hebrew language, by detailing the rules under which these apparent anomalies are regulated, for the purpose of enabling the learner to account for the different forms of words as they occur. Because, until he has some knowledge of this subject, he will meet with scarcely any thing but difficulty; and may, after a study of some years, be induced,—as many have been,—to confess that there is nothing certain in this language.

72. It has been remarked (Art. 36, &c.) that the letters contained in the technical word אֶהֱוִי, will occasionally lose their power as consonants, or become quiescent in the sound of the preceding

vowel, so that the pronunciation of the word will continue the same, whether these letters be written or not; and, the consequence is, they are often omitted; as, פֹּקֵד, for פּוֹקֵד *visitor;* דְּבָרִם, for דְּבָרִים *words;* אֹתֹת, for אוֹתוֹת *signs;* שֵׂת, for שֵׂאת *elevation;* תִּגַּשְׁן, for תִּגָּשְׁנָה *they* (fem.) *approach;* מַלָּכֶם, for מַה־לָּכֶם *what* (is it) *to you?* יָדַעְתִּ, for יָדַעְתִּי, *I have known,* &c. And, *vice versâ,* these letters will occasionally be inserted when the analogy does not require them: as פְּקוֹד for פְּקֹד *visiting,* קָאם for קָם *stood,** &c.

73. Hence, when *Shĕvá* (ְ), or one of its *Substitutes,* happens to be *initial,* and to precede one of the letters אֶהֱוִי, a contraction generally takes place, by which both (ְ) and the אֶהֱוִי letter are rejected, and the following vowel drawn back to the place of the rejected *Shĕvá* or *Substitute;* e. g. שֵׂת for שְׂאֵת, אֹמֵר for אֱאֹמֵר, בַּבַּיִת for בְּהַבַּיִת, יַפְקִיד for יְהַפְקִיד, יָפְקַד for יְהָפְקַד, חֵק for חֲיֵק, כִּי for כְּוִי, רִי for רְוִי, גָּלוּ for גָּלְהוּ, יָמִים for יְוָמִים (pl. of יוֹם day), עָרִים for עֲיָרִים (*cities,* pl. of עִיר), רָאשִׁים for רְאָשִׁים (pl. of רֹאשׁ *head,* where, however, the א is retained.)

74. When any one of the letters אֶהֱוִי terminates a word, and has no vowel either immediately preceding or following, it is often rejected: as, שָׁבִי for שָׁבִיה *a captive,* גַּי for גַּיְא *a valley,* קַו for קַוְה *a line,* צַו for צַוְה *a precept,* עַד for עַדְיְ or עַדְוְ (passing) *yet, ever, eternal.*

1. When not rejected, they are said to be *otiose* (Art. 37.), which may happen either in the middle or at the end of a word: as, הֵבֵיאתָ *thou broughtest,* גֵּיא *a valley.*

2. Hence it is, that ה, standing as the third letter of a root, and losing its vowel, is rejected: as, יִגֶל for יִגֶלְהְ, originally יִגְלֶה *he reveals,* יִשֶׁל for יִשֶׁלְהְ, &c. This is termed *Apocope.* The reason of it, as will be seen hereafter, is the removal of the Tone-accent.

75. Any one of the letters ה, ו, or י, when preceded and followed by a vowel, will occasionally be dropped: as, פְּקַדְתִּים for פְּקַדְתִּיהָם *I visited them;* פְּקָדוּם for פְּקָדוּהָם *they visited them;* קָם for קָוַם *he stood;* בָּן for בָּיַן *he understood;* שֵׂה for שֵׂיֶה *a lamb,* &c.

76. Either of the letters י, or נ, when *initial,*† and נ generally

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* Hence it is, that the letters י, ו, א (for ה rarely occurs in such situation), have been termed "Matres lectionis," and are supposed to have been used as vowels at some former period.

† Mr. Stuart has, after Gesenius, given דַּד for יָרַד Judg. xix. 11; תַּתָּה for נָתַתָּה 2 Sam. xxii. 41, &c.; שׁוֹב for יָשׁוּב Jer. xlii. 10, as instances in which

when terminating a syllable (not the last) and having a *Shĕvá* (:), will be dropt: as, לֶדֶת, for יְלֶדֶת *bearing a child;* דַּעַת, for יְדַעַת *knowledge;* גֵּשׁ, for נְגַשׁ *approach;* יִגַּשׁ, for יִנְגַּשׁ *he draws near;* יִפָּקֵד, for יִנְפָּקֵד, for יְהִנְפָּקֵד; אַף, for אָנְף *anger;* אֱמֶת, for אֲמַנְתְּ *truth.* In the latter case, when נ is dropt, the following letter will, when it can, be doubled by *Dāgésh*, which may therefore be considered as compensative. ל likewise, in the verb לָקַח, when it ought to take (:) *Shĕvá* by analogy, is dropt: as קַח, for לְקַח *take.*

1. The reason of these elisions seems to be, that, as the י would be enounced with some difficulty with an initial *Shĕvá*; and the נ, in each case, on account of its being a *nasal*, both have been neglected in writing.

77. When the last two letters of any root, and occasionally of derivatives, happen to be the same, one of them is usually dropt: as, סָב, for סָבַב *he surrounded;* סֹב, for סֹבֵב *surrounding;* עָם, for עָמָם *a people;* אֵם, for אֵמָם *a mother;* which, however, will be restored (by *Dāgésh*) when any augment makes this possible: as, סַבּוּ *they have surrounded;* עַמִּי *my people*, &c. In this case, the rejection probably takes place, in order to avoid an ambiguity which might arise from the operation of a rule hereafter to be considered, under which the Learner or Reader may possibly misunderstand this for a reduplication, introduced for the sake of emphasis or the like.

78. Letters of the same organ are, on account of a similarity of sound prevailing among them, sometimes changed the one for the other: *e. g.*

1. Labials: גַּן, גַּב, or גַּף *the back;* מָרִיא, or בָּרִיא *fat;* מָלַט or פָּלַט *he escaped.*

2. Palatals: סָגַר, or סַכַּר *he shut up;* רָגַל, or רָכַל *he travelled;* כּוֹבַע, or קוֹבַע *a handle.*

3. Linguals: חָטַף, or חָתַף *he robbed.*

4. Sibilants: עָלַז, or עָלַס, or עָלַץ, *he exulted;* זָעַק, or צָעַק *he cried out;* שָׂחַק, or צָחַק *he laughed.*

5. Gutturals: כָּאָה, or כָּהָה *he was weak;* אָגַם, or עָגַם *he was mournful.*

י or נ having a vowel, is dropt by the aphæresis. For my part, I doubt whether these are not rather *infinitives* than *preterites;* and if they are so, the elision comes under the above rule.

79. In a few instances, letters of different organs, but, in some respects, similar in sound, are changed one for another, as,

1. Sibilants for Linguals: זָעַךְ, or דָּעַךְ *he quenched;* נָטַר, or נָצַר *he watched;* בְּרוֹשׁ, or בְּרוֹת *a fir tree;* חָרַשׁ, or חָרַת *he engraved.*

2. Liquids for one another: לָחַץ, or נָחַץ *he oppressed;* הִצְחִיל or הִצְחִיר *he caused to shine;* שָׁטַן, or שָׂטַם *he opposed;* מוּט, or נוּט *tottering;* עָכַן, or עָכַר *a proper name.* So נְבוּכַדְנֶאצַּר *Nĕvūkadnetstsár*, or נְבוּכַדְרֶאצַּר *Nĕvūkadnetstsár.*

80. The אֶהֱוִי letters, considered either as consonants or quiescents, will occasionally be changed for one another, particularly when the pronunciation of the word is not materially affected by the change: e. g. בְּלוֹאִים, or בְּלוֹיִים *rags;* דּוֹאֵג, or דּוֹיֵג *Dōēg*, a proper name; הָלַךְ, or יָלַךְ *he went;* קָרְחָא, or קָרְחָה *baldness;* מִקְוָא, or מִקְוֶה *a collection;* רֹאשׁ, or רוֹשׁ *the head;* רְאֵם, or רְיֵם an animal so called; רִאשׁוֹן, or רִישׁוֹן *the first;* גָּלָה *he revealed;* for גָּלַי, &c.

81. In like manner, נ is occasionally found in the place of one or other of the אֶהֱוִי letters: as, נָצַב, for יָצַב *he set up;* נָאָה, for יָאָה *he was beautiful.* So in the Syriac, נֶקְטוֹל, for יֶקְטוֹל *he kills.*

82. The letters of a syllable are, moreover, sometimes transposed; as, כָּסַל, for סָכַל *he was foolish;* כֶּשֶׂב. for כֶּבֶשׂ *a lamb;* נָשַׁף, for נָפַשׁ *he breathed;* פָּצַר, for פָּרַץ *he broke out;* אָנַק, for נָאַק *he sighed;* גְּאָיוֹת, for גְּיָאוֹת *vallies:* and, in some cases, a letter is transposed to another syllable; as, עַלְוָה, for עַוְלָה *wickedness;* שַׂלְמָה, for שִׂמְלָה *a garment.*

1. These changes and transpositions (i. e. from Art. 78 to this place) do not otherwise affect the grammar of the language, than point out to the student what roots, &c., are said to be *Cognate;* that is, are related to one another in their radical letters, and have the same, or very nearly the same, signification. The preceding, as well as the following, will affect the grammatical forms of words.

83. When the ת, of the *Hithpāhél* species of conjugation, precedes by analogy any of the Sibilant letters (Art. 23.), a transposition, and occasionally a change, of that letter will take place: e. g. In the first case, הִסְתַּבֵּל, for הִתְסַבֵּל *he loaded himself;* הִשְׁתַּמֵּר, for הִתְשַׁמֵּר *he caused to keep.* In the second: הִצְטַדֵּק, for הִתְצַדֵּק, *he justified.* In this case only is the ת changed to ט.

1. But, when a letter of the same organ with ת (see Art. 23.) follows, both will coalesce by *Dāgésh* placed in the radical

letter: e. g. הִדַּבֵּר, for הִתְדַּבֵּר, of דָּבַר *he spoke;* הִטַּהֵר, for הִתְטַהֵר, of טָהַר *he was clean;* הִתַּמֵּם, for הִתְתַּמֵּם, of תָּמַם *he was complete.*

2. This coalescence,—which has been termed *Assimilation*,—is found very generally to prevail; but not without some exceptions, which will be noticed hereafter.

3. In a few instances, this principle of assimilation is also found to extend itself to other letters: e. g. חִזַּכּוּ, for חִתְזַכּוּ, of זָכָה *he was pure,* הִכַּסֶּה, for הִתְכַּסֶּה, of כָּסָה *he covered;* הִנַּבֵּא, for הִתְנַבֵּא, of נָבָא *he declared;* אֵרוֹמֵם, for אֶתְרוֹמֵם, of רוּם *exalting;* תִּשּׁוֹמֵם, for תִּתְשּׁוֹמֵם, of שָׁמַם *he desolated,* &c.

84. Letters are sometimes added, either for the purpose of facilitating the pronunciation, or for modifying the signification of words: e. g. in the first case: אֶתְמוֹל, for תְּמוֹל *yesterday;* אֶזְרוֹעַ for זְרוֹעַ *the arm.** In the second: אַכְזָר *most cruel,* from כְּזָר *cruel,* &c. Of this kind are the paragogic letters, as well as those used in forming the different species of nouns, conjugations, &c., of which an account will be given hereafter. The first of these cases is termed *Prosthesis;* the second *Epenthesis, Paragoge, Hĕĕmanthi,* &c., according to their different offices and uses.

85. Letters are occasionally dropt (Art. 72. 76.), so also ם and ן in the Syriac, Chaldaic, and Arabic) terminating words in the plural number, when those words happen to be in the state of *definite construction,*—of which more hereafter. ן likewise, in a very few instances at the end of proper names: as, גָּבְדוֹ, for מִגְדוֹן, for the reason given in Art. 76. 1.

On the Contractions which take place in the Vowels.

86. As it may occasionally happen, in combining the vowels with the consonants, that certain sounds may arise either disagreeable to the ear, difficult of utterance, or, from some reason or other, generally avoided by the people speaking a given language; it is of importance to know, in what cases these difficulties are found to arise in the language before us, and how they are obviated.

87. Whenever any vowel not homogeneous with one of the

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* Of this sort are the words *stablish* and *establish, special and especial,* in English. So in the Greek στάχος ἄσταχος, νῆστις ἄνηστις, &c. And so, in some of the former cases, as, English, *said,* for *sayed; had,* for *haved; brand,* from *burned; ask,* Saxon, *axian,* or *acsian; wrought,* for *worked.*

letters י, or ו, (Art. 38.) happens to precede such letter, a vowel will be formed from the combination partaking of the sound of both: hence—

1. (-) *Páthakh* preceding וְ will become וֹ *Khōlém;* e. g. מוֹת for מַוְתְ *death;* יוֹלֵד, for יַוְלֵד (for יְהַוְלֵד, Art. 73.) *he begets;* יוֹשֵׁב, for יַוְשֵׁב (for יְהַוְשֵׁב *ib.*) *he causes to reside.**

2. *Vaw* ו, preceded by (ד) *Khātúph,* (ֻ) *Kibbúts,* (ֹ) *Sēgól,* or (ֹ) *Tsēré,* will become וּ: e. g. יוּלַד, for יָוְלַד, or יֻוְלַד (from יְהָוְלַד or יְהֻוְלַד, Art. 73.) *he is begotten;* קוּם, for קָוְם *standing;* מַלְכוּת for מַלְכֻוְתְ, (probably for מַלְכְהֻוְתְ, Art. 73. of מַלְךְ *king,* and הֻוְתְ or הֻוֶת *being,* root הָוָה *was,*) *reigning; kingdom.* So יִשְׁתַּחוּ, for יִשְׁתַּחֻו, root שָׁחָה, for שָׁחָו *he was low;* תֹּהוּ, for תֹּהֻו *emptiness;* בֹּהוּ, for בֹּהֻו *inanity,* &c.

3. In like manner, י preceded by (-) *Pāthakh,* will become quiescent in (ֹ), the (-) disappearing: as, בֵּית, for בַּוְתְ *a house;* עֵין, for עַיְן *an eye;* גֵּיא, or by Art. 74, גֵּי, for גַּיְא *a valley;* תֵּיטֵב, for תַּיְטֵב (for תְּהַיְטֵב, or תְּהַיְטֵיב, Art. 73.) *it does well.*

4. When the vowel (ֹ) or (ֹ) precedes יְ, the contraction will take place in ־ִי *perfect:* e. g, בְּרִית, for בְּרֶיְתְ (formed perhaps from בָּרָה *eating;* and הֶיְתְ, or הֶיֶת, of the root הָיָה *he was*) *a covenant;* רֵאשִׁית, for רֵאשֶׁיְתְ *beginning;* אִישׁ, for אֶיְשְׁ *a man.* So מְרִי, for מְרֶיְ *rebellion;* שְׁבִי, for שְׁבֶי *captivity;* חֲצִי, for חֲצֵי *half.*

5. In like manner, when *Shĕvá* precedes any perfect or imperfect vowel, or a substitute of *Shĕvá* follows an imperfect one; a contraction may take place, in which the *Shĕvá,* or its *Substitute,* will disappear: as, 1st. שֵׂאת, for שְׂאֵת *elevation;* לִקְרַאת, for לִקְרְאַת *meeting;* יֹאמֵר, for יְאֹמֵר *he says,* &c. 2. לֵאמֹר, for לֶאֱמֹר *saying;* יָאצֵל, for יַאֲצֵל *he separates;* and (by Art. 72.) יִטַּב, for יִיְטַב *he prospers.*

6. Either (-) or (ד)) preceding a guttural letter, which has (ד) *Kāméts,* is frequently changed into (ֹ) for the sake of euphony: as, אֶחָד masc. אֶחָת† fem. *one;* הֶהָרִים for הָהָרִים *the mountains.*

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* So in the Sanscrit regularly, *a* and *u* become *ō; a* and *i, ē.* See the Grammars. From this, and similar cases which will occur, it appears extremely probable that ו, when a consonant, was originally pronounced like our *w,* as מַלְכֻוְת *Malkewth,* which would be regularly written מַלְכוּת *Malkúth:* and so of others.

† There is a manifest anomaly in the first vowel of these words, which may be corrected thus: אֵחָד, or אֶחָד, אֵחָת, or אֶחָת; אֱחָד, or אֱחָת. This last would approach the orthography of the Syrians; the other, that of the Arabs. It has also been supposed to contain an *implied Dāgésh.* Art. 114.

On the Changes of the Vowels.

88. Could we suppose Hebrew words to have remained unaltered as to their original forms, or unvaried in pronunciation with reference to the syllable on which the accent is placed; we could also suppose, that no variation would ever have taken place in the vowels. But the fact is, the forms of words vary, in order to express the different shades of meaning of which the root is capable; and, from this, as well as other causes, the accented syllable will not always remain the same: and, consequently, as the pronunciation of the word thus varied must alter, the vowels accompanying it must vary likewise.

89. Hence it will appear, that two circumstances are to be attended to, with reference to the change of the Hebrew vowels. One is, the etymology or form of the word; the other, the situation of the accent.

90. The form of the word can only be understood from rules hereafter to be detailed. The principles, however, upon which the etymology rests, may here be stated; and that will be sufficient for the present.

91. Any augment whatever, *prefixed* to a word, will not influence our present considerations, as the changes of the vowels do not depend upon this. We have now to do, only with augments *postfixed* to words; because it is upon these alone, that such changes depend.

92. These augments, then, may be considered as of two sorts: One, commencing with *a vowel*, and which may be termed *Asyllabic;* the other with *a consonant*, which may be termed *Syllabic.**

93. We can readily perceive, that, upon any *Asyllabic* augment being postfixed to a word, the terminating consonant of such word *must* be taken in order to enounce it; otherwise it will remain silent; it being contrary to the laws of syllabication, that any vowel begin a syllable (Art. 31.). If, then, we attach the asyllabic augment ־ִים,—which is the mark of the plural number masculine, —to any word, such as עַם *a people*, or בָּר *pure;* we must necessarily take the last letter, of either of these words respectively to

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* The reason of these terms is obvious: a vowel cannot commence a syllable in Hebrew; hence augments thus commencing are termed *Asyllabic*: those commencing with a consonant are, for the like reason, termed *Syllabic.*

enounce it: and, if the word have, *by analogy*, but one such terminating letter, then must the preceding syllable necessarily be *perfect;* but, if two, *imperfect;* e. g. בָּר *pure*, (root בָּרָה, the ה being rejected by Art. 72.) then adding ים, we have בָּרִים *Bā-rîm, pure ones*, &c. But taking עַם *a people*,—which is derived from the root עָמַם,—(one of the radicals being rejected by Art. 77, we have עַם,) and adding ים, we shall have עַמִּים *Ham-mîm, peoples*. It will entirely depend, therefore, upon the *analogy* of the word, whether the preceding vowel is to be perfect or not, due regard being had to the laws of Syllabication.

94. In the next place, if our augment be *Syllabic*, as כֶם, (which is one of the pronominal affixes signifying *your*, and carrying the accent with it,) as Hebrew words in the singular generally end in a consonant; the preceding vowel, in such case, must necessarily be *imperfect;* because, both this vowel will be without an accent, and it will be followed by a consonant: e. g. בַּרְכֶם *Bar-kém, your pure one;* or, עַמְכֶם *Ham-mĕkém, your people.*

95. Hence it will appear, that a *perfect* vowel will occasionally become *imperfect*; and, *vice versâ*, an *imperfect one, perfect:* i. e. in other words, vowels will be changed for their homogeneous *perfect* or *imperfect* ones, as the rules of syllabication, considered in connexion with the etymology, shall require.

96. This correspondence, however, in the vowels, is of two sorts; *Direct*, and *Oblique.*

1. The *Direct* correspondence is, that of the several perfect, with the imperfect, vowels, respectively, as (ָ) with (ַ), (ֵ) with (ֶ), &c., as given in the Tables (Art. 29.)

2. The *Oblique* correspondence is, that of the vowels in some respects dissimilar; as, (ָ) or (ַ) with (ֵ) or (ֶ); (ֵ) or (ֶ) with (ִ) or (ֻ); and (ִ) with (ֹ).

97. Generally, therefore, when any change of the vowels must take place, in order to comply with the laws of etymology and syllabication; those vowels which are either *directly*, or *obliquely*, homogeneous with their primitives, will be taken: the *directly* homogeneous ones generally; the other cases may be considered as exceptions, for which, nevertheless, some cause can generally be assigned.

98. This change of the vowels, moreover, will occasionally affect the penultimate syllable of a word, as well as the ultimate. Let us now consider by what laws the change will be regulated in this case.

99. Generally, upon any augment being made, when the penultimate syllable ends in a *perfect*, but *mutable*, vowel, that vowel will be rejected, and its place be supplied, either by *Shĕvá*, or by one of its *Substitutes*, according to rules hereafter to be given; but, if that vowel be *immutable*,* it will necessarily remain unaltered: e. g. affixing יִם to דָּבָר *a word*, we shall have דְּבָרִים *Dĕ-vā-rim*, *words*: but, attaching it to פּוֹקֵד *visiting*, where the penultimate vowel is *immutable* by analogy, we shall have פּוֹקְדִים *persons visiting*.

100. In like manner, if the penultimate syllable end in a consonant, and have no accent, its vowel will necessarily remain *immutable*, whatever be the affix: as, מַקְדִּישׁ *a sanctifier*, מַקְדִּישִׁים, or מַקְדִּישֵׁכֶם *sanctifiers*, or, your *sanctifiers*.

101. Again, in all cases, in which the ultimate is *immutable*, either by analogy or position, the penultimate vowel, if *mutable* by analogy, will be rejected: but, when both are *immutable*, no change can take place in the vowels, whatever be the affix. Examples of the first case, פָּקוּד *a person visited*, פְּקוּדִים, פְּקוּדֵיכֶם; of the second, מַבּוּעַ; מַבּוּעִים, מַבּוּעֵיכֶם, *fountain, fountains, your fountains*.

102. The changes to which the vowels are liable, from the accidence of the Grammar, can affect *no vowel* beyond the penultimate: because, first, the prefixing of any augment whatever to a word does not affect its vowels (Art. 91.); and, secondly, as no syllable, beyond the penultimate, can be affected by the tone accent; neither can it, by any augment whatever affixed to such word: the syllables so situated, will therefore remain undisturbed by grammatical accidence.

103. The reason for abridging words, either in the ultimate, or penultimate, syllable (for both seldom occur together) when any augment is affixed, seems to be this: Were words thus to be augmented, in addition to their own primitive vowels, they would become inconveniently long. And, on the other hand, as those vowels, which have been termed *immutable*, constitute the distinctive character of the words in which they are found, perspicuity forbids that any change should take place in them: otherwise the peculiar forms of such words would be lost; and, with that, the sense intended by writers generally.

On the use of Shĕvá, and its Substitutes.

104. Having laid down the general laws, relating to the changes

* It will be shewn hereafter in what cases vowels are *mutable* or *immutable*.

of the vowels, we now proceed to notice a few affecting the use of *Shĕvá* and its *Substitutes*. To enter into all the niceties usually brought forward upon these points, could be neither necessary nor agreeable to the student: the length and subtilty of the enquiry, would not only be tedious and embarrassing; but, when brought to a close, would probably leave him in possession of less practical knowledge on the subject, than the use of tables and his lexicon would supply. We shall therefore be brief, contenting ourselves with what seems most important, and noticing a few apparent anomalies as we proceed.

105. *Shĕvá* (ְ) may be either *Initial* or *Final* (Art. 40.). It will be *initial* at the commencement of any syllable, whether that be at the beginning, or in the middle, of a word; *final*, when at the end of any syllable.

106. By grammatical accidence, however, two *Shĕvás, or Shĕvá* with *a Substitute* of *Shĕvá*, may concur as *initials:* but, as no one of these can stand for a vowel, or constitute a syllable in conjunction with any consonant; some change must necessarily take place when any two of them concur. In this case the first *Shĕvá*, or *Substitute* of *Shĕvá*, will be changed into some imperfect vowel.

1. *Shĕvá* so situated, which usually happens at the beginning of a word, mostly becomes *Khīrík* (ִ), sometimes *Páthakh* (ַ) or *Sēgól* (ֶ): as, 1. יִפְקֹד, for יְפְקֹד *he visits;* בִּפְקֹד, for בְּפְקֹד *in visiting:* 2. כִּנְפֵי, for כְּנְפֵי *wings;* and אִפְקֹד, for אְפְקֹד *I visit.* The use of *Páthakh* (ַ), however, is rare, and can be known only from usage: *Sēgól* will occur only with א,* ה, or ע.

2. One or other of the *Substitutes* of *Shĕvá*, may concur with *Shĕvá*, or with another *Substitute* of *Shĕvá*, either in the beginning, or in the middle, of a word; the change will then be, into the imperfect vowel homogeneous with the *Substitute;* e. g. אַנְשֵׁי for אֲנְשֵׁי *men,* נֶהֱפַךְ, for נֶהֱפֲךְ *he is turned over.* So, in the middle, פָּעָלֶךָ, for פָּעֳלֶךָ *thy work;* יַעֲמְדוּ, for יַעֲמֳדוּ *they stand.* There are, however, many exceptions: as, נַעֲשָׂה *it is made,* or *done,* masc., but fem. נַעֲשְׂתָה, which can be known only by usage.

3. But, as the *Substitutes* of *Shĕvá* are various, it may be necessary here to state, in what cases either of them is generally preferred; because upon this, the operation of the foregoing rule will greatly depend.

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* This is regularly the case, in the first person singular of the species *Kal, Niphḥál,* and *Pīḥél,* when no guttural letter follows.

4. Generally, when one of the guttural letters commences a syllable, whether in the beginning or in the middle of a word, and ought by analogy to take (:) *Shĕvá; Khātéph Páthakh* (ֲ) is mostly substituted for it: e.g. 1. At the beginning of words: אֲבִיהֶם *their father;* אֲחִיכֶם *your brother;* אֲשֶׁר *who, which;* עֲשֵׂה *make thou.* 2. In the middle: גֹּאֲלוֹ *his redeemer;* תִּפְחֲדוּ *fear ye;* צָּעֲדָה *she proceeded.* (See Art. 46.).

5. There is, however, a considerable number of exceptions to this rule: and, 1st. Several monosyllables, with their compounds, commencing with א, will take (ֱ) *Khātéph Sēgól* in the place of *Shĕvá;* as אֱלִימֶלֶךְ *Ĕlīmélek,* a proper name. 2dly, Infinitives and Imperatives of the conjugation *Kal,* when commencing with א: as אֱכֹל *eating,* or *eat thou;* אֱמֹר *saying,* or *say thou.* 3dly, The characteristic ה of the *Hiphhíl* species, in verbs having the middle radical letter quiescent, and receiving some augment: as, הֱשִׁבוֹ *he restored him* or *it;* הֱמִיתָם *he put them to death.* The first person singular mostly follows the general rule and takes (ֲ). 4thly, In a few words (ֱ) is found with ע at the beginning of a word: as, עֱזוּז *strength;* עֱלִי *a pestil;* עֱנוֹת *affliction;* עֱרוּךְ *arrayed;* עֱנוּ *respond ye.* 6thly, *Khātéph Sēgól* (ֱ) is also found in the middle of a word: as, חָאֳהֶלָה *towards the tent;* יֹאֲחֱזוּךְ *they take hold of thee;* וַיֶּחֱמוּ *and they become inflamed;* יְחֱמַתְנִי *she conceived me.* 7thly, In the following we have (ֳ) similarly situated: אָשְׁקְטָה *I rest;* תִּשְׁחֳדִי *thou* (fem.) *didst bribe.* And, 8thly, Generally, whenever a mutable וֹ has been rejected, its place may be supplied by (ֹ) when commencing a word, and frequently when in the middle, whatever be the accompanying consonant: as, חֳדָשִׁים *months,* from חֹדֶשׁ *a month;* אָהֳלִים from אֹהֶל *tent;* קָדְשִׁים plural of קֹדֶשׁ, *holiness,* &c. And, 9thly, Some cases occur, in which one or other of these *Substitutes* is found with a non-guttural letter, and when analogy does not seem to require it: e.g. זָהָב *gold,* Gen. ii. 12; לָקָחָה *she was taken,* ib. ver. 23; and a few others, which may perhaps be attributed to the mistakes of the copyists.

107. Any guttural letter, originally commencing a word, and having a *Substitute* of *Shĕvá* in its own right, by Art. 106. 4. will,—upon being preceded by some particle with *Shĕvá,* but which by Art. 106. 1. must become an imperfect vowel,—require that such imperfect vowel be homogeneous with that in the *Substitute:* e. g. עֲשֵׂה *making,* &c. prefixing לְ, תְּ, בְּ, &c. which are the per-

sonal preformatives of the present tense, we shall have יַעֲשֶׂה *he makes;* תַּעֲשֶׂה *she makes;* נַעֲשֶׂה *we make,* &c. So likewise with other particles: as, בְּ, כְּ, לְ, מְ, וְ; as, בַּעֲבֹד, for בְּעֲבֹד *in making;* כַּעֲבֹד, לַעֲבֹד, &c.

There are, however, some exceptions, as in the first persons singular of some of the species of conjugation, &c.; e.g., אֶעֱשֶׂה *I make,* &c., which seems to be derived from עֲשֶׂה as before; all of which, however, will be found in the dictionaries.

108. There are also other substitutions made for the mark *Shĕvá,* which may be termed *Euphonic.* These take place, for the most part, at the end of words, where two *Shĕvás,* concurring by analogy, would introduce some difficulty into the pronunciation.

The vowels introduced in these cases are, (ֵ), (-), or (ֶ). *Sēgól* is generally used when neither of the consonants concerned is guttural; (-) when one or two of them is so; and (ֶ) when the first of them is י *Yód:* e.g. מֶלֶךְ, for מַלְךְ *a king;* where the primitive vowel, be that what it may, is generally made to correspond, in sound at least, with the one substituted, for the mere sake of euphony: e.g. סֵפֶר, for סִפְרְ *a book;* נַעַר, for נַעְרְ *a boy;* בַּיִת, for בַּיְתְ *a house;* גְּבֶרֶת, for גְּבֵרְתְ *a lady;* לוֹמֶדֶת for לוֹמֵדְת (fem.) *learning.* So in verbs: יִגֶל, for יִגְלְ (for יִגְלֶה, Art. 74. 2.), *he reveals;* יֵגֶל, by euphony for יַגֶל, for יַגְלְ (for יַגְלֶה, ib.); *he causes to reveal;* יִחַר, for יֶחֱרְ (for יֶחֱרֶה ib.), *he becomes hot;* הַעַל, for הַעֲל, (for הַעֲלֶה) *raise thou,* &c. Nouns of these forms, termed *Segolate,* having י for their middle radical letter, will take (ָ) *Kāméts* for their first vowel: as, מָוֶת *death;* חָוֶךְ *middle,* &c. But, more of this when we come to the forms of words.

Particular Rules for the insertion of Dagesh.

109. The guttural letters, viz. א, ה, ח, and ע, to which ר may be added, are, on account of the difficulty with which they are enounced, incapable of being doubled; the consequence is, they cannot receive *Dāgésh forte:* and, as they do not come under the rule relating to the letters בְּגַדְכְּפַת (Art. 31.), they are also impervious to the operation of *Dāgésh* when termed *lene. Dāgésh,* therefore, cannot be regularly inscribed in any one of them.* But,

* In a few instances, however, it is found in ר and א; as in 1 Sam. x. 24; xvii. 25; Gen. xliii. 26; Ezek. xvi. 4; Job xxxiii. 21, &c.

when analogy requires its insertion, either the preceding vowel is made *perfect*, by way of compensation, as בָּרֵךְ *Bā-rék*, instead of בְּרֵךְ *Bar-rék;* in which case it is said to be *expressed;* or, it is only considered as being so, as, מְרַחֶפֶת *měrā-khé-pheth* instead of מְרָחֶפֶת, for מְרַחֲפֶת (Art. 43. note); where *Dāgésh* is said to be *implied.*

110. Generally, *Dāgésh* is to be inscribed in any one of the letters בְּגִדְכְּפַת, whenever such letter *begins* a syllable, provided, however, the preceding syllable do not end in a perfect vowel, or in one of the letters אֶהֱוִי in a quiescent state, or in one of the *Substitutes* of *Shēvá;* for then it will not be inscribed in any of these letters. The exceptions are,

1. Should the preceding vowel be *perfect*, or the syllable end in one of the quiescent letters אֶהֱוִי, and two of the בְּגִדְכְּפַת letters concur in the commencement of the following word, the first will receive *Dāgésh;* e. g. בְּפִי * אֱמוּנָתְךָ *Ĕmū-ná-thĕkā bbĕphî*, Psalm lxxxix. 2. See also Isa. x. 9, Gen. xxxix. 12, &c. *Dāgésh* will also be inscribed, should such perfect vowel, or quiescent letter preceding, have a *distinctive accent;* or, should the preceding word have any accent on the penultimate. A few exceptions are found when the preceding accent is *conjunctive.*†

2. Should the preceding word end in ה with *Mappîk* (Art. 49.), or one of the letters ו, or י, used as a diphthong; *Dāgésh* will be regularly inscribed in any בְּגִדְכְּפַת letter: because, in this case, such letter is considered as a consonant terminating the preceding syllable, as above: e. g. בְּצִדְקָה תָּשִׂים *Bĕtsid-dáh tā-sîm*, not *thā-sîm* Gen. vi. 16. See also Gen. xvii. 20, xxvii. 41; Psalm li. 17. Hence it is, that after יְהוָה, or יֱהוִה, *Dāgésh* may be used, because the former of these is read by the Jews אֲדֹנָי *Ădōnái*, the latter, אֱלֹהִים *Ĕlō-hîm.* (See Art. 67. note.) There are, however, a few exceptions to this rule. See Isa. xxxiv. 11; Ezek. xxiii. 42; Ps. lxviii. 18.

111. In the next place, should any one of the בְּגִדְכְּפַת letters occur, not being at the beginning of a word, but following a *final*

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* Some, however, read this passage without *Dāgésh.*

† Exod. xv. 11, 16. Isa. liv. 12. Jer. xx. 9. Dan. iii. 3; v. 11. Ps. xxxv. 10. On the *conjunctive* and *distinctive* character of the accents, see the last Lecture in this work.

Shĕva (:), it will regularly receive the point *Dāgésh;* as, פָּקַדְתָּ *Pa-kád-tā,* פָּקְדָה *Pa-kádt,* except in the following cases.

1. When this (:) stands in the place originally occupied by either (ר) or (··), *Dāgésh* will not be inscribed in the בְּגַדְכְּפַת letter following: e. g. כִּדְבָרֶיהָ *kid-vā-ré-kā,* not כִּדְבָרֶיהָ *kid-bā-ré-kā:* the primitive form of which is דָּבָר *dā-vár.* So מַלְכֵי, not מַלְכֵי, from מֶלֶךְ or מֶלֶךְ. So also בִּלְבַב *Bil-váv,* from לֵבָב *Lē-váv.*

2. After an initial *Shĕvá* (:) which would be pronounced, but which becomes quiescent upon some particle being prefixed (Art. 41.), *Dāgésh* will not be inscribed: as גְּבוּל *Gĕvúl,* and, prefixing לְ, לִגְבוּל *Lig-vúl,* not *Lig-búl.* So with לְבוּשׁ *a vesture,* בְּכִי *weeping,* גְּדִי *a he-goat,* &c. as singulars, and דְּבָרִים *words,* זְכָרִים *males,* קְבָרוֹת *sepulchres,* &c. as plurals. Infinitives and Imperatives of the form פְּקֹד, פִּקְדִי, or פִּקְדוּ, with any augment, will also be excepted; as, רָדְפוֹ *Rod-phó, his persecuting,* שִׁכְבָה *Shik-vá, lie thou down,* &c. where the last radical letter is one of the בְּגַדְכְּפַת letters.

3. After a *final Shĕvá* (:) following an imperfect vowel which has arisen out of some one of the substitutes of *Shĕvá* (Art. 106. 2. &c.); e. g. נָעַמְדָה *Nā-ham-dá,* not נָעַמְדָה, Isa. l. 8.

But, if such *Shĕvá* itself have arisen out of one of these substitutes, *Dāgésh* will be inscribed; as, יַחְפֹּץ *Yakh-póts,* Deut. xxv. 7.

4. The affixed pronouns ה, כֶם, כֶן, never receive *Dāgésh lene:* the letters בְּגַדְכְּפַת preceding וּת; as, מַלְכוּת *Mal-kúth,* עַבְדוּת *Hav-dúth,* יַלְדוּת *Yal-dúth.* So also בֶּגֶד, and נֶגֶד, when receiving any asyllabic augment; the latter in נֶגְדָּה *Neg-dá* only, Ps. cxvi. 14;* בִּגְדוּ *Big-dó, 2* Kings ix. 13, &c., to which a few others may be added.

112. *Dāgésh,* in its capacity of reduplicating certain letters, is sometimes found at the beginning of words; as, מַה־זֶּה pronounced *Maz-zé,* מֹשֶׁה לֵאמֹר *Mō-shel Lē-mór,* in which case it is purely euphonic. So also in מִקְדָּשׁ *Mik-kĕ-dásh,* for מִקְדָּשׁ *Mik-dāsh,* Exod. xv. 17; וָאֶכְרָה *Vá-ek-kĕré-hā,* for וָאֶכְרָה, &c.

113. And, on the contrary, there are a few instances, particularly in verbs having one of the liquids either for the second, or the two last radicals, in which every letter is written at length; as, צִלְלוֹ *Tsil-ló,* Job xl. 21; חָנְנֵנִי *Khon-né-nī,* Ps. ix. 14; not צִלּוֹ or

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* Which, however. Ib. ver. 18, has *Dāgésh,* נֶגְדָּה.

חָנֵּנִי: and others in which it is omitted, contrary to analogy; as, שְׁלָחָה, for שְׁלָחָה *she sent;* הַלְלוּ, for הַלְלוּ *praise ye;* חָקְכֶם, for חָקֵּכֶם, Exod. v. 14, &c.

114. The following anomalies occur in the vowels, occasionally, when coming in contact with *Dāgésh* either EXPRESSED, or IMPLIED, &c. The vowel (-) coming before a guttural letter, and containing an implied *Dāgésh* (Art. 109.) is, for the sake of euphony, often changed into (ֲ); as, אֶחָד (masc.) and אַחַת (fem.) *one;* הֲהָרִים for הָהָרִים, or, more commonly, הָהָרִים *mountains;* לֶהָבוֹת *flames;* גֶּחָלִים *embers;* פֶּחָה *a leader;* הֲעָרִים *cities;* יִתְנֶחָם *he repented himself;* תִּתְנַחֲלוּ *ye become possessed;* חִטַּהֲרוּ *they became purified;* הַאֲנֹכִי *is it I?* &c. In some instances, (-) coming before *Dāgésh forte,* is changed into (ֳ) *Khīrík;* as, בִּתּוֹ *his daughter,* from בַּת (rather from בִּנְתּ; Arab. بِنْتٌ), Gen. xxix. 6; מִרְגִּים *thorns,* from מוֹרָג, 2 Sam. xxiv. 22. In the same manner, גַּת *a wine-press;* חַת *consternation;* מַד *measure;* מֵסַב *circuitous;* מַס *tribute;* סַף *door-post;* פַּת *morsel;* and צַד *the side;* change (-) into (ֳ) upon receiving any asyllabic augment. The same takes place with the verb מוּת *dying,* when found in the conjugation *Hiphḥil;* as, הֲמִתֶּם *ye put to death,* for הַמִתֶּם, Numb. xvii. 6, &c. The same is also found to prevail in the following verbs with syllabic augments; viz. יְלִדְתִּיךָ, for יְלַדְתִּיךָ *I have begotten thee,* Ps. ii. 7, &c.; יְרִשְׁתֶּם for יְרַשְׁתֶּם *ye shall possess,* Deut. xi. 8, &c. These all, however, may be considered as arising either for the sake of euphony, out of the etymology, or else from the mere mistakes of the copyists.

LECTURE IV.

ON THE GENERAL USE AND SITUATION OF THE ACCENTS.

115. Of the origin and exact power of these accents, very little can now be said with any degree of certainty. Much labour and learning, indeed, have been bestowed on their investigation; but, after all, the conclusions arrived at are beset with so much uncertainty, that some of the best Grammarians both Jewish and Christian have confessed, that they knew but little on the subject.* We must, therefore, be content with the common rules respecting them; and here, with those only which are generally found to interfere with the vowels of the text.

116. These accents (Art. 60.), as affecting the etymology, are said to have two offices; the one *Tonic;* that is, having the power to moderate the tone of voice in which any portion of the Scripture is to be read: the other *Euphonic;* that is, when added either for the purpose of giving a kind of secondary accent to words, or of regulating the syllables. Their further use, as affecting the construction of sentences, will be noticed hereafter.

On the Tonic Accent.

117. The *Tonic accent* may be any one of those found in the table (Art. 59.), which will always be—either *expressed,* or *implied,*—on the penultimate or ultimate syllable† of every word. When on the penultimate, the word is said to be מִלְעֵיל *Milhél;* when on the ultimate, מִלְרַע *Milráh.* The following are the general rules for its insertion.

All words, the penultimate vowel of which is *imperfect,* and has not a consonant immediately following it, will have the *Tonic*

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* See my reply to Dr. Laurence, entitled, "A Vindication of certain Strictures," &c. Cambridge, 1822, p. 17, &c.

† That is, if the accent be one of those not placed on the regularly accentuated syllable, it must be considered as giving emphasis either to the penultimate or ultimate, according to the analogy of the word. (Art. 61.)

accent on that syllable. Of this kind are all duals, and segolate nouns; nouns having the feminine affix דְ (*thy*) attached to dual or plural forms; and all nouns having terminations peculiar to the segolate forms: as, יָדַיִם *both hands*, Gen. xxvii. 22; צַיִד *hunting*; כֶּסֶף *silver*; עֵינַיִךְ *thy eyes* (fem.), Cant. i. 15; מַרְאַיִךְ *thy appearances*, Ib. ii. 14; בַּצֶּלֶת *a rose*; מְקֻטֶּרֶת *perfumed with incense*, Ib. iii. 6, &c.

The reason is obvious; the penultimate syllable is in all these cases incomplete; the addition of the accent is, therefore, necessary for the purposes of syllabication (Art. 33. 43.).

Segolate nouns, having nevertheless the penultimate vowel perfect, will, on account of their peculiar character, retain the accent on that syllable: as, סֵתֶר *concealment*; מָוֶת (for מַוְתְ) *death*; בֹּהוּ (for בֹּהְוּ) *emptiness* (See Art. 43. note). Also proper names ending in חוּ: as, צִדְקִיָּהוּ *Zedekiah*.

2. Nouns receiving a *Syllabic* pronominal affix, and, at the same time, a vowel of union (Art. 123. 1.), or, having likewise a paragogic נ *Nun*, will have the accent on the penultimate of the word so formed: (The pronominal affixes usually termed grave, i. e. כֶם, כֶן, הֶם, הֶן, are excepted) e. g. שָׁפְטֵנִי *Judge me*, Psalm xliii. 1; נַפְשֵׁנוּ *our soul*; עָלֶהוּ *its leaf*, Ps. i. 3; תְּחַדֵּהוּ *thou rejoicest him*, Ps. xxi. 7; יַחְשְׁבֶהָ *he imputes it*, Gen. xv. 6; פָּנֵימוֹ *his face*, Ps. xi. 7; כְּנָפֶיךָ *thy wings*; Ps. xvii. 8; אוֹכִיחֲךָ *I rebuke thee*; Ps. l. 8; קְרָאתִיךָ *I have called thee*, Ps. cxix. 146; יוֹדוּךָ *they praise thee*, Ps. lxvii. 6; תִּדְּפֶנּוּ it (the wind) *dispelleth it*, Ps. i. 4; With the paragogic נ also of plural verbs: יְשַׁחֲרֻנְנִי *they seek me early*, Prov. i. 28; יְשָׁרְתוּנְךָ *they serve thee*, Isa. lx. 7; יִלְכְּדֻנּוּ *they take him*, Prov. v. 22.

Verbs terminating (i. e. in the process of conjugation) in the pronominal syllables תָּ, תִּי, נוּ, and נָה; as חָפַצְתָּ* *thou art willing*, Ps. xl. 7; בִּשַּׂרְתִּי *I have announced* (good tidings), Ib. v. 10; שִׁקַּרְנוּ *we have dealt falsely*, Ps. xliv. 18; תְּבֹאֶינָה *they* (fem.) *shall come*, Ps. xlv. 16.

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* These cases ought, regularly, to be pointed, חָפַצְתָּ, i. e. with (ָ) with the second syllable. The Jews, however, seem to have pointed the verbs with (-), for the purpose of distinguishing them from nouns of the same form; as, פָּקַד, instead of פָּקָד, and by this means an anomaly has been introduced into the syllabication.

4. *Asyllabic* affformatives are subject to the same rule, in the conjugation *Hiphḥil:* as, חוֹחִילִי *hope thou* (fem.), Ps. xliii. 5; הוֹשִׁיעָה *it* (fem.) *brought salvation*, Ps. xliv. 4. Also in the surd and concave verbs: as, סְבּוּ *surround ye*, Ps. xlviii. 13; מָטוּ *they move*, Ps. xlvi. 7; likewise when these affixes are joined to the third person singular, and plural, of the preterites of verbs: as, פְּקָדַנִי *he visited me;* שְׁטָפַתְנִי *it* (fem.) *hath overwhelmed me*, Ps. lxix. 3; אֲהֵבַתְךְ *she hath loved thee*, Ruth iv. 15; סְבָבוּנִי *they surrounded me*, Ps. xviii. 6.*

5. When the paragogic ה is added to nouns, pronouns, or particles, it exercises no influence on the accent, for the most part. In such cases, therefore, the accent will be in the penultima: as, אֶפְרָתָה *Ephratah*, Gen. xxxv. 16, &c.

118. The *Tonic accent* will have its place on the last syllable of words, in all the remaining cases; which are then termed מִלְרַע *Milraḥ*, and are as follows:—

1. All words ending with a consonant preceded by a perfect vowel by analogy: as, גָּדֵל *great;* מָאוֹר *luminary;* בָּנִים *sons;* בָּנוֹת *daughters.* The same is the case when any of the אֲהֵוִי letters are thus situated, being then considered as consonants: as, שָׁנָה *a year;* מַצֵּבָה *a pillar;* and even ה, preceded by (ֵ), as, יִהְיֶה *he is*, &c.

2. All words ending in one of the grave affixes: as, דְּמְכֶם *your blood;* אֲבִיהֶם *their father;* תִּהְיֶיתֶם *ye shall be*, Gen. iii. 5.

3. Verbs having no affixed pronoun: as, לָקַח *he took;* יִקָּרֵא *he is called.*

4. Verbs taking the asyllabic affformatives ה֫, וּ, and יִ: as, שָׁקְטָה *it is quiet;* פָּקְדוּ *they visited;* סַתְּרִי *hide thyself* (fem.); and finally, all words not comprehended in any of the preceding rules (i. e. Art. 117.).

On certain Anomalies as to the situation of the Tonic Accent, and on the changes effected by it in the vowels and consonants of words.

119. These generally take place, when the illative particle וְ†

* These particulars are illustrated by tables, Art. 207. 2., &c.

† Usually termed *Vaw conversivum*, but which corresponds to the Arabic فَ or وَ, *therefore*, &c.

is prefixed to verbs; in which case, 1st, the *Tonic accent*, proper for the penultimate vowel in the past tense (Art. 117. 3.), will be removed to the ultimate: and, 2dly, *vice versa*, the accent proper for the ultimate in the present (Art. 118. 1.), will be removed to the penultimate: as, 1st, וְקִדַּשְׁתִּי *so I will consecrate* (for וְקִדַּשְׁתִּי), Exod. xxix. 44; וְנֶאֱסַפְתָּ *so thou shalt be gathered* (for וְנֶאֱסַפְתָּ), Numb. xxvii. 13; וְהִבְדִּילָה *so it shall divide*; וְהֵבֵאתָ *thus thou shalt bring*, Exod. xxvi. 33; וְרָבָּה *so she shall increase*, Isa. vi. 12; וְשַׂמְתָּ *therefore thou shalt place*, Lev. xxiv. 6; וְשָׁבָה *so she shall return*, Lev. xxii. 13; וְשָׂמוּ *thus they shall place*, Numb. vi. 27; וּבָאתָ *so thou shalt enter*, Gen. vi. 18.

2. This rule, however, is often disregarded: as, וְלָקַחְנוּ *so we took*, Gen. xxxiv. 17; וְהָלַכְנוּ *and we will depart:* particularly in verbs having a quiescent letter for the third radical; as, וְיָרֵאתָ *and thou shalt fear*, Lev. xix. 32; וְגָלִיתִי *and I will reveal*, 1 Sam. xx. 12; וְגָלִיתָ *and thou shalt go into captivity*, Ezek. xii. 3. With some having the medial radical letter quiescent: as, וְנַסְתָּה *and thou shalt flee*, 2 Kings ix. 3.

3. In the next place, the *Tonic accent* will be removed from the ultimate to the penultimate syllable of *the present tense*, when the illative particle וְ is prefixed, and when the form of the verb will allow of the change: e. g. וַיִּפְקֹד (for יִפְקֹד) *so he is visited.* But in the third person plural masc. it will keep its place: as, וַיִּפְקְדוּ (from יִפְקְדוּ). The same holds good also in the form יִפְקֹד: as, וַיִּפְקֹד *so he visits.*

Corollary. Hence it will follow, that, the *Accent* being removed from the last syllable, the ultimate vowel will necessarily become *imperfect* (Art. 33.): as, וַיִּגַּף *and he was struck* (for יִגַּף); וַיֹּאמֶר (for יֹאמַר) *and he said;* וַיָּמָת *and he died* (for יָמוֹת or יָמוּת); and so of others, which is termed *apocope.* (See No. 9 below.)

4. In the conjugation termed *Hîphhîl*,—as it will be seen hereafter,—the terminating vowel is either (ִי) or (ֵי). Whenever, therefore, the *Accent* is drawn back, by this or any other rule, the imperfect vowel will be (ֵי) not (ִי) or (ֶי): as, וַיָּקֶם *so he raised* (from יָקֵם, or יָקִים). So וַיָּלֶן *so he lodged* (for יָלַן, or יָלִין), Gen. xxviii. 11, Josh. viii. 9; וַיָּנַח *so he rested* (for יָנַח, or יָנִיחַ), Exod. x. 14, where (-) is taken on account of the guttural letter following. (Art. 45.)

In one instance, however, we have וַתָּרֶץ (for תָּרֶץ, root רצץ) *and she broke*, Judg. ix. 53. An error, perhaps, of the copyists.

5. When, however, the last letter of the root happens to be one of the אֶהֱוִי letters in a state of quiescence, the perfect vowel will occasionally remain: as, וַיָּבֵא *and he brings*, Gen. iv. 3.

6. In many cases, also, this removal of the *Accent* is altogether neglected: as, וָאֶשְׁבָ *so I sit*, 1 Kings viii. 20, &c.

7. In consequence, moreover, of this removal of the *Accent*, the terminating vowel of the present tense of verbs is changed (No. 3. above), and entirely rejected, together with the consonant following when that is quiescent: e.g. יִגֶּלְ for יִגְלֶה (Art. 74.); and, by Art. 108., the former will be יִגֶּל. This is also termed *Apocope*.

8. Again, the *Accent* is occasionally removed from the ultimate to the penultimate syllable, both in the present tense, and in the imperatives, of verbs, for the purpose of strongly expressing *prohibition, forbearance, exhortation, wishing*, or the like; as, אַל־תָּשֶׁב *turn not away*, 1 Kings ii. 20 (for תָּשֵׁב); אַל־תּוֹכַח *chastise not*, Prov. ix. 8 (for תּוֹכֵחַ); אַל־תּוֹסֵף *add not*, Prov. xxx. 6 (for תּוֹסֵף, where the vowel of the medial radical is also rejected though not followed by a quiescent ה); אַרַוֶּךָּ *I will water thee* (for אֲרַוֶּךָּ, the root being ריו, usually רוה, in which case the final radical letter generally returns. In this case the י is doubled because the verb is in the conjugation *Pīhél*). So חַשְׁמֵר *observe* (for הַשְׁמֵר); הָבָה *give*, &c. Gen. xi. 3, 4 (for הָבָה Gen. xxix. 21.)

9. So in verbs having the third radical letter a quiescent ה: as, יִרְדְּ *let him rule* (for יִרְדֶּה); יִמַּח *let him be blotted out* (for יִמָּחֶה), Ps. cix. 13; נָפֵת *declare he foolish* (for נָפְתָּה),* Gen. ix. 27; יְהִי *let it be* (for יִהְיֶה), Gen. i. 3; אַל־תִּשְׁתְּ *drink not* (for תִּשְׁתֶּה), Lev. x. 9; אַל־יִרְא *let it not be seen* (for יִרָאֶה), Exod. xxxiv. 3; אַל־תֵּרְפְּ *relax not*, (for תִּרְפֶּה; where the verb takes the form of *a segolate noun*, see Art. 108.); אַל־תְּהִי *be not* (for תִּהְיֶה); and so of others. This is termed *Apocope*. But it may here be remarked, as before, that the common form of the verb, and usual position of the accent, are often adopted: as, אַל־אֵרְאֶה *lest I should see*, Gen. xxi. 16; אַל־יִרְאֶה *lest he should see*, Job iii. 9.

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* See my Hebrew Lexicon under פתה conj. Hiph.

10. The following are imperatives thus subject to *Apocope:* גְּלֵה *reveal thou* (for גַּלֵּה in *Pīhél*); הַךְ *smite thou* (for הַכֵּה Amos ix. 1; הַרֵב *multiply thou* (for הַרְבֵּה), in *Hiphḥíl*, where the form assumed is that of *a segolate noun;* the first vowel becoming (ֶ), in order to accommodate itself to the sound of the second, Art. 108.), Ps. li. 4. So הַעַל* *cause thou to ascend* (for הַעֲלֵה Exod. xxxiii. 12; הִתְחַל *feign thyself* (to be) *sick* (for הִתְחַלֵּה), 2 Sam. xiii. 5.

11. It frequently happens in verbs ending with a radical ה (for י), and receiving some asyllabic augment, that, not only is the accent drawn back, as in the cases above mentioned (No. 8), but the *original* radical letter also reappears: as, חָסְתָה *it* (fem.) *hath trusted* (for חָסְתָּה according to the general paradigma, from the root חָסָה for חָסִי), Ps. lvii. 2. So יִשְׁלָיוּ *they are tranquil* (for יִשְׁלְוּ, root שָׁלָה or שָׁלַי, whence regularly יִשְׁלְיוּ), Ps. cxxii. 6, &c.; יֵאָתְיוּ *let them come* (for יֵאָתוּ, root אָתָה, or אָתַי), Ps. lxviii. 32; הָתָיוּ *bring ye* (for הָאתוּ, Art. 73.), Jer. xii. 9.

12. In a few instances, moreover, this drawing back of the *Accent* also takes place in nouns and particles: as, רַבְתִי עָם *numerous art thou* (in) *people* (for רַבָּתְי). So רַבְתִי בַגּוֹיִם *great art thou among the nations;* שָׂרְתִי בַּמְּדִינוֹת *a princess art thou among the provinces*, Lam. i. 1. In like manner we have לָמָּה, לָמֶּה, or לָמָּה *why?* (for לָמַּה, לָמֶּה, or לַמָּה), where, according to Schrœderus,—"subest adfectus exprobrantis, vel conquerentis, vel alius similis." To these he adds, אָנִי *I* (for אֲנִי), Ezek. xvii. 22.†

120. Again, the *Accent* will be withdrawn from the ultimate to the penultimate syllable, in order to avoid the concurrence of two *Tonic accents*, which would happen when the following word is a monosyllable with an *Accent*, or a dissyllable with an *Accent* on the penultima. But here, the penultimate vowel of the former of such two words, will remain *perfect:* as, פָּתַח צוּר *he opened the rock* (for פָּתַח), Ps. cv. 41; אֵלֵךְ לִי *I will betake me*, Cant. iv. 6;

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* These Imperatives are probably nothing more than primitive abstract nouns, termed Segolates, enounced with some energy.

† The principles which regulate this retraction of the accent, and the consequent *apocope*, will be considered in the Syntax.

הֲהָיְתָה זֹאת *has this come to pass?* (for הֲהָיְתָה) Joel i. 2; אֲחֹתִי הִיא *she* (is) *my sister*, Gen. xx. 2; וְנָתַן לְךָ *and he will give thee*, Deut. xix. 8; יָגֵל מְאֹד *he will exult exceedingly*, Ps. xxi. 2.

2. Verbs, receiving any *asyllabic* augment, and on that account rejecting any of their primitive vowels, will, upon the removal of the accent, by the above-mentioned rule, restore such rejected vowel: as, תְּהָתֵלּוּ בוֹ * *ye shall delude him* (for תְּהָתְלוּ), Job. xiii. 9; גְּשׁוּ חֻקָּה *come hither* (for גְּשׁוּ), Josh. iii. 9; תֶּאֱהָבוּן רִיק *ye will love vanity* (for תְּאֶהָבוּן), Ps. iv. 3; חָסָיוּ בוֹ *they trusted in him* (for חָסְיוּ regularly, but חָסוּ according to the tables for these verbs).

3. Should, however, this drawing back of the *Accent*, with the consequent change of the ultimate vowel, tend to destroy or obscure the original form and signification of the word, no such change will take place: as, תַּעֲלֻמוֹת לֵב *the hidden things of the heart* (not תַּעְלֻמַת with *Kāméts Khātúph*); עֹבֵר יָם *passing over the sea* (not עֹבֶר).

The Accent will—for the mere sake of euphony—frequently fall on the penultimate instead of the ultimate syllable, in words which conclude a sentence, or a member of a sentence. These accents are, for the most part, *Sillúk*, *Athnákh*; and, in the higher style, *Mercá* with *Mahpák* (Art. 59.).

5. In many of these cases, the removal of the accent will occasion no change whatever in the vowels: as, נוֹשָׁבָה (for נוֹשְׁבָה) *inhabited*, Jer. vi. 8; עָרוּ (for עָרְוּ) *make bare*, Ps. cxxxvii. 7; כָּלוּ (for כָּלְוּ) they *are consumed*, Ps. xxxvii. 20, &c.

6. But, in those persons of the verb which are formed by some *asyllabic* augment, or have the paragogic ה, and in which the second vowel of the root has been rejected; the Accent, taking that syllable, will restore such vowel: as, קָרְבָה (for קָרַבָה from the root קָרַב *she hath approached*, Zeph. iii. 2; יָכְלוּ (for יָכֳלוּ, root יָכַל) *they were able*, 2 Kings iii. 26; תִּשְׁמְרוּ (for תִּשְׁמָרוּ, root, i. e. ground-form for the Pres., שְׁמֹר *ye shall keep*, Exod. xxxi. 13. So אֵלְכָה (from אֵלֵךְ) *I will walk*, Gen. xxx. 26; סַפְּרוּ (from סַפֵּר) *recount ye*, Joel i. 3; לְכִי (for לֵכִי, from לֵךְ *go thou*, fem., &c.

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* The *Dagesh* found here in the ל has, perhaps, been introduced for the sake of euphony only, (Art. 112.).

7. When the original final vowel is (-), it will generally become (ִ), when thus accompanying the accent: as, הָלְכָה *she departed* (from הָלַךְ), Is. xlvi. 2. So נִלְקְחָה (from נִלְקַח) *it was taken*, 1 Sam. iv. 17; וָאִישְׁנָה (from אִישַׁן), *and I sleep*, Ps. iii. 6: נֵדְעָה, (from נֵדַע) *let us know*, Is. v. 19; צֶעֱקִי (from צָעַק) *cry thou* (fem.), Jer. xxii. 20; תְּמָחִי (from תָּמַה), Is. xxix. 9.

8. But, when a paragogic וֹ follows the *asyllabic* augment וְ, or יְ, the Accent usually retains its proper situation, while the second vowel of the root is restored, as in the last article: as, יִלְקְטוּן (from יָלַקְט *they will collect;* יִבָּהֲלוּן (from יָבֹהֶל *they will be confounded;* יִגְוָעוּן (from גָּוַע) *they will expire*, Ps. civ. 28, 29.*

121. Primitive segolate nouns of the form פֶּקֶד, derived from roots having for the third radical letter a quiescent ה, will, upon taking the pause-accent in the penultimate, restore the original vowel to the first radical: as, חֶצְיִ (for חֲצִי, from the primitive form חֵצִי *the half*, 1 Kings x. 7; מְרִי (for מִרְיִ from מֶרִי) *rebellion*, Ezek. ii. 8; יָפְיִ (for יָפְיְ, from יֹפִי) *beauty*, Is. iii. 24.

122. Apocopated present tenses of verbs having יִ in the place of the third radical letter ה, will take (ֵ) for the vowel of the personal preformative, when so circumstanced as to receive the accent proper *for the pause* on that syllable: as, וַיְחִי (for וַיִּהְיִ from יִהְיֶה), Psalm xxxiii. 9: וַתְּהִי *and she was*, Lam. iii. 37. So יְחִי *he shall live* (for יִחְיִ), Is. xxxviii. 21.

123. When any word, having the affixed pronoun דְּ, happens to be the last word of a sentence, &c., so that the accent proper for the pause will fall upon its penultimate vowel; two methods have been invented, for the purpose of avoiding any disagreeable concurrence which may happen in the vowels.

1. Instead of (ִ) which should precede this pronoun,—as will be seen hereafter,—(ֶ) is introduced as *a vowel of union;* as, דְּבָרֶךָ (for דְּבָרְךָ *thy word*, Gen. xlvii. 30; נַחֲלָתֶךָ (for נַחֲלָתְךָ *thy inheritance*, Ps. ii. 8; יְשׁוּעָתֶךָ (for יְשׁוּעָתְךָ *thy salvation*, Ps. li. 14; שְׁמֶךָ (for שְׁמְךָ) *thy name*, Ps. cxxxviii. 2, &c.

2. The vowel accompanying this pronoun, is occasionally transposed; as, תִּשְׁמַדֶךָ (for תִּשְׁמְדֶךָ) *thy destruction*, Deut.

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* The influence and use of this adjunct (וֹ) will be considered in the Syntax.

xxviii. 24; פֵּאֲרָךְ (for פֵּאֶרְךָ) *he hath adorned thee*, Isaiah lv. 5; צִוָּךְ (for צִוֶּךָ) *he hath commanded thee*, 1 Sam. xiii. 13.

3. The particles אֵת, עִם, בְּ, and לְ, having ךָ affixed to them, and receiving a pause-accent, are always subject to this rule: אֹתָךְ *thee*, Deut. xxviii. 48; אִתָּךְ *with thee*, Gen. viii. 17; עִמָּךְ *with thee*, Gen. xxix. 25; בָּךְ *in thee*, Ps. ix. 3; לָךְ *to, for*, or *of, thee*, Exod. xxxii. 34, &c., for אֹתְךָ, אִתְּךָ, עִמְּךָ, בְּךָ, לְךָ, &c.

4. The pronoun ךָ is also subject to this rule, even when not in the situation for receiving a pause-accent: as, עָנָךְ *he answered thee*, Jer. xxiii. 37; for עָנְךָ.

5. When a pause-accent falls on an ultimate, or penultimate (-) *Páthakh*, or, on a penultimate (∴) *Segol*, in segolate forms, such vowel is, for the most part, changed into (ָ) *Kāméts:* as, עָמָד, for עָמַד, *he stood;* יָשָׁב, for יָשַׁב, *he sat*, Ps. i. 1, &c.; לָיְלָה, for לַיְלָה *night*, Gen. i. 5; חָרֶב, for חֶרֶב, *a sword*, Josh. viii. 24; עֹמָדֶת, for עֹמֶדֶת, *standing*, Eccl. i. 4.

6. There are, however, certain exceptions; as, וַיִּצְחַק* *he laughed*, Gen. xvii. 17; עַד *prey*, Ib. xlix. 27; יִצַּתּוּ *they shall be set on fire*, Is. xxxiii. 12; דִּבַּרְתָּ *thou hast spoken*, Ib. xxxix. 8; בֶּטַח *security*, Prov. i. 33; אֹמֶנֶת *a nurse*, Ruth iv. 16. But these may be errors of the copyists.

7. The pause-accent will sometimes change a terminating (∴) into (-) as, יֵלֵךְ, for יֵלֵךְ, *he shall go*, Job xxvii. 21; הָשַׁב *return, restore*, for הָשֵׁב Is. xlii. 22; אַל־תָּלַן (for תָּלֵן) *tarry not all night*, Jud. xix. 20.

124. *Makkáph*, following a terminating perfect and *mutable* vowel which precedes a consonant, will change the vowel into its corresponding imperfect one: as, זְכָר־נָא (for זְכֹר נָא *remember now;* כָּל־מְלָכִים (for כֹּל מְלָכִים) *all kings*, אֶת־הָעָם (for אֵת הָעָם) *the people*, &c.

2. But, if such final vowel be *immutable*, no change can take place: as, לְאִישׁ־אַחֵר *to*, or *for, another man*, Jer. iii. 1; אוֹת־הַבְּרִית *the sign of the covenant*, Gen. ix. 12. The reason of this is, the addition of *Makkáph* deprives the word, to which it is attached, of its tonic accent; and this makes it necessary that the preceding vowel be imperfect, when that is possible (Artt. 33. 65.).

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* In some editions, however, יִצְחָק.

On the Use and Situation of the Euphonic Accent.

125. It has already been remarked, that the *Euphonic accent, Métheg*, may be considered as supplying *a secondary* accentuation (Artt. 64. 65.), with reference to the accent following it. Monosyllables, therefore, can have no Euphonic accent, unless, indeed, they happen to precede *Makkáph;* but, even in that case, they must be considered as constituting an integral part of a compound word, according to rules presently to be laid down. Dissyllables may receive an Euphonic accent; but, in this case, a final (:) *Shĕvá* must intervene: as, יִהְיֶה *he shall be*, &c.

Rules for the Insertion of the Euphonic Accent.

126. The third syllable (not ending with a consonant) of any word, reckoning backwards, inclusively, from the tonic accent, will have the Euphonic accent *Métheg;* as הָאֶחָד *the one*, Gen. ii. 11; הַהֹלֵךְ *which proceedeth*, Ib. v. 14; אִירָשֶׁנָּה *I shall possess it*, Ib. xv. 8; מֵאָבִינוּ *from our father*, Ib. xix. 32; לִלְשֹׁנֹתָם *according to their tongues*, Ib. x. 20; וּמִמּוֹלַדְתְּךָ *and from thy kindred*, Ib. xii. 1.

127. But, if this third syllable end in a consonant, the Euphonic accent will be with the fourth: as, וּמֵחֶלְבֵּהֶן *and of their fat*, Gen. iv. 4; וָאוֹתָרָה *and I remain*, 1 Kings xix. 10 (where ו, being doubled by *Dāgésh*, concludes the syllable; as, וָאִוָּתֵר).

2. Perfect vowels preceding *Shĕvá*, and having no tonic accent, will, if occupying the third place from any tonic accent, (reckoning the *Shĕvá*), receive an euphonic one: as, הָיְתָה *it was*, Gen. i. 2; תֵּלְדִי *thou* (fem.) *shalt bring forth*, Ib. iii. 16; נִינְוֵה *Nineveh*, Ib. x. 11; תּוֹלְדוֹת *generations*, Ib. ii. 4; יְשׁוּפְךָ *he shall bruise* thee, Ib. iii. 15.

3. In many instances, however, the Euphonic accent is omitted; nor is it necessary it should ever be added, if we except one case, viz. when the figure of (ר) *Kāméts* precedes *Shĕvá;* for then, this vowel will be either *ā*, or *o*, just as the accent is added or not: as, חָכְמָה *she was wise;* or, חָכְמָה *wisdom* (Art. 55.). In every other case, no difficulty can arise, whether the accent is added or not.

4. In some cases, moreover, the Euphonic accent seems to mark the substitution of an *imperfect*, for a *perfect*, vowel: as,

גְּבֻלְךָ (for גְּבוּלְךָ) *thy border*, Exod. xxiii. 31; וְיִרְאוּ (for וְיִירְאוּ) *and they shall fear*, Mic. vii. 17; where it is necessary for the completion of the syllable (Art. 33.) It is, nevertheless, frequently omitted, and must, in such cases, be supplied by the reader, particularly before an *implied Dāgésh* (Art. 109), &c.

5. The letter וּ, with *Shūrék*, prefixed to a word, and situated as above, with respect to the tonic accent, will sometimes be found with the Euphonic accent, and be followed by one of the substitutes of *Shĕvá*, where (:) would be more regular: as, וּשְׁבֵה *and lead thou captive*, Jud. v. 12; וּתְבֻקְשִׁי *and be thou sought*, Ezek. xxvi. 21.

128. Words, consisting of more than *two* syllables, the first of which is terminated by *Dāgésh*, will receive the Euphonic accent on that syllable: as, וַיִּשְׁמְעוּ *and they heard*, Gen. iii. 8; מִמָּחֳרָת *on the morrow*, Ib. xix. 34; הַמַּאֲכֶלֶת *the knife*, Ib. xxii. 6.*

2. This will also be found even when the *Dāgésh* is omitted: as, וַיְמֻשֵּׁהוּ *and he felt him*, Ib. xxvii. 22; הַמְכַסֶּה *which covereth*, Exod. xxix. 13, &c. In all these cases, *Shĕvá* is initial; and, consequently, any one of the letters בְּגַדכְּפָת, which may happen to follow, will retain its aspiration: as, הַמְתַעֲבִים *the abhorrers*, Mic. iii. 9. Hence הַלְלוּ is to be pronounced *Hallĕlú*, not *Hallú*. Something of the same kind is observable in the words גְּבֻלְךָ, and וְיִרְאוּ, just cited (Art. 127. 4.).

129. When any one of the *Substitutes of Shĕvá* happens to be preceded by a vowel, that vowel will receive the Euphonic accent: as, נַעֲשֶׂה *let us make*, Gen. i. 26; נֶאֱמָן *faithful*, Numb. xii. 7; אָהֳלֹה *his tent*, Gen. xiii. 3; הָאֲדָמָה *the ground*, Ib. i. 25; צֹעֲקִים *crying out*, (pl.), Ib. iv. 10; וַאֲשַׁלֵּחֲךָ *and I would have dismissed thee*, Ib. xxxi. 27. This determines that such Substitute is *initial*.

2. When the substitute of *Shĕvá*, is resolved into its homogeneous imperfect vowel (Art. 106. 2.), the Euphonic accent will still remain: as, נַעַלְךָ *thy sandal*, Isa. xx. 2: וְיֶחֶרְדוּ *and they shall fear*, Hos. xi. 10.

130. When any imperfect vowel, at the beginning of a word,

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* The Student must not be surprised if he finds the different editions of the Bible vary on these points. הַמַּאֲכֶלֶת, is probably the preferable accentuation.

precedes a (:) *Shĕvá* not accompanied by *Dāgésh forte;* it will, for the most part, have the Euphonic accent; as, מַחְבַּרְתּוֹ *its coupling*, Exod. xxxix. 20; הִשְׁתַּחֲווּ *they bowed themselves down*, Jer. viii. 2; יִתְפָּרְקוּ *they broke off*, Exod. xxxii. 3; מִתְיַהֲדִים *becoming Jews*, Esth. viii. 17. Hence we have יְהִיֶה, תִּהְיֶה, יִהְיֶה, תִּהְיֶה, &c., from the verbs הָיָה *become*, and חָיָה *live*. But, in these cases, the accents do not interfere with the syllabication. (See Art. 43.)

131. On some occasions, other accents are found to occupy the situation of *Métheg*. These are ֒ *Mūnákh*, ֫ *Kadmá*, ֥ *Mercá:* as, וְהָעֲצִים *and the pieces of wood*, Gen. xxii. 7; וְאַהֲרֹן *and Aaron*, Exod vii. 7; וְהַכֹּהֵן *and the priest*, Levit. vii. 8; לְמַלְכִּיאֵל of *Malchiel*, Numb. xxvi. 45. In these cases we have *Mūnákh* or *Kadmá* in the place of *Métheg*, followed by *Zāképh Kātón*. In וַיֵּלְכוּ *so they proceed*, Numb. xxii. 7, *Kadmá* is followed by *Géresh;* and, Ib. xxxii. 39, we have it again, coupled with *Métheg*, in some editions: as, וַיֵּלְכוּ, which, with many similar examples, is perhaps to be ascribed to the carelessness, hurry, or whims, of the copyists.

2. In the following examples, we have *Mercá* ֥ in the place of *Métheg:* as, כְּלֻכְבֵי *like the stars*,* Exod. xxxii. 13; וַיִּטְמְנֵהוּ *so he hides him*, Exod. ii. 12.† In these cases *Mercá* is found with *Tiphkhá* for its tonic accent.

3. In a few instances *Yérakh* ֖, or *Yéthiv* ֞, is found in the place of *Métheg;* as, מִמַּעֲצוֹתֵיהֶם *from their counsels*, Ps. v. 11. שֶׁאֲהֵבָה *whom it* (fem.) *loves*, Cant. i. 7. In the last case, however, שֶׁ stands for אֲשֶׁר, and may therefore take any tonic accent. In numerous cases,—as the student will find,—many of these rules are never applied; and, in many others,—as already remarked,—the printed copies of the Hebrew Bible differ, as do also the MSS. In many, too, neither the syllabication, nor the sense of the passage, is affected by these accents, whence it should seem probable, that they have been added rather for the purpose of regulating the tone of voice in reading or chanting the text.

On the Use and Position of MAKKAPH.

132. Learned men are not agreed, whether this mark is, or is

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* In some editions כְּכוֹכְבֵי regularly.

† Which is also with *Métheg* in some editions.

not, to be ranked among the Accents. Some have argued that it ought, because it is always found to supply the place of an accent. Others, again, that it ought not; because it is universally found to deprive the word, to which it is attached, of its tone-accent. That it is equivalent, in effect, to an accent, I think, both parties allow: and, if I mistake not, its depriving the word, to which it has been attached, of its tone-accent, seems to make for the hypothesis, that it ought to be considered as performing the functions of such accent. It seems to me, therefore, but a loss of time to argue against its being *termed* an accent.

Rules for its Use and Insertion.

133. Words immediately connected with each other, either in signification or by grammatical construction, are frequently connected by *Makkáph;* the former being then deprived of its tone-accent: as, נְאֻם־יְהוָה *Jehovah's word*, Amos ii. 16; טְהַר־לֵב *pure of heart*, Prov. xxii. 11; וַיֵּט־שָׁם *and he pitched* (his tent) *there;* בֶּן־קָטֹן *a little son*, 2 Sam. ix. 12; בֶּן־אֶחָד *one son*, 1 Sam. xxii. 20; כָּל־גָּבֹהַּ *every high thing*, Job xli. 26; גַּם־לְאִישָׁהּ *even to her husband*, Gen. iii. 6; פֶּן־תְּדַבֵּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע *lest thou speak with Jacob* (any thing) *from good to bad*, Gen. xxxi. 24; אֲשֶׁר־קָרָא *which he called*, Gen. xxvi. 18. So, גַּן־בְּעֵדֶן *a garden in Eden*, Gen. ii. 8; גֶּשׁ־הָלְאָה *come hither*, Ib. xix. 9; בָּא־לָגוּר *he came to sojourn*, Ib.; וַיְהִי־עֶרֶב *and the evening was*, Ib. i. 5, &c., to which many others might be added, where two, three, or even four words, are thus connected (see Art. 65.). In all these cases, the last word only in the connexion will have the tone-accent.

2. Since, then, the tone-accent is, in all these cases, taken away; words so connected, ending in a perfect mutable vowel, and followed by a consonant, will generally take the correspondent imperfect one in that syllable: as, כָּל־גָּבֹהַּ *every high thing*, instead of כֹּל גָּבֹהַּ; גֶּשׁ־הָלְאָה *come hither*, for גֹּשׁ הָלְאָה; זְכָר־נָּא *remember, pray*, Isa. xxxiii. 3, for זְכֹר נָא; שְׁמָר־תָּם *preserve integrity*, Psalm xxxvii. 37, for שְׁמֹר תָּם (Art. 124.).

3. In the following, and similar cases, the terminating vowel of the preceding word is immutable; as, בְּנוֹת־לוֹט *the daughters of Lot*, Gen. xix. 36; גִּבֹּר־צַיִד *great* (in) *hunting*, Gen. x. 9; וְגִבְּלוֹ־אֹתוֹ *it* (the Jordan) *shall limit it*, Josh. xviii. 23; לֵב־דָּוִד *David's heart*, 2 Sam. xxiv. 10, where לֵב is put for לֵבָב; תֵּת־פִּחָה

the giving of its (fem.) *strength*, Gen. iv. 12, תֹּת being put for תְּנֶת. In which cases, the Euphonic accent is often added, notwithstanding the presence of *Makkáph*.

4. We have, however, Prov. xxii. 15, בִּלֶב־נָעַר *in the heart of a child*. We also have, Gen. xvi. 13, שֵׁם־יְהוָֹה, and, Ib. 15, שֵׁם־בְּנוֹ, which, with similar instances, may perhaps be referred to the carelessness of the copyists.*

134. *Makkáph* is inserted in the following cases:—

1. Particles, which, from their nature, can never have any *distinctive*† accent, are mostly connected with other words by the mark *Makkáph:* as, גַּם־לְאִישָׁהּ *even to her husband;* בְּתֹם־לְבָבִי *in the integrity of my heart*, Gen. xx. 5, &c.

2. When words are to be construed together, and the tone-accents of which might then concur;—i. e. when the accent of the preceding word is on the last syllable, and the following word is either a monosyllable, or a dissyllable having the accent on the penultimate;—then, in order to avoid this concurrence (Art. 120.), such words are to be connected by *Makkáph:* as, זַרְעוֹ־בוֹ *its seed* (is) *within itself*, Gen. i. 11, instead of זַרְעוֹ בוֹ. So וַיְחַבֵּק־לוֹ וַיְנַשֵּׁק־לוֹ *so he embraced him, and kissed him*, Ib. xxix. 13, instead of וַיְנַשֵּׁק לוֹ, &c.; וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר *so evening was, and morning was*, Ib. i. 5, instead of וַיְהִי עֶרֶב, &c. The remaining rules, usually given by the grammarians, may all be resolved into one or other of the preceding.

3. In any of these last cases, the Euphonic accent may be appended to the former of such words, according to the rules already laid down (Art. 126, &c.)

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* The most complete list of these exceptions is given in the second volume of the Heb. Gram. by Guarin, pp. 320—1, 2.

† That is, are, in signification such, as not to be capable of closing any clause, member, &c., of a sentence. See the last Lecture of this work.

LECTURE V.

ON THE CHANGES WHICH TAKE PLACE IN THE TERMINATIONS OF WORDS, IN CONSEQUENCE OF THE FORMATION OF THE FEMININE FROM THE MASCULINE GENDER, OF THE DUAL OR PLURAL FROM THE SINGULAR NUMBER, AND OF THE STATE OF DEFINITE CONSTRUCTION.

Of the Formation of the Feminine from the Masculine Gender.

135. It should be premised, that, in the Hebrew Language, there are but two genders; viz., the Masculine and the Feminine.

2. The Masculine is generally restricted to nouns being the proper names, or implying the offices of, men: as, דָּוִד *David*; עֻזָּא *Uzza*; פֶּחָה, or פֶּחַת, *a governor*; קֹהֶלֶת,* *a preacher*, &c., whatever be their termination.

3. Also to words signifying *People, Rivers, Mountains*, and *Months*: as, יִשְׂרָאֵל *Israel*; יַרְדֵּן *Jordan*; סִינַי *Sinai*; נִיסָן *Nīsán*, &c., without reference to their termination.

4. Words ending in any radical letter (not included in No. 5.); also, those ending in ה, preceded by (ֵ), and others in י, ם, or ן, servile, will also be of the masculine gender: as, דָּבָר *a word*; מֶמְשָׁל *dominion*; שָׁדֶה *a plain*, or *field*; מַרְאֶה *vision*; עִבְרִי *a Hebrew*; פְּדְיוֹם *redemption*; שֻׁלְחָן *a table*; קָרְבָּן *an offering*.†

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* See my Lexicon under this word (p. 525.).

† The exceptions are: אֶבֶן *a stone*; אַגָּן *a bowl*; אֶפְעֶה *a viper*; אֲשׁוּר or אַשּׁוּר *a step, pace*; בְּאֵר *a well*; גֹּרֶן *a corn-floor*; חֶרֶב *a sword*; יָתֵד *a stake, post*; כַּד a vessel so called: כּוֹס *a full cup*; כִּכָּר *a talent*; מַחֲבַת *a frying-pan*; נֹגַהּ *light*; נַעַל *a sandal*; סֹלֶת *flour*; עָב *a cloud*; עֶשׁ *a star* so called; עֶרֶשׂ *a bed*; פַּת *a morsel*; צָפוֹן *the north*; שָׂלְו *a quail*; תֵּבֵל *the world*; חֲמוֹר *an ass*; לֶחֶם *bread*; מָגֵן *a shield*; עֶרֶב *the evening*, which are all feminine. But, as the Hebrew language is not regulated in this respect, as the Greek and Latin are, too much stress ought not to be laid on these considerations. (See Art. 215, et. seq.)

5. Feminine nouns are, all proper names of women, as well as words designating their offices; the names of *regions*, or *cities;* and nouns signifying the parts and double members of the body, whatever be their terminating letters; e. g. רָחֵל *Rākhél;* מִיכָל *Mīkál;* שֶׁגֶל *a consort;* מוֹאָב *Mōáb;* אֱדוֹם *Edóm;* חֶבְרוֹן *Khebrón;* יְרוּשָׁלַיִם *Yĕrūshāláim;* בֶּטֶן *the belly;* אֹזֶן *the ear,* &c. This distinction, therefore, arises from the signification, not from the form of the word; cities and regions being considered perhaps as mothers, and so of others.*

6. Nouns ending in ־ָה, or ת,† servile, are also of the feminine gender: as, פּוֹקֵדָה, or פּוֹקֶדֶת *a female visitor;* בְּהֵמָה *a beast;* מַמְלָכָת, or מַלְכוּת *a kingdom.* So שְׁנָא for שְׁנָה *sleep,* &c.

7. Many nouns are occasionally found in both genders; which are, therefore, termed *common.* These generally are, 1, The names of *animals, flocks, birds:* 2. Segolate nouns not restricted to the names or offices of men: 3, Others designating parts of the human body: 4. Participial nouns of the form פָּקֵד; and, 5, The decimal numerals from twenty to one hundred, inclusive: e. g. 1, גָּמָל *a camel;* דֹּב *a bear;* צֹאן, and שֶׂה *a flock of sheep;* צִפּוֹר *a bird:* 2, אֹרַח *a road;* רוּחַ *breath:* 3, יָד *a hand;* עַיִן *an eye;* זְרוֹעַ *an arm;* נֶפֶשׁ *the soul;* 4, חָצֵר *an enclosure:* 5, עֶשְׂרִים *twenty;* שְׁלֹשִׁים *thirty,* &c. To these several others of different forms might be added: as,

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* The exceptions are, פֶּה *the mouth;* צַוָּאר *the neck;* עֹרֶף *the back;* שֹׁר, or שֹׁרֶר, *the navel;* עַפְעַפַּיִם *the eyelids;* עָקֵב *the heel;* דְּמוּת *likeness;* שְׁדֵמָה *a blasted field;* מִנְחָה *a meat-offering;* מוֹרָה *a razor;* מִקְשָׁה *a cucumber bed;* and צָבָא *an army,* which are all masculine.

† I am inclined to believe that this termination is nothing more than a fragment of some ancient form of the feminine pronoun of the third person singular, and which we also find given as the inseparable *feminine* pronoun of the same person. See the table of inseparable pronouns, Art. 145.

אָרוֹן *a chest,* or *ark;* גַּן *a garden;* חַלּוֹן *a window;* יָצִיעַ *a couch;* יוֹבֵל *a jubilee,* &c., which are noted in the dictionaries.*

136. We now come to show, how the noun of the feminine gender is formed from that of the masculine.

1. It will readily be perceived, that the names of certain offices, &c., may apply to either men or women; and that cases may occur, in which it may be necessary to designate the sex of the person, to which such word is applied. The masculine forms have already been pointed out; it will be necessary here only to shew how those peculiar to the feminine are formed from them.

2. Feminine nouns will be formed from the masculine, generally, by adding the termination ־ָה or ־ָת, and changing the preceding vowels of the ultimate or penultimate syllable, as the analogy of the word (hereafter to be considered), and the rules detailed (Artt. 93, 101) may require; e. g. טוֹב *a good man,* &c.; טוֹבָה *a good woman,* &c.; מֶלֶךְ (original form מַלְכְּ) *a king,* מַלְכָּה *a queen;* פּוֹקֵד masc. פּוֹקְדָה, or פּוֹקֶדֶת, fem. *a visitor,* or *visiting.*

3. Let us now see, in what instances these different terminations are to be taken. It will be extremely difficult to lay down rules comprehending every possible case: we shall content ourselves, therefore, with the following, given by Albert Schultens.

4. Nouns ending in an *immutable*† vowel will generally take the termination ־ָה: as, פָּקוּד *visited,* masc.; פְּקוּדָה fem.; טוֹב *good,* masc.; טוֹבָה fem.; גָּדוֹל *great,* masc.;

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* In these cases, too, the feminine gender might have been ascribed to these nouns, in consequence of their being considered as signifying unintelligent agents. See Art. 215, &c., on the concordance generally.

† What vowels are to be considered as *mutable,* or *immutable,* will be shewn in the next Lecture.

גְּדוֹלָה fem.; צַדִּיק *just,* masc.; צַדִּיקָה fem. A few nouns vary the penultimate vowel in forming the fem., as, מָתוֹק, fem. מְתוּקָה, *sweet:* עָנֹג fem., עֲנֻגָּה *delightful.* This is generally extended, in such words, to their plurals.

5. Participles of the *Hiphḥíl* conjugation are excepted: as, מַפְקִיד, fem. מַפְקֶדֶת, with some other nouns: as, שַׁלִּיט *a ruler;* שַׁלֶּטֶת, fem., גְּבִיר *a master;* גְּבִירָה or גְּבֶרֶת *a mistress.*

6. Patronymics, and nouns originally ending in י, also ordinal numbers ending in י־, and falling under this rule, will double the (י) by *Dāgésh,* upon receiving this feminine termination: as, מוֹאָבִי *a Moabite;* מוֹאֲבִיָּה (or מוֹאָבִית) *a Moabitess.* So, אֲרַמִּי *a Syrian;* fem. אֲרַמִּיָּה (or אֲרַמִּית); פּוֹרִיָּה *bearing fruit;* בּוֹכִיָּה *weeping;* שְׁלִישִׁי *the third,* masc.; שְׁלִישִׁיָּה (or שְׁלִישִׁית), fem.

7. Nouns taking a final *Shĕvá* (:) in the penultimate syllable will, upon receiving any asyllabic augment, have ־ָה for their feminine termination: as, אָדֹם *red,* masc., אֲדֻמָּה (for אֲדַמְמָה) fem.; קָטָן *little,* masc.; קְטַנָּה, fem.; נָסָב *surrounded,* masc.; נְסַבָּה, fem. So also participles, having ה, for י, for their last radical letter, with an initial (:) in the ultimate (by analogy); as in נִגְלָה *revealed,* for נִגְלֵהָה; of נִגְלֶה, masc. by contraction (Art. 73.).

8. Hence, all segolate nouns will form their feminines in ־ָה; as, מֶלֶךְ, of מָלֶךְ, *a king,* fem. מַלְכָּה *a queen;* אֹכֶל, of אֹכֶל, *food,* fem. אָכְלָה; עָוֶל of עַוֶל, *wickedness,* fem. עַוְלָה; or, by contraction (Art. 87. 1.), עוֹלָה; צַיִד, of צַיָד, contracted by (Art. 87. 3.) צֵיד *hunting,* fem. צֵידָה.

9. Some nouns are found to take both these feminine forms: as, מַמְלָכָה, or מַמְלֶכֶת, *a kingdom;* מִשְׁפָּחָה, or מִשְׁפַּחַת. *a family,* (*Pāthákhs* are here taken instead of *Sēgóls* on account of the

guttural ח) אַשְׁמוּרָה, or אַשְׁמֹרֶת, *a watch* or *guard*. So some participles and infinitives: as, פּוֹקֶדֶת, or פּוֹקֵדָה, *visiting*, fem.; לֶדֶת, or לֵדָה, *bringing forth*. To which may be added the patronymics, &c., above noticed, as well as many other nouns, which will be learned best from practice.

137. Nouns not subject to these restrictions will, for the most part, have their feminine forms ending in ־ָה or in some *equivalent* termination: as, עָטָר *a crown;* עֲטָרָה fem. (which also has עֲטָרָה).

2. The terminations equivalent to ־ָה are: 1, ־וֹת: 2, ־וּת: 3, ־וֹת: 4, ־אֵת: 5, ־אַת: 6, ־ָה or ־ֶה: 7, ־ָת or ־ֶת: as, 1, אָחוֹת *sister*, for אֲחָוָה; but, on account of the guttural ח, אֲחָוֹת, which, by Art. 87. 1, will become אֲחוֹת, or אָחוֹת: 2, גָּלוּת, for גָּלוֹת, and by Art. 87, 2. גָּלוּת *exile:* 3, תַּבְנִית *a pattern*, for תַּבְנִיָה, and by Art. 87. 4. תַּבְנִית: 4, מוֹצֵאת for מוֹצֵא *finding*, by Art. 87. 5: 5, חַטַּאת for חַטָּאָה *sin*, (by the same Article); 6, תֵּת for תְּנָה *giving*, (primitive form תִּנְתָּ, the נ being rejected by Art. 76.). So, אֱמֶת *truth*, for אֱמָנָה or אֱמָנְתָ: 7, לֶת, for לֶדֶת *bringing forth a child*, (primitive form לַדְתָּ, and, rejecting the medial ד, for the sake of euphony, we have לָת). For the same reason we have אַחַת, for אַחַדְתָּ *one*, fem.; בַּת *a daughter*, for בַּנְתָ or בִּנְתָ (Art. 144.): but זִמְרָת *a song*, has the regular Chaldaïc or Syriac termination.

On the Inflection of Nouns.

138. Three numbers are recognised by Hebrew Grammarians, in the inflection of Nouns: viz. the Singular, the Dual, and the Plural.

On the Formation of the Dual Number.

1. The dual number is formed from the singular, by adding the termination ־ַיִם: as, יוֹם *a day;* יוֹמַיִם *two days;* מֶלֶךְ (of מַלְכְּ) *a king;* מַלְכִים *two kings;* מַלְכָּה *a queen;* מַלְכָּתַיִם *two queens:* שְׁנַיִם *two*, and, by contraction (Art. 87. 3.), שְׁנַיִם; and fem. for שְׁתַּיִם, שְׁתַּיִם (for שְׁנָתַיִם), by the same rule: from שְׁנָה, masc. and

שְׁנָתָה fem. (now obsolete.) See also my Lexicon (p. 609). From this contraction it should seem that, the original dual termination was ־ַיִם.

2. All feminine nouns ending in ־ָה, change ה to ת upon receiving any increment whatsoever; as also, when put in *construction* with any other noun, of which more will be said hereafter: hence we have מַלְכָתַיִם as above.

3. The dual number is, for the most part, restricted to things which are double by either nature or art, as the *double members* of the body, *folding doors*, &c. It is never found in the conjugation of verbs.

4. A few instances occur, in which a dual termination is added to a noun already in the plural number: as, חֹמֹתַיִם *two walls*, Isa. xxii. 11; לֻחֹתַיִם *two tables*, Ezek. xxvii. 5.

The changes of the preceding vowels will be regulated as before (Art. 93, &c.): these will be particularly considered in the next Lecture.

On the Formation of the Plural Number Masculine.

139. Nouns of the masculine gender are made plural by attaching the *asyllabic* augment ־ִים to the singular: as, טוֹב *good*, masc., טוֹבִים plur.; מֶלֶךְ (of מַלַךְ or מְלַךְ) *a king*, plur., מְלָכִים; גּוֹי *a nation*, plur., גּוֹיִם (for גּוֹיִים by omission, Art. 75.) *nations;* נָכְרִי *a stranger*, plur. נָכְרִים (for נָכְרִיִים by contraction and omission, Artt. 75. and 72.). So יְהוּדִים *Jews*, (for יְהוּדִיִים).*

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* So שָׁנִי pl. of שָׁנִי *scarlet*, Isa. i. 18; חָפְשִׁים, of חָפְשִׁי *free*, Isa. lviii. 6; פְּנִימִים, of פְּנִימִי *inner*, 1 Chron. xxviii. 11; for שְׁנַיִם, &c.

The ם added to Hebrew masculine plurals, as well as the ן of Syriac and Chaldaïc ones, seems to me to have been applied for the purpose of filling up the hiatus, which would otherwise have happened. Such is the *Tanween* (־ً, ־ٍ, ־ٌ) of the Arabs; which, according to them, is always cut off when the

2. In many instances, however, words of this kind are written fully; as, לְוִיִּם *Levites*, sing. לֵוִי; כּוּשִׁיִּם *Cushites* (vulgarly *Ethiopians*); כִּתִּיִּם *Chittim*, Isa. xxiii. 12; יְהוּדִיִּם Esth. iv. 7; viii. 7; כַּשְׂדִּיִּם *Chaldeans*, 2 Chron. xxxvi. 17, &c.; where the marginal reading is generally of the contracted form.

In one instance א is inserted in the place of *Dāgésh*: as, עַרְבִיאִים for עַרְבִיִּים, or contr. עַרְבִים *Arabs*, 2 Chron. xvii. 11.

3. We sometimes have the Chaldaïc termination ־ין: as, מְלָכִין *kings*, Prov. xxxi. 3; אִיִּין (for אִיִּין) *islands, continents*, Ezek. xxvi. 18, &c.

4. The terminating letters ם, or (Chaldaïc) ן, are always omitted, when the noun is in the state of *definite construction* with the following word (Art. 143.), or, when any affixed pronoun is attached to it: as, מַלְכֵי אֶרֶץ *kings of the land;* מַלְכֵיהֶם *their kings;* of which more will be said hereafter. The first of these forms, i.e. with ם or ן, final, is termed *Absolute;* the second is termed, *that of Construction.*

5. In some cases, moreover, when such plural words are *not* in the state of *construction*, these letters are omitted: as, חוֹסֵי בּוֹ, for חוֹסִים בּוֹ, *those who trust in him*, Ps. ii. 12, &c.

6. We occasionally find the termination ־ַי or ־ָי instead of ־ִים or ־ֵי: as, גֹּבַי *locusts*, Amos vii. 1, Nah. iii. 17: חַלּוֹנָי *windows*, Jer. xxii. 14; שָׂרָי *princes*, Judg. v. 15; הָרָי *mountains*, Zech. xiv. 5; חוֹרָי *net works*, Isa. xix. 9; חֲשׂוּפָי (men, &c.) *uncovered*, Isa. xx. 4; and frequently, שַׁדָּי *the Almighty;* אֲדֹנָי *Lord*, &c. But, as this diphthong (־ַי) is only another form for ־ֵי (Art. 87. 3.), we may perhaps conclude, that this termination is nothing more

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word is placed in the state of *definite construction*, as is also its substitute the final ن of the dual and plural. ويجب تجريد المضاف عن التنوين وما يقوم مقامه وهو نون التثنية والجمع &c. *Hidayat-oon-Nahwe*, p. ٥٧ Calcutta, 1803. The Moolla Jámi considers this termination as the index of a complete word; which, when lost in the state of construction, is supplied by the following word. Comment. on the Káfia, p. ١٩٩.

than a contraction for ־ַיִ, and therefore, perfectly equivalent to it in all respects; but, not necessarily containing any thing *superlative*, as some have thought. This termination has also been supposed to designate collective nouns; but, as most plural nouns may be considered as collectives, there does not seem to be any necessity for this distinction here.

7. There are, moreover, several passages, in which ־ִי has been thought to be a plural termination: as, רֹאשׁ הַשָּׁלִשִׁי *head of the captains*, 2 Sam. xxxiii. 8, which in the parallel passage, 1 Chron. xi. 11, is רֹאשׁ הַשָּׁלִישִׁים. So הַכָּרִי וְהָרָצִים *the captains and the runners*, 2 Kings xi. 4, 19. Of this kind some suppose הַכְּנַעֲנִי, Gen. xii. 6, xiii. 7; כְּרֵתִי וּפְלֵתִי, 2 Sam. viii. 18, xx. 7, 23, &c. to be; while others believe the terminating (י) to indicate nothing more than a patronymic or gentile noun.* To these some other

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* I am very much disposed to believe, that the plural termination attached to Hebrew nouns and verbs, is nothing more than a fragment of some word originally used to designate plurality. In the Malay, Sanscrit, and some other languages, the plural number is still formed by adding some word or words signifying *much*, *many*, or the like; or, by repeating the same word: as, in the Malay, *Órang bāniak*, or *Órang órang*, *many man*; or *man man*. So in Sanscrit. See Yates's Gram. p. 59. It should, however, be borne in mind, that all *generic* nouns, implying whole classes, may be taken as plurals as to sense: and that, in such cases, they will imply a larger plurality, than their several plural forms will.

In the Coptic and New Zealand also, the syllabic *ni* or *na*, which is prefixed for the purpose of designating the plural number, seems manifestly to be derived from the word *naa* or *na*, which in both these languages means *great*, *much*, or the like. In the Hebrew we find words, derived from the root הָוָה or הָיָה *being*, signifying *substance*, &c.: as, הֹוֹן *wealth*; הֹוָה *a great misfortune*, *calamity*; or הַוָּה *a great deep*, *a bath*. In the Arabic هَوَى is, *inordinate affection*; هَاوِيَةٌ *lust*, *a great deep*, *abyss*: and hence, perhaps, יְהֹוָה *Jehovah*, *Being*, or *great Being*, emphatically, ὁ ὤν, هُوَ, or הוּא, as well as אֶהְיֶה אֲשֶׁר אֶהְיֶה, Exod. iii. 14. So in the Sanscrit *Bhŭvān*, literally and etymologically, *Being*, applied to God, or any great man, from the root *bhū*, *be*. Now, if we can conceive a noun of the primitive form פַּקְדְּ, i.e. הַיְהָ *being*, *substance*, or the like, thus to be used; we shall have the forms הָיָה by Euphony, (Art. 108.), and הֵיָה by contraction (Art. 87. 3.). Writing then דְּבַרְ הַיָּה, in the form proper for construction but in one word, and striking out the first ה by Art. 73., and the last by Art. 74; we shall have דְּבָרִי, for the contracted *plural* form, to which the Euphonic ם or ן may be added or not: and without the (ִ) *Khīrík*, דְּבָרַי

passages might be added: as, פְּלִילִי, Job xxxi. 28, compared with Ib. v. 11; חִצִּי 1 Sam. xx. 38; חֹרִי Gen. xl. 16; עַמִּי 2 Sam. xxii. 44; Ps. cxliv. 2, Lam. iii. 14, &c.

In all such cases as these, ־ִי may, according to our hypothesis, be a plural termination, the Euphonic ם being cut off: but, as it will be hereafter seen, that (ִי.) is also the termination of patronymic or gentile nouns, the context alone must be our guide in ascertaining the sense in such passages.

8. Dr. Gesenius is of opinion, that the termination ־ַי is, in some cases, nothing more than an Arabism for the singular ־ֶה: as, שָׂדַי for שָׂדֶה *a field*, Deut. xxxii. 13; Ps. viii. 8. So חוֹזַי for חוֹזֶה *a seer*, 2 Chron. xxxiii. 19, &c., but this is unnecessary.

9. Some have supposed, that וּן, and וּ without the Euphonic ן, are occasionally used as plural terminations: as, יְשׁוּרוּן *Yĕshūrún* for *Israel*. הֹבְרֵו שָׁמַיִם, to be read הֹבְרוּ שָׁמַיִם (by Art. 87. 2.) *augurs*, i. e. *dividers of the heavens*. Isa. xlvii. 13. So רֻבֵּו (רֻבּוּ) תּוֹרָתִי *the multitude of my law*. Hos. viii. 12. יֹדְעֵו Ps. cxix. 79; שְׁנֻאֵו 2 Sam. v. 8; בְּנֵו 1 Chron. vi. 11, &c. In most of these and similar passages, however, we have a various reading in the margin, which supplies the more usual plural termination, ־ֵי.

On the Formation of the Plural Number Feminine.

140. The termination used to designate the feminine

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a plural form noticed above. Again, taking הֵיה, the *segolate* form proper for construction, and striking out the two ה *Hé's* as before, we shall have דִּבְרֵי, which is the termination proper for the *state of construction* likewise. The termination ־ֵו, or by contraction וּ, (Art. 87. 2.), might, for the sake of distinction, have been taken for the plural of verbs, from the cognate root הָוָה, having the same signification: for, taking the *segolate*, or primitive form, הָוְהָ, or הֵוְהָ, we shall have הוה by contraction (Art. 87. 2.); and, writing פָּקְדוּ, for פָּקְדְהוּה, as before, we shall have the *plural* terminations for some parts of the verb, as also for some nouns above noticed; which, as they probably are real ancient forms of nouns in the plural number, stood in no need of correction by the Masorets.

The plural termination of the feminine nouns, may have also arisen from this root: for if we take הֵוְהָ of the form פַּקְדָ, and change the final ה into ת,—which occasionally takes place,—we shall have, by contraction, הוֹת, Art. 87. 1; and, for פּוֹקְדָ הוֹת, פּוֹקְדוֹת, as before.

plural is, ־וֹת,* which, like the preceding ־ִים, &c. is *asyllabic:* as, דּוֹר *a generation,* דּוֹרוֹת (or Art. 72. דּוֹרֹת) *generations.*

2. When the feminine singular ends in ־ָה, ־ֶת, or ־ֵת, &c., these terminations are rejected, in forming the plural: as, פּוֹקֵדָה, or פּוֹקֶדֶת, *visiting,* (fem.) פּוֹקְדוֹת, plural.† The same may be said of the Chaldaïc termination ־ָת; as, תְּהִלָּת *praise,* תְּהִלּוֹת *praises,* Ps. ix. 15, &c.

3. Feminine nouns ending in ־ִית, and ־וּת, take the same termination, וֹת in the plural, with this additional consideration, viz. that י, in the first case, is doubled by *Dāgésh:* as, עִבְרִית *a Hebrew woman,* plural עִבְרִיּוֹת (the singular being עִבְרִיִּת, or עִבְרִיָּה): and, in the second, by prefixing י, and preserving the homogeneous imperfect vowel corresponding to וּ: as, מַלְכוּת *a kingdom,* מַלְכֻיּוֹת *kingdoms,* as if the singular had been a contraction of מַלְכוּיָה.

4. Nouns ending in ־ִית are sometimes found with plurals, formed by the addition of the plural terminations ־ִים and ־וֹת: as, חֲנִית *a spear,* plural חֲנִיתִים, and חֲנִיתוֹת; זְנוּת *fornication,* plural זְנוּתִים, &c.

5. Nouns, ending in ־ֶת; as, דֶּלֶת *a door,* have the pl. דְּלָתוֹת; קֶשֶׁת *a bow,* pl. קְשָׁתוֹת *bows;* שֶׂפֶת (for שָׂפָה) *a lip,* pl. שְׂפָתוֹת *lips.*

141. The plural of a considerable number of masculine nouns, is found with the feminine termination ־וֹת; while, on the other hand, many feminine nouns are also found with the masculine termination ־ִים in the plural: as, 1st, אָב *a father,* pl. אָבוֹת; אוֹצָר *a treasure,* pl. אוֹצָרוֹת; and, 2d, אֶבֶן *a stone,* fem.: pl. אֲבָנִים; אֵלָה *a fir tree,* אֵלִים *fir trees;* all of which the Lexicons will supply as they occur.

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* See the note to the preceding article.

† In other words, the feminine plural is formed from the masculine singular, not from the feminine singular.

2. Nouns of the common gender, are sometimes found with two plural forms: as, שָׁנָה *a year*, pl. שָׁנִים, and שָׁנוֹת, *years:* so יָמִים, and יָמוֹת *days*, for יוֹמִים, or יוֹמוֹת pl. of יוֹם for יֵוֶם, *a day*. A few others have the masculine, added to the feminine, form of the plural: as, בָּמָה *a high place*, pl. בָּמוֹת and בָּמוֹתִים. Others again, are found only in the plural number: as, פָּנִים *the face*, חַיִּים *life;* נָשִׁים *women*. Others are used in the dual only: as, רֵחַיִם *a mill;* מֹאזְנַיִם *balances*, &c.

142. Generic nouns signifying the whole species, must, even in the singular number, be understood as plurals, when the context requires it: as, עוֹף *fowl* or *fowls;* בֵּן *child* or *children;* צֹאן *flock* or *flocks*.

2. Hence, nouns signifying *Metals, Liquids, Virtues, Vices;* to which may be added *Proper names*, are generally found in the singular number only: as, כֶּסֶף *silver*, זָהָב *gold*, יַיִן *wine*, יִצְהָר *oil*, חָכְמָה *wisdom*, נְבָלָה *foolishness*, שִׂנְאָה *hatred*, מֹשֶׁה *Moses*, צִפֹּרָה *Zipporah*, יִשְׂרָאֵל *Israel*, &c.

3. We have, nevertheless, תְּבוּנוֹת *understandings*, אֲהָבִים *loves*, חֲסָדִים *graces*, כְּעָשִׂים *angers*, חָכְמוֹת *wisdoms*, &c.; but, in these cases, the signification is intensitive. See Art. 223. 3.

4. Nouns implying age are mostly found in the plural number: as, נְעוּרִים *childhood*, עֲלוּמִים *youth*, זְקוּנִים *old age*, &c. We have, nevertheless, יַלְדוּת for *childhood*, and עַלְמוּת for *youth*, to which some others might be added.

5. Words ending in וּת and וּת, generally denote the state in which any person or thing is said to be. Hence יַלְדוּת will signify the *state of childhood:* these words therefore need not be put in the plural number. In the other case, the word שָׁנִים is probably understood; we shall therefore have נְעוּרִים, for שָׁנִים נְעוּרִים *childish years;* and so of others, which will account for the apparent anomaly.

The nouns generally found in the dual number have already been pointed out (Art. 138. 3.).

On the Changes found to take place in Nouns when put in the Definite State of Construction.

143. By the *definite state of Construction* is meant, the juxta position of two or more nouns, not meaning the same thing, when the latter is added for the purpose

of defining, or otherwise qualifying, that immediately preceding it: as, יַד יְהוָה *Jehovah's hand*, שֵׁבֶט בַּרְזֶל *a rod of iron*; יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם *the days of the years of the life of Abraham*.

2. Now, as such words are added for the purpose of presenting some *one definite ideá*, the whole combination seems to have been considered as presenting one compound word only; and, hence, the governing tone-accent has been supposed to rest on the last so construed; and thence, the vowels of the preceding word have been contracted or rejected, as far as the analogy would allow.

3. Hence, nouns having perfect and *mutable** vowels in their ultimate, and penultimate, syllables, will generally change that in the ultimate, to its homogeneous imperfect one, and reject that in the penultimate: as, דְּבַר יְהוָה *Jehovah's word*, (from דָּבָר); תּוֹרַת יְהוָה *Jehovah's law* (from תּוֹרָה).

4. All feminine nouns, however, ending in ־ָה will change the ה, to ת; probably for the purpose of rendering the character of such words more susceptible to the ear, than they would be with the ה remaining (Art. 138. 2.).

5. Exceptions:—All masculine nouns singular ending in ־ָה† will take ־ַת, when preceding others in the state of *construction*, as מִקְנֵה־אַבְרָם *Abram's stock*. Not unlike this, מַעֲשֵׂר, constr. מַעֲשַׂר, *tithe*: מַרְבֵּץ, constr. מִרְבַּץ, *a resting place for cattle*. מִשְׁעַן, מִשְׁעַן, *support*, with a few others of the same form. Some make חֲזִיזֹן, constr. of חֲזָזוֹן, which so interferes with the form of the word, as to set all analogy at nought. Segolate nouns

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* These will be distinguished when we come to treat of the forms of nouns.

† This terminating vowel seems to have been taken, in order to avoid the confounding of these nouns with feminines ending in ־ָה.

are subject to no variation in the singular number: as, מֶלֶךְ אַשּׁוּר *the king of Assyria.**

6. Segolate nouns, having ו, or י, for their middle radical letter, will undergo a contraction when preceding other nouns in the state of *construction:* as, תּוֹךְ הַגָּן *the midst of the garden* (from תָּוֶךְ, of תָּוֶךְ) by Art. 87. 1.; בֵּית יַעֲקֹב *the house of Jacob,*† דֵּי בָּעֵר (for דַּיָּה) *sufficiency of burning*, Isa. xl. 16. (Art. 87. 3.).

7. All dual, and plural, nouns, ending in ־ַיִם and ־ָיִם respectively, will take the termination ־ֵי, and reject, or otherwise contract, the preceding vowel, whenever it is *perfect* and *mutable;* e.g. דִּבְרֵי יְהוָה *Jehovah's words* (sing. דָּבָר); עֵינֵי יְהוָה, (sing. עַיִן or עַיִן, dual עֵינַיִם) *Jehovah's eyes.* In these cases, the terminating ם, of the dual and plural, may be considered as euphonic, as also the ן in the Chaldaïc, Syriac, and Arabic (Art. 139. 4.).

On the termination ־ֶי, occasionally found in this situation, see Art. 139. 6.

8. From the examples already given, it will be seen that this construction may, generally, be translated by the genitive case in other languages; but, as one or other of the particles is also occasionally introduced for this purpose, as well as to form combinations equivalent to the different cases of the Greek and Latin grammars; the Student is referred to the Syntax for further information on this subject.

On the Pronouns, Separable, and Inseparable.

144. The pronouns are, in the Hebrew, as in other

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* The reason of this will be shewn hereafter. Art. 148. 2.

† Hence, perhaps, the termination ־ֵי in plural masculine nouns, as דִּבְרֵי is for דִּבְרַיְהִי, see Art. 139. 7. note.

languages, 1. *Personal*, 2. *Demonstrative*, 3. *Relative*, and, 4. *Interrogative;* with which, 5. *the Reflective*, pronouns, and the Definite Article, are sometimes classed. We shall at present consider the *Personal* Pronouns only.

The Personal Pronouns.

1. These are termed *Separable*, and *Inseparable*. When *Separable*, they are to be considered as representing the person to which they belong, in the nominative case: when *Inseparable*, they exhibit only a fragment, or part, of the *Separable* pronoun, combined with some other word. When attached to verbs, they may be said to represent either the objective, or some other oblique, case; but, when attached to nouns, they stand for the correspondent *possessive pronoun:* there being no other way of expressing the possessive pronominal sense in in Hebrew.

2. The *Separable* personal pronouns are as follows:

1 Person.	Sing. Com. Gen.	
	אֲנִי, or אָנֹכִי	*I.*
	Plur.	
	אֲנַחְנוּ, rarely נַחְנוּ, and once אָנֵנוּ..	*We.*
2 Person.	Sing. Masc.	
	אַתָּה, rarely אַתְּ (for אַנְתְּ, &c.) ..	*Thou.*
	Plur.	
	אַתֶּם, (for אַנְתֶּם).....	*You.*
	Sing. Fem.	
	אַתְּ, rarely אָתִי (for אַנְתְּ, &c.)..	*Thou.*
	Plur.	
	אַתֶּן, rarely אַתֶּנָה (for אַנְתֶּן, &c.)	*You.*

3 Person.

Sing. Masc.	
הוּא	*He.*
Plur.	
הֵם, occasionally הֶמָּה	*They.*
Sing. Fem.	
הִיא, anciently הִוא.	
Plur.	
הֵן, occasionally הֵנָּה.	

3. In a few instances אַתְּ *thou*, is used in the masculine gender: viz., Num. xi. 15, Deut. v. 24, and Ezek. xxviii. 14. אַתֶּם is used as a feminine in Ezek. xiii. 20: הֶמָּה is also used as a feminine, Cant. vi. 8, Ruth i. 22, Zech. v. 10: and הֵנָּה as a masculine, 2 Sam. iv. 6, Jer. L. 5. הֵן also occurs as a masculine, Ruth i. 15. We also have הוּא, for הִוא, 1 Kings xvii. 15; and הִוא, for הִיא throughout the Pentateuch, if we except eleven instances noted in the Masora. This is usually ascribed to an archaïsm, grounded on the supposition, that in ancient times the pronouns were all considered as being of the common gender.

4. אָנֹכִי is probably a foreign word: Egyptian, perhaps, where we have ANOK, there being no trace of it in any of the sister dialects of the Hebrew. Gesenius finds it, however, in the Phœnician.*

5. The *Inseparable* pronouns are abbreviated forms of the pronouns given above: they are invariably found attached to some preceding word, whether that be a noun, verb, or particle.† The following is a table of their forms when so attached to nouns or particles: we shall give those for the verbs hereafter.

For the 1 Pers.

Sing. Com. Gen.	For Nouns Sing.	For Nouns Plur.
אֲנִי, or אָנֹכִי,	we have ־ִי	־ַי *my*, or *mine.*
Plur.		
אֲנַחְנוּ	־ֵנוּ or ־ֵינוּ ...	־ֵינוּ *our*, or *ours.*

* Lehregebäude, page 200, note.

† This may be considered as an illustration of the general principle of abridging and compounding words in Hebrew, and as confirming, in a great degree, the remarks offered in the note, Art. 39. 7. above.

2 Pers.

SING. MASC. FOR NOUNS SING. PLUR.

אַתָּה, or אַתָּ..ךָ, or ־ָךְ..ֶכָה, or ־ֶךָ..ֶיךָ *thy*, or *thine*.

PLUR.

אַתֶּם ..... כֶם ..... ־ֵיכֶם *your*, or *yours*.

SING. FEM.

אַתְּ, or אַתִּי ..... ךְ, or ־ֵךְ..... ־ַיִךְ, or ־ַיְכִי *thy*, or *thine*.

PLUR.

אַתֶּן, or אַתֵּנָה .... כֶן ..... ־ֵיכֶן *your*, or *yours*.

3 Pers.

SING. MASC.

הוּא.....ו, וּ, הוּ, וֹ, הֹ, or ־ֵהוּ..ָיו, ־ָו, poet. ־ֵיהוּ *his.* *its.*

PLUR.

הֵם.....הֶם, ־ָם, poet. ־ָמוֹ ..... ־ֵיהֶם, poet. ־ֵימוֹ *their.* *theirs.*

SING. FEM.

הִיא, or הוּא.....ָה, ־ָהּ, ־ֶהָ .. ־ֶיהָ *hers, her.*

PLUR.

הֵן, or הֵנָּה....הֶן, הֵן, ־ָן, ־ָנָה .. ־ֵיהֶן, *their, theirs.*

6. It is to be observed, that in affixing these abbreviated pronouns to singular nouns, it will be necessary, when such word does not end in a vowel, to take that form of the pronoun which is here preceded by one; thence called the *Vowel of union*. In this case, an accent will accompany it, as given in the table. But, when the preceding word ends in a vowel, no such *union-vowel* can be introduced: in such case, that Abbreviated pronoun is taken, which has no preceding *Vowel of union*.

7. Nouns ending in י, will drop that letter, upon receiving the affixed pronoun of the first person singular: as, גּוֹי *a nation;* גּוֹיִ *my nation*, for גּוֹיִי.

8. The words אָב *a father*, אָח *a brother*, חָם *a father-in-law*, and פֶּה *the mouth*, will take י when either construed with a noun following, or when receiving any one of the above pronominal affixes: as, אֲבִי כְנַעַן, *the father of Canaan;* אָבִיךָ, *thy father*. But, as two *Yods* (יי) would, in these cases, concur in the first person, as אַבְיִי, one of them will be dropped by the rule (No. 7.): as, אָבִי (the root being אבי, or אבה) *my father;* and so on of the rest. Some other words ending in י, for ה, may take the affixed pronouns in the same way: as, פְּרִי *fruit;* פְּרִיהֶם *their fruit;* or

they may take it with a *vowel of union:* as, פִּרְיָם, or פִּרְיָן, *their* (masc. and fem.) *fruit.*

9. Here, however, the masculine form of the pronominal affix is sometimes taken, when the sense seems to require the feminine; and, *vice versâ;* see Gen. xxxi. 9, Ruth i. 8, 9, 11. 13, Ezek. xiii. 19, 20, 21, Jer. ix. 19. So also הוּ, for הָ, כָּמוֹהוּ, for כָּמוֹהָ, Exod. xi. 6, twice. In the same manner we have מִמֶּנּוּ, for מִמֶּנָּה, Jud. xi. 34; ם for ן, as, שִׁכְבָם, for שִׁכְבָן, Cant. iv. 2, vi. 6. So Exod. ii. 17, 2 Sam. xx. 3, twice, Ps. cxix. 152. So הֶם, for הֶן, Exod. i. 21, Num. xxxvi. 6, twice, Job xix. 15, Ezek. xxiii. 45, 47, Ezra x. 3, 44, Zech. v. 9, xi. 5: מוֹ, as a feminine in לָמוֹ, Lam. iv. 10. These apparent discrepancies, however, will be accounted for, in some degree, in the Syntax, Art. 215, seq.

10. On the contrary, ן occurs for ם: as, לְאַרְבַּעְתָּן, for לְאַרְבַּעְתָּם, *to them four,* Ezek. i. 10, twice; and again, verr. 16, 18. Also in בְּלֶכְתָּן, Ib. verr. 9, 12, 17, *in their going;* הֶן also, occurs as a masculine, רִבְעֵיהֶן *their four* (sides), Ib. ver. 17; and again, in verr. 18, 24, 25. Also with a paragogic ה; as, גְּוִיֹּתֵיהֶנָּה *their* bodies, Ib. ver. 11.

11. In affixing these pronouns to nouns, it must be remembered that they are not made to agree, either in number, gender, or person, with the nouns to which they are attached, but with those to which they refer, and which generally precede them in the context.

12. Such of these inseparable pronouns as commence with a consonant, and make a syllable independently of any part of the preceding word, are termed *Syllabic;* these are, that of the first person plural, נוּ; those of the second, כָה, כְ, כֶם, and כֶן; of the third, הוּ, הָ, הֶם, and הֶן. Such as do not constitute a syllable in themselves, but require the addition of a letter from the preceding word, have been termed *Asyllabic;* see Art. 92, &c. Of these are the remaining pronouns, viz., ־ִי, ־ֵי, ־ָי, ־ַי, ־וֹ, ־וּ, ־ָ, ־ֶ, ־ִ, ־ֹ, ־ֻ, and ־ן.

13. Of these inseparable pronouns, כֶם, כֶן, הֶם, and הֶן, are termed *grave* (Art. 117. 2.), because they always have the tone-accent. The others are, by way of contra-distinction, termed *light.*

14. It is of importance to bear these distinctions in mind; because the changes of the vowels of the preceding word, will, in a great measure, depend upon them: e. g. if to דָּבָר *a word,* I affix ־ִי *my, mine,* the ר, of דָּבָר, must

be taken in order to enounce this vowel: as, דְּ־בָ־רִי. But, by our laws of syllabication, the preceding ב must have a *perfect vowel;* (ֶ) will, therefore, remain unchanged. And, as the first (ֶ) is not *immutable,* and as the accent is with the affix, this vowel will become (ְ); and we shall have דְּבָרִי, *dĕvā-rí;* where the *asyllabic* affix exerts a considerable influence on the ultimate form of the word. But, if I take a *syllabic* affix, let it be כֶם *your,* we shall then have דְּבַרְכֶם *your word.* In this case, the ר, of דָּבָר, closes its last syllable; and, as the accent is removed, the (ָ) preceding this letter originally, must, by our laws of syllabication, become (-); and we accordingly have דְּבַר־כֶם. But, if we take ךָ, which is also *syllabic,* we shall not have דְּבַרְךָ, but דְּבָרְךָ; because, although the affix ךָ is *syllabic;* still, as the accent accompanies the preceding syllable, it must remain perfect (Art. 33.), and we accordingly have דְּבָרְךָ. The same holds good in all other cases (Artt. 93. 94.)

15. Any word, preceding one or other of these affixes, may be considered as in the *state of construction* with it, and therefore subject to all those changes in the vowels, to which words so situated are (Art. 143. 3.). The only difference is, that, instead of the latter word (here the pronoun) being written at length, it has been abbreviated.

16. The following examples will shew the application of these Inseparable pronouns to nouns both singular, and plural; masculine, and feminine. No example of the dual is given, because it will always take the affixes proper for the plural: as, עֵינַיִם *two eyes,* עֵינַי *my eyes,* &c.

Examples of a noun, masculine, in both numbers, with the pronominal affixes.

Sing. Masc.	סוּס *a horse.*
1 pers. sing. com.	סוּסִי *my horse.*
2 ..... masc.	סוּסְךָ, or סוּסֵךְ, *thy horse.*

2 ..... fem.	סוּסֵךְ	*thy horse.*
3 .... masc.	סוּסוֹ, or סוּסֹה,	*his horse.*
3 ..... fem.	סוּסָהּ, rarely סוּסָהּ,	*her horse.*
1 pers. plur. com.	סוּסֵנוּ	*our horse.*
2 ..... masc.	סוּסְכֶם	*your horse.*
2 ..... fem.	סוּסְכֶן	*your horse.*
3 .... masc.	סוּסָם, poeticè * סוּסָמוֹ	*their horse.*
3 ..... fem.	סוּסָן, or סוּסָנָה,	*their horse.*
Plur. Masc.	סוּסִים	*horses.*
1 pers. sing. com.	סוּסַי	*my horses.*
2 ..... masc.	סוּסֶיךָ	*thy horses.*
2 ..... fem.	סוּסַיִךְ	*thy horses.*
3 ..... masc.	סוּסָיו, or סוּסָו,	*his horses.*
3 ..... fem.	סוּסֶיהָ	*her horses.*
1 pers. plur. com.	סוּסֵינוּ	*our horses.*
2 ..... masc.	סוּסֵיכֶם	*your horse.*
2 ..... fem.	סוּסֵיכֶן	*your horses.*
3 ..... masc.	סוּסֵיהֶם, or, poeticé, סוּסֵימוֹ	*their horses.*
3 ..... fem.	סוּסֵיהֶן	*their horses.*

Example of a noun, feminine, in both numbers, with the pronominal affixes.

Singular.	תּוֹרָה	*a law.*
1 pers. sing. com.	תּוֹרָתִי †	*my law.*
2 pers. sing. masc.	תּוֹרָתְךָ	*thy law.*
2 ..... fem.	תּוֹרָתֵךְ	*thy law.*
3 .... masc.	תּוֹרָתוֹ, or תּוֹרָתָהּ,	*his, its law.*
3 ..... fem.	תּוֹרָתָהּ, rarely, תּוֹרָתָהּ,	*her, its law.*
1 pers. plur. com.	תּוֹרָתֵנוּ,	*our law.*
2 ..... masc.	תּוֹרַתְכֶם	*your law.*
2 ..... fem.	תּוֹרַתְכֶן	*your law.*

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* By "*poeticè*" is meant the higher kind of style only; there being neither poetry—*as measured verse*,—nor, *as fiction*, in the Hebrew Bible.

† The final ה becomes ת by Art. 143. 4.

3 ..... masc.	תּוֹרָתָם, poeticè, תּוֹרָתָמוֹ,	*their law.*
3 ..... fem.	תּוֹרָתָן, rarely תּוֹרָתָנָה,	*their law.*
Plural.	תּוֹרוֹת	*laws.*
1 pers. sing. com.	תּוֹרוֹתַי	*my laws.*
2 ..... masc.	תּוֹרוֹתֶיךָ	*thy laws.*
2 ..... fem.	תּוֹרוֹתַיִךְ, or יכִי־	*thy laws.*
3 ..... masc.	תּוֹרוֹתָיו, or תּוֹרוֹתָו	*his, its laws.*
3 ..... fem.	תּוֹרוֹתֶיהָ	*her, its laws.*
1 pers. plur. com.	תּוֹרוֹתֵינוּ	*our laws.*
2 ..... masc.	תּוֹרוֹתֵיכֶם	*your laws.*
2 ..... fem.	תּוֹרוֹתֵיכֶן	*your laws.*
3 ..... masc.	תּוֹרוֹתֵיהֶם, or, poeticè, ימוֹ־	*their laws.*
3 ..... fem.	תּוֹרוֹתֵיהֶן	*their laws.*

17. Nouns ending in ־ה take the affix ־הוּ instead of וֹ, or ה, in the third person singular masculine, rejecting first their final letter ה: as, עָלֶה *a leaf;* עָלֵהוּ *his leaf;* שָׂדֶה *a field;* שָׂדֵהוּ *his field.* In like manner they reject their final letter, when they receive the feminine affix of the same person, which is either ־הּ or ָהּ: as, שָׂדֶה *a field;* שָׂדָהּ *her field;* מִקְרֶה *an accident;* מִקְרֶהָ *her accident,* Ruth ii. 3; מַרְאֶה *an appearance;* מַרְאֶהָ *its appearance.*

Anomalies.

18. שִׂיוֹ *his flock* (of sheep), Deut. xxii. 1, from שֶׂה, or שִׂיָּה. The affix ־הוּ is occasionally found attached to other nouns: as, פִּילַגְשֵׁהוּ *his concubine,* Judg. xix. 24: מֹטֵהוּ *his yoke,* Nah. i. 13; אוֹרֵהוּ *his light,* Job xxv. 3. And also with plurals: as, גִּבּוֹרֵיהוּ *his heroes,* Nah. ii. 4.

19. The following examples are also anomalous. 2 Pers. masc. חֶלְקָה Ps. x. 14.—2 Pers. fem. שְׁלִשְׁתֵּיךְ *thy third part,* with י inserted, Ezek. v. 12; נִתְּנֵךְ *giving thee,* Ib. xxiii. 28; כֻּלָּא for כֻּלָּהּ *the whole of it.*

Of the first person plural, מַרְעֵתָנוּ *our acquaintance,* Ruth iii. 2; קִימָנוּ *our substance,* Job xxii. 20. Of the second fem. זִמַּתְכֶנָה *your baseness,* Ezek. xxiii. 48.

Of the third masc. כֻּלְּהֶם *all of them,* 2 Sam. xxiii. 6. Of the third fem. כֻּלְּהֶנָה *the whole of them.* So Gen. xli. 21; קִרְבֶּנָה for קִרְבָּן *the midst of them.*

With Nouns Plural.

20. 1 Pers. sing. עֵדוֹתַי, for עֵדוֹתָי, *my testimonies*, Ps. cxxxii. 12. The union vowels of the affix of the 3 fem. sing. are sometimes contracted: as, אֲחָיוֹתֵךְ, for אֲחָיוֹתַיִךְ, (Art. 87. 3.) *thy sisters*, Ezek. xvi. 52, &c., in which case the י *Yod* is dropped. This sometimes takes place with the masc. pronoun: as, מַכּוֹתֵךְ *thy strokes*, for מַכּוֹתַיִךְ, Deut. xxviii. 59. So מַלְאָכֶיהָ *thy messengers*, Nah. ii. 14. It. 2d fem. כְּסָתוֹתֵיכֶנָּה *your pillows*. Of the 2d. masc. תַּגְמוּלוֹהִי *his benefits*, Ps. cxvi. 12, of the Chaldaïc form: אֲלִיחֻמָּה *their entablatures*. 3d. fem. אַתִּיקֶיהָא *its galleries;* גְּוִיֹּתֵיהֶנָּה *their bodies*, Ezek. i. 11, &c.

21. The affix כֶּם of the 2d pers. plur. masc. is, in one instance, preceded by (־); * as, תְּפוּצוֹתֵיכֶם *your dispersions*, Jer. xxv. 34. These may all perhaps be errors either of transcription, or of the press.

22. The י, which precedes the affixed pronouns in the plural numbers of nouns, is frequently dropped: as, דְּרָכֶךְ, for דְּרָכֶיךָ, *thy ways*, &c., by Art. 72. But, many of these anomalies will come under the rules detailed in Art. 139. 7, and will, therefore, be rather apparent than real; others, perhaps, are the mere mistakes of the copyists.

N.B. The demonstrative and other separable pronouns will be given when we come to treat on the particles.

LECTURE VI.

ON THE PARTS OF SPEECH IN GENERAL, AND ON THE NOUN IN PARTICULAR.

145. HAVING laid down and exemplified the general principles of syllabication, the terminating syllables adopted for the *state of construction*, the duals and plurals masc. and fem., as found to prevail in this

* In some editions regularly ־.

Language; we may now consider its different parts of speech, shew what their primitive forms apparently were, and how they seem to have been derived from one another.

1. The Hebrew language is, like all others, found to consist of nouns, verbs, and particles,* so arranged in sentences as to convey to the mind such ideas, or notions, as are intended to be communicated by any Speaker or Writer. Of these, the third person singular masculine of the verb has generally been taken as *the Root*, or theme, from which the others have been derived. For my own part, I believe the noun ought rather to be considered as the *Root;* not only, because the learner may by this means be enabled more clearly to see how the conjugations of the verbs are carried on, but also, because he can ascertain, with a much greater degree of precision, the force of all those nouns which have hitherto been considered as branches of the verb. Again, there are whole classes of the verb, which do not exhibit the root *fully* in the third person singular masculine of the preterite: and these comprehend all those, which have either ו, or י, for the middle radical letter; which are found complete in the noun, but defective in the verb. In some others, indeed, the noun appears in a defective form; but, in such cases, it is not found complete in the verb. Again, the variation found to prevail in the last vowel of the preterite, is more naturally accounted for in the noun than in the verb; and, it is the fact, that a noun having the same vowel is very often found to exist. Besides, the participial and other nouns, which have *no tenses* in themselves, are much better understood

* The Arabian, and Jewish, grammarians comprehend in these, all the other parts of speech, generally, of the grammars of Europe.

when considered as derived from the primitive nouns, than as derived from the verbs. Add to this, the circumstance, that a verb in the *state of conjugation* either is, or must be considered as, compounded with a pronoun; and, therefore, in a state unfit to be taken as a primitive word. It is when found without these pronouns, as well as every other adjunct, and in its simplest form, that we can fairly consider any word as a *root;** and, this we contend, is the more natural way to proceed. Induced by these considerations we give the noun the first place in the etymology.

On the Nature, Signification, and Forms of Words generally.

146. Words are nothing more than sounds, simple or compound, which have been adopted in order to represent the ideas conceived in the mind of one person, to that of another. Whether any of these were first im-

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* The school of Basra hold the same opinion, with reference to the Arabic. See Ebn Farhât on this subject in M. de Sacy's Gram. Arabe, vol. i. p. 229, note. M. de Sacy himself thinks, it will come to much the same thing, whether we consider the infinitive form as the root, or whether we take the third person singular of the masculine preterite, because the one may be termed the *logical root*, the other the *etymological* one, Ib. p. 197. But why, it may be asked, are we to have two forms of the root for the same word? And why may not that, which is termed the *logical* root, be also considered as the *etymological* one? If the one presents a form more simple than the other, which is the fact, Why, I want to know, may not the less simple be considered as derived from the other? I must confess,—whatever the school of Koufa may think of it,—that of Basra appears to me to have reason on its side in this question; and to their opinion I am therefore compelled to subscribe; which M. De Sacy has also done at p. 128, note *a*, of his second vol. See also the Mikhlol of Kimkhi, fol. קצ verso, cited hereafter, Art. 182, 2, note. I use the small edition of 1545. See also Le Court de Gebelin, Monde Primitif. vol. iii. pp. 55, 56, 80, &c.; Mr. Forster's Essay on Sanscrit Gram., p. 540; Caroli Aurivillii Dissertationes Goet. 1790, p. 376, &c. It is a curious fact, that in the Burman, verbs are nothing more than participial nouns conjugated with the pronouns. See Carey's Grammar of the Burman, p. 79, &c. See also Humboldt on the Chinese, Journal Asiatique, vol. iv. p. 115.

parted to man by the Creator, or whether he had only the powers given sufficient for appropriating such sounds to the purposes of life, it is impossible now to say: nor is it very important; for, in either case, their adoption will be traced to the appointment of the Deity, either mediately, or immediately. From what is revealed in the Scriptures, however, I am inclined to believe, that it was an immediate appointment, as far at least as the necessities of society at first went; leaving to man's ingenuity the further extension and cultivation of this power, as the increasing wants or refinements of life might suggest. If then the boon was immediate, nothing can be more probable, than that the use of words would be regulated by some analogy; which, it is likely, would also have been the case, had unassisted reason been left to shift for itself. In any case, therefore, we might expect to find, that some analogy had been resorted to in the construction of language, whether we originally possessed the skeleton of it as given by inspiration, or, as made by man for his own use. Things must have had names; and these must have been such, as would generally be allowed and understood, whether we can now see their suitableness or not. Actions, and events, must likewise have had names; and, whether we can now see the reason why certain words, or sorts of words, have been adopted for these purposes, or not; it must be next to certain, that there once was an immediate cause both for their adoption and forms.

2. If, then, this be the true state of the case, it may be worth while to consider, in the next place, how the primitive significations of words would, in process of time, be varied, in order to meet the necessities which would daily arise. Let us first take the word הָלַךְ *walking, going, proceeding.* This, we can suppose, was the name

given to that sort of *action*, by which a person removes himself from one place to another. If, then, we add another word, or words, the whole may now mean, proceeding *towards*, either as a friend or an enemy:—*from*, *with*, &c., with the additional notions of *co-operation*, *resistance*, *haste*, *delay*, or the like. This action might, in the next place, be applied to the mind, and then signify its *progress*, *improvement*, *general conduct*, *conversation*, &c., and, in such acceptations is this word used. Hence Enoch is said to have *walked* with God, וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים, Gen. v. 22. Again, it might be applied to any thing, in the sense of progress; and this might be understood to intimate, either *increase*, or *decrease*: as, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל, Gen. xxvi. 13. So, *he proceeded, proceeding and becoming great*, i.e. *gradually*. And, Ib. viii. 3, &c. וַיָּשֻׁבוּ הַמַּיִם הָלוֹךְ וָשׁוֹב וַיַּחְסְרוּ ..... *and the waters returned ..... proceeding and returning, so they decrease*, &c. And, accordingly, this word is often used in the sense of proceeding *gradually*.* Again, let us take the word עָלָה *rising, mounting up*, &c. This, with certain adjuncts, may signify, *to become superior to*, or, *to get the upper hand of*, another; to *conquer* him, to *humble* him; also to *excel* in state, dignity, power, &c.: the being conversant *upon*, or *about*, any thing: being *near* a place or thing, *before*, it, or, as we say in English, *over against* it: also, *over*, and *above*, implying *excess*; being *incumbent upon*, as a duty, &c., all of which might arise out of the primitive word, by considering it either in its proximate or remote bearings: and such are the acceptations, in which, in one form or other, it is actually found.

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* So also the Persian رفتہ رفتہ *going going*, for *gradually*. So Virgil, Vires acquirit *eundo*.

3. If then we can conceive, how words would thus be made to vary from their primitive significations, in consequence of their different bearings, as just noticed; we shall find no difficulty in seeing, how the *cause, beginning, continuation, completion, consequence*, &c. of any action, may likewise be intimated by such words, as also the *ability, duty, right, will, endeavour, custom, occasion, permission*, or *notification*, &c. which may also be intimated, or implied, by their various forms; and this in their more remote significations, according to the Grammarians and Commentators,* has actually taken place in very many instances in the Hebrew; as, indeed, it has, in a greater or less degree, in all languages; which however is nothing more, than what the necessity of the case absolutely requires.

4. The *law*, or *necessity*, by which this variety has been brought about, has, for the sake of convenience, been termed *Tropology;* and this, again, has, for the same reason, been divided into *Metonymy, Irony, Metaphor*, and *Synecdoche.* METONYMY respects *cause, and effect; subject, and adjunct:* IRONY, *contrariety:* METAPHOR, *comparison:* SYNECDOCHE, distribution, as to the whole with reference to its parts, the *genus* to its *species*, the *material*, to the *thing composed out of it*, &c. For a full account of which, the reader is referred to the second volume of the Philologia Sacra of Glassius, or the work of Storr; books which every student of the Hebrew Language ought to have at hand.

5. Let it be remembered, however, we are not to recur to these figures, for the mere purpose of reconciling any passage of Scripture, with our own preconceived

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* See Glass. Philolog. Sacr. Ed. Dathe. p. 178—249. &c. Storr. Observ. p. 1, &c.

notions. It must appear clearly from the context, considered in conjunction with the character of the writer we may be consulting, whether such figure has really been used, or not; otherwise, we shall make the sacred writers talk like madmen; and shall, perhaps, extract from the same writer, nay the very same passage, the most incongruous, and discordant notions.

6. When, therefore, we have to ascertain the meaning of any given word, or phrase, we must carefully consider whether the *primitive*, or some *derived*, signification is to be taken. When the primitive and literal acceptation of such word will answer our purpose; our work is done, and we need proceed no further: but, when this is not the case, we must try in what way our principles will help us: e.g. We find in Job ii. 9, the following passage, which has given considerable trouble to the Translators, and Commentators: בָּרֵךְ אֱלֹהִים וָמֻת, which in our authorised version is, "Curse God and die." The word, about which the principal difficulty is found here to have arisen, is בָּרֵךְ. The best explanation I can give is this: ברך, used as a verb, seems first to have been applied to camels, *kneeling* down to receive their *burdens.** Hence, perhaps, arose the idea of *submission* in kneeling, when receiving something from a superior: and hence, also, that of receiving *a blessing;* and, actively, giving or bestowing one: also, to ask or receive a blessing on departing, &c. To this קְלָלָה, *lightness*, is opposed, as implying *a curse*, Gen. xxvii. 12, &c. In the next place, אלהים may signify either *a false*, or *a true*

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* See the *Sihâh* of Jauhari and the *Kāmoos* under this word, which give الزِّيَادَةُ وَالنَّمَاءُ *increase*, and السَّعَادَةُ *happiness*, &c., as its meaning, &c. See also Gen. xxvii. 36, Jos. xv. 19, &c.

God: either *God,* or an *Idol.* In the passage in question, it is impossible that *curse* can be meant. (See my note on the place.) *False God,* or *Idol,* must, therefore, have been intended by the sacred writer. There is no necessity here, therefore, for having recourse to a contrary signification.* Storr (p. 37—8.) has taken it in the sense of *bidding farewell,* and hence of *forsaking* and *giving up.* Parkhurst, with some of his school, has taken it as an *irony* here, which is hardly necessary.—What has now been said, is intended to refer to unaugmented words generally. On the augmented ones we shall have something to offer hereafter.

7. With reference to the forms of Hebrew words, the student will readily perceive, that, if the root in its simplest form, which is constant, will always represent a certain class of words; then, upon any augmentation being made, either in its vowels, or consonants, or both; other forms will be produced, which may, severally, represent words of other classes, each having meanings, or shades of meaning, peculiar to themselves: and, such is actually the case.

8. If then this be the fact; we can adopt certain words representing the various forms found to prevail: and these we can use,—like the formulæ of Algebra,—to designate whole classes of other words having the same forms. Thus, פָּקָד, may be put for any word, having the vowel *Páthakh* only, between its first and second radical letters. In like manner פָּקָד, פָּקָד, פָּקָד, may represent any others, having a *Khōlém, Tzēré,* or *Khīrík,*

* Words, however, will occasionally have contrary significations: so ذلل, is taken to signify *baseness,* in a bad sense; and *humility,* in a good one. See the Moallakah of Antara by Menil and Wilmet, p. 135. The same is the case with many other Arabic words. See also the Notæ Miscellaneæ appended to the Porta Mosis by Pococke, cap. ii.

in the same place, respectively; and these are the forms of primitive nouns, generally, having an *abstract* signification.* In the next place, פָּקַד, פָּקָד; פּוֹקֵד, פָּקוּד, &c., or, with one or other of the letters הֶאֱמַנְתִּי added, as, פָּקְדָה, מַפְקֵד, &c., may represent other classes of words, and may each be severally put down as a formulæ for such class of words. And, again, as the roots of words, in Hebrew, always consist of three letters, the servile letters, or vowels, being constant; these formulæ can always be applied.

9. In the Rabbinic grammars, dictionaries, and commentaries, the word פעל, with its variations, is taken as the common measure of other words; but, as great

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* This is also true of Arabic words of these forms: as, فَهْمٌ *comprehension*, عِلْمٌ *knowledge*, حُسْنٌ *beauty;* where the adscititious ـٌ *tanwīn*, may be considered as equivalent to our Hebrew euphonic *Segol*. We must carefully bear in mind, however, that, although words of this form will generally be *abstract* in sense, they will not necessarily always have an *active* signification. For example, ضَرْبُ زَيْدٍ, will mean *Zaid's striking*, i. e. either the striking which he *receives*, or *gives; passively* or *actively, objectively*, or *subjectively*, as the context may require. In such cases, the abstract noun ضَرْبٌ *striking*, may be considered as equivalent either to a *passive*, or *active* participle; and then, the *abstract* may be said to occupy the place of a *concrete* noun: as, in Gen. xxxi. 42, פַּחַד יִצְחָק *the fear of Isaac*, i. e. the *object* of Isaac's fear, his God; which, in the parallel passage, is, אֱלֹהֵי אָבִי, *my Father's God*. So also again in ver. 53, Ib., where it is similarly explained. In Rom. ii. 26, iii. 30, the Gentiles are, in like manner, termed ἀκροβυστία, and the Jews περιτομή, i. e. *uncircumcised*, and *circumcised*, respectively. These considerations will occasionally affect the verbs, so that the active form will have a passive sense and *vice versâ*, of which examples will be given hereafter. See Viger on the Greek Idioms, Cap. v. § i. Ed. 1813. Hence the various acceptations of δικαιοσύνη in the New Testament. See also Storr, p. 201, &c. This usage prevails more or less, perhaps, in all languages: and, till within a few years, nobody questioned its propriety in our own. But, no sooner had this *infinitive* or *abstract noun* been mistaken for an active participle, than such phrases as *Zaid's striking*, in a *passive* sense, was supplanted by the barbarous, *Zaid is being struck*.

inconvenience arises from the use of this word, on account of the medial ע, we have, with Schrœderus and others, taken פקד, not that it is entirely unexceptionable, there being one of the בגדכפת letters, both as its initial and final letter; but because it is sufficiently easy of application for our purpose.

147. It will appear from what has been said (Artt. 75. 76. 77. &c.) that primitive nouns originally consisting of *three* radical letters, may frequently be found with *two* only; and there are cases, to be noticed hereafter, in which we have but *one*. Making these allowances, therefore, the forms of all nouns will be, either *Simple*, *Augmented*, or *Compounded*.

2. The *simple* forms, as already noticed (Art. 146. 8.) will consist of the radical letters (supposing none of them to have been dropped, as just mentioned) accompanied by one or two vowels.

3. The *augmented* forms of nouns will exhibit one, or other, of the simple forms, augmented either by the reduplication of its middle radical letter by *Dāgésh*, or by the addition of one, or more of the letters, found in the technical term הֶאֱמַנְתִּי, or, by both taken together.

4. *Compounded* words are those which are formed by the combination of one, or more, words, simple or augmented, written together as one, contracted however, or abridged, as the rules may require.

5. The *simple* forms may be divided into two classes, the first of which may, from their peculiarities, be termed *Segolate;* the second, *Primitive, nouns,* only.

6. By *Segolate* nouns is meant, nouns which, in addition to their primitive vowel, generally introduce an additional (ֶ) for the sake of Euphony (Art. 108.). In the other class of *Primitive* nouns, this does not take place.

7. We shall first consider the different sorts of *Segolate* nouns, and then proceed to the others, whether

simple, augmented, or compounded; giving, at the same time, the forms which they severally assume in the plural number,—when in the state of construction, whether singular or plural,—and when having any one of the pronouns attached to them.

148. The forms of the primitive Segolate nouns are the following: viz. I. פֶּקֶד; the *alternate* form of which is, פֶּקֶד, or פֶּקֶד: II. פֶּקֶד, alt. פֶּקֶד: III. פֶּקֶד, alt. פֶּקֶד*: IV. פֶּקֶד, alt. פֶּקֶד: V. פֶּקֶד, alt. פֶּקֶד: all these are generally *abstract* in signification; and, in the first or leading form, have the accent on the penultimate (Art. 117. 1.).

2. Now, as the pronunciation of these leading forms of words would, in many cases, be exceedingly difficult; an additional vowel, (ֶ) *Sēgól*, for the most part, is introduced, for the purpose of obviating this difficulty (Art. 108.): e.g. instead of saying פֶּקֶד, (where it would scarcely be possible to enounce the ד), by introducing (ֶ) we shall have פֶּקֶד: and, again, in order to avoid the concurrence of two dissimilar vowels, the former will also become (ֶ): and then we shall have פֶּקֶד, instead of פֶּקֶד. Hence we have מֶלֶךְ, for מַלְךְ, *a king*; סֵפֶר, for סִפְרְ, or סֵפֶר, *a book*; and so of the rest. In some cases, however, where no difficulty of pronunciation would arise, the *primitive* form is retained: as, גַּיְא *a valley*; חֵטְא *sin*; נֵרְד *nard*; קֶשְׁט *justice*, which last also occurs with (ֶ): as, קֶשֶׁט, Ps. lx. 6; and again, in the *alternate* form, קְשׁוֹט, Dan. ii. 47, iv. 34.

3. In all cases, in which this class of words will, by the accidence of Grammar, receive any *asyllabic* augment, no necessity will exist for this Euphonic vowel; and

* As the vowels (-) and (ֲ), (ֳ) and (-), may here be considered, respectively, as *identical*; the number of the forms will be reduced to *four*: viz. I. פֶּקֶד, alt. פֶּקֶד: II. פֶּקֶד, פֶּקֶד: III. פֶּקֶד, פֶּקֶד: IV. פֶּקֶד, פֶּקֶד. See also Hoffmann's Syr. Gram., p. 239, &c., Halle, 1827.

then, either the *primitive,* or the *alternate* form, of the word will be used: as מַלְכּוֹ *his king;* מַלְכֵי *kings* (in construction); and, מְלָכִים (from the *alternate* form מְלַךְ) *kings,* when not in the state of construction. So also in the feminine form, מַלְכָּה *a queen,* which in the plural number will take the alternate form מְלָכוֹת, from מְלַךְ, as before. The (-) becomes (ֹ) *Kāméts,* by Artt. 97. 136. So also שִׁכְמוֹ *his shoulder,* from שֶׁכֶם *shoulder;* קָדְשׁוֹ *his holiness,* from קֹדֶשׁ. The accent being removed, causes the first vowel to become *imperfect* (Art. 33. &c.) In the singular number, however, none of these *segolate* nouns undergoes any change when placed in the *state of definite construction;* excepting those only which have either ו, or י, for their middle radical letter (Art. 143. 6.).

4. As we have already laid down the rules relating to the formation of the feminine gender of nouns (Art. 135.), of the dual and plural number (Artt. 138, 139, &c.), of the state of construction (Art. 143.), and have given tables of the inseparable pronouns, as affecting the forms of the nouns (Art. 145. 5.); it is now our intention to shew in each form, as far as it may be necessary, in what way the vowels are affected by these circumstances. We have chosen this method of detailing what has usually been termed the *mutationes punctorum,* because it appears to be the only one likely to be of any service to the Student. In the grammars of Buxtorf, and others of his school, it was customary to give a considerable number of rules on this subject, with examples; and then to leave the Student to make his way as well as he could. But, as the analogy of the syllabication, and of the forms of words, are the only sure guides; little use could be made of those rules, until the Learner had become familiar with these; and, when this was done, the rules themselves were almost

useless. In some of the more elaborate grammars of modern Germany, the analogy is first taught, and then the nouns are divided into a certain number of *declensions*. This, however, seems to be labour thrown away; for, when the Student is once made acquainted with the general laws of syllabication, and the forms of words, a further classification of these forms, must rather tend to confuse than to instruct him. But, supposing this not to be the case, still the labour is greatly multiplied; and, as far as I can see, for no useful purpose.

I was agreeably surprised to find, upon turning over the Rabbinic grammars of D. Kimkhi, and of some of those who succeeded him, that, under the *forms* of the nouns, the changes of the vowel-points were in all cases given; which, indeed, had appeared to me the most rational way of proceeding. In conformity with this principle, then, it is my intention to proceed to the classification of the nouns, beginning with those termed *Segolate*, and giving all that appears to be necessary for the information of the Student; adding, at the same time, such notes on the different forms as the circumstances of each case may seem to require. Having already given a classification of the forms of the Segolate nouns, we shall now proceed to exemplify them.

Tabular View, exhibiting the Grammatical Accidence, as to the vowels, forms of construction, plurals, &c., of the First Species of Segolate Nouns, of the equivalent forms פְּקֶד, פִּקֶד, *or* פָּקֶד, *Art.* 148. 2.

Forms.			Examples.		State of Construction.	
Primitive.	Usual Do.			Fem. Gen.	Masc.	Fem.
פְּקֶד,	פִּקֶד,	פָּקֶד,	מֶלֶךְ, *a king.*	מַלְכָּה, *a queen.*	מֶלֶךְ,	מַלְכַּת.
or Alternate Form,						
פְּקֶד,	פִּקֶד,	פָּקֶד,	גֶּבֶר, *a man* (Chald. Syr.)	——	גֶּבֶר,	none.
or						
פְּקֶד,	פִּקֶד,	פָּקֶד,	כְּתָב, *a writing.*	——	כְּתָב,	none.

5. The *Absolute* masculine plurals (Art. 139. 4.) of all Segolate nouns, except those only which have (וֹ) *Khōlém* for one of their vowels, take the form of פְּקָדִים; feminines, take that of פְּקֻדוֹת. In the first case, therefore, we shall have מְלָכִים, and in the feminine מְלָכוֹת, from the *alternate* forms (Art. 148. 1.). And, so of all the others, whether of the masculine, or feminine, gender, with the above exception. The plural form for *construction* with other nouns, or, with any of the inseparable pronouns, will follow the *primitive* form of these words (Ib. 3. and Art. 143. 7.) In the examples given above, we shall have מַלְכֵי, masc., and מַלְכוֹת, fem., for the plural forms of *construction*. But, כְּתָב, and גְּבַר, do not occur in that situation. It should be observed, however, that the Chaldaïc and Syriac forms, פְּקַד, or פְּקֵד, are to be referred sometimes to one class, and sometimes to another, of the *Segolate* nouns: thus, סְפַר is manifestly of the class פְּקֵד, the plural being סְפְרִין, and סִפְרַיָּא; but כְּסַף belongs to פְּקַד, the plural of construction, no less than the forms found with the pronouns being כַּסְפִּי: as, כַּסְפּוֹ *his silver*; כַּסְפֵּיהֶם *their pieces of silver*. But these particulars are learned best from the Dictionary and usage.

6. The regular forms for the affixed pronouns, singular and plural, of the first form, are, מַלְכִּי, מַלְכְּךָ, מַלְכּוֹ, מַלְכָּהּ, מַלְכֵּינוּ, מַלְכֵיכֶם, מַלְכֵיהֶם, and, by anology, though not occurring in the text, מַלְכֵּךְ, &c. So that the plural of construction,—that used in connexion with the pronouns of the second, and third, persons masculine, and feminine, plural,—will follow the primitive forms of these nouns; in all the other cases, they will follow the *alternate* form, פְּקַד, or פְּקֵד, due regard being had to the laws of syllabication.

7. It should be remembered, that in every case in which a

guttural letter is the second, or third, of such word; the accompanying, or preceding, vowel may be (-); as, זְרֹעַ *an arm* (Art. 108.). For a list of nouns of this form, see the "Arcanum Formarum" of Simonis, p. 307, &c. The Dictionary will also supply them.

8. It should also be observed, that some Segolate nouns are, in their original forms, of the feminine gender (Art. 135. 5.): and that, generally, words do not, from masculines, receive the termination הָ־, as distinctive of that gender, except such as relate to sex. Abstracts are, nevertheless, often of the feminine form.

9. A considerable number of defective words are *Segolates;* of which, the following belong to this class, in particular: מָוֶת *death* (prim. מַוְתְ, Art. 108.), which, in construction, or with the pronouns, will take the form מוֹת (Art. 143. 6.): as, מוֹת הַיֶּלֶד *the death of the child*, Gen. xxi. 16. So מוֹתוֹ, מוֹתָהּ, מוֹתָם, &c., and in the plural number, מוֹתָיו, &c.; עָוֶל *iniquity*, fem. עָוְלָה *id.* and contr. עוֹלָה; דּוֹר *an age, generation* (prim. דַּוְרְ Arab. دَوْر Art. 87. 1.). דּוֹרוֹ, &c.

10. Examples with a medial י: צַיִד (prim. צַיְדְ, Arab. صَيْد *hunting*, fem. צֵידָה *id.* (Art. 87. 3.); בַּיִת (prim. בַּיְתְ, Arab. بَيْت), in constr. בֵּית, with pron. בֵּיתוֹ, בֵּיתִי, &c. (Art. 143. 6. 7.). The plural now in use, viz., בָּתִּים, is evidently derived from some other primitive. See my Lexicon, p. 81.

11. Nouns doubling the last radical letter: גַּן *a garden*, prim. גַּנְנְ, by (Art. 77.) fem. גַּנָּה *id.* (Ib.) And, with the pronouns, גַּנִּי, גַּנּוֹ, &c., plur. abs. גַּנִּים, for גַּנָּנִים, and fem. גַּנּוֹת, for גַּנָּנוֹת, in order, perhaps, to avoid the too frequent recurrence of the same sound. The form of construction, taken by the feminine, is גִּנַּת, instead of גַּנַּת, probably for the sake of variety. So בַּר *pure* (prim. בַּרְרְ Arab. بَرّ): fem. בָּרָה, for בַּרְרָה (Art. 109.) *purity*. In the plur. of constr. masc. בָּרֵי for בַּרְרֵי. The ר being incapable of receiving *Dagésh*.

12. With a medial ו and final א:—שָׁוְא, prim. form, שַׁפְּדְ, and by apocope, שָׁו (Art. 74.) *vanity:* fem. שׁוֹאָה *destruction*, (Art. 87. 1.). So with י, גַּיְא prim. form, as before, *a valley*. In constr. גֵּיא, and, by apocope, גַּי; but, in construction, גֵּי; pl. גֵּאָוֹת, and with the light affixes, גֵּיאוֹתֶיךָ *thy vallies*.

13. With a final ו or י:—עַד, by apocope (prim. עַדְוְ), *eternity;* so אָחוּ, for אָחֲוְ (Art. 87. 2.) *a bulrush;* שְׂחוּ *swimming*.

14. With a medial נ:—אַף, for אַנְפְ (Art. 76.), *the nose, anger;*

with the pronouns, אַפּוֹ, אַפְּךָ, אַפִּי, pl. אַפָּיו, אַפֶּיךָ, &c; and in constr. אַפֵּי. The absolute form of the plural does not occur: but in the dual, we have אַפַּיִם; which would have the same form, in construction, and with the pronouns, as those given above.

For further examples of this sort, the Student is referred to the "Arcanum Formarum" of Simonis, sectio v. throughout, or, to his Lexicon.

149. *Of the Second Species of Segolate Nouns, which may be considered as nearly allied to the third.*

Forms. Prim.	Usual Do.	Examples.		Fem. Form.	In Construction. Masc.	Fem.
פֶּקֶד,	פֶּקֶד,	חֶלֶד,	*an age.*	חֶבְרָה *society.*	חֶלֶד,	חֶבְרַת.
Alternate Form.						
פֶּקֶד,	פֶּקֶד,	שְׁכֶם,	*a shoulder.*	—	שְׁכֶם,	—

Nouns of this species occur but rarely; and it is doubtful, whether the last of these does not more properly belong to the primitive form פִּקְדְ, as we have it with the pronouns שִׁכְמִי, שִׁכְמְךָ, &c. As a proper name (as some think) it occurs with the local ָה, in שֶׁכְמָה *towards Shechem,* Hos. vi. 9.

In the first example, we have חֶלְדִּי, &c., with the pronouns.

150. *Of the Third Species.*

Forms. Prim.	Usual Do.	Examples.		Fem.	In Construction. Masc.	Fem.
פֶּקֶד,	פֶּקֶד &	פֶּקֶד,	נֵרְדְ *nard.*	—	נֵרְדְ	—
			חֵלֶךְ *a portion.*	הֶלְקָה *id.*	חֵלֶק	חֶלְקַת
פֶּקֶד,	פֶּקֶד,		חֲבֵל *a vanity.*	שַׁאֲרָה *kin.*	חֲבֵל	—

The absolute form of the plural is here, as before, of the form, פְּקָדִים, masc. and פְּקָדוֹת, fem.: as, חֲלָקִים, but חֲלָקוֹת, does not occur. So חֲבָלִים *pains;* הֲבֵל *vanity,* הֲבָלִים *vanities,* and so of others. The pronouns are affixed thus: חֶלְקוֹ *his portion;* חֶלְקִי *my portion;* חֶלְקֵיהֶם *their portion.* So fem. חֶזְקָה, חֶלְקָתִי, חֶלְקָתָם, &c.—חֲבֵל pl. in constr. is חֶבְלֵי:—of חֵבֶל, חֶבְלַי, &c.

חֵטְא *sin*, is with the pronouns, חֶטְאוֹ, חֶטְאָם, &c. In the plur. abs. חֲטָאִים, constr. חֲטָאֵי: with the pronouns, חֲטָאֵינוּ, חֲטָאֵיכֶם, חֲטָאֵי, &c., and so on.

2. The nouns of this species are numerous. The following are a few examples: חֵפֶץ *will, delight;* עֵדֶן *pleasure*, also the proper name of a place; חֵשֶׁב *a girdle;* חֵלֶב *fat.* But שֵׁבֶט *a rod;* מֵצַח *the forehead;* שֵׂכֶל *understanding, acuteness*, with some others, takes the pronouns, &c. after the form פִּקֵּד: as, שִׁבְטוֹ *his rod;* מִצְחוֹ *his forehead;* שִׂכְלוֹ *his understanding.* From עָקַב, which also occurs of the form עֲקֵב, we have עֲקֵבַיִךְ *thy vestiges*, Jer. xiii. 22; and, in construction, in the feminine gender עִקְּבוֹת: but these may, possibly, be derived from different primitives.

3. The following are a few of the defective nouns, which seem to belong to this species: גֵּז *a fleece;* (prim. גֵּזֵז Art. 77), fem. גֵּזָה for גֵּזֵזָה, constr. גִּזַּת, masc., in constr. גִּזֵּי *cuttings;* גֵּרָה fem. *the cud* (prim. גֵּרֵר); חֵךְ *the palate* (prim. חֵכֵךְ, Art. 76.), with the pronouns חִכִּי, חִכֵּךְ, חִכָּם, &c. For further examples, see the "Arcanum Formarum," p. 326, &c.

4. Chaldaïc and Syriac words often occur of the form פֵּקֵד: as כֵּסֵף; Heb. form כֶּסֶף *silver;* טֵלֵד *counsel.* So, in Hebrew, שְׂאֵת instead of שְׂאֵת *elevation.* See the "Arcanum Formarum," pp. 309, 310.

Of the Fourth Species of Segolate Nouns.

151. This, according to our arrangement, will comprehend all primitive nouns of the forms פִּקֵּד, and פִּקֵּד, but of the latter no examples occur.

Forms.		Examples.	In Construction.		
Primitive.	Usual.		Fem.	Masc.	Fem.
פִּקֵּד,	פֶּקֶד,	כֶּבֶשׂ *a lamb.*	כִּבְשָׂה,	כֶּבֶשׂ,	כִּבְשַׂת.
		יֶתֶר *excellence.*	יִתְרָה,	יֶתֶר,	יִתְרַת.

2. Here, as before, the plurals, &c., are regularly formed: as, pl. abs. masc. כְּבָשִׂים, fem. כְּבָשׂוֹת, the pl. masc. of construction does not occur in this example: but, for the fem. we have כִּבְשׂוֹת. The only instance in which this word occurs, with the pronoun, is Job xxxi. 20, כִּבְשַׂי. So נֶדֶר *a vow;* צֶדֶק *justice, righteousness;* לֶקַח *learning;* בֶּטַח *confidence;* to which many more may be added. Of the Defective nouns, עִיר (עִיֵר) *a city*, pl. עָרִים for עֲיָרִים

(Art. 75.); פִּי *the mouth* (prim. פִּהְהִ, the latter ה being dropped, Art. 74, and the first changed to י (Art. 80.). So with the pronouns: פִּי for פִּיִּי (Art. 75.) *my mouth;* פִּיךָ *thy mouth;* פִּיו *his mouth*, &c. and, in the fem. plur. פִּיּוֹת *mouths;* masc. פִּים. The Learner should be informed, however, that it is often extremely difficult to say, to which of the forms such words as these belong; and, as it is of no very great importance to which they are attached, we shall on every occasion offer but a very few.

Of the Fifth Species.

152. These have the primitive forms פֹּקְדְ, and פְּקֹד, and constitute a considerable class of Nouns in the Hebrew Language.

Forms.		Examples.		In Construction.	
Primitive.	Usual Do.		Fem.	Masc.	Fem.
פֹּקְדְ,	פֹּקֶד,	קֹדֶשׁ *holiness.*	אָכְלָה *meat.*	קֹדֶשׁ,	——
Alternate form.					
פְּקֹד,	פְּקֹד,	קְשֹׁט *truth.*	בְּאשׁ *stink.*	בְּאשׁ,	——

2. Of this last form, perhaps, no other word occurs, unless the Infinitives of the form פְּקֹד belong to it: these infinitives, however, upon receiving one or other of the pronouns, assume the same form with the first, viz. פַּקְדְ, but are never found in the plural number.

3. The masculine plural, of the first of these forms, is regularly of the form פֳּקָדִים: as, קֳדָשִׁים; the substitute for *Shĕvá* preserving the original vowel of the word, and, so far, its form. In the plural of construction we have קָדְשֵׁי; and, with the pronouns singular and plural, קָדְשִׁי, קָדְשׁוֹ, &c.; pl. קֳדָשֶׁיךָ, קֳדָשָׁיו, קָדְשֵׁיכֶם, קָדְשֵׁיהֶם, &c., all regularly formed. In the word ראשׁ (for רֹאשְׁ), we have, in the plural, רָאשִׁים, and constr. רָאשֵׁי, for רֳאָשִׁים and רָאְשֵׁי, by Art. 87. 5; א being preserved to avoid ambiguity; and with the pronouns ראשִׁי (for רָאְשִׁי), on account of the quiescence of א in the preceding vowel (Art. id.), ראשְׁכֶם, רֹאשְׁךָ, &c. The same form prevails, in the plural, with the pronouns; as, רָאשָׁיו, רָאשֵׁיכֶם, &c. In

some instances, קֹדֶשׁ has been thought to take the same plural form: as, קָדָשִׁים, קָדָשַׁי, &c., for קֳדָשִׁים, &c. But in these cases, the primitive may have been of a different form: if not, this word is occasionally anomalous, or else is erroneously written. So, שֹׁרֶשׁ *a root*, שָׁרָשִׁים, שָׁרָשָׁיו, &c.; but in construction שָׁרְשֵׁי: גֹּרֶן *a threshing floor*, fem. makes its abs. pl. גְּרָנוֹת, for גֳּרָנוֹת, by a similar anomaly: and, in the pl. of construction, we have also גְּרָנוֹת. From גֹּדֶל we have גֻּדְלוֹ *his greatness;* from קֹמֶץ, קֻמְצוֹ, *his handful,* by adopting the obliquely corresponding vowel.

4. When the middle letter happens to be a guttural, the euphonic (ֵ) becomes (ַ) (Art. 108.): as, תֹּאַר *form*, בֹּהַק *a pustule*, &c., while in some instances the (ֵ) remains: as, אֹהֶל *a tent;* בֹּהֶן *the thumb.*

5. In some cases, *Khōlém* remains unchanged in the abs. pl. as, אֹהָלִים; also with the pronominal affixes not termed *grave:* as, אֹהָלֶיךָ, אֹהָלָיו; but, in construction and with the *grave* affixes, the first vowel becomes *Kāméts Khātúph:* as, אָהֳלֵי *ōhŏlé*, אָהֳלֵיכֶם, &c. which is regular. D. Kimkhi takes it to be *Kāméts.**

6. בֹּהֶן *the thumb*, fem., forms the plural בְּהֹנוֹת, but does not occur with any of the pronouns. In the same manner are formed the plurals of נֹגַהּ *splendour*, and נֹכַח *front, presence:* as, נְגֹחוֹת and נְכֹחוֹת; but these, according to D. Kimkhi, belong to some other form of the singular (perhaps נְגוֹהָה, בָּהֹן, &c.); as, נְכֹחָה Amos iii. 10.

7. A few peculiarities prevail in the word בְּאֹשׁ *ill savour*, which deserve notice. Its original form seems to be בְּאֹשׁ; but, with the pronouns it is written בָּאְשׁוֹ, בָּאְשָׁם, &c. in which the *o* is drawn back (Art. 87. 5.). In the time of Kimkhi, however, it was irregularly written בָּאֹשׁוֹ, בָּאֹשָׁם, with א quiescent in (ֹ), which inclined him to think that the singular form must have been בֹּאֶשׁ.

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* Michlol, fol. ח, verso, which, according to him, is always the case when a guttural letter occupies the place of the second radical: as in אָהֳלֵי אֱדוֹם *the tents of Edom*, Ps. lxxxiii. 7; גָּאֳלֵי הַכְּהֻנָּה *the defilings of the priesthood*, Neh. xiii. 29; תָּאֳמֵי צְבִיָּה *twin roes*, Cant. vii. 5; but תְּאוֹמֵי Ib. iv. 5, is, he thinks, derived from a different primitive. I believe, however, that in the above cases, (ָ) is *Kāméts Khātúph*, to be read as *Khōlém;* and if so, there is no irregularity in the word, although there is a slight one in the syllabication.

8. In those cases in which the last letter is a guttural, the sound of *o* is lost in the plural: as, רֹמַח *a spear*, pl. רְמָחִים: but, with a pronoun it returns: as, רָמְחֵיהֶם *their spears*; אֹרַח *a way*, makes אֹרְחוֹת pl. abs., but in construction אָרְחוֹת.

9. Of the defective nouns, we have תֹּהוּ for תָּהֹו *emptiness* (Art. 87. 2.); בֹּהוּ, for בָּהֹו, *waste*; מָרַת fem. constr. for מָרֹרַת *bitterness*; to which others may be added.

10. These nouns are all regularly ABSTRACTS in signification (Art. 146. 8.): and, in many instances, where they appear not to be so, some translated sense takes its place: as, מֶלֶךְ *a king*, which originally meant *possession, dominion,* or the like, but which, in process of time, seems to have lost its primitive force. Perhaps it still retains that sense in Proverbs xiv. 28.

בְּרֹב־עָם הַדְרַת־מֶלֶךְ וּבְאֶפֶס לְאֹם מְחִתַּת רָזֹן׃

"In the multitude of people, is the glory of *rule*;
But in the diminution of a nation, is the stroke of poverty."

In this case, מֶלֶךְ is opposed to רָזֹן, which seems to me to shew, that *rule,* or *dominion,* is the sense in which it ought to be taken. Some, indeed, have proposed to read רֹזֵן *prince*, at the end of the second hemistich; but this will be unnecessary when we restore מֶלֶךְ to its primitive signification. In like manner the word سُلْطَانٌ *Sultān,* which means *power, rule,* or the like, has been applied to the Emperor of Constantinople; and in our own language we use *Justice, Magistrate, Lordship,* and many similar expressions, which were originally abstract nouns, in the same manner. See also Hosea x. 15.

On the Forms of the Second Class of Primitive Nouns, which are not Segolate, and which are all CONCRETES *in sense.*

153. Having laid down the different forms and inflections of the *primitive* nouns termed *Segolate,* we now come to others, also *primitive,* but which have not the

peculiarity of punctuation found to prevail in them. These nouns have invariably the tone-accent on the last syllable: and, as it will be unnecessary to give the forms of the plurals in all cases,—of the noun when in the state of construction, and when in connexion with the several pronouns;—we shall do this, by pointing out, in each case, what vowels are *mutable,* and what are *not so:* giving, at the same time, the reason of such *mutability,* or *immutability,* as the case may be. The following, then, are the forms peculiar to this species of nouns: viz. I. פָּקֹד: II. פָּקֵד: III. פָּקַד: IV. פְּקֹד: V. פָּקִיד: VI. פְּקִיד: VII. פָּקוּד: VIII. פְּקוּד: IX. פּוֹקֵד: X. פָּקוּד: XI. פְּקוּד.* The feminine forms will be given in their places.

	Forms.		Examples.		
	Masc.	Fem.	Masc.	Fem.	
I.	פָּקֹד,	פְּקֻדָּה,	יְקַר *value.*	יְקָרָה *id.*	
II.	פָּקֵד,	פְּקֻדָּה, or, פְּקֻדַּת,	דָּבָר *a word.*	צְדָקָה עָתֶרֶת	*righteousness.* *abundance.*

2. As the last example exhibits the feminine form, generally used in construction, nothing further need be said about it. In the first two, we have no vowel which can be said to be *immutable.* The plurals therefore, and pronouns, will take those forms, which a regard to the vowels and accents will suggest as proper: and the rule seems to be, that, in every case, the vowel farthest removed from the accent be rejected; as, דָּבָר, in const. דְּבַר (Art. 143. 3.) with the pronouns דְּבָרוֹ, דְּבָרִי, &c. pl. abs. דְּבָרִים, in constr. דִּבְרֵי (for דְּבָרֵי, Art. 106. 1.) with pron. דִּבְרֵיהֶם, דִּבְרֵיכֶם, &c. with an *asyllabic* pron.

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* If, however, we consider the forms, פָּקֹד, and פָּקֵד; פָּקֵד, and פָּקַד; פְּקִיד, and פָּקִיד; פָּקִיד, and פָּקֵיד; פְּקוּד, and פָּקוּד, respectively, as *identical,* the number of the forms will be reduced to *six.*

דְּבָרַי, דְּבָרֶיךָ, &c. throughout. The same will hold good in all similar forms, in which the vowels are by analogy, as they are here, *mutable.*

3. In some instances the first (ָ) is *immutable;* but, in these, it is believed to occupy the place of א: as פָּרָשׁ *a horseman;* Arab. فَارِسٌ; pl. פָּרָשִׁים.

4. Nouns of these forms are, in sense, *Concretes,* and will therefore designate substances: as, אָדָם *a man;* בָּרָד *hail;* בָּשָׂר *flesh:* epithets; as, חָכָם *a wise man;* רָשָׁע *a wicked man.** In some cases they seem to be abstract: as, בָּכָא *weeping;* זְעָקָה *crying out,* &c.; but this may have taken place by the operation of a metonymy, just as the contrary effect sometimes does in the Segolates (Art. 152. 10.).

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
III.	פָּקֵד,	פְּקֵדָה, or פְּקֶדֶת.	גָּדֵר *a fence.*	גְּדֵרָה, or גְּדֶרֶת *id.*
			גָּזֵל *stolen.*	גְּזֵלָה *id.*
IV.	פְּקֵד,	פְּקֵדָה, or פְּקֶדֶת.	יְלֵל *howling.*	אֲפֵלָה *darkness.*
				עֲצֶלֶת *idleness.*
		once פְּקֵדוּת.		כְּבֵדוּת *heaviness.*

5. In these forms, which are very nearly related to each other, the second vowel is, generally, *immutable,* the first not so: as, גְּדֵרוֹ *his fence;* גְּדֵרָיִךְ *thy* (fem.) *fences;* גְּדֵרֶיהָ *her fences;* pl. fem. גְּדֵרוֹת *fences.* Yet pl. constr. is גִּדְרוֹת, עָרֵל, fem. עֲרֵלָה, constr. masc. עֲרַל, and עֶרֶל; masc. pl. constr. עַרְלֵי *uncircumcised,* seems to bid defiance to all analogy. The probability is, however, that these irregular forms are derived from other primitives. This

* Whether the Hebrews ever considered words of this kind as *adjectives,* as we do, I very much doubt. But, whatever may be said on this subject, it is much more convenient,—in considering the structure of this language,—to treat them as *epithets,* including a substantive together with their attributive properties, as in the English word *fool,* &c. See the Syntax, Art. 217. 6: 219. &c.

being known, the vowels proper for construction, &c., are also known. In a few instances we have a י inserted: as, זְעִיר *littleness;* שְׁלֵיו *tranquillity;* פְּלֵיטָה *escape,* which seems to account for the attendant vowels being *immutable;* and also to suggest, that some affinity exists between this and the next form.

6. The signification peculiar to these *forms,* is that of *habit, custom, passion,* whence they have by some been termed *participles.* Those of the *third form* are found in words signifying *feeling, perception,* or the like, and are often used as roots of verbs, having this shade of meaning: as, חָפֵץ *willing*; שָׂמֵחַ *rejoicing,* &c.

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
V.	פָּקֵיד,	פְּקֵידָה,	נָבֵיא *a prophet.*	נְשֵׁיקָה *a kiss.*
VI.	פְּקֵיד,	*id.*	נְסֵיךְ *a libation.*	עֲלִילָה *an action.*
VII.	פָּקוּד,	פְּקוּדָה,	לָמוּד *learned.*	לְמוּדָה *id.*
VIII.	פְּקוּד,	*id.*	נְדוּד *boasting.*	נְבוּאָה *prediction.*

7. In all these cases the י, and ו inserted, are *immutable,* the other vowel is not: the plurals, &c. are, therefore, formed accordingly. In some instances the ו, or י, will be omitted, and their places supplied by (ּ) generally with *Dāgésh,* or (ּ) respectively; in all which, these vowels will remain *immutable* as before, for the purpose of preserving the original form of the word: as, פְּקֻדָּה *a visitation, being visited,* &c.; חָשֵׁךְ, masc. חֲשֵׁכָה, fem. *darkness.* So עֵצָה fem. for יְעֵצָה *advice* (Art. 76.).

8. Forms V. and VI. are very nearly allied to the foregoing, both in form and signification; and from these, the forms VII. and VIII. scarcely present a shade of difference.* Simonis indeed makes a difference, but it

* So אָסִיר, and אָסֻר, *bound, a captive;* בָּחִיר, and בָּחוּר, *chosen;* יָלִיד, and יָלֻד, *born, a son;* מָשִׁיחַ, and מָשׁוּחַ, *anointed Messiah:* and so in a great number of cases, in which the textual reading has the one form, the marginal reading the other.

is perhaps only an imaginary one. To the two last he ascribes the sense of *past* time, as if the action,—of which this form is usually said to present the object,—took place at some distant period; but innumerable instances may be pointed out, in which it has either a present, or a future, signification, according to the context. The truth seems to be, each of them implies habit, custom, &c., of such action, &c., as the root may signify; and, that in some roots, the one form is found to prevail; in others, the other.

	Forms.		Examples.		
	Masc.	Fem.	Masc.	Fem.	
IX.	פּוֹקֵד,	פּוֹקֶדֶת,	יוֹרֵד *descending.*	יוֹרֶדֶת	*id.*
		פּוֹקֶדֶת,		יוֹרֶדֶת	*id.*
X.	פָּקוֹד,	פְּקוּדָה,	גָּדוֹל *great.*	גְּדוֹלָה	*id.*
		or פְּקֻדָּה	עָנֹג *luxurious.*	עֲנֻגָּה	* *id.*
XI.	פְּקוֹד,	פְּקוּדָה,	זְרוֹעַ *the arm.*	בְּשׂוֹרָה	*good news.*
		once פְּקוּדִית		צְלֹחִית	*a sort of dish.*

9. In these forms the וֹ *Khōlém*, or its equivalent, (וֹ, or ◌ֹ) only is *immutable*. We shall have therefore in the plural, &c. פּוֹקְדִים masc. פּוֹקְדוֹת fem. and גְּדוֹלִים masc. גְּדוֹלוֹת fem., the forms proper also for the state of construction, and for the pronominal affixes.

10. Of these forms, a few nouns will be found abstract in signification. פּוֹקֵד, with its feminine, is generally used as a participle or agent. Sometimes the feminine occurs, as, פּוֹרִיָה *fructifera:* (Art. 136. 5.).

11. It may be taken as a general rule, that, whenever a וֹ, or ◌ִי, or one of their equivalents (◌ֹ) or (◌ִ), happens to be found in one of this class of primitive words, that

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* In this, and several other cases, the obliquely corresponding vowel is taken. (Art. 95. 2: 136. 4.).

vowel will remain *unchanged* under all circumstances. The reason is: these vowels, standing for ו, or י, are the characteristics of these forms.

LECTURE VII.

OF THE AUGMENTED HEBREW NOUNS.

154. HAVING now considered the *Primitive* nouns of both kinds, we may proceed to the *Augmented* ones, which may be classed under four heads. I. Those found to double any letter, or syllable; which may hence be termed *reduplicated.* II. Those that are augmented by one, or more, of the letters, contained in the technical word הָאֲמַנְתִּי, *I have believed;* reduplicating, or not, at the same time, any of their letters, or syllables. III. Nouns compounded of two or more others; each of which may be otherwise augmented, or not: and, IV. Foreign words.

2. It is evident that, whenever any addition is made to a word, some modification will be made in its sense. The great difficulty, however, consists in determining the law by which this process of augmentation is carried on; and thence in ascertaining the precise force of every form thus modified: and, it must be confessed, that, although a considerable number of instances occur in most languages, in which we can clearly perceive a peculiar force attendant on certain specific forms; yet, there are others in which no such power is discoverable; others again, in which one form is used for another, and even different forms linked together in the same phrase, and found corresponding to one another, in the parallel parts of the same context. To this may be added the figures of speech, which exercise a very considerable influence on the significations of words, and conspire very much to disconcert both the Learner, and the Learned, in enquiries of this nature. Still, we must not throw away all the helps we have, merely

because they will not conduct us to absolute knowledge in every case: besides, further enquiry may throw much new, and even sufficient, light on this subject. We shall, therefore, follow the course just marked out, in detailing the forms of augmented nouns.

3. Writers on this subject generally agree in the following principles, viz. That, by augmentation will be expressed, either *intensity*, *frequency*, *duration*, *defect*, or the like, of the *action*, *passion*, *habit*, &c. contained in the signification of the primitive word:—that, in some instances, a word which is *intransitive*, will, by adding a letter, become *transitive:* as in the English words, *rise*, and *raise;* which, in the Hebrew, will be given in קָם (for קָוַם), and קוּם, or קוֹמֵם. A similar effect is produced in the Hebrew, by prefixing a letter: as, הֵקִים, which will also signify *raise*, the root being קוּם *rise*. In many cases, however, as already remarked, the real force of the augment is not perceptible; and in these, we must be content to abide by usage. As we proceed, however, it is my intention to offer some conjectures on the origin of the different augments; and, should I not succeed in producing conviction, I shall nevertheless gain my point, in another respect, namely, in impressing upon the Learner's mind, the different forms with which he will meet. Besides, by attempting to ascertain what these additional syllables really are, and what they mean, some light may be thrown on the manner, in which language in general has been constructed: which appears to have grown up, in a great measure, out of necessity: so that words, which now exceed their primitive length, have been made so, by the addition of others, qualifying, or otherwise modifying, their significations, as circumstances have required. In process of time, many of these additional words have become attached to others, and have been so abbreviated, as greatly to obscure their original forms and significations: e.g. The English word *attempting*, seems to be compounded of *at*, (*ad*, whatever that word was originally) *tempt*, and *ing*. The last component part is, probably, the same with the Latin *Ens*, Greek ὤν, Sanscrit, or Persian *ān*. Each part of this whole word might originally have stood singly; but the whole is now so compounded, as to stand for one. In such words also as *incomprehensibility*, *transubstantiation*, &c., I suppose we have not fewer than five, or six, primitive words confounded together in one.

4. The Greek and Latin prepositions, with which so many words are compounded, were perhaps at first also significant words: and, it appears to me probable, that their terminations of case and gender, no less than the various additions found, in the conjugations of their verbs, were all, at some time, significant words; which have been so attached to the root, as to supply the sense which these conjugations, &c. now bear. It may, indeed, be impossible now to ascertain exactly what they were; still, the attempt to do so, could not but be attended with beneficial results.

To proceed: the following tables will exhibit the forms with some examples of the first class of these nouns.

Of Reduplicated Words, Intensitive, or otherwise modified in their Signification.

Forms.		Examples.	
Masc.	Fem.	Masc.	Fem.
I. פִּקֵּד,	פִּקֵּדֶת,	עִקֵּשׁ *very perverse.*	אִוֶּלֶת *great folly.*
or פִּקֵּד,	or פִּקֵּדַת,	לַמֵּד *teaching.*	נִבֵּחַת *baldness.*
	or פִּקִּדָה,	אִלֵּם *quite dumb.*	יְקֵרָה *prompt obedience.*

5. To this form may be referred all those nouns, which,—on account of having a ו, or י, for their middle radical letter, and therefore not convenient for reduplication (Art. 75.),—double the last: as, שׁוֹקֵק *greatly desiring*, fem.; שׁוֹקֶקֶת *id.*, root, שׁוּק; עוֹלֵל *a sucking child*, root עול. The same form is also found in words derived from roots, having the second and third radical letters the same: as, שׁוֹמֵם, fem. שׁוֹמֶמֶת *desolate, desolation*, root שׁמם. The passive forms of these will be, שׁוֹמַם, שׁוֹקַק, עוֹלַל. &c. Some others double the last radical letter by *Dāgésh:* as, קָטָן, pl. קְטַנִּים, *small;* אוֹפָן *a wheel*, pl. אוֹפַנִּים; שָׂפָן *a field-mouse*, pl. שְׂפַנִּים; זְמַן *time*, pl. זְמַנִּים, &c.

6. Some one vowel will, in all these cases, necessarily be *immutable;* the other occasionally so: e. g. עִקֵּשׁ &c., pl. abs. עִקְּשִׁים, constr. עִקְּשֵׁי. The pronouns, therefore, will be affixed accordingly. Under this head may be placed all those verbal nouns, which are generally arranged as the infinitives, &c., of the *Pihél* conjugation.

7. As this form is taken for the *root of one of the species of the Conjugation*, some account should be here given of its force.

It has been laid down as a rule, that verbs, *intransitive* in the first species, will generally be *transitive* in this: as, לָמַד *he learned;* לִמֵּד *he taught.* The same property prevails in the Arabic: عَلِمَ *he knew;* عَلَّمَ *he taught.* This they term the *transitive* property; التَّعْدِيَةُ. The other dialects also recognise this property.

8. Another property is, the *becoming*, either in *reality*, or in *estimation* only, that which the primitive word signifies: as, בְּכַר *he became*, or, was adopted as, *the first-born*, from the primitive בְּכוֹר *first-born:* but this word, when used of trees as producing fruit, will mean *prematurity*.

Under this head may be placed all those cases, in which is intimated *a Declaration, Announcement, Accusation*, &c., of what the primitive word signifies: as, טִמֵּא *pronouncing*, or *accusing another of being, unclean;* טִהֵר *pronouncing another clean.* So perhaps, חִטֵּא *pronouncing, confessing*, &c. *sin.* And hence by a metonymy, *expiating* it.* These properties are termed by the Arabian Grammarians, اَلتَّحَوُّلُ *changing*, اَلنِّسْبَةُ *referring to*, and اَلتَّسْمِيَةُ *naming:* as, 1, رَوَّضَ اَلْمَكَانُ *the place became a garden*, قَوَّسَ اَلرَّجُلُ *the man became* BOWED, or *bent like a* BOW. Where the English word *bowed*, is similarly formed from *bow:* so, فَسَّقْتُ زَيْدًا, *I vilified Zaid*, i. e. pronounced him *vile;* كَفَّرَ زَيْدًا, *he called Zaid an infidel;* تَجْبِينٌ *calling one a coward,*

* This last property is termed by the Arabic Grammarians سَلْبٌ *deprivation:* as, جَلَدْتُهُ *I skinned him*, or *deprived him of his skin.* Lumsden's Arab. Gram., p. 178. See also his Pers. Gram., vol. i. p. 230.

&c. Of this kind are, אֶשְׁרוּנִי *they shall bless me,* Gen. xxx. 13; i. e. *they shall declare that I am blessed;* לֹא־יְנַקֶּה *he shall not make innocent,* i. e. *declare to be so,* Exod. xx. 7. The same may be said of all those passages given in this form, in which God is said to have *hardened* Pharaoh's heart. See Exod. iv. 21, ix. 12, x. 20. 27, &c., compared with Exod. vii. 13, 1 Sam. vi. 6, &c.*

9. Another property of this form is, to intimate *Intensity, Abundance,* or *Frequency,* of the action or passion signified by the primitive word: שָׁבַר *he broke;* שִׁבֵּר *shivered,* or *broke, to pieces*; צָמַח *it shot up, grew;* צִמַּח *it shot up quickly and abundantly.* Equivalent to this, is the property termed اَلْمُبَالَغَةُ, or كَثْرَةٌ, of the Grammarians of Arabia: as, حَمَّدَهُ *he praised him very*

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* Hence from the noun צֶדֶק *just,* we have the verb in this form, viz. צִדֵּק *he pronounced, esteemed,* some one *just,* i. e. he *justified him,* e. g. Jer. iii. 11, צִדְּקָה נַפְשָׁהּ *she justified herself.* See also Job xxxiii. 32, &c. See also Buxtorf's Chaldaïc and Talmudic Lexicon under זָכָה. Greek verbs in *άζω, ίζω, εύω, ύνω, άνω, άω, έω, όω,* &c. have frequently this force: so Δικαιόω, or Δικαιῶ, in the New Testament; so also 1 Cor. i. 20, *ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου, τούτου, God hath made foolish,* i. e. pronounced to be so, *the wisdom of this world.* So also with the verb *ποιέω,* which will give an equivalent sense, John xix. 7, *ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, He made himself the Son of God,* i. e. He *declared* himself to be so. In a similar manner the verbs נָתַן *he gave, appointed,* and שָׂם *he placed, laid down,* &c., will intimate the mere *declaration* of something done or to be done, e. g. Gen. xxvii. 37. גְּבִיר שַׂמְתִּיו *I have laid him down,* declared him, *great.* וְאֶת־כָּל־אֶחָיו נָתַתִּי לוֹ, *and all his brothers have I given to him,* i. e. have *declared* shall be his. See Gen. xxxv. 12. Comp. Exod. xii. 25. So 1 Kings xxii. 23. נָתַן יְהוָה רוּחַ שֶׁקֶר *Jehovah hath given a spirit of lying,* i. e. has *declared* that it is so. See Prov. ix. 9, where תֵּן *give,* in the first number, is explained by הוֹדַע, *make known,* in the second. See also Ezekiel xx. 24—26. Other verbs too, not of this form but expressing some action, are occasionally used to signify *a declaration* of that action only; as in Jer. i. 10: *to root out, to pull down,* &c. Hosea vi. 5, *I have hewed them by the prophets,* &c. i. e. I have *declared* that they are, or shall be *hewn.* See Glass. Phil. Sacr. Lib. III. Tract. III. Canon XV., &c. Storr. p. 26, &c. See also my Visitation Sermon, Cambridge, 1839. p. 58, seq.

much; جَوَّلَ *he exercised his horse very much;* صَرَّحَ الْحَقُّ *the truth became very apparent,* &c.

10. In a few instances also, this form is thought to have a causative signification: as, הָלַךְ *he walked;* הִלֵּךְ *he caused another to walk,* &c.

Forms.		Examples.	
Masc.	Fem.	Masc.	Fem.
II. פָּקוּד,	פְּקוּדָה,	חָבוּק *embracing.*	בְּכוּרָה *first born.*
or פָּקֻד,	or פְּקֻדָּה,	אַשּׁוּר *marching.*	חֲבוּרָה {*the cicatrix of a wound.*
		שַׁכּוּל *bereaved.*	שַׁכּוּלָה *id.*

The vowels will, in every case here, be *immutable;* the plurals, &c., will therefore be regularly formed, פְּקוּדִים, פְּקֻדִים, &c.

To this form are referred some words having י— between the first and second radical letters, which is thought to be a mere compensation for the omission of *Dāgésh:* as, כִּידוֹן, for כִּדּוֹן, *a spear;* כִּידוֹר *invasion;* צִינוֹק *a fetter;* and, according to some, שִׁילֹה *Shiloh.* But see my Lexicon under this word.

Forms.		Examples.
Masc.	Fem.	Masc.
III. פָּקִיד,	——	אָסִיר *firmly bound.*
		בָּרִיחַ *extremely fugitive* (Art. 45. 109.).

11. Here, as before, the vowels are *immutable.* No feminine form occurs.

Forms.			Examples.	
Masc.		Fem.	Masc.	Fem.
IV. פַּקָּד,	פַּקָּדָה,	or פַּקֶּדֶת,	גַּנָּב *a thief.*	שַׁלֶּטֶת *a ruler.*
or פִּקֵּד,	פִּקֵּדֶת,	or פַּקֻּדַת,	אִכָּר *a farmer.*	בִּקֶּרֶת *enquiry.*
			חַטָּא *a sinner.*	חַטָּאָה *id.*
				פַּצֶּרֶת *sterility.*

12. These nouns imply *constant habit*, or the like, and are used to designate *trades, professions*, &c.*

13. Both vowels are here necessarily *immutable*, the first on account of the syllabication; the second, because it seems to supply the place of א, by analogy: as, חָרָשׁ *an artificer* (Art. 153. 3.), pl. חָרָשִׁים, and, in construction, חָרָשֵׁי *artificers;* מַלָּח *a mariner*, pl. מַלָּחִים, with pron. מַלָּחֵיהֶם *their mariners.* A few instances occur in which (ֵ) occupies the place of (-), or (ִ): as, בֶּהָלָה (Art. 87. 6.) and בַּלָּהָה *perturbation.* To the feminine forms, Simonis adds, פַּקָּדוּת, of which two examples only occur, viz. חַלָּמוּת *coagulated milk*, Job vi. 6; and פַּלָּצוּת *terror*, Ib. xxi. 6, &c.

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
v.	פֻּקָּד,	פֻּקֶּדֶת,	לֻמָּד {*trained, accustomed.*	כֻּסֶּמֶת *spelt* (herb).
		פֻּקּוֹדֶת,	——	כֻּתֹּנֶת *a coat.*
		פֻּקָּדָה, rarely.		לֻקֳּחָה *taken.*

14. Simonis places יוּלָּד Judg. xiii. 8, under this form; but nothing can be more probable, than that this is the third person singular of the verb, construed with ה in the sense of אֲשֶׁר, and to be understood in a future tense; e. g. הַיּוּלָּד *who should be born.* Perhaps the word does not occur, construed as a simple noun, in any case.

15. Under this head may be classed all those nouns, which are generally arranged as infinitives of the *Pūḥál* conjugation, and may, therefore, be considered as passives, corresponding with the active forms, פֻּקֵּד, &c.

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* The same forms have the same force in Arabic: as, عَطَّارٌ *a perfumer*, خَبَّازٌ *a baker;* from عِطْرٌ *perfume*, and خُبْزٌ *bread.* So in Syr. and Chaldaïc ܙܰܡܳܪܳܐ, Chald. זַמָּרָא, *a singer*, &c.

16. In all these cases, the first vowel is necessarily *immutable*; the last not so universally: but, as examples do not occur sufficiently numerous to decide this question, we can say but little about it.

17. These forms are thought to be intensitive of those given under the preceding class (Art. 153.): but, whether such force is *always* to be found when they occur, is doubtful.

Of those Nouns which are said to be reduplicated by implication (Art. 109.).

155. These nouns are thought to have an *intensitive* signification without presenting any reduplication, either in the vowels, or consonants: but, as they generally have a *perfect* vowel, occasionally *immutable* in the penultimate, it has been supposed that this presents a compensation for the *Dāgésh* which has been omitted. The following are their forms:

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
I.	פְּקָד,	פְּקָדָה,	נֵכָר *unknown.*	צְלָחָה *a dish.*
	or פִּיקָד,	——	הֵיכָל *a temple.*	——

2. For further examples see the Arcan. Form. p. 202, &c.

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
II.	פּוֹקֵד,	פּוֹקֵדָה,	עוּגָב *a musical instrument,* so called.	
		or פּוֹקֶדֶת,	סוּגָר *a fetter.*	אֲרִיָה *a stable, stall,* &c.
				מוֹעֶדֶת *vacillating.*

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
III.	פּוֹקָד,	פּוֹקָדָה,	אֹהֶל *a tent.*	
		or פּוֹקֶדֶת,	אוֹצָר *a treasure.*	
			חוֹתָם *a seal.*	חוֹתֶמֶת *a seal.*
				pl. טוֹטָפוֹת *frontlets.*

3. With respect to the inflection of these words, the perfect vowel (ֵ) in the first form, is sometimes *immutable,* at others not so. No rule, therefore, can be given, upon which reliance can be placed. With respect to the other forms, whenever the י, or ו, remains, its vowel is also *immutable;* but, when it drops, the defect may be compensated by inserting *Dāgésh* in the consonant immediately following, as in the feminine פְּקֻדָּה, where the perfect vowel is supplied by its corresponding imperfect one; e. g. for פּוֹקֵדָה, we have פְּקֻדָּה. So also, *vice versâ,* letters doubled by the insertion of *Dāgésh,* will frequently lose this point; and then, the preceding *imperfect* vowel will change into its correspondent *perfect* one. Hence it is, that these forms are supposed to contain an *implicit* reduplication (Art. 109.), or, in other words, to be forms equivalent to those that have the middle radical letter doubled by a *Dāgésh forte.* But, as the nouns of this class are few, it is scarcely possible to glean from the usage of the language, what vowels are *mutable,* and what are not so. For the same reason, it is impossible even to say, whether we are right in all cases in this our classification of them.

On the Augmented Nouns, termed הֶאֱמַנְתִּי *Hē-èmantí.*

156. In nouns of this description, one or more of the letters contained in the technical word הֶאֱמַנְתִּי (Art. 147. 3.) will be found attached to either one or other of the preceding primitive, or augmented forms, for the purpose, apparently, of varying the signification. That these are fragments of words, I have no doubt; but, what they originally were, it may now be exceedingly difficult to say. I may, perhaps, be excused if I offer a few conjectures on this subject, hoping that, although I may not succeed to the extent that may be wished, I

shall, nevertheless, afford something likely to fix these forms more permanently in the mind of the Learner; and this is my principal object.

2. Of these letters (viz. הָאֲמַנְתִּי), one, or more, may be found at the beginning of words; while, ה, י, ם, ן, or ת, will be found at their endings. In some instances, indeed, words are found augmented by one, or more, of these letters, both at their beginning and ending, at the same time; having, also, the middle radical letter doubled by the operation of *Dāgésh forte*, as in the Participial forms of *Hithpāḥél*, מִתְפַּקְּדוֹת, מִתְפַּקְּדִים, &c.

On the Letters termed הָאֲמַנְתִּי, *when prefixed to words.*

157. Simonis* supposes that nouns with א, or י, prefixed, have some affinity, in signification, with those persons of the verbs, which have these letters as preformatives; and that ת presents a force nearly allied to that of the *Hithpāḥél* conjugation. This may, or may not, be true; but, as it leaves these conjugations, &c., unexplained, I have thought it right to consider the force of these adjuncts in the nouns: because, if we can succeed in this, we shall have no difficulty to contend with, in this respect, when we come to the verbs.

I suppose, then, that the letters ה, י, ת, and הת, are nothing more than abbreviated forms of primitive words, which might have originally been written in full, and placed before others, for the purpose of modifying their sense. These might, in process of time, have lost some of their letters, and then have been compounded with others so as to present the forms which we now have. If, therefore, we can now find words which, when thus abbreviated, and joined with others, will give the significations which these augmented forms seem to have, we shall perhaps make this subject more intelligible, and interesting, than it has usually been.

2. With respect to the first, viz. א, with which we may join ה; we have perhaps a fragment of the root אָוָה (Arabic هَوِيَ هَوَى) *desiring*, *impelling*, *casting down*, and the like; to which, אָבָה,

* Arcanum Formarum, p. 522.

הָוָה, and אוֹכֵי, as expressing certain affections of the mind, may perhaps be added, as cognate roots. Upon this supposition, הַפְקִיד (or אַפְקִיד, for the Chaldee, or Syriac, form), will stand for אָוָה, הָוַי, or הָוַה, פָּקִיד (Form VI. Art. 153.) *impelling, causing, desiring*, &c. another, *to visit*, &c. So אַכְזָב *a willing*, or *great liar*; אַכְזָר *willingly*, or *greatly cruel*.*

3. We may now consider the force of words thus augmented: and, as some of them are taken for the leading words of a certain species of the conjugation of Verbs, it will be as well now to determine their properties.

4. If, then, the primitive word have an active sense, as, שָׁמַע *he heard*, it will, in this form, generally have a *causative* one; as, הִשְׁמִיעַ *caused to hear*: but, if the primitive be neuter, this form will be *active* in signification: as, עָמַד *he stood*; הֶעֱמִיד *he set up*; שָׂמַח *he was glad*; הִשְׂמִיחַ *he rejoiced another*.†

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* It is remarkable, that the causative and other words in the Coptic are formed in precisely the same manner. "Verba composita," says Scholz. Gram. Copt. § 86. "e duabus vocibus coalescunt. In compositione verbum ⲉⲣ esse, vel facere, ϣⲉⲙ suscipere, ϥⲓ ferre, ⲉⲓ projicere, ϫⲉⲗⲗ invenire, ϭⲓ accipere, ⲧ dare, sæpissime occurrunt: e. g. ⲉⲣⲟϩⲱⲙ lucere, ex ⲉⲣ et ⲟϩⲱⲙ lux . . . . ϣⲉⲙⲁⲁⲕⲁⲉ pati, ex ϣⲉⲙ et ⲁⲁⲕⲁⲉ dolor, ϥⲓⲣⲱⲟϩϣ curare, ex ϥⲓ et ⲣⲱⲟϩϣ cura, ⲉⲓⲥⲉⲙⲧ fundare, ex ⲉⲓ et ⲥⲉⲙⲧ fundamentum, ϫⲉⲗⲗⲕⲁⲧ intelligere, ex ϫⲉⲗⲗ et ⲕⲁⲧ intellectus, ϭⲓϣⲙⲓ pudefieri, ex ϭⲓ et ϣⲙⲓ pudor, ⲧⲱⲟϩ glorificare, ex ⲧ et ⲱⲟϩ gloria." In these cases, the words prefixed have precisely the same power with those above proposed; and one, viz., ⲉⲓ projicere, is very nearly allied both in sound and sense to our א, or ה, particularly in the *Hiphhíl* form הַפְקִיד, or אַפְקִיד, &c.

† These properties are also common to the Arabic: as, 1. حفر زيد نهرا *Zaid dug a canal*; احفرته نهرا *I caused him to dig a canal*; 2. بصر زيد *Zaid had the faculty of sight*; ابصرته *I saw him.*

5. If, in the next place, the primitive be a noun substantive, or adjective; it will, in this form, generally signify the *being, making, becoming, doing, suffering, permitting,* &c. the sense of the root: הִבְרִיא *he made fat;* noun, בָּרִיא *fat* (Form V. Art. 153.); הֵימִין *he used the right hand,* or *proceeded towards it;* noun יָמִין *the right hand.* So הִשְׂמְאִיל *he used,* or *went towards, the left hand;* noun, שְׂמֹאל *the left hand;* הִמְטִיר *he caused rain;* noun, מָטָר *rain;* הִלְבִּין *he became white,* root לָבָן *white;* הִשְׁבִּיר *he permitted* (to purchase) *provision,* root שֶׁבֶר *provision;* הִשְׁאִיר *he permitted* (to) *remain,* root שְׁאָר *remnant.**

6. Another property is, *exhibiting, declaring,* or *esteeming,* the person or thing designated by such word, as possessed of the quality intimated by the primitive: as, הִצְדִּיק *he declared,* or *esteemed, another just,* from צַדִּיק *just;* הִרְשִׁיעַ *he declared,* or *esteemed, another wicked,* from רָשָׁע *wicked.* So, in the Arabic, أكفرته *I called him an infidel;* أخطأته *I accused him of sin.*† To this property may be referred all those passages, in which this form is used, and in which God is said to have *hardened the heart, blinded the eyes, made the heart gross, deceived the people,* &c.—where nothing more than *declaring* this to be the case, appears to be meant.‡

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* See Deut. ii. 28, 1 Sam. xxv. 22, Ps. cxix. 31, Is. lxiii. 17. These properties are all peculiar to the analogous forms in Arabic: see Lumsden's Arabic Gram., p. 173, &c.

† Lumsden's Arab. Gram., p. 175.

‡ Exod. vii. 3, x. 1, Deut. ii. 30, Is. vi. 10, comp. with Matth. xiii. 15. This property Storr refers to the influence of a metonymy. Observ. pp. 24, 28, &c., which he thinks amounts to nothing more than *permission.* See also pp. 194—5—6. This, however, leaves the matter nearly as unsatisfactory as it found it. Very nearly parallel to these Hebrew forms and usages, are those of the Greek verbs terminating in *άζω, ίζω, αίνω, ύνω, εύω, όω,* and *έω,* many of

7. Another property of this form is, *excess,* or *intensity,* of the action, passion, &c. afforded by the primitive word: as, הֶאְדִּים *he was very red.* So, in the Arabic, أسفر الصبح *the morning was very bright;* أثمر النخل *the palm tree bore much fruit.*

8. Many verbs not used in the first species of the conjugation (Lect. X.), have occasionally either a neuter or transitive signification in this form: as, הִשְׁכִּים *he rose early;* הִשְׁלִיךְ *he threw.* Sometimes they will have both significations: as, הֵקִיץ *he watched,* or *he roused up another;* הֵרִנִּין *he sang,* or *he stimulated another to sing.**

9. Several of the properties, belonging to this form, are also common to that of פִּקֵּד, see Art. 154. 7.

10. When the ה is prefixed with (ַ) *Khātúph,* (ֲ), or (ִ), as in הָפְקַד, הֻפְקַד, or הוּקַם, the sense will then be *passive,* or rather will imply *the becoming* (passively) subject to the *action,* &c., contained in the active form. See the note to No. 13. below.†

11. With respect to (יִ) prefixed to certain forms, it may perhaps

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which are manifestly derived from nouns: as, ἑορτάζω, from ἑορτή; νομίζω, from νόμος; σεμαίνω, from σῆμος; εὐδύνω, from εὐδύς; παιδεύω, from παῖς; δουλόω, from δοῦλος; τιμάω, from τιμή; φιλέω, from φίλος, &c. See Glassii Phil. Sacr., Lib. iii., Tract iii., Canon xv. Ed. 1743. Note to Art. 154. 8.

* This is often the case in the unaugmented forms; the force will at one time be transitive, and at another neuter, in the same word.

† It will, perhaps, be difficult to assign a good reason for the adoption of this vowel, for the purpose of giving a passive signification to words in the Shemitic dialects. Nothing can be more certain, however, than this as a fact. And, hence, we not only have it in the passive conjugations of verbs, both in the Hebrew and Arabic, but also imparting a sort of passive, or rather habitual, signification to verbs, conjugated in the active form: as, יָלַד *he was strong;* كرم *he was beautiful;* حسن *he was beautiful;* رفع *he was exalted.*

So in nouns, פָּקוּד *visited,* i. e. habitually; صبور *patient,* habitually, &c.

be a fragment of the root יָהָא, Syr. ܝܳܐܳܐ or ܝܳܐܳܐ, Arab. يَأَيَأَ *decent, becoming, benign, beautiful, excellent, inviting one to rest,* &c., which when compounded with any other word, may afford the sense of durability, strength, excellency, or the like, which Grammarians are generally agreed, is the force of words so combined; examples will be given in Art. 159. But, as no conjugation is grounded on this form, it will not be necessary to dwell very particularly on it here.

12. We now come to the forms having הת, את, or ת, prefixed. These fragments, then, we take to be derived from some word, which, when combined with any other, will give the modification of sense usually attributed to these forms. If we take אָתָא Chald. or Heb. אָתָה *coming, arriving at,* as the primitive word, and suppose את, הת, or ת, to be a fragment of it, we shall have a particle, which, when prefixed to any word, will give something like *a passive* or *reciprocal* sense; which all are agreed is the import of this form: e. g. הִתְפַּקֵּד, or אֶתְפַּקֵּד, of the Chaldee form, or תפקד, will mean *coming,* or, as we say in English, *becoming, visited;* and will be either *passive,* or *reflective,* &c., as the sense of the context shall require. So in Latin, *amatum iri,* in which the word *iri* is manifestly a form of the verb *Ire,* to go. The passives of the Persian, Hindustani, and probably of the Sanscrit, are formed in a similar manner.

Properties of the Conjugations grounded on this Form.

13. First *to be,* or *become,* that which the primitive word signifies (this, in the Arabic, is termed مُطَاوَعَةٌ *submission*); as, הִתְנָאֵל *he became polluted;* הִתְחַזֵּק *he became strong;* הִתְאַדֵּם *he became red;* or, if the context require it, *he made himself so,* reflectively, or, *was made so,* passively. So in the Arabic, أَدَّبْتُهُ فَتَأَدَّبَ *I corrected him, and he became corrected,* &c.* In the eighth

* Lumsden's Arabic Grammar, p. 182—" Submission." Or, as the Arabic Grammarians define it, حصول اثر الشيء عن تعلّق الفعل المتعدّي

Arabic species, to which this is nearly allied, we have the same property: as, غممته فاغتم *I grieved him, and he*

نحو كسرتُ الزّجاج فانكسر ذلك الزّجاج فان انكسار الزّجاج اثر قد حصل عن تعلّق الكسر الذّي هو اثر الفعل المتعدي i. e. The impression made upon any thing by the action of a transitive verb: as, *I broke the glass, and the glass became broken.* Now, the glass's *becoming broken,* expresses the impression made by the active verb *breaking.*—In the كتاب التّعريفات, we have المطاوعة هي حصول الاثر عن تعلّق الفعل المتعدي بمفعوله نحو كسرت الاناء فتكسّر فيكون تكسّر مطاوعًا اي موافقًا لفاعل الفعل المتعدي وهو كسرت لكنّه يقال لفعل يدلّ عليه مطاوَع بفتح الواو تسميةً لشئ باسم متعلقه i. e. *Almotáwaat,* is the receiving of an impression from the operation of an active verb upon its object: as, "*I broke the vessel, and it became broken.*" So that (تكسّر) *it became broken,* is the *Motāwaat* (or *Motāwia*), i. e. it is the word corresponding to that of the agent of the transitive verb, which is here, *I broke* (كسّرت); but the verb, to which reference is made, is termed *Motāwaa* (مطاوَع) with the vowel *a* after the *w:* naming the thing (in question) by the name proper for that affected; i. e. the verb which has here the *passive* form is named by a word (مطاوِع) which has an active signification, and *vice versa.*

I have been the more particular in pointing out this distinction, because we shall have occasion to refer to it again, and because Mr. de Sacy has entirely misunderstood its force. In his Gram. Arab., vol. i. p. 104, we have the following note. "La verbe dont la signification est passive ou neutre, se nomme encore مُطَاوِع comme le dit Giggeius: et en effet, Beïdawi, sur le v. 4. de la surate 42 ou on lit تكاد السموات يتفطرن *peu s'en faut que les cieux ne se fendent,* ou *ne soient fendus,* dit: قرا البصريان وابو بكر بالنون والاول ابلغ لانه مطاوع فطر وهذا مطاوع فطر ينفطرن; "Les deux lecteurs de Basra et Abou-Becr lisent ; mais la première leçon est plus energique, parce que تفطّر est le *passif* de فطر, et إنفطر le *passif* de فَطَر.

was therefore grieved; فالتام لومة *he reproached him vehemently, and he became reproached.*

14. Secondly, To *feign, pretend, exhibit,* &c. that which the primitive word signifies: as, Josh. ix. 4, וַיִּצְטָרוּ *they feigned themselves to be messengers;* 2 Sam. xiii. 5, 6, הִתְחַל *he pretended to be sick;* Prov. xiii. 7, מִתְרוֹשֵׁשׁ מִתְעַשֵּׁר *boasting (himself) to be rich.* So, מִתְרוֹשֵׁשׁ *feigning (himself) to be poor;* תִּתְחַסָּד *thou shewest (thyself) gracious;* תִּתַּמָּם *thou shewest (thyself) perfect,* Ps. xviii. 26. And, in Arabic, تشبّع* *he pretended*

Nothing, I think, can be less accurate than to class the term مطاوع with those of غير متعدّ, غير واقع, and لازم, as Mr. de Sacy has here done. All that Beidawi means, is, that يتفطرن is more *elegant* than ينفطرن, because it is the مطاوع (see the definitions above) of فطر, not of فطر, as the other reading is.

The real difference between neuter verbs, termed by the Arabs غير متعدّ, غير واقع, and لازم, and those of the forms here had in view, is, that they imply *intransitive action, habit, rest,* or *inseparable properties;* as, *beauty, deformity, colour,* &c.; whereas, in our case, مطاوعة or مطاوع signifies the *accidental influence* of *transitive verbs* received in their subjects, or nominatives; which is the real difference between the Hebrew forms פָּקַד, and נִפְקַד, as will be seen hereafter.

The real force, then, of this form will be best expressed by *became,* or the like: as in נִתְהַלֵּךְ *became walking,* נִפְקַד *became visited,* &c.; which will lay the groundwork for the *reciprocal* sense, &c., the context always determining who the agent is.

* The fifth Arabic species has often *a passive* sense; and always in the Ethiopic.—It was shewn, Art. 146. 8, that certain forms had occasionally either an *objective,* or *subjective,* signification, according to the view in which they were taken; the same appears to be the case in these forms; and, hence it is, that these verbs have sometimes a *passive,* at others a *reflective,* and at others an *active,* signification. The same is the case in the *Niphḥál* form; and apparently for the same reasons.

satiety; ترجلت المرأة *the woman assumed the manners of a man.*

15. Thirdly, *Frequency*, or *intensity*, of the action, or passion, as meant by the primitive word: as, הִתְהַלֵּךְ *he walked about much,* or *continually;* הִתְחַנֵּן *he solicited a favour with great earnestness.* In Arabic, تَشَجَّعَ *he persevered in shewing bravery;* تَحَلَّمَ *he persevered in acquiring mildness.* And in the eighth Arabic species إِكْتَسَبَ *he persevered in acquiring;* and, in the sense of earnest request, اِسْتَأْجَرَ *he demanded his hire.*

16. Fourthly, In some cases, the sense is the same as it would have been, if the verb had been used in the primitive form termed *Kal:* as, הִשְׁתַּמֵּר *he kept the laws, statutes,* &c. This, with many other properties unknown to the Hebrew, is also found in the Arabic.*

For the transpositions and other changes which take place in certain words, when augmented by the particles הת, or את, see Art. 83.

17. Nouns, which receive מ at the beginning, will generally designate the *Instrument, Agent, Action, Passion, State, or Place,* by, or in, which the influence of any verb is exerted, suffered, &c., respectively: as, מַגְזֵרָה *an ax* (root גָּזַר *cutting*); מִפְקֵד *one visiting;* מָקוֹם *a place* (root קום *standing*).† מִשְׁמָר, *act, duty, place of custody.*

* It is a curious fact, that in the Arabic, the eighth species of the conjugation of the form إِفْتَعَلَ, equivalent in force to our הִתְפַּקֵּד, has, occasionally, the sense of the first (فَعَلَ); in that case, the seventh إِنْفَعَلَ is mostly used. Now, this seventh Arabic species corresponds exactly with our נִפְעָל (see No. 19.); and, the consequence will be,—if these dialects mutually illustrate one another,—that the Hebrew הִתְפַּקֵּד, and נִפְעָל, will have the same, or very nearly the same, force—see Ps. ii. 2, where both occur in the same passage:—and also, that both will generally not be found under the same root, unless the form הִתְפַּקֵּד have the force of the *Kal.*

† Hoffman's Gram. Syr., p. 244.

With respect to the cause of this variation of sense, Grammarians are generally silent. Simonis has supposed it to be equivalent to that, which the preposition ב, similarly situated, would supply.* I may be excused, if I offer a different solution. If we suppose, then, that the word originally prefixed was either מִי, or מַן, *who*, מָה, or מֶה, *which*, or *what*, as the sense might require; we shall have significations corresponding to those contained in the words of these forms, e. g. מִי פֹקֵד *he who visits*, or *is visiting;* and, striking out the vowel ־ִ, for the purpose of abridging the word, we shall have מְפַקֵּד, as above. The same will be the case, if we take מַן פֹּקֵד, for then the נ will be lost by Art. 76.—These, as agents, when the verb is transitive, constitute all the participial forms commencing with מ. In the next place, if we take מָה, or מֶה, *that which*, &c. and prefix it, contracted as before, we shall have, מַגְזֶרֶת *an ax*, for מָה גֹּזֶרֶת *that which* (is a) *cutting*, &c. So מַעֲשֶׂה *a work*, for מָה עָשָׂה *that which* (is a) *doing;* and so of others.

18. We now come to propose a conjecture on the prefix נ, and on the modification of sense, which primitive words undergo in consequence of its influence. If, then, we take this נ as the defective form of some primitive word, appearing sometimes in the form of הַנ, at other times as נ only; we may suppose it to be derived from the root أَنِيَ, which, had it been preserved in the Hebrew, might have been written הָנָה, אָנָה, or אָנָא. The senses attributed to it by Castell are, among others:—"*Ad extremum perfectionis terminum pervenit .... assecutus fuit*, seu *percepit*. IV. *Retinuit, detinuit, coercuit* .... V. *Lenitate, modestiâ et patientiâ usus fuit, &c.*" Supposing, then, this word, or some defective form of it, to be construed with any other, the sense of both taken together would, in general, give the force of the forms thus compounded. And, as this form of compound, is often used as the *leading word* of one of the species of the conjugation, it becomes the more important to ascertain its properties.

19. First Property: Primitive words receiving this particle, will have a sort of *passive* sense, or will exhibit *subjection* to the action implied by the primitive, *accidentally*, but not *habitually:* and, in this respect, they

* Arcanum Formarum, p. 447.

differ from words of the form פָּקוּד: as, נִבְרְכוּ בְךָ *they* (shall) *become blessed in thee,* Gen. xii. 2, i. e. *in thy seed.* So in the *Hithpāhél,* Gen. xxii. 18, וְהִתְבָּרְכוּ בְזַרְעֶךָ, *and they* (shall) *become blessed in thy seed;* i. e. their state shall be *changed* to that of blessedness: but, in the phrase, בָּרוּךְ יְהוָה *blessed* (is) *Jehovah,* we have no such intimation of *accident* or *change:* if, however, יְהִיֶה be added, as in Gen. xxvii. 33, both forms will have precisely the same force. So שָׂכוּר will mean *an habitual hireling;* but, נִשְׂכָּר *a person hired on some particular occasion.* So I understand Neh. vi. 12, 13, : סַנְבַלַּט שְׂכָרוֹ לְמַעַן שָׂכוּר הוּא *Sanballat had hired him, because he was an habitual hireling;* and 1 Sam. ii. 5, שְׂבֵעִים בַּלֶּחֶם נִשְׂכָּרוּ *those who have been* (habitually) *full, are* (*accidentally* or *occasionally*) *hired for bread.*

This property is common to the Arabic, and is termed by the Grammarians, as before, مطاوعة: as, بعثه فانبعث *he sent him; and he was sent;* اغلقته فانغلق *I shut it, and it was shut.* (See No. 13, above.)

This property of the Hebrew form (as a verb) was pointed out many years ago by Elias Levita, in a work entitled הַבָּחוּר; but, as he supposed it also to involve a *preterite* sense, Glassius, and others, very properly objected; and the consequence has been, two distinct forms, viz., פָּקוּד, and נִפְקָד, have been constantly confounded together; and, what is still worse, a *tense* has been ascribed to each, which is more than can be proved of either of them, or of any participle in this language.

20. Again: Words, receiving this augment subjecting them to the action implied by some primitive word, may, when the context requires it, also be construed as having a *reciprocal sense,* or as implying *possibility, capability, exhibition, propriety, affectation,* or the like, of the action, &c., meant by the primitive: as, נִשְׁמַר *he guarded himself,* 2 Sam. xx. 10, Mal. ii. 15. To this property

may, perhaps, be referred many passages, in which this form seems to have a neuter signification: as, נִקְרַב *he brings himself near*, i. e. *draws near*, Exod. xxii. 7, Josh. vii. 14;—and, in a few instances, an active one: as, נִלְחַם *he fought;* נִשְׁעַן *he leaned upon;* נִשְׁבַּע *he swore;* נִשְׁפַּט *he contended, disputed;* יֵאָכֵל *it is*, or *may be, eaten*, Gen. vi. 21. So, לֹא־יֵעָשֶׂה כֵן *it is not, may not, cannot*, or *ought not, to be done thus;* נִכְבַּד *he shewed himself honourable;* נֶאְדַּר *he shewed himself glorious;* נֶאֱנַח *he sighed.* Such significations, according to European idiom, these passages seem to require, while, in reality, *became*, or the like, will always satisfy the terms of the original. The *subjective*, or *objective*, force found respectively to prevail in these forms, was probably at first regulated by the view taken of the primitive noun. See Note on Art. 146. 8.

21. These properties are intimated, in the Arabic, by the terms اللزوم والعلاج, *necessity and remedy;* which, Mr. Lumsden says, indicate "that verbs of this class must be INTENSITIVE by their own nature, and significant of actions performed by the members of the body:" but the examples he adduces are not confined to this rule: كسر *he broke*, is as much an active verb as any other can be; which, when thus augmented, becomes passive, not neuter: nor has حمق, and انحمق *the market was unfrequented*, any thing to do with the members of the body. I am induced to believe, therefore, that the terms اللزوم والعلاج, are to be understood as intimating the properties just mentioned.

158. TABULAR VIEW EXEMPLIFYING THE FORMS ABOVE-MENTIONED.

First Class of Hĕĕmantí Nouns, having an א *prefixed.*

I. אֶפְקָד, and אֶפְקֹד, fem. אֶפְקָדָה, אֶזְרָח *home-born, indigenous,*

* Arab. Gram., p. 187.

אֶהְיֶה (changing (ֶ) to (ֵ), on account of the following ה, Art. 139. 7, note), ὁ ὤν, a name of God, Exod. iii. 14, אֶצְעָדָה *a bracelet*, אֵיתָן (for אֶיְתָן Art. 87. 5.) *strength*, אֶתְנַן *reward, wages*, אֶצְבַּע *a finger*.

II. אֶפְקוֹד, אֶגְרוֹף *the fist*, אֶפְרוֹחַ *the young of any bird*, אֶתְמוֹל *sometime ago, yesterday*, אֶשְׁכּוֹל *grapes*.

III. אַפְקָד, fem. אַפְקָדָה; as, אַחְלָם *an amethyst*, אַכְזָר *very cruel*, אַכְזָב *very false*, אַזְכָּרָה *recollection*, אָסָם (for אַסְוָם Art. 73.) *a granary*, אַקּוֹ (for אַנְקָו, or אַנְקַו, Art. 87. 1. and 76.) *an animal so called*.

IV. אַפְקֵד; as, אַבְנֵט *a girdle*, אַרְבֶּה *the locust*.

V. אַפְקוֹד, fem. אַפְקֹדֶת; as, אַשְׁפּוֹת *a dunghill*, אַשְׁמֹרֶת *guard, custody*.

VI. אַפְקוּד, fem. אַפְקוּדָה; as, אָסוּךְ (for אַסְווּךְ, Art. 73.) *a cruet*, אַשְׁמוּרָה *guard, custody*.

VII. אָפְקַד; as, אוּבַל, or אֻבַל, (for אָוְבַל) *a* (never-failing) *river*.

VIII. Some nouns, which lose one of their radical letters by contraction, assume the form of the Segolates: as, אֶכֶף (for אכפף) *the palm of the hand*.

2. Nouns of this class are few; and, of the last form, perhaps, a second does not occur. It is curious enough to remark, how easily nouns, deprived of any of their vowels, slide into the Segolate forms. We shall see, hereafter, that the same thing often takes place in the conjugations of the verbs, in similar cases.—It will be seen, that I have not entirely followed the classification of Simonis. My reason for doing so was this: he seems to me to have given some forms without examples to bear him out; and, in one case, he has given a form אֲפַקִּיד, for which he has only one example, and that example he has also given, in another class. (See אֲבַטִּיחִים, pp. 547 and 639. Arcan. Form.)

159. *Second Class of Hēĕmanti Nouns, having* י *prefixed.*

I. Form יִפְקָד; as, יִצְהָר *oil*, יִצְחָק *Isaac*.

II. יַפְקָד; as, יַעֲנָה *the ostrich*.

III. יַפְקִיד, or יַפְקֵד, fem. יַפְקִידָה: as, יָחִיל (for יַחְיִיל) *one who expects*, יָרֵךְ (for יַרְכֵךְ) *the thigh*, יָרֵב (for יַרְיֵיב) *a disputant*, יְנִיקָה (for יַנְיִיקָה) *a germ, stem*, &c.

IV. יַפְקוֹד:* as, יַחְלוֹם *an adamant*, יַנְשׁוֹף *an owl.*

V. יַפְקִיד: as, יַחְמִיר *a species of goat*, יַלְקוּט *a purse*, יְקוּם *being* (for יַקְוִים Art. 73.)

VI. יֶפְקֹד: as, יוּבַל (for יֶוְבַּל Art. 87. 2.) *a constant river.* And, according to some, the Segolate יֶרֶךְ *thigh* (for יֶרְכָּךְ), the last radical being rejected, and the (ֶ) added, as in other Segolates, for the sake of Euphony.

2. In this class also, is placed, as a special anomaly, the word יְהוָה *Jehovah*,† with a caution however, that these vowels do not exhibit the ancient pronunciation of the word. The Jews, as it is known to every one, never pronounce this word, but substitute either אֲדֹנָי, or אֱלֹהִים, for it; and hence it is, that we sometimes find it pointed יְהוָֹה, i. e. with the vowels proper for the word אֱלֹהִים; which is invariably the case, when אֲדֹנָי, and יְהוָה, occur together. The reason is, the word אֲדֹנָי would in this case be pronounced twice, which is not desirable; the word אֱלֹהִים is, therefore, pronounced instead of it (see page 28, note). That *Jehovah* is not the ancient pronunciation most writers are agreed: but, what that was, it is perhaps impossible now to determine. Some have proposed יַהֲוֹה *Yāhăvó*, of the form יַפְקוֹד, as Capellus, Walton, Clericus, &c. Others have proposed יְהַוֶּה, יַהֲוֶה, or יְהַוֶּה, as Mercer, Montanus, Amama, Scaliger, &c., taking the Samaritan pronunciation of it, as preserved by Theodoret, Ἰαβέ.‡ Others, again, take the Latin *Jove;* but which of these is nearest to the original pronunciation, no one can say. The word is probably formed of הוָה, *Ens.* Ecc. ii. 22. &c. with י, prefixed. Art. 157. 11. lit. *Great*, &c. *Being.*

160. *Third Class of Hĕĕmanti Nouns, beginning with* ה.

These forms, according to Simonis, and Reimarus, as quoted by him, were not much in use before the time of the Captivity. He takes the liberty, however, of excluding all the Infinitives of the *Hiphḥil* conjugation, which he ought not to do; because these

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* Simonis places יאֹר under this form: but, as there is some difficulty in ascertaining the root from which it is derived, and as the word is, perhaps, of Egyptian origin; it may as well be omitted.

† See Art. 139 7, note.

‡ Simonis Arcanum Formarum, p. 545.

infinitives are certainly nothing more than nouns, upon which that species of the conjugation is constructed; and, if this be the case, there will be no reason why they should not be considered as forming a part of this class.

Examples.

I. Form: הַפְקִיד, or חַפְקֵד; as, הַמְשֵׁל, *rule, dominion,* הַשְׂכֵּל *intelligence,* הַשְׁמִיעַ *proclaiming, causing to hear,* הָסֵב, for הַסְבֵּב *causing to turn,* הָפֵץ, for הַפְוֵץ, *dispersing,* הַשֵּׁא, for הַנְשֵׁא *seduction.* Roots ending in silent ה, often reject it, in words of this kind, and take וֹת as their terminating syllable: as, הַרְבֵּה and הַרְבּוֹת *multitude,* הַעֲלוֹת *elevation,* &c.*

II. הַפְקָדָה; as, הֲנָחָה (for הַנְוָחָה) *tranquillity,* הֲנָפָה (for הַנְוָפָה) *agitation,* הַצָּלָה (for הַנְצָלָה) *liberation.*

III. הַפְקוּדָה; as, הֲבָאָה (for הַבְוּאָה) *termination, cessation.*

IV. הַפְקָדוּת; as, הַשְׁמָעוּת *relation,*† &c.

V. חִפְקוּד; as, הִתּוּךְ *pouring out* (pr. הִנְתִּוּךְ Art. 76.).

VI. הִפָּקֵד (for הִנָּפְקֵד); as, הִלָּחֵם) for הִנָּלָחֵם) *making war;* and so all the Infinitives of the *Niphḥál* species.

VII. הָפְקַד, or הָפְקֵד; as, הָפְקַד *visited, appointed,* הוּמַת *slain* (for הָוְמַת, or הֻוְמַת, Art. 87. 2.). These forms have a passive signification (Art. 157. 10.).

2. It will immediately be seen, that the forms to which the particle ה is here prefixed, are by no means peculiar to the *Hiphḥíl* conjugation; and, consequently, that no one can, without violating the principles of analogy, derive them from that conjugation. The truth appears to be, that, the *Hiphḥíl* conjugation is nothing more than the adjunction of one, or other, of the pronouns to words of the form פָּקִיד, &c. to which also the particle ה, (or א for the Chaldee form) is prefixed, for the purpose of varying the sense, as already noticed.

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* These, however, are probably compound nouns, formed of the original root with וֹת, a contracted form of הוֹת *being,* for הָוָה. See Art. 139. 7. note.

† Words having this termination are also compounds, formed of the *Hēĕmanti* noun, and the word הָוָה contracted to וּת, by Art. 87. 2, &c. The signification of such words, ending in וּת, and יוּת, is, that of the *state* of action, or passion, denoted by the primitive word; as, מַלְכוּת a *kingdom,* or state of reigning; רֵאשִׁית *first state,* or *beginning* (Art. 87. 2. 4.).

161. *Fourth Class of Hēĕmanti Nouns, commencing with* מ.

I. מִפְקָד, fem. מִפְקָדָה, מִפְקֹדָה, or מִפְקֶדֶת: masc. מִגְדָּל *a tower;* fem. מִלְחָמָה *war,* מַעֲשַׂקָּה* *oppression,* מִשְׁמֶרֶת *custody.*

II. מִפְקָד; for which Simonis gives only one example, and that has suffered contraction: as, מִסְכָּב, for מִסְכַּבּ.

III. מִפְקָד; as, מִסְכֵּן *poor;* with final ה, מִזְרֶה *a fan,* &c.

IV. מִפְקוֹד, fem. מִפְקוֹדָה, or מִפְקֻדָּת; as, מִזְמוֹר *a psalm,* מִשְׁקֹלֶת *a plummet.*

V. מַפְקֵד; as, מַלְמֵד *a goad,* מוֹתָר, for מַוְתָּר, *gain* (Art .87. 1.), מַפָּל, for מַנְפָּל, *soft,* &c. (Art. 76.).

VI. מַפְקֵד; as, מַחֲנַק (Art. 106. 2.) *strangling.*

VII. מַפְקֵד, or, מַפְקִיד, fem. מַפְקֵדָה; as, מַטְבֵּחַ *a slaughter-house;* מוֹפֵת, for מַוְפֵת, (Art. 87. 1.) *a wonder,* מַרְאֶה *a vision,* מַזְרִיעַ *producing seed,* מַבְדִּיל *dividing,* מַדְמֵנָה *sterquilinium,* מְחִתָּה (for מַחְתֵּתָה) *consternation,* מְכִתָּה (for מַכְתֵּתָה) *contusion.*

VIII. מַפְקוֹד, fem. מַפְקוֹדָה, or מַפְקֻדַּת; as, מַחְסוֹר *want,* מַטְמוֹן *hidden* (treasure), מַרְכֹּלֶת *trading,* מַאֲכֹלֶת *food,* and מְנוֹרָה for מַנְוֹרָה (Art. 73.) *a candlestick.*

IX. מַפְקִיד, fem. מַפְקִידָה; as, מַאֲבוּס *a stall,* מַבּוּל, for מַנְבּוּל (Art. 76.) *a deluge,* fem. מְבוּסָה *trampling,* (for מַבּוּסָה Art. 73.)

X. מָפְקָד; as, מִבְטָ, for מָנְבָּט (Art. 76.) *expectation,* מָחֲזֶה *vision* (Art. 106. 2.)

XI. מָפְקָד, or מִפְקָד; as, מָעֳמָד *station,* with all the participles usually ascribed to the *Hophḥal* conjugation.

XII. מְפַקֵּד, מְפַקִּיד, and מְפַקּוֹד; as, מְפַקֵּד *one who takes account,* with all the participial nouns usually attached to the *Piḥél* species. The remaining two are only variations of the same form, and occur but rarely.

XIII. מְפֻקָּד; as, מְלֻמָּד *learned,* מְגֻלֶּה *discovered.* To which may be added all the participles usually ascribed to the species of *Pūḥál.*

XIV. מִתְפַּקֵּד; as, מִתְחַלֵּף *an invader,* &c., with all the participles of the *Hithpāḥél* species.

XV. Some defective nouns, which, for ease of pronunciation,

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* With *Dāgésh* Euphonic, but equivalent to מַעֲשָׂקָה.

assume a Segolate form, are derived from roots either having a medial ו, or י, or doubling the second radical, or having ה for the third. The forms will vary with those of the Segolates, and for the same reasons. If, therefore, we reject the last radical, &c., and prefix מ, we shall have מפק, for מפקד, pointed מִפְקָד, מִפְקַד, מִפְקַד, מִפְקַד, מִפְקַד, &c., as the nature of the word shall require, or rather, as the *jus et norma loquendi* has established: as, מִכְסָם, *number, sum;* fem. מִכְסָה (root כסם); מַעַל, or מְעַל *elevation* (root עלה); מִמַּד, pl. מְמַדִּים *measures* (root מדד); מִצַּד, or מְצָד, *a lurking place* (root צוד or ציד); מִתֻּם, or מְתֹם, *soundness* (root תמם), &c.

2d, Simonis thinks (p. 450, Arcan. Form.), that the participles should not be considered as nouns of the הָאֲמַנְתִּי class. I believe they ought to be so considered; because I hold, that, properly speaking, there are no *Participles* in the Hebrew language. It is true, the Grammarians have placed a number of these nouns, in the same page with the paradigma of the verbs; but, it will not hence follow, that they are possessed of any of the properties of real Participles. If, indeed, it could be shewn that they involve the *tenses* of the verb, as the Greek participles do, the opinion of Simonis, &c., would have some weight; but this has not yet been done; and, I think, cannot be done satisfactorily. I have, therefore, thought it most conducive to the progress of the Student, as well as more conformable with the analogy of the Language, to class them all as nouns: it being from the context alone, that any thing like tense can be discovered; which may be said of every sort of noun in this language.

162. *Fifth Class of Hĕĕmanti Nouns beginning with* נ, *or* הנ.

I. נִפְקָד, נִפְקַד, נִפְקַד, נַפְקוֹר, or הִנְפְּקָד; as, נִצָּב (for נִנְצָב, *fixed, set up;* נוֹשָׁב, for נִוְשָׁב (Art. 87. 1.) *inhabited;* נָסֹב (for נָסְבַּב) *turned back*, &c. So all the participles, and preterites, of the *Niphhál* conjugation, with this difference, that the participle ends in (ר), the preterite in (-); also, נֶהְפָּוֹךְ *turned about;* נֶחְתָּם *sealed;* הִלָּחֵם *making war* (for הִנָּלְחֵם, Art. 76.); הֵאָכֵל *eatable*) for הִנָּאָכֵל, Artt. 76. 109.)

II. נַפְקָד; as, נָסֹב (for נָסְבַּב), as נָסֹב above. This form is mostly found in words doubling their last radical letter, but not in the *Niphhál* conjugation: which,—as in nouns commencing with

ה,—should shew that the conjugation is not the source of the form in any case.

163. *Sixth Class of Hĕĕmanti Nouns having* ת *prefixed.*

The forms commencing with ת, as given by Simonis, are the following:

I. תִּפְקָד, fem. תִּפְקָדָה; as, תִּקְוָה *hope*; תִּגְרָה *conflict*; תִּימָרָה (for תִּתְמָרָה, Art. 87. 5.) *self-exaltation.*

II. תִּפְקֹוד, fem. תִּפְקֹודָה, and תִּפְקֹודֶת; as, תִּירוֹשׁ (for תִּירֹושׁ) *new wine*; תִּפּוֹצָה (for תִּפְוּצָה) *dispersion*; תִּלְבֹּשֶׁת *clothing.*

III. תַּפְקֵד, fem. תַּפְקֵדָה, or תַּפְקֶדֶת; as, תּוֹלָד (for תַּוְלָד) and תּוֹלָדָה *generation, succession*; תּוֹחֶלֶת *hope, expectation*; תַּחְמָס *an ostrich.*

IV. תַּפְקֵד, fem. תַּפְקֵדָה, or תַּפְקֶדֶת; as, תַּרְעֵלָה *trembling, giddiness*; תּוֹכֵחָה (for תַּוְכֵחָה), and, on account of the guttural, תּוֹכַחַת (for תַּוְכֵחַת) *reprehension*; תִּפְלָה (for תַּפְלֵלָה) *intercession*; תַּכְלִית (for תַּכְלֶלֶת) *self-consumption*; תַּבְנִית (for תַּבְנֶנֶת, Art. 87. 4.) *form, pattern*; תַּרְמִית (for תַּרְמֶמֶת, Ib.) *deception*; and תַּזְנוּת (for תַּזְנֶנֶת*) *whoredom.*

V. תַּפְקִיד, fem. תַּפְקִידָה; as, תַּלְמִיד *a disciple*; תַּכְרִיךְ *a robe*; תַּאֲנִיָּה *self-torment* (for תַּאֲנִיחָה, *Yód* in many instances standing for ה, and, being doubled in this place, makes compensation for the rejected ה.)

VI. תַּפְקוּד, fem. תַּפְקוּדָה, and תַּפְקוּדֶת; as, תַּמְרוּק *self-purgation*; תַּמְרוּר *self-embittering*; תַּהֲלוּכָה (for תַּהֲלוּכָה *continual walking*; תַּהְפֻּכָה *self-perversion*; תַּנְחֻמֶת *a proper name*, Jer. xl. 8, &c. So תְּשׁוּבָה (for תַּשְׁוּבָה, Art. 73.) *conversion*; תְּשׁוּמָה (for תַּשְׁוּמָה) and תְּשׁוּמֶת, *reciprocal striking of hands in making a bargain*, &c.

VII. תַּפְקֵד, fem. תַּפְקֵדָה; as, תַּחְרָא, or תַּחְרָא *a breast-plate*, תְּלָאָה (for תִּלְאָה) *weariness*, תְּעָלָה (for תִּעְלָה), *self-exaltation.*

VIII. תָּפְקֵד, fem. תָּפְקֵדָה; as, תָּרְמָה (for תָּרְמִיָּה), *deceit*, תּוּגָה (for תָּוְגָה Artt. 73: 86. 2.) *grief*, תְּאֵנָה (for תַּאֲנָה, contr. for תָּאֲנָה, or תְּאֹנָה) *occasion, opportunity.*

IX. תְּפִקִיד, fem. תְּפִקִידָה, תּוּפִין (for תְּוּפִין, from the root יפן or ופן), *division, separation*, תּוּשִׁיָּה (for תְּוּשִׁיָּה), *solidity, substance, wealth.*

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* See Art. 87. 2., and the note.

X. Here, as in the former case, the rejection either of the last, or the second, radical, will reduce the nouns to one or other of the segolate forms: as, תֵּבֶל *confusion*, for תַּבְלֵל perhaps): the latter ל being rejected in order to avoid the repetition of similar sounds, we have תַּבֶל, which, for reasons already assigned, (Art. 148. 2.) will become תֵּבֶל. In the same manner, we have תֵּמֶס (for תמסס) *melting, dissolution*, &c., to which many others may be added.

XI. תְּפַקְּוִד; as, תִּבַלּוּל *suffusion* (of the eye). To which may be added a few others, reduplicating some one of the radical letters: as, תְּקוֹמֵם *self-elevation*, &c.

It must have appeared, I think, that the forms to which this letter ת is prefixed, are by no means peculiar to the *Hithpāḥél* conjugation; but, that they exhibit a great variety of other forms. I cannot help thinking, therefore, that this conjugation owes something to this letter, or to its more perfect form תת, or את; while the adscititious particle owes nothing whatever to the conjugation.

164. *Seventh Class of Hĕĕmanti Nouns, receiving* תת *as a prefix.*

I. הִתְפַּקֵּד; as, הִתְיַחֵשׂ (Art. 109.), *genealogical computation.* So all the infinitives of the *Hithpāḥél* conjugation, due regard being paid to the radical letters composing such words. הִשְׁתַּחֲוָיָתִי *my prostrating* (2 Kings v. 18), with the pronoun י, seems to be an anomalous word, deformed, perhaps, by the carelessness of the copyists.

II. תָּתְפַּקֵּד *caused to be visited;* but perhaps this form never occurs as a noun.

III. הִתְפַּקְּדוּת; as, הִתְחַבְּרוּת *confederation*, &c.*

In a few instances we have had, in the above examples, terminations in ה, ת, and וּת, which may be said to be *Hĕĕmantic.* In these cases, therefore, we have anticipated our next chapter, which is to treat on the *Hĕĕmantic* postfixed syllables: but, as we could not adduce our examples without bringing in these forms, we shall perhaps be excused.

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* But this is, perhaps, a compound form, as before, Art. 87. 2. and note.

LECTURE VIII.

ON THE HEEMANTI LETTERS POSTFIXED TO WORDS.

165. It has been stated, (Art. 156. 2.) that, the *Hēĕmanti* letters ה, י, ם, ן, and ת, are severally found attached to the ends, either of primitive, or derived, words. The cases in which ה, ת, וּת, יּת, are so found, have already been noticed (Artt. 135. 6, 137. 2, 164.). It will be unnecessary, therefore, to notice them further. We shall now proceed to consider those which end in י, ם, and ן, respectively.

Eighth Class of Hēĕmanti Nouns ending in יִ—.

166. These nouns, ending in יִ—, are used to express either persons, or things, bearing *some relation* to the primitives from which they have been derived: and hence, they have been termed *Relative Nouns* by the Arabian Grammarians.* Of this kind are the Patronymic, or Gentile, nouns of the Grammars of Europe, all of which must from their nature necessarily be attributive, and, therefore, subject to the variation of the gender. (Art. 135.)

2. In endeavouring to account for the form and signification of this class of words, I shall suppose, as before, that the additional letter (י) is the fragment of some word; which, if used at length, would impart the same signification, which (י) now does, to words thus augmented. In the Ethiopic we have the triliteral adjunct אוי, used for the purpose of forming nouns of this class†; and, occasionally,

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* الاسم المنسوب

† See Ludolf's Ethiop. Gram., fol. edit., pp. 95. 97.

in the Arabic ي, يِّ* which is also further abbreviated into ـِ, يّ; † the augment universally found to prevail in the Hebrew.

3. That the meaning attached to the root اوى in the Arabic, is suitable to the signification of these words, the following definition of it, given by Golius, will be sufficient to shew:—"*Se recepit, commorandi vel quiescendi ergo, diversatus fuit interdiu vel noctu.*" Applying this, then, to any proper name, we shall have both the form, and signification, proper for these Patronymics; e.g. Ethiopic form ישׂראלאוי *Israelawi:* Hebrew, and Arabic, by contraction, יִשְׂרְאֵלִי, إِسْرَائِيلِيّ *a person related to the patriarch Israel,* by connexion, residence, birth, &c. So יְהוּדִי (for יְהוּדָהִי, Art. 75.), a *descendant of Judah;* and so of others.

4. It may be considered confirmatory, moreover, of this conjecture, that these Hebrew nouns, when receiving any asyllabic augment, are generally found with the י doubled by *Dāgésh:* as, לְוִיִּם *Levites;* תַּחְתִּיָּה *below,* &c., which, indeed, are their true forms. See Art. 136. 5.†

5. The following are a few examples, with their primitives: כְּנַעֲנִי *a Canaanite,* from כְּנַעַן *Canaan;* נְגִידִי *princely,* from נָגִיד *a prince;* רֹעִי *pastoral* (for רֹעֲהִי by contraction), from רֹעֶה *a shepherd;* צְפוֹנִי *belonging to the north,* from צָפוֹן *the north.*

6. When, however, the primitive word ends in י, the Patronymic is formed by prefixing the *definite article* only;‡ as, מוּשִׁי *Mūshí,* a son of Merari: הַמּוּשִׁי *one of his descendants;* שׁוּנִי the name of one of the sons of Gad; הַשּׁוּנִי one of his descendants. So גּוּנִי, *patronym;* הַגּוּנִי, Gen. xlvi. 24. In one instance, ת is prefixed instead of ה; which may have been done for the purpose of avoiding the concurrence of two aspirates: as, תַּחְכְּמוֹנִי *Takhkĕmōnī,* 2 Sam. xxiii. 8, from חַכְמוֹנִי, 1 Chron. xi. 11. We have, however, מָדָי, for מָדַי, *a Mede,* Dan. xi. 1, from מָדַי *Media.*

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* See Mr. de Sacy's Gram. Arab., vol. i. p. 239, &c.

† The *teshdīd,* which is also found to accompany this ي in Arabic, was, perhaps, added originally for the purpose of supplying the defect occasioned by the rejection of one, or two, letters from the primitive form.

‡ Of this property of the *definite article,* some account will be given hereafter.

7. In forming *Patronymics* from compounds, two methods have been adopted; one by adding ־י, as before, which is regular; the other, by also prefixing the article to the last word in the compound. Examples: 1. בֶּן יְמִינִי *a Benjamite;* 2. בֵּית הַלַּחְמִי *the Bethlehemite,* 1 Sam. xvii. 58; בֵּית הַשִּׁמְשִׁי *the native of Beth Shemesh,* from בֵּית שֶׁמֶשׁ; בֵּית הָאֵלִי *the native of Bethel;* בֶּן הַיְמִינִי *the Benjamite,* 1 Kings ii. 8.

8. Nouns, ending in ו, never form the Patronymic by the addition of ־י, but by some periphrasis: as, בַּעֲלֵי יְרִיחוֹ *the citizens of Jericho,* Josh. xxiv. 11. So אַנְשֵׁי יְרֵחוֹ *men of Jericho,* Neh. iii. 2; בְּנֵי יְרֵחוֹ *children of Jericho,* Ib. vii. 36; בְּנוֹת שִׁילֹה *daughters of Shiloh,* Judg. xxi. 21. In a few instances, נִי is added: as, הַגִּילֹנִי *Haggīlōnī,* from גִּלֹה *Gīló,* 2 Sam. xv. 12, Josh. xv. 51.*

9. The same frequently takes place in compound words: as, בְּנֵי קִרְיַת עָרִים *the children of Kiryath Ḥarim,* Ezra ii. 25; בְּנֵי עַזְמָוֶת *the children of Ḥazmáveth,* Ib. ver. 24.

10. Proper names, ending in ם, are sometimes subject to the same rule: as, אַנְשֵׁי סְדֹם *men of Sodom.*

11. In Patronymics, derived from compounds, the last only of the compound is sometimes taken: as, אֶרֶץ יְמִינִי, for אֶרֶץ בֶּן יְמִינִי *the land of the Benjamite,* 1 Sam. ix. 4.†

12. Some primitives, ending in ן, drop that letter in forming the patronymic: as, הַנַּעֲמִי *Hannāḥamí,* Num. xxvi. 40, from נַעֲמָן *Nāḥămán.*

13. In forming Patronymics either from dual, or plural, words, one or other of the following methods is adopted: 1. The word, from which such Patronymic is to be derived, is reduced to its primitive form, and then ־י is added, as before; as, מִצְרַיִם *Egypt,* primitive מִצְרָ, and with ־י, מִצְרִי *an Egyptian.* 2. Either יוֹשֵׁב *inhabitant,* בַּת *daughter,* or מִן *out of,* may precede such proper name: as, יוֹשֵׁב יְרוּשָׁלַיִם *inhabitant of Jerusalem;* Isa. v. 3, בַּת יְרוּשָׁלַיִם *daughter of Jerusalem;*‡ or מִן־יְרוּשָׁלַיִם יְכָלְיָה *Jecoliah of Jerusalem,* 2 Chron. xxvi. 3.

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* So in the Arabic انِي in روحانِي *spiritual,* جسمانِي *belonging to the body,* &c.

† These abbreviations are found to take place in most languages. See Mr. de Sacy's Gram. Arab., vol. i. p. 247. Lud. Gram. Æth., fol. edit. p. 22. Wilkins's Sanscrit Gram., Art. 1174, &c.

‡ But here we have a personification; in the other two cases a periphrasis.

14. In a few instances, the primitive is put for the Patronymic; which may be considered, either as presenting a metonymy by which the progenitor, &c. is put for the descendant, or by supposing an ellipsis of one or other of the words יוֹשֵׁב, בַּת, מִן, &c. as given above; as, דַּמֶּשֶׂק *Damascus*, for *Damascene*, Gen. xv. 2; בֵּית לֶחֶם, for בֵּית הַלַּחְמִי 2 Sam. xxiii. 15. So יַעֲקֹב, for בְּנֵי יַעֲקֹב, יִשְׂרָאֵל, for בְּנֵי יִשְׂרָאֵל, and so of others.

15. Irregularities are occasionally met with, in the forms of these words: as, הַגְרִי *a Hagarene*, 1 Chron. v. 10, from הָגָר *Hagar;* as if the primitive had been a Segolate noun, of the form הַגֶּר; תִּמְנִי *Timnite*, Judg. xv. 6, for תִּמְנָתִי, primitive תִּמְנָה. So, חַשְׁלְנִי Numb. xxvi. 20, primitive שִׁלְהָ: and הַשִּׁילֹנִי, 1 Chron. ix. 5; הָעַמּוֹנִי *the Ammonite*, the primitive being בֶּן־עַמִּי. See 1 Sam. xi. 1, and Gen. xix. 38; from which, however, the collective form עַמּוֹן *Ammon* has been formed, Ib., and thence probably the Patronymic.

16. For the feminine forms of these nouns, see Art. 136. 5, and for their plurals, Art. 139. The forms taken in construction, or when any of the pronouns are affixed, will be regulated according to the analogy of the word. Art. 143.

17. Another class of nouns, ending in י, preceded by either (-), or (ר), has been thought to denote excess. These, however, are probably nothing more than nouns in the plural number (Art. 139. 6.). The following are examples: גּוֹבַי *a swarm of locusts;* חַלּוֹנַי *many windows;* כִּילַי *extremely greedy;* שָׂדַי *a plain;* שַׁדַּי *the Almighty*, root שדד *powerful;* אֲדוֹנַי *supreme Lord*, from אָדוֹן.

We now proceed to the IXth class of augmented nouns, which take the *Hēĕmanti* letter ם, at the end.

167. In this class, the vowel, immediately preceding the final ם, is either (ר), or (וֹ); which induced Hiller to suppose, that the adjunct was either הֶם, or אוֹם. It is thought, that these nouns are *Intensitive* in signification. If, then, we suppose הֶם to be a particle derived from הָמָה, which means *tumult*, of *a multitude* or *noise*, as of the waves of the sea, we can easily conceive how the addition of such a particle, to any primitive word, would make it intensitive in signification.* This will account, perhaps,

* Nothing, surely, can be more ridiculous than the opinion of Simonis and others, expressed in his "Arcanum Formarum," (p. 584. 5.), viz.: that the

for the termination ־ָם. In the next place, the root אוֹם does not occur in the Hebrew Bible, but is to be found in the Arabic אַוַּם, أَوَّمَ, signifying, *he became fat*, or *corpulent*. If, then, we can suppose an abbreviated form of this word attached to any other, we shall have the termination וֹם; which will give an *intensitive* signification to the compound. The following are a few examples: the student may arrange them under their respective measures, if he shall think it necessary to do so.

כִּנָּם *lice;* יוֹמָם *the whole day;* אָמְנָם *most truly;* דוּמָם *quite silent;* עֵירֹם, or עֵרֹם, *quite naked;* פִּדְיוֹם, and פִּדְיוֹן, *full redemption;* כֻּלָּם *the entire whole;* מְתֹם *a body of men*, Judg. xx. 48.

Tenth Class of Hēĕmanti Nouns, receiving a final ן.

168. Grammarians are generally agreed, that nouns, receiving this letter as a final, are *intensitive* in signification.

This letter is affixed to words, either simple, or augmented, with the vowels (ָ) or וֹ; thus ־ָן or ־וֹן; whence we may suppose, that אוֹן, or הוֹן, signifying *strength, power, riches, wealth* (the primitive form of which would be אַוְן, or הַוְן, Art. 87.), is the root. And hence, also, might the form אָוָן, or, הָוָן, be contracted, by Art. 75. to אָן, or הָן, the words from which these terminations may have been taken; and which, added to any other word, would naturally give it an *intensitive* meaning. Some have supposed the meaning to be occasionally diminutive,* which I am inclined to believe is the case, in some instances.

Examples.

אַלְמָן, fem. אַלְמָנָה *a widow;* אֶתְנָן *a large gift,* דָּגָן (for דַּגְהָן Art. 73.), root דָּגָה *corn;* also with the additional ־ִית, בִּירָנִית *a great palace.*

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figures of ם, and ן, being extended, may account for the *intensitive* meaning of these forms; and that ם, being inclosed, will give the idea of *comprehensiveness*, representing, as it were, a pregnant mother inclosing her offspring within the womb! For it is very probable these words were in use, before the letters were invented.

* See the Arcanum Formarum, p. 564.

אַלְמֹן *widowhood;* אִיתֹן (for אֵתָן Artt. 73. 96.) *frequent entry;* אַרְמֹן, or הַרְמֹן, *a palace;* עֶלְיוֹן *The Most High.* So also with augmented nouns: as, בִּטָּחוֹן *great confidence;* בִּזָּיוֹן *great contempt;* צִמָּאוֹן *great drought.*

In שַׁהֲרֹנִים *lunulæ*, Is. iii. 18, and אִישׁוֹן *homunculus*, i. e. *the reflected image of a man in the eye*, Deut. xxxii. 10 (from שַׁחַר *the moon*, and אִישׁ *a man*) we have, perhaps, examples of a diminutive.*

2d. This intensive letter נ, is frequently attached to verbs, and has been termed the *Nún Paragogic*, or *Epenthetic*. It is found in the Arabic in the same situation, and is termed by the Arabian Grammarians النّون التّاكيدي *The confirmatory Nŭn;* its office is to impart *certainty*, or *intensity*, to the verb to which it is attached. The same powers have been ascribed to the Hebrew נ, similarly situated; though, it must be confessed, such powers are not always apparent from the context.†

N. B. All words thus augmented, whether the augment is prefixed or postfixed, may be considered as compound words.

On the Reduplicated, and otherwise Compounded, Words.

169. We shall have no difficulty in perceiving, that, if one word may be qualified, or otherwise restricted, in its signification by the addition of another, a similar result will be obtained when any word is repeated: and that the effect will be the same, whether both such words are written out at length, or whether they are combined in one. Both these methods have been adopted in the Hebrew. In some cases, entire words are repeated; in others, they are contracted into one word, by rules presently to be considered. In the first case, we have עָמוֹק עָמוֹק, *deep deep*, i. e.

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* We have also in the Syriac a diminutive of this form; see Hoffman's Gram. Syr., p. 251.

† Nun *Paragogicum*, Verborum personis in Jod et Vau finitis additum, semper esse *Emphaticum* notat Hottingerus de *Officiis Literarum Servil.* Analysi Jobi subjectis, § 9. Arcan. Form. p. 564. And Schrœder gives the following passage as illustrative of this opinion: 1 Sam. xvii. 25, אֲשֶׁר יַכֶּנּוּ יַעְשְׁרֶנּוּ הַמֶּלֶךְ *qui percusserit illum, hunc ditabit rex*: "ubi," says he, "sonus fortior est, quam si scriptum esset יַכֶּהוּ יַעְשְׁרֵהוּ &c." R. 168. The true force of this particle will be given hereafter, Art. 235, seq.

most deep, Eccl. vii. 24; סֹובֵב סֹובֵב *turning turning*, i. e. *continually turning*, or *changing*, Ib. i. 6: לֵב וָלֵב *heart and heart*, i. e. *double-hearted*, Ps. xii. 3; בְּאֵרוֹת בְּאֵרוֹת *wells wells*, i. e. *many wells*, Gen. xiv. 10; מַטֵּה מַטֵּה *rod rod*, i. e. *rod by rod*, Num. xvii. 17. In what signification such reduplicated expressions are to be taken, the context will always be sufficient to determine. This, too, may be said with respect to compound words: in some instances the force will be augmented, as in superlatives; in others it will be modified; and in some, perhaps, diminished, as in the diminutive nouns of other languages. Syntax, Art. 233.

2. Let us now come, in the second place, to the rules usually given for the formation of these reduplicated words.* It has been shewn (Art. 73), that any one of the אהוי letters, will, in certain cases, disappear. This will happen, in the first class of these reduplicated words; where we have סַאסְאָה, for סְאָה סְאָה, which, when compounded, would become סְאָהסְאָה; but, striking out the ה, by Art. 72, we shall have סְאָסְאָה; which, again, by drawing back the (-), and rejecting the (:), by Art. 73, we have סָאסְאָה: and, if we place (·) *Dāgésh* in the second *Sāmék*,, either for the sake of euphony, or to compensate for the loss of ה, we shall have סַאסְּאָה, for the reduplicated word, meaning literally, *measure by measure;* as both the composition of the word, and the context require. In some cases, as will presently be seen, the final ה of such words is also rejected. It must be borne in mind by the student, that considerable difference of opinion is found to prevail among grammarians, as to the original roots, from which these words have been derived; and, consequently, that great difference of opinion is found to prevail, as to their precise meaning.

3. The following are a few examples of the first class of this kind of nouns; which are generally thought to be formed by a reduplication of some word having ה, for its final radical letter: e. g. עַרְעָר *quite naked*, or *deserted*, from עָרָה *naked:* by some supposed to mean the *juniper*, by others the *tamarisk*, tree; חַשְׂקַשֶּׂת *the scales of a fish*, from חָשָׂה *peeling*†; שַׁעֲשֻׁעִים *exquisite delights*,

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* We use the word *reduplicated* to signify words which have been formed by the reduplication of some primitive word;—*compound*, to signify those which have been formed by the coalescence of two different words. In this sense Simonis uses the words *Geminata* and *Composita*.

† But see my Lexicon under this word.

from שָׁעָה *looking on* (with delight); תַּלְתַּל *copiously flowing* (hair), from תָּלָה, *hanging;* תַּעְתֻּעִים *many and great errors*, from תָּעָה, *erring*.

4. The second class of reduplicated nouns, consists of those combinations, derived from primitive words, which have their second and third radical letters the same: as, בַּרְבָּרִים *most choice* (beasts or birds), from בָּרַר, *selecting;* גַּלְגַּל *a wheel, sphere*, or any thing subject to continual turning about, as *chaff*, &c., from גָּלַל, *rolling*. And hence, גֻּלְגֹּלֶת *the skull;* גַּרְגַּר *gargarism, gargle;* also *a grain*, or *berry*, from גָּרַר *drawing*, &c., to which many more may be added.—It has been shewn (Art. 77.), that when the last two letters of any primitive word are the same, one of them may be dropped for the sake of euphony. This rule holds good, when such words are combined, and for the same reasons.

5. To this class may be added those reduplicated words, which, in their primitive forms, usually reject a medial ו, or י: for here, as in the foregoing examples, we may consider the middle radical letter as rejected, for the sake of euphony (Art. 75). Of this sort are the following examples: חַלְחָלָה *great pain*, from חוּל, or חִיל, *grieving;* טַלְטֵלָה *grievous ejection*, or *captivity*, from טוּל *casting out;* עַפְעַפִּים *eyelids*, from עוּף *moving quickly, flying;* צַפְצָפָה *flowing copiously*, from צוּף *flowing*, Ezek. xvii. 5.

6. The third class, of reduplicated nouns, includes those which are formed by a repetition of the last syllable; or, of the two last letters of the primitive noun: as, הַבְהָבִים *great gifts*, from יָהַב *giving*, the י being rejected; אַדַמְדָּם, fem. אֲדַמְדֶּמֶת *reddish, red here and there, having red spots*, from אָדַם *being red;* אֲסַפְסֻף *mixed collection*, or *multitude*, from אָסַף *collecting;* הַפְכְפָךְ *most perverse*, from הָפַךְ *turning over*, &c. חֲלַקְלַקּוֹת, *most smooth*, i. e. *deceiving words*, or *things*, from חָלַק *polishing, smoothing*, &c.

7. The fourth class, of reduplicated nouns, consists of those which are found to repeat the last radical letter of the primitives, inserting, at the same time, some vowel between the letters so doubled: as, אַמְלַל, or אֻמְלַל, *most languid*, from אָמַל *anxious;* גַּבְנֻנִּים *eminences, great heaps, hills*, from גִּבֵּן *gibbous;* נַאֲפוּף *great*, or *frequent, adultery*, from נָאַף *committing adultery;* נַהֲלוֹל *a well watered pasture*, from נָהַל *leading to the water*, &c., to which many more might be added.

8. In forming the plurals of these, and similar reduplicated, or

compound words, regard is to be had, principally, to the analogy of the last component part of the word. In no case can the addition of any increment, whether syllabic, or asyllabic, affect any syllable beyond the penultimate of any word. In words, therefore, consisting of a large number of syllables, no change will take place in the vowels beyond the penultimate, and, in many instances, not beyond the ultimate. The only question, then, which can arise must be, as to the change of the ultimate, or penultimate, vowels of such words. In primitive words, indeed, a greater number of vowels does not exist; and in these, as we have already seen, *analogy* alone can be relied upon. The same is true here. For, first: In all cases, except those in which the second and third radical is the same, upon any *asyllabic* augment being attached to the word, the preceding vowel must either be *perfect*, or *rejected*; otherwise the syllable will be incomplete: as, חַפְחָבִים *great gifts*, כּוֹכְבֵי *stars of* —. Here, as the asyllabic ־ִים or ־ֵי must necessarily take the last consonant of the word, in order to be utterable at all, the preceding vowel must either become *perfect*, or else be *rejected*. But, if the root had its second and third radical letters the same, and one had been thrown away, for the sake of euphony, then, upon any *asyllabic* augment being applied, this rejected letter would return, expressed by *Dāgésh forte* placed in the terminating letter (Art. 77.): as, זַלְזַלִּים *worthless, supernumerary shoots*, from זַלְזַל, the root of which is זָלַל *vile*, Isaiah xviii. 5. In like manner, upon the application of any *syllabic* augment, the situation of the tone-accent, considered in connexion with the laws of *syllabication*, will determine what the terminating vowel, or vowels, ought to be.

9. The only question which can now arise is, How will these vowels be affected, when the noun is in the state of construction? Generally speaking, unless there be some reason for retaining a *perfect vowel*, i. e., when some letter has been retrenched for which compensation ought to be made, and hence a *perfect* vowel retained, either *Sheva*, or one of its *Substitutes*, will appear in the penultimate: as, כּוֹכְבֵי *the stars of* ——, &c., not כּוֹכָבֵי. But this can be determined, only from a knowledge of the analogy of the word.

10. We shall now give a few examples of compound words, omitting the classification of Simonis as unnecessary: עֲרָפֶל *thick darkness*, from עָרַב *it became dark*, and אֲפַל (Arab. افل) *the sun set*; קִיקָלוֹן *filthy vomiting*, from קִיא *vomiting*, and קָלוֹן *base*;

פַּרְשֵׂז *widely expanding*, from פָּרַשׂ *expand*, and פָּרַז *separating;* רֻטֲפַשׁ *invigorating, refreshing*, from רֻטַב *moisture*, and פָּשׁ *increasing, spreading;* אֲבַטִּיחַ *a melon*, from אבט Arab. *he cast down*, and בטח, signifying nearly the same thing; אֲגַרְטָל *a bason*, from אָגַר *collecting*, and טֻל *blood*, Arabic, or, as others think טַל *dew, water;* אֲחַשְׁדַּרְפְּנִים *chief satraps*, according to some, from the Persic, אחשׁ, اخش, *price, pre-eminence*, and سترپ, שׂתרף, *a satrap;* according to others, *the chief door keepers*, from אחש, اخش, as before, and دربان, דַּרְבָּאן, *door keeper;* גִּזְבַּר *treasurer*, from גַּז *γάζα* (Pers. كنز, or گنج), and וָר, or בָּר, (Pers. وار, or بار) *agent*, גַּנְזַךְ *treasury* (perhaps the diminutive كنزك, or گنجك, of the above); מְאוּמָה *something, any thing*, from מָה אוֹ מָה *quid aut quid;* שַׁלְהֶבֶתְיָה *flame of the Lord*, according to some, from שׁ, a Chaldaïc particle, להב, or להבת *flame*, and יה *the Lord;* according to others, from שׁוּב *inflaming*, Syriac, and להבת *a flame*, and יה as before. Others, again, take the שׁ as derived from the Arabic שׁהאב, شهاب, *flame*, &c. as before. In the list of various readings given by Ben Naphtali, this word is read as two שַׁלְהֶבֶת יָהּ; which is probably the ancient way in which it was written. Some of these, as it will be seen, are foreign words: but, as the number of such is few in the Hebrew Bible, and as the Dictionary must be consulted for their signification and etymology, we have thought it unnecessary to investigate their forms, and composition, any further.

On the Forms and Composition of Nouns adopted as Proper Names.

170. By *Proper Names*, we understand those words, or phrases, which have been adopted for the purpose of conveying the ideas of certain *specific persons*, or *things*. By names of persons, are to be understood, the names of God, Deities, Angels, Men, &c.; of things, those of kingdoms, cities, towns, villages, mountains, rivers, &c.: as, first, יְהוָֹה *Jehovah;* בַּעַל זְבוּב *Báal Zĕvúv;* גַּבְרִיאֵל *Gavrīél;* יְהוֹשׁוּעַ *Jĕhōshúăh*, &c. Second; אַשּׁוּר *Ashshúr;* מִצְרַיִם *Egypt;* יְרוּשָׁלַיִם *Jerusalem*, &c. And, indeed, any word used to designate any specific object, (although the same may, in other instances, be used as an Appellative,) may be a *Proper Name*, and be con-

strued as such. *Lion*, for example, is an appellative; and yet, it is used as a proper name; as in, אֲרִיאֵל *Leo Dei*, Is. xxix. 1, 2.

2. Whence it will be seen, that occasions may occur in which it will be difficult to determine, whether such word was intended to be taken as an appellative, or as a proper name.*

3. In the first place, then, Proper Names, which are purely Hebrew, (for some appear to be of foreign extraction,) are, for the most part, found to follow the analogy of the Appellatives; at others, to present forms unknown to them. Those which are of the same forms with the Appellatives, we need not now notice, as those forms have already been discussed.

4. The simple forms of Proper Names found to differ from those of the Appellatives, are, 1st, those which take some form peculiar to the persons of the verbs; and, 2d, those which add וֹ, to the end: as, 1st, יִשְׁבָּק *Ishbák, he excelled;* יָשׁוּב *Yāshúv, he returns*, or *shall return;* יִצְחָר *Itskhár, he shines*, &c.; and, 2d, as, אוֹנוֹ *Ōnó;* יְרֵחוֹ *Yĕrēkhó, Jericho.* A few foreign names are found of the form פְּקֻדַּת; as, בָּשְׂמַת *Basmath.*

5. Names, compounded with one or other of the divine names, occur very frequently; a circumstance, which, according to Simonis, happens only twice, with respect to the Appellatives; i. e. in אֲרִיאֵל *Ărīél*, and מְאַפְּלְיָה *Māăphēlyá.* Another remarkable circumstance is, that in these compositions the order is sometimes inverted: as, יְהוֹשַׁבְעָת *Yĕhōshavḥáth*, for שַׁבְעָת יְהוָה *Shavḥáth Yĕhōváh:* which Simonis terms *Anastrophe.*† This never takes place in the Appellatives. With these exceptions only, the forms of Proper Names, whether simple or compound, constantly follow those of the Appellatives; the significations of both being ascertained precisely in the same way. It would be superfluous to swell this work with numerous examples; particularly as they may be found in the "Onomastica" of Hiller, and Simonis, classed, arranged, and discussed, as far perhaps as the most sanguine inquirer could wish.

6. Having laid down the general rules relating to the formation, and composition of Proper Names, we may now notice a few irregularities, occasionally found to take place. These may be

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* Glass. Phil. Sac., pp. 696, 705, 780, Ed. Dathe.

† Onomast. Vet. Test., p. 345.

classed under the heads of, I. Omissions, II. Additions, III. The Transpositions of certain letters or syllables; and, IV. The Changes of certain letters for others of the same organs.

7. Omissions: and in the first case, of the *Initial* letter of the primitive word; e. g. רָם 1 Chron. ii. 9, for אֲרָם, (Art. 84.) Matt. i. 3. Αραμ, in the name of a person, Job xxxii. 2; of a place, 2 Chron. xxii. 5, אֲרָם. In a compound, פַּס דַּמִּים, 1 Chron. xi. 13, for אֶפֶס דַּמִּים 1 Sam. xvii. 1. In this last case, אֶפֶס is taken by some as an Appellative: דּוּמָה, is thought by some to be the same with אֱדוֹם *Ĕdŭm*, i. e. *Edom*. Others take it to be a mystical name, from the signification of the word דּוּם, *to be silent*.

8. In the following instances, a letter has been dropped from the middle of the word: as, אֲבִיגַל 2 Sam. xvii. 25, for אֲבִיגָיִל 1 Chron. ii. 16, (Art. 75.) אֲרַוְנָה 2 Sam. xxiv. 16, and אָרְנָן 1 Chron. xxi. 25. דַּמֶּשֶׂק, but 2 Chron. xxviii. 5, דַּרְמֶשֶׂק; וָוֹב Gen. xlvi. 13; for which we have יָשׁוּב, 1 Chron. vii. 1; שַׁמָּה, 1 Sam. xvii. 13, is written שַׁמָּעָה 1 Chron. iii. 5, and שַׁמּוּעַ, 2 Sam. v. 14. In the following words, a letter has been omitted at the end; אָדָם Josh. iii. 16, which is אֲדָמָה Chap. xix. 36; קִיר־חֶרֶשׂ Is. xvi. 11, and Ib. v. 7, קִיר־חֶרֶשֶׂת; אֶפְרַת 1 Chron. ii. 19; אֶפְרָתָה Ib. v. 24.

9. Under the head omissions, may be noticed those defects which are found to take place in patronymics, &c., derived from compound Proper Names. Compounds are, in any case, troublesome words on account of their length; but, in proper names, this is less tolerable than in any other. The consequence has been, most nations have used contractions, omitting some part or other of the compound word, (see Art. 166. 11. note.) Hence יְמִינִי, for בִּנְיָמִינִי 1 Sam. ix. 1, Judg. xix. 16, and Esth. ii. 5; אִישׁ יְמִינִי *a man, a Benjamite*. So 1 Chron. xx. 5, לַחְמִי, is put as some believe for בֵּית הַלַּחְמִי *Bethlehemite*, comp. 2 Sam. xxi. 19; רָמַת לֶחִי Judg. xv. 17, Ib. ver. 9. 14. 19, written simply לֶחִי.*

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* With respect to this last passage, Pilkington has remarked—"The word לחי, as an Appellative, signifies, *a jaw bone;* but, as it was also the proper name of the place, where the Philistines met Samson, and where he slew a thousand of them with the *jaw bone* of an ass, the name also of Ramath-Lehi was given to the place, where he cast away the *jaw bone*. To consider the word then, as Appellative, in the next verse; and to say that, 'When Samson was thirsty, God clave an hollow place that was in the *jaw*, and there came water

10. To these may be added, יָעָר Ps. cxxxii. 6; for קִרְיַת יְעָרִים, 1 Sam. vii. 1, &c., where the English version has "the fields of *the wood*;" יְרוּשָׁלַם *passim*, is written שָׁלֵם, Ps. lxxvi. 3.; *Bethlehem*, לָחֶם 1 Chron. iv. 22; *Bethaven*, Hos. x. 5, is אָוֶן, ver. 8.

11. Some additions which are peculiar to proper names, have already been given (No. 8.). We now come to the transposition of letters or syllables: אֶלִיעָם, 2 Sam. xi. 3, is עַמִּיאֵל, 1 Chron. iii. 5, in which the component parts of the compound change places by *Anastrophe*, as above noticed (No. 5.); יְהוֹיָכִין, 2 Kings xxiv. 6, 8, is יְכָנְיָה 1 Chron. iii. 16; and, by omission, with the addition of ו, כָּנְיָהוּ Jer. xxii. 24; תִּמְנַת־סֶרַח, Josh. xxiv. 30, is תִּמְנַת־חֶרֶס, Judg. ii. 9; חוּשָׁה 1 Chron. iv. 4, is Ib. 11, שׁוּחָה. So בֶּטַח 2 Sam. viii. 8, is written טִבְחַת, 1 Chron. xviii. 8; to which some others might be added. According to Hiller,* examples of this kind are very numerous: but here, as the *significations* adduced by him are grounded on conjectural etymologies, little reliance can be placed on them.

12. We shall now give a few examples, in which letters of the same organ have taken place one of another (Art. 78.): בְּרֹאדַךְ; 2 Kings xx. 12, written מְרֹדַךְ, Isa. xxxix. 1, and מְרֹדָךְ, 2 Kings xxv. 27, Jer. L. 2. In the last instance, a quiescent א, is also omitted (Art. 72.); עָכָן, Josh. vii. 18, written עָכָר, 1 Chron. ii. 7, and to this last allusion is made in the text; בַּת־שֶׁבַע, 2 Sam. xi. 3, and בַּת־שׁוּעַ, 1 Chron. iii. 5; נְבוּכַדְנֶאצַּר, Dan. i. 1; נְבוּכַדְרֶאצַּר, Jer. xxi. 2; לָךְ, Is. xix. 13, and לָךְ, Hos. ix. 6, *Memphis*. Several changes of ד, and ר, may be observed in the words *Khemdán*, Gen. xxxiv. 26; *Khemrán*, 1 Chron. i. 41; *Dōdānim*, Gen. x. 4, is given *Rōdānim*, 1 Chron. i. 7; *Rīpháth*, Gen. x. 3, is *Dīpháth*, 1 Chron. i. 6; *Dĕhūél*, Num. i. 14, is *Rĕḥūél*, Ib. ii. 14; *Hădad-Hézer*, 2 Sam. viii. 3, is *Hădar-Hézer*,

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thereout,' must be through want of common attention; because, they immediately subjoin, 'Wherefore he called the name thereof *En hakkore*, (q. d. The well of him that called,) which is in *Lehi*, unto this day.'—Such mistakes as these give wrong ideas to the ignorant; and furnish the scoffers with matter of ridicule."—"The error indeed, is corrected in the margin, which hath *Lehi*, &c."—Remarks upon several passages of Scripture, &c., by Matthew Pilkington, Cambridge, 1759, p. 157. See also my Lexicon, under מַכֵּשׁ, p. 359.

* Onomasticon, V. Test., p. 365.

1 Chron. xviii. 5. These letters, although not of the same organ, are found, as in other languages, frequently interchanged. (Art. 79.) Their change in Hebrew may be partially accounted for, by the supposition of the Scribes having mistaken one form of Letter for another. Confusion may also have arisen from a similarity in their sound, which we find is sometimes the case in other languages.

13. It may not be amiss to offer a few remarks here, on those proper names which end in (יְ) *Yód*, not only because their number is very considerable, but also, because they afford some curious considerations, on the subject of ancient Hebrew theology.

14. These, according to Hiller,* may be classed under four heads.

First, Those termed *Denominatives*, on account of some particular circumstance being alluded to, when they were first given: as לֵוִי *Lēvi*, meaning *Conjunctive*, see Gen. xxix. 34. To which may be added all Patronymics used as proper names.

Secondly, Words found in a mutilated state, but originally composed of one or other of the Divine names: as, חֶלְקִי, for חֶלְקִיָּה, or חֶלְקִיָּהוּ, signifying, *the Lord* (is) *a portion*. So נַעֲרַי, for נַעֲרִיָּה, *stripped of God;* to which many others might be added. The intervening י *Yod*, however, is in many cases, allowed by all to be nothing more than a sort of connecting letter, as in עַבְדִיאֵל, for עֶבֶד אֵל *servant of God*. This method of compounding the Divine name with other words, for the purpose of forming proper names, is certainly of great antiquity, and may safely be appealed to in proof of the position that Believers never acknowledged any God different from that urged upon their notice by the last prophet. Whether we can extract from it the fact that, they also understood the doctrine of the *Holy Trinity*, of the *Immutability*, *Invisibility*, *Incomprehensibility*, and of the other attributes, of the Deity,—as known and taught among ourselves now,—does not seem to be quite so clear as Hiller will have it.† It is also worthy of notice, that the names given to individuals among the Babylonians as well as other nations contiguous to the Jews, were, for the most part, either the names of their idols, or compounds, including one or other of their titles. The same practice is found to prevail among the pagans of the present day.

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* Onomast. Vet. Test., p. 61, &c.

† Ib., pp. 228, 229.

15. Thirdly, *Yod* is said to be paragogic when attached to substantives, used as proper names: as, רוֹמַמְתִּי עֶזֶר, 1 Chron. xxv. 4. 31; אֶדְרֶעִי, Numb. xxi. 33: עֵין גֶּדִי, Josh. xv. 62, &c.

16. Fourthly, *Yod* is thought to be the pronoun of the 1st person singular, in the following and similar examples: מַלּוֹתִי, 1 Chron. xxv. 4; גְּדַלְתִּי Ib. verr. 4. 29.

17. Having said thus much on the analogy, and irregularities, prevailing in the forms of proper names, and referred the Student to those writers who have treated these subjects at great length; we shall now offer a few remarks; 1. On the persons, by whom they were given, and on the circumstances, with which they were connected: and, 2, On the various names sometimes found attached to persons, or places; a usage which has, by some, been termed *Polyonymia*.

18. With respect to the persons by whom proper names have been imposed, they are various, as likewise have been the occasions on which they have been given. In some instances *God* himself gave the name; in others, the *Father*, *Mother*, or some one or other of the kindred.

Of the first, examples may be found in Gen. xvi. 11, xvii. 19, 1 Kings xiii. 2, 1 Chron. xxii. 9, Matt. i. 21, Luke i. 13, &c. Of the second and third,* examples occur very frequently; and of the last, Luke i. 59, may suffice.†

19. The principal causes, or circumstances, connected with the imposition of proper names amount, according to Simonis, to fifteen.‡ These, however, may all be reduced to the original number assumed by Glassius, which is two.§ "1. κατ' ἔσω, vel ratione *etymi* et significationis, ejusque fundamenti. 2. κατ' ἔξω, vel ratione *extensionis ad alia*, et communionis."

20. In the first place, proper names both of *men*, and of *places*, were first given with reference to some event, either *past*, *present*, or *future*, with regard to such person, or place.

21. Of the first sort, are the following: Gen. xvii. 17, 19, יִצְחָק *Isaac*, so called on account of Abraham's *smiling*|| upon receiving

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* Simonis, p. 13.

† Gen. xxix. xxx., 1 Sam. i. 20, 1 Chron. iv. 9.

‡ Onom., pp. 14, 15, &c.

§ Append. Gram., Tract. iii. p. 709, Ed. Dathe.

|| "Risus Abrahæ exsultatio est gratulantis, non irrisio diffidentis." Eucherius apud Glass. Append. Gram., Tract. iii. p. 711.

the promise of his birth; Exod. ii. 10, *Moses* (מֹשֶׁה) is so called on account of his having been taken out of the water, as the text shews, whether the word itself be Egyptian or Hebrew; for, on this subject learned men differ.

1 Sam. iv. 21, *Ī-kāvód* (אִי כָבוֹד) *where is the glory?* on account of the ark of the covenant having been taken.

22. Secondly; Of names taken from *present* circumstances, the following are examples: Gen. iv. 2, הֶבֶל *vanity*, on account, as it has been thought, of the *vanity* and *instability* of all human things occasioned by the fall; Gen. iv. 25, *Seth* (שֵׁת) because God had *placed* him in the situation of Abel, who had been murdered by Cain; Gen. xxv. 25, *Esau* (עֵשָׂו), whether we deduce it from عشي, עשי, as Dathe will have it, which signifies *to cover*, &c., or from عث, עתי *to have long hair*, after Simonis; Ib. ver. 26, *Jacob*, יַעֲקֹב, from עֵקֶב *the heel*, because he took hold of his brother's *heel* at the time of his birth.

23. The following appear to have been given, with reference to something afterwards to take place: Gen. iii. 20, *Eve* (חַוָּה), because she was to be the mother of all who should *live;* Gen. v. 29, *Noah* (נֹחַ), because he was to be the means of *consoling*, or giving rest to, the true believers. In this case, the verb used to explain the proper name is not the same with that included in the name itself, which signifies *quiet*, *rest*, &c. The only thing intended by the sacred Writer seems to have been on this, as on many other occasions, to give the *general* sense, and not the exact etymology, of the word.

24. The following are examples of names of places, given with reference to certain present events.

Gen. iv. 16, *Nód* (נוֹד), is the place in which Cain is said to have resided, after he had been driven out from the presence of God, the meaning of which is *wandering*, or *wanderer*.

Gen. xi. 9, *Babel* (בָּבֶל), was so called, on account of the confusion which took place there, from בַּלְבֵּל, a reduplicated form of בָּלַל, *to mix, confound*, &c. which, by contraction, will become בָּבֶל.

Gen. xxviii. 19, *Bethel* (בֵּית־אֵל) was so called by Jacob, because he deemed it worthy to be called *The house of God*, on account of the vision he saw there. Similar examples are to be found, Gen. xxxii. 3, with respect to *Mākhănáim;* Ib. xxxi. 47, *Galhed;* John v. 2, where *Bethesda* is intended to point out the *favour* of

God exerted at that place, as in *a house of mercy*. In Exod. xv. and Numb. xxxiii. we have several examples of names, thus given to the different stations, in the wilderness, at which the Israelites halted.

It should be observed, that in writing Hebrew names in the Greek letters, the aspirates are frequently omitted: as, Ἐσρώμ not Χεσρώμ; Ναασών, not Ναχσών; and so of others. See Art. 9, note.

LECTURE IX.

ON THE SEPARABLE AND INSEPARABLE PARTICLES.

171. These are nothing more than words, or fragments of words, attached to others for the purpose of qualifying or otherwise restricting them; and they are written either *separately*, or *together* and so forming one compound word, as usage may require. In this point of view, therefore, they may be classed under one, or other, of the forms of nouns already detailed; but, as they occur frequently, and exert a very considerable influence on the force and bearing of the context, they deserve a separate consideration.

2. By these Particles are meant, words used occasionally as *Pronouns, Adverbs, Prepositions, Conjunctions,* or *Interjections.* We say occasionally, because some of them will sometimes fill one or more of these offices, as usage may have determined, just as similar words often do in our own language.

3. That the *Separable Prepositions* are words of this kind, no doubt will remain when we consider, that in many instances they actually present all the peculiarities of nouns put in the state of construction: as, בְּדִי־רִיק

for vanity, or *in sufficientiam vanitatis*,* Jer. li. 58; so בֵּין הַמַּיִם *between the waters*, Gen. i. 7;† or *distinctio aquarum*: דֵּי (for דַּיָּה) being the absolute form in the one case, and בֵּין in the other; which, in construction, will regularly become דֵּי, and בֵּין, respectively (Art. 143. 6.). And, again, words preceding these particles ‡ are often found taking the forms proper for the state of construction: as, חוֹסֵי בוֹ Ps. ii. 12; מְשׂוֹשׂ אֶת־רָצִין *Delight of Rezin*, Is. viii. 6, &c., which implies that they are nouns.

4. In the Arabic and Ethiopic dialects, in each of which we have a peculiarity of termination for the state of construction, these particles are clearly marked as being in that state: as, in the Arabic, أمام المسجد *before the mosque*, (i. e. pars. *anterior templi*,) where the first word loses its tanwīn, and the last is put in the genitive case. So in the Ethiopic, ወደ፡ ሰማይ፡ *to*, or *towards*, *heaven*; where the first word only has this mark. And, generally, words of this kind, whether conjunctions, prepositions, or adverbs, will be found with the termination proper for construction (if they happen to have such termination), when they are intended to be so understood; and without it, when not so intended.

With respect to the adverbs, as they can be known to be such only from the situations in which they are found, and may consist of any form of word suitable to the sense required, something will be said on their character, and use, when we come to the syntax.

5. If, then, these particles were originally nouns, it is likely we should find them exhibiting the simple, and augmented, forms peculiar to nouns; and such is the case in many of them, as the fol-

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* Nold. sub voce דַּי in notis, "דֵּי Est absoluti דַּי constructum."

† Ib. sub. v. בֵּין "Constituit substantivum nomen masculinum, cujus pluralis masc. est בֵּינִים, &c..... atque inde nominalem significationem, quam vix unquam exuit....*discrimen differentiam* rerum, qua a se invicem distinguuntur."

‡ These particles are בְּ, כְּ, לְ, מִ, or מִן, אֶל, אֵת, שֶׁ, בִּלְתִּי, Glass. Phil. Sacr., p. 80, &c. Storr. Observ., p. 105.

lowing examples will shew: Segolates, טֶרֶם *not yet;* אֶצֶל *near, at;* לִפְנֵי *before, in presence of;* הֲלוֹם *here, hither;* רַק *only;* אַל,* בַּל,† *by no means.* Primitive nouns not Segolate; as, יוֹתֵר *more;* סָבִיב *round about;* מְהֵרָה (fem.) *quickly, soon;* רַבָּה (root רבב) *much;* זוּלַת *besides,* to which many others may be added.

The following are forms, augmented by one or other of the letters termed הֶאֱמַנְתִּי (Art. 156.); פִּתְאֹם *suddenly, immediately;* חִנָּם *gratis, freely* (Art. 167.); אוּלַי *perhaps,* which is probably a compound of אוֹ לִי, (Arab. لو لى); אַחַר (for אַחַר) *after, afterwards.* Art. 109.

6. Many of these particles are found in the plural number, (a sufficient proof, if any were wanting, that they are nouns); as, בֵּין, fem. בֵּינָה *distinction, between,* pl. בֵּינִים, and בֵּינוֹת. So masc. סָבִיב, fem. סְבִיבָה, pl. סְבִיבוֹת *surroundings, enclosures,* adv. or prep. *round about;* אַחַר, pl. אַחֲרִים, and, in construction, אַחֲרֵי הַמֶּלֶךְ *after the king,* q. d. *subsequutionibus, regis.*

7. In many instances these words are found in a compound state: as, לְמַעַן (comp. of לְ, of לוי, and מען, of מ, and עָנָה *answer,*) *on account of, because of,* &c.; מִפְּנֵי (of מִן and פְּנֵי) *because of;* בִּלְעֲדֵי, בִּלְעָדַי, or מִבַּלְעֲדֵי *besides, except:* and, further, with another particle, הֲמִבַּלְעֲדֵי *whether besides?* In this last case, the simplest form בִּלְעָדַי, is probably a compound of three primitives, viz. of עד *usque ad,* &c. ל, and ב, which are used as prepositions. In some of the others, also, we have the preposition מ, and the interrogative particle ה, with the word also put in the plural number and in the form proper for construction.

8. In some cases, several of these words will be found construed together, and qualifying one another: and, in all of these, those capable of receiving a form for the state of construction, will invariably take that form. Of this sort are the following: עַד בִּלְתִּי, עַד אֵין *until . . . not;* עַד הֵנָּה, and contracted, עֲדֵן and עֲדָנָה Eccles. iv. 2, 3; עַד כֹּה, עַד כֵּן *hitherto;* עַד מְאֹד *to excess;*

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* This word is probably an abridged form of אָלָה, *execration;* thence, *deprecation, prohibition,* or the like; or, from one or other of the Cognate roots, אלל, אול, יאל, which will afford similar significations. See these roots in the Lexicons.

† בַּל proprie *defectus,* sed in particulam abit . . notans *non.* Simonis Lex. sub voce בָּלָה *attritus fuit.*

עַד מָתַי *How long? Usquequo?* עַד עַתָּה *until now,* ἕως τοῦ νῦν; עַד כִּי, עַד אֲשֶׁר אִם, עַד־אֵם, עַד אֲשֶׁר לְמַעְלָה *to the summit; until;* בִּלְתִּי אִם *unless;* אִם לֹא *if not;* לֹא כֵן *not so;* כְּמוֹ כֵן *even so;* לְבַד מִן, and מִלְּבַד, *besides, except,* &c.

9. These particles are also found in construction with the pronouns, sometimes in the singular, at others in the plural, number: as, בֵּינְךָ *between thee;* בֵּינֵינוּ, and fem. בֵּינוֹתֵינוּ *between us.* So אֶצְלָם *near them;* לְמַעַנְךָ *on account of thee;* אֵינָם, and אֵינֵימוֹ, *they are not.* The following, when in the plural number only, take the affixed pronouns singular, or plural, viz. אַחַר *after;* אַחֲרֶיךָ *after thee;* אֶל *to;* עַל *above, upon;* עַד *to;* בִּלְעַד *besides;* and, according to Schrœderus, אַשְׁרֵי *the blessings of;* לִפְנֵי *before;* מִפְּנֵי *on account of.*

10. The pronominal affixes, when attached to some of these particles, differ, in some respects, from those usually attached to nouns: e. g. תַּחְתֶּנִּי *under* or *beneath me,* for תַּחְתַּי; הִנֶּנִּי, for הִנֵּנִי *behold me;* הִנֵּהוּ, for הִנּוֹ *behold him;* עִמָּהֶם, for עִמָּם *with them;* אֶתְהֶם masc. and אֶתְהֶן fem. *them,* or *as it respects them,* for אֶתָם, or אֶתָן; אֹתָם, or אֹתָן.

11. The particle אֵת, often put before a noun which is the object of some verb in the sentence, appears in three different forms when connected with the pronouns, which Schrœderus thinks has arisen from the root's originally presenting three cognate forms, viz. אָתָה, אָתַת, or אָנַת, *to come,* &c.*

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* D. Kimkhi has remarked in the Mikhlol, (fol. רנט verso) כמו שתאמר ראובן הרג שמעון לא נודע מי ההורג ומי ההרוג וכשתאמר ראובן הרג את שמעון הנה מלת את גופל על הפעול ונודע כי שמעון הוא ההרוג לפיכך בדבר שהוא מבואר מי הפועל והפעול לא הוצרכו למלת את: So, should you say, ראובן הרג שמעון *Reuben slew Simeon,* it would not be known who was the slayer, or who the slain. But when you say Reuben slew את Simeon, (i. e. Simeonem,) the particle את points out the objective case, and it is known that Simeon is the person slain. In like manner, in a matter in which the agent and patient are evident, the particle את is unnecessary. This rule, however, is not universally true, as we shall see when we come to the syntax. Similar to this is the doctrine of the Persian Grammarians, on the use of the particle را, (originally perhaps راه *way*); for where, according to Mr. Lumsden, there would be a difficulty in ascertaining from the context, which is the objective case to the verb, this particle is added; and when it is not so, the particle is always to be omitted. Pers. Gram., vol. ii. p. 202. My

From the first, we have אִתְּכֶם *you;* אִתָּם *them,* masc. אִתָּן *them,* fem. From the second, אִתִּי *with me;* אִתְּךָ *with thee,* masc., אִתָּךְ *id.* fem.; אִתּוֹ *with him;* אִתָּהּ *with her;* אִתָּנוּ *with us;* אִתְּכֶם *with you;* אִתָּם *with them.* From the third, אוֹתִי *me;* אֶתְכֶם *thee,* or *with thee;* אוֹתָךְ *thee,* or *with thee;* אוֹתוֹ *him,* or *with him.* So אוֹתָהּ, אוֹתָנוּ, אוֹתְכֶם, אוֹתָם, אוֹתָן, אוֹתָן, or אֹתָן. In all which cases, *coming to, touching, as it respects,* or the like, will give the exact sense of the particle.

12. Some of these particles take (ר), as the vowel of union (Art. 145. 6.) before the affixed pronouns נִי, and הּ: as, עִמָּנוּ *with us;* אִתָּנוּ *id.;* אוֹתָנוּ *us,* or *with us;* אִתָּךְ *with thee,* fem., אִתָּךְ; and אוֹתָךְ *id.* So הִנָּךְ *behold thee,* fem.; עוֹדֶךָּ *hitherto thou,* fem.; עִמָּךְ *with thee,* fem.; עִמָּכֶם *with you,* masc.; עִמָּהֶם *with them,* masc.

13. The preposition מִן *out, out of,* apparently from the Arabic root מָנַן *cut,* doubles the נ by *Dāgésh,* whenever any one of the pronouns is affixed: as, מִנִּי (or מִמֶּנִּי) *from me;* מִנֵּהוּ, (or מִמֶּנּוּ, for מִמֶּנְהוּ) *from him;* מִנֶּהֶם *from them.* But, more frequently, the root assumes a reduplicated form, and drops its final letter: as, מִמֶּן for מִנְמֶן (Art. 76.), and, with the affixed pronouns, מִמֶּנִּי (for מִנְמֶנְנִי) *from me;* מִמֶּךָּ *from thee;* מִמֶּנּוּ *from him;* מִמֶּנָּה *from her;* מִמֶּנּוּ *from us:* and, by a further abbreviation, מִמְּךָ *from thee,* masc.; and מִמֵּךְ *from thee,* fem.

14. The other prepositions take the affixed pronouns regularly, and, for the most part, in the plural number: as, אֶל *to, towards,* pl. אֵלַי *to me;* עַל *upon, against,* plural עָלֶיךָ *upon,* or *against thee;* עַד *to, usque ad,* plural עָדָיו *to him;* בִּלְעֲדֵי *besides;* בִּלְעָדֶיךָ *besides thee.* With the grave affix: אֲלֵיכֶם *to you;* עֲלֵיהֶם *upon them.*

15. The remaining prepositions, are בַּעֲבוּר *on account of;* בְּעַד *by, through;* חוּץ *without, foràs;* לִפְנֵי *before, in front of;* מוּל *towards, over against;* עֵבֶר *on this side, beyond* (properly, *passage*); נֶגֶד, and כֶּגֶד *before, in front of.*

The *Interjections* are occasionally the mere expressions of nature intimating *pain,* &c.: as, הוֹ, *Oh!* הוֹי, *O!* הֶאָח, *Ahah!* אוֹי, אֲהָהּ *alas!* &c., at other times they are derived from roots: as, בִּי, נָא,

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edition (9th) of Sir Wm. Jones's Pers. Gram., p. 118. Se also my Hebrew Lexicon, p. 64, seq.

up! I pray, &c. לְךָ, לְכָה, לְכוּ, *go to!* הָבָה, *give!* חָלִילָה, *profane!* &c. See Art. 243., where their use, &c., are pointed out.

On the Inseparable Particles.

172. Having laid down the forms, and given some examples of the construction, of the *Separable* particles, we now come to those which have been termed *Inseparable*. These have been so named, because many of them are no longer extant in their original and complete forms, but presenting one single letter only, and are always prefixed to some other word. They are all comprehended in the *technical terms,* מֹשֶׁה וְכָלֵב, *Moses and Caleb.*

2. The first (מ) is regularly prefixed to nouns with the imperfect vowel (ִ) *Khīrīk*, and consequently inserts *Dāgésh forte* in the following letter: as, מִדֶּרֶךְ *from*, or *out of, the way.* This word, when written at length, is מִן, probably from מנן, signifying, according to Storr, *cutting off,* &c.* This *Dāgésh*, therefore, may be considered as compensating for the loss of the letter נ (Art. 76.).

3. *Dāgésh*, however, is frequently omitted when the following word commences with (ְ): as, מִגְּבוּרָה *from greatness;* מִימִינוֹ *from his right hand* (for מִיְּמִינוֹ Art. 87. 5.). Under this rule Schrœderus places the word לְמַרְאשׁוֹנָה, *thence from the beginning*, 1 Chron. xv. 13. But here, the מַ prefixed, is probably a part of מָה *that, which, what,* or the like.

4. But, when any letter incapable of receiving *Dāgésh* follows, (Art. 109) a compensation is made, either explicitly, or implicitly: i. e. either, 1st, by putting the vowel (ֶ) instead of *Khīrīk;* or, 2dly, by considering the following letter as doubled: as, 1st. מֵאִישׁ (for מִאִישׁ) *from a man;* מֵרָשָׁע (for מִרָשָׁע) *from a wicked (man)*; or, 2dly, מִחוּט (for מִחֻוט) *from a thread.*

5. The particle שׁ, which is an abbreviation of אֲשֶׁר *who, what,* &c. will be considered with the demonstrative pronouns: where the use of the inseparable particle ה will also be shewn.

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* See last Art. No. 13.

On the Particle ו *and, but, moreover, &c.*

173. This particle is, probably, a fragment of the word אוה, Syriac ܐܘܝ, or Arabic أَوَى, *to augment, connect,* &c.: its augmented form is, אִוָּה *desiring wealth, connection,* or the like: and, as a noun, וָו *a hook, nail,* or any thing by which one thing is connected with another. Hence, it is used as a *conjunction,* and is capable of all the variety of meaning to which such words are subject.

2. This particle is regularly prefixed to nouns with (׃): as, שִׁפְחָה וְעֶבֶד *a servant maid and man.*

3. The *Shĕvá,* however, is liable to certain variations. When the word, to which ו is attached, commences also with *Shĕvá,* this ו takes the vowel *Shūrék:* as, וּלְכוּ *go ye,* not וְלְכוּ (Art. 106. 1.): וּלְמֶלֶךְ* *and to,* or *for, the king,* not וְלְמֶלֶךְ, or וְלְמֶלֶךְ.

4. The same change takes place, whenever any one of the labial letters (בומף) immediately follows: as, וּבֶגֶד *and the garment,* not וְבֶגֶד. There are, however, some exceptions: as, וָבֹהוּ *and void;* וָבֹשׁוּ *and they blushed,* where it has (ָ). No. 9 below.

5. When the letter י, with (׃) follows, a contraction will take place (Art. 87. 5.): as, וִיחִי (for וִיְחִי, or וְיְחִי *and he shall live;* וִימִינָם (for וִיְמִינָם) *and their right hand.* In a few cases we have (ֵ) in this place: as, וֶהְיֵה *and let him be.*

6. Any word beginning, with one of the *Substitutes of Shĕvá,* will prefix ו, with the correspondent imperfect vowel (Art. 107.): as, וַאֲנִי *and I;* וֶאֱמֶת *and truth,* &c.

7. In some instances of this kind, however, we find *Shūrék:* as, וּזֲהַב *and gold,* Gen. ii. 12; וּצְעָקִי *and cry thou* (fem.) Jer. xxii. 20: which is anomalous.

8. When the word commences with an א, a contraction is often found to take place: as, וַאדֹנִי *and my Lord* (for וַאֲדֹנִי); so וֵאלֹהִים *and God* (for וֶאֱלֹהִים), Art. 87. 5.

9. Monosyllables, and dissyllables having the accent on the penultima, will generally prefix this particle with (ָ): as, וָסוּס *and*

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* Kimkhi is of opinion, that in these cases the letter א is to be considered as dropped, and that we should read אוּ universally: which supposes אֶו, to be the primitive form of this particle.

a horse; וָאַיִל *and a ram.* To this, however, there are many exceptions: as, וְשׁוֹר *and an ox;* וְרֶכֶב *and a chariot.*

10. This particle has been supposed to have the power of changing the tenses of the verb, i. e. of making the *preterite* tense *future*, and, the future preterite; and hence it has been termed *Vaw Conversivum.* From what will be said hereafter on the doctrine of the tenses of the verbs, it will appear, that the *conversive power* supposed to exist in this particle, is neither necessary nor true. When it takes the vowel *Páthakh* it ought perhaps to be considered as *illative*, corresponding to the Arabic ثَ *then, therefore*, &c., when it takes (:), as being merely conjunctive (Art. 119. note).

11. In some cases, when accompanied by (-), the *Dāgésh* of the following letter, as also the Euphonic accent;—one or other of which is *necessary* to complete the syllable,—is dropped, probably by the negligence of the scribes: as, וַיְקַדֵּשׁ *and he consecrated*, Gen. ii. 3, for וַיְקַדֵּשׁ, or, with the accent, וַיְקַדֵּשׁ.

12. In the first person singular of the present tense, this particle takes (ר): as, וָאֶשְׁמַע *and I hear.*

174. The remaining particles בְּ, כְּ, and לְ, signifying, *in, according to, to,* or the like, respectively, may be easily traced to their origin as nouns. The first is probably a fragment of the word בּוֹא *entering into*, &c., which is found in the Arabic under the forms of, بوي *he descended, entered into his house, lodging,* &c.; بَا, or بَأَ and in Ethiopic በወአ: meaning nearly the same thing.

2. With respect to the second (כְּ) signifying *like, as, just as*, &c., it is probably a fragment of some primitive noun, from which we also have the words כֹּה *thus;* כִּי *for, so;* כֵּן, and כֵּן, *thus.* For the etymology of לְ, see Art. 171. 7.

3. These particles are regularly prefixed with (:); as, בְּדֶרֶךְ *in a way;* כְּעֵץ *like a tree;* לָאָרֶץ *to earth.*

If the word to which either of them is to be prefixed, have (:), the particle will regularly take (.) *Khīrík*

(Art. 106. 1.): as, בִּמְגִלָּה *in a volume*; כִּכְלִי, *like a vessel*; לִבְנוֹ, *to his son*.

4. But, when any one of the *Substitutes of Shĕvá* happens to be at the beginning of such word, the prefix will take the correspondent imperfect vowel (Art. 107.): as, בַּחֲלוֹם *in a dream*; כֶּאֱכוֹל *like eating*, &c.

5. When an א, happens to be the first letter, a contraction generally takes place: as, לַאדֹנָי (for לַאֲדֹנָי) *to my Lord*; לֵאלֹהִים (for לֵאֱלֹהִים) *to God*. (Art. 87. 5.).

6. But when prefixed to monosyllables, or to dissyllables having the accent in the penultimate, they generally take (ֶ) as above (Art. 173. 9.); e. g. בָּזֶה *in this*; כָּאֵלֶּה *like these*; לָנֶצַח *for ever*. So with verbal nouns or Infinitives, when not in construction with other nouns: as, לָקוּם *for standing*; לָלֶכֶת *for walking*.

7. The following affixed pronouns are often found attached to these particles: viz. בִּי *in me*; בָּנוּ *in us*; בְּךָ *in thee*, masc.; בָּךְ *id.* fem.; בָּכֶם *in you*, masc.; בָּכֶן *id.* fem.; בּוֹ *in him*, masc.: בָּהּ *in it, her*; בָּהֶם (or Art. 75.) בָּם *in them*, masc.; בָּהֶן *id.* fem.

8. The particle לְ, receives the pronouns in the same manner; but כְּ, is so found in only two instances; viz. כָּכֶם *like you*, and כָּהֶם *like them*. When it is necessary to use the pronouns with כְּ; the paragogic particle מוֹ, is generally introduced thus: כָּמוֹנִי *like me*; כָּמוֹנוּ *like us*; כָּמוֹךָ *like thee*; כְּמוֹכֶם *like you*; כָּמוֹהוּ *like him*; כָּמוֹהָ *like her*; כְּמוֹהֶם *like them*.

9. When either of the particles בְּ, כְּ, or לְ, is prefixed to a noun with the definite article, the article is for the most part rejected (Art. 73.), and the particle takes its vowel: as, בַּבַּיִת *in the house* (for בְּהַבַּיִת); כָּאִישׁ *like the man*; (for כְּהָאִישׁ); לַחֹדֶשׁ *for the month* (for לְהַחֹדֶשׁ); בֶּחָרָבָה *in the dry* (land, for בְּהֶחָרָבָה Art. 87. 6.). Exceptions: בְּהַדֶּרֶךְ *in the way*, Neh. ix. 19: לְהָעָם *to the people*, 2 Chron. x. 7; כְּהַחֲלֹנוֹת *like the windows*, Ezek. xl. 25; כְּהֶחָכָם *like the wise man*, Eccles. viii. 1.

10. This contraction, moreover, sometimes takes place in those Infinitives, which commence with a servile ה: as, בְּשָׁלֵּחַ (for בְּהִשָּׁלֵחַ) *in being impelled*, Prov. xxiv. 17; לְשָׁמְיַע (for לְהַשְׁמִיעַ) *for causing to hear*, Ps. xxvi. 7; לָבִיא (for לְהָבִיא) *for bringing*, Jer. xxxix. 7, &c., which is most usual in the Chaldee.

On the Inseparable Particles termed Paragogic.

175. To the preceding *inseparable* particles others may be added, which, however, are always found attached to the end, never to the beginning, of words; and, for the purpose, most probably, of adding something to the force of the passages in which they are found. These were, at first, perhaps, nouns of one form or other, just as the prepositions were; but which, in after times, were abbreviated for the sake of convenience.

2. These letters or syllables, then (for they are now nothing more), have been termed *paragogic*, rather, I suppose, for the purpose of giving them a name, than for pointing out either their nature or their use. They consist of one or other of the letters אהוין, appended to words, either for the purpose of giving emphasis to the meaning, of promoting euphony, or for some other purpose.

3. The letter א, is mostly pleonastic, and is found attached to words terminating in the vowel (ָ), or וֹ: as אַתִּיקֶיהָא *its galleries* (for אַתִּיקֶיהָ), Ezek. xli. 15; הָהָלְכוּא *they who went* (for הָהָלְכוּ), Josh. x. 24; אָבוּא *they were willing*, Isa. xxviii. 12; יִנָּשְׂוּא *they shall be carried*, Jer. x. 5. So יְהוּא, for יְהוֹ (for יְהֹוֶ, Art. 87. 2.) *he shall be*, Eccl. xi. 3; also הוּא, instead of הוּ, *he*, Arab. هُوَ; לוּא, for לוֹ, Arab. لَوْ, *would to God*, "*utinam*," &c., and so of others.*

4. The use of ה, as a *paragogic* letter, is very frequent. In some cases, it is thought to augment the signification, in others to be merely pleonastic. On

* This prevails in the Arabic, whence Schultens comes to the conclusion, that it is an ancient manner of writing: others, that it is a mere Arabism.

some occasions it is found appended to words, ending in a consonant, with (ַה); on others, it is preceded by (ֶה) or (ָה): and in these vowels it becomes quiescent: as, אֲסַפְּרָה (from אֲסַפֵּר) *I will recount,* or, *let me recount,* Ps. ii. 7; אַרְצָה (from אֶרֶץ), *the earth;* הִנֵּה, from הֵן, *behold;* אֵלֶּה (from אֵל), *these.* The force is augmented in such cases as, יְשׁוּעָתָה,—of יְשׁוּעָה, *great salvation,* Ps. iii. 3, Jonah ii. 10. עַוְלָתָה,—of עַוְלָה, Ps. lxxxii. 16, &c., as in the ة of *unity* or *singularity,* in the Arabic, as in عالِمٌ, *a singularly learned man.*

5. It is attached to verbs. 1st, to the Infinitive or Verbal noun; 2d, to both the tenses; 3d, to the second person singular masculine of the Imperative; and 4th, to the participles: e. g. 1st. פְּשָׁטָה (for פְּשֹׁט), *spoiling;* רַגְזָה (for רַגֵּז), *shaking,* Isa. xxxii. 11; שְׁאָלָה (for שְׁאָל), *asking,* Isa. vii. 11, &c. 2d. נָחָה (for נָח), *he rested,* Isa. vii. 2; לָנָה (for לָן) *he lodged,* Zech. v. 4; הִשְׁלַכְתֶּנָה (for הִשְׁלַכְתֶּן), *ye cast;* נִשְׂרְפָה (for נִשְׂרֹף), *let us burn,* Gen. xi. 3; יְדַשְּׁנָה (for יְדַשֵּׁן), *he will reduce to ashes,* Ps. xx. 4, &c.*

6. Verbs ending in ה, usually drop it upon receiving the paragogic ה: as, אֶשְׁעָה (for אֶשְׁעֲהָה Art. 75.), *I will look on, observe,* Ps. cxix. 117. So נִשְׁתַּעֲה (for נִשְׁתַּעֲהָה), *we will observe,* Isa. xli. 23. This last example Schrœderus puts under the form of apocope, which appears to me both unnecessary and erroneous.

7. With Imperatives: as, שְׁכְבָה *repose thou* (for שְׁכַב), Gen. xxxix. 7; אֲסֻפָּה (for אֱסֹף) *collect,* Num. xi. 16; שְׁמָרָה for שְׁמֹר), *keep,* Ps. xxv. 20; הַקְשִׁיבָה (for הַקְשֵׁב), *attend,* Ps. v. 3; לְכָה (for לֵךְ), and with ה omitted לְךָ *go,* Numb. xxiii. 13. So אִכְבְּדָ (for אִכָּבְדָה, from אִכָּבֵד), *I will be honoured,* Hag. i. 8.

5. With Participles: as, בֹּעֲרָה (from בֹּעֵר), *burning,* Hos. vii. 4; נִמְלָטָה (from נִמְלָט), *escaped,* Jer. xlviii. 19.

8. Nouns singular, of both genders, as also nouns masculine of

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* The force of these will be considered in the Syntax, Art. 234.

the dual and plural numbers, will occasionally receive a paragogic ה, still preserving the accent on the originally accentuated syllable: as, לַיְלָה (from לַיִל), *the night*; מִצְרַיְמָה (from מִצְרַיִם *Egypt*; יָמָיְמָה (from יָמִים) *days*. Any noun, however, ending in an imperfect vowel, on account of construction (Art. 143. 3.), may, when the paragogic ה is added, take the accent on the last syllable: as, מִזְרָחָה שֶׁמֶשׁ (from מִזְרַח, in construction מִזְרַח), *the rising of the sun*, Deut. iv. 41, &c. In this case, such terminating vowel will suffer no change on account of the state of construction: as, מִזְרָחָה שֶׁמֶשׁ, above: so, אֶרְצָה הַנֶּגֶב *the southern country*, Gen. xx. 1; הָאֹהֱלָה שָׂרָה *the tent of Sarah*, Gen. xxiv. 67.

9. This particle is occasionally added to the pronouns, whether separate or fixed: as, 1st, אַתְּנָה *you*, fem.; הֵמָּה *they*, masc.; הֵנָּה *they*, fem.; אֵלֶּה *these*, com. 2d, לָכֶנָּה *to you*; זִמָּתְכֶנָה *your* (fem.) *wickedness*, &c.

10. It will not be necessary to trouble the Reader with instances, in which this particle is found attached to other particles: as, שָׁמָּה for שָׁם *there*, &c.: because, as these are manifestly nothing more than nouns, it is reasonable enough that they should receive the ה paragogic as well as others.

11. The following seem to be instances of Pleonasm: i. e. in which this letter adds nothing whatever to the sense: viz. אַתָּה, for אַתְּ, *thou*; נָתַתָּה, for נָתַתְּ, *thou gavest*; יָדָהּ, for יָדָךְ, *thy hand*; to which many more might be added. So in עָלָה, for עָלוּ *they ascended*, 2 Kings xxiv. 10; וְהָיָה, for וְהָיוּ, *and they shall be*, Josh. xv. 4, &c., where the *Shūrĕk* has been supplied by (ו).

12. The paragogic letter ו, is sometimes found with *Khōlém*; at others, without any vowel; and, occasionally, coming between two nouns which are in the *state of construction*. It is thought by some to be nothing more than a pleonasm of the affixed pronoun (ו): as, בְּנוֹ בְּעֹר *his son* (viz.) *of Beor*, instead of בֶּן בְּעֹר Numb. xxiv. 3. 15; חַיְתוֹ־אֶרֶץ *its living creature* (viz.) *the earth's*, instead of חַיַּת אֶרֶץ Gen. i. 24; לְמַעְיְנוֹ־מָיִם *into its fountain* (viz.) *of water*, for לְמַעְיַן, Ps. cxiv. 8. So יַחְדָּיו, and יַחְדָּו, *his* (being) *alone*, Gen. xiii. 6; Ps. iv. 9, &c. See also Ps. L. 10, civ. 11, 20, lxxix. 2; Isa. lvi. 9.

13. Professor Gesenius objects to this etymology, because the

vowel points differ, in some respects, from those usually found with the affixed pronoun, and because the affix is also found to disagree with the noun to which it refers.* I do not think, however, that much stress can be laid on the consideration of the vowel points, because anomalies of this kind frequently occur. Nor is the disagreement of gender, discoverable between the noun and the affix, of much moment; because little regard is paid in the Hebrew, either to the gender, or number of words in cases like this, as we shall see hereafter. In the Syriac, and Ethiopic, pleonasms of this sort are extremely frequent; but, in general, a preposition is then added to the last word: as, ܡܘܗܒܬܗ ܕܐܠܗܐ, *the gift of him, of God*, or rather, *the gift of him who* (is) *God.* The preposition in the Ethiopic is ל in these cases. See Ludolf. Gram. Eth., p. 138. We have also the pronominal affix ك, ךָ, *thy*, &c., in all its numbers and genders, in the Arabic, similarly applied in ذَاكَ, ذَلِكَ, &c.

14. There are some instances of verbs, in which וֹ seems to be a paragogic letter: as, וַיַּכּוֹ *and he smote*, 2 Sam. xiv. 6, root נכה; where, however, the ו may probably be the true radical letter, for which ה has been substituted: and, as *Khōlém* is most frequently the second vowel proper for the present tense, nothing can be more likely, than that ו is here made to quiesce in it. We also have יְשַׁנּוֹ in 1 Sam. xxi. 14; probably for יְשַׁנֶּה *he changed.* We have י, in like manner,—not as a paragogic letter, but as the true radical letter,—in תֶּמְחִי *blot out*, Jer. xviii. 23; תִּזְנִי *she committed fornication*, Ib. iii. 6.

15. The letter (י), when Paragogic, is, like the preceding *asyllabic,* and is mostly found between two nouns in the *state of construction.* Its vowel differs, in no respect, from that of the pronoun of the first person singular; whence Schultens and some others have supposed it to be nothing more than a pleonasm of that pronoun. To this, however, Storr and Gesenius

* Lehrgebaüde, p. 540.

object.* The Persian† etymology, however, proposed by Gesenius, and adopted by Ewald, is, perhaps, equally objectionable, as exemplified in the phrase, بُوِي مُشْك *the scent of musk.* Whether it be the same with the يَاءِ النِّسْبَةِ, or يَاءِ الْجِنْسِ,—of the Arabs, which is the same with the patronymic י of the Hebrews (Art. 166.); or, whether it be the י of the plural number, derived from the verbal noun הָיָה (Art. 139. 7. note), and thence applied for the purpose of giving *Emphasis, Intensity,* or the like, to any particular passage, it is impossible to say; but, certain it is, that the significations thus derived will suit its application sufficiently well, where any variation of sense is discoverable from its insertion.‡

16. This particle is found appended both to nouns, and particles: to nouns, as, אֹסְרִי .... בְּנִי אֲתֹנוֹ *binding the fole of his ass,* Gen. xlix. 11; רַבָּתִי בַגּוֹיִם *great* (fem.) *among the nations,* Lam. i. 1; קוֹלִי תַּחֲנוּנָי§ *the voice of my supplications,* Ps. cxvi. 1; גְּנֻבָתִי יוֹם *stolen* (fem.) *by day,* Gen. xxxi. 39; see also Deut. xxxiii. 16, Ps. cx. 4, cxiii. 5, 6, 7, 9, &c. To particles: as, מִנִּי בֶטֶן *from the belly* (for מִן), Isa. xlvi. 3; בִּלְתִּי הַיּוֹם *except to-day* (for בִּלְתְּ), Gen. xxi. 26; so זוּלָתִי *besides* (for זוּלַת), Deut. iv. 12, &c.

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* Storr. Observationes, pp. 441. 442. Gesenius Lehrgeb., p. 547.

† Ewald, moreover, takes the paragogic י, just noticed, as equivalent to the Persic *Izāfut,* or mark of the genitive case.

‡ In some cases, however, the (י) so affixed seems to be nothing more than a fragment of the feminine pronoun of the second person singular אַתְּי, as אֹהַבְתִּי (Hos. x. 11.) *thou hast loved,* for אֹהַבְתְּ אַתְּי, as it constantly occurs in the Syriac Participles; see the Grammars. So יֹלַדְתִּי, for יֹלַדְתְּ אַתְּ, *thou bringest forth,* Gen. xvi. 11. See also Jer. xxii. 23; li. 13; Mic. vii. 8, &c.

§ But this may be an instance of the Hendiadys; *my voice, my supplication.*

Schrœderus and Schultens have also applied this paragogic letter to verbs; but, as it is never found, except in those which have ה for the last radical letter; and, as ׳ is, in these cases, generally substituted for ה, there can be no doubt, that this is its character in all such instances; as Storr has also remarked.

17. The paragogic letter ן, is mostly found with verbs: it is also affixed to particles, and is then preceded by (ֶ), or (-); but when ־ִ, or וֹ precede, it is affixed without any other vowel: as, תִּתֵּן (for תִּתָּן, on account of the accent, from תִּנָּתְ, תִּת) *giving;* יְשִׁיבֶנָּה (for יְשִׁיבָהּ) *he shall turn her back,* Jer. ii. 24; יְחִיתֵן *it shall hang over (thee),* Hab. ii. 17;* יְכַבְּדֶנְנִי *he will honour me,* Ps. L. 23, where we have (ֶ) for (-), on account of the accent perhaps: so, תְּחִילֵן (for תְּחִילִי *thou* (fem.) *shalt bring forth,* Is. xlv. 10; תְּדָבְקֵן *thou shalt adhere,* Ruth ii. 8. So, תִּירְאוּן *ye shall fear;* תֵּרְאוּן *ye shall see;* יֵלְכוּן *they shall walk,* &c., and with (ֻ) when put for וֹ: as, יִשְׁכְּבֻן *they shall lie down,* 1 Sam. ii. 22; יִרְוֻן *they shall be watered,* Ps. xxxvi. 9; in which cases the accent is always with the last syllable.†

18. Verbs, having ה (without *Mappik*), for the third radical letter, will drop it by contraction (Art. 73.) when ן paragogic is added: as, אַכֶּנּוּ *I will smite him,* 1 Sam. xxvi. 8 (for אַכֶּהֶנּוּ); אוֹדֶנּוּ *I will confess to him* (for אוֹדֶהֶנּוּ), Ps. xlii. 6; אֶרְאֶנּוּ (for אֶרְאֶהֶנּוּ) *I shall see him,* Numb. xxiv. 17, &c. But, in these cases, we have also an affixed pronoun, the rules for the addition of which we now proceed to consider.

19. When a paragogic ן, is followed by either of the affixed *syllabic* pronouns נִי, ךָ, הוּ, or ה (Art. 145. 6.), no vowel of union is required: as, יְכַבְּדֶנְנִי *he will honour me;* אֶתֶּנְךָ *I will*

* Institutiones, &c. Schultensii, p. 428. In every instance this ן, is probably nothing more than that, by which the intensitive form in nouns is sometimes designated. See Art. 168. 2.

† From these examples it appears, that the ן, is sometimes single, at others doubled by *Dāgésh:* its use will be shewn in the Syntax, Art. 235.

root thee out (of אֶתְּקֶן, from אֶתֹּק, for אֶנְתֹּק, root נתק); יְבָרְכֶנְהוּ *he shall bless him* (of יְבָרֵךְ, root ברך). But, if the pronoun is *asyllabic*, there must be a vowel of union: as, יְשָׁרְתוּנֶךָ *they shall serve thee*, Isa. lx. 7.

20. The affixed pronouns נִי, and נוּ, following the paragogic ן, are frequently expressed by inserting *Dāgésh forte* in the ן: as, דָּנַנִּי *he judged me* (for דָּנַנְנִי, from דָּנַי, root דון). So, יִסְּרַנִּי *he chastised me*, Ps. cxviii. 18; תְּבָרְכַנִּי *it shall bless me*, Gen. xxvii. 19; יִצְּרֶנּוּ *he shall save us* (for יִצְּרֶנְנוּ, from יִצְּרֶן, from יִצֹּר, root נצר); and, with the particle אַיִן *is not;* אֵינֶנִּי *my not being*, (for אֵינֶנְנִי, from אֵינֶן), &c.

21. The paragogic ן is frequently inserted in the affix ךָ, by the point *Dāgésh;* as, בֵּרֲכֶךָּ *he has blessed thee* (for בֵּרֲכֶנְךָ Art. 76.); מְיַסְּרֶךָּ, *chastising thee*, Deut. viii. 5; עוֹנֶךָּ *answering thee* (for עוֹנְהֶנְךָ, and rejecting ה by Art. 73. עוֹנֶנְךָ, rejecting נ, Art. 76, עוֹנֶךָּ, root ענה). So, in the particles, הִנֶּךָּ *behold thou*, Ps. cxxxix. 8; אַיֶּכָּה *where* (art) *thou?* (ending here also with paragogic ה, Art. 175.) Gen. iii. 9.

22. The ה, of the affix הוּ, is in these cases, omitted, and a compensation made in doubling the paragogic ן, by *Dāgésh:* as, תִּפְקְדֶנּוּ *thou shalt visit him* (for תִּפְקְדֶנְהוּ, See Art. 73), Ps. viii. 5. So, יַכֶּנּוּ *he shall smite him*, 1 Sam. xvii. 25; קָחֶנּוּ *take him*, 1 Sam. xx. 21; אֵינֶנּוּ *he is not*, Gen. xxx. 33; עוֹדֶנּוּ *he yet* ..... Gen. xviii. 22; and, with the feminine affixed pronoun יִבְלָעֶנָּה *he shall swallow her up* (for יִבְלָעֶנְהָ). Isa. xxviii. 4; so קָחֶנָּה *take it*, Jer. xxxvi. 14; תְּנֶנָּה *give it*, 1 Sam. xxi. 10; אֵינֶנָּה *it is not*, Lev. xiii. 21. In these cases, Schrœderus is of opinion that, the ה of the feminine pronoun has been struck out, and that the paragogic ה has been added. Storr is of a different opinion; his words are: "Similiter *He paragogicum*, in voce אֶשְׁעָה, Ps. cxix. 117, et similibus dubitationem habet, quoniam præter formam אֶשְׁעֶה, ad quam *He* adjunctum videri possit, etiam alia datur, in *Kamez* desinens," &c. p. 440, note.

23. When the affix ו (which has always the accent) follows the paragogic ן, no vowel of union is employed: as, קָבְנוֹ *curse him*, Numb. xxiii. 13 (for קָבֶּנּוֹ, root קבב). In like manner, we have יֶשְׁנוֹ *his being* (for יֵשֶׁן, root יֵשׁ), 1 Sam. xiv. 39, &c.

24. This ן has by some been termed *Epenthetic;* but, as it

appears to have been originally the same in every case, it seems unnecessary to give it more than one name.

25. The syllables, termed Paragogic, are, דִי, מוֹ, and פִּי, when preceded by the particles בְּ, כְּ, לְ, and מִ: as, בְּדִי *in*; כְּדִי *like*; פִּכְּדִי *according to*; לְפִי *to*; בְּמוֹ *in*; כְּמוֹ *like*; לְמוֹ *to*, &c. These are mostly confined to highly energetic compositions; whence we may infer, that they were intended to add something to the signification.

26. The first of these is thought to be the same with דַּי, or דֵּי, *sufficiency*, &c. The second, Schultens and some others have derived from מַו, or מוֹ *water*; while Jahn thinks it is the same with מָה, or מָה *what, which*, &c. In the Arabic مَا, مَا, is frequently found attached to the similar particles; as, بِمَا, كَمَا, لَمَا, i. e. *in that which; according to that which; to*, or *for, that which*, &c. So in the Syriac, ܟܡܐ *kĕmó*, ܒܡܐ *bĕmó*, &c. having the same signification and composition.

27. The particle פִּי, is nothing more than another form of פֶּה, *the mouth*, so found in construction with other nouns. Its meaning, by a metonymy, will be, *any thing said, enforced*, or *commanded*: as, *a precept, edict*, &c. which will not always bear to be expressed in a translation.

On the Demonstrative Pronouns.

176. The Demonstrative Pronouns are always found written separately; they are as follows:—

זֶה masc., זֹאת fem. rarely זוֹ, or זֶהּ; הַלָּזֶה, or זוּ, *this*, sing. com.: אֵלֶּה, rarely אֵל, *these*, pl. com.

2. The forms זֶה, הַלָּזֶה, masc. *this*, have the particle לְ *to*, or *for*, with the definite article הַ *the*. The same may be said of הַלָּזוּ *this*, fem. which occurs but once, viz. Ezek. xxxvi. 35, as also of הַלָּז, of the common gender, as above.

3. הָאֵל *these*, is also found; it is nothing more than the plural pronoun, as above, with the article prefixed.

4. זֶה, however, is found construed as a plural, Gen. xxvii. 36, 1 Sam. xxix. 3, Job xix. 19, and Zech. i. 12, vii. 5. אֵלֶּה is also found as a singular, 1 Chron. xi. 11, 2 Chron. iii. 3, xvii. 14, and Ezra i. 9. But this has been done, either by some figure of speech, or by what is termed logical construction.

On the Relative Pronoun.

177. The Hebrew language recognises but one Relative Pronoun: viz. אֲשֶׁר *he who, that which, what;* which is common to every gender and number.

2. The gender and number is determined by that of the preceding, or following, noun, or pronoun: as, אֲשֶׁר הָעֹמְדִים *who stand*, i. e. they (masc.) who stand, 1 Kings xii. 8; אֲשֶׁר קָצְרוֹ *who his harvest*, i. e. *whose harvest*, Job v. 5; אֲשֶׁר תְּדָפֶנּוּ רוּחַ *which* (masc.) *the wind disperses it*, i. e. *which* (masc.) *the wind disperses*, Ps. i. 4; בְּאַרְצָם . . . . אֲשֶׁר *in whose land*, Joel iv. 19.

3. In some instances, the demonstrative pronouns זֶה, זוּ, and זוֹ take the place of אֲשֶׁר: as, Ps. ix. 16, xii. 8, and cxxxii. 12, &c. A similar substitution takes place in the Arabic, which the Grammarians ascribe to a difference of dialect.*

4. This pronoun is frequently found, prefixed to other words, in an abbreviated form: as, שֶׁ, שַׁ, שָׁ, or שְׁ, the first and last letters being rejected. Examples: שֶׁלֹּא נְתָנָנוּ,

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* In the Arabic commentary on the *Káfia* of *Ibn Olhájib*, published at Calcutta, (p. ٢٦٩) we have the following remark: وذو الطائية . اي المنسوبة الي بني طي لاختصاص مجيئها موصولة بلغتهم بمعني الذي والتي قال الشاعر . ع . وبئري ذو حفرت وذو طويت . اي التي حفرتها والتي طويتها, &c. That is, זוּ *of the tribe of Táy*: i. e. *which is referred to that tribe, on account of its peculiar usage in their dialect*, as the relative pronoun, signifying *who, which, &c. in both genders* (i. e. masc. and fem.) *The Poet has said, 'My well which* (זוּ) *I digged, and which* (זוּ) *I enclosed.'*

Dathe thinks, that we have an ellipsis of אֲשֶׁר, in these instances. See Glass. Philol. Sacr., ed. 1776, p. 160.

for אֲשֶׁר לֹא נְתָנָנוּ, *who has not given us* (up), Ps. cxxiv. 6; שֶׁקִּוִּינוּ, for אֲשֶׁר קִוִּינוּ, *which we waited* (for), Lam. ii. 16; שֶׁקַּמְתִּי, for אֲשֶׁר קַמְתִּי, *till I arose*, Jud. v. 7; שֶׁאַתָּה, for אֲשֶׁר אַתָּה, *which thou*, Ib. vi. 17; שֶׁהֵם, for אֲשֶׁר הֵם, *that they*, Eccl. iii. 18, &c. It is, perhaps, difficult to say in what cases the vowel (ֶ) is to be preferred to (-); but it is not of much importance. *Kāméts* is used, only when a letter incapable of receiving *Dāgésh* follows: as, שָׁאַתָּה *which thou*, Judg. vi. 17. But, even in this case, (ֶ) is occasionally found sustained by an accent: as, שֶׁעָלוּ *they who went up*. The usage of (ֶ) in these places cannot, perhaps, be easily accounted for.

On the Interrogative, and occasionally Indefinite Pronouns.

178. These are מִי for persons, who? מָה, מַה, or מֶה, *which, what?* הַ, הָ, הֶ, *what, whether?* and אֵי *where, how?* &c. for things: all of which are invariable, and of the common gender: as, מִי־אַתָּה *who* (art) *thou* (masc.)? Gen. xxvii. 32; מִי־אָתְּ *who* (art) *thou* (fem.)? Ruth iii. 9; מִי־אֵלֶּה *who* (are) *these?* Gen. xxxiii. 5. We also have מִי שְׁמֶךָ *what* (is) *thy name?* which Schultens says, refers to the person nevertheless: as, *Quis nomen tuum?* (Institutiones ad Fund. Ling. Heb., p. 228.). Examples with מה are: מָה עֲוֹנֵנוּ וּמָה חַטָּאתֵנוּ *What* (is) *our iniquity, and what our sin?* Jer. xvi. 10; מָה מִשְׁפַּט הָאִישׁ *what* (is) *the manner of the man?* 2 Kings i. 7: מָה קוֹל *what noise*, 1 Sam. iv. 6, 14.

2. מָה, with *Kāméts*, is used when the article (ה), or any other letter, incapable of receiving *Dāgésh*, immediately follows, excepting ח or ע: as, מָה הַבִּטָּחוֹן *what confidence?* 2 Kings xviii. 19; מָה־אֱנוֹשׁ *what* (is) *man?*

Ps. viii. 5; מָה הֵנָּה *what* (are) *they* (fem.)? Isa. xli. 22; מָה הוּא־לָהּ *what he* (was) *to her,* Esth. viii. 1.

3. Exceptions: 1. We have מַה with *Páthakh,* notwithstanding the article following: מַה־הַמַּעַל *what prevarication?* Josh. xxii. 16. Also in מַה־חִיא *what it is,* Ps. xxxix. 5; מַה חַטָּאתִי *what* (is) *my sin?* Gen. xxxi. 36. But, see Art. 133.

4. Whenever any letter capable of receiving *Dāgésh* follows, מַה is with *Páthakh;* and *Dāgésh* is expressed in the following letter: as, מַה־טּוֹב וּמַה־נָּעִים *how good and how pleasant?* Art. 112. In מַה־שְּׁתֵּי *what two* (fem.)? Zech. iv. 12, the *Dāgésh* is omitted.

5. When any guttural letter, having (ר); or ח, or ע, not having it, immediately follows, we have מָה, with *Sēgól,* apparently for the sake of euphony: as, מָה־חָיָה לוֹ *what has happened to him?* Exod. xxxii. 1; מֶה־חָדֵל *what defect?* Ps. xxxix. 5; מֶה עָשִׂיתִי *what have I done?* &c. Art. 114.

On the Interrogative Particles ה, *and* אִי.

179. The Interrogative particle הַ, הָ, or הֶ, has been classed, by some, with the definite article; but, if we consider either its construction or office, we must be convinced that they are different words.

2. The office of this particle is, *Interrogation,* like the Latin *an, annon, num, utrum?* or the like; and, in this capacity, it is used strongly to *affirm* or *deny;* and thus either to *increase,* or *diminish,* the importance of things with which it is connected. It is also used indefinitely.

3. It is invariably prefixed to some word; and is often followed, in the succeeding member of the sentence, by the particle אִם, having nearly the same signification with *utrum* followed by *an,* in Latin, and corresponding to each other in different members of the sentence; or, as *an* and *vel,* in the following passage, הַאַתָּה זֶה בְּנִי עֵשָׂו

אִם־לֹא "AN *tu es, fili mi Esave,* VEL" *non?* Gen. xxvii. 21.* In many instances it loses its interrogative power, as it happens with similar particles in other languages, and may then be construed, either as a *relative,* or, *indefinitely;* as, הֶהָלְכוּא אִתּוֹ *who came with him,*† Josh. x. 24; הֲיוֹשְׁבֶם *whether you are,* Deut. xiii. 4; הֲפָרְחָה *whether it blossoms,* Cant. vi. 11, &c.

4. When prefixed to any word, commencing either with *Shĕvá* (:), or (-:) it will take the vowel (-), with the Euphonic accent, and, therefore, will not require that the following letter should take *Dāgésh:* as, הֲשְׁכַחְתֶּם *have ye forgotten?* Jer. xliv. 9; הֲבְרָכָה *num benedictio?* Gen. xxvii. 38; הֲלְמַעַנְךָ *whether on thy account?* Job xviii. 4, &c. With gutturals; הֲאֱמֶת *whether truth?* הֲעֵת *whether time.*

5. In these cases, however, the *Dāgésh* is often expressed: as, הֲדָרָכַי *whether my ways?* Ezek. xviii. 29; הֲרְאִיתֶם *have ye seen?* 1 Sam. x. 24; הֲכְצַעֲקָתָהּ *whether according to her cry?* Gen. xviii. 21. And once, when *Shĕvá* is not attached to the first letter of such word: as, הֲיִיטַב *will it be well?* Lev. x. 19.

6. When any word, to which this particle is prefixed, commences with a consonant and a vowel (excepting gutturals with ר) the interrogative will take (-): as, הֲמִן־הָעֵץ *whether of the tree?* Gen. iii. 11; הֲצֹאן *shall the flock . . .?* Num. xi. 22; הֲתִקָּרֶה *shall it happen* to *thee?*

7. Guttural letters, having (ר), require the Interrogative particle to be prefixed with (ֲ): as, הֲאָנֹכִי *whether I?* Numb. xi. 12; הֲהֵיטִיבָה *has it come to pass?* Joel i. 2; הֲחָזָק *whether strong?*

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* These particles correspond, both in sense and construction, with the Arabic أَ, and أَمْ; as in the following passage from the Koran, c. 1. v. 5. أأنذرتهم أم لم تنذرهم WHETHER *thou admonish them,* OR *whether thou do not admonish them.* Their precise force will be considered in the Syntax.

† In which case it differs but little from the definite article when used for אֲשֶׁר. So, المعه in Arabic, for الّذي معه Gram. Arab. de Sacy, vol. i. p. 338.

We also have, הֶחָדַלְתִּי *shall I cease?* Judg. ix. 9, &c., which is perhaps erroneous, for הֶחָדַלְתִּי. We also have, הַאַתֶּם *whether you?* Judg. vi. 31; and, הַאֶפְרָתִי *whether an Ephrathite?* Ib. xii. 5, which are anomalous. (See Art. 114.).

8. Noldius is of opinion, that this particle is a mere interjection, forced out by the breath with some effort, in order to give the passage the force of an interrogation, or otherwise to heighten the expression; which is extremely probable. The passages, too, which require to be construed interrogatively, but in which this particle is not found, must be so enounced, otherwise their interrogative force will not be perceived; e. g. In 2 Sam. xviii. 29, we have שָׁלוֹם, for הֲשָׁלוֹם, which is found Ib. 32. and also in the similar passages, 2 Kings ix. 18, 19. In like manner, perhaps, אֶשָּׂא, for הַאֶשָּׂא, *shall I lift up?* Ps. cxxi. 1; and עָשִׂיתָ, for הֲעָשִׂיתָ, Ezek. xvi. 59, which, when expressed with emphasis, will have just the same effect as they would, had the particle been prefixed. This is very much the case in all languages; and, when no note of interrogation is used, we are compelled to determine by the context, whether such sentence is to be taken interrogatively or not; and, hence, whether it is to be understood in a positive or negative sense. When this particle is prefixed, however, this difficulty is removed: which is not always the case.

9. The Interrogative particle אַי, which is sometimes written separately, and at others is prefixed to pronouns, is probably nothing more than an interjection, like the preceding, so enounced as to imply a question. It is occasionally of the forms הֵא, and הָא, and in conjunction with a pronoun: as, הֵיךְ, and אֵיךְ.* Examples: אֵי הֶבֶל אָחִיךָ *Where is Abel thy brother?* Gen. iv. 9; אֵי לָזֹאת אֶסְלַח־לָךְ *How can I pardon thee for this?* Jer. v. 7. With pronouns: אַי־זֶה *Where?* Esth.

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* In Persian, Sanscrit, and some other Oriental languages, اَيِ is an interjection O! Oh! &c. In Arabic اَيٌّ has the same meaning as in Hebrew, viz., *Quisnam, quis, quod,* &c.

vii. 5, 1 Sam. ix. 18, Is. L. 1; אֵי־זֶה הַדֶּרֶךְ הָלַךְ *Which way went he?* 1 Kings xiii. 12; אֵי־מִזֶּה עִיר אַתָּה *From what city* (art) *thou?* 2 Sam. xv. 2; אֵיךְ יָדַעְתָּ *How knowest thou?* 2 Sam. i. 5; אֵיכָה נֵדַע *How can we know?* Deut. xviii. 21, &c.

10. It also occurs with a paragogic ה, אַיֵּה: as, אַיֵּה הָאֲנָשִׁים *Where* (are) *the men?* Gen. xix. 5.

11. This particle is sometimes expressive of *desire, admiration, lamentation, expostulation, insult,* or *negation,* as is also the case with most of the interrogative pronouns: as, אַיֵּה יְהוָה *Where is Jehovah!* Jer. ii. 8. (desire) אַיֵּה אִפּוֹ תִּקְוָתִי *Where is now my hope!* Job xvii. 15. אֵיךְ אָבַדְתָּ *How hast thou perished!* Ezek. xxiv. 17, &c.

On the Definite Article ה.

180. The Hebrews have,—probably a fragment of some word,*—the definite article ה, which they prefix to others, for the purpose of restricting, or otherwise modifying, their signification, as will presently be seen.

2. Some have supposed that this particle is an abbreviation of the pronoun הוּא *he,* or one or other of the interjections הֵן, הָא, הֵא, *behold.* Others, again, have affirmed that it is only another form of the Arabic article ال, אל, which should be written הַל.† In this case, as in many others, each party is, perhaps, both right and wrong. That both these articles have a common origin is, to me, extremely probable; and that their powers are the same, in both these languages, there can be no doubt. No good reason can be assigned, perhaps, why we are to derive the Hebrew form of the article from the Arabic one, rather than we should derive the Arabic one from the Hebrew. Professor Gesenius thinks, that there are manifest traces of the Arabic article to be found in the Hebrew Bible, such, for example, as, אַלְקוֹם Prov. xxx. 31, which

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* Of the pronoun הוּא, in all probability: so the Greek ὁ, of ὅς.

† Storr, Observ., &c., p. 121.

he considers as equal to the Arabic القوم *the people;* אַלְמוֹדָד Gen. x. 26, and אֶלְתּוֹלַד Josh. xv. 30, which, 1 Chron. iv. 29, is written תּוֹלָד. With respect to the first of these, there seems to be but little necessity for supposing the syllable אַל, to be the Arabic article ال. The interpretation of Schultens, Hiller, and others, who suppose אַל to be the *prohibitive* particle here, appears to me to answer the intention of the Sacred Writer much better. With respect to the proper names אַלְמוֹדָד, and אֶלְתּוֹלַד, either אַל, or אֶל, will suit sufficiently well, without having recourse to the Arabic. The circumstance of אֶל, being omitted in one place, in the parallel passage, is nothing more than what is found to happen in other words and phrases, and particularly in proper names (See Art. 170. 9, &c.)

3. Another particular dwelt upon is, that, in Hebrew, the letter following the article is almost always doubled; and, that in Arabic, the ל of the article is so assimilated to the following letter, in many cases, that the first letter of the word may be said to be doubled: as, הַשֶּׁמֶשׁ in Hebrew, and الشمس pronounced אַשְּׁמְשׁ in Arabic, both signifying *the sun.* It might be suggested: In Hebrew the imperfect vowel (-), with which this article is usually attended, makes it necessary, that the following letter be doubled, in order to complete the syllable commencing with the article, (Art. 33.). In Arabic, the ل, of the article must, according to rules altogether at variance with this, either be pronounced or not. In many instances it must be pronounced: it is only in others, that the sound of ل, is merged in that of the succeeding letter; and to this no parallel is to be found in Hebrew. I am of opinion, therefore, that the Arabs have introduced the ל of the article, and not, that the Hebrews have rejected it.*

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* In the Commentary on the *Kāfiă* by Moolla Jámi, published at Calcutta, in 1818, it is cited as the opinion of El Mobarrad, that א is the original form of the article, and that the ל has been added, in order to distinguish it from the interrogative, א, I, p. ١٢. The words are, والمبرّد ذهب الي انّها الهمزة المفتوحة وحدها زيدت اللام للفرق بينها وبين همزة الاستفهام.

4. The Definite article is *regularly* prefixed with *Páthakh* (-); occasionally with *Kāméts* (ָ), or *Sēgól* (ֶ): as, הַגָּדוֹל *the great;* הָאָדָם *the man;* or הֶעָרִים *the cities.*

5. Whenever any letter, capable of receiving *Dāgésh,* follows the article, it will be doubled by that mark, and the article will take *Páthakh;* הַשֶּׁמֶשׁ *the sun.*

6. But, וְ, לְ, מְ, or צְ, (with *Shĕvá,*) are frequently found so situated without *Dāgésh:* as, הַיְשׁוּעָה *the salvation,* Ps. iii. 9; הַיְאֹר *the river,* Exod. vii. 18, &c. Where the euphonic accent is also omitted, Artt. 128. 2; 127. 3.

7. Of words commencing with לְ, הַלְוִיִּם *the Levites,* Num. iii. 12.—With מְ, הַמְלַמֵּד *the teacher,* Ps. cxliv. 1; הַמְבַשְּׂרוֹת *the proclaimers* (fem.) *of good news,* Ps. lxviii. 12.—Yet we have הַמְשֻׁגָּע *the insane,* 2 Kings ix. 11; הַמְעֻנָּגָה *the delicate woman,* Jer. vi. 2; הַמְנָאָפֶת *the adulteress,* Ezek. xvi. 32, and הַמְבַשְּׁלִים *the cooks,* Ib. xlvi. 24, &c.—With צְ: as, הַצְּפַרְדְּעִים *the frogs,* Exod. vii. 29. Yet we have הַצְפַרְדֵּעַ *the frog,* Exod. viii. 2. In most of these instances, it is probable the negligence of the transcribers has been the sole cause of the omissions.

8. If, however, either of the letters ה, ח, or ע, follow such letter, *Dāgésh* is mostly expressed: as, הַיְּהוּדִים *the Jews,* &c.

9. But, when any letter incapable of receiving *Dāgésh* follows the article, it will take the perfect vowel corresponding to (-), in order to complete its syllable: as, הָאִישׁ *the man;* הָרֹאשׁ *the head;* הָעַלְמָה *the virgin,* &c.

10. In many instances, however, when either ה, or ח, follows, (-) is still retained: as, הַהֹלֵךְ *that which proceedeth,* Gen. ii. 14; הַחַיָּה *the living creature,* Gen. viii. 1. In all which cases (-) will either be sustained by an accent, or must be considered as placing an *implicit Dāgésh* in the following letter (Art. 109.).

11. In words, not monosyllables, commencing with ה, ח, or ע, with *Kāméts* (ָ) the article usually takes (ֶ): as, הֶחָכָם *the wise man;* הֶעָרִים *the cities* (Art. 114.)

12. When such words are monosyllables, the former rule prevails: as, הָהָר *the mountain;* הָעָם *the people,* Par. 9.

13. The letter ח, however, having (ָ) or (ֲ) in monosyllables,

will mostly prefix the article with (ֹ): as, הֶחָי 1 Kings iii. 22, 23 (where it also occurs, הַחַי); הֶחֳרֵבוֹת *the wastes*, Ezek. xxxvi. 35. The word אֶרֶץ *earth*, always takes (ָ) with the article, and changes its first (ֹ) to (ָ) for the sake of euphony: as, הָאָרֶץ *the earth*.

14. On the use of the article we shall speak particularly when we come to the Syntax. It will suffice for the present to remark, that its offices appear to be two: one, to mark the noun to which it is prefixed, as already *known* and *definite*, either from the context, or from general consent: as, הָאוֹר *the light*, Gen. i. 4; or, הַשָּׁמַיִם *the heavens*, Ib. i. 1; הָעַלְמָה* ἡ παρθένος, Is. vii. 14, &c.: the other, for the purpose of impressing upon the mind of the Hearer or Reader, the *peculiar property, nature, character*, &c., of the noun to which it is prefixed: as, הָאֲרִי *an animal* remarkable for its properties as a *lion*, 1 Sam. xvii. 34. So Ib. הָדֹּב *a very bear*. So, passim הָאֱלֹהִים *the real* or *true God*. It is occasionally used moreover as a *vocative:* as, הַבַּעַל, the Being designated as *The Lord Possessor*, or the like, 1 Kings xviii. 26. Comp. Deut. xxxii. 1: Ps. cxiv. 8: Joel i. 2. So, in the N. Test. ὁ θεός, Heb. i. 8. Apoc. xv. 3, &c.

15. This particle is also said to occur in the sense of the Latin *versus*, when found, either prefixed, or postfixed, or both, to words: as, הָרָמָתָה *towards Ramah*, 1 Sam. vii. 17; הַפְּלִשְׁתִּים *to*, or *towards the Philistines*, Ib. xiii. 20; הָעִיר *to the city*, Ib. xx. 40, 42; הָאֹהֱלָה שָׂרָה אִמּוֹ *to the tent of Sarah his mother*,† Gen. xxiv. 67.

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* The Jews, and some of the German Divines, have thought, that in this, and some other cases, the article is equivalent to the Demonstrative pronoun *this*, the intention of which however has been, to get rid of a certain unpalatable doctrine. This word may, however, be placed with equal propriety under our second head here.

† This sentence is elliptical, for הָאֹהֱלָה אֹהֶל שָׂרָה אִמּוֹ. See Gen. xxvii. 22, &c. הַקֹּל קֹל יַעֲקֹב.

To which many others might be added. In these instances, however, it is very doubtful whether the article does not retain its original signification; the noun following being considered as complementary to some preceding verb, either expressed or implied: as, Josh. viii. 19, וַיָּבֹאוּ הָעִיר *and they entered* THE *city*, &c., or, by the preposition אֶל being understood. The following examples will tend to confirm this opinion, in which, according to Buxtorf,* the preposition is to be supplied; וַיָּבוֹא יְרוּשָׁלַם *and he came* (to) lit. *entered Jerusalem*, 1 Kings iii. 15; אָבוֹא בֵיתֶךָ *I will enter thy house*, Ps. v. 8; וַיַּעַל הַמֶּלֶךְ בֵּית יְהוָה *and the king went up* (to) *the house of Jehovah*, 2 Chron. xxxiv. 30; וַיְבִיאֵם בָּבֶל *and he* (caused them to enter) *brought them to Babylon*, Jer. xxviii. 3.

16. The passages in which ה occurs, postfixed to words, and in which it is said to have the signification of *versus*, are numerous; yet, it must not be dissembled, that passages which must be so construed, but in which this particle is not found, are also numerous. Noldius is of opinion, that it is nothing more than a paragogic letter, added for the mere sake of euphony; or, with the view of giving some emphasis: and, if this latter be the fact, it will be the *definite article*, as used in the Chaldaïc and Syriac.† Buxtorf holds, that it is not paragogic, because, says he, "tales literæ nihil ad vocem consignificant."‡

17. When this particle is postfixed, it does not take the accent, in which particular it differs from the feminine affix ה. The following are a few examples of its occurrence: מִצְרַיְמָה *to Egypt*, Gen. xii. 10, 14, &c.; הַשָּׁמַיְמָה *towards heaven*, Gen. xv. 5, xxviii. 11, &c.; הַיְאֹרָה *into the river*, Exod. i. 22; הַמִּדְבָּרָה *towards the desert*, Exod. iv. 27, &c. In these cases, it is said by some to be equivalent to the Syriac and Chaldaïc א, which either makes the noun, to which it is attached definite, or gives some emphasis to the sentence. On these subjects, see the Syntax, Art. 221.

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* Thesaurus Grammaticus, lib. ii. cap. xii. Reg. v. See also Hilleri. Onom., p. 339.

† "ה paragogicum nil nisi pronunciantis nisus est, qui vel impetum et tendentiam ad locum objectumve aliud; vel admirationem magnitudinis, aut, in negativis, exiguitatis rei significat; vel ob soni saltem suavitatem vocibus adjicitur." Concord. part. Ed. 1734, p. 217, note.

‡ Thesaur. Gram., p. 568.

On the Numerals.

181. The last species of nouns, of which we have to treat, are the numerals: these are of two kinds: 1st, those which designate the *number* of persons, or things, to be thus defined, and are termed the *Cardinal Numbers;* and, 2d, those which determine the *order,* in which they are to be taken: as, *first, second,* &c., which are termed the *Ordinal Numbers.*

2. The *Cardinal Numbers* are supplied, in the Hebrew, by substantives put, either in apposition, or in the state of construction, with others designating the persons or things to be numbered: and they have this peculiarity, that those which designate the numbers from three to ten inclusively, generally take the *feminine* form with masculine nouns: and, *vice versâ,* the *masculine* form with feminine nouns. But of this more will be said in the Syntax. The decimal numbers may be considered as adjectives or epithets.

Table of both the Cardinal and Ordinal Numbers.

CARDINAL NUMBERS.

	Masc. Abs.	Constr.	Fem. Abs.	Constr.
1	אֶחָד,	אַחַד,	אַחַת,	אַחַת.
2	שְׁנַיִם,	שְׁנֵי,	שְׁתַּיִם,	שְׁתֵּי.
3	שָׁלֹשׁ,	שְׁלֹשׁ,	שְׁלֹשָׁה,	שְׁלֹשֶׁת.
4	אַרְבַּע,	אַרְבַּע,	אַרְבָּעָה,	אַרְבַּעַת.
5	חָמֵשׁ,	חֲמֵשׁ,	חֲמִשָּׁה,	חֲמֵשֶׁת.
6	שֵׁשׁ,	שֵׁשׁ,	שִׁשָּׁה,	שֵׁשֶׁת.
7	שֶׁבַע,	שִׁבְעַ,	שִׁבְעָה,	שִׁבְעַת.

	Masc. Abs.	Constr.	Fem. Abs.	Constr.
8	שְׁמֹנֶה,	שְׁמֹנֶה,	שְׁמֹנָה,	שְׁמֹנַת.
9	תֵּשַׁע,	תְּשַׁע,	תְּשָׁעָה,	תִּשְׁעַת.
10	עֶשֶׂר,	עֶשֶׂר,	עֲשָׂרָה,	עֶשְׂרֵת.

Masc., com. gen., *twenty,* עֶשְׂרִים; *thirty,* שְׁלֹשִׁים; *forty,* אַרְבָּעִים; *fifty,* חֲמִשִּׁים; *sixty,* שִׁשִּׁים; *seventy,* שִׁבְעִים; *eighty,* שְׁמֹנִים; *ninety,* תִּשְׁעִים; *a hundred,* מֵאָה, constr. מְאַת; *two hundred,* מָאתַיִם, for מְאָתַיִם; *a thousand,* אֶלֶף; *two thousand,* אַלְפַּיִם; *ten thousand,* רִבָּבָה, or רִבּוֹא, רִבְאָה, רִבּוֹ, or רִבְוֹת.

ORDINAL NUMBERS.

	Masc.	Fem.
First,	רִאשׁוֹן, or אֶחָד.	רִאשׁוֹנָה.
Second,	שֵׁנִי,	שֵׁנִית.
Third,	שְׁלִישִׁי,	שְׁלִישִׁית.
Fourth,	רְבִיעִי,	רְבִיעִית.
Fifth,	חֲמִישִׁי,	חֲמִישִׁית.
Sixth,	שִׁשִּׁי,	שִׁשִּׁית.
Seventh,	שְׁבִיעִי,	שְׁבִיעִית.
Eighth,	שְׁמִינִי,	שְׁמִינִית.
Ninth,	תְּשִׁיעִי,	תְּשִׁיעִית.
Tenth,	עֲשִׂירִי,	עֲשִׂירִית.

3. The rest of the Ordinal Numbers are made by the terms used for the Cardinal ones: as, הַשָּׁנָה הָאַחַת עֶשְׂרֵה *the eleventh year;* so, שִׁבְעָה עָשָׂר יוֹם *the seventeenth day.*

4. In some other cases also, the Cardinal Number has been preferred: as, יוֹם אֶחָד *day one,* i. e. *the first day;* שְׁנַת שְׁתַּיִם *the second year;* so, שְׁנַת שֶׁבַע *the seventh year.* But these are probably elliptical expressions. Lev. xxv. 10, 11. שְׁנַת הַחֲמִשִּׁים שָׁנָה, *the year of fifty years,* i. e. *the fiftieth.* And Gen. vii. 11, בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה *in the year of six hundred years,* i. e. *in the six hundredth year.*

5. The decimal numerals ending in ־ִים: as, עֶשְׂרִים, are never found taking the form for construction, עֶשְׂרֵי, &c. (Art. 143. 7.).

6. When the feminine form occurs in these numerals, distribution or parcels, consisting each of that number of persons or things, is intended to be conveyed: as, וְשָׂרֵי עֲשָׂרוֹת *and chiefs of the tens*, Exod. xviii. 25.

7. The intermediate numbers from ten to twenty, twenty to thirty, &c. are made by connecting a decimal with an unit, in the following manner.

	Masc.	Fem.
Eleven,	אַחַד עָשָׂר,	אַחַת עֶשְׂרֵה.
	or עַשְׁתֵּי עָשָׂר,	עַשְׁתֵּי עֶשְׂרֵה.
Twelve,	שְׁנֵי עָשָׂר,	שְׁתֵּי עֶשְׂרֵה.
	or שְׁנֵים עָשָׂר,	שְׁתֵּים עֶשְׂרֵה.
Thirteen,	שְׁלֹשָׁה עָשָׂר,	שְׁלֹשׁ עֶשְׂרֵה.
Fourteen,	אַרְבָּעָה עָשָׂר,	אַרְבַּע עֶשְׂרֵה.
Fifteen,	חֲמִשָּׁה עָשָׂר,	חֲמֵשׁ עֶשְׂרֵה.
Sixteen,	שִׁשָּׁה עָשָׂר,	שֵׁשׁ עֶשְׂרֵה.
Seventeen,	שִׁבְעָה עָשָׂר,	שְׁבַע עֶשְׂרֵה.
Eighteen,	שְׁמֹנָה עָשָׂר,	שְׁמֹנֶה עֶשְׂרֵה.
Nineteen,	תִּשְׁעָה עָשָׂר,	תְּשַׁע עֶשְׂרֵה.

8. In a few cases אַחַד is found as the absolute form: as, לְאַחַד מֵהֶם *to one of them*, Deut. xxviii. 55. So 2 Kings ix. 1, Ezek. xlvi. 17, Zech. xi. 7, &c.

9. In two instances, this word is found defectively written, Ezek. xviii. 10, אָח; and Ib. xxxiii. 30, חָד.

10. The feminine form אחת, when found at the end of a sentence with the accent *Athnákh*, or *Sēgól*, is written אֶחָת. See Exod. xxxvi. 10, where it occurs twice.

11. This word (אחד) is also found in the plural: as, דְּבָרִים אֲחָדִים *dictiones unæ*, like *mœniis unis*, in the Latin, Gen. xi. 1, it. Ib. xxxii. 44, xxix. 20, Ezek. xxxvii. 17, Dan. xi. 20; שְׁתַּיִם is

put for שְׁנָתַיִם the נ being dropped, and its loss supplied by *Dāgésh* (not *fortè*, Art. 76.). See my Lexicon.

12. From twenty to thirty, &c., the intermediate numerals are formed thus:

	Com.	Masc.		Fem.*
One-and-twenty,	וְעֶשְׂרִים	אַחַד,	or	אַחַת
Two-and-twenty,	וְעֶשְׂרִים	שְׁנַיִם	—	שְׁתַּיִם
Three-and-thirty,	וּשְׁלֹשִׁים	שְׁלֹשָׁה	—	שָׁלֹשׁ
Four-and-forty,	וְאַרְבָּעִים	אַרְבָּעָה	—	אַרְבַּע
Fifty-five,	וְחֲמִשִּׁים	חֲמִשָּׁה	—	חָמֵשׁ
Sixty-six,	וְשִׁשִּׁים	שִׁשָּׁה	—	שֵׁשׁ
Seventy-seven,	וְשִׁבְעִים	שִׁבְעָה	—	שֶׁבַע
Eighty-eight,	וּשְׁמֹנִים	שְׁמֹנָה	—	שְׁמֹנֶה
Ninety-nine,	וְתִשְׁעִים	תִּשְׁעָה	—	תֵּשַׁע

13. And the hundreds, &c., thus:

	Com. gen.
Three hundred,	שְׁלֹשׁ מֵאוֹת
Four ditto,	אַרְבַּע מֵאוֹת
Five ditto,	חֲמֵשׁ מֵאוֹת
Three thousand,	שְׁלֹשֶׁת אֲלָפִים
Four ditto,	אַרְבָּעָה אֲלָפִים
Five ditto,	חֲמֵשֶׁת אֲלָפִים
Twice ten thousand,	שְׁתֵּי רִבּוֹת
Twenty thousand,	עֶשְׂרִים אֶלֶף
Ten times ten thousand,	עֶשֶׂר רִבּוֹת
A hundred thousand,	מְאַת, or מֵאָה אֶלֶף
Six hundred thousand,	שֵׁשׁ מֵאוֹת אֶלֶף

* See No. 2. above.

14. The Cardinal Numerals, from three to ten inclusive, require the word, designating the thing numbered, to be put in the plural number: all the others require the singular. Examples, חֲמֵשׁ שָׁנִים וּמְאַת שָׁנָה *five years and a hundred year*, Gen. v. 6; שְׁבַע שָׁנִים וּשְׁמֹנֶה מְאוֹת שָׁנָה *seven years and eight hundred year*, Ib. 7.

Some instances occur, in which this rule is not observed: as, חֲמִשִּׁים שְׁקָלִים עֶשְׂרִים קְרָשִׁים *twenty planks*, Exod. xxxvi. 23; *fifty shekels*, Josh. vii. 21; עֶשְׂרִים וְאַרְבָּעָה אֶלֶף *twenty and four thousand*, 1 Chron. xxvii. 1; בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה *a son of twenty and five years*, i. e. a man five and twenty years old. So עֶשְׂרִים וְתֵשַׁע שָׁנָה *twenty and nine years*, 2 Kings xiv. 2. But of this more will be said in the Syntax.

15. When the decimal number takes the precedence, the conjunction ו is used: as, שִׁבְעִים וְשִׁבְעָה *seventy and seven*; תִּשְׁעִים וְשִׁשָּׁה *ninety and six*, Ezr. viii. 35, &c.

16. When the numerals are to be used distributively, they are repeated like other nouns: as, שְׁנַיִם שְׁנַיִם *two and two*, i. e. *by twos*; חֲמִשִּׁים חֲמִשִּׁים אִישׁ *by fifties*, or *every fiftieth man*.

17. Numerals, signifying the repetition of any quantity or thing, are generally expressed by the dual number: as, אַרְבַּעְתַּיִם *four-fold*; שִׁבְעָתַיִם *seven-fold*, or *seven times counted*.

LECTURE X.

ON THE HEBREW VERBS.

182. We now come to treat on the Hebrew Verbs, and to shew, first, In what way they appear to have been formed; secondly, To delineate and explain their several conjugations.

2. The verb, we believe (See Art. 146.), is, in its crude state, nothing more than a noun of one form or

other,* and, that its signification is regulated by that peculiar to the form of the noun, to which it belongs, whether that form be primitive, or derived.

3. If, therefore, we have the means of knowing, what signification is to be attached to the different forms of the primitive nouns, as also how the augmented forms are derived, and what sense they will bear; we shall also know, to what class the verb itself is to be referred, and what must be its general force, and meaning.

4. In our Lectures on the forms and derivation of nouns, we laid before the Student all that appeared necessary on that subject; leaving it to his own industry to follow out the enquiry to any extent he might think proper. We now come to shew how this bears on the question before us.

5. The different forms of the verb, as found generally in use, amount to *seven; four* of these have an active, and *three* a passive (and sometimes a reciprocal) signification.

6. The first of these has been termed *Kal*, קַל i. e. *levis, light;* because the root is here exhibited in its

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* Kimkhi says, in his Hebrew Grammar, the Mikhlol. fol. 3. verso, ואכתוב שיר דקדוק הפעלים בתחלה ואף על פי שהשם קודם לפעל כי הפעל יצא מהשם ואמרו כי השם כמו הנוף נושא המקרים והפעל כמו מקרה "I first proceed to write the chapter on the Grammar of verbs, although the noun precedes the verb: for the verb proceeds from the noun. And they say that the noun is, like the body, the subject of accident; but, that the verb (may be considered) as the accident (only.)" And again, fol. קצא verso. כי . . . . דע השמות הם שנים חלקים יש מהם שם שהוא נגזר מן הפועל או הפועל ממנו כמו ראובן שמעון וזבולן שהוא שם נגזר מן הפועל חָכָם רָשָׁע צַדִּיק חָרֶב שֶׂלֶג i. e. "Observe that nouns are of two sorts. There are those which are either derived from verbs, or, from which verbs are derived; as, *Reuben, Simeon, Zebulon*, each of which is derived from a verb: חָכָם *wise;* רָשָׁע *wicked;* צַדִּיק *just;* חֶרֶב *a sword;* שֶׂלֶג *snow*, and the like, are nouns from which verbs are derived."

simple state. Verbs of this species are either *active*, or *neuter*.

7. In this conjugation, or *Species*, as we shall term it, three forms are in use, which may be represented by the measures פָּקֵד, פָּקֵד, and פָּקֹד, corresponding to the forms of nouns given in Art. 153. Ff. II. III. X.*

8. Again, in this, as in every other *Species* of the conjugation of Hebrew verbs, two tenses only are found; namely, the *Past* and the *Present*.

9. The leading form in every *Species* will designate the third person singular masculine, of the Preterite Tense; and, in *Kal*, this will always be a primitive noun of the form פָּקֵד, פָּקֵד, or פָּקֹד.

10. The leading form, proper for the present tense of this Species, is always a noun, of one or other of the primitive *Segolates;* as, פָּקֹד, פָּקֵד, or פָּקֵד (See Art. 148, &c.); which, when combined with one or other of the pronouns, will present both the vowels, and signification, proper for this Species of the conjugation.

183. The next *Species*, taken in the usual order, is termed *Niphhál*, נִפְעַל, because, as it should seem, that term presents the conjugation itself, of the *word* formerly taken as a paradigm for the verbs in general, which was פָּעַל. This constitutes a sort of objective voice of the foregoing.

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* A similar variety, in the vowels proper for the medial radical letter of the root, exists in the Arabic; where, as in the Hebrew, the first generally denotes transitive verbs; as, نَصَرَ *he assisted;* the second, verbs of sense: as, سَمِعَ *he heard;* فَرِحَ *he was glad;* the third, habit; as, كَرُمَ *he was generous*, &c. So, פָּקַד *he visited;* שָׂמַח *he was glad;* יָכֹל *he was powerful.*

2. This species is, according to our system, grounded on an augmented word, combined of two others, and affording both the form and sense peculiar to this conjugation (See Art. 157. 18, 19, &c. 162. Ff. I. II.); נִפְקָד, therefore, will be the measure, generally taken, for the leading form of the Preterite Tense of this Species; as, נִפְקָד *he was*, or *became, visited.*

3. The Present Tense of this Species is formed on the measure נִפְקָד (for הִנִּפְקָד Artt. 157. 18. 162, &c.); which, with the abbreviated form of the pronoun of the third person sing. masc. will be יִנָּפְקָד *he is*, or *becomes, visited*, and, by Art. 76. יִפָּקֵד.

4. The *third Species* has been termed *Pīhél* פִּעֵל. This is of the active voice, and has, for the most part, a transitive signification (See Art. 154. 7, 8, &c.). The measure, proper for the leading person of the Preterite, is פִּקֵּד; which is one of the augmented and intensitive forms given under Art. 154. 4, &c.

5. The form proper for the leading person of the Present Tense is, (Ib. Form I.) פֹּקֵד; which, with the abridged form of the pronoun, will become יְפַקֵּד.

6. The *objective Species* or passive voice, peculiar to this class of verbs, is termed *Pūhál* פֻּעַל. Its leading word will be of the measure פֻּקַּד, and will always be a noun of the form given in Art. 154. Form V. This may be termed the fourth *Species.*

7. The fifth *Species* is termed *Hiphhíl* הִפְעִיל; the leading form of which is cognate with those of the augmented nouns given Art. 160: that proper for the Preterite being of the measure הִפְקִיד,—for the Present, הַפְקִיד; the force of which will be seen in Art. 157. 2—9.

8. The sixth, and the *objective Species*, of *Hiphhíl*, is termed *Hophhál* הָפְעַל. This takes, for the leading

word of both tenses, a noun of the augmented form הָפְקֵד. See Artt. 157. 10. 160. F. VII. having *an objective* signification.

9. The seventh and last *Species* is termed *Hithpāḥél*, הִתְפָּעֵל; which, as before, is the form taken in the old paradigm פָּעַל, in this species. Our form is הִתְפַּקֵּד. The leading forms, proper for both tenses, will always be of this measure, affording the sense common to nouns of this form, See Artt. 157. 13—19. 164. Ff. I. II.

184. These are the forms of the several *Species* of the Conjugation of Hebrew verbs, as usually given in the Grammars. But to these, a few others may be added: which, as they occur less frequently, have been considered anomalous. They are, however, according to our view of the subject, just as regular in their formation as those already mentioned: and, although they occur less frequently,—which might easily be accounted for,—they are quite as consistent with the analogy of the language, as any verbs can be.

2. These additional *Species* are thought to be analogous to those of *Pīḥél*, *Pūḥál*, and *Hithpāḥél*, because some reduplication of the letters, or syllables, of the root is generally found to take place in them, as it does in those forms; and, consequently, affording a similar shade of signification, although the same letters are not always doubled, nor the same vowels always found to accompany them.

3. It has been remarked (Art. 154. 5.), that nouns of *excess* formed from roots having ו, or י, for their middle radical letter, or, which have the same letter for the second and third of the root, usually take the forms פּוֹעֵל, for the *active*, and פּוֹעָל, for the *passive*, signification: as, קוֹמֵם, בּוֹנֵן, סוֹבֵב, for the active; and,

קוֹמַם, בּוֹנַן, סוֹבַב, for the passive of these words, respectively.

4. Instead of פִּקֵּד, and פֻּקַּד, therefore, which are the measures proper for the species *Pīḥél* and *Pūḥál*, we shall always have these forms from roots of *this description;* and here, the same form is taken for the leading word of each of the tenses respectively; קוֹמֵם, יְקוֹמֵם, *active,* and קוֹמַם, יְקוֹמַם, *passive.*

5. The first of these forms is also taken for the *Hithpāḥél* Species, i. e. instead of הִתְפַּקֵּד, we shall have הִתְפּוֹדֵד, for the measure; as, הִתְקוֹמֵם, הִתְבּוֹנֵן; and so of others.

185. There is, moreover, a considerable number of forms peculiar to certain verbs, as laid down by Schultens and Schrœder, and, before them, by David Kimkhi, and other Grammarians: of these some notice should be taken. These writers, then, have supposed these forms of the conjugation to have sometime existed; and, hence, they have proceeded to derive nouns of similar forms from them, even when the verb itself has not occurred; all of which seems to me, to be proceeding in an inverted order. According to our system, the addition of one, or other, of the pronouns to any noun, simple or augmented, will always have the effect of investing it with the character of a verb; and hence it probably is, that we occasionally find this done, both in the Hebrew, and in all its dialects. This will sufficiently account for these rare augmented forms, as also for those instances, in which nouns, which were originally the mere names of substances, are found acting as verbs in these tongues.

2. But, to come to these remaining and rarer forms, which are sometimes found as verbs: הֻתְפַּקֵּד, is a passive form of הִתְפַּקֵּד, just as הֻפְקַד, or הֻפְקַד, is of הִפְקִיד. Of this form, we have הֻטְמָא (for הִתְטַמָּא Art. 83. 1.) *rendered impure,* or *polluted;* prim. noun, טָמֵא. So הֻדְשְׁנָה *made fat,* for הִתְדַּשְּׁנָה Is. xxxiv. 6, where, however, the *Dāgésh,* proper for the שׁ, is omitted.

3. Another form, given by Schrœder, is פָּאֹחַ, from which we have only one noun supposed to be derived, viz. בָּגוֹדָה *perfidious,* Jer. iii. 7, 10. This, therefore, does not occur as a species of the

Conjugation: it is also doubtful, whether it is to be referred to the form given by this Grammarian, or not. Surely, as the (ר) is immutable, פָּאקוֹד would be the more suitable measure.

4. Another form is, הִתְפָּאקֵד. Of this is, יִתְפָּקְדוּ, and הִתְפָּקְדוּ, occurring Judg. xx. 15. 17. But here, we have no necessity for introducing a new form; the omission of *Dāgésh* in the ק,—which might have been merely accidental,—would make it necessary that the preceding vowel should be a perfect one (Art. 32.). This form, therefore, may be considered as belonging to *Hithpāhél* (Art. 183. 9.).

5. The next form, given by Schrœder, is הָתְפָּאקַד, or הָתְפָּקַד, which may be referred to the first of these forms (No. 2.), with the additional consideration, that the *Dāgésh*, proper for ק, has been omitted, and supplied as in the last. The examples occur, Numb. i. 47, 1 Kings xx. 27, &c.

6. His two next forms, viz. פּוֹקֵד, and פּוֹקַד, having a reciprocal sense, are not supported by the passages adduced. We may dismiss them, therefore, without further enquiry.

7. The next form, הִתְפּוֹקֵד, should have been הִתְפּוֹדֵד, his example being הִתְגּוֹלֵל, which is manifestly derived from the root גָּלַל. See Art. 184. 5.

8. In the form פֵּקֵד, as exemplified in אֵהֵב, and חֵתֵל, we have, I believe, nothing more than a form equivalent to פָּקֵד, in which, the *Dāgésh* being omitted, we have a *perfect vowel* supplied, to compensate for the defect thus occasioned. See Art. 109.

9. The next form given, is פּוֹקַד, which Schrœder exemplifies by חוֹתַל Is. xliv. 20: but this does not occur as a verb.

10. Of his next form פָּקְאֵד, no example occurs; שְׂמְאֵל, as given by him, is fictitious. The noun is שְׂמֹאל *left hand*, &c.: which, when augmented, becomes הִשְׂמְאִיל, signifying *to proceed in that direction*. Whether Schrœder's derivation of it from שָׂמַל, be correct or not, may be matter for dispute.

11. We next have פָּקְדֵד, and the example given רַעֲנַן *green*, which is said to be put for רְעֲנַן, or רִעֲנַן. But, all this is extremely doubtful. The noun appears to be one of those augmented by the addition of ן (see Art. 168.); קוֹמֵם, for קוֹמֵם, as Schrœder has put it, we think comes more properly under another form; which, however, is nothing more than a noun.

12. His next form פִּקְדֵד, has, for the same reason, no connexion with קוֹמֵם. And the other example given, is manifestly a noun, אִמְלַל, and is referable to the compound form (Art. 169. 7.).

13. The form הִתְפַּקְדֵד, should rather have been הִתְפּוֹדֵד, in order to admit of the form הִתְקוֹמֵם. But, as we have already considered this form (Art. 184. 5), we need not dwell any longer on it here.

14. The form פִּקְדַקֵּד, is that of a reduplicated noun (Art. 169.), which is often conjugated as a verb: as, סְחַרְחַר *travelling about as a merchant*, &c. of which examples will be given hereafter.

15. With respect to the other forms, viz. שִׁפְקֵד, תִּפְקֵד, מִפְקֵד, the first does not occur; and the rest have been given under the different forms of the noun, and accounted for; we need not, therefore, add anything further on them now.*

186. The forms, therefore, proper for the leading words of every Species of the conjugation now in use, will be as follows:

Species.	Forms.	Species.	Forms.	General Force.
1	פָּקַד active. פָּקֵד *id.* פָּקָד neuter.	2	נִפְקַד objective or reciprocal.	Simple, or translated, sense of the root.

* In the cognate dialects of the Hebrew, viz., the Arabic, Æthiopic, Syriac, and Chaldaïc, we have a considerable number of forms seldom found in the common Grammars. In Erpenius's Arabic Grammar, we have only *thirteen* forms of the triliteral, and four of the *quadriliteral*, verb. In M. de Sacy's Grammar, we have two more noticed in the *triliteral* verbs, four under the *quadriliterals*, and a few others, which are said to belong to the triliterals, but which have been augmented by a letter or two. Scheidius gives upwards of *forty forms* in his "Primæ Lineæ Institutionum Arabicarum." Lugd. Batav. 1779. And Mr. Lumsden, in his elaborate Volume on Arabic Grammar, has given a list of still greater extent, amounting to *fifty* (Gram., p. 162, &c.), from which it appears, that it has often been a matter of difficulty, even with the native Grammarians, to determine whether many of these should be referred to triliteral, or quadriliteral, roots. Some of them do not occur more than once; and this should suggest, that the language itself acknowledges no such conjugations generally; but, on the contrary, that nouns, of these forms, have occasionally been made, by the usual adjuncts, to occupy the situation of verbs.

Species.	Forms.	Species.	Forms.	General Force.
3	פִּקֵּד active, causal, &c. פּוֹדֵד *id.*	4	פֻּקַּד objective. פּוֹדַד *id.*	Transitive, when the root in Kal is not so. Sometimes intensitive, frequentative, or even causal. Names of substances often take this form when converted into verbs.
5	הִפְקִיד active, causal, &c.	6	הָפְקַד objective. or הֻפְקַד	Causative. Transitive. Also the form assumed by many substantives when used as verbs.
7	הִתְפַּקֵּד active. reciprocal, &c. or הִתְפּוֹדֵד *id.*	8	הָתְפַּקַּד objective. or הֻתְפַּקַּד *id.* very rare.	Reciprocal. Passive. Reflective occasionally.

Rare.			
9	פְּקֵדֵד neuter.	Intensitive.
10	פְּקַדְקֵד, or פְּקַדְקַד neuter.	Frequentative, Intensitive, or the like.
11	*תִּפְקֵד neuter.	Frequentative.
12	†מִפְקֵד neuter.	Habit, or custom: it occurs however but seldom; and, therefore, little can be said as to its general force.

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* It is remarkable that cases occur in the Arabic, in which ت, ת, occurs, even when the verb has already been augmented by that letter: as, تتقطعت *she*, or *it has cut*. The same excess occurs in the word تشابهت *she resembled*, in which the additional ت is implied in the (ـّـ) *teshdeed* over the ش.

† In Arabic we also have verbs augmented by م, מ, as مرحب, and مسهل, as in the phrases, مرحبك الله ومسهلك "*May God make matters broad and easy for you.*" Lumsden's Arab. Gram., pp. 147. 154, in which there can be no doubt these verbs are formed from nouns.

2. But, for particulars, as to their several significations, see Artt. 183. 184. &c., with the references.

3. It must be borne in mind, that any change occurring in the forms of the nouns, with respect either to the vowels or consonants, will also occur when they are used as verbs: i. e. whenever any guttural letter occurs in the root, certain changes may take place on that account in the vowels: even the consonants אהוי, as well as the letters נ, and ל, may disappear in certain cases: of these we shall give examples hereafter, when we come to detail the forms of the conjugation at length; we shall then also point out the principles on which these changes, &c. are founded.

187. It should be premised, that there are in the Hebrew, as in other languages, three persons, each having the singular and plural number: that, in the verbs, there is no dual number; and, that the second and third persons, both singular and plural, have forms peculiar to both genders. The first person is, under one form, common to both genders, as in the pronouns (Art. 145. 2.).

2. These distinctions of the persons, however, do not arise out of the root itself, but out of the pronouns which are, either prefixed, or postfixed, to it in an abbreviated form.

188. *Paradigm of the Preterite Tense of a Verb as conjugated with the Pronouns, in the First Species, or* KAL.

First Form, פָּקַד *visiting, exemplified, and analyzed.**

SINGULAR.

Person.	Masc.	Fem.
3	פָּקַד the primitive concrete noun.	פָּקְדָה the same in the fem. gen. (Art. 136. 4.)

SINGULAR.

	Masc.	Fem.
2	פָּקַדְתָּ, for פָּקַד אַתָּה†	פָּקַדְתְּ, for פָּקַד אַתְּ
1	פָּקַדְתִּי, uncertain.	פָּקַדְתִּי, as before.

PLURAL.

3	פָּקְדוּ, for, פָּקַד הוּא or, פָּקַד הִוא (Art. 139. 7.	פָּקְדוּ, as before.
2	פְּקַדְתֶּם — פָּקַד אַתֶּם	פְּקַדְתֶּן, for פָּקַד אַתֶּן
1	פָּקַדְנוּ — פָּקַד נַחְנוּ	פָּקַדְנוּ, as before.

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* This, according to D. Kimkhi, is the form taken by certain nouns: as, חָכָם *wise;* רָשָׁע *wicked;* כָּכָל *intelligent,* &c. The only difference being that the noun ends in *Kāmĕts,* whereas the verb ends in *Páthakh.* But, he goes on to say, that the noun will end in *Kāmĕts,* when at the end of a verse, or accompanied by certain accents: as, כַּאֲשֶׁר אָמַר *as he had said,* Gen. xxi. 1; לֹא יָשַׁב *has not sat,* Ps. i. 1. There are also, instances pointed out by him, in which *Kāmĕts* is the terminating vowel, just as it is in the noun, when neither the position of the word, nor the accent, requires any change in the vowels: as, 1 Sam. vii. 17, שָׁם שָׁפַט אֶת־יִשְׂרָאֵל *there he judged Israel.* To which he adds a number of similar examples. Mikhlol. fol. ה, verso. et fol. ו, in which we have *Kāmĕts* with the accent *Zākĕf.* In all the forms, designating *the persons,* the *personal pronouns* are, either *visibly,* or by *implication,* inherent in them: *visibly,* wherever the fragments of them—as exemplified here—appear; by *implication,* where they do not. This is, moreover, the doctrine of the Arabians.

† The pronouns of the second and first persons sing. and pl. have been abbreviated by Art. 73. The third sing. masc. and fem. is merely the noun. In the third pl. the ה is dropt, also by Art. 73. The נ of the first pers. pl. is rejected by Art. 76.; and the guttural ח is omitted, perhaps for the sake of euphony.

2. In the other forms, viz. פָּקֹד, and פָּקֵד, in this tense, the final vowel is also considered as *mutable*. The conjugation, therefore, will proceed thus:

Second Form, חָפֵץ *willing.**

Pers.	Singular. Masc.	Fem.	Plural. Masc.	Fem.
3	חָפֵץ,	חָפְצָה,	חָפְצוּ,	חָפְצוּ
2	חָפַצְתָּ,	חָפַצְתְּ,	חֲפַצְתֶּם,	חֲפַצְתֶּן
1	חָפַצְתִּי,	חָפַצְתִּי,	חָפַצְנוּ,	חָפַצְנוּ

Third Form, יָכֹל *able.*†

	Singular.		Plural.	
3	יָכֹל,	יָכְלָה,	יָכְלוּ,	יָכֹלְנָה.
2	יָכֹלְתָּ,	יָכֹלְתְּ,	יְכֹלְתֶּם,	יְכֹלְתֶּן.
1	יָכֹלְתִּי,	יָכֹלְתִּי,	יָכֹלְנוּ,	יָכֹלְנוּ.

3. It may be observed, that the conjugation of the preterite tense of every Species, will generally be carried on as in the instances here given; that is, by attaching the same abbreviations of the personal pronouns to the leading word of the Species, whatever be its form or character; whether it include one or more of the guttural letters, or whether it be defective by the loss of one or more of the letters אהוי, ל, or נ: due regard

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* Of this form are the following: חָמֵץ *fermenting,* זָקֵן *old,* יָבֵשׁ *dry,* שָׂנֵא *hating,* שָׂמֵחַ *rejoicing,* מָלֵא *filling,* אָפֵס *defective,* אָשֵׁם *guilty,* חָדַל *ceasing,* חָנֵף *hypocritical,* חָסֵר *defective,* חָצֵב *cutting* wood, טָמֵא *impure,* נָבֵל *withering,* עָשֵׁשׁ *corroding,* קָמֵל *becoming dry,* שָׁכֵחַ *forgetting,* שָׁמֵם *desolating,* שָׁפֵל *humbling;* to which many more may be added.

† These, according to D. Kimkhi (Mikhlol, fol. ה), are of the same form with גָּדוֹל *great,* קָטָן *small,* רָחוֹק *distant,* קָרוֹב *near.* The words so found as verbs are, יָרֵא *fearing,* קָטֹן *little,* יָקֹשׁ *snaring* as a hunter, יָכֹל *able,* שָׁכֹל *bereaved,* אוֹר *lighting,* for אָוַר, גָּנֹב *stealing;* some of which occur as nouns.

being had to the rules laid down respecting these letters, as well as to those concerning the changes of the vowels. The conjugation, therefore, is but ONE, however varied the ground-form, or leading word, may occasionally appear.

4. As the changes, which take place in the vowels in the process of conjugation, depend, in a great measure, on the situation of the accent; it may be proper here to advert to that subject.

5. It has been remarked, that in neither of the preceding leading words are the vowels *immutable* by usage. The nature of the syllabication, therefore, which very much depends on the situation of the accent, will regulate the vowels (Art. 95. 96, &c.).

6. It will be seen, by a reference to the paradigm, that the *asyllabic* adjuncts ◌ָה, ◌ָי, as well as the *syllabic* ones ◌ֶם and ◌ֶן, take the tonic accent with them. The preceding vowels, therefore, of these words, will be shortened as far as circumstances will allow (Art. 98, &c.). In the first case, the vowel immediately preceding is rejected, in order to make way for the exertion of the accent; and, as this restricts the word to its primitive quantity, there is no necessity that any further change should take place: we have, therefore, פָּקְדָה, and פָּקְדִי, in these instances. In the second case, we have the *syllabic* adjuncts ◌ֶם, and ◌ֶן, with the tonic accent. The preceding syllable must, therefore, contain an imperfect vowel, in order to comply with the laws of syllabication. (Art. 33.) And, as the first vowel is not *immutable*, it is rejected: the whole word still retaining its primitive quantity, i. e. consisting of two syllables, as in the former case, and no more.

7. In all the other cases, the accent will retain its original situation: and, as the noun seems here to be in apposition, not in construction, with the pronoun; the vowels remain unaltered throughout.

8. Hence, in the second form, exemplified by חָפֵץ *willing*, the (◌ֵ), when made imperfect, becomes (◌ַ) instead of (◌ֲ), by what has been termed an *oblique correspondence* (Art. 96. 2.), as in חֲפַצְתָּם, חֲפַצְתֶּן; which is retained likewise, in every other case of increment, in which the accent remains on that syllable. In the remaining cases, when the verb receives the *asyllabic* augment, ◌ָה, and ◌ָי, it is rejected.

9. The first vowel is rejected in חֲפַצְתֶּם, חֲפַצְתֶּן, for the reasons already given. The substitute of *Sheva* (ֽ) is added, on account of the guttural letter, see Art. 106. 4.

10. In the third form, יָכַל, the vowels follow the paradigm of the first, and for the same reasons: except in the third person singular and plural, where the י entirely disappears.

11. When, however, verbs receive the *illative* particle ו* as a prefix, the accent is occasionally removed to the first syllable of the verb, which will always be *perfect*, and the following one *imperfect*: as וּפָקַדְתִּי *and I will visit*; וּתְכָלְתָּ *and thou wilt be able.* The last syllable will be subject to the same law, when the accent is removed on account of any affixed pronoun: as, יְכָלְתִּיו *I have prevailed* (against) *him*, Ps. xiii. 5. (Art. 119.)

12. The (ֵ) *Tsēré* of the second form, and of the third and seventh species, viz. פֻּקַּד, and הִתְפֻּקַּד, will undergo the same changes during the process of conjugation, as it does in חָפֵץ, in the paradigm.

13. The following examples present some anomalies, with which the Learner ought to be made acquainted.

On the Third Person Singular Masculine.

14. In one instance, the verb לָקַח drops its first radical letter: as, קַח *he took*, Ezek. xvii. 5; so, for יָרַד, by a similar omission, we have רַד *he declined*, Judg. xix. 11. But see Art. 76. note.

15. Whenever the third person singular, of either gender, is accompanied by a pause accent, the final vowel will be made *perfect*, and, in some instances changed: as, לֹא יָשַׁב *he has not*

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* This has generally been termed *Vau conversivum*. But, as I see no necessity whatever for supposing, that it possesses any such *conversive power* as this name implies, I have rejected it: as it has an *illative* power, however, and even in Arabic has a manifest influence on the vowels, and sometimes on the consonants of the verbs; I have thought it more consistent to give it the title of *illative*. See Schnabel's Commentary on the Agrumia, p. 26, where this property is ascribed to both و and ف. See p. 50, note. The use and force of this particle will be considered in the Syntax. See also my Heb. Lexicon, under و, p. 163.

stood, Ps. i. 1; שָׁכֵן *he dwelt,* Deut. xxxiii. 12 (Art. 123. 5.). The same often happens in the feminine, as also in the plural number, whenever the accent is drawn back: as, דָּבְקָה *it adheres to,* Job xxix. 10; גָּבְרוּ *they were powerful,* 2 Sam. i. 23 (Art. 120. 2.): all, apparently, belonging to the roots גָּבַר, שָׁכַן, and דָּבַק, respectively. These may, nevertheless, be of the form פָּקַד, although the other form most frequently occurs in the context. We have something similar to this in Gen. xliii. 14, כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *even as I am bereaved, I am bereaved;* where the first verb is of the form שָׁכַל, and the last of שָׁכֵל.

On the Third Person Singular Feminine.

16. Our measure is פָּקְדָה, in every case. In some few instances, however, we have the Chaldaïc, instead of the Hebrew, feminine termination: as, אֲזָלַת, instead of אֲזָלָה, Deut. xxxii. 36. So קָרָאת, for קָרְאָה, *she called;* עָשָׂת, for עָשְׂתָה, *she made;* which seems to shew, that this termination is not a part of the pronoun, but the form which marks the feminine gender, as stated above (Art. 188.). The same holds good in the Arabic dialect, where the feminine termination is also ת, which cannot be derived from the feminine pronoun. See also Art. 137. 2.

17. When the accent is removed from the ultimate, to the penultimate, syllable, the original vowels of the root will return: as, נָתְנָה *she gave,* Judg. v. 25; שָׂמְחָה *she was glad,* Esth. viii. 15. So כָּשְׁלָה *it hath failed,* Is. xli. 17, with an euphonic *Dāgêsh* in the ת, (Art. 120. 2.).

18. In Ezek. xxxi. 5, we have גָּבְהָא, for גָּבְהָה, the Chaldaïc, for the Hebrew, termination.

On the Third Person Plural, Common Gender.

19. We have a final ן, sometimes added to this part of the verb, which is either intended to obviate a hiatus; or, as in the augmented nouns, to give some emphasis to the sentence: as, יָדְעוּן *they knew,* Deut. viii. 3; צָקוּן* for צָקוּ *they poured out,* Isa. xxvi. 16. See Art. 175. 17.

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* The real force of this letter will be considered in the Syntax.

20. In some cases this plural form appears with the vowel (ֵ) and ה: as, שָׁפְכָה *they poured out*, where the קְרִי, or marginal reading, is שָׁפְכוּ, which is most likely the true one. According to the Masora, as cited by Buxtorf, there are fourteen such instances as these in the Biblical text, (Thes. Gram., p. 102.*) In a few cases, neither ה, nor וּ, appears: as, אָמַר *they said.* (Art. 72.)

21. When the accent is, on any account, drawn back, the original vowels return: as, יָלָדוּ *they have brought forth*, Gen. xxxi. 43; חָדֵלוּ *they ceased*, Judg. v. 7; נָזָלוּ *they became debased*, Isaiah lxiii. 19, lxiv. 2; יָכְלוּ *they were able*, Exod. viii. 14. In a few instances, a paragogic א is added: as, הֲהָלְכוּא Josh. x. 24 (Artt. 119. 175. 3.).

On the Second Person Masculine, Singular.

22. Instead of the termination תָּ, we sometimes have תָּה, which is the more usual termination of the pronoun (Art. 145. 2.): as, בָּגַדְתָּה *thou hast dealt perfidiously*, Mal. ii. 14; זָקַנְתָּה *thou art grown old*, Josh. xiii. 1, &c.

23. Whenever the root ends in ת, and also receives this pronominal affix, both these letters will coalesce by *Dāgésh:* as, כָּרַתְּ *thou hast cut*, Deut. xx. 20, for כָּרַתְתְּ. When ן is the last letter of the root, and this, or any similar suffix, is added, the ן is dropped (Art. 76.), and for this a compensation is made by inserting *Dāgésh forte* in the first letter of the affix; as, נָתַתָּה, for נָתַנְתָּה, *thou gavest*, Gen. iii. 12. So, נָתַתִּי, for נָתַנְתִּי, *I gave;* נְתַתֶּם for נְתַנְתֶּם, *you gave*, &c.

On the Second Person Singular Feminine.

24. When the last radical letter happens to be either ח, or ע, (-) stands in the place of the first *Shĕvá* (Art. 45.): as, לָקַחַתְּ, for לָקַחְתְּ† *thou didst receive*, 1 Kings xvi. 3; שָׁמַעַתְּ *thou didst hear*, Jer. iv. 19; יָדַעַתְּ *thou didst know*, Jer. l. 24. In roots ending in

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* Ed. 1630.

† In some editions only.

ן, that letter will be dropped as before: נָתַתְּ *thou gavest*, Ezek. xvi. 33.

25. In many instances, particularly in the Books of Jeremiah and Ezekiel, this affix assumes the form תִּי, for תְּ, which is also a termination of the original pronoun (See Artt. 145. 2. 194. 13.): as, קָרָאתִי *thou wilt call*, for קָרָאתְ, Jer. iii. 4; שָׁמַעְתִּי *thou hast heard*, Ib. iv. 19; to which many others may be added.

On the Second Person Plural Masculine.

26. We have occasionally a *Khīrík* with the second radical letter, instead of (-): as, יִרְשְׁתֶּם, for יְרַשְׁתֶּם, *ye shall possess*, Deut. iv. 1. In others (ֽ): as, שְׁאֶלְתֶּם *ye asked*, 1 Sam. xii. 13; and, as before, נְתַתֶּם, for נְתַנְתֶּם *ye gave*, Jer. xxxvii. 18 (Art. 76.).

On the Second Person Plural Feminine.

27. Instead of the termination תֶּן—, we sometimes have תֶּנָּה—, which is also a termination peculiar to the pronoun of this person (Art. 145. 2.); הִשְׁלַכְתֶּנָּה *ye cast forth*, Amos iv. 3. This, however, is an example belonging to the *Hiphḥíl* species.

On the First Person Singular, Common Gender.

28. A few verbs have *Khīrík* for their second vowel: as, יָלַדְתִּי* *I have begotten*, Ps. ii. 7, for יָלַדְתִּי. So, שָׁאֶלְתִּי,* for שָׁאַלְתִּי,

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* But perhaps these vowels do not belong to the form פָּקַד, but פָּקֵד, or perhaps, פָּקִד. יָרַשׁ, יָרֵשׁ is certainly the root in Arabic to which יִרַשְׁתֶּם must be referred; יֶלֶד *a son*, may be the root of the second, and שָׁאַל, Arab. سَائِلٌ *a beggar*, of the third. And hence, perhaps, it is that the same root is occasionally found with different vowels. In Arabic, also, we have خَفِيَ *hiding one's self*; خَفَى *concealing something*; رَفَعَ *he raised*; and رَفُعَ *he was elevated, ennobled*; رَفِعَ *he had a high voice, &c.* De Sacy's Gram. Arab., vol. i. p. 119. See also Art. 157. 8. note.

I asked, 1 Sam. i. 20. Here also, as before (Nos. 23. 24.), roots ending in ת or ך, will reject those letters, and supply their place by *Dāgésh*.

29. In the first person plural, also, roots ending in ך, will cause that letter to coalesce with the כ of the pronominal suffix: as, נָתַּנּוּ (for נָתַנְכוּ) *we gave*, Lam. v. 7.

30. Upon the whole, then, these are rather apparent than real anomalies. It is consistent, with the analogy of this language, to make certain changes in the vowels, upon the occurrence of any of the guttural letters. The concurrence of any two identical letters, is also regularly expressed by placing a *Dāgésh* in one of them, and omitting the other, provided no vowel intervene (Art. 47.). *Nún* נ, likewise, is regularly rejected, whenever it should receive a final *Shĕvá* (Art. 76.). Other varieties in the vowels may be accounted for, by supposing different nouns derived from the same primitive, to have been originally taken as the leading word.

31. N.B. The remarks here made on the preterite tense of the first species *Kal*, will apply, in a great measure, to those of all the rest.

On the Present Tense of the First Species KAL.

189. It has been remarked (Art. 182. 10.), that the leading word, of this tense in *Kal*, is always one or other of the Segolate nouns of the forms פְּקָד, פִּקֶד, or פֶּקֶד. There are, however, a few examples in which פָּקוּד is the form taken, as we shall see presently. These nouns are generally abstract as to sense (Art. 152. 10.): if, then, a personal pronoun, or any abridged form of it, be affixed, we shall have a meaning something like the following: *He* (is) *a visiting; Thou* (art) *a coming*, &c., where the words *visiting*, and *coming*, are not used as participles but as abstract nouns; which must necessarily intimate a *present* tense. How this, as well as the preterite, tense, is used in composition, will be shewn when we come to the Syntax.

Paradigm of the Present Tense, with its Analysis.

Form I. פָּקַד.

SINGULAR.

Pers.	Masc.	Etymon.		Fem.	Etymon.	
3	יִפְקֹד,	unknown.	*He visits.*	תִּפְקֹד,	unknown.	*She visits.*
2	תִּפְקֹד,	אַתָּ פָּקַד,	*Thou visitest.*	תִּפְקְדִי,	אַתִּי פָּקַד,	*Thou*, fem.
1	אֶפְקֹד,	אֲנִי פָּקַד,	*I visit.*	אֶפְקֹד,	as before.	*I*, fem.

PLURAL.

Pers.	Masc.	Etymon.		Fem.	Etymon.	
3	יִפְקְדוּ, for יִפְקֹדוּ, or	פָּקַד הוּ ——	*They visit.*	תִּפְקֹדְנָה, for	פָּקַד הֵנָּה	*They visit.*
2	תִּפְקְדוּ —	Id.	*You visit.*	תִּפְקֹדְנָה,	אַתֶּנָּה פָּקַד	*You visit.*
1	נִפְקֹד	נַחְנוּ פָקַד	*We visit.*	נִפְקֹד,	as before.	*We visit.*

2. The form תִּפְקְדִי may, perhaps, stand for אַתִּי פָּקַד, with the י of אַתִּי transposed, as we say, *what man soever*, for *whatsoever man*, &c., in English.

3. Of יִפְקְדוּ the same may be said, which has been said of others (Art. 139. 7. note). As to the ת prefixed to the feminine, what has just been said of תִּפְקְדִי must suffice. The נָה suffixed is probably a fragment of the pronoun הֵנָּה, as Jahn has observed (Gram., p. 177. Ed. 1809.). The derivations of the other forms are sufficiently obvious. See also the Comment. on the Kafia, p. ٣١٧-

4. *Paradigm of the Second Form* פִּקֵּד.*

SINGULAR.

Pers.	Masc.		Fem.	
3	יְשַׁכֵּב	*He lies down.*	תְּשַׁכֵּב	*She lies down.*
2	תְּשַׁכֵּב	*Thou liest down.*	תְּשַׁכְּבִי	*Thou liest down.*
1	אֲשַׁכֵּב	*I lie down.*	אֲשַׁכֵּב	*I lie down.*

* So יְרַכֵּב *he rides*; יְרַפֵּד *he spreads*; יְרַבֵּץ *he lies down*; יְגַדֵּל *he increases*, &c.

		PLURAL.	
3	יִשְׁכְּבוּ *They lie down.*	תִּשְׁכַּבְנָה *They lie down.*
2	תִּשְׁכְּבוּ *You lie down.*	תִּשְׁכַּבְנָה *You lie down.*
1	נִשְׁכַּב *We lie down.*	נִשְׁכַּב *We lie down.*

5. *Paradigm of the Third Form* פָּקֹד.

This form never occurs, except in verbs which are subject to some defect, and then but seldom.

Example.

	SINGULAR.	
Pers.	Masc.	Fem.
3	יִתֵּן, for יִנְתֵּן, *He gives* (Art. 76.).	תִּתֵּן *She gives.*
2	תִּתֵּן, — תִּתְּנִי, *Thou givest.*	תִּתְּנִי *Thou givest.*
1	אֶתֵּן, — אֶתְּנִי	אֶתֵּן *I give.*

	PLURAL.	
Pers.	Masc.	Fem.
3	יִתְּנוּ *They give.*	Wanting.
2	תִּתְּנוּ *Ye give.*	
1	נִתֵּן *We give.*	

6. It has been remarked (Art. 189.), that the form of פָּקוּד is sometimes taken, as the leading word of the present tense. The following are examples: viz. יִשְׁפּוּטוּ *they judge*, Exod. xviii. 26; תִּשְׁמוּר *it* (fem.) *preserves*, or *keeps*, Prov. xiv. 3; תַּעֲבוֹרִי *pass thou over* (fem.), Ruth ii. 8: אָנוּשָׁה, (for אָאֳנוּשָׁה Art. 72.) *I am mortally pained*, Ps. lxix. 21.

7. Of these forms, the first, פָּקֹד, is the most generally used in

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When the last letter is guttural, the final vowel is, for the most part, (-): as, יִשְׁמַע *he hears*, יִשְׁלַח *he sends;* יִגְבַּהּ *he rises, is exalted.* This also will be the case when the middle letter is guttural, just as it is with the Segolate nouns (Art. 148. 7.).

Kal; and, for the most part, it has a *transitive* signification. פָּקַד occurs but seldom, and is mostly *intransitive.* פָּקֹד is found in defective verbs only; as, אָמַר, or אָמֹר, יֹאמַר, or יֹאמֹר, יָשַׁב, יִגְלֶה, &c.

8. In all cases, in which the terminating vowel is *perfect,* and regularly accompanied by an accent; upon the accent's being withdrawn (which always takes place when the verb is joined with any other word by *Makkáph,* &c.), such final vowel will be changed for its correspondent *imperfect one* (Art. 96. 2. &c.): as, אֶשְׁמָר־לוֹ *I will keep for him,* Ps. lxxxix. 29; אֶתְמָךְ־בּוֹ *I will sustain him,* Is. xlii. 1, for אֶשְׁמֹר and אֶתְמֹךְ respectively.* (Art. 133.)

9. The same verb is sometimes found to occur in more than one of these forms; as, יִשְׁבָּת *he rests,* Gen. ii. 2; and תִּשְׁבַּת *it rests,* Neh. vi. 3; לֹא אֶחְפָּץ *I am not willing,* Ezek. xviii. 32; and יֶחְפָּץ *he will approve,* Ps. xxxvii. 23; יִטְרֹף *he will tear,* Ps. vii. 3; and יִטָּרֵף Gen. xlix. 27. To which many others may be added. (See the Mikhlol of D. Kimkhi, fol. ב, verso.) This may be accounted for, by supposing that the Segolate noun, corresponding to both these forms, was once in use.

10. When, however, any paragogic letter is added, this distinctive vowel, be what it may, disappears (as it is the case with some of the Segolate nouns): as, אֶשְׁמְרָה, not אֶשְׁמֹרָה, *I will keep,* Ps. xxxix. 2; אֶשְׁכְּבָה, not אֶשְׁכֹּבָה, *I will lie down,* Ps. iv. 9; אַהַרְגָה *I will kill,* not אַהֲרֹגָה Gen. xxvii. 41. In the last case, the substitute of *Shĕvá* is resolved by Art. 106. 2.

11. In a few instances, the letter ו is retained, which was

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* It is a curious fact, that the tense corresponding to this in the Arabic verbs, is subject to a variation of ending, similar to that of the nouns, i. e. its terminations will answer to those of the nominative, or of the objective cases. This tense they term مضارع *alike,* because it is said *to be like the noun.* In a few instances, indeed, it has the ا of the accusative; as, لنسفعا *we will surely draw,* &c. In others we have an additional ن, ن, as in the nouns of excess (Art. 168.): as, ينصرن *he will surely assist:* but of this more in the Syntax.

perhaps formerly a *mater lectionis:* i. e. was used instead of the vowel וֹ *Khōlém:* as, אֶשְׁקוֹטָה *I rest,* Isa. xviii. 4; אֶשְׁקוֹלָה *I weigh,* Ezra viii. 25. In which cases, the קְרִי, or marginal reading, generally gives the more usual form. This ו, however, is mostly omitted, and *Kāméts Khātéf* then found to supply the place of the rejected *Khōlém* (see Art. 152. 3.): as, אֶפְשָׁעָה *I step,* Isa. xxvii. 4; אֶשְׁמָעָה *I hear,* Dan. viii. 13; תִּשְׁחָדִי *thou bribest,* Ezek. xvi. 33. In some copies, however, we have (ִ) *Shĕvá* only, in most of these cases.

12. With the third person plural masculine, we sometimes have a paragogic ן, supplied; as, יִשְׁמְעוּן *they will hear,* Exod. iv. 9. Sometimes the preceding vowel is perfect: as, יִשְׁאָלוּן *they will ask,* Josh. iv. 6; יִקְצֹרוּן *they will reap,* Ruth ii. 9. (See Art. 175. 17.).

13. When the first radical letter happens to be a guttural, the *Substitute* of *Shĕvá* will be resolved into its cognate imperfect vowel: as, יַאַרְכוּ *they will extend* (for יְאַרְכוּ, by analogy, יֶאֱרְכוּ, see Art. 106. 2.).

14. In the feminine, we have תִּשְׁכַּבְנָה, for תִּשְׁכַּבְנָה, by Art. 175. 20., &c., Ezek. xvii. 23. The final ה is sometimes omitted by Art. 72.

15. The abbreviated pronouns are regularly prefixed to the present tense, in every species, with *Shĕvá* (ְ): as, יִפְקֹד; but here, as two *Shĕvás* cannot concur at the commencement of a word, the first is changed to (ִ), (ֶ), or (ֲ) as circumstances may require, (Art. 106., &c.): as, יִפְקֹד, יַאַרְכוּ, אֶפְקֹד, &c. Where, however, no such necessity exists, *Shĕvá* remains, as it does with the particles לְ, כְּ, בְּ, Art. 174. &c.): as in יִפָּקֵד, נִפָּקֵד, מְפֻקָּד, &c.

16. The principles, therefore, by which the vowels, both of the verbs and nouns are regulated, are precisely the same. This is also true of the letters, as well as of the forms of words: for these, as we have already seen, are such as the nature of the several cases necessarily requires.

Of the Infinitives and Imperatives.

190. It is difficult to say which of these two ought to take the precedence, since both present the same form;

but, as that which has been termed the Imperative is sometimes found conjugated with one, or other, of the pronouns, the Infinitive has usually been placed first, as exhibiting the more simple form of the verb.

2. It is now generally allowed, that the Infinitive (as it has been termed) is nothing more than a Verbal noun, having either an active, neuter, or passive, signification: as, פָּקוֹד, and in construction, פְּקֹד, *a visiting*, *visitatio*, or the like; the acceptation of which may be, either active, or passive, (see p. 89. note.); and, שְׁכַב *lying down*, which is neuter.

3. Any of these words, according to Schrœder, when pronounced with some emphasis, will become imperative in signification: as, פָּקֹד, or פְּקֹד, *inspicere*, i. e. "*inspice*, vel *inspicite*." So, continues he, "Ab initio nullum discrimen habuit numeri et generis: e. g. שָׁמוֹעַ *audire!* non tantum pro *audi*, sed et pro *audite*, Deut. i. 16; צָרוֹר *infestare!* pro *infestate*, Num. xxv. 17, &c.

4. We may now come to the forms, and other particulars, connected with this species of words.

5. The forms of the Infinitives are various, and may be, either primitive, or augmented, according to the sense intended by the writer. We shall, at present, notice only the primitive forms, reserving the others till we come to treat on the augmented species of the conjugation.

Forms of the Infinitive or Verbal Noun, belonging to the First Species of the Conjugation Kal.

6. פָּקוֹד, constr. פְּקֹד* is the most frequent; פָּקֵד פָּקוּד, פְּקֵד, פְּקַד, and פֹּקְדְ, are more rare. These forms are peculiar to the masculine gender. The following are feminine: פֶּקְדָה, פָּקְדָה, פְּקָדָה, פְּקֵדָה, פְּקֹדָה, פְּקֶדֶת,

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* Of this form in the nouns is גָּדוֹל, constr. גְּדוֹל, רָחוֹק, קָרוֹב, which imply *habit*, *custom*, &c., and occasionally have an abstract signification.

or פֻּקְדָּה, פַּקְדָּה, פִּקְדָּה, פְּקֹדֶת, פְּקֵדֶת, &c. These all, masc. and fem., excepting the last three, are of the forms of the Segolate nouns (Artt. 148. 149, &c.); and, as these nouns are generally abstracts (Art. 152. 10.), they are well suited for the functions which they here perform.

7. These, when in conjunction with any of the particles בכלם, will afford a sense similar to that of the Gerunds in Latin: as, בִּפְקֹד *in visiting;* לִפְקֹד *for visiting;* כִּפְקֹד *according to a visiting;* מִפְּקֹד *from,* or *by, a visiting.* In which cases, the form proper for construction is necessarily taken, on account of the following context.

8. In like manner with the pronouns, פָּקְדִי *my visiting;* פָּקְדְךָ *thy visiting,* &c. in which פֹּקְדְ is preferred.* We have, however, אֲכָלְכֶם *your eating,* אֲמָרְכֶם *your saying,* &c., of the form פְּקֹד, as well as the other forms.

9. When the terminating vowel (וֹ of פְּקֹד) happens to lose the accent, it becomes imperfect as in the nouns: as, מְלָךְ־מֶלֶךְ *a king's reigning,* Gen. xxxvi. 31. In one instance we have an additional י inserted: as, לְדַרְיוֹשׁ הַדָּבָר *for investigating the matter,* Ezra x. 16.

10. Buxtorf† thinks, that, in the phrases לְמָשְׁחָה *for anointing,* Exod. xxix. 29; לְגָבְהָה *for elevating,* Zeph. iii. 11; לְחֻמְלָה *for using patience,* Ezek. xvi. 5, the *o* has been transposed, on account of the additional paragogic ה. But the truth of this is doubtful.

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* The nouns, equivalent to these in Arabic, are subject to the same laws; and they are occasionally found in the plural number, which never occurs in Hebrew. In the last instance, (No. 8.) Grammarians have thought, that a transposition of the *o* has taken place, supposing פְּקֹד to have been the original form. But, as פָּקְדָה is regularly the feminine form of פֹּקְדְ, I do not see why פָּקְדִי may not be derived from the same form, particularly as these forms are in use.

† Thes. Gram. lib. i. c. xiii.

First, because ה is here not paragogic, but feminine; as the situation of the accent is sufficient to shew. In the next place, it is not necessary to suppose that the *o* is transposed, for reasons just given (No. 8. note); and hence we have, in the very next example adduced by him, לְרָחֳקָה *for removing far away*, Ezek. viii. 6, where the *o* is not transposed, but remains in its original situation.

11. Again, in the other examples which he gives, viz. פְּשָׁמְעָתוֹ, בְּקִרְבָתָם, beyond all doubt, the ה, above mentioned, is of the feminine gender, but not paragogic. Other examples are, שַׁחֲטָה *slaying*, Hos. v. 2; שְׁאֵלָה *asking*, Isa. vii. 11; יִרְאָה *fearing*, Deut. iv. 10. Which, however, Buxtorf confesses after all, are feminine forms of the Infinitive, and which the Jewish Grammarians term Verbal Nouns.

12. It will be difficult, perhaps, and certainly unnecessary, to lay down rules for the use of the other forms. The Student may note them down as they occur. We shall merely remark, that cases will happen here, as in the Arabic, in which it will be extremely difficult to say, whether a noun is to be referred to this class, or to that of the participles: and further, that in some, the very same word will occasionally be found in situations suitable to both.

On the Imperative belonging to the First Species.

191. This is usually either of the form פְּקֹד, or פִּקֵּד, *visit*, for the second person singular masculine; פִּקְדִי, for the same feminine; פִּקְדוּ, masc. and פִּקֹּדְנָה, or פִּקֵּדְנָה, fem. for the same person plural. In which will be perceived some of the fragments of the pronouns as already mentioned (Art. 188.).

2. It has already been remarked, that the form פְּקוֹד is sometimes used for both numbers and genders (Art. 190. 3.).

3. As the Imperative is generally formed on the same word with the Infinitive, it will occasionally be found with the feminine termi-

nation הֶ֫, as also with the same vowels: as, שָׁמְרָה *keep*,* Ps. xxv. 20; זָכְרָה *remember*, 2 Chron. vi. 42. *Khōlém* remains unchanged in זָעֲמָה *vilify, curse*, Numb. xxiii. 7. Judg. xix. 5, we have סָעֲדָ *support* (from the form סָעַד), and v. 8, סְעָדִ֫ with *Makkáph* (from סְעַד): and, 1 Kings xiii. 7, סָעֲדָה (from סְעַד) with the paragogic letter הֶ֫, whence it should seem, that each of these forms of the verbal noun was once in use.

4. שְׁכַב *lie down*, of the form פְּקַד, will, upon receiving the feminine termination, lose (-), and then change the first (ְ) into *Khīrík*: as, שְׁכִבָה. Upon the same principle, the *o*, of פָּקֹד, is generally rejected: as in פָּקְדוּ, פָּקְדִי, &c., as above (Art. 189. 10.). In נְצָרָה *keep*, Ps. cxli. 3, we have either an euphonic, or an intensitive, *Dāgésh*.

5. Of the form פָּקְדוּ, חָרְבוּ *destroy ye*, Jer. ii. 12; מָשְׁכוּ *draw ye*, Ezek. xxxii. 20; שָׁדְדוּ *lay ye waste*, Jer. xlix. 28, are instances. So מָלְכִי *reign thou*, fem., Judg. ix. 10; צַעֲקִי *cry thou*, Jer. xxii. 20; (the medial ר has been added on account of the accent's being drawn back, Art. 120. 7.); so חָרְבִי *make thou dry*, Is. xliv. 27.

6. When a guttural is the first letter of the root, (ֲ) is taken instead of *Khīrík* (ִ) whenever any *asyllabic* augment is affixed to the word: as, חֲשִׂפִי *make thou bare*, fem., Isa. xlvii. 2; אֲחֲזִי *take thou*, fem., Ruth iii. 15.

7. חָסַמְתִּי *divine thou*, 1 Sam. xxviii. 8; takes a *Substitute of Shĕvá* with the second radical letter, upon the principle of assimilation, noticed Art. 108, for חָסְמְתִּי. This is sometimes found to take place in the present tense also.

8. The feminine plural will occasionally suffer apocope; as, שִׁמַעְנָה Gen. iv. 23, for שִׁמַעְנָה, *hear ye;* which will also happen occasionally in the present tense, as will be seen hereafter.

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* See Ps. cxli. 3, where this word is used as a noun: unless, indeed, we construe the former word שִׁיתָה with it, as the accents seem to require: thus, שִׁיתָה שָׁמְרָה *place, keep*, i. e. keep constantly. But much reliance cannot be placed upon the accents.

On the Participles.

192. We now come to that sort of words, which has been termed, Participial, and has, accordingly, been classed with the verbs as such, contrary perhaps to every principle of Hebrew Grammar. The fact is, these are nothing more than attributives, into the etymology of which nothing having the least possible connexion with tense has ever entered. Nor is the force, usually ascribed to these words, exclusively applicable to nouns of their forms: חָכָם *wise*, רָחוֹק *distant*, גָּדֵל *growing*, being just as much participles, as פּוֹקֵד, masc., פּוֹקֶדֶת, and פּוֹקְדָה fem. *visiting*, or פָּקוּד, masc., פְּקוּדָה, fem. *visited*, can possibly be; to which a very large number of other forms may be added. The truth appears to be, that all these nouns, together with those conjugated as verbs (which, indeed, is occasionally the case with some of these), are to be regulated in tense by other considerations, as will be shewn hereafter. Transitive verbs generally give the form פּוֹקֵד, for that of this participial noun: intransitives, פָּקֵד, &c., as may be seen in the Lexicon.

2. It is curious enough to remark, that Simonis has, in his Arcanum Formarum, assigned a whole section to words of the form usually ascribed to the first *participle*, in which they occur as *agents*, without the least reference whatever to tense. Yet, in one of his notes he says,* "Exinde vero non sequitur, omnia *Participia* mera esse Nomina, quod contendit Pagninus in *Institut.* Hebr., p. 229. If by this he means, that these words may occasionally be construed as participles, perhaps no one will object; but, if he contends, that they are not mere attributives, I believe he will contend for a position which is incapable of proof.

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* P. 601.

LECTURE XI.

193. HAVING dwelt thus much on the first Species of the Hebrew Conjugation, which is indeed the model, and contains the principles, upon which all the rest are formed; we may now proceed to give the others, with such notes as shall seem necessary.

Paradigm of the Second Species, or Objective Form of the First, usually termed NIPHHAL. נִפְעַל.

PRETERITE TENSE.

SINGULAR NUMBER.

Pers.	Masc.		Fem.	
3	נִפְקַד	*He became visited.*	נִפְקְדָה	*She became visited.*
2	נִפְקַדְתָּ	*Thou becamest visited.*	נִפְקַדְתְּ	*Thou becamest visited.*
1	נִפְקַדְתִּי	*I became visited.*	נִפְקַדְתִּי	*I became visited.*

PLURAL NUMBER.

3	נִפְקְדוּ	*They became visited.*	נִפְקְדוּ	*They became visited.*
2	נִפְקַדְתֶּם	*Ye became visited.*	נִפְקַדְתֶּן	*Ye became visited.*
1	נִפְקַדְנוּ	*We became visited.*	נִפְקַדְנוּ	*We became visited.*

PRESENT TENSE.

SINGULAR NUMBER.

3	יִפָּקֵד	*He becomes visited.*	תִּפָּקֵד	*She becomes visited.*
2	תִּפָּקֵד	*Thou becomest visited.*	תִּפָּקְדִי	*Thou becomest visited.*
1	אִפָּקֵד	*I become visited.*	אִפָּקֵד	*I become visited.*

PLURAL NUMBER.

3	יִפָּקְדוּ	*They become visited.*	תִּפָּקַדְנָה	*They become visited.*
2	תִּפָּקְדוּ	*Ye become visited.*	תִּפָּקַדְנָה	*Ye become visited.*
1	נִפָּקֵד	*We become visited.*	נִפָּקֵד	*We become visited.*

IMPERATIVE.

SINGULAR.

	Masc.		Fem.	
2	הִפָּקֵד	*Be thou visited.*	הִפָּקְדִי	*Be thou visited.*

PLURAL.

2	הִפָּקְדוּ	*Be ye visited.*	הִפָּקֵדְנָה	*Be ye visited.*

Forms of the INFINITIVE, *or Abstract Verbal Noun.*

נִפָּקֵד, נִפָּקֵד, נִפָּקֵד, הִפָּקֵד, הִפָּקֵד, and הִפָּקֹד *being visited, &c.*

PARTICIPLES *(usually) rather* VERBAL CONCRETE NOUNS.

SINGULAR.

Masc.	Fem.	
נִפְקָד or נִפְקוֹד	נִפְקָדָה, and נִפְקֶדֶת	*Visited,* &c.

PLURAL.

נִפְקָדִים	נִפְקָדוֹת *Ib.*

2. We have here given the Infinitives, Participles, &c., as usually found in the Paradigm, as we shall in all the other Species; not because we believe this arrangement the best, but because we would depart, as little as may be, from the usual methods; and, because we may, in this way, familiarize the mind of the Learner with the several forms of these nouns.

3. The sense afforded by this species is mostly *objective;* sometimes, however, it is *subjective;* as, נִלְחַם *he fought;* נִשְׁבַּע *he swore;* נִשְׁעַן *he reclined;* נִשְׁפַּט *he contended;* where co-operation seems rather to be implied: at others, it is reflective: as, נִשְׁמַר *watching one's self;* נִשְׁאַל *asking for self;* and at others, its force may be expressed in English, by using, *may, can, must, ought,* or the like. See Gen. vi. 21; xvi. 10; xx. 9. All of which may be very well comprehended in the compound form of this word, when regulated by the circumstances mentioned in the context. See Art. 157. 18. 20.

On the Preterite Tense.

4. When the primitive word happens to begin with a guttural letter, the vowel accompanying נ may be either (ֶ) or (-), but not (ִ): as, נֶחְשַׁב *accounted*, Num. xviii. 27; נֶאֱמַר *said*, Dan. viii. 26; נֶהֱפַךְ *overturned*, Esth. ix. 1; נֶחְתָּם *sealed*, Ib. viii. 8; נַעֲתַר *placated*, 1 Chron. v. 20; where we have the form פְּקֹד, or פָּקֹד, instead of פָּקַד. So נְמוֹל, and pl. נְמוּלִי *circumcised*, Gen. xvii. 27, for נִנְמוֹל (Art. 76.). In one instance, נ seems to have been affixed to one of the augmented forms; as, נְכַפֵּר *it shall expiate*, Deut. xxi. 8, for נִתְכַּפֵּר, in full נֶהְתְּכַפֵּר (Art. 83. 1.), grounded on the form הִתְכַּפֵּד.

5. In נְאִשְׁאַר *left*, Ezek. ix. 8, the additional word had recourse to in forming this Species (see Art. 157. 18.) seems to be given more at length than usual. Buxtorf thinks that we have here a form compounded of both tenses; than which nothing can be more unlikely.* For הָ in נִפְקְדָה we sometimes have the Chaldee תּ, as in *Kal* (Art. 188. 16.); as, נִשְׁכַּחַת *forgotten*, Is. xxiii. 15.

6. נְגֹאֲלוּ *they were polluted*, Lam. iv. 14, on the form פּוֹקֵד, probably from גּוֹאֵל *an avenger*. Of the same form is, נֹאחֲזוּ *they shall be possessed of*, Num. xxxii. 30. In the word נֶאְדָּרִי, Exod. xv. 6, we have, perhaps, an abbreviated form for, נֶאְדָּרָה הָיָה *it is become glorious*, the preceding word, יָמִין, being regularly of the feminine gender. This, therefore, need not be considered as anomalous, in any other point of view.

On the Present Tense, Imperative, &c.

7. The leading form mostly taken for this tense is, פָּקֵד, and sometimes the feminine form, פָּקֵדָה; פָּקֹד, and פָּקַד, are also found, as in *Kal:* but, פָּקֹד is used only with the Infinitive, or verbal noun; examples of each of which will presently be given.

8. The א, of the first person singular, is sometimes regularly prefixed with (ִ); as, אִדָּרֵשׁ *I am enquired of*, Ezek. xiv. 3; אִשָּׁבֵעַ *I swear*, Gen. xxi. 24. Also with the feminine form; as, אִמָּלְטָה *I escape*, Ib. xix. 20; אִכָּבְדָה *I am honoured*, Exod. xiv. 17; and

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* Thes. Gram., lib. i. c. xiv. ad particip. *Niphhál.*

אֶכָּבְדָ Hag. i. 8, where the ה seems to have been lost, as in other instances (Art. 72, &c.): in most of which, however, it is restored in the marginal reading.

9. For תִּפָּקֵד, we have תִּשָּׁבַר *thou wilt* be broken*, Ezek. xxxii. 28. So יֵאָנַשׁ *he was infirm*, 2 Sam. xii. 15; יִנָּפַשׁ *he was refreshed*, Exod. xxxi. 17; יִגָּמַל *he was weaned*, Gen. xxi. 8; יֵאָמַר *it was said*, Josh. ii. 2. So also, תִּזָּכַרְנָה *they shall be commemorated*, Isa. lxv. 17; תֵּאָכַלְנַה *they shall be eaten up*, Jer. xxiv. 2: to which many more may be added.

10. To the plural יִפָּקְדוּ, a paragogic ן is often added, as in *Kal:* as, יִכָּרְתוּן *they shall be cut off*, Ps. xxxvii. 9, &c.

11. We have in the Imperative, נִקְבָּצוּ *assemble yourselves*, Joel iv. 11, for הִקָּבְצוּ, which seems to be grounded either on the form פְּקַד, or פָּקַד; if it is not the preterite used as an imperative.

12. Whenever here, as in other instances, the first letter of the root is such as to be incapable of receiving *Dāgésh forte*, the preceding vowel is necessarily made *perfect*, as in יֵאָנַשׁ &c. above given (No. 9.).

13. In the Infinitive, we have הֵאָכֹל *eating*, Lev. vii. 18; הִנָּתוֹן *giving*, Jer. xxxii. 4. And with נ, for the first letter, נִלְחוֹם *fighting together*, Judg. xi. 25; נִשְׁאֹל *requesting*, 1 Sam. xx. 28; נִכְסֹף *desiring*, Gen. xxxi. 30; נִשְׁלֹחַ *sending*, Esth. iii. 13; נִגּוֹף, for נִנְגּוֹף *striking*, Judg. xx. 39, grounded on the form פָּקוֹד, or פְּקוֹד. To these may be referred הִנְדֹּף (by Art. 76.), for הִנָּדֹף, or הִנְּדֹף, *propelling*, Ps. lxviii. 3. We also have אִדָּרוֹשׁ *enquiring*, Ezek. xiv. 3, of the same form, with א, instead of ה, prefixed, the letter usually taken by the Chaldees and Syrians.

14. The *Dāgésh forte*, found in the first radical letter in these verbs, is merely compensative for the characteristic נ, which has been rejected according to rule (Art. 76.)

15. The noun given here as a participle, has, in a few instances, (ֵ) instead of (ָ): as, נוֹקֵשׁ, (for נַוְקֵשׁ, form נַפְקֵד Art. 87. 1.) *taken in a net*, Ps. ix. 17. Alting† is of opinion, that the plurals נִבְּאִים *persons prophesying*, 1 Sam. xix. 20, Jer. xiv. 15, Ezek.

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* Reasons for translating this present tense by a future will be given in the Syntax.

† Sect. vii. §. 119. de verbo perfecto.

xiii. 16; נֶחְבָּאִים *hidden*, Josh. x. 17; נִטְמְאִים *polluted*, Ezek. xx. 30, 31; נִמְצָאִים *found*, Esth. i. 5, iv. 16, 1 Sam. xiii. 15, and some others, are formed on the measure נִפְקָד. But this is by no means necessary. The (ִי) of the singular is, it is true, mostly found with the second radical: as, נִפְקָדִים, but then, this vowel is not *immutable*, and may become (ֵי) for the mere sake of euphony, which is perhaps the case in all these instances.

194. *Paradigm of the Conjugation of a Verb, in the Third Species*, Pīḥel.

PRETERITE TENSE.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
3	פִּקֵּד,	פִּקְּדָה,	פִּקְּדוּ,	פִּקְּדוּ.
2	פִּקַּדְתָּ,	פִּקַּדְתְּ,	פִּקַּדְתֶּם,	פִּקַּדְתֶּן.
1	פִּקַּדְתִּי,	פִּקַּדְתִּי,	פִּקַּדְנוּ,	פִּקַּדְנוּ.

PRESENT TENSE.

	Singular.		Plural.	
3	יְפַקֵּד,	תְּפַקֵּד,	יְפַקְּדוּ,	תְּפַקֵּדְנָה.
2	תְּפַקֵּד,	תְּפַקְּדִי,	תְּפַקְּדוּ,	תְּפַקֵּדְנָה.
1	אֲפַקֵּד,	אֲפַקֵּד,	נְפַקֵּד,	נְפַקֵּד.

IMPERATIVE.

	Singular.		Plural.	
2	פַּקֵּד,	פַּקְּדִי,	פַּקְּדוּ,	פַּקֵּדְנָה.

INFINITIVE, *or* Verbal Noun.

Masc. Form.	Fem. Forms.
פַּקֵּד.	פִּקֻּדָה, פִּקֻּדַת, פִּקֻּדוּת.

PARTICIPLES, *or* Concrete Verbal Nouns.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
	מְפַקֵּד,	מְפַקֶּדֶת, or מְפַקֶּדֶת,	מְפַקְּדִים,	מְפַקְּדוֹת.

Objective Voice of the same, termed the Fourth Species, or PŪḤAL.

PRETERITE TENSE.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
3	פֻּקַד,	פֻּקְדָה,	פֻּקְדוּ,	פֻּקַדְנָה.
2	פֻּקַדְתָּ,	פֻּקַדְתְּ,	פֻּקַדְתֶּם,	פֻּקַדְתֶּן.
1	פֻּקַדְתִּי,	פֻּקַדְתִּי,	פֻּקַדְנוּ,	פֻּקַדְנוּ.

PRESENT TENSE.

	Singular.		Plural.	
3	יְפֻקַּד,	תְּפֻקַּד,	יְפֻקְּדוּ,	תְּפֻקַּדְנָה.
2	תְּפֻקַּד,	תְּפֻקְּדִי,	תְּפֻקְּדוּ,	תְּפֻקַּדְנָה.
1	אֲפֻקַּד,	אֲפֻקַּד,	נְפֻקַּד,	נְפֻקַּד.

IMPERATIVE.

	Singular.		Plural.	
2	פֻּקַּד,	פֻּקְּדִי,	פֻּקְּדוּ,	פֻּקַּדְנָה.

INFINITIVE, *or* Verbal Noun.

פֻּקֹּד.

PARTICIPLES, *or* Concrete Verbal Nouns.

Singular.		Plural.	
מְפֻקָּד,	מְפֻקָּדָה, or מְפֻקֶּדֶת,	מְפֻקָּדִים,	מְפֻקָּדוֹת.

On the Persons, &c. of the Third Species PĪḤEL.

2. Whenever the last radical letter happens to be one of the gutturals, or ר, (-) *Páthakh* will be the terminating vowel; פִּקֵּד will, therefore, be the measure in such cases: as, שִׁבֵּר *he broke*, Ps. cvii. 16; בִּלַּע *he swallowed*, Is. xxv. 8; שִׁלַּח *he sent*,

Exod. ix. 7, &c. &c. Also when followed by *Makkáph;* as, לִמַּד־דַּעַת *he taught knowledge*, Eccl. xii. 9.

3. In a few instances (ֵ) is the terminating vowel: as, דִּבֶּר *he said;* כִּבֶּס *he washed;* כִּפֶּר *he expiated.*

4. When any letter, incapable of receiving *Dāgésh*, is the medial letter of the root, a compensation is made by changing the preceding *imperfect* vowel to its corresponding *perfect* one: as, מֵאֵן *he refused*, for מֹאֵן. So בֵּרֵךְ *he blessed;* and, in the participle מְבָרֵךְ *blessing;* מְתָאֵב *detesting*, &c.; בֵּאֵר *he explained;* אֵחַר *he delayed* (Art. 109.). In a few instances (ִ) *Khīrík* remains without any apparent compensation: as, בִּעֵר *he destroyed*, 1 Kings xxii. 47; נִאֵץ *he vexed*, Ps. x. 3; לִהַט *he inflamed*, Mal. iii. 19; נִחַם *he consoled*, Is. xlix. 13; אֶחֱרוּ *they delayed*, Judg. v. 28, where א occurs with *Sēgól.* So, in the Participles; מְפַחֵד *fearing*, Prov. xxviii. 14; מְנַחֵל *leading*, Is. li. 18, &c. In all which cases, *Dāgésh* is said to be *implied* (Art. 109.).

5. When the accent is drawn back, in the feminine (פִּקְדָה), the characteristic vowel (ֵ) returns: as, לִחֵכָה *it licked*, 1 Kings xviii. 38; לִקֵּטָה *she gleaned*, Ruth ii. 18, &c. (Art. 119. 11.)

6. In some instances *Dāgésh forte* is omitted, even when the letter is capable of receiving it: as, שִׁלְחָה *she sent*, Ezek. xvii. 7; שִׁלְחוּ *they sent*, Ps. lxxiv. 7. So, הַלְלוּ *passim*, for הַלְּלוּ *praise ye.* See Art. 113.

7. We have, in the participle, מַלְּפֵנוּ *our teacher*, Job xxxv. 11, for מְאַלְּפֵנוּ, by Art. 73. And, Jer. xv. 10, מְקַלְלָוְנִי *cursing me*, but in the margin, מְקַלְלַנִי, which is probably the true reading, giving the participle, or concrete verbal noun, written as a verb, with the fragment of the first personal pronoun.

8. In the participle of the feminine gender (ֵ) occasionally remains: as, מְשַׁכֵּלָה *causing abortion*, Exod. xxiii. 26; we also have מְשַׁכֶּרֶת *inebriating*, Jer. li. 7; and, without *Dāgésh*, מְנָאֶפֶת (for טְנָאֶפֶת) *committing adultery*, Prov. xxx. 20; and by contraction, מְשָׁרֵת (for מְשָׁרֶתֶת), *ministering*, 1 Kings i. 15 (Art. 77.).

9. For the particular force of this species, see Art. 154. 7—9.

On the Objective Voice, or Fourth Species Pūḥal.

10. We sometimes have (ָ) *Khātúph* in this species, instead of (ֻ), e.g. כָּרַת *it was cut*, Ezek. xvi. 4; where it should be

observed, that ר has *Dāgésh*, contrary to the usual practice: שָׁדְדָה *it is destroyed*, Nah. iii. 7. So also the participial noun מְאָדָּם *made red*, Ib. ii. 4; and, in the plural number, מְאָדָּמִים,* Exod. xxv. 5.

11. In many instances, the *Dāgésh* is implied (Art. 109.); as, רָחָץ *washed*, Prov. xxx. 12; רֻחָמָה *object of mercy*, fem., Hos. i. 6. The *Kāméts*, found here in the penultima, is on account of the pause-accent (Art. 120. 4.). So, נֻחָמָה *consoled*, Is. liv. 11.

12. When *Dāgésh* is neither *written*, nor *implied*, the preceding vowel is necessarily made *perfect;* as, הֹרֵג *slain*, Is. xxvii. 7; מֹרָף *torn*, Gen. xliv. 28; פֹּרֵשׂ *declared, revealed*, Num. xv. 34; סֹעֲרָה *agitated*, (as with a whirlwind,) Is. liv. 11. In all which cases, the correspondence of the vowels is oblique (Art. 96. 2.).

13. In some instances the correspondence is direct; as, יוּלָד *born*, Judg. xiii. 8; יוּקָשִׁים *taken in a net*, Eccles. ix. 12: מוּעָדֶת *out of joint*, Prov. xxv. 19. In the first two examples, *Dāgésh* is perhaps euphonic; in the last, *Kāméts* is put for *Sēgól* on account of the pause (Art. 120. 4.). In Jer. xxii. 23, we have this participial noun, with several others, so combined with the feminine pronoun of the second person singular, as to have given considerable uneasiness to the Grammarians: the passage is,—

יֹשַׁבְתִּי בַלְּבָנוֹן מְקֻנַּנְתִּי בָּאֲרָזִים מַה־נֶּחְנַחְתִּי בְּבֹא־לָךְ חֲבָלִים

Thou (who) *dwellest in the Libanus,—art nestled in the cedars,—how shalt thou be consoled when pains come upon thee?*

Here יֹשַׁבְתִּי, is put for יֹשֶׁבֶת אַתְּי, מְקֻנַּנְתִּי, for מְקֻנָּן אַתְּי, and נֶחְנַחְתִּי, for נֻחַן אַתְּי. In all which cases, we have nothing more than the feminine form of the pronoun in conjunction with a participial, or verbal concrete, noun. In the example מְקֻנַּנְתִּי, Rabbi Jona was of opinion, according to Buxtorf, that some of the vowels

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* In some editions, and as cited by Buxtorf, this word is written מְאֻדָּם and מְאֻדָּמִים, with *Kāméts Khātéf* under א, which is contrary to the first principles of Hebrew syllabication. They are also thus cited by Kimkhi, in the *Mikhlol*, from which Buxtorf probably took his examples.

only had been retrenched; by which he probably meant, that the pronoun was added, some abbreviation being first made. (See Art. 175. 15. note.)

14. In a few instances we have a *Substitute* of *Shĕvá*, where analogy requires the *Shĕvá*, which seems to have been introduced for the sake of euphony: as, לָקֳחָה *taken*, Gen. ii. 23; תֻּבְקְשִׁי *thou shalt be sought*, Ezek. xxvi. 21 (Art. 106. 5.).

15. For the particular force of this Species, see Art. 154. 7—15. 16.

195. *Paradigm of the Conjugation of the Fifth and Sixth Species*, i. e. *in both the Subjective, and Objective, Voices*, HIPHḤIL *and* HOPHḤAL.

PRETERITE TENSE.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
3	הִפְקִיד,	הִפְקִידָה,	הִפְקִידוּ,	הִפְקִידוּ.
2	הִפְקַדְתָּ,	הִפְקַדְתְּ,	הִפְקַדְתֶּם,	הִפְקַדְתֶּן.
1	הִפְקַדְתִּי,	הִפְקַדְתִּי,	הִפְקַדְנוּ,	הִפְקַדְנוּ.

PRESENT TENSE.

	Singular.		Plural.	
3	יַפְקִיד,	תַּפְקִיד,	יַפְקִידוּ,	תַּפְקִדְנָה.
2	תַּפְקִיד,	תַּפְקִידִי,	תַּפְקִידוּ,	תַּפְקִדְנָה.
1	אַפְקִיד,	אַפְקִיד,	נַפְקִיד,	נַפְקִיד.

IMPERATIVE.

	Singular.		Plural.	
2	הַפְקֵד,	הַפְקִידִי,	הַפְקִידוּ,	הַפְקֵדְנָה.

INFINITIVE, *or* ABSTRACT VERBAL NOUN.

Masc. Forms.	Fem. Forms.
הַפְקֵד, or הַפְקִיד,	הַפְקֵדָה, הַפְקֶדֶת, הַפְקֵדוּת.

PARTICIPIAL, *or* CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מַפְקִיד,	מַפְקִידָה, or מַפְקֶדֶת,	מַפְקִידִים,	מַפְקִידוֹת.

Objective Voice, HOPHḤAL.

PRETERITE TENSE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	הָפְקַד,	הָפְקְדָה,	הָפְקְדוּ,	הָפְקַדְנָה.
2	הָפְקַדְתָּ,	הָפְקַדְתְּ,	הָפְקַדְתֶּם,	הָפְקַדְתֶּן.
1	הָפְקַדְתִּי,	הָפְקַדְתִּי,	הָפְקַדְנוּ,	הָפְקַדְנוּ.

PRESENT TENSE.

	SINGULAR.		PLURAL.	
3	יָפְקַד,	תָּפְקַד,	יָפְקְדוּ,	תָּפְקַדְנָה.
2	תָּפְקַד,	תָּפְקְדִי,	תָּפְקְדוּ,	תָּפְקַדְנָה.
1	אָפְקַד,	אָפְקַד,	נָפְקַד,	נָפְקַד.

IMPERATIVE.

	SINGULAR.		PLURAL.	
2	הָפְקַד,	הָפְקְדִי,	הָפְקְדוּ,	הָפְקַדְנָה.

INFINITIVE.

הָפְקֵד, הָפְקַד, הָפְקֵד, or הָפְקֹד.

PARTICIPIAL, *or* CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
מָפְקָד,	מָפְקָדָה, מָפְקֶדֶת,	מָפְקָדִים,	מָפְקָדוֹת.

On the Active Voice.

2. The characteristic ה, of this species, occurs also with (ֵ), (ֶ), or (-), but this happens only when a guttural letter follows: as, הֶאֱמִין *he believed*, Gen. xlv. 26; הֶעֱמִיד *he caused to stand*, Lev. xiv. 11; הֶאֱמַרְתָּ *thou hast professed*, Deut. xxvi. 17; הֶעֱבַרְתָּ *thou hast caused to pass over*, Josh. vii. 7. We also have הַעֲבַרְתָּ Exod. xiii. 12; and הֶעֱבַרְתִּי Zech. iii. 4, &c. And with (ִ) under the guttural in הֶחָתִּים *it is obstructed*, Lev. xv. 3.

3. In one instance we have (ִ) with the middle radical letter: as, הִשְׁאִלְתִּיהוּ *I have requested him*, 1 Sam. i. 28. See the notes on *Kal* (Art. 188. 28.).

4. On the word הֶחָדַלְתִּי *shall I leave?* Judg. ix. 9, 11, 13, much has been written, but perhaps not very conclusively. Let us endeavour to analyze it. It will be seen, by turning to the lexicons, that חֲדַל is the form of the Imperative in *Kal:* which, according to our system, will give חִדַּל, for the primitive Segolate noun. Here, then, we have nothing more than a Segolate noun, conjugated with the pronoun, which, in the first person, will regularly be חִדַּלְתִּי, and, by rejecting the *Khōlém* (as in the Segolates, Art. 152. 3.), and retaining the correspondent substitute of *Shĕvá*, in order to preserve the form, we shall have חֲדַלְתִּי, which, with the interrogative הֶ prefixed (Art. 179.), we shall have הֶחֲדַלְתִּי *am I a leaving?* i. e. *shall I leave?* According to this analysis, therefore, this word belongs not to the fifth, but to the first species, conjugated with the abstract, instead of the concrete, noun, which is unusual.

5. In another instance, viz., אֲנֶאֱלְתִּי *I have polluted*, Is. lxiii. 3, we have the augmented verbal noun, commencing with א, instead of ה: i. e. the form usually taken in the Chaldee and Syriac (Art. 157. 2, 158.).

6. Again, we have in Amos iv. 3, הִשְׁלַכְתֶּנָה, which is an unusual, but more regular, way of writing the second person plural feminine of the preterite tense: i. e. הַשְׁלַכְתֶּן אַתֶּנָה, usually הִשְׁלַכְתֶּן (Art. 188. 27.), *ye have cast.* In Isaiah, chap. xix. 6, we have הֶאֱזִנִיחוּ *they shall abhor*, with two letters of augmentation, א and ה; but here, אֲזִנִיחַ is perhaps the ground-form.

7. In the present tense, we also have the form הַפְקֵד; and, in

both, the characteristic י is frequently omitted. With the paragogic ה, however, י is always added: as, אַשְׁלִיכָה *I will cast*, Neh. xiii. 8. With (־); as, יַאֲמִן *he may believe*, Job xv. 31. And by a further contraction, יִבְטַח *he will give confidence*, 2 Kings xviii. 30, for יַבְטִיחַ, or יִבְטִיחַ.

8. In some instances every trace of the characteristic י is lost; as, יָדְפְקוּ *they arrived at*, 1 Sam. xxxi. 2; יִדְרְכוּ *they bend, tread*, or *direct*, as a bow, Jer. ix. 2. Where the primitive form seems to have been taken, instead of the usual one of the measure פָּקִיד.

9. אֹסֵף *I will collect*, 1 Sam. xv. 6, is put for אוֹסִיף (for אַוְסִיף Artt. 72, 87. 1.), root יסף, or וסף. So, אֹבִידָה *I will ruin*, Jer. xlvi. 8 (for אוֹבִידָה Ib. for אַוְבִידָה), root ובד, Arabic وَبَدَ cognate with אָבַד.

10. א is sometimes rejected, together with the characteristic ה, to facilitate the pronunciation perhaps: as, אָזֵן *I will hear*, Job xxxii. 11 (for אַאֲזִין Art. 72.). So, אַסִּיכֵם *I will destroy them*, Jer. viii. 13, for אַאְסִיכֵם; יַהֵל *he shall pitch a tent*, for יַאֲהֵל, Is. xiii. 20; יוֹתַר *he tarries*, 2 Sam. xx. 5, is, perhaps, for the passive form יָאֻתַּר, for יְהָאֻתַּר (Art. 73.); and, as the quiescence of א after *Kāméts Khātúf* is rather unusual in Hebrew, the י may have been taken to avoid this. The final (־) is probably euphonic, and taken on account of the guttural, as in other cases.

11. Some are of opinion, that וַיִּרֶב 1 Sam. xv. 5, is put for וַיַּאֲרֶב, by omitting the א, as above, by Art. 73.

12. In the Imperative we may have a paragogic ה, which will then, as before (No. 7.), take the characteristic י: as, הַצְלִיחָה *prosper thou*, Neh. i. 11. (Art. 175. 5.)

13. Whenever the second, or third, radical letter is, either a guttural, or ר, the terminating vowel will be (-): as, הַנְחַת *cause to come down*, Joel iv. 11; הַרְחַק *remove far away*, Job xiii. 21; הַוְשַׁר, margin הַיְשַׁר *make straight*, Ps. v. 9.

14. In the Infinitive, or abstract verbal noun, the characteristic ה has (-) for the most part; as, הַכְרֵית *cutting off*, Jer. xliv. 8; הַזְכִּיר *commemorating*, 2 Sam. xviii. 18. When any one of the particles, contained in the word בכלם, is prefixed, this form is always adopted; when this is not the case, we may have הַפְקֵד, or הַפְקִיד: as, הַשְׁכֵּם *rising early*, Jer. vii. 13; הַעֲמֵיד *setting up*, Neh. vii. 3; הַשְׁמִיד *destroying*, Amos ix. 8.

15. When either the second or third letter is a guttural, or ר, we then have (-) for the final vowel, as before: as, הַפְצַר *resisting*, 1 Sam. xv. 23; הַזְכַּרְכֶם *your bringing to recollection*, Ezek. xxi. 29.

16. In many instances, we have the first vowel of the Infinitive the same with that of the Preterite tense: as, הִרְגִּיעַ *giving rest*, הִרְגִּיז *shaking*, Jer. L. 34; הִמְלִיט *liberating;* הִצִּיל *saving*, Is. xxxi. 5.

17. לַאֲדִיב 1 Sam. ii. 33, is probably put for לְהַאֲדִיב (Art. 73.), derived from the root أَدِبَ; אָדֵב *he punished.* Whence تَأْدِيبٌ *correction, punishment.* But see my Hebrew Lexicon.

On the Objective Voice, Hopḥhal.

18. This voice is grounded on nouns of the form of הָפְקָד, or הֻפְקָד (Art. 157. 10.). And here, as in the *Pūḥál*, the agent never appears; and hence, both are called by the Hebrew Grammarians, as are also those corresponding to them in Arabic by the Arabians, *Conjugations the agents of which are not named.**

19. *Kibbúts* occasionally accompanies ה, instead of (ָ) *Khātúph;* as, הֻשְׁכַּב *thrown down*, Ezek. xxxii. 32; הֻשְׁלַךְ *cast down*, Dan. viii. 11.

20. When the first radical letter happens to be a guttural, (ָ:) occupies the place of *Shĕvá:* as, הָחֳרָבָה *she is laid waste*, Ezek. xxvi. 2, where the *Kāméts Khātúph* becomes a *perfect vowel*, and remains under the characteristic ה, by analogy (see Art. 55.).

21. The participial nouns frequently occur with (ֻ), instead of

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* Heb. בִּנְיָן שֶׁלֹּא נִזְכַּר שֵׁם פָּעֳלוֹ, Arab. صِيغَةٌ مَا لَمْ يُسَمَّ فَاعِلُهُ. The reason of this seems to be, that, as the nominative is included in the verb, and as, in these *passive* conjugations, this nominative is not the agent, but the patient on which the influence of the verb is exerted; if any other word were added as a nominative, (which would then be in apposition with the pronoun so included,) it would not represent the agent, but the *patient;* and further, it is unusual in the Shemitic dialects to use a periphrasis; as, *Judah was killed by Simeon;* for then it would be shorter to say, *Simeon killed Judah;* the Grammarians, therefore, have laid down this apparent omission as a rule, although some instances are to be found to the contrary.

(ר) *Khātúph:* as, מֻשְׁכָּב *laid down*, 2 Kings iv. 32. So in the feminine, מֻשְׁלֶכֶת *cast down*, 1 Kings xiii. 25. In one instance, the characteristic ה is retained, as is often the case in the Chaldee: as, מְהֻקְצָעוֹת (for מֻקְצָעוֹת), *made angular*, Ezek. xlvi. 22. But, when the first radical is a guttural, it will take (ר֫), as before: e. g. מָעֳמָד *set up*, 1 Kings xxii. 35: מָאֳחָזִים *contained, held*, 2 Chron. ix. 18; מָחֳרָבוֹת *wasted*, Ezek. xxix. 12. So יָחֳרַם (who is) *forbidden*, Exod. xxii. 19. Here also *Kāméts Khātúph* is equivalent to וֹ.

22. The characteristic ה, of this and the last species, is generally rejected, when preceded by any preformative taking an initial *Shĕvá:* as, יַפְקִיד, for יְהַפְקִיד; יָפְקַד, for יְהָפְקַד, &c. See Art. 73.

23. For the peculiar force of this species, both subjective and objective, see Art. 157. 2—10.

196. *Paradigm of the Conjugation of the Seventh Species termed* Hithpahel.

PRETERITE TENSE.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
3	הִתְפַּקֵּד,	הִתְפַּקְּדָה,	הִתְפַּקְּדוּ,	הִתְפַּקֵּדְנָה.
2	הִתְפַּקַּדְתָּ,	הִתְפַּקַּדְתְּ,	הִתְפַּקַּדְתֶּם,	הִתְפַּקַּדְתֶּן.
1	הִתְפַּקַּדְתִּי,	הִתְפַּקַּדְתִּי,	הִתְפַּקַּדְנוּ,	הִתְפַּקַּדְנוּ.

PRESENT TENSE.

	Singular.		Plural.	
3	יִתְפַּקֵּד,	תִּתְפַּקֵּד,	יִתְפַּקְּדוּ,	תִּתְפַּקֵּדְנָה.
2	תִּתְפַּקֵּד,	תִּתְפַּקְּדִי,	תִּתְפַּקְּדוּ,	תִּתְפַּקֵּדְנָה.
1	אֶתְפַּקֵּד,	אֶתְפַּקֵּד,	נִתְפַּקֵּד,	נִתְפַּקֵּד.

IMPERATIVE.

	Singular.			Plural.
2	הִתְפַּקֵּד,	הִתְפַּקְּדִי,	הִתְפַּקְּדוּ,	הִתְפַּקֵּדְנָה.

INFINITIVE.

הִתְפַּקֵּד.

PARTICIPIAL NOUNS.

Singular.		Plural.
מִתְפַּקֵּד,	מִתְפַּקְּדָה, or מִתְפַּקֶּדֶת,	מִתְפַּקְּדִים, מִתְפַּקְּדוֹת.

On the Species termed HITHPAḤEL.

2. The last vowel in both tenses, as well as in the Imperative, is frequently (-): as, הִתְחַזֵּק *he seemed strong*, 2 Chron. xiii. 7: הִתְגַּלַּח *he shall be shaved*,* Lev. xiii. 33, and, with the Chaldaïc prefix אֶתְחַבַּר *he joined himself*, 2 Chron. xx. 35. So in the present tense, אֶתְנַחֵם *I will console myself*, Ps. cxix. 52 (the primitive word being נָחַם, not נִחֵם); תִּתְהַדַּר *thou arrogatest praise to thyself*, Prov. xxv. 6; תִּתְחַסָּד *thou shewest thyself kind*, 2 Sam. xxii. 26; תִּתַּמָּם *thou shewest thyself perfect*, Ib. et Psalm xviii. 26; תִּתַּפָּל *thou shewest thyself perverse*, 2 Sam. xxii. 27. See Ps. xxxvii. 4, and 1 Kings xx. 22, for the Imperative. Here the primitive word seems to have had (-) for its last vowel.

3. In נִכַּפֵּר *he shall be expiated*, Deut. xxi. 8, we have a contracted form for נִתְכַּפֵּר, a compound of both the *Hithpāḥél*, and *Niphḥál*, forms. To which I see no good ground for objection; because I hold, that the augment of the *Niphḥál* species may be prefixed to a noun commencing with ת, with just as much propriety as it can to any other. The Rabbinical writers often use this form.

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* The future signification of this tense will be accounted for in the Syntax.

4. Any root, having a medial letter incapable of receiving *Dāgésh*, will make the usual compensation (See Art. 109.) The verb here also, as in other instances, may have the paragogic ה (See Art. 175. 4.).

5. In a few instances (·) attends the medial radical letter; as, הִתְקַדַּשְׁתִּי *I will shew myself holy;* הִתְגַּדַּלְתִּי *I will shew myself great,* Ezek. xxxviii. 23. (See Lev. xi. 44.) We have also *Khōlém:* as, הִתְגֹּעֲשׁוּ *they shall be moved;* הִתְהֹלָלוּ *they shall be made mad,* Jer. xxv. 16. The primitive nouns here, are perhaps קָדֹשׁ, גָּדֵל, גֹּעַשׁ, and הֹלֵל; which will account sufficiently for the vowels.

6. In the participial noun, we have מִנָּאָץ *irritated,* Isa. lii. 5, for מִתְנַאֵץ, where the primitive noun is of the form פָּקֵד.

7. The feminine form has sometimes a segolate termination; as, מִתְאַמֶּצֶת *strengthening herself,* Ruth i. 18; מִתְלַקַּחַת *contained,* Exod. ix. 24.

8. In Exod. ii. 4: וַתִּתְיַצַּב *and she stood,* we have a very singular anomaly, and one which has given great trouble to the Grammarians, among whom Albert Schultens seems to me to have approached nearest to the truth. His solution of the difficulty is:—"It is not only," says he, "in the sibilants that a transposition might take place (Art. 83. 2. 3.), but also in any other letter, as in the Arabic species إِفْتَعَلَ. If then we take יָצַב for the root, and write תִּיתְצַב for תִּתְיַצַּב and then drop the י (Art. 72.) we shall have תִּתְצַב, which will be sufficiently analogical. Alting refers the form to a Syriasm. Heb. Gram., § 163.

9. Of the objective form of this species, only a few instances occur; as, הָתְפָּקְדוּ *they were set in order, arranged,* Numb. i. 47, ii. 33, xxvi. 62, 1 Kings xx. 27. In our authorized version, this word is translated by *numbered,* for which there seems to be no good authority. For some account of (ֶ) instead of (-) under the first radical letter, see Art. 185. 4. 5; 157. 10, note.

Other examples are: חֻטַּמָּאָה *polluted* (for הֻתְטַמָּאָה, where ט and ת combine under טּ, Art. 83.), Deut. xxiv. 4; and הֻדַּשְׁנָה *made fat,* Is. xxxiv. 6, for הֻתְדַּשְׁנָה Art. 83. 1.

10. For the properties of this species, see Art. 157. 12—16; and for the transpositions which sometimes take place in the letters, Art. 83.

On the remaining and less usual Species of the Conjugation of Hebrew Verbs.

197. Of these, the forms פּוֹדֵד, פּוֹדָד, and הִתְפּוֹדֵד classed under the third, fourth, and seventh species (Art. 186.), will be considered when we come to treat on those roots which have ו, or י, for their middle radical; or, have the second and third the same; because those verbs alone are subject to these forms.

2. It must have appeared from what has already been said, that, although the roots or words to be conjugated may be multiform, the conjugation is but one: that is to say, the different persons, &c., are formed in all cases by one general and regular process. The persons, for example, are formed either by prefixing, or postfixing, the defective forms of one or other of the pronouns (Artt. 188. 189.): the Imperative and Infinitive by taking the root, and suffixing the pronouns or not; and the participles, by prefixing מ; which may then be inflected like other nouns. The following examples taken from the Mikhlol of D. Kimkhi will sufficiently illustrate this subject, as applied to pluriliteral roots.

כִּרְבֵּל* *he put on a garment so called.*

PRETERITE TENSE.

3 pers. כִּרְבֵּל; 2 כִּרְבַּלְתָּ; 1 כִּרְבַּלְתִּי, &c. as before.

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* This—which does not occur at length, as a verb, in the Sacred Text—is here given merely as a paradigm.

PRESENT TENSE.

3 pers. יְכַרְבֵּל; 2 תְּכַרְבֵּל; 1 אֲכַרְבֵּל, &c.

ACTIVE PARTICIPIAL NOUN.

Masc. מְכַרְבֵּל, fem. מְכַרְבְּלָה or מְכַרְבֶּלֶת, sing.; masc. מְכַרְבְּלִים, fem. מְכַרְבְּלוֹת, pl.

PASSIVE PARTICIPIAL NOUN.

מְכֹרְבָּל, &c., 1 Chron. xv. 27.

3. So also, כִּרְסֵם *he cut off;* רִטְפַּשׁ *he was full of moisture;* פַּרְשֵׁז *he spread;* חַרְחַר *he undermined;* חַרְחַר *he inflamed*, &c., which are nothing more than reduplicated nouns. See Art. 169.

4. From the noun תַּחְרָה *a breast-plate*, we have תְּתַחֲרֶה *thou puttest on a breast-plate*, Jer. xii. 5. And as a participle, מְתַחֲרֶה Ib. xxii. 15.

5. Of primitive words, dropping the medial ו, or י, and reduplicating the first and last radical letters (Art. 169. 5.), the following are leading forms of verbs: כִּלְכֵּל *sustaining;* כִּרְכֵּר *leaping;* סַכְסֵךְ *arming;* צִפְצֵף *chirping;* קִרְקֵר (rather קַרְקֵר, as above), *undermining*. Many of these, however, are placed by other Grammarians under roots having the second and third radicals the same. In one instance, we have an objective form, כִּלְכְּלוּ *they were sustained*, 1 Kings xx. 27.

6. The following are supposed, by Kimkhi, to have been formed by reduplicating the first and second letter of the root (Art. 169. 3.): as, שִׁגְשֵׁג *causing to increase;* שִׁעֲשַׁע *soothing, delighting;* תַּעְתֵּעַ *ridiculing*. Whence מִתְעַתֵּעַ Gen. xxvii. 12; יָפְיָפִיתָ *thou art exceedingly beautiful*, Ps. xlv. 3.; טַאטֵא *boning down, debasing*.— these, by reduplicating the last two, and dropping the first, radical: חֲמַרְמַר *becoming very hot;* סְחַרְחַר *perambulatory* (see Art. 169. 6.); and the following, by prefixing the particle הִת: as, הִתְמַהְמָה *delaying*.

7. All these, as far as they are found conjugated, follow the general analogy already laid down: e. g. סְכַסְכְתִּי *I* (will) *arm*, Is. xix. 2; יְסַכְסֵךְ *he will arm*, Ib. ix. 10. From שִׁגְשַׁג, תְּשַׁגְשְׁגִי, *thou* (fem.) *causest to grow*, Is. xvii. 11. So הִתְמַהְמָה *he delayed;*

הִתְמַהְמָהוּ *they delayed*, Judg. xix. 8; הִתְמַהְמָהְנוּ *we delayed*, Gen. xliii. 10. Infinitive, הִתְמַהְמֵהַּ *delaying*, Exod. xii. 39. Participle, מִתְמַהְמֵהַּ, *It.* יִתְמַהְמֵהַּ *he will, may*, &c. *delay*, Hab. ii. 3.

In the last instance, the final ה is radical, and therefore it has the *Mappîk*, and remains unchangeable; of which more will be said hereafter.

8. It should be observed, that these verbs are found in a very few of the persons at most, and some only as participles, or verbal nouns: in no case, perhaps, is any verb found conjugated throughout all the species.

On these pluriliteral verbs, see Jauhari under جرّ, Martelotto's Gram. Arab., pp. 185. 162-3. Bochart. Hierozoicon, tom. II., col. 689. Orig. Edit. Hariri, by Mr. de Sacy, p. ۱۰ in voce حصحص. See also Jauhari, and the Kamoos, under these and similar words.

LECTURE XII.

ON THE DEFECTIVE VERBS.

198. We now proceed to consider those verbs, which present certain defects in their several forms. We shall be brief, however, because a table of the conjugation of every kind of verb will be given at the end of these remarks. Our principal business now will be, to shew how these defective verbs are reduced to the analogy of those already considered.

2. It has already been shewn, that primitive words having a נ, in certain situations (Art. 76.), or either of the letters אהוי (Art. 72.), will occasionally drop it; and,

that one of the two last radical letters of any word, when both are the same (Art. 77.), will also be rejected. We now remark, that, when words thus circumstanced are conjugated with the pronouns, they will be affected both in their vowels and consonants by these considerations. We do not think it necessary here, to divide these verbs into *Defectives,* and *Quiescents,* as has usually been done; because that would, perhaps, be multiplying distinctions without sufficient reasons for doing so.

3. All the anomalies or defects, then, that can possibly occur, must arise from one, or more, of these letters occurring as the first, second, or third, radical letter of the root; or, when the second and third radicals are the same.

4. Let us begin with those commencing with נ. The rule is (Art. 76.), to this effect: Whenever נ is affected by a final *Shĕvá* (ְ), it will be dropped: i. e. whenever the נ, in נָקַד of our paradigm, has a final *Shĕvá,* then, putting any verb commencing with נ in the same situation, the נ will be rejected, and the defect supplied by *Dāgésh forte.*

5. All verbs of this kind, then, will be conjugated regularly in the Preterite tense of *Kal;* as, נָגַשׁ, *he approached;* נָגְשָׁה, נָגַשְׁתָּ, נָגַשְׁתְּ, &c., as also in the *Pīhél, Pūhál,* and *Hithpāhél,* throughout: because, in these cases, the initial נ of the root, will not be thus affected.

In the Present tense, the leading word is נָגַשׁ; here, then, we should have יְנָגַשׁ; but, by Art. 76. יִגַּשׁ, תִּגַּשׁ, תִּגְּשִׁי, אֶגַּשׁ, and so on.

6. In the same manner, in the preterite of *Niphhál,* נִגַּשׁ, for נִנְגַּשׁ; and so on, by the same rule, through the *Hiphhíl,* and *Hophhál,* species.

7. The Infinitive, or abstract verbal noun, is here, for the most part, of the form פְּקֶדֶת; as, נְגֶשֶׁת, and, dropping the נ (Art. 76.), גֶּשֶׁת; but, if a guttural be the last radical letter, (ֶ ֶ) will become (ַ ַ) as it is the case with segolate nouns (Art. 108.).

8. The Imperative is גַּשׁ, for נְגַשׁ, which is regularly conjugated: as, גַּשׁ, גְּשִׁי, גְּשׁוּ, גַּשְׁנָה. (Art. 76.) It will be unnecessary to notice this verb farther.

9. As the verb נָתַן, *he gave, placed*, &c., has a little peculiarity about it, in having ן also for its final letter, it will be necessary briefly to notice its conjugation.

10. Here, then, the final ן will also be rejected by our rule (Art. 76.), whenever that has a final *Shĕvá:* as, נָתַתָּ, for נָתַנְתָּ, &c. And, as נְתֵן is the leading word for the present tense, we should have, regularly, יִנְתֵּן, תִּנְתֵּן, &c.; but, by our rule, יִתֵּן, תִּתֵּן, &c. This, however, does not *universally* take place in other verbs commencing with נ, as will presently be shewn.

11. In the Infinitive, for נְתֶנֶת, or תֶּנֶת, according to our last example, we have תֵּת, by a further contraction, as if תֶּנְתְּ, or תִּנְתְּ, had been the primitive form; and hence, with the affixed pronouns, תִּתִּי *my giving;* תִּתּוֹ *his giving*, &c.

12. In these, as in other verbs, we may have (-), (··), or (וֹ), for the last vowel of either of the tenses; hence תִּגֹּשׁ *thou shalt exact*, Deut. xv. 3; יִבּוֹל *it shall wither*, Ps. i. 3; the primitives being, perhaps, נְגֹשׁ, and נְבוֹל, respectively.

13. When the second radical letter is, either a guttural, or ר, and therefore incapable of receiving *Dāgésh*, the compensation, when נ is dropped, is either *expressed* or *implied*, (Art. 109.); as, first, יֵחַת, for יִחַת (for יִנְחַת), *he will descend;* second, נִחַם, for נִחַם, of נִנְחַם, *he will receive consolation.*

14. In most cases, when the middle radical is a guttural, the נ is not dropped; as, יִנְאַק *he groans;* יִנְחֹם *he rages;* יִנְחַל *he will possess;* יִנְעַם *he is mild.* There are also a few instances in which the נ is retained, when the second radical is not guttural; as, יִנְטוֹר *he will keep*, Jer. iii. 5; תִּנְגֹּשׁוּ *ye will exact*, Is. lviii. 3, &c.

15. The נ, is also occasionally preserved in the Infinitive; as, נְבֹל *withering;* נְגֹעַ *touching:* and in the Imperative; as, נְטֹשׁ *leave;* נְצֹר *keep;* נְקֹר *dig;* נְטֹעַ *plant,* &c.

16. As one verb commencing with ל, namely לָקַח *he took,* is subject, in some degree, to the same rule, it may be proper to notice it in this place.

This verb, then, is found in the species *Kal, Niphḥál,* and *Pūḥál* only. In *Kal,* the ל is dropped, whenever it is accompanied by a final (:), as also in the Imperative, and occasionally in the Infinitive. In the preterite tense, therefore, it will retain all its letters regularly. In the present, we shall have יִקַּח, for יִלְקַח: and so on. In the Imperative, we have קַח, and לְקַח, קְחִי, and לִקְחִי, &c. In the Infinitive, we have also two forms, קַחַת (once קָחַת 2 Kings xii. 9.), and לָקֹחַ, Deut. xxxi. 26.

17. In *Niphḥál,* the ל is retained; as נִלְקַח, and נִלְקָחָה, *it is taken,* 1 Sam. iv. 11. 17. 22. Infinitive, הִלָּקַח *being taken,* Ibid. 19, 21.

18. In *Pūḥál,* we have לֻקַּח, in the preterite, and יֻקַּח, for יְלֻקַּח, in the present. But, in the third person singular feminine of the preterite, לֻקָּחָה (for לְקֻחָה), Gen. ii. 23, which has probably been effected by attraction.

19. The participles are regular, as far as they are found: as, לוֹקֵחַ *one who takes,* &c.

On the Verbs commencing with א *or* י.

199. The next class of roots we shall notice, as subject to certain defects, are those having either an א, or י, for their first radical letter.

2. Now, as these letters, being the first of any word, will lose their power as consonants, only when preceded by certain vowels (Art. 37.); the consequence is, the conjugation will be regular, as in פָּקַד, in the preterite of *Kal,* the Infinitive, and Participles; as also in the whole of *Pīḥél, Pūḥál,* and *Hithpāḥél;* but, in this last, they seldom occur. We need not, therefore, give any

table of these forms. Let us now proceed to consider those parts, in which any defect, or contraction, will arise, in consequence of either of these letters losing their powers as consonants; and, first, of those which have א, for their first radical letter.

3. The leading word, for the preterite tense of *Kal*, may be of either of the forms פָּקַד, or פָּקֹד: as, אָמַר *he said;* אוֹר *he shone* (for אָוֹר perhaps, Art. 75.); that of the present, of either פֹּקֵד, פְּקֹד, or פְּקַד, rarely פֶּקֶד: as, אֹמֵר, (for אֱאֹמֵר Art. 87. 5.), *I say;* אֱזֹר *binding;* תֶּאֱזֹר *thou bindest;* תֶּאֱנַף *thou art angry;* יֶאֱתֶה *he comes.* A few have two forms: as, אֱחֹז and אֹחֵז; אֹמֵר, and אֹמַר.

In one case, we have פְּקוּד: as, אֲנוּשׁ; so אָנוּשָׁה, contr. for אַאֲנוּשָׁה *I am languid,* Ps. lxix. 21.

4. Taking אֹמֵר, then, or any other of these leading words, and prefixing the abbreviated pronouns with (׃), (Art. 189. 15.), we shall have יְאֹמֵר, תְּאֹמֵר, תְּאֹמְרִי, אֱאֹמֵר *he, she, thou, I, speak,* &c.: but, by contraction, (Art. 87. 5.), יֹאמֵר, תֹּאמֵר, תֹּאמְרִי, אֹמֵר; and, with *apocope,* or the accent drawn back, יֹאמֶר, תֹּאמֶר, &c.: also with (-), יֹאמַר, תֹּאמַר, &c.; אָחַז *he held,* has יֹאחֵז, and יֶאֱחֹז, תֹּאחֵז, and תֶּאֱחֹז, &c.; many other verbs also, of this kind, have two forms in the present tense.

5. In the Imperative, אֱמֹר, אִמְרִי, &c. the Infinitive is אָמֹר, or אֱמֹר; the participle active, אֹמֵר, plural אֹמְרִים, &c. as in פָּקַד. So in the Passive Participle, אָמוּר.

6. In *Niphḥál,* the initial א, is treated like any other guttural; as, נֶאֱמַר, נֶאֱמְרָה, נֶאֱמַרְתָּ, &c.; and, in the present tense, יֵאָמֵר, תֵּאָמֵר, תֵּאָמְרִי, &c.; אָחַז has in this species, נֹאחַז, (for נְאֹחַז Art. 87. 5.), plural נֹאחֲזוּ

they are taken, Josh. xxii. 9; the leading word taken here, being similar to that in the present tense of *Kal.* The participle is regular, נֶאֱחָז, נֶאֱמָר, &c. It will be observed, that the syllabication differs here, in a slight degree, from that in which a non-guttural letter is the first of the root; as, נֶאֱמָר *Nē-ĕmár,* נִפְקָד *Niph-kád.* In the first case, the preformative with its vowel forms the first syllable; in the second, the preformative with its vowel together with the first radical letter.

7. In *Hiphḥíl,* and *Hophḥál,* the same rule prevails; as, הֶאֱמִין *he believed;* הֶאֱמִינָה, הֶאֱמַנְתָּ, הֶאֱמַנְתְּ, הֶאֱמַנְתִּי, הֶאֱמִינוּ, &c. Present tense, יַאֲמִין, תַּאֲמִין, אַאֲמִין, &c.; or, with the י omitted, יַאֲמֵן, תַּאֲמֵן, as in other cases.

8. So in the Participial noun, מַאֲמִין, fem. מַאֲמִינָה, pl. מַאֲמִינִים, &c.

9. In a few instances, the radical א is dropped; as, הָכִיל *consuming,* for הַאֲכִיל, where we have, also, a contraction of the vowels (Art. 87. 5.), Ezek. xxi. 33. So יָרֵב, for יַאֲרֵב, *he lies in wait,* 1 Sam. xv. 5; אָזִין *I will hear,* for אַאֲזִין, Job xxxii. 11; אָסֵף, for אַאֲסֵף *I will collect,* Zeph. i. 2, 3; אֲרִיצֵנּוּ for אַאֲרִיצֵנּוּ *I will depress him,* Jer. xlix. 19; to which several other of the same kind may be added. So in the participle מְזִין, for מֶאֱזִין, or מַאזִין, *hearkening,* Prov. xvii. 4.

10. In *Hophḥál,* מָאֳחָזִים *things,* or *persons, held, contained,* or the like, 2 Chron. ix. 18, is agreeable with this analogy.

11. Enough, perhaps, has been said to shew what the process of conjugating these verbs is: we may now proceed, therefore, to those which have י, for their first radical.

200. One remarkable circumstance attends these verbs,

which is this: There is a difficulty in ascertaining, whether ו, or י, has the greater claim to be considered the first letter of the root. The same is the case in the Arabic: and, from the frequent substitution of one for the other in the Hebrew, the same difficulty must have long existed in this language.* We shall, therefore, in considering the conjugations, take it for granted, that the primitive forms were written with either ו, or י, and, that the one, or the other, of these letters has been occasionally taken, as the most convenient for enunciation, when preceded by some vowel depriving it of its power as a consonant.

On the KAL, PIHEL, PUHAL, *and* HITHPAHEL *Species of Verbs commencing with* י.

2. In *Pīhél, Pūhál,* and *Hithpāhél,* as before, we have no defect, which is also the case in the preterite of *Kal.* In the Infinitive, Imperative, and Present tense, of *Kal,* and in the *Niphhál, Hiphhíl,* and *Hophhál,* species, therefore, our only defects will occur; and these we now proceed to consider.

3. In the present tense of *Kal,* then, as in former cases, the last vowel of the root may be either (-) (ֵ) or (ִי), which may be accounted for in every case, by supposing a different form of the primitive word to have been originally taken. So far all is as before.†

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* Thus we have יֵרֵד, for יָרַד, *descending,* 1 Sam. xxx. 24; יֶלֶד, *progeny,* Gen. xi. 30: יָלֹד, *id.,* 2 Sam. vi. 23; יֶקַר, *heavy,* Prov. xvii. 27; יָקַר *laden,* Ib. xxi. 8. In all which cases, and indeed in almost all others in the Arabic, ו is taken for the first radical: but, in the Hebrew, י.

† I must dissent from Schroeder, who says that many of these roots are

4. In the next place, when the preformatives are brought in contact with י, two modes of adjustment will take place among the vowels and consonants; the one, by contraction and occasional omission also: the other, by a sort of accommodation and omission: e. g. 1st. יָבֵשׁ *becoming dry;* present יִיבַשׁ, by Art. 87. 5. יִיבֵשׁ; and, by omission, יִבַשׁ, where (·) is taken as a *perfect* vowel by analogy. So יִירַשׁ *he will possess;* אִישַׁן *I shall sleep;* יִיקַץ *he will awake;* יִישֵׂם *he will place;* יִיצֵר *he will form.*

5. The second method is, by contracting the (·) and (ִי) into (ֵ), and omitting the radical י: as, יֵשֵׁב, for יִישֵׁב *he will dwell;* אֵלֵךְ *I will go;* אֵדַע *I shall know;* תֵּרֵד *she shall descend.* This sort of contraction generally takes place, when the last vowel of the leading word is (ֵ), probably for the purpose of promoting euphony, as in the Segolate nouns. See Art. 108. In the following examples, (וֹ) is the last vowel of the primitive form: נָאוֹת *we agree,* Gen. xxxiv. 15; יֵאוֹתוּ *they agree,* 2 Kings xii. 9; יֵבוֹשׁ *he blushes:* but these two may be derived from אוֹת, and בּוֹשׁ, as the roots.

6. Of this kind the following are, according to Alting, the only verbs which occur; viz., יָאַת *he agreed;* יָדַע *he knew;* יָלַד *he begat;* יָלַךְ *he went;* יָצָא *he went out;* יָקַע *it was dislocated;* יָרַד *he descended;* יָרַע *it seemed evil;* יָשַׁב *he dwelt.* The following have both forms; יָחַם *he became hot;* יָצַר *he formed;* יָקַד *he burned;* יָקַר *it was precious;* יָשַׁם i. q. שׁוּם; יָשֵׁם *he desolated,* and יָבַשׁ *he became dry,* to which יֵבוֹשׁ, above noticed,

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conjugated like those commencing with נ (Reg. 72.); because, the analogy of the language requires a different process, when certain vowels precede נ, from what it does when they precede י, or ו; and because the signification of these roots, though cognate, requires no such sacrifice of principle.

is referred by some. In a few the י is retained with (ֵ): as, אֵילְכָה *I will go*, Mic. i. 8; יֵיקַר *he shall be precious*, Ps. lxxii. 14.

7. The former of these modes may, therefore, be considered as conformable with analogy; the latter, as accommodated to euphony.

8. In all those verbs which conform with the analogy, (and all do so except the few above noticed,) the Imperatives, and Infinitives, follow the general paradigm: יָרֹק *spitting*, יְסֹד *founding*, יְרָא *fear thou*, &c.

9. But, when an elision takes place, Art. 76, the first radical letter is dropped, the final vowel remaining: as, רֵד Infinitive and Imperative; fem. רְדָה, and רֶדֶת. This verb has also יָרֹד, and יְרֹד, for the Infinitive. So the Imp. הָבוּ, and הֵבוּ, *give*, root יָהַב; דַּע *know thou;* and, with the paragogic ה, דְּעֶה. Infin. דַּעַת, for דֶּעֶת, and דֵּעָה. What verbs are used in the several forms, can be known only from usage.

10. Several forms of the Infinitive are, occasionally, derived from the same root: i. e. according to our system, sometimes the abstract noun of one form is taken, and sometimes that of another; as, יָלוֹד *bringing forth*, Job xv. 35, form פָּקוֹד; לֶדֶת Gen. xvi. 16; לַת* (for לַדְתְּ, form פַּקְדְּ) 1 Sam. iv. 19. So רְדָה *descending*, Gen. xlvi. 3; יָרְדִי (form פֹּקְדְ) *my descending*, Ps. xxx. 4.

11. To this variety of forms may be referred the following examples; אִם־שׁוֹב תֵּשְׁבוּ Jer. xliii. 10, *If ye will still abide;* where שׁוֹב, is probably put for יָשׁוֹב; the י being dropped, by Art. 76. כִּי־כֹל תּוּכַל *that thou shalt wholly prevail;* or, *prevailing shalt prevail*, Job xlii. 2, where כֹּל, stands for יָכֹל (root יָכֹל), by the same rule.

12. This verb יָכֹל forms the Present tense in *Kal*, as if the root had been וָכַל; as, אוּכַל, תּוּכַל, &c., for אֻוְכַל, תֻּוְכַל. See Art. 87. 2. Which will be in the species *Hophhál.*

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* Kimkhi tells us, that his brother derived this word from ילל, thus: taking לֶלֶת, and striking out the latter ל, we have לֶת; and, varying the vowel, לַת. In the Mikhlol, we generally have the leading word, for the Present tense, given thus: the root יְגַב־יָגַב; root הַב־יָהַב; whence we are to infer, that the persons of the Present tense will be יֵהַב, תֵּהַב, &c., root יְטַב־יָטַב; whence Pres. יִיטַב, and so on.

13. In the other species, viz., *Pīhél*, *Pūhál*, and *Hithpāhél*, the analogy of the paradigm פָּקַד, is regularly followed; excepting only, that in the verbs, יָדַע *he knew*, יָדָה *he threw*, and יָכַח *he contended*, the י, of the root, is changed to ו: as, הוֹדִיעַ *he made known*; הוֹדָה *he confessed*; הוֹכִיחַ *he disputed*. In *Pīhél*, however, we have יַגֵּה (for יְיַגֵּה Art. 73.) *he shall make grieve*, Lam. iii. 33; יָדֵּו (for יְיַדּוּ) *they shall cast out*, Ib. iii. 53. In *Pūhál* we have מְיוּזָּנִים for מְיֻזָּנִים Jer. v. 8.

14. We now proceed to the others; viz. *Niphhál*, *Hiphhíl*, and *Hophhál*, in which the first letter of the root, will lose its power as a consonant.

15. It has already been remarked, that these verbs are sometimes conjugated as if ו, had been the first radical letter; this is the case in the three species before us. In *Niphhál*, for example, we shall have in the Preterite נוֹשַׁב (for נְוֹשַׁב Art. 87. 1.), from the root יָשַׁב, or וָשַׁב. Present tense יִוָּשֵׁב (for יִנְוָשֵׁב), where ו retains its power as a consonant. In a few instances י, remains in the Present: as, יִיָּחֵל *he shall be pierced with a dart*, Exod. xix. 13; יִיָּחֵל *he waits*, Gen. viii. 12; נִיָּחֵם, for נִנְיָחֵם, *made hot*, Is. lvii. 5. The Imperatives and Infinitives are regularly formed; as, הִוָּשֵׁב. The participial noun, נוֹשָׁב, fem. נוֹשָׁבָה, נוֹשֶׁבֶת; pl. נוֹשָׁבִים, and נוֹשָׁבוֹת. We have, however, נוּגוֹת *made mournful*, fem., Lam. i. 4, and נוּגֵי *id.* masc., Zeph. iii. 18 (for נְוֻגוֹת &c. Art. 87. 2.).

16. In *Hiphhíl* we have הוֹשִׁיב, (for הַוְשִׁיב Art. 87. 1.), and, in the Present tense, יוֹשִׁיב, or יוֹשֵׁב, תּוֹשִׁיב, and so on throughout.

17. In some roots, however, the (י) remains, and either forms a diphthong with the preceding vowel, or coalesces with it by contraction; as, first, חַיְצָא, or חַוְצָא according to the *Kĕthív* (for הוֹצִיא, root יָצָא) *lead out*, Gen. viii. 17; הַיְשֵׁר, or הַוְשֵׁר, *direct thou*, Ps. v. 9; אַיְסִיר *I will chastise*, Hos. vii. 12. So in the Participle or noun of agency, מַיְמִינִים *using the right hand*, 1 Chron. xii. 2. In the second place, the contraction may take place by the preceding letter taking (ֵ): as, חֵטִיב, (for חַיְטִיב Art. 87. 3.) *he gave prosperity*, Gen. xii. 16. So תֵּיטִיב, תֵּיטֵב, or תֵּיטֶב &c. throughout; אֵימְנָה *I will take the right-hand direction*, Gen. xiii. 9. Inf. חֵמִין &c. In Exod. v. 7, we have תֹּאסִפוּן *repeat ye*, where א stands in the place of ו or י: but, here the leading word might be אֹסִיף, from the root אָסַף, cognate with יָסַף: in וַיֵּטֶב, for וַיִּיטֶב,

Job xxiv. 21; יְיֵלִיל, for יֵילִיל Is. xvi. 7; and אֲיֵלִיל, for אֵילִיל Jer. xlviii. 31, none of the contractions, common to other words, have taken place.

18. In *Hophḥál*, the ו of the root takes וּ throughout: as, הוּשַׁב (for הָוְשַׁב, see Art. 87. 2.) *he was made to dwell.* So in the Present tense, יוּשַׁב, תּוּשַׁב &c.; or, in both cases, with (ֻ), for וּ: as, הֻשַׁב, יֻשַׁב &c. Art. 72.

On the Conjugation of those Verbs which have either ו, *or* י, *for their Medial Radical Letter.*

201. When these verbs terminate either in a quiescent ה, or in ח, ע, or ר; as also when conjugated in those species which have *Dāgésh* in the middle radical, they follow the general paradigm; as, רָוָה *it was watered;* הָיָה *it became;* רָוַח *he breathed;* גָּוַע *he expired;* חָוַר *he became white.* So also קְיוּ *vomit ye,* Jer. xxv. 27, from קָיָה; אָיַב *he acted as an enemy,* עָיֵף *he was weary;* which are perhaps only nouns.—With *Dāgésh* in the middle radical; as, עִוֵּת *he made crooked;* עֻוַּת, and הִתְעַוֵּת, *he was made crooked.* So in verbs with a medial י, חִיֵּב *he criminated;* הִצְטַיֵּד *he procured by hunting.* In all other cases, the medial radical ו, or י, loses its power as a consonant, and gives rise to several apparently defective forms.

2. Whenever a single medial ו, or י, is preceded, either by a vowel, or a final *Shĕvá,* and is, at the same time, followed by any vowel, it will be dropped, with the preceding vowel or *Shĕvá,* and its own vowel will be transposed to the first radical letter (Artt. 73. 75.); as, קָם, for קָוַם, *he stood;* מֵת, for מָוֵת, *he died;* אוֹר, for אָוֹר, *he shone;* טֹב, for טָוֹב, *he was good;* קוֹם, for קָוֹם, or קָוֹם, *to rise.* In *Niphḥál,* נָקוֹם, for נִקְוֹם; *Hiphḥíl,* הָאִיר, for הַאְוִיר, הֵקִים, for הִקְוִים; *Hophḥal,* הוּקַם, for הֻקְוַם, &c. In like manner, when י is the middle radical,

בָּן for בָּיַן, *he understood;* בִּין for בְּיִין, or בָּיִין, *to understand; Hiphḥíl,* הֵטִיב, for הִטְוִיב, הֵבִין, for הִבְיִין; *Hophḥál,* הוּבַן, or הֻבַן, for הֻבְיַן, &c.*

3. For the forms פֶּקֶד, and פֵּקֶד, which are usual in the Imperatives and Infinitives, we here have קוּם (for קֶוֶם or קֵוֶם Art. 87. 2.), and, בִּין (for בֶּיֶן, or בֵּיֶן Ib. 4.)

4. In the *Pīḥél, Pūḥál,* and *Hithpāḥél,* Species, when the middle radical is not doubled, and this is mostly the case; the leading forms will be, פּוֹדֵד, פּוֹדַד, and הִתְפּוֹדֵד†, respectively (Art. 197.): as, קוֹמֵם *he raised;* קוֹמַם, and הִתְקוֹמֵם, *he was raised.* In these cases, the process of the conjugation is regular throughout. Nouns of agency, &c. will be מְקוֹמֵם, מְקוֹמַם, and מִתְקוֹמֵם, respectively; the feminines and plurals of which, are regularly formed when in use.

5. The Participial noun in *Kal* is, for the most part, of the same form with the Preterite: as, קָם, pl. קָמִים &c.: מֵת, pl. מֵתִים; בָּן, pl. בָּנִים &c. The passive, לוּט, for לָווּט, *involved,* form פָּקוּד; מֻל, for מָווּל *circumcised.* So שִׂים, for שָׂיִים *placed,* form פָּקִיד. In a few instances, the Participle, or noun of agency, seems to be of the form פָּקוֹד: as, קוֹם, for קָווֹם *standing,* 2 Kings xvi. 7; בּוֹס *treading,* for בָּווֹס Zech. x. 5.

6. In the first and second persons of both genders and numbers, and in the Preterite of *Niphḥál,* the leading word seems to be a segolate of the form פֶּקֶד, or פֵּקֶד, i. e. קוּם, for קֶוֶם, בִּין, for בֶּיֶן, Art. 87. 2. 4; in which cases, the vowel (וֹ) is, in the process of conjugation, introduced between the root and the abbreviated pronoun: as, נְקוּמוֹתָ, נְקוּמוֹת, נְקוּמוֹתֶם, &c. So נְבִינוֹת,

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* In הֵקִים, הָאִיר, הֵטִיב, הוּקַם, הֵבִין, and הוּבַן, the first vowel is made perfect, in order to complete the syllable; which is necessary, because the first radical is taken to commence the next syllable. The (-) is taken in *Hiphḥíl,* being the vowel obliquely corresponding to (·) of the regular paradigm. See Art. 96. 2.

† That is, dropping the middle radical letter out of our common measure פקד, as is the case in these verbs; then, assuming the proper vowel, and doubling the last radical letter, we have פודד, &c.

נְבִינוֹתָם, נְבִינוֹתָ, and so on. Alting thinks this has been done, in order to give the fuller pronunciation to the accent, as in נְקוּמוֹתָ; but, in נְקוּמוֹתָם, the accent does not accompany that syllable. That reason, therefore, will not hold good. I am inclined to believe, that the וֹ has been introduced, in order to avoid the concurrence of two quiescent letters after one vowel (Art. 33.), as would be the case, had the form נְקוּמְתָּ been adopted: and if so, this vowel has been introduced, just as the (ֹ) has in the segolate nouns (Artt. 108. 148. 2.).

7. In every other case, *Niphḥál* takes the leading word קוֹם; as, נָקוֹם, for נַקְוֹם, as in נַחְתּוֹם, נַעֲתּוֹר, &c. (Art. 193. 4.).

8. A similar anomaly takes place in the corresponding persons of the *Hiphḥíl* species, which may perhaps be accounted for in the same way; as, הֲקִימוֹתָ, הֲקִימוֹת, הֲקִימוֹתִי, &c., but here, we also have the regular form; as, הֵקַמְתָּ, הֵקַמְתְּ, הֵקַמְתִּי.

9. It must be remembered, that whenever the first radical letter is, by any accident, made to commence a syllable; the preformative must, by our laws of syllabication, either take *Shĕvá*, or a *perfect* vowel. When the accent is far removed, it will be *Shĕvá;* but, when not, the vowel will be perfect: as, Present tense, *Kal*, יָקוּם, תָּקוּם, תָּקוּמִי, pl. תְּקוּמֶינָה, &c. So in the nouns of patience and agency, in *Niphḥál* and *Hiphḥíl*, נָקוֹם, fem. נְקוֹמָה, pl. נְקוֹמִים, &c. *Hiph.* מֵקִים, fem. מְקִימָה, pl. מְקִימִים, &c. In *Hophḥál*, however, no such change takes place: as, הוּקַם, 2 pers. pl. הוּקַמְתֶּם, הוּקַמְתֶּן, &c.

10. Verbs having a medial (י) will sometimes drop it, and supply its place by (ֹ), as it happens in other verbs in the *Hiphḥíl* species; as, תָּלֵן, for תָּלִין, *thou shalt lodge;* and, with the accent drawn back, תָּלֶן 2 Sam. xvii. 16. But, when either the first, or last, radical, happens to be a guttural, we shall have (-): as, יָעַף *he was wearied*, 1 Sam. xiv. 28; יָנַח *he rested*, Exod. x. 14, for יָנִיחַ, or יָנֵחַ. So with ר, יָסַר *he put away*, Gen. viii. 13. The same will occasionally take place with a pause accent: as, תָּלַן Judg. xix. 20.

11. Hence it will appear that verbs, having a medial י, may, in the present tense of *Kal*, take the same form which they, as well as those having a medial ו, will in *Hiphḥíl;* and that, they can be distinguished only by the context.

On the Third Class of Defective Verbs.

202. These verbs are formed upon roots, whose third radical letter is subject to elision; and this may take place, either when one of the letters אהוי occupies that situation (Art. 198. 2.), or, when the second and third radical letters happen to be the same (Art. 77.): as also in certain cases, when either נ, or ת, is found in that place (Artt. 76. and 188. 23.).

2. But, before we proceed to consider these defects, it will be necessary to offer a few remarks on the causes which have led to them: and first, we shall consider those which have one or other of the letters אהוי for their third radical.

3. It has already been remarked (Art. 200.), that considerable difficulty has been felt, both in the Hebrew and Arabic, in ascertaining what the proper root is, in many instances wherein these letters are concerned. It is also a fact, that primitive words having either of these letters for the first, second, or third radical, and forming words similar in some respects in sound, will generally have either the same, or very nearly the same, signification: e. g. יָצַב, וָצַב, or נָצַב *he* SET UP; to which perhaps may be added, as cognate, צָבָא *he arranged,* or *assembled, an army, performed divine service,* &c. which some make cognate with צְבִי *beauty,* and צָבָה, *he became inflated,* &c. So יָכֹל, כָּלַל, כּוּל, כִּיל, כָּלָה *comprehending, completing,* &c.,* to which many others may be added.

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* So יָבַשׁ, and בּוּשׁ; יָטַב, טוּב; יָגַד, גּוּד; יָצַד, צוּד; יָרַע, רוּע; יָקַץ, קוּץ; רָבַב, רוּב, &c. See the Mikhlol of Kimkhi, fol. קיט, where a large list of this sort of verbs is given.

It may be proper here to notice some remarks, occasionally made on verbs of this kind, which, I am induced to believe, are entitled to little credit. "Singularis *Linguæ* genius," says A. Schultens, Inst. Ling. Heb., p. 399, "et

4. If this be the case, then, we need not be surprised in occasionally finding the vowels, and even the signification, of one cognate root applied to another; as, רְפֵה, for רְפָא, *heal thou* (root רָפֶה *becoming lax*), Ps. lx. 4; אֶרְפֶּה, for אֶרְפָּא, *I will heal*, Jer. iii. 22. So, with respect to the vowels only; as, כָּלֵאתִי, for כָּלֵאתִי, *I restrained*, Ps. cxix. 101, as if the root had been כָּלָה; מוֹצֵא, for מוֹצֵא, *finding*, Eccles. vii. 26; רְפֵאנוּ, for רְפָאנוּ, *we have healed*, Jer. li. 9; הִנָּבְאוֹת *prophesying*, Zech. xiii. 4; חֹטֵא *sinning*, Eccl. viii. 12, where the vowels belong to roots having ה, or י, for the last radical.

5. The following assume the vowels, and in some instances the forms, of a cognate root; נָשׂוּי *taken away*, Ps. xxxii. 1, where the form is derived from נָשָׂה, while the sense is that of נָשָׂא. So, תִּרְפֶּינָה, *they* (fem.) *will heal*, Job v. 18; יִרְפּוּ *they* (masc.) *will heal*, Jer. viii. 11, and נִרְפָּתָה *she*, or *it*, *was healed*, Ib. li. 9, r. רָפָא; נִפְלֵיתִי *I wondered*, Ps. cxxxix. 14, r. פָּלָא; צָמֵת *thou hast thirsted*, Ruth ii. 9 (for צָמִית, as if the root had been צָמָה, but which is צָמֵא). In like manner, we have נָשׂוּ *they bear* (root נָשָׂא Ezek. xxxix. 26; מָלוּ *they are*

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granditas stili, sæpe ansam præbuere, ad *geminæ Radicis formas* in *unam* conflandas." The first example he gives is הִבְאִישׁ Is. xxx. 5, which he calls "specimen insigne. *Hiphh. Radicum* יָבַשׁ *aruit*, et נָבַאשׁ *fœtuit*, signantissimi præ se ferens: ex הִבְאִישׁ *fœtere fecit*, et הוֹבִישׁ *acescere fecit*, coalitum." Remarks of this kind are often met with in the Thesaurus Grammaticus of Buxtorf, in the Mikhlol of Kimkhi, the Rabbinical Commentaries, &c. I must confess, however, I can see but little in all this, but the occasional adoption of one or other of the cognate roots,—as indeed it occasionally happens in the Arabic,—without any intention whatever on the part of the writer, to combine more ideas than one in such verb. In the above instance, then, I believe נָאַשׁ has been the root taken, to be used, nevertheless, in the sense of בּוּשׁ. I must object to the vowel (וֹ) *Khōlĕm:* because, I think, it may have been introduced for the mere purpose of supporting this hypothesis. In Eichhorn's edition of Simonis's Lexicon, sub voce בּוּשׁ, א is said to be *otiosc.*

full, Ib. xxviii. 16, r. מָלֵא; נִטְמִינוּ *we are vile,* Job xviii. 3, r. טָמֵא, to which many more may be added; but, as they are always noticed in the Lexicons, they need not be detailed here.

6. In the first place, then, every root, terminating with a *radical* ה, that is, with הּ having *Mappík* inscribed, will be regularly conjugated like פָּקַד; as, גָּבַהּ *he was high;* גָּבַהְתָּ *thou wast high,* גָּבְהוּ *they were high,* &c. This letter, therefore, is not subject to any elision, either here or elsewhere.

7. It is when ה is a substitute for either ו, or י, only, that any departure from the general paradigm can take place in any case.

8. In the following instances, however, no such substitution takes place, but ו, and י, retain their original places; שָׁלַוְתִּי *I have been tranquil,* Job iii. 26; Infin. *Kal,* fem. שַׁלְוָה; Participial noun, שָׁלֵו, of the same root שלו. So רַאֲוָה, Infin. Ezek. xxviii. 17, from the root רָאַו, usually רָאָה. In *Píhel,* אֲרַיָּו *I will water,* Is. xvi. 9. But, in Job xii. 6, we have (י) for the last radical: as, יִשְׁלָיוּ *they will be tranquil* (where the accent has been drawn back), Art. 119. 11. So, חָסָיָה *it trusted,* fem., Ps. lvii. 2; יִרְבְּיֻן *they multiply,* Deut. viii. 13, where, in the next member, we have יִרְבֶּה; תְּדַמְּיוּן *ye assimilate,* Is. xl. 18. 25; עֹטְיָה *becoming languid,* Cantic. i. 7; בּוֹכִיָּה *weeping,* Lam. i. 16. So also, מְמֻחָיִם *things full of marrow,* Is. xxv. 6. In all other instances, ה will be substituted for either ו, or י, and then will be subject to elision by the general rules affecting the letters אהוי.

9. In the preterite tense, therefore, of all the species, ָה will be the termination for the third person singular masculine, instead of ַי or ַו; ת of the feminine, just as it is in the feminine nouns in construction. In all the others, י will represent the third radical: as, גָּלָה *he revealed, discovered*; fem. גָּלְתָה; 2 pers. masc. גָּלִיתָ, id. fem. גָּלִית; 1 pers. com. גָּלִיתִי; pl. 3 pers. com. גָּלוּ, for

גָּלִיתָ, or גָּלִיתָה, Art. 73.; 2 masc. גְּלִיתֶם, id. fem. גְּלִיתֶן; 1 com. גָּלִינוּ.

10. It must be remembered, however, that in every other species (··) is generally the vowel which precedes י in the Preterite. Even in *Kal*, (··) would be more agreeable with the analogy than (·), because גָּלִיתָ &c. should be, according to the general paradigm, גָּלַיְתָ, which by Art. 87. 3. would become גָּלִיתָ: but, as (··) preceding the י, may also become (·) Art. 87. 4, this may have been adopted in this species.

11. The Present tense, of every species here, ends in ־ֶה,* as do also the Participles. The Imperative has ־ֵה, but this is the form of construction assumed by all nouns ending in ־ֵה (Art. 143. 5.), and such will the Imperative generally be.

12. The Infinitives follow the general paradigm, and end in ה־ in the masculine; as, רָאֹה, and רְאֹה *seeing*.† The feminine form always ends in וֹת; as, גָּלוֹת, or גְּלוֹת (for גָּלֹוֶת Art. 87. 1.).

13. The agent, or active participle, will end in ־ֶה; as, גֹּלֶה; fem. גֹּלָה (for גֹּלֶהָ Art. 73.). The patient, or passive participle, ends in וי; as, גָּלוּי, form פָּקוּד, regularly where the final י is quiescent, fem. גְּלוּיָה, pl. גָּלוּיִם and גְּלוּיוֹת: here י appears as the proper radical letter.‡

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* Except the 2 pers. sing. fem. and pl. masc. and fem., as also the 3 masc. and fem. pl., where ה is dropped, or changed to י; as, 3 m. יִגְלֶה, f. תִּגְלֶה; 2 m. תִּגְלֶה, f. תִּגְלִי (for תִּגְלֶהִי Art. 73.); 1 com. אֶגְלֶה. Pl. 3 m. יִגְלוּ (for יִגְלֶהוּ Art. 73.), f. תִּגְלֶינָה; 2 m. תִּגְלוּ (for תִּגְלֶהוּ as before), f. תִּגְלֶינָה; 1 com. נִגְלֶה. In the same manner are the Present tenses of all the species conjugated.

† In קָנוֹ *acquiring*, 2 Sam. xxiv. 24, and הֹגוֹ *conceiving and meditating*, Is. lix. 13, Shrœder thinks we have a final ו, for the last radical letter: but this is far from being certain; קָנֹה, הֹגֶה, and הֹגֹה, will terminate regularly according to our paradigm; and, omitting the final ה by Art. 72, we shall have the forms, קָנוֹ, הֹגוֹ, and הֹגוֹ. The other example, viz. חַגֵּי Hos. v. 9, adduced by him, is probably a plural noun in construction.

‡ In Is. iii. 16, we have a various reading, viz. נְטוּיוֹת, and נְטוּיֹות, as also

On Verbs having an א, *for the Third Radical Letter.*

203. The only departure from the general paradigm in verbs of this kind is, in the א becoming quiescent in the preceding vowel; as, Pret. Kal. מָצָא, for מָצַא, *he found*, f. מָצְאָה, 2 m. מָצָאתָ, f. מָצָאת, 1 com. מָצָאתִי; pl. מָצָאוּ, com. 2 m. מְצָאתֶם, f. מְצָאתֶן, 1 com. מָצָאנוּ.

2. The Present tense is, יִמְצָא, תִּמְצָא, and so on.

In every other species, in the persons of both tenses, except the third singular and plural of the Preterite of both genders, those of *Pūḥál*, and of the Present of *Hiphḥíl*, the vowel preceding א is (ֶ). As *Niphḥál*, 3 m. נִמְצָא, f. נִמְצְאָה, 2 m. נִמְצֵאתָ, f. נִמְצֵאת, 1 com. נִמְצָאתִי; plur. com. נִמְצְאוּ &c. Pres. tense, יִמָּצֵא &c.; *Hiph.* הִמְצִיא, f. הִמְצִיאָה, 2 masc. הִמְצֵאתָ &c. Pres. 3 m. יַמְצִיא, f. תַּמְצִיא &c. In *Pīḥél* and *Hithpāḥél* all is regular. In *Pūḥál* we have, Pret. 3 pers. masc. מֻצָא, f. מֻצְאָה; 2 m. מֻצֵאתָ, f. מֻצֵאת &c. Pres. 3 m. יְמֻצָא, f. תְּמֻצָא; 2 m. תְּמֻצָא, f. תְּמֻצְאִי &c. and so on throughout.

We have, however, יְשֻׁנֶּא *it shall be changed*, Eccl. viii. 1, where, according to Kimkhi, the vowels belong to the root שָׁנָה. Mikhlol, fol. קעד.

3. In the Infinitives and Participles, a contraction mostly takes place; as, שְׂאֵת, or שֵׂאת, for שְׂאֵת, or נְשֵׂאת, *bearing;* root נָשָׂא; מוֹצֵאת, for מוֹצְאֵת; root מָצָא *finding*. We also have מוֹצֵאת. So also שְׂנֵאת, for שְׂנְאֵת *hating*, form פְּקֻדַּת, root שָׂנֵא; קְרֵאת, or קְרָאוֹת, *calling;* מַלְאת, or מַלְאוֹת, *filling* (Art. 87. 5.).

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in 1 Sam. xxv. 18; עֲשׂוּיוֹת, and עֲשׂיוֹת, no reliance, therefore, can be placed on Schrœder's remark, that these are words retaining their primitive radical ו. So likewise עָשׂ Job xli. 24, may be a verb, and נָקִי Ib. xv. 22, for נָקְיִי by Art. 72. By the same rule we have נָקִי *clear, innocent*, for נָקְיִי &c.

4. Some verbs here, as in the other classes, have (ֶ) for the last vowel of the Preterite of *Kal:* as, יָרֵא *he feared;* מָלֵא *he filled;* שָׂנֵא *he hated;* צָמֵא *he thirsted,* which they will retain throughout that tense, where other verbs have (ַ): as, 3 m. יָרֵא, f. יָרְאָה; 2 m. יָרֵאתָ, f. יָרֵאת; 1 com. יָרֵאתִי; and so on. In every other tense and species, they are conjugated like מָצָא.

5. For the rules and examples relating to Apocope, when happening to these or any other verbs, see Artt. 74. 119. 3—8.

LECTURE XIII.

ON THOSE VERBS WHICH HAVE THEIR SECOND AND THIRD RADICAL LETTERS THE SAME.

204. It has been laid down as a rule, that whenever the last two letters of any primitive word happen to be the same, one of them may be dropped for the sake of euphony (Art. 77.) There are cases, however, in which this will not take place: these we shall notice first, and then proceed to shew in what instances, and in what way, our rule applies.

2. First, then, in the reduplicated species, i. e. in *Pīhél, Pūhál,* and *Hithpāhél,* the middle radical letter will either receive *Dāgésh forte,* as in פִּקֵּד, or, the reduplication will take place on the measure פּוֹעֵל, פֹּעַל, or הִתְפּוֹעֵל; or, lastly, on one or other of the reduplicated forms (Art. 197.). In these cases, therefore, no defect will take place.

3. In the next place, the following examples follow the general paradigm; as, זָמַם *he intended,* Deut. xix. 19; זָמַמְתִּי *I intended,*

Zech. viii. 14; כָּלְלוּ *they finished*, Ezek. xxvii. 11; סָבְבוּ *they surrounded*, Eccles. xii. 5, &c.; עָשְׁשָׁה *it decayed*, Ps. vi. 8: חָנּוּן *being gracious*, Isa. xxx. 19.

4. The Participial nouns of *Kal;* as, סֹבֵב *surrounding*, Gen. ii. 13, pl. סֹבְבִים 2 Chron. iv. 3; אָרוּר *cursed*, Gen. xxvii. 29, pl. אֲרוּרִים, Josh. ix. 23, &c. r. ארר.

5. In some instances, the Infinitive also takes the form פְּקֹד; as, לְסָבֵּב *for surrounding*, Numb. xxi. 4;—לְחַמָּם—*for warming*, Isa. xlvii. 14, form פְּקָד, with (-) changed to (֫) on account of the pause, (Art. 123. 5.).

6. Again, in no case, in which either the first or third radical letter of any root is subject to elision or contraction, will our rule take place; as, in the first case, יְהוֹדוּן for יְנֻהוֹדוּן *they flee*, Ps. lxviii. 13; הֵילִיל *he exclaimed*, root יָלַל; הַחְתִּתִי *I broke to pieces*, Jer. xlix. 37, for הַחַתֹּתִי. So, חָיָה, for חָיִי. But, when this is not the case, and the last radical retains its power as a consonant, one of the two is dropped: as, חַי, for חָיִי, *he lived*, Gen. v. 5.

7. Whenever, therefore, one or other of these exceptions does not take place, one, of the two last radical letters of these verbs, will regularly be rejected in both the tenses—in the Imperative, and occasionally in the Infinitive of *Kal*,—the whole of the species *Niphḥál*, *Hiphḥíl*, and *Hophḥál*.

8. The most convenient method, perhaps, of stating this defect will be by saying, that the second radical with the preceding vowel, or *Shĕvá*, is rejected; as, סָב, for סָבַב; *Niph.* נָסַב, for נִסְבַּב, &c. which will generally hold.

9. In both tenses, then, of the species *Kal*, *Niphḥál*, *Hiphḥíl*, and *Hophḥál*, as also in their Infinitives, Imperatives, and Participles,—excepting those already mentioned,—will the second radical letter of all such

roots be rejected; but, whenever any *asyllabic* augment takes place, this rejected letter will be restored by the operation of *Dāgésh forte* (Art. 77.).

10. If, in the next place, we except the first and second persons of both numbers and genders, throughout all the Preterites of these species, the abbreviated pronouns, which are *asyllabic*, will be the same in these as in other verbs. But, in all the first and second persons of these preterites, the vowel ִ is introduced, as in Art. 201. 6. between the root and the pronouns; e. g. taking סָבַב for the root, 3 m. סַב, f. סַבָּה, 2 m. סַבּוֹתָ, f. סַבּוֹת; 1 com. סַבּוֹתִי; pl. סַבּוֹתֶם, סַבּוֹתֶן, סַבּוֹנוּ. So in *Niphḥál;* 3 m. נָסַב, f. נָסַבָּה, 2 m. נְסַבּוֹתָ, נְסַבּוֹת, and so on.

11. It should be observed, that, as the first letter of the root in the Present necessarily commences a syllable, the preformative will either take *Shĕvá* (ְ), or a *perfect* vowel. It will take *Shĕvá* when the accent is on the third letter, or farther from the beginning of the word; in all other cases, the vowel will be *perfect:* as Pres. ***Kal,*** 3 pers. m. יָסֹב, fem. תָּסֹב; pl. m. יָסֹבּוּ, f. תְּסֻבֶּינָה, &c. *Niphḥál,* Pret. 3 m. נָסַב, fem. נָסַבָּה, 2 m. נְסַבּוֹתָ, f. נְסַבּוֹת, &c. *Hiphḥíl,* Pret. 3 m. הֵסֵב, f. הֵסֵבָּה 2 m. הֲסִבּוֹתָ, f. הֲסִבּוֹת; 3. pl. com. הֵסֵבּוּ, 2 m. הֲסִבּוֹתֶם f. הֲסִבּוֹתֶן, &c. Pres. 3 m. sing. יָסֵב, f. תָּסֵב, 2 m. תָּסֵב, f. תְּסֻבִּי; 1 com. אָסֵב, 3 pl. m. יָסֻבּוּ, f. תְּסֻבֶּינָה, &c.

12. It should be remembered, that the י, usually found between the second and third radical, and which is considered as characteristic of the *Hiphḥíl* species, never appears in these verbs.

13. In *Hophḥal,* ו is inserted after the characteristic ה, in order to complete the initial syllable; after which,

this species is conjugated like the preceding: as, Pret. 3 m. sing. הוֹסַב, f. הוֹסְבָה, 2 m. הוֹסַבְתָּ, f. הוֹסַבְתְּ; 1 com. הוֹסַבְתִּי, &c. Present: 3. sing. m. יוֹסֵב, f. תּוֹסֵב 2 m. תּוֹסֵב, f. תּוֹסְבִי; pl. תּוֹסֵבְנָה. In the last, and every similar, case in this species, the first vowel is necessarily *immutable:* it must, therefore, remain *perfect.* So in the Imperative, and Participle, הוֹסֵב, f. הוֹסְבִי, &c. מוֹסֵב, f. מוֹסֶבֶת, &c.

14. In these, as in all other verbs, the final vowel of both the tenses in *Kal* may be (-), (ֶ), or (ִ). The root above given exemplifies (-) for the last vowel of the Preterite, and (ִ) for that of the Present. The only variety, however, which occurs is, in having (ִ) for the last vowel of the Preterite, and (-) for that of the Present: as, רָבִּוּ *they cast,* of רָבַב Gen. xlix. 23; גָּלִּי *he hath devolved upon,* Ps. xxii. 9. So in the Infinitives and Imperatives, which are generally constructed on the same form with the Present, with (-): as, גֹּל, for גְּלַל *devolve thou,* Ps. cxix. 22. Present: יִקְלוּ *they shall be vile,* for יִקֳלְלוּ 1 Sam. ii. 30. In *Hiphhíl* also we have occasionally (-): as, הֵקֵל *he made light,* for הִקְלַל Is. viii. 23. Participle, מֵצֵל *giving shade,* for מַצְלַל Ezek. xxxi. 3.

15. In the species *Pīhél, Pūhál,* and *Hithpāhél,* the forms assumed for conjugation must be determined by usage, i. e. whether they are to be פִּקֵּד, פּוֹדֵד, פֻּדַּד, הִתְפּוֹדֵד, הִתְפַּקֵּד, or any other of the reduplicated forms (Art. 197.); and, when this is done, the process will be analogous to that of the general paradigm.

16. Of the verbs terminating in נ, or ת, enough has been said, Artt. 198. 10; 188. 23. 26. 28.

On the doubly Defective Verbs: i. e. *Verbs in which more than one of the Radical Letters may be subject to quiescence or elision, by the operation of the preceding Rules.*

205. Roots may be supposed to exist consisting of such letters, as may all be subject to elision or quiescence, when occurring in certain situations; but, that they all should be subject, at the same time, to such rule, the nature of the case makes impossible: because, quiescence can take place, only when some homogeneous vowel precedes; and this presupposes that such vowel will be enounced by a consonant. And, in the case of one of the two last radical letters of a verb being dropped, it is also supposed that some preceding vowel is enounced, but which cannot be done without the influence of a preceding consonant.

2. Hence it will follow, that such part of any root as is unaffected by the influence of a preceding vowel will remain unaltered: and also, that no two contiguous letters can, at the same time, be subject to defect by the process of conjugation, if we except the operation of apocope, and those cases in which any of the אהוי letters are dropped, as unnecessary to the pronunciation. But, when the first and last are subject to quiescence or elision, the middle radical letter, be that what it may, will generally retain its character as a consonant, and may receive a *Dāgésh forte;* or, if not capable of being doubled, may be compensated in the preceding vowel being made *perfect.*

3. In this case, therefore, as in all the preceding ones, the general paradigm holds good: but, as the concurrence of certain sounds is incompatible with the pronunciation of the Hebrews, some changes will take place in

order to avoid this difficulty. Example, however, is always easier to be understood than precept; we shall now give, therefore, a few examples of all the cases that occur; which, after Schrœder, we shall divide into three classes.

First Class.

4. This class will have the first, and third radical, letters subject to elision, or quiescence. And first, both are subject to elision, as נָתַן *he gave, placed;* נָגַן *he played on the psaltery;* נָחַת *he descended:* which will drop either the נ, or ת, or both, by rules already detailed (Art. 198. 10; 188. 23. 28. &c.): e. g. in *Niphhál*, Pret. 2 pers. נִתַּתָּ, נִתַּתְּ, נִתַּתִּי, for נִנְתַּנְתָּ, נִנְתַּנְתְּ; and so of the rest.

5. The first will be subject to quiescence, and the third to elision, as in אָמַן *he was faithful;* יָשַׁן *he slept;* אָפַת, or יָפַת, *he was handsome.* Here the ן will be rejected, as before, whenever it is affected by a final *Shĕvá* (ְ) by analogy; the final ת, by Art. 188. 23; and the initial י, or א, will be quiescent, according to the rules detailed in Artt. 199. 200.

6. In the next place, the first will be subject to elision, and the third to quiescence, in such roots as נָשָׂא *he bore;* as, Present tense, 3 p. m. *Kal,* יִשָּׂא for יִנְשָׂא (Art. 198.); Imp. שָׂא; Inf. שׂוּא, שְׂאֵת, or תְּשֵׂאת. *Niph.* Pret. and Part. נִשָּׂא. *Hiphḥíl,* Pret. הִשָּׂיא. *Hoph.,* הָשָּׂא: also in roots terminating in ה, for ו, or י: as, נָטָה *he extended;* Pres. *Kal,* יִטֶּה; and, by apocope (Art. 74. 2.), יֵט, or יֶט. But here, the Imperative and Infinitive are sometimes written at length: as, נְטֵה *extend,* Exod. viii. 1, &c.; נְטוֹת *declining,* Numb. xxii. 26. In *Niphhál,* נִטֶּה, for נִנְטֶהוּ, and, with a pause accent (Art.

119. 11.), נְטָיוּ *are they extended,* Numb. xxiv. 6. *Hiphḥíl,* הֶטַתּוּ, 3 sing. fem. with the pronoun וּ, for הִנְטַהַתְּהוּ *she subdued him,* Prov. vii. 21. Pres. תַּטְ for תַּטֶּה, by apocope, *incline,* Ps. cxli. 4, and Imper. הַטְ for הַטֵּה *incline thou,* Ps. xvii. 6.

7. Again, verbs having both the first and third radical letter subject to quiescence; as, יֵתֵא (for יֵאתֵא, contraction of יֵאֱתֵא Art. 87. 5, from the root אָתָא) *he will come,* Deut. xxxiii. 21; יֹאפֶה (for יְאֹפֶה Ib. from the root אָפָה) *he will bake:* and 1 Sam. xxviii. 24, תֹּפֶהוּ *she bakes it,* where the first and last radicals are dropped; יֵצֵא *he will go out,* for יֵיצֵא, root יָצָא. Imper. צֵא. Infin. צוֹא, צְאָ, צֵאָה, and צֵאת. So יָרֵא *he feared;* Pres. *Kal,* יִירָא, or יָרֵא; Infin. לִרְאֹ, for לִירוֹא. *Niphḥál,* Pret. or Part. נוֹרָא; יָרָה *he cast,* Pres. *Kal,* יִירֶה. Hence נִירֶם *we shoot them,* Numb. xxi. 30. In *Hiphḥíl,* יוֹרֶה, and, by apocope, וֹר *he shot,* 2 Kings xiii. 17: יָגָה *he grieved;* Pret. *Hiphḥíl,* הוֹגָה; Pres. pl. תּוֹגוּ; and Job xix. 2: תּוֹגְיוּן, with a paragogic *Nún* (Art. 120. 8.). *Hophḥál,* הוּגָה, whence תּוּגָה *pain.* Participle of *Niphḥál,* נוּגוֹת *persons* (fem.) *pained,* Lam. i. 4, &c.

Second Class.

8. The second class of doubly defective roots includes those which have a medial ו, or י, subject to quiescence; and the third radical letter subject to elision; as, בָּוַן, or בָּיַן, *he understood;* לוּן *he lodged;* שׂוּת *he placed;* as, שַׂתָּ, for שַׂוְתָּ, *thou hast placed;* לַנּוּ *we have lodged,* for לָנְנוּ (Artt. 76: 188. 23.). But, in these verbs, the final נ is not universally rejected; as, בַּנְתָּה *thou hast understood,* Ps. cxxxix. 2.

Third Class.

9. The third class comprehends those verbs, which have

ו, or י, for the middle radical, and א, or ה, for the third; each of which may be subject to quiescence, and in certain cases to rejection.

10. Of the first sort, בָּוֹא *entering in;* נָוֹא *being crude,* and קָוֹא, or קִיא, *vomiting,* are examples which may thus be conjugated.

PRET.

KAL.

3 p. m. sing. בָּא, f. בָּאָה; 2 m. בָּאתָ, f. בָּאת; 1 com. בָּאתִי. Pl. 3 com. בָּאוּ, &c.

PRES.

3 p. m. sing. יָבֹא, f. תָּבֹא; 2 m. תָּבֹא, f. תָּבֹאִי; 1 com. אָבֹא. Pl. 3 m. יָבֹאוּ, &c.

IMP.

3 p. m. sing. בּוֹא, f. בּוֹאִי; 2 m. בֹּאוּ. Pl. f. בֹּאֶינָה, or בֹּאנָה.

INFIN.

בּוֹא, or בֹּא, בִּיא, בִּיאָה.

PART.

Masc. sing. בָּא, f. בָּאָה. Pl. בָּאִים, f. בָּאוֹת.

11. In those cases, in which *Khōlém* would accompany the middle radical, ו may be inserted or not: as, יָבוֹא, תָּבוֹא &c., or יָבֹא, תָּבֹא &c. And, in others, where *Kāméts* attends the radical א, א is occasionally omitted (Art. 72.): as, בָּנוּ, for בָּאנוּ *we came in,* 1 Sam. xxv. 8.

In *Hiphḥíl* we have, Pret. הֵבִיא, הֱבֵאתָ, or הֲבִיאוֹתָ, &c. Pres. יָבִיא, or יְבִיא, or יְבִא, תָּבִיא, and so on. Infinitive, הָבֵא, הָבִיא, and with א dropped, הָבִי. Part. מֵבִיא, or

מֻבָי. Pret. *Hophḥál,* הוּבָא, הוּבְאָה, הוּבָאת, הוּבָאתָ, הוּבָאתִי. Pres. יוּבָא, תּוּבָא &c. Part. מוּבָא &c.

12. Examples, in which both a medial ו, or י, and final ה, are at the same time quiescent, seldom occur, if we except those forms of the Present which are said to be subject to apocope: as, יְהִי, for יִהְיֶה *he shall,* or *may be;* so יְהוּא for יִהְוֶה by apocope (Art. 74. 2.) and having a paragogic א; root הָוָה, for הָיָה, Eccles. xi. 3. In all other cases, the middle radical letter retains its character as a consonant, the third only being subject to quiescence: as,

Pret.

3 p. m. sing. הָיָה, f. הָיְתָה; 2 m. הָיִיתָ, f. הָיִית; 1 com. הָיִיתִי. 3 p. com. pl. הָיוּ, 2 m. הֱיִיתֶם, f. הֱיִיתֶן; 1 com. הָיִינוּ.

Pres.

3 p. m. sing. יִהְיֶה, once יְהוּא, apoc. יֶהִי, יְהִי, f. תִּהְיֶה, apoc. תְּהִי, &c.

Infin.

הֱיוֹת, הָיוֹ, constr. הֱיוֹת, הֱיֹת.

Imper.

2 p. m. sing. הֱיֵה, id. fem. הֲוִי.

Part.

Masc. sing. הֹוֶה *Ens:* whence, probably, the Divine name יְהוָה, lit. *Being.* (Artt. 139. 7. 159. 2.)

13. Verbs of this kind are seldom found conjugated beyond the first or second species; and perhaps never throughout those.

It must be borne in mind that, in any of these verbs, the paragogic א or ן, may occur in their usual places—that any of the אהוי letters may be dropped, or not, when the preceding vowels will preserve the pronunciation of the word,—that the second persons singular, of the Preterite, may have ת added: as, נָתַתָּה *thou gavest,* —and, that *Dāgésh forte* may occasionally be omitted, and a compensation made, by the preceding vowel becoming *perfect.* But, as the Dictionaries and Concordances will always shew in what cases these take place, it will be unnecessary to note them all down here.

On the Inseparable Pronouns when attached to Verbs.

206. When the inseparable pronouns are attached to nouns, the meaning of the compound will, as we have seen (Art. 145. 1.), be propriety, possession, or the like; because in no other way can nouns, and personal pronouns, be construed together; but, when the same pronouns are combined with verbs, which are already compounded with pronouns by the process of conjugation; then, if the verbs are transitive, these further affixed pronouns must be considered as complementary of the signification of such verbs, and as placed in the objective case: but, if such verbs be intransitive, then must they be translated by introducing some preposition, or other word, explanatory of the connexion thus formed; as, גְּדַלַנִי *he grew up (for) me,* or *(with) me,* Job xxxi. 18; קְדַשְׁתִּיךָ *I am holy,* (as to) *thee,* i. e. *I am holier than thou,* Is. lxv. 5. So יִגָּרְךָ *shall dwell* (with) *thee,* Ps. v. 5. We shall have occasion to speak more particularly on this subject when we come to the Syntax.

207. The next question will be, How will the addition of these pronouns affect the vowels and consonants of the verbs? Generally, having the vowels of the affixed pronouns given, those which precede, and are *mutable,* will be regulated by the general laws prevailing in the nouns; that is to say, any *mutable* vowel, situated at some distance from the accent, will be rejected, while any *perfect* vowel, deprived of the accent and followed immediately by a consonant, will be changed for its corresponding *imperfect* one. But, as a table will make all plain, we shall now give one with the regular triliteral verb: verbs subject to any defect will receive the same affixes, due attention being paid to their particular characters, as given above.

2. *Table of the Abbreviated Pronouns as attached to Verbs.*

SINGULAR.

Pers.	Forms proper for the Preterite Tense.	Do. for the Present.
1 com.	נִי־, ־נִי,	־נִי
2 masc.	ךָ, *in pausa*, ־ךָ, or ־ךְ,	־ךָ, or ־כָה.
2 fem.	־ךְ ....., ־ךְ — ־ךְ,	־ךְ —, ־ךְ, or ־כִי.
3 masc.	־הוּ ....., וֹ— —,	־הוּ —, וֹ.
3 fem.	־הָ ....., ־הָ — —, ־הָ,	־הָ,

PLURAL.

1 com.	־נוּ, ־נו —,	־נוּ,
2 masc.	־כֶם,	־כֶם,
2 fem.	־כֶן,	־כֶן,
3 masc.	־ם, ־ם, *poeticè* ־מוֹ,	־ם, ־ם, *poeticè* ־מוֹ.
3 fem.	־ן, ־ן,	־ן,

3. *The Affixes of the Present Tense, when preceded by an Epenthetic Nún, more properly, the Nún of confirmation and inference,* (See Art. 175. 17. &c., *and the Syntax); are—*

	SINGULAR.		PLURAL.
1 com.	־נִי,	־נִי, for ־נְנִי, ־נְנִי,	־נוּ, ־נוּ.
2 masc.	־ךָ,	־כָה, ־נְךָ, ־נְכָה,	
3 masc.	־נּוּ, for ־נְהוּ,	־נוֹ,	
3 fem.	־נָּה,	־נָהּ,	

208. EXAMPLES OF THE THIRD PERSON SINGULAR, PRETERITE, OF THE VERB, WITH ITS VARIOUS AFFIXED PRONOUNS.

פְּקָדַנִי *he visited me;* פְּקָדָנוּ — *us;* פְּקָדְךָ — *thee,* m., פְּקָדֵךְ — *thee,* f.; פְּקָדְכֶם — *you* f., פְּקָדְכֶן — *you,* f.; פְּקָדָהוּ, or contr. פְּקָדוֹ, or פְּקָדוֹ — *him,* פְּקָדָהּ

— *her;* פְּקָדָם, poeticè פְּקָדָמוֹ, — *them,* m., פְּקָדָן — *them,* f.

Third Person Singular Feminine.

פְּקָדַתְנִי *she visited me,* com.; פְּקָדַתְנוּ — *us,* com.; פְּקָדַתְךָ — *thee,* m., פְּקָדָתֵךְ — *thee,* f.; פְּקָדַתְכֶם — *you,* m.; פְּקָדַתְכֶן — *you,* f.; פְּקָדַתּוּ, or פְּקָדָתוּ, — *him,* פְּקָדַתָהּ, or פְּקָדַתַּהּ, — *her;* פְּקָדַתָם — *them,* m.; פְּקָדַתָן — *them,* f.

Second Person Masculine.

פְּקַדְתָּנִי *thou visitedst me,* com.; פְּקַדְתָּנוּ — *us,* com.; פְּקַדְתָּהוּ, or פְּקַדְתּוֹ, — *him;* פְּקַדְתָּהּ — *her;* פְּקַדְתָּם — *them,* m.; פְּקַדְתָּן — *them,* f.

Second Person Feminine.

פְּקַדְתִּנִי *thou* (fem.) *visitedst me,* com.; פְּקַדְתִּנוּ — *us;* com.; פְּקַדְתִּיהוּ, or פְּקַדְתִּיו — *him;* פְּקַדְתִּיהָ *her;* פְּקַדְתִּים *them,* m.; פְּקַדְתִּין *them,* f.

First Person Singular Com.

פְּקַדְתִּיךְ *I visited thee,* m.; פְּקַדְתִּיךְ — *thee,* f.; פְּקַדְתִּיכֶם — *you,* m.; פְּקַדְתִּיכֶן — *you,* f.; פְּקַדְתִּיהוּ, or פְּקַדְתִּיו — *him;* פְּקַדְתִּיהָ — *her;* פְּקַדְתִּים — *them,* m.; פְּקַדְתִּין — *them,* f.

Third Person Plural Com.

פְּקָדוּנִי *they visited me,* com.; פְּקָדוּנוּ — *us,* com.; פְּקָדוּךְ — *thee,* m.; פְּקָדוּךְ *thee,* f.; פְּקָדוּכֶם — *you,* m.; פְּקָדוּכֶן — *you,* f.; פְּקָדוּהוּ — *him;* פְּקָדוּהָ — *her;* פְּקָדוּם — *them,* m., or, poeticè פְּקָדוּמוֹ; פְּקָדוּן, *them,* f.

Second Person Plural Com.

פְּקַדְתֻּונִי *ye* (com.) *visited me;* פְּקַדְתֻּונוּ — *us,* com.; פְּקַדְתֻּוהוּ — *him;* פְּקַדְתֻּוהָ — *her;* פְּקַדְתֻּום — *them;* m., פְּקַדְתֻּון — *them,* f.

First Person Plural Com.

פְּקַדְנֻוךְ *we* (com.) *visited thee,* m.; פְּקַדְנֻוךְ — *thee,* f.; פְּקַדְנוּכֶם — *you,* m.; פְּקַדְנוּכֶן — *you,* f.; פְּקַדְנוּהוּ — *him,* פְּקַדְנוּהָ — *her;* פְּקַדְנוּם — *them,* m.; פְּקַדְנוּן — *them,* f.

EXAMPLES OF THE PRESENT TENSE, WITH THE AFFIXED PRONOUNS.

Third Person Singular Masc.

יִפְקְדֵנִי *he visits me,* com.; יִפְקְדֵנוּ — *us,* com.; יִפְקְדֵךְ — *thee,* m.; יִפְקְדֵךְ—*thee,* f.; יִפְקְדֵכֶם — *you,* m.; יִפְקָדֵכֶן — *you,* f.; יִפְקְדֵהוּ, or יִפְקֵדוּ, — *him;* יִפְקְדֶנָּה, or יִפְקְדֵהָ — *her;* יִפְקְדֵם — *them,* m., or, poeticè יִפְקְדֵמוֹ; יִפְקְדֵן — *them,* f.: with the Epenthetic or Paragogic ן, יִפְקְדֶנּוּ *he visits him;* יִפְקְדֶנָּה — *her;* יִפְקְדֶךָּ — *thee;* יִפְקְדוּן *they visit;* יִמְצָאֻנִי *they find me,* Prov. i. 28; יִשְׁרְתוּנֶךָּ *they serve thee,* f.; יִלְכְּדֻנוֹ *they take him,* and so on.

Remarks.

209. It will be seen, by the Table, that every possible combination of the verb with the pronoun thus affixed is not given: *I visited myself, thou visitedst thyself,* and the like, would rather fall under the province of one of the reciprocal species: as, נִפְקַדְתִּי, or הִתְפַּקַּדְתִּי, in *Niphḥál,* or *Hithpāḥél,* and would not, therefore, be made in *Kal* by affixing the pronouns; but, which of these species is to be adopted, custom alone can determine. We have, nevertheless, a very few examples, in which this combination is

made in *Kal:* as, אֲנִי עֲשִׂיתָנִי *I made myself*, or, *(for) myself*, Ezek. xxix. 3, in which, the repetition of the pronoun seems to add some emphasis to the passage.

2. With respect to the vowels of the root, it will immediately be perceived, that they are subject to the same laws which prevail in the nouns, when receiving similar additions. In the *asyllabic* affixes, for example, as the last consonant of the root must be taken in order to enounce the syllable, the preceding vowel must either be perfect, or rejected. But neither of the vowels of the root in *Kal* is *immutable;* and, as the first is the farthest removed from the accent, it is rejected as in the nouns; and we have פְּקָדַנִי, just as we have דְּבָרִי (Art. 153. 2.). In like manner, when the affix is *syllabic*, we have the first vowel rejected, and the second made *imperfect*, as often as the accent is with the affix: as, פְּקַדְתֶּם, just as we have דִּבַּרְתֶּם in the nouns. This necessarily holds good in the Present tense, the Imperative, Infinitive, and Participles; as also in all the other species *Niphhál*, *Pīhél*, &c., as well as in the defective verbs, nouns, and participles: due respect being had to the etymology of the words.

3. In a few instances the affix of the first person has (ר) instead of (-): as, עָנָנִי *he hath heard me*, Ps. cxviii. 5; בְּזָתָנִי *thou hast despised me*, 2 Sam. xii. 10. But in the last case, this seems to have been brought about by the influence of the accent (Art. 120. 7.).

4. For the feminine affix ־ָךְ, we sometimes have ־ָךְ; as, קָרָאָךְ *he hath called thee* (fem.), Is. liv. 6. So הִבָּרְאָךְ *thy being created*, Ezek. xxviii. 15; which are generally thought to be Chaldaïsms. In the last case, however, the pause-accent will be sufficient to account for the anomaly (Art. 123. 4.).

5. When, however, the accent is on any occasion drawn back, the vowel accompanying the affix will necessarily be *imperfect;* as, אֲהֵבַתְךְ *she hath loved thee* (fem.); גְּנֵבָתָם *she hath stolen them*, &c. Art. 119. 3. cor.

6. It should also be observed, that, whenever the root ends in either ו, or י־ by the process of conjugation, &c., the affixes are simply added; as, פְּקָדוּנִי without any previous vowel or *Shĕvá;* and that, when the affixes are found both in the *syllabic*, and *asyllabic*, forms, the *syllabic* must be taken in these cases: as, פְּקָדוּהָ, not פְּקָדוּהּ *they visited her;* פְּקָדוּהוּ, not פְּקָדוּוֹ *they visited him.* The reason is obvious: one vowel following another would be

unutterable; and, in order to avoid this, a consonant must be introduced.

7. In פָּקַדְתָּ, the terminating vowel gives place to the vowel of the affix; as, פְּקַדְתָּנִי *thou visitedst me.*

8. The form פָּקַדְתָּ, is found in a few instances with the pronominal affixes; as, הִשְׁבַּעְתָּנוּ *thou* (fem.) *hast adjured us*, Josh. ii. 17, 20: but, most frequently, the form פְּקַדְתִּי is taken (see Art. 188. 25.): as, פְּקַדְתִּינִי; and, without י, פְּקַדְתָּנִי *thou* (fem.) *hast visited me.* When this is the case, the context alone must determine whether the verb is of the first or second person. In a few cases also, (ַ) takes the place of (ָ); as, הוֹרַדְתָּנוּ *thou* (fem.) *hast caused us to descend*, Josh. ii. 18.

9. The second persons masculine and feminine plural take the forms פְּקַדְתּוּ, instead of פְּקַדְתֶּם, or תֶּן—, before the affixed pronouns; as, פְּקַדְתּוּנִי *ye* (com.) *visited me.* In this case, the latent pronoun seems to be of the Chaldaïc form, אַתּוּן *you*, instead of the Hebrew one אַתֶּם, or אַתֶּן.

On the Vowels of the Present Tense, the Imperative, Infinitive, and Participles.

210. As the terminating vowel of the Present tense is *mutable* in the regular triliteral verb in *Kal*, it will be rejected upon receiving any *asyllabic* affix; as, יִפְקְדֵנִי *he visits me;* but, when the affix is *syllabic*, it will be changed for its correspondent *imperfect* vowel; as, יִפְקָדֵךְ *he visits thee*, &c., due regard being had to the vowel as determined by usage: i. e. whether it be (ִי), (ֶ), (ַ), or (ָ), and to the following consonant, whether it be a guttural or not.

In a few instances, the vowels proper for the affixes of the preterite tense, are found with those of the present; as, יַשְׂבִּיעֵנִי *he will fill me*, Job ix. 18; יַכִּירֵנוּ *he will acknowledge us*, Is. lxiii. 16; נַכֶּם *we will strike*, or *pierce*, *them*, Numb. xxi. 30, &c. And, *vice versâ*, those proper for the present, with the preterite; as, יִסְּרֵנִי *he hath corrected me*, Is. viii. 11.

2. These observations will apply to the affixing of the pronouns to the present tenses of verbs of every species and sort.

3. In the Imperatives, however, which receive no preformatives, the vowels will be regulated as they are in the nouns (which in reality the Imperatives all are); and, as the form proper for construction

will take the affixed pronouns, the ultimate, or penultimate, vowels alone can be subject to change, as in the nouns; e. g. שְׁלָחֵנִי *send me*, from שְׁלַח *send*: שְׁמָעוּנִי *hear ye me*, from שְׁמַע *hear*. So דָּעֵהוּ *know thou him*, from דַּע.

4. Those terminating in (וֹ), have been thought subject to a transposition; as, שָׁמְרֵנִי *keep thou me*, from שְׁמֹר. I believe, however, that שָׁמְרְ, is the primitive word taken in these cases; whence we shall regularly have, שָׁמְרֵנִי, &c.

5. The Infinitives are subject to the same general laws with the Imperatives of *Kal*, and these also prevail in every species of the Segolate nouns; i. e. we must inquire, in the first place, what form of the primitive has been taken, and then add our affixes, &c. just as we do to those nouns. Examples; מָלְכוֹ *his reigning*, from מֶלֶךְ, or rather מָלְכְ; רָדְפִי *my persecuting*, from רֶדֶף, or רָדְפְ. So מָאָסְכֶם, for מְאֹסְכֶם (Art. 106. 2.) *your spurning*, from מְאֹס or מָאֹסְ; קָרְבְכֶם, for קִרְבְכֶם *your drawing near*, from קֶרֶב, or קָרְבְ Sometimes obliquely (Art. 96. 2.): as, קָצְרְכֶם *your reaping*, from קָצֹר, or קָצְרְ.

6. It may be observed, that, with the affixes –ךָ, –כֶם, and –כֶן, both forms are found; as, אֲכָלְךָ *thy eating*, Gen. ii. 17; אֲכָלְכֶם *your eating*, Gen. iii. 5; שָׁמְעֲךָ *thy hearing*, 2 Sam. v. 24; שָׁמְעֲכֶם *your hearing*, Josh. vi. 5. But it seldom happens that the same word is found in both forms: which seems to shew, that in one case, one primitive form has been preferred, and in another, another.

7. Infinitives of other forms are subject to the general laws which prevail in nouns of the same forms.

8. Nothing further need be said on the manner, in which the participles receive the pronominal affixes. They are nothing more than nouns; and are, therefore, subject to the same variations with them, as may be seen in the examples given of the several species of the conjugation.

On the mode of affixing the Pronouns to the different parts of the Defective Verbs.

211. It will be quite unnecessary to detain the Student long on this subject. He will only have to bear in mind,

what has been laid down in our rules on the mutable and quiescent characters of the letters אהוי,—on נ, as occasionally rejected,—on roots having the second and third radical letter the same, and hence occasionally losing one, which will, however, return whenever circumstances will allow it, under the form of *Dāgésh forte,*—and on the vowels, as regulated by the occurrence of gutturals, the addition of *syllabic,* or *asyllabic* augments, and the like; all of which has been abundantly exemplified in the preceding pages. We shall now, therefore, take leave of this subject.—The following are tables, intended to show the full conjugations of the different kinds of verbs, in illustration of the rules detailed and exemplified in our present, and preceding Lecture.

These Tables have been taken from the "Lehrgebäude der Hebraischen Sprache" of Dr. Gesenius, with some slight alterations. Page 438, seq.

Paradigm of Verbs in KAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. דל
PRETER.						
Sing. 3 m.	קָטַל	עָמַד	זָעַק	שָׁמַע	בָּגַשׁ	קַב
3 f.	קָטְלָה	עָמְדָה	זָעֲקָה	שָׁמְעָה	בָּגְשָׁה	קַבָּה
2 m.	קָטַלְתָּ	עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ	בָּגַשְׁתָּ	קַבּוֹתָ
2 f.	קָטַלְתְּ	עָמַדְתְּ	זָעַקְתְּ	שָׁמַעְתְּ	בָּגַשְׁתְּ	קַבּוֹת
1 com.	קָטַלְתִּי	עָמַדְתִּי	זָעַקְתִּי	שָׁמַעְתִּי	בָּגַשְׁתִּי	קַבּוֹתִי
Plur 3 com.	קָטְלוּ	עָמְדוּ	זָעֲקוּ	שָׁמְעוּ	בָּגְשׁוּ	קָבְבוּ, קָבּוּ
2 m.	קְטַלְתֶּם	עֲמַדְתֶּם	זְעַקְתֶּם	שְׁמַעְתֶּם	בְּגַשְׁתֶּם	קַבּוֹתֶם
2 f.	קְטַלְתֶּן	עֲמַדְתֶּן	זְעַקְתֶּן	שְׁמַעְתֶּן	בְּגַשְׁתֶּן	קַבּוֹתֶן
1 com.	קָטַלְנוּ	עָמַדְנוּ	זָעַקְנוּ	שָׁמַעְנוּ	בָּגַשְׁנוּ	קַבּוֹנוּ
INF. abs.	קָטוֹל	עָמוֹד	זָעוֹק	שָׁמוֹעַ	נָגוֹשׁ	קָבוֹב
INF. const.	קְטֹל	עֲמֹד	זְעֹק	שְׁמֹעַ	גֶּשֶׁת	קֹב
IMPERATIVE.						
Sing. m.	קְטֹל	עֲמֹד	זְעַק	שְׁמַע	גַּשׁ	קֹב
f.	קִטְלִי	עִמְדִי	זַעֲקִי	שִׁמְעִי	גְּשִׁי	קְבִי
Plur. m.	קִטְלוּ	עִמְדוּ	זַעֲקוּ	שִׁמְעוּ	גְּשׁוּ	קִבּוּ
f.	קְטֹלְנָה	עֲמֹדְנָה	זְעַקְנָה	שְׁמַעְנָה	גַּשְׁנָה	קֳבֶינָה
PRESENT.						
Sing. 3 m.	יִקְטֹל	יַעֲמֹד	יִזְעַק	יִשְׁמַע	יִגַּשׁ	יָקֹב
3 f.	תִּקְטֹל	תַּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּגַּשׁ	תָּקֹב
2 m.	תִּקְטֹל	תַּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּגַּשׁ	תָּקֹב
2 f.	תִּקְטְלִי	תַּעַמְדִי	תִּזְעֲקִי	תִּשְׁמְעִי	תִּגְּשִׁי	תָּקְבִי
1 com.	אֶקְטֹל	אֶעֱמֹד	אֶזְעַק	אֶשְׁמַע	אֶגַּשׁ	אָקֹב
Plur. 3 m.	יִקְטְלוּ	יַעַמְדוּ	יִזְעֲקוּ	יִשְׁמְעוּ	יִגְּשׁוּ	יָקְבוּ
3 f.	תִּקְטֹלְנָה	תַּעֲמֹדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגַּשְׁנָה	תְּקֳבֶינָה
2 m.	תִּקְטְלוּ	תַּעַמְדוּ	תִּזְעֲקוּ	תִּשְׁמְעוּ	תִּגְּשׁוּ	תָּקְבוּ
2 f.	תִּקְטֹלְנָה	תַּעֲמֹדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגַּשְׁנָה	תְּקֳבֶינָה
1 com.	נִקְטֹל	נַעֲמֹד	נִזְעַק	נִשְׁמַע	נִגַּשׁ	נָקֹב
PRES. apoc.	יִקְטֹל	יַעֲמֹד	—	—	—	—
PART. act.	קֹטֵל	עֹמֵד	זֹעֵק	שֹׁמֵעַ	נֹגֵשׁ	קֹבֵב
pass.	קָטוּל	עָמוּד	זָעוּק	שָׁמוּעַ	נָגוּשׁ	קָבוּב

Paradigm of Verbs in Kal.

Verb. א״ init.	Verb. י״ init.	Verb. י״ init.	Verb. ו״ med.	Verb. י״ med.	Verb. א״ final.	Verb. ה״ final.
אָכַל	יָשַׁב	יָטַב	קָם	בָּן	מָצָא	גָּלָה
			קָמָה		מָצְאָה	גָּלְתָה
regular.	regular.	regular.	קַמְתָּ		מָצָאתָ	גָּלִיתָ
			קַמְתְּ		מָצָאת	גָּלִית
			קַמְתִּי	like	מָצָאתִי	גָּלִיתִי
			קָמוּ	קָם	מָצְאוּ	גָּלוּ
			קַמְתֶּם		מְצָאתֶם	גְּלִיתֶם
			קַמְתֶּן		מְצָאתֶן	גְּלִיתֶן
			קַמְנוּ		מָצָאנוּ	גָּלִינוּ
אָכוֹל	יָשׁוֹב	יָטוֹב	קוֹם	בּוֹן	מָצוֹא	גָּלֹה
אֱכֹל	שֶׁבֶת	יְטֹב	קוּם	בִּין	מְצֹא	גְּלוֹת
אֱכֹל	יְרַשׁ שֵׁב		קוּם	בִּין	מְצָא	גְּלֵה
אִכְלִי	יִרְשִׁי שְׁבִי	none.	קוּמִי	בִּינִי	מִצְאִי	גְּלִי
אִכְלוּ	יִרְשׁוּ שְׁבוּ		קוּמוּ	בִּינוּ	מִצְאוּ	גְּלוּ
אֲכֹלְנָה	יִרַשְׁנָה שֵׁבְנָה		קֹמְנָה	—	מְצֶאנָה	גְּלֶינָה
יֹאכֵל	יֵשֵׁב יִירַשׁ	יִיטַב	יָקוּם	יָבִין	יִמְצָא	יִגְלֶה
תֹּאכֵל	תֵּשֵׁב תִּירַשׁ	תִּיטַב	תָּקוּם	תָּבִין	תִּמְצָא	תִּגְלֶה
תֹּאכֵל	תֵּשֵׁב תִּירַשׁ	תִּיטַב	תָּקוּם	תָּבִין	תִּמְצָא	תִּגְלֶה
תֹּאכְלִי	תֵּשְׁבִי תִּירְשִׁי	תִּיטְבִי	תָּקוּמִי	תָּבִינִי	תִּמְצְאִי	תִּגְלִי
אֹכֵל	אֵשֵׁב אִירַשׁ	אִיטַב	אָקוּם	אָבִין	אֶמְצָא	אֶגְלֶה
יֹאכְלוּ	יֵשְׁבוּ יִירְשׁוּ	יִיטְבוּ	יָקוּמוּ	יָבִינוּ	יִמְצְאוּ	יִגְלוּ
תֹּאכַלְנָה	תֵּשַׁבְנָה תִּירַשְׁנָה	תִּיטַבְנָה	תְּקוּמֶינָה	—	תִּמְצֶאנָה	תִּגְלֶינָה
תֹּאכְלוּ	תֵּשְׁבוּ תִּירְשׁוּ	תִּיטְבוּ	תָּקוּמוּ	תָּבִינוּ	תִּמְצְאוּ	תִּגְלוּ
תֹּאכַלְנָה	תֵּשַׁבְנָה תִּירַשְׁנָה	תִּיטַבְנָה	תְּקוּמֶינָה	—	תִּמְצֶאנָה	תִּגְלֶינָה
נֹאכֵל	נֵשֵׁב נִירַשׁ	נִיטַב	נָקוּם	נָבִין	נִמְצָא	נִגְלֶה
יֹאכֶל			יָקֹם	יָבֵן		יִגֶל
אֹכֵל	יֹשֵׁב	יֹטֵב	קָם	בָּן	מֹצֵא	גֹּלֶה
אָכוּל	יָשׁוּב	יָטוּב	קוּם		מָצוּא	גָּלוּי

Paradigm of Verbs in NIPHHAL.

		Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ע init.	Verb. ד"ל
PRETER.							
Sing.	3 m.	נִקְטַל	נֶעֱמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ	נָסַב
	3 f.	נִקְטְלָה	נֶעֶמְדָה	נִזְעֲקָה	נִשְׁמְעָה	נִבְּשָׁה	נָסַבָּה
	2 m.	נִקְטַלְתָּ	נֶעֱמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבַּשְׁתָּ	נָסַבּוֹתָ
	2 f.	נִקְטַלְתְּ	נֶעֱמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבַּשְׁתְּ	נָסַבּוֹת
	1 com.	נִקְטַלְתִּי	נֶעֱמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבַּשְׁתִּי	נָסַבּוֹתִי
Plur.	3 com.	נִקְטְלוּ	נֶעֶמְדוּ	נִזְעֲקוּ	נִשְׁמְעוּ	נִבְּשׁוּ	נָסַבּוּ
	2 m.	נִקְטַלְתֶּם	נֶעֱמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבַּשְׁתֶּם	נְסַבּוֹתֶם
	2 f.	נִקְטַלְתֶּן	נֶעֱמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבַּשְׁתֶּן	נְסַבּוֹתֶן
	1 com.	נִקְטַלְנוּ	נֶעֱמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבַּשְׁנוּ	נָסַבּוֹנוּ
INFINITIVE.		הִקָּטֵל	הֵעָמֵד	הִזָּעֵק	הִשָּׁמַע	הִבָּשֵׁג	הִסָּב
IMPERATIVE.							
Sing.	m.	הִקָּטֵל	הֵעָמֵד	הִזָּעֵק	הִשָּׁמַע	הִבָּשֵׁג	הִסָּב
	f.	הִקָּטְלִי	הֵעָמְדִי	הִזָּעֲקִי	הִשָּׁמְעִי	הִבָּשְׁגִי	הִסַּבִּי
Plur.	m.	הִקָּטְלוּ	הֵעָמְדוּ	הִזָּעֲקוּ	הִשָּׁמְעוּ	הִבָּשְׁגוּ	הִסַּבּוּ
	f.	הִקָּטַלְנָה	הֵעָמַדְנָה	הִזָּעַקְנָה	הִשָּׁמַעְנָה	הִבָּשַׁגְנָה	הִסַּבֶּינָה
PRESENT.							
Sing.	3 m.	יִקָּטֵל	יֵעָמֵד	יִזָּעֵק	יִשָּׁמַע	יִבָּשֵׁג	יִסַּב
	3 f.	תִּקָּטֵל	תֵּעָמֵד	תִּזָּעֵק	תִּשָּׁמַע	תִּבָּשֵׁג	תִּסַּב
	2 m.	תִּקָּטֵל	תֵּעָמֵד	תִּזָּעֵק	תִּשָּׁמַע	תִּבָּשֵׁג	תִּסַּב
	2 f.	תִּקָּטְלִי	תֵּעָמְדִי	תִּזָּעֲקִי	תִּשָּׁמְעִי	תִּבָּשְׁגִי	תִּסַּבִּי
	1 com.	אֶקָּטֵל	אֵעָמֵד	אִזָּעֵק	אֶשָּׁמַע	אִבָּשֵׁג	אֶסַּב
Plur.	3 m.	יִקָּטְלוּ	יֵעָמְדוּ	יִזָּעֲקוּ	יִשָּׁמְעוּ	יִבָּשְׁגוּ	יִסַּבּוּ
	3 f.	תִּקָּטַלְנָה	תֵּעָמַדְנָה	תִּזָּעַקְנָה	תִּשָּׁמַעְנָה	תִּבָּשַׁגְנָה	תִּסַּבֶּינָה
	2 m.	תִּקָּטְלוּ	תֵּעָמְדוּ	תִּזָּעֲקוּ	תִּשָּׁמְעוּ	תִּבָּשְׁגוּ	תִּסַּבּוּ
	2 f.	תִּקָּטַלְנָה	תֵּעָמַדְנָה	תִּזָּעַקְנָה	תִּשָּׁמַעְנָה	תִּבָּשַׁגְנָה	תִּסַּבֶּינָה
	1 com.	נִקָּטֵל	נֵעָמֵד	נִזָּעֵק	נִשָּׁמַע	נִבָּשֵׁג	נִסַּב
PRES. apoc.		—	—	—	—	—	—
PARTICIPLE.		נִקְטָל	נֶעֱמָד	נִזְעָק	נִשְׁמָע	נִבְּשׁ	נָסַב

Paradigm of Verbs in Niphhal.

Verb. ה final.	Verb. א final.	Verb. ע med.	Verb. ע med.	Verb. ע init.	Verb. א init.
נִגְלָה	נִמְצָא	נָקוֹם	נָבוֹן	נוֹשַׁב	נֵאָכֵל
נִגְלָתָה	נִמְצְאָה	נָקוֹמָה		נוֹשְׁבָה	
נִגְלֵיתָ	נִמְצֵאתָ	נְקוּמוֹתָ	like נָקוֹם	נוֹשַׁבְתָּ	like first let. gutt.
נִגְלֵית	נִמְצֵאת	נְקוּמוֹת		נוֹשַׁבְתְּ	
נִגְלֵיתִי	נִמְצֵאתִי	נְקוּמוֹתִי		נוֹשַׁבְתִּי	
נִגְלוּ	נִמְצְאוּ	נָקוּמוּ		נוֹשְׁבוּ	
נִגְלֵיתֶם	נִמְצֵאתֶם	נְקוּמוֹתֶם		נוֹשַׁבְתֶּם	
נִגְלֵיתֶן	נִמְצֵאתֶן	נְקוּמוֹתֶן		נוֹשַׁבְתֶּן	
נִגְלֵינוּ	נִמְצֵאנוּ	נְקוּמוֹנוּ		נוֹשַׁבְנוּ	
הִגָּלוֹת	הִמָּצֵא	הִקּוֹם	הִבּוֹן	הִוָּשֵׁב	הֵאָכֵל
הִגָּלֵה	הִמָּצֵא	הִקּוֹם	הִבּוֹן	הִוָּשֵׁב	הֵאָכֵל
הִגָּלִי	הִמָּצְאִי	הִקּוֹמִי	like הָקֵם	הִוָּשְׁבִי	&c.
הִגָּלוּ	הִמָּצְאוּ	הִקּוֹמוּ		הִוָּשְׁבוּ	
הִגָּלֶינָה	הִמָּצֵאנָה	הִקּוֹמְנָה		הִוָּשֵׁבְנָה	
יִגָּלֶה	יִמָּצֵא	יִקּוֹם	יִבּוֹן	יִוָּשֵׁב	יֵאָכֵל
תִּגָּלֶה	תִּמָּצֵא	תִּקּוֹם		תִּוָּשֵׁב	
תִּגָּלֶה	תִּמָּצֵא	תִּקּוֹם	like the last.	תִּוָּשֵׁב	as יֵעָשֶׂה
תִּגָּלִי	תִּמָּצְאִי	תִּקּוֹמִי		תִּוָּשְׁבִי	
אֶגָּלֶה	אֶמָּצֵא	אֶקּוֹם		אִוָּשֵׁב	
יִגָּלוּ	יִמָּצְאוּ	יְקוּמוּ		יִוָּשְׁבוּ	
תִּגָּלֶינָה	תִּמָּצֵאנָה	תְּקוּמְנָה		תִּוָּשֵׁבְנָה	
תִּגָּלוּ	תִּמָּצְאוּ	תְּקוּמוּ		תִּוָּשְׁבוּ	
תִּגָּלֶינָה	תִּמָּצֵאנָה	תְּקוּמְנָה		תִּוָּשֵׁבְנָה	
נִגָּלֶה	נִמָּצֵא	נָקוֹם		נִוָּשֵׁב	
יִגָּל	—	—	—	—	—
נִגְלָה	נִמְצָא	נָקוֹם	נָבוֹן	נוֹשַׁב	נֶאֱכַל

Paradigm of Verbs in PIḤEL.

		Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. ד״ל
PRETER.							
Sing.	3 m.	קִטֵּל	עִמֵּד	בֵּרֵךְ	שִׁמַּע	נִגַּשׁ	סִוַּב
	2 f.	קִטְּלָה		בֵּרְכָה	שִׁמְּעָה		סִוְּבָה
	2 m.	קִטַּלְתָּ	regular.	בֵּרַכְתָּ	שִׁמַּעְתָּ	regular.	סִוַּבְתָּ
	2 f.	קִטַּלְתְּ		בֵּרַכְתְּ	שִׁמַּעְתְּ		סִוַּבְתְּ
	1 com.	קִטַּלְתִּי		בֵּרַכְתִּי	שִׁמַּעְתִּי		סִוַּבְתִּי
Plur.	3 com.	קִטְּלוּ		בֵּרְכוּ	שִׁמְּעוּ		סִוְּבוּ
	2 m.	קִטַּלְתֶּם		בֵּרַכְתֶּם	שִׁמַּעְתֶּם		סִוַּבְתֶּם
	2 f.	קִטַּלְתֶּן		בֵּרַכְתֶּן	שִׁמַּעְתֶּן		סִוַּבְתֶּן
	1 com.	קִטַּלְנוּ		בֵּרַכְנוּ	שִׁמַּעְנוּ		סִוַּבְנוּ
INFINITIVE.		קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמֵּעַ	נַגֵּשׁ	סוֹבֵב
IMPERATIVE.							
Sing.	m.	קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמַּע	נַגֵּשׁ	סוֹבֵב
	f.	קַטְּלִי		בָּרְכִי	שַׁמְּעִי	&c.	סוֹבְבִי
Plur.	m.	קַטְּלוּ	reg.	בָּרְכוּ	שַׁמְּעוּ		סוֹבְבוּ
	f.	קַטֵּלְנָה		בָּרֵכְנָה	שַׁמַּעְנָה		סוֹבֵבְנָה
PRESENT.							
Sing.	3 m.	יְקַטֵּל	יְעַמֵּד	יְבָרֵךְ	יְשַׁמַּע	יְנַגֵּשׁ	יְסוֹבֵב
	3 f.	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע	&c.	תְּסוֹבֵב
	2 m.	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע		תְּסוֹבֵב
	2 f.	תְּקַטְּלִי	regular.	תְּבָרְכִי	תְּשַׁמְּעִי		תְּסוֹבְבִי
	1 com.	אֲקַטֵּל		אֲבָרֵךְ	אֲשַׁמַּע		אֲסוֹבֵב
Plur.	3 m.	יְקַטְּלוּ		יְבָרְכוּ	יְשַׁמְּעוּ		יְסוֹבְבוּ
	3 f.	תְּקַטֵּלְנָה		תְּבָרֵכְנָה	תְּשַׁמַּעְנָה		תְּסוֹבֵבְנָה
	2 m.	תְּקַטְּלוּ		תְּבָרְכוּ	תְּשַׁמְּעוּ		תְּסוֹבְבוּ
	2 f.	תְּקַטֵּלְנָה		תְּבָרֵכְנָה	תְּשַׁמַּעְנָה		תְּסוֹבֵבְנָה
	1 com.	נְקַטֵּל		נְבָרֵךְ	נְשַׁמַּע		נְסוֹבֵב
PRES. apoc.		—	—	—	—	—	—
PARTICIPLE.		מְקַטֵּל	מְעַמֵּד	מְבָרֵךְ	מְשַׁמַּע	מְנַגֵּשׁ	מְסוֹבֵב

Paradigm of Verbs in Pi'el.

Verb. א init.	Verb. ו or י init.		Verb. ע med.	Verb. ע med.	Verb. א final.	Verb. ה final.
אִכֵּל	יְשַׁבֵּב	יְטַבֵּב	קוֹמֵם	בּוֹנֵן	מְצָא	גִּלָּה
			קוֹמְמָה		מְצָאָה	גִּלְּתָה
regular.	regular.	regular.	קוֹמַמְתָּ	like the last.	מְצָאתָ	גִּלִּיתָ
			קוֹמַמְתְּ		מְצָאת	גִּלִּית
			קוֹמַמְתִּי		מְצָאתִי	גִּלִּיתִי
			קוֹמְמוּ		מְצָאוּ	גִּלּוּ
			קוֹמַמְתֶּם		מְצָאתֶם	גִּלִּיתֶם
			קוֹמַמְתֶּן		מְצָאתֶן	גִּלִּיתֶן
			קוֹמַמְנוּ		מְצָאנוּ	גִּלִּינוּ
אִכֵּל	יְשַׁבֵּב	יְטַבֵּב	קוֹמֵם	בּוֹנֵן	מְצָא	גִּלָּה
אִכֵּל	יְשַׁבֵּב	יְטַבֵּב	קוֹמֵם	בּוֹנֵן	מְצָא	גִּלָּה
			קוֹמְמִי		מְצָאִי	גִּלִּי
&c.	&c.	&c.	קוֹמְמוּ	&c.	מְצָאוּ	גִּלּוּ
			קוֹמַמְנָה		מְצָאנָה	גִּלֶּינָה
יְאַכֵּל	יְיַשֵּׁב	יְיַטֵּב	יְקוֹמֵם	יְבוֹנֵן	יְמַצֵּא	יְגַלֶּה
			תְּקוֹמֵם		תְּמַצֵּא	תְּגַלֶּה
&c.	&c.	&c.	תְּקוֹמֵם	&c.	תְּמַצֵּא	תְּגַלֶּה
			תְּקוֹמְמִי		תְּמַצְּאִי	תְּגַלִּי
			אֲקוֹמֵם		אֲמַצֵּא	אֲגַלֶּה
			יְקוֹמְמוּ		יְמַצְּאוּ	יְגַלּוּ
			תְּקוֹמַמְנָה		תְּמַצֵּאנָה	תְּגַלֶּינָה
			תְּקוֹמְמוּ		תְּמַצְּאוּ	תְּגַלּוּ
			תְּקוֹמַמְנָה		תְּמַצֵּאנָה	תְּגַלֶּינָה
			נְקוֹמֵם		נְמַצֵּא	נְגַלֶּה
—	—	—	—	—	—	יְגַל
מְאַכֵּל	מְיַשֵּׁב	מְיַטֵּב	מְקוֹמֵם	מְבוֹנֵן	מְמַצֵּא	מְגַלֶּה

Paradigm of Verbs in Puhal.

		Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. ד״ל
Preter.							
Sing.	3 m.	חָטַל	עָמַד	בֹּרַךְ	שֻׁמַּע	נֻגַּשׁ	סוֹבַב
	3 f.	חָטְלָה		בֹּרְכָה	שֻׁמְּעָה		סוֹבְבָה
	2 m.	חָטַלְתָּ	regular.	בֹּרַכְתָּ	שֻׁמַּעְתָּ	regular.	סוֹבַבְתָּ
	2 f.	חָטַלְתְּ		בֹּרַכְתְּ	שֻׁמַּעַתְּ		סוֹבַבְתְּ
	1 com.	חָטַלְתִּי		בֹּרַכְתִּי	שֻׁמַּעְתִּי		סוֹבַבְתִּי
Plur.	3 com.	חָטְלוּ		בֹּרְכוּ	שֻׁמְּעוּ		סוֹבְבוּ
	2 m.	חָטַלְתֶּם		בֹּרַכְתֶּם	שֻׁמַּעְתֶּם		סוֹבַבְתֶּם
	2 f.	חָטַלְתֶּן		בֹּרַכְתֶּן	שֻׁמַּעְתֶּן		סוֹבַבְתֶּן
	1 com.	חָטַלְנוּ		בֹּרַכְנוּ	שֻׁמַּעְנוּ		סוֹבַבְנוּ
Infinitive.		חָטַל	עָמַד	בֹּרַךְ	שֻׁמַּע	נֻגַּשׁ	סוֹבַב
Imperative.							
Sing.	m.	None.					
	f.						
Plur.	m.						
	f.						
Present.							
Sing.	3 m.	יְחָטַל	יְעָמַד	יְבֹרַךְ	יְשֻׁמַּע	יְנֻגַּשׁ	יְסוֹבַב
	3 f.	תְּחָטַל		תְּבֹרַךְ	תְּשֻׁמַּע		תְּסוֹבַב
	2 m.	תְּחָטַל	&c.	תְּבֹרַךְ	תְּשֻׁמַּע	&c.	תְּסוֹבַב
	2 f.	תְּחָטְלִי		תְּבֹרְכִי	תְּשֻׁמְּעִי		תְּסוֹבְבִי
	1 com.	אֲחָטַל		אֲבֹרַךְ	אֲשֻׁמַּע		אֲסוֹבַב
Plur.	3 m.	יְחָטְלוּ		יְבֹרְכוּ	יְשֻׁמְּעוּ		יְסוֹבְבוּ
	3 f.	תְּחָטַלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה		תְּסוֹבַבְנָה
	2 m.	תְּחָטְלוּ		תְּבֹרְכוּ	תְּשֻׁמְּעוּ		תְּסוֹבְבוּ
	2 f.	תְּחָטַלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה		תְּסוֹבַבְנָה
	1 com.	נְחָטַל		נְבֹרַךְ	נְשֻׁמַּע		נְסוֹבַב
Pres. apoc.		—	—	—	—	—	—
Participle.		מְחָטָל	מְעָמָד	מְבֹרָךְ	מְשֻׁמָּע	מְנֻגָּשׁ	מְסוֹבָב

Paradigm of Verbs in Puhal.

Verb. ע final.	Verb. ה final.	Verb. ע med.	Verb. ו med.	Verb. ו or י init.	Verb. א init.
גֻּלָּה	מֻצָּא	קוֹמַם	בּוֹנַן	יֻסַּב	אֻכַּל
גֻּלְּתָה	מְצֻאָה	קוֹמְמָה			
גֻּלִּיתָ	מָצֵאתָ	קוֹמַמְתָּ	like the last.	regular.	regular.
גֻּלִּית	מָצֵאת	קוֹמַמְתְּ			
גֻּלִּיתִי	מָצֵאתִי	קוֹמַמְתִּי			
גֻּלָּה	מָצָא	קוֹמַם			
גֻּלְּתָה	מְצֻאָה	קוֹמְמָה			
גֻּלִּיתֶם	מְצָאתֶם	קוֹמַמְתֶּם			
גֻּלִּיתֶן	מְצָאתֶן	קוֹמַמְתֶּן			
גֻּלִּינוּ	מָצָאנוּ	קוֹמַמְנוּ			
גֻּלְּתָה	מְצֻאָה	קוֹמְמָה			
גֻּלּוּ	מָצְאוּ	קוֹמְמוּ			
גֻּלּוּ	מָצְאוּ	קוֹמַמְתֶּם			
גֻּלּוּ	מָצְאוּ	קוֹמַמְתֶּן			
גֻּלּוּ	מָצְאוּ	קוֹמַמְנוּ			

גֻּלָּה	מֻצָּא	קוֹמַם	בּוֹנַן	יֻסַּב	אֻכַּל

יְגֻלֶּה	יְמֻצָּא	יְקוֹמַם	יְבוֹנַן	יְיֻסַּב	יְאֻכַּל
תְּגֻלֶּה	תְּמֻצָּא	תְּקוֹמַם			
תְּגֻלֶּה	תְּמֻצָּא	תְּקוֹמַם	like the last.	&c.	&c.
תְּגֻלִּי	תְּמֻצְאִי	תְּקוֹמְמִי			
אֲגֻלֶּה	אֲמֻצָּא	אֲקוֹמַם			
יְגֻלּוּ	יְמֻצְאוּ	יְקוֹמְמוּ			
תְּגֻלֶּינָה	תְּמֻצֶּאנָה	תְּקוֹמַמְנָה			
תְּגֻלּוּ	תְּמֻצְאוּ	תְּקוֹמְמוּ			
תְּגֻלֶּינָה	תְּמֻצֶּאנָה	תְּקוֹמַמְנָה			
נְגֻלֶּה	נְמֻצָּא	נְקוֹמַם			

—	—	—	—	—	—

מְגֻלֶּה	מְמֻצָּא	מְקוֹמָם		מְיֻשָּׁב	מְאֻכָּל

Paradigm of Verbs in HIPHḤIL.

		Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. ד״ל
PRETER.							
Sing.	3 m	הִקְטִיל	הֶעֱמִיד	הֵזִיק	הִשְׁמִיעַ	הִגִּישׁ	הֵכִּב
	2 f.	הִקְטִילָה	הֶעֱמִידָה		הִשְׁמִיעָה	הִגִּישָׁה	הֵסִבָּה
	2 m.	הִקְטַלְתָּ	הֶעֱמַדְתָּ	regular	הִשְׁמַעְתָּ	הִגַּשְׁתָּ	הֲסִבּוֹתָ
	2 f.	הִקְטַלְתְּ	הֶעֱמַדְתְּ		הִשְׁמַעְתְּ	הִגַּשְׁתְּ	הֲסִבּוֹת
	1 com.	הִקְטַלְתִּי	הֶעֱמַדְתִּי		הִשְׁמַעְתִּי	הִגַּשְׁתִּי	הֲסִבּוֹתִי
Plur.	3 com.	הִקְטִילוּ	הֶעֱמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ	הֵכִּבוּ
	2 m.	הִקְטַלְתֶּם	הֶעֱמַדְתֶּם		הִשְׁמַעְתֶּם	הִגַּשְׁתֶּם	הֲסִבּוֹתֶם
	2 f.	הִקְטַלְתֶּן	הֶעֱמַדְתֶּן		הִשְׁמַעְתֶּן	הִגַּשְׁתֶּן	הֲסִבּוֹתֶן
	1 com.	הִקְטַלְנוּ	הֶעֱמַדְנוּ		הִשְׁמַעְנוּ	הִגַּשְׁנוּ	הֲסִבּוֹנוּ
INFINITIVE.		הַקְטִיל	הַעֲמִיד	הַזִּיק	הַשְׁמִיעַ	הַגִּישׁ	הָסֵב
IMPERATIVE.							
Sing.	m.	הַקְטֵל	הַעֲמֵד	הַזֵּק	הַשְׁמַע	הַגֵּשׁ	הָסֵב
	f.	הַקְטִילִי	הַעֲמִידִי		הַשְׁמִיעִי	הַגִּישִׁי	הָסֵבִּי
Plur.	m.	הַקְטִילוּ	הַעֲמִידוּ	&c.	הַשְׁמִיעוּ	הַגִּישׁוּ	הָסֵבּוּ
	f.	הַקְטֵלְנָה	הַעֲמֵדְנָה		הַשְׁמַעְנָה	הַגַּשְׁנָה	הָסֵבֶּינָה
PRESENT.							
Sing.	3 m.	יַקְטִיל	יַעֲמִיד	יַזִּיק	יַשְׁמִיעַ	יַגִּישׁ	יָסֵב
	3 f.	תַּקְטִיל	תַּעֲמִיד		תַּשְׁמִיעַ	תַּגִּישׁ	תָּסֵב
	2 m.	תַּקְטִיל	תַּעֲמִיד	&c.	תַּשְׁמִיעַ	תַּגִּישׁ	תָּסֵב
	2 f.	תַּקְטִילִי	תַּעֲמִידִי		תַּשְׁמִיעִי	תַּגִּישִׁי	תָּסֵבִּי
	1 com.	אַקְטִיל	אַעֲמִיד		אַשְׁמִיעַ	אַגִּישׁ	אָסֵב
Plur.	3 m.	יַקְטִילוּ	יַעֲמִידוּ		יַשְׁמִיעוּ	יַגִּישׁוּ	יָסֵבּוּ
	3 f.	תַּקְטֵלְנָה	תַּעֲמֵדְנָה		תַּשְׁמַעְנָה	תַּגַּשְׁנָה	תָּסֵבֶּינָה
	2 m.	תַּקְטִילוּ	תַּעֲמִידוּ		תַּשְׁמִיעוּ	תַּגִּישׁוּ	תָּסֵבּוּ
	2 f.	תַּקְטֵלְנָה	תַּעֲמֵדְנָה		תַּשְׁמַעְנָה	תַּגַּשְׁנָה	תָּסֵבֶּינָה
	1 com.	נַקְטִיל	נַעֲמִיד		נַשְׁמִיעַ	נַגִּישׁ	נָסֵב
PRES. apoc.		יַקְטֵל	יַעֲמֵד	יַזֵּק	יַשְׁמַע	יַגֵּשׁ	—
PARTICIPLE.		מַקְטִיל	מַעֲמִיד	מַזִּיק	מַשְׁמִיעַ	מַגִּישׁ	מֵכִּב

Paradigm of Verbs in HIPHHIL.

Verb. ע init.	Verb. ו or י init.		Verb. ו med.	Verb. י med.	Verb. א final.	Verb. ה final.
הָאֱכִיל	הוֹשִׁיב	הֵימִיב	הֲקִים	הֵבִין	הִמְצִיא	הִגְלָה
	הוֹשִׁיבָה	הֵימִיבָה	הֲקִימָה		הִמְצִיאָה	הִגְלְתָה
	הוֹשַׁבְתָּ	הֵימַבְתָּ	הֲקִימוֹתָ	like the last.	הִמְצֵאתָ	הִגְלֵיתָ
like הֶעֱמִיד	הוֹשַׁבְתְּ	הֵימַבְתְּ	הֲקִימוֹת		הִמְצֵאת	הִגְלֵית
	הוֹשַׁבְתִּי	הֵימַבְתִּי	הֲקִימוֹתִי		הִמְצֵאתִי	הִגְלֵיתִי
	הוֹשִׁיבוּ	הֵימִיבוּ	הֲקִימוּ		הִמְצִיאוּ	הִגְלוּ
	הוֹשַׁבְתֶּם	הֵימַבְתֶּם	הֲקִימוֹתֶם		הִמְצֵאתֶם	הִגְלֵיתֶם
	הוֹשַׁבְתֶּן	הֵימַבְתֶּן	הֲקִימוֹתֶן		הִמְצֵאתֶן	הִגְלֵיתֶן
	הוֹשַׁבְנוּ	הֵימַבְנוּ	הֲקִימוֹנוּ		הִמְצֵאנוּ	הִגְלֵינוּ
הַאֲכִיל	הוֹשִׁיב	הֵימִיב	הָקִים	הָבִין	הִמְצִיא	הִגְלָה
הַאֲכֵל	הוֹשֵׁב	הֵימֵב	הָקֵם	הָבֵן	הַמְצֵא	הַגְלֵה
&c.	הוֹשִׁיבִי	הֵימִיבִי	הָקִימִי		הַמְצִיאִי	הַגְלִי
	הוֹשִׁיבוּ	הֵימִיבוּ	הָקִימוּ		הַמְצִיאוּ	הַגְלוּ
	הוֹשֵׁבְנָה	הֵימֵבְנָה	הָקֵמְנָה		הַמְצֵאנָה	הַגְלֶינָה
יַאֲכִיל	יוֹשִׁיב	יֵימִיב	יָקִים	יָבִין	יַמְצִיא	יַגְלֶה
	תּוֹשִׁיב	תֵּימִיב	תָּקִים		תַּמְצִיא	תַּגְלֶה
&c.	תּוֹשִׁיב	תֵּימִיב	תָּקִים	like the last.	תַּמְצִיא	תַּגְלֶה
	תּוֹשִׁיבִי	תֵּימִיבִי	תָּקִימִי		תַּמְצִיאִי	תַּגְלִי
	אוֹשִׁיב	אֵימִיב	אָקִים		אַמְצִיא	אַגְלֶה
	יוֹשִׁיבוּ	יֵימִיבוּ	יָקִימוּ		יַמְצִיאוּ	יַגְלוּ
	תּוֹשֵׁבְנָה	תֵּימֵבְנָה	תָּקֵמְנָה		תַּמְצֵאנָה	תַּגְלֶינָה
	תּוֹשִׁיבוּ	תֵּימִיבוּ	תָּקִימוּ		תַּמְצִיאוּ	תַּגְלוּ
	תּוֹשֵׁבְנָה	תֵּימֵבְנָה	תָּקֵמְנָה		תַּמְצֵאנָה	תַּגְלֶינָה
	נוֹשִׁיב	נֵימִיב	נָקִים		נַמְצִיא	נַגְלֶה
יָאֵכֶל	יוֹשֵׁב	יֵימֵב	יָקֵם		יַמְצֵא	יֶגֶל
מַאֲכִיל	מוֹשִׁיב	מֵימִיב	מֵקִים	מֵבִין	מַמְצִיא	מַגְלֶה

Paradigm of Verbs in HOPHHAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. לד
PRETER.						
Sing. 3 m.	הָקְטַל	הָעְמַד	הָזְעַק	הָשְׁמַע	הָגַּשׁ	הוּסַב
3 f.	הָקְטְלָה	הָעְמְדָה	הָזְעֲקָה	הָשְׁמְעָה	הָגְּשָׁה	הוּסַבָּה
2 m.	הָקְטַלְתָּ	הָעֲמַדְתָּ	הָזְעַקְתָּ	הָשְׁמַעְתָּ	הָגַּשְׁתָּ	הוּסַבּוֹתָ
2 f.	הָקְטַלְתְּ	הָעֲמַדְתְּ	הָזְעַקְתְּ	הָשְׁמַעַתְּ	הָגַּשְׁתְּ	הוּסַבּוֹת
1 com.	הָקְטַלְתִּי	הָעֲמַדְתִּי	הָזְעַקְתִּי	הָשְׁמַעְתִּי	הָגַּשְׁתִּי	הוּסַבּוֹתִי
Plur. 3 com.	הָקְטְלוּ	הָעְמְדוּ	הָזְעֲקוּ	הָשְׁמְעוּ	הָגְּשׁוּ	הוּסַבּוּ
2 m.	הָקְטַלְתֶּם	הָעֲמַדְתֶּם	הָזְעַקְתֶּם	הָשְׁמַעְתֶּם	הָגַּשְׁתֶּם	הוּסַבּוֹתֶם
2 f.	הָקְטַלְתֶּן	הָעֲמַדְתֶּן	הָזְעַקְתֶּן	הָשְׁמַעְתֶּן	הָגַּשְׁתֶּן	הוּסַבּוֹתֶן
1 com.	הָקְטַלְנוּ	הָעֲמַדְנוּ	הָזְעַקְנוּ	הָשְׁמַעְנוּ	הָגַּשְׁנוּ	הוּסַבּוֹנוּ
INFINITIVE.	הָקְטֵל	הָעְמֵד	הָזְעֵק	הָשְׁמֵע	הָגֵּשׁ	הוּסַב
IMPERATIVE. Sing. m. f. Plur. m. f.	None.					
PRESENT.						
Sing. 3 m.	יָקְטַל	יָעְמַד	יָזְעַק	יָשְׁמַע	יִגַּשׁ	יוּסַב
3 f.	תָּקְטַל	תָּעְמַד	תָּזְעַק	תִּשְׁמַע	תִּגַּשׁ	תּוּסַב
2 m.	תָּקְטַל	תָּעְמַד	תָּזְעַק	תִּשְׁמַע	תִּגַּשׁ	תּוּסַב
2 f.	תָּקְטְלִי	תָּעְמְדִי	תָּזְעֲקִי	תִּשְׁמְעִי	תִּגְּשִׁי	תּוּסַבִּי
1 com.	אָקְטַל	אָעְמַד	אָזְעַק	אֶשְׁמַע	אִגַּשׁ	אוּסַב
Plur. 3 m.	יָקְטְלוּ	יָעְמְדוּ	יָזְעֲקוּ	יִשְׁמְעוּ	יִגְּשׁוּ	יוּסַבּוּ
3 f.	תָּקְטַלְנָה	תָּעְמַדְנָה	תָּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגַּשְׁנָה	תּוּסַבֶּינָה
2 m.	תָּקְטְלוּ	תָּעְמְדוּ	תָּזְעֲקוּ	תִּשְׁמְעוּ	תִּגְּשׁוּ	תּוּסַבּוּ
2 f.	תָּקְטַלְנָה	תָּעְמַדְנָה	תָּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגַּשְׁנָה	תּוּסַבֶּינָה
1 com.	נָקְטַל	נָעְמַד	נָזְעַק	נִשְׁמַע	נִגַּשׁ	נוּסַב
PRES. apoc.	—	—	—	—	—	—
PARTICIPLE.	מָקְטָל	מָעְמָד	מָזְעָק	מָשְׁמָע	מָגֵּשׁ	מוּסָב

Paradigm of Verbs in Hophḥal.

Verb. ה final.	Verb. א final.	Verb. ו med.	Verb. י med.	Verb. ו or י init.	Verb. א init.
הָגְלָה	הָמְצָא	הוּקַם	הוּבַן	הוּטַב	הָאֻכַל
הָגְלְתָה	הָמְצְאָה	הוּקְמָה		הוּשְׁבָה	
הָגְלִיתָ	הָמְצֵאתָ	הוּקַמְתָּ	like the last.	הוּשַׁבְתָּ	like הָאֻכַל
הָגְלִית	הָמְצֵאת	הוּקַמְתְּ		הוּשַׁבְתְּ	
הָגְלֵיתִי	הָמְצֵאתִי	הוּקַמְתִּי		הוּשַׁבְתִּי	
הָגְלוּ	הָמְצְאוּ	הוּקְמוּ		הוּשְׁבוּ	
הָגְלִיתֶם	הָמְצֵאתֶם	הוּקַמְתֶּם		הוּשַׁבְתֶּם	
הָגְלִיתֶן	הָמְצֵאתֶן	הוּקַמְתֶּן		הוּשַׁבְתֶּן	
הָגְלִינוּ	הָמְצֵאנוּ	הוּקַמְנוּ		הוּשַׁבְנוּ	
הָגְלָת	הָמְצָא	הוּקַם	הוּבַן	הוּטַב	הָאֻכַל
יָגְלֶה	יִמְצָא	יוּקַם	יוּבַן	יוּטַב	יֵאָכֵל
תָּגְלֶה	תִּמְצָא	תּוּקַם		תּוּשַׁב	
תָּגְלֶה	תִּמְצָא	תּוּקַם	&c.	תּוּשַׁב	&c.
תָּגְלִי	תִּמְצְאִי	תּוּקְמִי		תּוּשְׁבִי	
אָגְלֶה	אֶמְצָא	אוּקַם		אוּשַׁב	
יָגְלוּ	יִמְצְאוּ	יוּקְמוּ		יוּשְׁבוּ	
תָּגְלֶינָה	תִּמְצֶאנָה	תּוּקַמְנָה		תּוּשַׁבְנָה	
תָּגְלוּ	תִּמְצְאוּ	תּוּקְמוּ		תּוּשְׁבוּ	
תָּגְלֶינָה	תִּמְצֶאנָה	תּוּקַמְנָה		תּוּשַׁבְנָה	
נָגְלֶה	נִמְצָא	נוּקַם		נוּשַׁב	
—	—	—	—	—	—
מָגְלֶה	מִמְצָא	מוּקָם	מוּבָן	מוּטָב	מְאֻכָל

Paradigm of Verbs in HITHPAHEL.

		Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ס init.	Verb. דּ.
PRETER.							
Sing.	3 m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְנַּלַּח	הִתְנַסֵּךְ	הִתְגּוֹלֵל
	3 f.	הִתְקַטְּלָה		הִתְבָּרְכָה	הִתְנַּלְּחָה		הִתְגּוֹלְלָה
	2 m.	הִתְקַטַּלְתָּ	regular.	הִתְבָּרַכְתָּ	הִתְנַּלַּחְתָּ	regular.	הִתְגּוֹלַלְתָּ
	2 f.	הִתְקַטַּלְתְּ		הִתְבָּרַכְתְּ	הִתְנַּלַּחְתְּ		הִתְגּוֹלַלְתְּ
	1 com.	הִתְקַטַּלְתִּי		הִתְבָּרַכְתִּי	הִתְנַּלַּחְתִּי		הִתְגּוֹלַלְתִּי
Plur.	3 com.	הִתְקַטְּלוּ		הִתְבָּרְכוּ	הִתְנַּלְּחוּ		הִתְגּוֹלְלוּ
	2 m.	הִתְקַטַּלְתֶּם		הִתְבָּרַכְתֶּם	הִתְנַּלַּחְתֶּם		הִתְגּוֹלַלְתֶּם
	2 f.	הִתְקַטַּלְתֶּן		הִתְבָּרַכְתֶּן	הִתְנַּלַּחְתֶּן		הִתְגּוֹלַלְתֶּן
	1 com.	הִתְקַטַּלְנוּ		הִתְבָּרַכְנוּ	הִתְנַּלַּחְנוּ		הִתְגּוֹלַלְנוּ
INFINITIVE.		הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְנַּלַּח	הִתְנַסֵּךְ	הִתְגּוֹלֵל
IMPERATIVE.							
Sing.	m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְנַּלַּח	הִתְנַסֵּךְ	הִתְגּוֹלֵל
	f.	הִתְקַטְּלִי		הִתְבָּרְכִי	הִתְנַּלְּחִי	&c.	הִתְגּוֹלְלִי
Plur.	m.	הִתְקַטְּלוּ		הִתְבָּרְכוּ	הִתְנַּלְּחוּ		הִתְגּוֹלְלוּ
	f.	הִתְקַטֵּלְנָה		הִתְבָּרֵכְנָה	הִתְנַּלַּחְנָה		הִתְגּוֹלֵלְנָה
PRESENT.							
Sing.	3 m.	יִתְקַטֵּל	יִתְעַמֵּד	יִתְבָּרֵךְ	יִתְנַּלַּח	יִתְנַסֵּךְ	יִתְגּוֹלֵל
	3 f.	תִּתְקַטֵּל		תִּתְבָּרֵךְ	תִּתְנַּלַּח	&c.	תִּתְגּוֹלֵל
	2 m.	תִּתְקַטֵּל	&c.	תִּתְבָּרֵךְ	תִּתְנַּלַּח		תִּתְגּוֹלֵל
	2 f.	תִּתְקַטְּלִי		תִּתְבָּרְכִי	תִּתְנַּלְּחִי	regular.	תִּתְגּוֹלְלִי
	1 com.	אֶתְקַטֵּל		אֶתְבָּרֵךְ	אֶתְנַּלַּח		אֶתְגּוֹלֵל
Plur.	3 m.	יִתְקַטְּלוּ		יִתְבָּרְכוּ	יִתְנַּלְּחוּ		יִתְגּוֹלְלוּ
	3 f.	תִּתְקַטֵּלְנָה		תִּתְבָּרֵכְנָה	תִּתְנַּלַּחְנָה		תִּתְגּוֹלֵלְנָה
	2 m.	תִּתְקַטְּלוּ		תִּתְבָּרְכוּ	תִּתְנַּלְּחוּ		תִּתְגּוֹלְלוּ
	2 f.	תִּתְקַטֵּלְנָה		תִּתְבָּרֵכְנָה	תִּתְנַּלַּחְנָה		תִּתְגּוֹלֵלְנָה
	1 com.	נִתְקַטֵּל		נִתְבָּרֵךְ	נִתְנַּלַּח		נִתְגּוֹלֵל
PRES. apoc.		—	—	—	—	—	—
PARTICIPLE		מִתְקַטֵּל	מִתְעַמֵּד	מִתְבָּרֵךְ	מִתְנַּלַּח	מִתְנַסֵּךְ	מִתְגּוֹלֵל

Paradigm of Verbs in HITHPAHEL.

Verb. ח final.	Verb. א final.	Verb. ל med.	Verb. ל med.	Verb. ל init.	Verb. ל init.	Verb. א init.
הִתְגַּלָּה	הִתְמַצָּא	הִתְבּוֹנֵן	הִתְקוֹמֵם	הִתְיַצֵּב	הִתְיַשֵּׁב	הִתְאַבֵּל
הִתְגַּלֵּתָה	הִתְמַצֵּאתָה		הִתְקוֹמַמְתָּה			
הִתְגַּלֵּיתָ	הִתְמַצֵּאתָ		הִתְקוֹמַמְתָּ			
הִתְגַּלֵּית	הִתְמַצֵּאת	like the last.	הִתְקוֹמַמְתְּ	regular.	regular.	regular.
הִתְגַּלֵּיתִי	הִתְמַצֵּאתִי		הִתְקוֹמַמְתִּי			
הִתְגַּלָּה	הִתְמַצָּא		הִתְקוֹמֵם			
הִתְגַּלֵּיתֶם	הִתְמַצֵּאתֶם		הִתְקוֹמַמְתֶּם			
הִתְגַּלֵּיתֶן	הִתְמַצֵּאתֶן		הִתְקוֹמַמְתֶּן			
הִתְגַּלֵּינוּ	הִתְמַצֵּאנוּ		הִתְקוֹמַמְנוּ			
הִתְגַּלְּתָה	הִתְמַצְּאָה	הִתְבּוֹנְנָה	הִתְקוֹמְמָה	הִתְיַצְּבָה	הִתְיַשְּׁבָה	הִתְאַבְּלָה
הִתְגַּלָּה	הִתְמַצָּא	הִתְבּוֹנֵן	הִתְקוֹמֵם	הִתְיַצֵּב	הִתְיַשֵּׁב	הִתְאַבֵּל
הִתְגַּלִּי	הִתְמַצְּאִי		הִתְקוֹמְמִי			
הִתְגַּלּוּ	הִתְמַצְּאוּ	&c	הִתְקוֹמְמוּ	&c.	&c.	&c.
הִתְגַּלֶּינָה	הִתְמַצֶּאנָה		הִתְקוֹמַמְנָה			
יִתְגַּלֶּה	יִתְמַצֶּא	יִתְבּוֹנֵן	יִתְקוֹמֵם	יִתְיַצֵּב	יִתְיַשֵּׁב	יִתְאַבֵּל
תִּתְגַּלֶּה	תִּתְמַצֶּא		תִּתְקוֹמֵם			
תִּתְגַּלֶּה	תִּתְמַצֶּא	like the last.	תִּתְקוֹמֵם	&c.	&c.	&c.
תִּתְגַּלִּי	תִּתְמַצְּאִי		תִּתְקוֹמְמִי	regular.	regular.	regular.
אֶתְגַּלֶּה	אֶתְמַצֶּא		אֶתְקוֹמֵם			
יִתְגַּלּוּ	יִתְמַצְּאוּ		יִתְקוֹמְמוּ			
תִּתְגַּלֶּינָה	תִּתְמַצֶּאנָה		תִּתְקוֹמַמְנָה			
תִּתְגַּלּוּ	תִּתְמַצְּאוּ		תִּתְקוֹמְמוּ			
תִּתְגַּלֶּינָה	תִּתְמַצֶּאנָה		תִּתְקוֹמַמְנָה			
נִתְגַּלֶּה	נִתְמַצֶּא		נִתְקוֹמֵם			
יִתְגַּל	—	—	—	—	—	—
מִתְגַּלֶּה	מִתְמַצֶּא	מִתְבּוֹנֵן	מִתְקוֹמֵם	מִתְיַצֵּב	מִתְיַשֵּׁב	מִתְאַבֵּל

LECTURE XIV.

ON THE SYNTAX.

212. In our endeavour to lay down the principles of the Hebrew Syntax, we shall first consider the nature and construction of propositions; secondly, those of their several parts; and, lastly, shew how these have been combined, according to the Authors of the Accents.

2. In the first place, then, every proposition will be either *general*, or *particular*. A general proposition is that, which contains a complete sentence expressive of some general truth: as, "Men die." A particular, or singular, proposition (as it is sometimes called), expresses only that, which relates to particular individuals: as, "The men die." Hence,

3. When any *general* proposition is enounced, in the Hebrew, the word or words used for the purpose of enouncing the *Subject* will, generally, be indefinite; i. e. will not have the definite article, or be otherwise limited;* while that which is intended to be the most impressive, will stand first in the order; e. g. זוֹרֵעַ עַוְלָה

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* In such expressions as, תּוֹרַת יְהוָה תְּמִימָה *the law of the Lord is perfect*, &c., Ps. xix. 8, &c., although the truth is general, the proposition is not so; because it relates to one particular law, not to any general one.

The *subject* and *predicate* are, according to the Grammarians of Arabia, two words so placed, as to be independent of each other in a *grammatical* or *formal* point of view, their relation being purely *logical*. The author of the *Hidāyat oon Nahve* (p. ٣٤) says, المبتدأ والخبر هما اسمان مجرّدان من العوامل اللفظيّة احدهما مسندٌ اليه ويسمّي المبتدأ والثّاني مسندٌ به ويسمّي الخبر نحو زَيْدٌ قَائِمٌ والعامل فيها معنويٌّ

וְקֹצֵר־אָוֶן (any one)* SOWING *iniquity, reaps vanity,* Prov. xxii. 8; מַיִם עֲמֻקִּים עֵצָה בְלֶב־אִישׁ (as) DEEP WATERS (is) *counsel in the heart of man,* Ib. xx. 5.

4. And, on the contrary, when any *particular* proposition is to be enounced, the word or words, expressive of its subject, must be made definite: as, הַשֶּׁמֶשׁ יָצָא (as to) THE SUN, IT HAD ARISEN, Gen. xix. 23; פִּקּוּדֵי יְהוָה יְשָׁרִים THE PRECEPTS OF JEHOVAH (are) *right,* Ps. xix. 9. This holds good, whether the proposition be affirmative or negative.

5. Propositions will also be either *Incomplex,* or *Complex; Simple,* or *Compound.*

6. *Incomplex* propositions (which may be either *general* or *particular*), are those which contain no qualifying, or otherwise modifying, words in connexion with either the subject or predicate. *Complex* propositions are those which have such words. Of the first, יָבְנָה בַיִת *a*

وهو الابتداء "*The subject and predicate are two words, construed independently of any* GRAMMATICAL *government. The first is that of which something is predicated, and is called* المبتدا *or, the beginning: the second is that, by which this predication is made, and is termed* الخبر *the enouncer:* as, ZAID (is) STANDING. *The government of them is regulated by the sense* (or, *is logical*), *that is, by the beginning,*" or subject matter of the discourse.

This conjunction of words is termed by them, الكلام, and is thus described by Ibn ul Hájib: ما تضمّن كلمتين بالاسناد ولا يتأتّي ذلك الا في اسمين او في فعل واسم "It is that which comprehends two words in connexion with each other; which cannot happen except in the concurrence of two nouns, or of a verb and noun." The word constituting the subject (المبتداء) is, according to *El Hazeri,* placed *first,* on account of the importance which it holds in the estimation of the speaker or writer." See Commentary on the Agrumia by Schnabell, Amsterdam, 1755, pp. ۴۰ ۴۱

* The capitals are intended to point out the words, upon which the rule immediately bears.

house is built, Prov. xxiv. 3, is an example. Of the second, בְּחָכְמָה יִבָּנֶה בָיִת *in*, or *by, wisdom is a house built*, Ib.

7. *Simple* propositions are those, which have no supplementary, or subordinate, parts. *Compound* propositions are those which have such parts. Example of the first, בְּחָכְמָה יִבָּנֶה בָיִת *in wisdom is a house built:* of the second, וַיִּוָּעַץ הַמֶּלֶךְ וְשָׂרָיו וְכָל־הַקָּהָל *so the king, and his princes, and the whole congregation, took counsel*, 2 Chron. xxx. 2. In this case the Subject only, is compound: others occur in which the predicate is also compound.

8. We now proceed to point out the relation of the Subject with the Predicate; which is the same in every sort of proposition. We shall next shew, how the complex, and compound, parts of propositions are constructed, i. e. on what principles their several parts are connected together.

On the Predicate of Propositions.

213. The predicate, of any proposition, may consist of nouns attributive, or substantive (if expressive of character, &c.), or of verbs, or pronouns, as in other languages.

2. Every proposition, whether general or particular, will,—unless something particular require the contrary,—have its predicate *indefinite*. (Verbs, of course, when in the predicate, do not come under this rule, because it cannot be said of them, that they are either definite or indefinite): e. g. שׁוּחָה עֲמֻקָּה זוֹנָה *a whore* (is) *a deep ditch*, Prov. xxiii. 27.

3. Here, זוֹנָה, the Subject being *indefinite*, the proposition will be general: and, as the rule requires the Predicate also to be *indefinite*, this becomes a case in which some ambiguity might arise, as to which of the substantives is the *Subject* of the proposition.

The sense requires here, that the last word זוֹנָה be the *Subject*, although שׁוּחָה *a ditch*, precedes: the sentence may be thus rendered, (as) *a deep ditch* (is) *a whore:* the particle כְּ being omitted by the ellipse. See my Lexicon under כ, p. 280. seq.

4. Examples of particular propositions: וְהָאָרֶץ הָיְתָה *and* (as to) THE EARTH (it) *existed*,—Gen. i. 2; יְהוָה מֶלֶךְ* *Jehovah* (is) *King*, Ps. x. 16. With a verb: בָּרָא אֱלֹהִים HE CREATED (i. e.) GOD, Gen. i. 1.

5. When, however, any thing *very specific* is intended to be enounced by the predicate, it will be made definite: as, יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים *Jehovah he is* THE GOD, *Jehovah he is* THE GOD, 1 Kings xviii. 39.

6. Here, as both the Subject and Predicate are made definite; and unless a pronoun (as הוּא in this instance) were introduced in the place of the logical copula, or, the construction should otherwise contribute to explain the intention of the writer, an ambiguity would arise, as to which of the words, so defined, should be considered the Subject: e. g. אֲנִי־הוּא הַמְדַבֵּר *I* (am) *he who speaketh*, Is. lii. 6. Or taking הוּא as the logical copula, *I am the speaker*. But, by inverting the proposition, we shall have, (as to) *the speaker, it is I*. In these cases, however, the sense afforded is generally the same, whichever way we read the proposition. In others, where it is not, we have no other resource than the order of the construction, or the general sense of the context, to guide us.

7. From this, and the case above noticed (Art. 213. 3.), some difficulties will occasionally arise in construing the Hebrew text, particularly in the books of Job, the Psalms, the Proverbs, and the Prophets, where the style is often sententious, and the order inverted.

It may be remarked, that, as the Hebrews have no abstract verb which can stand for our logical copula *is*, and, as any pronoun may stand in the Predicate of a sentence; due regard must be had to the Subject of the context, in order to ascertain which of the pronouns,

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* Exod. xxxiv. 6, &c. יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן *Jehovah, Jehovah,* (is) *a God merciful and gracious*, &c. Both the construction and accents require that this passage be thus taken. Our translators, however, have taken it differently.

when more than one is used, is in the predicate: e. g., In Is. xli. 4, we have אֲנִי־הוּא *I he*, where a very slight consideration of the context will shew us, that אֲנִי, is to be considered as in apposition with the subject of the sentence יְהוָה, and that הוּא must be in the Predicate. See also Deut. xxxii. 39, Neh. ix. 7, Jer. xiv. 22, Isa. xli. 4, xliii. 25, &c.

Of the Concordance of the Subject with the Predicate.

215. Whatever is predicated of any thing must not be incongruous with it, in sense at least: what the grammatical agreement may be we shall see presently.

2. As the grammatical forms of words were, perhaps, not much attended to in very early times, a difference in termination for the purpose of distinguishing between the feminine and the masculine gender would, probably, be among the first wanted, particularly in cases wherein there was no other means of intimating of what sex the person spoken of was. Number would soon be in the same predicament; and hence, such terminations generally agreed upon, and allowed to intimate these particulars, or other words used at first as attributes, and afterwards abridged and adopted as terminations, would be made to supply these defects. The latter of which I am inclined to believe was the case.

3. If, then, it was ever necessary to make any such distinctions as these, it must have been so in the Subjects and Predicates of sentences: because, as the one must be known to refer to the other; and, as this could not be pointed out, in many cases, without some mark to apprise us of its relation, these terminations would naturally be employed in such cases.

4. In process of time, however, recourse would be had to the figures of Rhetoric, such as *Personification, Epanorthosis, Metonymy*, or the like; each of which

would exert a very considerable influence on the construction of sentences: and this is often found to be the case. When, therefore, we have to consider the relation of a subject with its Predicate, in the Hebrew, it will, occasionally, be necessary to have recourse to one or other of these figures.

5. Generally, then, the Predicate is found to agree with its Subject, both in gender and number, considered either in a *logical, or a formal,* point of view.

By *logical* we mean, when the *gender, number,* &c. is regulated, not according to the *grammatical forms* of words, but, by their *significations;* in which case, they may be influenced by any of the figures of rhetoric or not. By *formal* we mean, when the *gender, number,* &c. are considered with reference to the *grammatical forms* only: e. g. כָּשְׁלָה יְרוּשָׁלַיִם וְיהוּדָה נָפָל *Jerusalem* HATH STUMBLED, *and Judah* HATH *fallen,* Is. iii. 8. Here יְרוּשָׁלַיִם is considered as *feminine,* not as to form, but signification (Art. 135. 5.); its predicate, therefore, כָּשְׁלָה is said to be in *logical,* not in *formal,* concordance with it. In the next member, יְהוּדָה, though feminine in form, is not so in signification, its Predicate, therefore is put in the masculine gender, נָפָל.*

6. In the example, וְהָיְתָה מְסִלָּה *And* (there) *shall be a high way,* Isa. xi. 16, the concordance is purely *formal.* The same may be said of .... אֱלֹהִים קְדֹשִׁים *God* (is) *holy ones,* Josh. xxiv. 19. הִתְעוּ אֹתִי אֱלֹהִים *They caused me to wander,* i. e. *God,* Gen. xx. 13. See also Gen. xxxv. 7. 2 Sam. vii. 23. Jer. x. 10. In all which cases, the agreement seems to have been made with reference to the forms only, and not to the significations, of words.†

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* Hence, the names of nations, tribes, or families, may be taken as collective, and singular nouns; and those of regions, cities, &c. as singular feminine nouns, considered as containers, &c. See Exod. xiv. 30, Jer. xlviii. 11, 1 Kings xx. 20, 2 Sam. xvi. 3, Ps. cxiv. 2, Job i. 15. When, however, a verb is used as a predicate,—as it will be presently seen,—the *apparent* nominative, is not considered as the *real* nominative, to it; but, as this must be in apposition with the *real* nominative, the rule respecting the concordance will still be the same.

† I am well aware, that these, and similar passages, have been appealed to

7. The following is an instance of *Personification:* חֶסֶד־וֶאֱמֶת נִפְגָּשׁוּ צֶדֶק וְשָׁלוֹם נָשָׁקוּ *grace and truth have* MET *(each other), righteousness and peace have* SALUTED *(each other),* Ps. lxxxiv. 11; i. e. they have met and saluted as men generally do, when on good terms with one another.

8. The following constructions involve a Metonymy:* הֶבֶל בְּנֵי־אָדָם כָּזָב בְּנֵי־אִישׁ *the sons of mean men* (are) *vanity, the sons of eminent men* (are) *a lie,* i. e. they are in effect as deceptive as vanity, or a lie; קִירֹתָיו עֵץ *its walls* (are) *wood,* i. e. *made of wood,* Ezek. xli. 22; יִהְיוּ כְּלֵי הַנְּעָרִים קֹדֶשׁ *the vessels of the young men are holiness,* i. e. are made holy, 1 Sam. xxi. 6; †הַמְּלָאכָה הַרְבֵּה *The work* (is) *an increasing,* Neh. iv. 13, i. e. is in a state of progress. So we say in English, "Knowledge is power," i. e. it is the cause of power; "Money is a defence," is the means of obtaining a defence; "a man goes a hunting," and the like.

9. When one *Predicate* answers to several Subjects, differing from each other in gender or number, or both, it may be put in the plural number, as referring to them all; or, it may be made to agree, both in gender and number, either with the *nearest,* or, with that which may

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in support of the doctrine of the Holy Trinity; but, until it shall be made probable, that the Sacred Writers did usually involve doctrines of this kind in the *mere forms* of words, I must be allowed to object to such methods of supporting an article of faith, which stands in need of no such support. For similar usages in the Greek and Latin, see Viger de idiotismis, Edit. 1813. pp. 32, 46, &c. Clarke's Homer. Iliad E., line 778, note.

* See Glass. Philolog. Sacr., p. 838—97. Storr. Observ., p. 13, &c.

† Storr, pp. 11. 17, &c. refers the use of abstracts for concretes to a Synecdoche, see p. 20; and vice versa, p. 21.

be considered the *most worthy*:* e. g. וְאַבְרָהָם וְשָׂרָה זְקֵנִים *and Abraham and Sarah* (were) OLD, Gen. xviii. 11: וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשֻׁבוּ *So he arose,* (i. e.) *Abimelek and Phicol the captain of his host,* AND THEY RETURNED, Gen. xxi. 32.

10. When, however, the *Predicate* precedes, it generally agrees with the nearest noun; when it follows, it will mostly take the plural form, as in the last example. See also Gen. viii. 16. 18, xxxi. 14, xxxiii. 7, Exod. xvii. 10, xxi. 4, xxix. 15, Numb. xii. 1, xxvii. 21, Deut. xxviii. 32, Judg. xiii. 20, Ruth i. 3, Esth. ix. 31, 1 Chron. xxv. 1, Job xix. 15, Prov. xxvii. 9, Is. xvi. 10, li. 3, Jer. vii. 20, Ezek. i. 11, xxxv. 10.

11. When the subject is a *Collective* noun, the Predicate may be in the plural number, agreeing with its subject *logically:* e. g. כָּל־עַמָּהּ נֶאֱנָחִים *the whole of her people* (ARE) SIGHING, Lam. i. 11; עֲשֶׂרֶת צִמְדֵי־כֶרֶם יַעֲשׂוּ בַּת אֶחָת *ten acres of vineyard* (THEY) YIELD *one bath,* Is. v. 10.

12. When the *Subject,* of any Proposition, is found in the *definite* state of construction with any word (see Art. 143.), the *Predicate* is mostly made to agree, in gender and number, with the last of these, provided the sense of the predicate will apply to both (by the figure *Zeugma*): e. g. קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי *the voice of thy brother's bloods* (THEY ARE) CRYING *to me,*† Gen. iv. 10; קֶשֶׁת גִּבֹּרִים חַתִּים *the bow of the mighty* (ones, THEY ARE) BROKEN, 1 Sam. ii. 4.

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* The plural is considered as more worthy than the singular, and the masculine than the feminine gender. But, in the last case, the mother will be considered more worthy than the children.

† M. de Sacy says on the Arabic construction, which is parallel to this: "On peut regarder la concordance, en ce cas, comme une concordance logique, parce qu'on y a plus égard au rapport logique qui unit les idées, qu'au rapport

See also Lev. xiii. 9, 1 Kings i. 41, xvii. 16, Job xv. 20, xxxii. 7, xxxviii. 21, Jer. iv. 29, x. 22, &c.

13. In some cases, however, the *Predicate* is made to agree with the Subject: as, כָּל־מְלָאכָה לֹא יֵעָשֶׂה *the whole* (i. e. any) *work* (it) SHALL *not* BE DONE, Exod. xii. 16.

See also Gen. v. 23. 31, Is. lxiv. 10, Nah. iii. 7, &c. And particularly when the Predicate stands first in the order: as, סָרָה קִנְאַת אֶפְרַיִם *the envy of Ephraim* (it) SHALL DEPART, Isa. xi. 13.

Of the Concordance of the Nominative with its Verb.

216. The Concordance of a *real* nominative with its verb, is that of a Subject with its Predicate. By a *real* nominative we mean, the pronoun always *inherent* in the verb when in the state of conjugation (See Art. 188. note). What, therefore, is usually taken for the nominative is, in fact, either a noun, or a pronoun, put in apposition with this real nominative; and, as before, agreeing either *logically*, or *formally*, with the verb, now the Predicate. Considered, therefore, in this point of view, all the cases of apparent discrepancy, which can happen under this head, may be resolved into one or other of the preceding ones: e. g. בָּרָא אֱלֹהִים *he* (i. e.) GOD, *created*, Gen. i. 1.

Here the word אֱלֹהִים is manifestly a plural form; but, as the Being designated by this word, is every where affirmed to be ONE, the agreement between the pronoun inherent, by implication, in the verb בָּרָא, viz. הוּא, and this word (אֱלֹהִים) is *logical*, not *formal*: and,—as these two words are in apposition, and therefore

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grammatical qui se trouve entre les mots." Vol. ii. Art. 332. e. g. إِن رحمةَ اللهِ قريبٌ مِن المحسنين *Surely the mercy* (fem.) *of God* (it is) NEAR (masc.) *to those who do good.* And Storr, (Nomen) *rectum* numerari debet *principale.* Observ. p. 362.

meaning the same thing (Art. 217. 4.),—the same is the case with אֱלֹהִים and בָּרָא. The same may also be said of יֹאמֵר אֱלֹהִים *he says* (i. e.) *God;* and of innumerable other similar constructions.

2. Examples of apparent discrepancy, in gender and number: 1st, הַמִּלְחָמָה . . . חָזַק *it* (masc.) *became strong* (i. e.) *the war* (fem.), 2 Kings iii. 26; 2d, הֵבִיא שִׁפְחָתְךָ *he hath brought* (i. e.) *thy handmaid,* 1 Sam. xxv. 27; 3d, יִהְיֶה נַעֲרָה בְתוּלָה *he* (some one) *may be* (i. e.) *the young woman, a virgin,* Deut. xxii. 23; 4th, מַה־יִּהְיוּ חֲלֹמֹתָיו *what they* (masc.) *will be,* (i. e.) *his dreams* (fem.) Gen. xxvii. 20.

3. With the *apparent* nominative preceding: 5th, יִנְעַם . . . דַּעַת *knowledge . . . it,* or *he, is pleasant,* Prov. ii. 10; 6th, עָרֶיהָ עָלָה (as to) *her cities, it,* or *he, has ascended,* Jer. xlviii. 15; 7th, זְרֹעוֹת יְתֹמִים יֻדָּכָא (as to) *the arms of the orphans* (fem.), *it is broken* (masc.), Job xxii. 9.

4. The first four of these examples seem to involve an *Epanorthosis:* a figure frequently used in the Arabic, under which something enounced in a vague manner, is afterwards restricted by the addition of other words. Of this the Arabs count four sorts, 1, بدل الكل من الكل i. e. *the change of the whole from the whole,* or, when any thing is enounced by one or more words, another enunciation is added to the same effect, but in a different point of view; as, جاءني عمر أخوك *Amru came to me* (I mean) *thy brother;* 2, بدل البعض من الكل *the change of a part from the whole;* as, جاءني القوم بعضهم *the people came to me* (I mean) *some of them;* 3, بدل الإشتمال *the change of the contained for the container,* or, *vice versâ;* as, سلب زيد ثوبه *Zaid was stripped* (I mean) *his garment;** 4, بدل الغلط

* We have a remarkable instance of this construction, in Gen. xxxvii. 23.

the change of error; as, مررت بكلبٍ فرسٍ *I passed by a dog* (I mean) *a horse.* See M. de Sacy's Gram. Arab., vol. ii. pp. 225. 394: the شرح الكافيه by Moolla Jami, pp. ٢٤٠-٢٤٥. Glass. edit. Dathe, on the *Epanorthosis*, pp. 1350—2.

In the first example, then, it is vaguely or generally enounced, that some person or thing has acquired power; it is then added by way of restriction, that this is *the war.* The same may be said of the four following ones. In the sixth example, either a *personification* is resorted to, or some such word as דָּבָר *affair, matter, thing*, or the like, is to be supplied by the ellipsis: as, *knowledge* (it is a thing or person), *that gives pleasure.* In the seventh, and eighth, the plurals seem to be taken collectively: as, *her cities* (the whole), *has gone up.** *The arms of the orphans* (the whole), *is broken.*

5. When the verb הָיָה is thus introduced, it is sometimes found to agree with the Subject, at others, with the Predicate: e. g. נְקֻדִּים יִהְיֶה שְׂכָרֶךָ *thy reward* SHALL BE *the spotted ones*, Gen. xxxi. 8; שְׁמָמָה תִּהְיֶה הַר־שֵׂעִיר IT SHALL BE *a devastation* (i. e.) *Mount Seir*, Ezek. xxxv. 15. So, "*The wages of sin is death.*"

6. So, also, when a personal pronoun occupies the place of this verb: e. g. חֻקּוֹת הָעַמִּים הֶבֶל הוּא (as to) *the statutes of the people,* IT (the whole) IS VANITY, Jer. x. 3, i. e. taken collectively.

7. When, however, either inanimate, or irrational, beings are represented as agents, the *feminine* form of the verb is often taken:† e. g. תִּשְׁטֹף סְפִינָה עֲבַר־אָרֶץ

וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו *So they strip Joseph, his coat, the coat of many colours which was on him.* See also Ps. lxxi. 18. 22; lxxvi. 6. *The whole of the men of might* (I mean) *their hands* (powers) *have not prevailed:* Jer. ix. 2; Job xxxviii. 12.

* So, in sense, the Greek, πόλιν ἄρδην ἐξολοθρεῦσαι,—aliquando (ἄρδην) significat *sublime*, Viger., Ed. 1813, p. 294.

† This is constant in the Arabic; and generally, in all the dialects of this samily of languages. It is generally when the agent is supposed to be rational that the concordance is *formal.*

it bears away (i. e.) *her effusions, the dust of the earth,* Job xiv. 19; שִׂפְתֵי חֲכָמִים תִּשְׁמוֹרֵם *the lips of the wise, it preserves them,* Prov. xiv. 3. See also 1 Sam. iv. 15, 2 Sam. x. 9, Job xii. 7, xx. 11, Ps. cxix. 98, Is. lix. 12, Jer. xlviii. 41, li. 56, Mic. iv. 11.

8. When the *apparent* nominative is in the definite state of construction (see Art. 215. 12.) with another noun, the verb will occasionally agree with the latter: e. g. פִּילֶגֶשׁ כָּלֵב מַעֲכָה יָלַד שֶׁבֶר * *the concubine of Caleb* (i. e.) *Maachah* (he) *begat Sheber,* 1 Chron. ii. 48.

9. When *courage, virility, fortitude, efficiency,* or the like, is intended to be predicated of females, verbs expressive of acts, &c. done by them, seem to be put in the masculine gender to intimate this; e. g. כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי *as ye* (women) HAVE DONE (masc. courageously) *with the dead and with me,* Ruth i. 8; וִידַעְתֶּם כִּי אֲנִי אֲדֹנָי יֱהוִה *and ye* (women) SHALL KNOW (masc. effectively) *that I am the Lord Jehovah,* Ezek. xxiii. 49; : וַתַּעֲשִׂי הָרָעוֹת וַתּוּכָל *and thou* (fem.) *doest evil things, and thou* PREVAILEST (masc. manfully), Jer. iii. 5.†

10. It has been laid down as a general rule, that the word, intended to be considered as the most important in a sentence, will stand first (Art. 212. 3.). When, therefore, this happens to be the *apparent* nominative to a verb, it is usually termed *the Nominative absolute.*

11. The office of this nominative is, to enounce the

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* But here we may have an ellipsis, and כָּלֵב be the nominative.

† It is a curious fact that the Grammarians of Arabia consider females as *unintelligent* agents, not absolutely, but relatively; and hence they account for these agents having, in grammar, the same government with collective inanimate nouns. See the Shurho Moolla Jámi, p. ٣١١.

subject matter of discourse (Art. 212. 3. note); which, as it is done in a manner independent of any of the following context, in a *formal* point of view, has been termed *absolute.* Any nouns, pronouns, &c., following, and referring to this nominative, must, however, agree with it, either *logically* or *formally:* e. g. נֶפֶשׁ כִּי־תֶחֱטָא וְעָשָׂה . . . . &c. (as to) *a soul, when it shall sin . . .* AND HE DO, &c., Lev. iv. 2; i. e. as spoken of a rational person. וַעֲשָׂרָה אֲנָשִׁים נִמְצְאוּ־בָם *and* (as to) TEN MEN, *they were found among them,* Jer. xli. 8; וּמְפִיבֹשֶׁת בֶּן־אֲדֹנֶיךָ יֹאכַל תָּמִיד *but* (as to) *Mephibosheth, the son of thy master,* HE SHALL EAT *continually,* 2 Sam. ix. 10; וּפִילַגְשׁוֹ וּשְׁמָהּ רְאוּמָה וַתֹּלֶד *and* (as to) *his concubine, and her name (was) Reumah,* SHE ALSO BROUGHT FORTH, Gen. xxii. 24.

12. A great number of instances moreover occur, in which the Subject of the discourse is thus absolutely enounced (Art. 212.) by one or more words, not apparent nominatives to verbs, but which are, nevertheless, termed NOMINATIVES ABSOLUTE: e. g. הַדְּבָרִים אֲשֶׁר שָׁמָעְתָּ (as to) THE WORDS *which thou hast heard,* &c., 2 Kings xxii. 18; הַדָּבָר אֲשֶׁר־דִּבַּרְתָּ .... אֵינֶנּוּ שֹׁמְעִים (as to) THE WORD *which thou hast spoken . . . . we regard it not,* Jer. xliv. 16; וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם *and* (as to) THE SIMILITUDE *of the living creatures,* THEIR *appearances,* &c., Ezek. i. 13; וְכֹל דְּבַר חָכְמַת בִּינָה . . . . וַיִּמְצָאֵם *and* (as to) EVERY MATTER *of the wisdom of discrimination . . . . so he found them,* Dan. i. 20; אֲנִי הִנֵּה בְרִיתִי אִתָּךְ (as for) ME, *behold, my covenant is with thee,* Gen. xvii. 4, &c.

13. The relative pronoun, אֲשֶׁר, is often subject to this kind of construction, though always in a subordinate point of view, and when the subject matter of the proposition in which it is found, is not the real subject of the discourse, but nevertheless relates to it: e. g. אֲשֶׁר תִּדְבָּקְנוּ

רוּחַ (as to) WHICH, *the wind disperses it,* Ps. i. 4; אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ (as to) WHICH, *I commanded thee for not eating of it,* &c., Gen. iii. 11; אֲשֶׁר הָיָה דְּבַר־יְהוָה אֵלָיו (with respect to) WHOM, *the word of the Lord came to him,* &c., Jer. i. 2. This is a sort of subordinate *nominative absolute.*

14. This view of such constructions will account for the apparent pleonasm of the pronoun in Hebrew; and which has, in some instances, been adopted in our own version. See also Exod. vi. 4, Lev. xviii. 5, Numb. xiii. 27, Deut. xxviii. 49, 2 Kings xiii. 14, Jer. xiv. 1, Ezek. xx. 11, xxxvii. 25, Joel iv. 2, Ps. xcv. 5,—with שֶׁ Eccles. ii. 21.

15. From the independent situation of words thus placed, it will be necessary to render them in our language, by prefixing some such expression as, *with reference to, with respect to, as to;* otherwise our translations will appear bald and obscure.—This will account for many of the additional words, found within brackets in this work.—There are instances, however, in the Hebrew, in which these supplementary words are expressed in the text: * e. g. לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ AS TO *the saints who are in the land,* Ps. xvi. 3; לַמָּס מֵרֵעֵהוּ חָסֶד AS TO *the afflicted man, from his friend* (there ought to be) *kindness,* Job vi. 14; אֶת־מְקוֹם כִּסְאִי WITH RESPECT TO *the place of my throne,* &c., Ezek. xliii. 7; וְאֶת־דּוֹרוֹ *and,* AS TO *his generation,* &c., Is. liii. 8. (Art. 171. 11.).

16. Any other word may, like אֲשֶׁר, be employed as a *subordinate nominative absolute,* at the pleasure of the

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* So in the Arabic, Gram. Arabe, vol. ii. Art. 158. Also with ل, ف, ما &c., passim.

writer; but, when this is done, its connexion with some former word, &c., involving the real subject matter of the discourse, will be pointed out by the intervention of some other word: e. g. כִּי הַמַּגִּיד לִי לֵאמֹר .... וְהוּא הָיָה FOR *(as to) him who announced to me, saying .... and he was,* &c., 2 Sam. iv. 10; גַּם־אֲנִי יִקְרֵנִי EVEN, *(as to) me, it will happen* (to) *me,* Eccl. ii. 15.

17. In many instances, also, we find both the leading, and subordinate, subject of a discourse placed together, without any mark of distinction: e. g. שִׁבְעִים מְלָכִים בְּחֹנוֹת יְדֵיהֶם וְרַגְלֵיהֶם מְקֻצָּצִים הָיוּ מְלַקְּטִים (*as to*) *seventy kings, the thumbs of their hands and* (the great toes) *of their feet being cut off, they were gathering,* &c., Judg. i. 7, which however will, according to the Arabic idiom, admit of another solution and translation; viz. (as to) *seventy kings deprived of their thumbs and great toes, they were gathering,* &c. The accents suggest the former.

18. The recurrence of ו, in all such constructions as this, is said to have the effect of pointing out the comparison or correspondence, intended to be instituted, between the preceding and following member, i. e. the relation between the prodosis, and apodosis: e. g. וְאִם יִמְעַט הַבַּיִת .... וְלָקַח AND *if the house be small ....* THEN *let him take,* &c. Exod. xii. 4.

LECTURE XV.

ON THE GENERAL DEPENDENCE OF WORDS UPON ONE ANOTHER.

217. HAVING considered the principles of concordance as found to prevail in this language, we now come to consider the dependence of words upon one another generally, and to investigate the principles by which this is regulated.

2. It will readily be admitted, that, when words are added, either for the purpose of defining or modifying the signification of others, or, for completing the ideas partially perhaps conveyed by them; the relation, which such words will bear to one another, must be regulated by some easy and intelligible principles. We now proceed to shew what these are.

3. The principles found in this respect to prevail in the Hebrew language may be reduced to two: viz. *Apposition*, and what has been termed *The definite state of construction*, (Art. 143.)

4. By *Apposition* is meant, the juxta-position of two or more words, being either different names for some idea or thing, or, terms added for the purpose of presenting it in a different point of view, or of otherwise modifying and defining it: as, יְהוָה אֱלֹהִים *Jehovah Elohim*. By the first of these, the reader is put in mind of that Being alone, who had revealed himself to the Jews under this name; by the second, the name of any Deity, either true or false. But, when these two are thus combined, the sense of the latter is so restricted, as to be applicable to none but the God of Israel. Again,

in the example, הַמֶּלֶךְ דָּוִד *the King David,** by the first word, we shall understand *the king*, without knowing what king is meant. It may be *the king* of Assyria, Samaria, Egypt, or of any other country; when however the word *David* is added, the phrase becomes perfectly definite. The first of these may be termed *Apposition* of *identity;* the second, of *specification.*

5. Apposition may, also, be either *immediate,* or *mediate: immediate,* when the words so connected have no intervening word or particle: as, יְהוָה אֱלֹהִים; *mediate,* when some such word, &c. intervenes: as, יִשַׁי בֵּית הַלַּחְמִי *Jesse the Bethlehemite.*

6. Under this head we shall consider the construction of attributives with their substantives, or, of either of these when used as *adverbs;* also nouns substantive used as *specificatives,* i. e. when in *apposition* with others signifying number, weight, measure, &c.: also the Pronouns demonstrative, interrogative, and personal, when added for the purpose of defining, specifying, or otherwise restricting the significations of other words.

7. The other principle, just mentioned, by which two or more words are so connected as to present one *definite idea,* is that which regulates the juxta-position of two or more substantives, or of attributives *used as substantives,*† which are not names for the same thing, but

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* Sophocl. Œdipus Rex. l. 27—28, *ὁ πυρφόρος θεὸς....λοιμὸς ἔχθιστος,* &c.

† It is usual with writers on the Arabic Grammar to say, when speaking of (what we term) *adjectives* or *attributives,* that they are put to stand for the *essence* or *being* of the person or thing described, including also the properties expressed by such words. So the *Moolla Jámi,* on the Gram. of Ibn ul Hájib, p. ٣١, الوصف وهو كون الاسم دالاً على ذات مبهمة ماخوذة مع

which, having a certain relation to one another, will, by their combination, afford the idea of *proprietorship*, *materiality*, *peculiarity*, or the like, which exists between them. This we term the *Definite* state of *construction*, generally (Art. 143.); but, when the first of two, or more, such words in construction is an *attributive* used as a substantive, we shall for the sake of distinction, term this the *distinctive state* of construction.

8. This construction may be either *immediate* or *mediate*, as before, and for the same reasons.

9. The complements of all verbs (i. e. their *objective* or other oblique *cases*, as considered in the Latin Grammars), whether transitive, intransitive, or neuter; also the construction of prepositions, adverbs, or interjections, we shall consider as regulated by one or other of these principles.

Remarks.

218. All indefinite attributives, found in the predicates of propositions, may be considered as in the state of *immediate apposition* with the noun, either expressed or implied, which is the real predicate; e. g. רַחוּם וְחַנּוּן יְהוָה *merciful and gracious* (is) *Jehovah*, Ps. ciii. 8, &c., which, Exod. xxxiv. 6, &c. is given יְהוָה אֵל רַחוּם וְחַנּוּן *Jehovah* (is) A GOD *merciful and gracious*. So the passage כָּשְׁלָה יְרוּשָׁלַיִם *Jerusalem hath stumbled*, might be thus fully

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بعض صفاتها سواء كانت هذه الدلالة بحسب الوضع مثل احمر فانه موضع لذات ما اخذت مع بعض صفاتها التي هي الحمرة .

See also the same sentiment repeated under the فاعل, مفعول, and صفة مشبهة. and Mr. de Sacy's Gram. Arabe, vol. i. p. 228. The same is found to prevail in the Persian, Sanscrit, and Bengáli. On the last, see Mr. Haughton's Gram., p. 35. Art. 120. See also Lumsden's Pers. Gram., vol. i. p. 147, &c. And the جوهر التركيب of Shiva Ram. Calcutta....p. ٥٥—.

expressed, יְרוּשָׁלַיִם עִיר כָּשְׁלָה *Jerusalem* (is) A CITY (that) *hath stumbled;* and hence perhaps, כָּשְׁלָה is put in the feminine form. So Gen. vi. 9, נֹחַ אִישׁ צַדִּיק *Noah* (was) *a just* MAN.

2. It is obvious from the first of these examples, that both רַחוּם and חַנּוּן, are to be considered as in apposition with אֵל, which is there *implied*, but is *expressed* in the second. In the last example also, the real predicate is expressed (אִישׁ), with which the following word צַדִּיק is in immediate apposition. In like manner, in the Arabic, اَللّٰهُ كَرِيم, is put for اَللّٰهُ إِلٰهٌ كَرِيم *God* (is) *a bountiful* GOD. Hence, also the absence of the article universally after the negative particles, לֹא, אַל, לָ, مَا, &c. *no, not,* &c. because the word, thus negatived, must necessarily be *a predicate*, not a subject as in the European languages.* Hence اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ (as to) *God, there is not a* GOD *besides him,* &c. In all such cases as the above, we have a *Nominative absolute* (Art. 216. 10.), or a *Subject* attended by its predicate: e. g. *as to Jehovah,* (*he* is) *a merciful and gracious God:* and so of the rest: in which the subsequent words may also be considered as *specific* (Art. 217. 4.).

3. In all cases, in which both the *subject* and *predicate* are made definite, we have nothing more than nouns placed in *immediate* apposition; where the following ones may be considered as specificatives as before: and hence, the rules relating to the concordance of the subject with the predicate will hold good in this point of view also.

4. The construction of *apparent* nominatives with their verbs has been shewn to be nothing more than nouns, &c., in *immediate* apposition with the real nominatives; and which must always agree with them, either in a *logical* or *formal* point of view.

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* We say in English, *No one came;* not so, in the Hebrew, &c. Here we must say, *Any one came not*, which is much more correct. So ابن مالك Ibn Málik, in the *Alfia,* عَمِلَ أَنِ اجْعَلْ لِلَا فِي نَكِرَهْ . مُفْرَدَةً جَاءَتْ تَلَا أَوْ مُكَرَّرَهْ . Its government is such, that لَا must accompany an indefinite word, whether it be single or repeated.

Of Words in Immediate Apposition with one another.

219. When two or more substantives, or attributives used as substantives, are in *Apposition*, one of them at least may be considered as occupying the place of *adjectives* in other languages.* Examples of *immediate apposition:* אֲנָשִׁים מְעַט *men, a* FEW, i. e. *a few men*, Neh. ii. 12; אֲמָרִים אֱמֶת *words,* TRUTH, i. e. *true words*, Prov. xxii. 21: שֵׂה בְּרִיָה *a sheep,* FATNESS, i. e. *fat sheep*, Ezek. xxxiv. 20.

2. Examples in which the latter designates the materials, metal, &c. out of which the first is made: כְּכָרִים

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* Nouns put in apposition, may, as already observed, be considered in two points of view: the one may be termed *Identity*, as in the phrase יְהוָה אֱלֹהִים *Jehovah Elohim;* the other, *Specification*, as in the instances above. This last is termed by the Arabian Grammarians تمييز *specification*, and is thus explained in the *Hidáyat oon Nahve*, p. ٣٩٩ — التمييز هو نكرة تذكر بعد عدد او كيل او وزن او مساحة او غير ذلك مما فيه الابهام وترفع ذلك الابهام نحو عندي عشرون رجلاً وقفيزان براً ومنوان سمناً وجريبان قطناً وعلي التمرة مثلها زبداً وقد يكون من غير مقدار نحو خاتم حديداً وسوار ذهباً — وقد يقع بعد الجملة لرفع الابهام عن نسبتها نحو طاب زيد نفساً او علماً او اباً. "THE (noun of) SPECIFICATION *is always indefinite*, and *is placed after a noun of* NUMBER, MEASURE, WEIGHT, DISTANCE, &c., *in which the signification is vague, in order to render it* SPECIFIC: *as, twenty* MEN, *two measures* (termed قفيز) (of) WHEAT, Two *pounds* (of) FAT, Two *measures* (termed جريب) (of) COTTON: *or, when speaking of a single date* (fruit, *saying*) زبداً THE CREAM. *It is also used when quantity is not meant; as, a ring* (of) IRON, *a bracelet* (of) GOLD. *It sometimes comes after a sentence, in order to mark the thing referred*

כֶּסֶף *two talents* (of) SILVER, 2 Kings v. 23; *הַבָּקָר *the oxen,* הַנְּחֹשֶׁת THE BRASS, i. e. *brazen,* 2 Kings

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to with the greater precision; as, Zaid (is) *fortunate* (in) PERSON, *or,* LEARNING, *or* (in his) FATHER." The following is the account given of it in *the Alfia* of Ibn Málik: إسم بمعني من مبين نكرة ينصب تمييزاً بما قد فسره. كشبر أرضا وقفيز برا .ومنوين عسلاً وتمرا. i. e. A noun which, in the signification of من *of,* explains something that is vague, is placed for the sake of *specification* in juxta-position with the word so restricted: as, *a span* (of) EARTH; a *measure* (termed قفيز) *of* WHEAT; *two pounds of* HONEY, or *of* DATE FRUIT.

According to the opinion of El Akhfash, الاخفش, and Soheili سهيلي, as recorded by El Azherí (Schnabell's Com. on the *Agrúmia,* p. ٨٣)—and condemned by him,—this construction may be considered as a species of the *Izáfat,* or *definite state of construction.*

* We have a construction perfectly parallel to this, which M. de Sacy has put down in his Gram. Arabe, (vol. ii. p. 110.), as anomalous; it is given in these examples: viz. القرامي الخشب *the billets,* (i. e.) *of the wood,* i. e. *the wooden billets.* So الصلبان الخشب, المحاريب الذهب, and السروج الخشب. So in the tale of *Sindbad,* by Langlés, الخبز الشعير p. ٣٠, and without the article لوح خشب, p. ١٦. There is no reason however for supposing, as M. de Sacy does, that this construction is modern, for it also occurs in the Koran; nor, that these are to be considered as nouns in the *definite* state of construction. This construction may also be explained, either by supposing the preposition من to be omitted, as done by Ibn Málik above, or by El Azherí, (الازهري,) in his Commentary on the *Agrúmia,* published by Schnabell, p. ٨٣; or by supposing an ellipsis of the first word in each case: e.g. الشروج (اعني) سروج الخشب: or, which is still better,

xvi. 17; טוּרִים אָבֶן *orders (rows)* STONE, i. e. *of stone,* Exod. xxviii. 17.

3. So also, when the latter word points out only the person, thing, &c. numbered, measured, or weighed; the preceding one, the name of the measure, &c.; e. g. שְׁנָתַיִם יָמִים *two years,* DAYS, i. e. *the space of two years,* Gen. xli. 1; שָׁבֻעִים יָמִים *weeks,* DAYS, i. e. *the space of certain weeks,* Dan. x. 3; אֵיפָה שְׂעֹרִים *an ephah,* (of) BARLEY, Ruth ii. 17; סְאָה־סֹלֶת *a seah* (of) FINE FLOUR, 2 Kings vii. 1.

See also Gen. xv. 1, Num. ix. 19, 20, xxviii. 23, 1 Kings xxii. 17, Prov. xxii. 21, Is. x. 19, xxx. 20, 33, &c.

4. Apposition may also take place *mediately,* i. e. when one or more words intervene between the nouns to be thus construed.

Under this rule may be placed all those examples, in which Schrœderus has said, "*Emphatica est construendi ratio,*" &c. (Syn. R. 18.), which, however, are nothing more than words put in *mediate* apposition with others, i. e. having an intervening particle expressed: which appears to have been added, rather for the purpose of modifying the signification of the preceding word, than for adding emphasis to the context: e. g. כִּי בָרָע הוּא *for he is* IN *evil,* i. e. *in a calamitous situation,* Exod. xxxii. 22; בַּקֹּדֶשׁ דַּרְכֶּךָ IN *holiness* (is) *thy way,* Ps. lxxvii. 14; יְהוָה יִהְיֶה בְכִסְלֶךָ *Jehovah* SHALL BE IN (or for) *thy confidence,* Prov. iii. 26; אֲדֹנָי בְּסֹמְכֵי נַפְשִׁי* *the Lord,* (is) AMONG *the sustainers of my soul,* Ps. liv. 6.

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by supposing each of these constructions as presenting instances of *immediate apposition.* See also Josh. iii. 14, 2 Kings ix. 4, 1 Chron. xv. 27, 2 Chron. xv. 8, Ps. lix. 6, Jer. xxxviii. 6: where there seems to be an excess of the definite article; which may be accounted for without having recourse to the ellipsis, as Schrœderus has done. Synt. R. III. See also Freytag's Hamasa, vol. i. p. 3.

* M. de Sacy remarks on the expression, كَانَ لُقْمَانُ حَكِيمًا *Lockman was a wise* (man), Gram. Arab., vol. ii. p. 74. . . . "enfin حَكِيمًا *sage* est un

See also Ps. lxxxix. 14, cxviii. 7, Prov. xvi. 6, Is. xl. 10, Hos. xiii. 9.

5. Words are sometimes put in the *mediate* state of apposition by means of a conjunction. This is generally termed Hendiadys. Examples: עִיר וְאֵם *a city* AND *mother*, i. e. *a mother city* or *metropolis*, 2 Sam. xx. 19; בָּרָמָה וּבְעִירוֹ *in Ramah*, AND *in his own city*, i. e. *in his city Ramah*, 1 Sam. xxviii. 3; בִּכְלִי הָרֹעִים וּבַיְלָקוּט .... *in the shepherds' vessel*, AND *in the bag*, Ib. xvii. 40.

See also Is. xxxvii. 18, 2 Chron. xvi. 14, Ps. lxvi. 20, lxxiv. 16, Dan. iii. 5, viii. 10, &c. And in the New Test., Mark xvi. 7, Acts xiv. 13, xxiii. 6, Eph. ii. 3, &c.

On the Nouns of Time and Place.

220. Under this head may be placed words, implying the time, or place, in which any thing is done; the construction of which in the Arabic is considered as *absolute*.* These words may, therefore, be construed as

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terme circonstantiel ou modificatif, un sur attribut ... exprime sous une forme adverbiale, e qui équivaut à بِحَكِيمٍ, ou à وهو حَكِيمٌ." And in a note, "C'est ainsi que l'on peut dire مَا زيدٌ كَاذِبًا ou بِكَاذِبٍ ou مِنَ الكَاذِبِينَ; à la lettre, *non Zeidus mendacem*, ou *in mendaci*, ou *ex mendacibus*." So Sophocl. Œdip. Rex. l. 287, *οὐκ ἐν ἀργοῖς*. Schol. *τὸ ὄνομα ἀντὶ ἐπιῤῥήματος. οὐκ ἀργῶς*. Whence it will be seen, how easily nouns thus situated assume the functions of adverbs.

* These are termed ظروف المكان والزمان, *containers of time and place*, e. g. صوموا ايامًا معدودةً, *fast ye* (for) *days numbered*; أَمَامَ المَسْجِدِ *before the mosque*, Gram. Arab. M. de Sacy, vol. ii. p. 59, 60, &c.

if in the *objective* case, and as standing in need of no intervening particle: e. g. שְׁנָתַיִם יָמִים *two years* (as to) DAYS, the space of two years, Gen. xli. 1; וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל *and he standing* (in) THE OPENING *of the tent*, Gen. xviii. 1; וְעָמַד פֶּתַח הָאֹהֶל *and it stood* (at) THE OPENING *of the tent*, Exod. xxxiii. 9; עֹמְדִים מִזְרָח לַמִּזְבֵּחַ *standing* (at) THE EASTERN PART *of the altar*, 2 Chron. v. 12.

As the construction of the numerals will, occasionally, require the application of the other principle, which we have termed that of "*definite construction*," its consideration will be postponed till we come to treat on that subject.

The preposition, however, is sometimes used: e. g. יִתְיַצְּבוּ בְּתַחְתִּית הָהָר *they stood* BENEATH *the mount*, Exod. xix. 18.

2. In all these cases, as the qualifying word appears to have no *formal* connexion with the word qualified; its position may be termed *absolute:* and, in this point of view, it may be said to have the same relation to the word qualified, that an adverb has when used for the purpose of qualifying a verb.

3. We sometimes, however, find a pronoun joined with the first of such nouns: as, מְהוֹ בַד HIS GARMENT (of) *linen*, Lev. vi. 3; מַחְסִי־עֹז MY REFUGE (of) *strength*, Ps. lxxi. 7. (See Art. 175. 12. 15.)

See also 1 Sam. xxii. 13, Is. xxxi. 7, Lam. iv. 17, Ezek. xvi. 27, &c.*

4. *Attributives*, being considered in the Hebrew as including some substantive in their signification (see Art.

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* Examples of this description have been improperly laid down by Schrœderus, as being in the *definite* state of construction. Synt. R. 10.

217. 7.) need not, when put in apposition with other substantives, be made to agree with them *formally*, i. e. in the same gender and number: e. g. עוֹלָה כָּלִיל *an offering, a* COMPLETE ONE, i. e. *a complete offering*, 1 Sam. vii. 9; בָּשָׂר בַּשָּׂדֶה טְרֵפָה *flesh in the field,* TORN (flesh) i. e. *flesh torn in the field,* Exod. xxii. 30; לְעַם לְצִיִּים *for a people, for* THE DESERT-ONES, i. e. *for those inhabiting the desert,* Ps. lxxiv. 14, &c. (See Art. 216.).

5. When, however, *attributives* are put in apposition with substantives, they must agree with them *in a logical point of view* at least; i. e. if the substantive is either definite, or indefinite, in signification, the attributive must be made either definite, or indefinite likewise. As to number and gender, the agreement is that of a predicate with its subject (see Art. 215, &c.). And, with respect to the order, it will be the same as before (Art. 212. 3.): e. g. אִישׁ חָכָם *a man,* WISE, 2 Sam. xiii. 3; שׁוּחָה עֲמֻקָּה *a ditch,* DEEP, Prov. xxiii. 27; רַבִּים צַיָּדִים MANY, *hunters,* Jer. xvi. 16; הַדְּבָרִים הָאֵלֶּה *the words,* THESE, Gen. xlviii. 1; הָאָרֶץ הַזֹּאת *the land,* THIS, Ib. v. 4; בָּנֶיךָ הַנּוֹלָדִים *thy sons,* THE BORN ONES, Ib. v. 5.

6. Pronouns have the property of making the words to which they are attached *definite;* and hence, in the last example, the *article* is necessarily affixed to the *attributive,* נוֹלָדִים. Hence also, it is only when the antecedent is *definite,* that the relative pronoun אֲשֶׁר, or any equivalent term being also definite, ought in any case to be introduced: e. g. הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי THE *woman,* WHOM *thou hast placed with me,* Gen. iii. 12; מִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֹד *who* (is) THIS *shepherd* WHO *standeth?* Jer. xlix. 19; מִי־הָאִישׁ הַלָּזֶה הַהֹלֵךְ *who* (is)

THIS MAN, THE (one) *walking*, Gen. xxiv. 65. But this rule is not rigidly adhered to in the Hebrew.

7. In some instances, however, the *attributive* appears to be made definite, when the preceding substantive is not so: as, בְּיַד מַלְאָכִים הַבָּאִים *by the hand of messengers*, THE *coming ones*, Jer. xxvii. 3; עֲבָדִים הַמִּתְפָּרְצִים *servants*, THE *runaways*, 1 Sam. xxv. 10. But in these cases, we seem to have an *Epanorthosis*; thus,—*I mean those who are coming*, &c. (see Art. 216. 4.): and hence, in all such, the Definite Article may be taken as equivalent to אֲשֶׁר, Art. 179. 3.

8. In other cases, the latter is without the article when the first is not; as, הַדּוּד אֶחָד THE *basket*, *one*, Jer. xxiv. 2: לְעֵינֵי הַגּוֹיִם רַבִּים *in the eyes of* THE *nations*, *many*, Ezek. xxxix. 27; אֶת־הָעֲגָלָה חֲדָשָׁה *the cart*, *new one*, 2 Sam. vi. 3. But in these instances, we have probably an ellipsis of one of the words so connected: e. g. הַדּוּד דּוּד אֶחָד *as to the basket*, *one basket*, &c. (Art. 218.): or, the latter word may be considered as *specific*; in which case the article is necessarily omitted; and so of the rest. (Art. 219. with the note.)

9. Proper names are, to a certain degree, definite in their own right; they do not, therefore receive the article. Nor will two nouns in the state of definite construction admit of the article being prefixed to the first: as, הַדְּבַר יְהוָה, or הַדְּבַר הַמֶּלֶךְ: because in all these cases, the last word (whether it be a proper name and therefore definite in itself, or, an appellative with an article) is added for the purpose of defining the first; which will not then admit of being made still more so, by the further addition of the article.

10. There are, however, examples in which this doctrine, about the force of the article, seems to be contravened; and in order to be able to account for these, it now becomes necessary to consider more particularly the principles by which the use of the article is regulated.

On the Use of the Definite Article.

221. The Article is used for two purposes, generally (Art. 180. 14); first, to point out any person, or thing,

already mentioned or well known; as, הָאָרֶץ *the earth*, Gen. i. 2, which had just been mentioned; or, הַשֶּׁמֶשׁ *the sun*. Secondly, to restrict the force of any generic, abstract, or other noun, to the *peculiar property*, *quality*, &c. expressed by such word; e. g. Gen. xviii. 25, חָלִלָה לְךָ מֵעֲשֹׂת כַּדָּבָר הַזֶּה לְהָמִית צַדִּיק עִם־רָשָׁע וְהָיָה כַצַּדִּיק כָּרָשָׁע *far be it from thee to do after this manner, to put to death* RIGHTEOUS *and* EVIL; *so* (that) THE RIGHTEOUS *become as* THE WICKED: or, *and thus the man characterized as* RIGHTEOUS *shall be* (considered and treated) *as the man designated as* WICKED. So Ib. xiii. 7, וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ *and* THE CANAANITE, *and* THE PERIZZITE, *dwelt then in the land*. So also with respect to abstract nouns: 1 Kings vii. 14, וַיִּמָּלֵא אֶת־הַחָכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בַּנְּחֹשֶׁת *so, he is filled with* THE WISDOM, *and* INTELLIGENCE, *and* KNOWLEDGE, (necessary) *for making all work in brass*,* &c. So also, Gen. xxiii. 17, הָעֵץ; Deut. xxxii. 4, הצור; 2 Sam. xii. 7, הָאִישׁ, &c. So also,

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* The following account, of the force of the Arabic definite article, is taken from a treatise on the Arabic Syntax, printed at Madras in 1820, p. ٣٣٣

ما عرف باللام وهي علي اربعة اقسام الاول ما يشير به الي المهية من حيث هي هي بلا اعتبار فرد او افراد نحو الرجل خير من الامراة ومن ثم اجيز الدينار الحُمْر والدرهم البِيْض ويسمي بلام الجنس . . . الثاني ما يشير به الي المهية الموجودة في ضمن فرد معهود بين المتكلم والمخاطب في الخارج نحو ليس الذكر كالانثي ويسمي بالعهد الخارجي ولا بد من تقدم ذكره صريحًا ومن ههنا يستبين ان النكرة اذا اعيدت معرفا باللام يفيد ان الثاني عين الاول نحو كما ارسلنا الي فرعون رسولاً فعصي فرعون الرسول . . . وقد يستغني عن تقدم ذكره بالقرائن نحو خرج الامير اذا

הַגּוֹנִי, הַשּׁוֹנִי, הַמּוֹשִׁי, see Art. 166. 6.; and in הַיּוֹם, *the day, to-day*, 1 Sam. i. 4. See my note on Job i. 6. So the Arab. اليَوْمَ. הַפַּעַם, Gen. ii. 23, Exod. ix. 27; הַלַּיְלָה, Gen. xix. 34, comp. ver. 35. In the same way,

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لم يكن في البلد الا امير واحد والثالث ما يشير به الي المهية الموجودة في الذهن في ضمن فرد ما نحو اني اخاف ان يأكلة الذئب ويسمي بالعهد الذهني وهذا في المعني كالنكرة واما في اللفظ فيجري عليه احكام المعارف من وقوعه مبتدأ . . . والرابع ما يشير الي المهية الموجودة في ضمن جميع الافراد نحو ان الانسان لفي خسر بدليل صحة الاستثناء وهو الا الذين امنوا ويسمي بلام الاسغراق .

That which is made definite by the article (ال) is of four sorts. The first is that in which intimation is made of the character of a thing, as it exists without reference to individual or individuals; as, *The man is better than the woman;* whence is allowable, *The red dinar, and the white dirhem* (i. e. intimating, in the one, *gold* by *The red;* and *silver* in the other, by *The white*). This is termed *The article of kind.* The second is that, in which intimation is made of an individual notion, conventionally allowed between the speaker and the person spoken to, as to externals: as, *The male is not as the female.* This is termed, *The external convention.* But this requires its being previously expressed; and, hence it is known that, when an indefinite word is made definite by the article (i. e. on its second occurrence), such second word means the same (person or thing) with the first: e. g. *Even as we sent prophets to Pharaoh, and he rebelled against the* (i. e. these) *prophets.* The previous mention of such word may, moreover, be dispensed with, when otherwise attended: as, *The General went out:* when there is only one General in the district. The third is that, in which intimation is made of the character entertained in the mind of some individual; as, *I fear the wolf will devour him.* This is termed *The mental convention;* and is, as to sense, *indefinite;* but, as to expression, is subject to the government of the article, from its happening to stand as the subject (of a proposition). The fourth is that, in which intimation is made of the existing character entertained of all the individuals: as, *The man* (all men) *is certainly implicated in sorrow:* in order the more clearly to impress the exception following: viz., *Except those who believe.* This is termed *The article of immersion.*—Some of these distinctions are, perhaps, unnecessarily nice. They have, however, this to recommend them: They unfold to us the genuine notions of the Orientals on this very important and delicate question.

too, the prefixing of the article has been supposed to form a sort of vocative case, as in הַבַּעַל, *O Baal* (Art. 180. 14), and ὁ θεός, Heb. i. 8, &c. But, in all such cases, perhaps, we have some such exclamation as, *The God!* &c. as such; the article being intended to mark the property, κατ' ἐξοχήν, rather than any thing else.—On its application to words in apposition, see Art. 220. 5.

2. The reason of the rule seems to be this. These generic, or abstract, nouns may be considered as *names* for the ideas for which they severally stand; and, therefore, as definite within themselves to a certain degree. But, as they may stand for any *individual* of the species to which they belong, and, likewise, for *every individual*, they may, therefore, represent whole classes. In this case, the addition of the definite article can affect their signification in no other way, than by giving a *sort of importance*, not to such class or individual, but to the *property* expressed by its name. And, again, any attributive, or substantive, receiving the definite article, may be considered as expressive of *the particular properties*, &c. meant by such word, with just as much propriety, as it can its *limited, or determinate, individuality.*

3. Hence, we find words used as proper names, sometimes with, and at others without, the definite article; e. g. הַיַּרְדֵּן *the Jordan*, (properly, *the River:* ירד, or רדא, in the Syriac, signifying *to run, flow*, &c.) Jer. xii. 5, xlix. 19; but Job xl. 23, &c. יַרְדֵּן *Jordan:* הַיְאֹר *the Nile*, i. e. *the River:* Gen. xli. 1, 2. 18. יְאֹר, Isa. xix. 7, xxiii. 3, Zech. x. 11; הַלְּבָנוֹן *the Libanus*, Deut. iii. 25, &c.; Ps. xxix. 6, &c. לְבָנוֹן, as a proper name; הַכַּרְמֶל 1 Sam. xv. 12, &c. כַּרְמֶל Josh. xv. 55. So הַבָּשָׁן, and בָּשָׁן; הַפְּעוֹר, and פְּעוֹר. So also in the names of men: הָעֲנָק, Num. xiii. 22. 28; עֲנָק, Deut. ix. 2; הָאֲרוֹנָה 2 Sam. xxiv. 16; הַמָּגוֹג Ezek. xxxviii. 2, &c.* See Nold. Concord. Part. annot. and vind. p. 855, &c.

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* In the كتاب المظهر في اللغة by Essoyūtí, we have the following remark to this effect: فان قيل فالفرات ايضاً معرفة فلم دخلته الالف

4. This sometimes takes place also, when a proper name, compounded of two words, is put in the definite state of construction; as, קִרְיַת הָאַרְבַּע Neh. xi. 25, but קִרְיַת אַרְבַּע Gen. xxiii. 2. So קִרְיַת הַיְעָרִים Jer. xxvi. 20, but קִרְיַת יְעָרִים Josh. ix. 17, &c. So 1 Sam. xvii. 34, הָאֲרִי and הַדֹּב, are put for *a lion*, and *a bear*, not *the lion*, &c. See also Mr. de Sacy's Gram. Arab., vol. i. pp. 326—8, vol. ii. p. 276, &c.

5. Some appellatives which are much in use, seem to take the article by way of *distinction*:* as, הַבְּאֵר *the well*, Exod. ii. 15; הַנַּעַר *the servant*, Gen. xviii. 7, &c. just as we use the corresponding words in English, without intending to make the word *definite;* which is just what the Arabian Grammarian, cited on Art. 221, styles the case of "*mental convention.*" For a similar reason, perhaps, others omit it: as, מֶלֶךְ רַב *great king*, for *the great king*, Ps. xxi. 2, xlv. 16, xlviii. 3, xlix. 7, lxii. 1, Esth. i. 9. So שֶׁמֶשׁ, for הַשֶּׁמֶשׁ Ps. lxxii. 17, Jer. xxxi. 35, &c. So אֶרֶץ, for הָאָרֶץ, Ps. ii. 2, Job iii. 14, xxxv. 11, &c.; and אֱלֹהִים, frequently for

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واللام فالجواب ان ذلك جايز في كل معرفة اصله الوصف كالعباس والحارث والفرات هو الماء العذب قال تعالي واسقيناكم ماءً فُرَاتًا.

If it be asked, Why is EL FARĀT *with the article? and why has the article been added? The answer is, that this is allowable in all proper names, the origin of which is* AN ATTRIBUTIVE; *as,* العباس EL ABBAS; الحارث EL HARITH. *And, as to* EL FARĀT, *its signification is,* THE SWEET WATER: *as it is said in the Koran, "And we will surely water you with sweet water."* (Sur. 77.). See Weiske on the Greek Pleonasms, p. 23, edit. 1813; Freytag's Hamasa, p. ١٢ line 16, &c.

* This the Arabs term الغلبة *prevalency*, i. e. a sort of antonomasia. So in the Greek, ὁ ποιητὴς: ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. See also Freytag's Hamasa, p. ١—But these examples are identical with those given above, in illustration of the *peculiar property, quality*, &c. So the Arab. adage, العالم بارض ميلاده كالذهب في معدنه THE *learned man in the land of his nativity* (is) *as* THE *gold in its mine.* This use of the article—as often found also with abstract nouns, nouns signifying metals, &c.,—the Arabs occasionally term اختصاص, *peculiarity.*

הָאֱלֹהִים, &c. see No. 3. But here,—as in No. 4,—the frequent occurrence, perhaps, of such words, and hence the certainty of their meaning, has made the addition of the article unnecessary.

6. When two nouns are in the *state of construction*, the Definite Article, if necessary, can be prefixed to the last only: as, שְׁנֵי הָאֲנָשִׁים *the two men*, Josh. ii. 4; גְּדוֹלֵי הָעִיר *the great men of the city*, 2 Kings x. 6. רַךְ הַלֵּבָב *tender of the heart, the coward*, Deut. xx. 8. See Gen. xli. 27, xxxvii. 3. 23. (Art. 220. 9.) To the last of two in a compound; as, בֵּית הַלַּחְמִי *the Bethlehemite*, 1 Sam. xvii. 58. (Art. 166. 7.) אִישׁ הָאֲדָמָה *the agriculturist*, Gen. ix. 20, &c. There are instances, however, in which this rule seems to be contravened: as, נֹשְׂאֵי הָאָרוֹן הַבְּרִית Josh. iii. 14; שְׁתֵּי הָעֲבוֹת הַנְּחֻשָׁה, Exod. xxxix. 17; כָּל־הָעָם הָאָרֶץ, Ezek. xlv. 16, &c. Comp. Gen. xxxi. 13, Judg. xvi. 4, 2 Kings xvi. 14, Ps. cxxiii. 4, &c. But all such instances are elliptical: e. g. Josh. l. c. נֹשְׂאֵי הָאָרוֹן אֲרוֹן הַבְּרִית *the bearers of the ark, the ark of the covenant*. See Art. 180. 15, note; also Exod. xxxviii. 21, Numb. xxxii. 1, &c. So also with a pronoun added: as, בְּתוֹךְ הָאָהֳלִי, Josh. vii. 21. Comp. Lev. xxvii. 23, 2 Kings xv. 16, Micah ii. 12, Josh. viii. 33, Ps. lxxxi. 11, ciii. 4, Is. ix. 12. But, in some of these instances, particularly the last, הָ is probably to be taken in the sense of אֲשֶׁר. See Art. 179. 3. In others, interrogatively. Ib. and Nold., p. 213. seq., with the notes, &c.

7. Proper names of men never take the Definite Article; as, אַבְרָהָם *Abraham*, דָּוִד *David*, &c. Those of rivers and places sometimes do; as, הָעַי Josh. vii. 2. Comp. Numb. xxiii. 14, 1 Sam. vii. 16, &c. In such cases as הָאַרְנָה, 2 Sam. xxiv. 16, the הָ probably stands for אֲשֶׁר, or may be used *distinctively*, as in הָרָשִׁיעַ, הַכְּנַעֲנִי, &c. Arab. العَبَّاسُ, الحَارِثُ, &c. above.

8. Some personal pronouns, with the Demonstratives, זֶה, זֹאת, אֵל, and אֵלֶּה, although definite in themselves, will when following as qualifying terms, receive the Definite Article; as, הַהוּא, Gen. xxviii. 11. 19, &c.; הַהִיא, Exod. iii. 8, &c.; הָהֵמָּה, Numb. ix. 7, &c.; הָהֵנָּה, 1 Sam. xvii. 28, &c.; חַזֶּה, Gen. xxviii. 20, &c.; הַזֹּאת, Gen. xv. 18; הָאֵל, Gen. xix. 8; הָאֵלֶּה, Gen. xv. 17, &c. In all which cases, it seems rather to be *distinctive*, than *definite*. See Nold. p. 220, &c.

Adverbs and other qualifying Terms.

222. Words generally construed as *Adverbs* are nothing more than nouns substantive, attributives, infinitives, or particles, put in *Immediate,* or *Mediate,* apposition with those which they are intended to qualify.* The order is regulated as before (Art. 212. 3.). Examples of such words in *Immediate* apposition; פָּקוֹד פָּקַדְתִּי *visiting,† I have visited* (or, will surely visit); וַיִּגַּשׁ הַפְּלִשְׁתִּי הַשְׁכֵּם וְהַעֲרֵב *so the Philistine approaches rising* EARLY *and remaining* LATE, i. e. *early* and *late,* 1 Sam. xvii. 16. See also Gen. xix. 9, xxxi. 15, xlvi. 4, Numb. xi. 15, 32, xvi. 13, xxiii. 11, xxiv. 10, Josh. xxiv. 10, &c. In many cases another Infinitive is added, as in וּבָכֹה .... יֹלֵךְ הָלוֹךְ *so he went on proceeding and weeping,* i. e. weeping more and more, 2 Sam. iii. 16. See also Gen. viii. 7, Josh. vi. 13, Judg. xiv. 9, 1 Sam. vi. 12, 2 Sam. xv. 30, &c.

2. Examples of such words in *Mediate* apposition with others, i. e. with some particle or other word or

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* The construction is here, as before, *absolute* or *independent* when immediate. This is termed by the Arabian Grammarians اَلْحَالُ i. e. *the state;* and, as it consists of one or more words, added for the purpose of qualifying either the subject or object of a verb, it must necessarily be an attributive. Mr. de Sacy seems to have confounded the حال, with the تمييز, which latter is always a substantive. The principle, however, is the same in both.

† Ibn Mālik says, on the use of the Infinitive thus added, اُنْتُخِبَ تَوْكِيدًا أَوْ نَوْعًا يُبَيِّن أَوْ عَدَدَ . كَسِرْتُ سَيْرَتَيْنِ سَيْرَ ذِي رُشْدٍ "It is selected either to give emphasis, or to specify, or to intimate number; as, *I went two journeys,* or, *on a journey of observation.*" So in the Greek, ὅς ἄν καταφεύγων καταφύγῃ ἐς τούτους. Herodot. iv. 23. See Weiske's Pleonas. Græc., Ed. 1813, pp. 9. 15. 27. Bos. Ellipses Græc., p. 3, Edit. 1813.

words intervening: יִתֵּן־אֹכֶל לְמַכְבִּיר *he giveth food to abundance*, i. e. abundantly, Job xxxvi. 31; יִבְרְחוּ בְּהֶחָבֵא *they fled in becoming hidden*, i. e. secretly, Dan. x. 7, &c. Comp. 1 Sam. xxiii. 13, Jer. xi. 11, Gen. xxv. 32, xlvii. 29, Exod. xiv. 11, &c.

3. In all these cases, *specification* is obviously the purpose for which such words have been introduced. With verbs, these will necessarily be construed as adverbs; with nouns, as adjectives, attributes, or the like. The addition of the particle can have no other influence, than that of uniting the force of the several terms used, for the purpose of giving perspicuity to the whole.

4. Hence, when it is necessary to express the *commencement, repetition, hurry, progress, the power of effecting, the intensity, certainty,* &c. of, any action, passion, &c. this may be done, either by putting two verbs in the tense and person suitable to the passage, with, or without, the copulative conjunction; or, by one verb only in such tense and person, and the other either in the Infinitive, or in the Participial, form:* e. g. הָחֵל רָשׁ

* This, according to the Moolla Jámi, is done for the purpose of rousing the hearer, or to obviate the supposition of mistake in the speaker (Com. on Ibn ul Hájib, p. ٢٣٥-٦). His words are: وذلك اما لدفع ضرر الغفلة عن السامع او لدفع ظنه بالمتكلم الغلط . وذلك الدفع يكون بتكرير اللفظ نحو ضرب زيد زيد او ضرب ضرب زيد: "and this," he adds, "is done by repeating the word: as, *He struck* (i. e.) *Zaid, Zaid:* or, *he struck, he struck* (i. e.) *Zaid.* But it is not to the repetition of the same words, that this rule is confined; any other words may be added, as the sense may require. So Zúzení on the Moallakah of Antara, Ed Menil. v. 5: . . . الإقواء والاقفار جمع بينهما لضرب من التاكيد كما قال طرفة متي ادن منه ينأ عني ويبعد i. e. The becoming *void* and *desert.* These words are conjoined for the purpose of strengthening the passage, just as the poet Tarafat has said, When I come near him, he *wanders* and *separates* from me." So also Weiske Isagoge, §. 16, and Winer's Grammar of the New Testament, p. 91, Edit. Andover, 1825.

begin, possess, i. e. begin to possess, Deut. ii. 31; וַיָּחֶל נֹחַ . . . וַיִּטַּע כָּרֶם *so Noah begins . . . and plants a vineyard,* i. e. to plant, Gen. ix. 20; לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *do not repeat,* (that) *they call thee,* i. e. do not allow them again to call thee, Is. xlvii. 1; וַיֹּסֶף שַׁלַּח *and he repeats sending,* i. e. he sends again, Gen. viii. 10; לֹא אֹסִף לְקַלֵּל *I add not to revile,* i. e. I will not revile again, Ib. v. 21; וַתְּמַהֵר וַתּוֹרֶד *so she hastes and puts down,* i. e. hastens to put down, Gen. xxiv. 18; מַדּוּעַ מְהַרְתָּן בֹּא *why have you hasted coming?* i. e. to come? Exod. ii. 18; וְדָוִד הֹלֵךְ וְחָזֵק וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים *so David* (was) *proceeding, and becoming strong; but the house of Saul* (was) *proceeding and becoming weak,* i. e. David becomes gradually stronger, &c. 2 Sam. iii. 1; אוּכַל נַכֶּה־בּוֹ *I may be able,* (that) *we may smite him,* Numb. xxii. 6; נִפְרְצָה נִשְׁלְחָה *Let us spread out, let us send,* i. e. let us send out extensively, 1 Chron. xiii. 2. The force of the paragogic ה will presently be considered. In many cases, however, the Infinitive will be preceded by a preposition; as, כִּרְאֹה *as he saw,* Gen. xxiv. 30, xxv. 26, xxxiii. 10, 1 Sam. xxv. 2, Ps. xlii. 4, where their force is, in some respects, not unlike that of the Latin Gerunds.

5. The repetition of nouns, or particles, is often recurred to, for the purpose of denoting *distribution, diversity, comparison,* or the like: e. g. שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ TWO (and) TWO) *came they to Noah,* Gen. vii. 9; בֵּין עֵדֶר וּבֵין עֵדֶר *between flock and between flock,* Gen. xxxii. 17: וְיִלְקְטוּ אֹתוֹ בַבֹּקֶר בַּבֹּקֶר *and let them collect it* MORNING *by* MORNING, Exod. xvi. 21; אֶבֶן וָאֶבֶן גְּדוֹלָה וּקְטַנָּה STONE *and* STONE, *a great and a small* (one), i. e. diverse weights, Deut. xxv. 13; בְּלֵב וָלֵב יְדַבֵּרוּ *in* HEART

and HEART *they speak*, i. e. while they profess one thing they mean another, Ps. xii. 3; וְהָיָה כָעָם כַּכֹּהֵן כַּעֶבֶד כַּאדֹנָיו *it shall be,* LIKE *people* LIKE *priest,* LIKE *servant* LIKE *master,* &c., Isa. xxiv. 2; כְּכֹחִי אָז וּכְכֹחִי עָתָּה *as my* STRENGTH (was) *then,* EVEN SO (is) *my* STRENGTH *now,* Josh. xiv. 11.

6. When, moreover, any demonstrative pronoun is so used, or a singular personal pronoun, referring to an antecedent in the plural number; distribution is generally intended: e. g. זֶה אֶל־זֶה *this to this,* i. e. one to another, Exod. xiv. 20; גָּדֵר מִזֶּה וְגָדֵר מִזֶּה *a wall from this, and a wall from this,* i. e. on each side, Numb. xxii. 24; כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶךָ וּנְתָנוֹ יְהוָה *when thou goest to the war against thy enemies, and Jehovah shall give* HIM, i. e. *wholly, or every one of them,* Deut. xxi. 10; וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתִּצְפְּנוֹ *so the woman takes* BOTH OF THE MEN *and hides* HIM, i. e. *wholly,* or *each one* of them, Josh. ii. 4.

7. The context will always shew us, whether we are to consider these repetitions emphatical, or distributive. There are, however, instances of repetition which fall under neither of the preceding heads, but which are to be ascribed to the simple and unpolished usage of a venerable antiquity. Such is the repetition of the word לֵאמֹר, 1 Kings ii. 4, &c.—of whole sentences: as, Gen. vi. 22, xiii. 5, 6, xiv. 5, 8, xxiv. 37, 1 Sam. x. 9.—the introduction of words apparently superfluous; as, "*he lifted up his eyes, feet,*" &c. Gen. xiii. 10, xviii. 2, xxix. 1, Dan. x. 5: "*he put forth his hand,*" Gen. viii. 9, 2 Kings vi. 7, &c.; "*they arose,*" Josh. xviii. 4; "*and it came to pass,*" וַיְהִי, וְהָיָה; and "*behold,*" הִנֵּה passim. These apparently superfluous terms are, however, of immense importance to the unity and perspicuity of the context.*

* See also Weiske on the Greek Pleonasms, Isagoge, § 15, &c., Ed. 1813.

On the emphatic repetition of Words, or Phrases.

223. If, upon the addition of one word or phrase, another will be made more definite, specific, &c., then, upon the repetition of either, a still greater definiteness, perspicuity, energy, fervency, or the like, will be given to the context :* e. g. שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים TURN YE, TURN YE, *from your evil ways*, Ezek. xxxiii. 11; רִיבוּ רִיבוּ בְאִמְּכֶם CONTEND *with your mother*, CONTEND YE, Hos. ii. 4; הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הֵמָּה THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH (are) *these*, Jer. vii. 4: i. e. They insisted that the idols which were called *Temples*, (هَيَاكِلُ, see Pococke's Spec. Hist. Arab., p. 91.) REALLY contained the Deity: a principle of heathenism still prevailing in the East. For similar expressions, see Is. xxxviii. 19, xliii. 25, Ps. xciv. 3, Cant. vii. 1, &c.

2. So with the pronouns : מִשְׂגַּבִּי וּמְפַלְטִי־לִי *my high tower, and* MY *deliverer* FOR ME, i. e. *my sure deliverer*, Ps. cxliv. 2; מִי יִתֵּן מוֹתִי אֲנִי תַּחְתֶּיךָ *who will put* MY DEATH, I, *in the place of thee!* i. e. *O that some one had slain me, even me, instead of thee!* 2 Sam. xix. 1; וּפִגְרֵיכֶם אַתֶּם יִפֹּלוּ *and* YOUR *carcases* (even) YOU *shall fall*, Numb. xiv. 32. See Artt. 216. 4. 219. 5.

So מַשְׁעֵן וּמַשְׁעָנָה, masc. and fem. i. e. every species of support, Is. iii. 1. See the Concessus of Hariri by Schultens, p. 36, and the Moallakah Antaræ by Menil (Lugd. Bat. 1816.), v. 71, شَيْظَمَةٌ وشَيْظَم, with the Scholia of Zúzení, at p. 113.

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* For similar examples in the Arabic, see Mr. de Sacy's Gram., vol. ii. Art. 671—2—676; Moolla Jāmi's Commentary on the Kāfía, p. ٣٥. And with the pronouns, Mr. de Sacy's Gram., vol. ii. pp. 359, 360. Ed. 1810.

3. Hence also, words put in the plural number, (which according to our system, consists of the juxta-position of two words) may be considered as emphatical: e. g. אֱלֹהִים *God*; אֲדֹנִים *Lord*; בְּעָלִים *Baal*; עַשְׁתָּרוֹת *Ashtaroth, Venus*; חָכְמוֹת *real wisdom*, &c. by way of eminence, and which may hence be termed *the plural of excellence.**

On Nouns put in the Definite State of Construction.

224. Of this *Construction* or *Regimen*, as it has been sometimes called, there are two kinds (see Artt. 143. 217. 7.). The first we have termed the *Definite*, the second the *Distinctive, state of Construction*; merely to denote the different kinds of words thus used.

2. Of the *definite* state of construction, we may reckon two kinds: viz. the *Immediate*, and the *Mediate*. The *Immediate* is that which presents two, or more, substantive nouns (not being names for the same thing) so connected that the idea, conveyed by them, becomes sufficiently defined for the purposes of the speaker or writer. The *Mediate* is that, in which this is done by the intervention of one or more of the particles.†

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* In the former editions of this work, בְּהֵמוֹת, *Behemoth* was placed under this head. But see my Translation, &c., of Job xl. 15, with the notes.

† The truth is, however, the *particles* themselves are really nouns, as already intimated; and, when they intervene, the construction is either that of *apposition*, or, of *definite* construction, or both. We have adopted the term *Mediate*, both here and in Art. 217. 5, in order to conform to the usual mode of considering these skeletons of words. Hereafter, perhaps, we may get rid of this distinction.—According to the doctrine of the Arabian Grammarians, every example of *Immediate construction* that can occur, may be resolved by an equivalent *Mediate* one: e. g. غُلَامُ زَيْدٍ *the slave of Zaid*, is, according

3. Examples of nouns in the *definite state of construction*, termed *Immediate:* שַׂר־צְבָאוֹ *captain* (of) *his host*, 1 Sam. xxvi. 5; מְנָשֵׁי בְנֵי־הַנְּבִיאִים *of the wives* (of) *the sons* (of) *the prophets*, 2 Kings iv. 1; נְהַר־פְּרָת *the river* (of) *Euphrates*, Gen. xv. 18; קִרְיַת חֻצוֹת *the town* (of) *Khuzoth*, Numb. xxii. 39; בְּתוּלַת בַּת־עַמִּי *the virgin* (of) *the daughter* (of) *my people*, Jer. xiv. 17.

4. In these and all similar passages, this juxta-position of words has the property of *defining* the idea presented by the first, just as that kind of apposition does, to which we have given the term *Identity*. But, should it be necessary further to *define* such combination, this is done either by *prefixing the definite article*, or *by affixing a pronoun* to the last of these, as the case may require; as in 1 Sam. xxvi. 5, and 2 Kings iv. 1, above. In the following, the idea presented by the first of the words so placed, is made more *distinct* or *specific*, just as it is by that state of apposition, which we have termed *specific*. It will readily be seen, that the distinctions here mentioned, can arise only from the *character* of the qualifying terms, in each case. Examples: בִּגְדֵי הַקֹּדֶשׁ *garments* (of) *holiness*, i. e. *holy* or *sacred garments*, Exod. xxix. 29; אֶבֶן .... צֶדֶק *a stone*, or *weight* (of) *justice*, i. e. *a just weight*, Deut. xxv. 15; אֵשֶׁת נְעוּרִים *a wife* (of) *youth*, i. e. *a young wife*, or, it may signify, *a wife married in one's youth*, Isaiah liv. 6. See also Gen. xli. 42, Exod. xi. 2, Judg. viii. 13, 1 Sam. i. 11, Jer. xi. 20, &c.

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to them, equivalent to غلام لزيد. So خاتم فضة, to خاتم من فضة *a ring of* (or out of) *silver*; and ضرب اليوم, to ضرب واقع في اليوم i. e. *a stroke* or *blow of to-day*, to *a stroke* or *blow happening to-day*. See the Shurho Moolla Jāmi, p. ٢٠٢, &c. This process, according to my notions, is making the construction less simple than it stood originally; in other words, it is making a plain matter difficult, by placing a greater number of words in construction than in the original example. It shews, however, that both signify the same thing. See Art. 219. 4. note.

5. The case will be the same, should a sentence stand in the place of the qualifying word:* e. g. שְׂפַת לֹא יָדַעְתִּי אֶשְׁמָע *a lip (or language of* which) *I knew not, I heard,* Ps. lxxxi. 6; יִתְרַת עָשָׂה אָבְדוּ *the acquisition* (of that which) *he made, they have lost,* Jer. xlviii. 36; בְּיָדִי לֹא אוּכַל קוּם *into the hands* (of those) *I am not able to rise* against, Lam. i. 14. See Ps. lxv. 5, cxxix. 6, Jer. ii. 8, &c.

6. This construction, however, will admit of more than one solution. For, first; If we consider the particles, &c. as *nouns,* which I believe we ought to do, we shall have nothing more than an *immediate* state of construction, with the preceding word in the proper form for such a state (Art. 171.). And, 2dly, If we suppose the relative pronoun אֲשֶׁר *who, which,* &c. to have been omitted by the ellipsis,—which has been preferred by Schrœderus,—the construction will also be explained.

7. In some cases, however, the order is inverted, and has hence been termed Hypallage; e. g. כֶּסֶף סִיגִים *argentum scoriarum,* for scoriæ argenti, Prov. xxvi. 23; קָרְבַּן הָעֵצִים *oblatio lignorum,* for ligna oblationum. See also Lev. v. 15, vii. 21, xxii. 4, Deut. xii. 3, Josh. ii. 6, 1 Kings xvii. 14, Ezek. xxi. 30, Esth. ix. 19.

8. As this combination takes place, only for the purpose of presenting some *one definite* idea to the mind, should it be necessary further to define or qualify the terms used by the addition of any pronoun, the definite article, &c.; such pronoun, &c. will generally be added to the last: e. g. הַר קָדְשִׁי *the mountain* (of) *my holiness,* i. e. *my holy mountain,* Ps. ii. 6; פְּסִילֵי כַסְפֵּךְ *the images* (of) *thy silver,* i. e. *thy silver images,* Isaiah xxx. 22;

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* A similar practice exists in the Persian, with respect to the vowels which mark the state of construction: e. g. وقتِ رفتن *the time of going,* &c. So ارادتِ بي چون *the will of* (him who is) *without a when,* i. e. *is eternal.* But in these cases both رفتن and چون may also be considered as nouns.

עַמֵּי הַתֹּעֵבוֹת הָאֵלֶּה *the peoples* (of) *abominations, these,* i. e. *these abominable people,* Ezra ix.14.

See also Exod. xxviii. 38, Neh. ix. 14, Ps. iv. 2, lix. 18, cx. 2, cxix. 123, Is. ii. 20, xxx. 22, xxxi. 7, Dan. ix. 24. For similar constructions in the New Testament, see Rom. vii. 24, Col. i. 13, &c.

9. In the preceding examples, the qualified, and qualifying, noun have been considered as in juxta-position with one another; still this is neither necessary, nor is it always found; for, in some instances, we have the intervention of particles, such as *the definite article,* Art. 221. 6, &c.; in others, whole words or phrases: e. g. עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם THE LORD GOD'S *making* (of) *the earth and heavens,* Gen. ii. 4; מִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ THE SENDING GIFTS *of each man to his friend,* Esth. ix. 19; בְּשָׁלְחַ אֹתוֹ סַרְגּוֹן IN SARGON'S *sending him,* Is. xx. 1.

See also Gen. vii. 6, Josh. xx. 3, Is. v. 24, xx. 1, Prov. xxv. 8, &c. Storr thinks these examples are not to be considered as in the state of construction, but to be accounted for in some other way (Observ., p. 282.). I believe it is of little importance whether we consider them in this point of view, or as in apposition with the preceding noun, or otherwise qualifying it, the end arrived at is precisely the same in every point of view: the only question here being, whether one or more words do not parenthetically intervene between such qualified, and qualifying terms. That such is the case, perhaps, there can be little doubt; and, as the usage of the language, in this particular, is all we wish to ascertain, we need not be very anxious as to the terms used, particularly where no change of vowels or consonants can be appealed to as decisive on the subject. The parallelism of the following passage requires that the construction be considered as *definite:* הוֹי אַשּׁוּר שֵׁבֶט אַפִּי וּמַטֶּה־הוּא בְיָדָם זַעְמִי *O Ashshur, the rod of my anger: even the rod is he,—for their sake,* or, in their hand,—OF *my wrath,** Is. x. 5.

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* So in the Arabic كَمَا خَطَّ الكِتَابُ بِكَفٍّ يَوْمًا يَهُودِيٍّ *just as the book was written by the hand, one day, of a Jew.* See Gram. Arab. M. de Sacy, vol. ii. p. 125—6.

10. Great care should be taken in translating passages found in this state of construction, i. e. in considering whether the last of such words is to be taken in an *active*, or *passive*, sense: e. g. חֶרְפַּת מוֹאָב *the reproach of Moab*, Zeph. ii. 8, is not to be understood as the reproach afflicting Moab, but that which they inflict on others. So חֶרְפַּת עֲבָדֶיךָ Ps. lxxxix. 51, *the reproach of thy servants*, is that which they suffer, not that which they inflict. In like manner,....חֲמַס הַיּוֹשְׁבִים *the violence* (exercised by the) *inhabitants*, Ezek. xii. 19; but חֲמַס....בְּנֵי יְרֻבַּעַל *the violence* (suffered by the) *children of Jerubbaal*, Judg. ix. 24. זַעֲקַת־דַּל *the cry of the poor*, Prov. xxi. 13: but זַעֲקַת סְדֹם *the cry* (excited by the oppression) *of Sodom*, Gen. xviii. 20. The same holds good with reference to the pronouns. See Gen. xvi. 15, L. 4, Jer. li. 35, 2 Sam. xvi. 12, Is. xxi. 2, Ps. xcviii. 8, lvi. 13, &c. See also Art. 146. 8. note.

11. The following are examples of what has been termed the "*Mediate* state of construction," i. e. when the connexion of nouns thus situated is, in one way or other, defined or modified by the intervention of one or more of the particles* חֲזִיר מִיָּעַר *a boar out of the forest*, i. e. *of the forest*, or, *a forest boar*, Ps. lxxx. 14; לְאֹמִים מֵרָחוֹק *people of*, or *from a distance*, i. e. distant, Is. xlix. 1.

See also Exod. i. 14, Ps. xc. 4, Cant. iii. 8, Jer. v. 6, &c. Of this kind are the passages מִזְמוֹר לְדָוִד—לְאָסָף—*a psalm of David*, —*of Asaph*; אֲשֶׁר לִשְׁלֹמֹה *which* (is) *Solomon's*, i. e. belonging to Solomon, Cant. i. 1, &c., where the proprietor, author, possessor, or the like, is designated.†

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* If we consider these particles as nouns,—which we may do,—all these cases may be resolved into those of *Immediate* construction or apposition, as before.—New Test., John iii. 31, vi. 31, Rom. iii. 26, iv. 16, Gal. iii. 7, 8, &c.

† It has already been remarked (Art. 224. 2.), that the Arabian Grammarians consider every construction of this kind, as equivalent in signification to those, in which the particle is not introduced. In most cases, however, the particles tend to define the relation more specifically.

12. This rule, however, with its exemplifications, coincides with the corresponding one given under the article of *Mediate apposition* (Art. 219. 4.), i. e. the preceding word generally suffers no abbreviation, either in the quantity of its vowels, or in the number of its consonants. The words so connected may, by taking the particle as a noun, all be considered as in *Immediate* apposition. In the following cases the first, so connected, is put in the *definite* state of construction, e. g. מַשְׁכִּימֵי בַבֹּקֶר....מְאַחֲרֵי בַנֶּשֶׁף *those arising early in the morning....lingering after the twilight*, Isa. v. 11; יֹשְׁבֵי בְאֶרֶץ צַלְמָוֶת *dwellers in the land of the shadow of death*, Ib. ix. 1, although a particle follows in each case.

See also 2 Sam. i. 21, Ps. ii. 12, lxxxiv. 4, Isa. xiv. 19, xxviii. 9, Jer. xxiii. 23, Ezek. xiii. 2, xxi. 17, &c. So also with the conjunction ו; as, חָכְמַת וְדַעַת *wisdom and knowledge*, Isa. xxxiii. 6. With אֵין: as, פֹּרֵק אֵין מִיָּדָם *there is no deliverer* (of) *from their hands*, Lam. v. 8.

13. It must appear from these passages, that, either the particle singly, here found so influencing the preceding word, must have been considered as a noun, or else the following context as a whole must have been supposed to exercise the influence, which the second of the nouns in construction usually does. See Art. 217. 5.

14. Cases will occur, moreover, in which either a noun, *already definite*, or two nouns, *already in construction*, will require to be placed before another, or more nouns, in a similar regimen. In all such cases, a preposition will precede the last of these: e. g. דּוֹדִי לִי וַאֲנִי לוֹ *my love* (is) MINE, *and I* (am) HIS, Cant. ii. 16; בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן *Abram* (is) *blessed* OF GOD *most high:* where the whole proposition, rendered particular by the proper name Abram, is in a state equivalent to that of construction with לְאֵל following: אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר *The God of the spirits* OF ALL FLESH, Numb. xvi. 22. comp. Lev. xiv. 54; 2 Sam. ii. 8; Hag. i. 1; Gen. vii. 11: see my Lexicon, p. 317:—1 Kings xv. 23. In Gen. xlvi. 26, we have a transposition, viz. כָּל־הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב, for כָּל־הַנֶּפֶשׁ לְיַעֲקֹב הַבָּאָה, *Every soul* (person) OF JACOB, *which came, &c.* So the Arab. العبد زَيْدٍ e. g. عبد زَيْدٍ *Zaid's servant.*—In many such cases שׁ, or אֲשֶׁר, will be introduced, as כַּרְמִי שֶׁלִּי *my vineyard* WHICH (is) MINE: i. e. *my own vineyard,*

Cant. i. 6; שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה, *The song of songs*, WHICH (is) SOLOMON'S, Ib. 1. comp. Ib. iii. 7; 1 Kings vi. 22; 2 Chron. i. 6; Gen. xli. 43.

On the DISTINCTIVE *State of Construction.**

225. It has been remarked (Art. 217. 7.), that in cases of this sort, the preceding word to be qualified must always be an *attributive*. The effect here produced is, that of rendering *distinct*, or *specific*, the person or thing designated by such *attribute;* the qualified word being always an *attributive*, involving the signification of a substantive (Ib.), e. g. גְּדוֹל הַעֵצָה *great* (of) *counsel*, i. e. *a great being, &c.* (of) *counsel*, or *counselling being*, Jer. xxxii. 19; קְדוֹשׁ יִשְׂרָאֵל *the holy* (one of) *Israel*, Isa. i. 4; תְּמִימֵי־דָרֶךְ *those perfect* (of) *way*, i. e. *men of perfect way*, Ps. cxix. 1; שְׁפַל־רוּחַ *low* (of) *spirit*, i. e. *an humble man*, Prov. xxix. 23; מְשִׁיחַ יְהוָה *the anointed of the Lord*, 2 Sam. i. 14.

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* This kind of construction is termed by the Arabian Grammarians الإضافة اللفظية i. e. *verbal construction*, in order to distinguish it from that, which we have termed "the *definite*," which they style الإضافة المعنوية the *logical*, or *significant*, *construction*. It is curious enough to observe, that they exemplify this sort of construction in three different ways; which may serve to shew, that, in fact, they all amount to the same thing in meaning: e. g. حَسَنٌ وَجْهٌ *handsome* (of) *face*, in *immediate* apposition حَسَنُ وَجْهٍ *handsome* (of) *face*, in the state of *definite* construction; and حَسَنٌ وَجْهًا *id.* when the latter, or defining, word is put *absolutely*, and construed as a noun of *specification*, تمييز. See M. de Sacy's Arab. Gram., vol. ii. p. 161, &c. So Rev. xii. 1. γυνὴ περιβεβλημένη τὸν ἥλιον. Arab. امرأة ملبوسة الشمس.

See also Gen. xxxv. 29, Exod. xxxv. 22, Ps. xxiv. 4, Isa. i. 21, &c.

2. Under this general head, may be placed certain idiomatical usages with which the Learner will often meet in his progress. These are, phrases having אִישׁ *man, each,* בֵּן *son,* בַּעַל *Lord, possessor,* אֲנָשִׁי, מְתֵי *men,* &c. for the first member, followed by certain others, in the definite state of construction: e. g. אִישׁ מָוֶת אָתָּה *thou art a man of death,* i. e. *deserving death,* 1 Kings ii. 26; בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ *the child of seven years* (was) *Joash when his reign* (began), i. e. he was seven years old, 2 Kings xii. 1; בֶּן־מָוֶת הוּא *a son of death,* (is) *he,* i. e. he shall die, 1 Sam. xx. 31; אִישׁ שִׂפָתַיִם *a man of* (both) *lips,* i. e. loquacious, Job xi. 2; אִישׁ דְּבָרִים *a man of words,* i. e. a speaker, Exod. iv. 10; אִישׁ אֱמֶת *a man of truth,* i. e. a true man, Neh. vii. 2; אַנְשֵׁי הַשֵּׁם *men of name,* i. e. famous, Gen. vi. 4; אַנְשֵׁי־חַיִל *men of might,* i. e. mighty men, Gen. xlvii. 6; מְתֵי מִסְפָּר *men of number,* i. e. few, Gen. xxxiv. 30; אִישׁ בַּעַל שֵׂעָר *a man possessed of hair,* i. e. hairy, 2 Kings i. 8; כָּל־בַּעַל כָּנָף *every* (one) *possessed of wing,* i. e. winged bird, Prov. i. 17.

So אַנְשֵׁי סְדֹם *men of Sodom,* Gen. xix. 4, for *Sodomites.* See Gen. xxiii. 3, xxiv. 13, Numb. xxi. 28, Josh. xxiv. 11, Judg. ix. 2, x. 1, Jer. ii. 16, Ezek. xvi. 26, Ps. cxlix. 2, Cant. i. 5, &c. To this class may be referred, בְּנֵי־הָאֱלֹהִים *sons of God, pious persons;* and בְּנוֹת הָאָדָם *daughters of men, low, impious women,* Gen. vi. 2, &c.

On the Construction of the Numerals.

226. The numerals in Hebrew being all substantives, are put, either in *apposition,* or in the *definite* state of construction, with the word denoting the thing numbered: e. g. In *apposition:* אֶלֶף וּמֵאָה הַכֶּסֶף *one thousand and one hundred* (pieces of) *silver,* אֵילִם שְׁנָיִם *rams two,* עָרִים שְׁתַּיִם *cities two,* בָּנִים שְׁלֹשָׁה, or שְׁלֹשָׁה בָנִים, *sons three,* or *three sons,* שְׁלֹשִׁים בָּנִים *thirty sons.* In *construction:* שְׁלֹשֶׁת אֲנָשִׁים *three,* or, *a triad, of men;* שְׁנֵי בָנִים *two sons;* שְׁתֵּי בָנוֹת *two daughters.*

2. The dual and decimal numerals, however, signifying numbers above ten, such as עֶשְׂרִים, *twenty;* מָאתַיִם *two hundred,* &c. prefer the state of apposition.

On the Concordance of the Numerals with the Thing, &c., numbered.

3. The numerals from *three to ten,* inclusively, are mostly in the gender different from that of the thing numbered, for the sake perhaps of *variety:* in this case the word, denoting the thing, &c., numbered, is put in the plural number: e. g. שִׁבְעָה כְבָשִׂים, or שִׁבְעַת כְּבָשִׂים *seven male lambs;* שֶׁבַע כְּבָשׂוֹת *seven female lambs.* The numeral is, here, taken as a collective noun, and stands, either in apposition, or in the state of definite construction, with the thing numbered.

4. In like manner, when the numeral signifies any number exceeding *ten,* it may likewise disagree in gender with the thing, &c. to be numbered; while the thing, &c. numbered, will be put in the singular number: e. g. שִׁבְעִים וְשִׁבְעָה אִישׁ *seventy and seven men;* שְׁבַע עֶשְׂרֵה שָׁנָה *seventeen years;* חֲמֵשׁ שָׁנִים וּמְאַת שָׁנָה *five years, and a hundred year,* Gen. v. 6.

5. There is nothing peculiar in the construction of such numerals as, מֵאָה *an hundred,* and אֶלֶף *a thousand;* other numerals being made to agree with them or not, according to the preceding rules, while they will be put, either in apposition or construction, in the singular or plural number, according to those rules: e. g. מְאַת אֶלֶף וּשְׁמֹנִים אֶלֶף וְשִׁשֶּׁת־אֲלָפִים וְאַרְבַּע־מֵאוֹת *an hundred thousand, and eighty thousand, and six thousands, and four hundreds,* Numb. ii. 9. See Gen. v. where a large number of examples occurs.

Other modes of Construction.

227. In many cases, too, when the numeral exceeds the number *one,* the thing, &c. numbered is put in the

plural, whether the numeral precede or follow it; the gender is regulated as before: e. g. אֵילִם שְׁנֵים־עָשָׂר *rams twelve;* Numb. vii. 87; כְּבָשִׂים ... שְׁנֵים עָשָׂר *lambs male .... twelve,* Ib.; שְׁנֵים עָשָׂר פָּרִי *twelve bullocks,* Ib.; עֶשְׂרִים וְאַרְבָּעָה פָּרִים *twenty and four bullocks,* Ib. v. 88.

See also Gen. xvii. 20, xxv. 16, xxvi. 12, xxxii. 15, 23, Josh. iv. 2, xxi. 19, 2 Sam. xix. 18, 1 Kings iv. 13, Jer. xxxviii. 10, Ezra viii. 35, &c. And, *vice versâ,* חָמֵשׁ שָׁנָה *five year,* 2 Kings xxii. 1, &c.

2. The intermediate numbers between ten and twenty, twenty and thirty, &c. are regulated by the principles already laid down; that is, either by *apposition,* or *definite,* construction, *Immediate* or *Mediate;* e. g. שִׁבְעָה עָשָׂר *seventeen,* in *Immediate* apposition; שֶׁבַע וְשִׁבְעִים *seven and seventy, Mediate* apposition: שְׁנֵי עָשָׂר *twelve;* שְׁמֹנַת עָשָׂר *eighteen,* definite construction.

3. In many cases, when the numeral is in apposition, it is to be taken as an ordinal: e. g. אַרְבָּעִים שָׁנָה *the fortieth year,* Deut. i. 3; i. e. taking it in the order of computation, *the year forty,* or *forty* (by) *year.* So Gen. i. 5. יוֹם אֶחָד *day, one,* i. e. the first. See also Exod. xii. 6, Numb. xiii. 2, Deut. xv. 9, 1 Kings xvi. 10, 2 Kings viii. 16, xii. 2, Ezek. xxix. 17, Dan. i. 1, 21, vii. 1, ix. 1, xi. 1, &c.

4. When it is necessary to qualify the thing, &c. numbered by some attributive, this attributive will agree with it, either in a *formal,* or *logical,* point of view, at the pleasure of the writer: e. g. in the first case, שְׁמֹנִים וַחֲמִשָּׁה אִישׁ נֹשֵׂא אֵפוֹד *eighty and five men,* (each, or the whole) *bearing* (sing.) *an ephod,* 1 Sam. xxii. 18.—In the second, חֲמִשִּׁים אִישׁ רָצִים *fifty men running* (pl.), 1 Kings i. 5.

5. The thing numbered, measured, &c. may also be considered as a *specifying* term (Art. 219. note), and construed as *absolute,* with reference to the preceding noun; as, שְׁלֹשִׁים בָּנִים *thirty sons;* אֶלֶף כֶּסֶף *a thousand*

(of) *silver,* &c. We nevertheless have, occasionally, the state of construction: as, שְׁתֵּי־לֶחֶם *two* (pieces, &c. of) *bread,* 1 Sam. x. 4, &c.: מְאַת שָׁנָה (Art. 226. 4.).

6. As it is easy to supply certain names of weight and measure, on account of their frequent occurrence; they are often omitted by the ellipsis: e. g. וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כָּסֶף *so they weigh my price thirty* (shekels of) *silver,* Zech. xi. 12; וַיָּמָד שֵׁשׁ־שְׂעֹרִים *so he measures six* (measures of) *barley,* Ruth iii. 15. 17; בְּאֶחָד לַחֹדֶשׁ *in the first* (day) *of the month,* Deut. i. 3; וַיַּעֲשׂוּ אֶת־ הַפֶּסַח בָּרִאשׁוֹן *and they keep the passover in the first* (month), Numb. ix. 5; בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ *in the first* (month) *in the first* (day) *of the month,* Ezek. xxix. 17.

See also Gen. xx. 16, xlv. 22, Lev. xxiii. 17, 1 Sam. x. 4, Ezek. xlv. 21. And, where some of these ellipses are supplied, Gen. xxiii. 15, Lev. xxvii. 3, 6, Ruth ii. 17, &c. See also Bos on the Greek ellipses, p. 4, Ed. 1813.

The ordinals are construed like other attributives.

LECTURE XVI.

ON THE COMPLEMENTS OF WORDS GENERALLY, AND OF VERBS IN PARTICULAR.

228. It will perhaps readily be granted, that the character of the word or words, necessary to complete any sentence, must very much depend on the signification of the preceding ones; or, which is the same thing, on the signification intended to be conveyed in them by the Writer. I may say, for example, *I am now riding, equitans ego;* or, am *a riding.* But it may also be necessary to state, whether this be on a horse, in a carriage, &c. as

also to, or from, what place I am thus proceeding; or, for what purpose, &c. The same will hold good of all attributives.* A man may be said to be *swift* generally, or swift on foot, swift in the chase,—in the pursuit of an enemy,—to revenge,—to do good or evil, or a thousand other things, which it may be necessary for a Writer or Speaker to state.

2. All verbs are necessarily attributive in signification; and, from what we have seen, as to their etymology, there is strong reason to suspect, that they are composed of nothing more than nouns put in a state of conjugation, or combination, with one or other of the pronouns. If, then, attributive nouns will occasionally stand in need of such complementary words, in order to complete, or modify, the sentences in which they are found; the same must necessarily be true of the same words, when found in the form of verbs. Usually, however, this has been stated by saying, that nouns, derived from verbs, are subject to the same mode of construction as the verbs are from which they descend. I prefer the contrary method; because, we can see why nouns, as such, require this kind of construction; of verbs, we know nothing on the other supposition.

3. We have seen that nouns, either substantive, or attributive, may be qualified by the addition of other words, put in the state of *apposition*, of *definite* construction, *immediate*, or *mediate*, or *absolutely*, just as the signification of such word may require, or, as the intention of the Writer may be. The same is the case with verbs, whether *active*, *passive*, *transitive*, *intransitive*, or

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* So in Is. xiii. 19, and Amos iv. 11, we have כִּמְהַפֵּכַת construed as a verb; and in Infinitives and Participial nouns this is done often and regularly.

neuter: which are distinctions arising purely out of the signification of the primitive word or noun.*

4. In treating on the complements, or qualifying words, of substantives and attributives, we adopted the terms *Immediate*, and *Mediate*, as best suited to our purpose on that occasion. We shall use the same now, because they are sufficiently easy and intelligible, and because it will be interesting to find the same principles prevailing throughout every part of this Language.

5. The influence, then, of any noun or verb (arising out of its signification, or the intention of the Writer,) may extend to one or more subsequent words, with some variation of the sense in each; e. g. I may say, as before, "I am riding a horse." Here I would term the influence of the verb *riding, Simple;* because it affects one object only, which is here "a horse." But, if I say, "I rode a horse towards the city at full speed," then I should term the influence of the verb, *Various;* because the subsequent terms are variously affected by it. I prefer this method of considering the influence of verbs, &c., because the Latin cases of nominative, genitive, accusative, &c., as taken by Schrœderus and others, are ill calculated to convey any just notions on this subject; and, because these distinctions are altogether foreign to this language. The truth is, the words added here, as in the rules already given, are nothing more than terms added for the purpose of defining, &c., the signification of such verb, and may be resolved by recurring to one or other of those rules.

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* Let it be remembered, however, some verbs which are at one time transitive, will at another be intransitive, in these languages; so, ضرب برجلهٔ *he struck with his foot*, or *kicked;* which, in innumerable instances, is transitive. See Ludolf. Gram. Eth., p. 32. ed. 1702. Freytag's Hamasa, p. 1 •

229. Having determined, then, whether the signification of any verb or verbal noun, is to be taken *actively*, or *passively* (Art. 146. 8. note); the influence of its action or passion, considered with reference to the subsequent terms, either in *Immediate*, or *Mediate*, connexion with it, will always be either *Simple*, or *Various*, just as the signification of such verb shall require, or, as the intention of the Writer or Speaker may be.—*Examples of active verbs, and Verbal nouns*, in *Immediate* connexion with the following term, and where the influence is, consequently, *simple*; נַעֲשֶׂה אָדָם *let us make* MAN, Gen. i. 26; זֹרֵעַ זֶרַע *seeding*, or *producing*, SEED, Ib. 29.

2.—In *Mediate* connexion, and where the influence is also *simple*: בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created* THE HEAVENS, Gen. i. 1; וַיַּרְא . . . אֶת הָאוֹר *and he saw . . .* THE LIGHT, Ib. 4; וַיַּבְדֵּל . . . בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ *and he divided . . .* BETWEEN *the light and* BETWEEN *the darkness*, Ib.; וַיִּקְרָא לָאוֹר . . . וְלַחֹשֶׁךְ קָרָא *and he called the* LIGHT . . . . *and* THE DARKNESS *he called* . . . . Ib. 5; מַבְדִּיל בֵּין מַיִם (a thing) *dividing* BETWEEN *the waters*, Ib. 6.

3.—Both in *Immediate*, and *Mediate*, connexion, and where the influence is *various*: עֹשֶׂה פְּרִי לְמִינוֹ (a tree) *producing* FRUIT, ACCORDING TO ITS KIND, Gen. i. 11; מַזְרִיעַ זֶרַע לְמִינֵהוּ (herb) *producing* SEED, AFTER *its* KIND, Ib. 12.

Note. The proper office of the particles here is, to point out the precise character of this influence.

The verb הָיָה, construed with ל, will signify either *to have*, or *to become*, according to the context: e. g. לְעָשִׁיר הָיָה צֹאן *the rich man had flocks*, 2 Sam. xii. 2; וְהָיוּ לְדָם *so they shall become blood*, i. e. *the waters*, Exod. iv. 9. See my Lexicon under הָיָה.

4. Where the connexion is *Mediate*, and the influence

various: וְהָיוּ לְמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר אַל־הָאָרֶץ : וַיְהִי־כֵן *and they shall be* FOR *lights* IN *the firmament of the heavens,* FOR *giving light* UPON *the earth, and it was so,* Gen. i. 15; וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ : וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי־טוֹב : *and God placed* THEM IN *the firmament of the heavens* FOR *giving light* UPON *the earth, and* FOR *ruling* OVER *the day and* OVER *the night, and* FOR *dividing* BETWEEN *the light and* BETWEEN *the darkness. And God saw* THAT (it was) *good,* Ib. 17. 18.

5. In causative, and other doubly transitive, verbs, the influence will necessarily be *various:* e. g. וְהֹלַכְתִּיהָ הַמִּדְבָּר *and I caused* HER *to walk* THE DESERT, Hos. ii. 6; מוֹשִׁיב יְחִידִים בַּיְתָה *who causes* THE SOLITARY *ones to possess* A HOUSE, Ps. lxviii. 7. In these instances the connexion is *Immediate;* in the following, it is both *Immediate,* and *Mediate:* e. g. וַיָּשֶׁב . . . . אֶת־הַמֶּלֶךְ דָּבָר *and he caused* WORD *to be returned* TO THE KING, 1 Kings ii. 30; לְמֵד דַּעַת אֶת־הָעָם *he taught* KNOWLEDGE TO *the people,* Eccl. xii. 9. יַשְׁמִיעוּ דְבָרַי אֶת־עַמִּי *let them cause* MY PEOPLE *to hear* MY WORDS, Jer. xxiii. 22.

6. In the following the connexion is miscellaneous, and some of the verbs are passive: וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן : *so God says, Let the waters be gathered* FROM BENEATH *the heavens* TO *one place, and let the dry land appear, and it becomes so,* Gen. i. 9; וְהָרְאָה אֶת־הַכֹּהֵן* *then let it be shewn* TO THE *priest,* Lev. xiii. 49; אֲשֶׁר הָרְאֵתָ בָּהָר *which thou wast shewn* IN *the mount,* Exod.

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* The particles mostly used with passive verbs, however, are ל and מ. See Gen. xiv. 19, Is. i. 26, lxii. 4, Ezek. xiv. 3, Neh. vi. 1, 1 Chron. v. 20, &c.

xxvi. 30; לֹא תָעֲבְדֵם *thou shalt not cause* THEM *to be worshipped*, Exod. xx. 5, xxiii. 24; יְתֵן אֶת־הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ *let it be given* (i. e.) *this land* TO *thy servants*, Num. xxxii. 5.

See also Gen. xxvii. 42, 2 Sam. xxi. 6, Jer. xxxv. 14, &c.

Remarks.

7. A little consideration will shew that the construction must, in all cases, very much depend on the intention of the Writer. It is true, certain constructions only are allowed, because they have been generally adopted; and these are to be known, only from long and constant practice in the language, or, from the use of the Concordance: but, in general, the principle is in the Hebrew, as it is in the English, viz. that the significations of words will greatly be influenced by those, with which they are immediately connected. A few remarks, on the examples given, will make all plain. In the first we have נַעֲשֶׂה אָדָם *let us make man*. Here, the word *man*, may be said to be in *immediate* connexion with the preceding word, and to qualify or restrict its signification, just as שָׁנָה *year* does the word אַרְבָּעִים *forty*, in the phrase אַרְבָּעִים שָׁנָה *forty year* (Art. 227. 3.); or, as the English word *year* does the word *forty*, in the same example, *absolutely*, as it regards the grammatical construction, and, therefore, just as the تَمْيِيز i. e. the *specific* construction does in the Arabic (Art. 219, note). This would be exemplified, in that language, by what is termed a juxta-position, النصب, or المفعول بِهِ, thus; نَصَبَ إِنسَانًا, or لِنَصَبَ إِنسَانًا, where the last, or qualifying, word is in reality nothing more than a تَمْيِيز, i. e. *specification*, with reference to the signification of the verb. The next example (Art. 229.) is perfectly parallel to the Arabic, حَسُنَ وَجْهًا, or حَسُنَ وَجْهُهُ, *handsome* (of) *face*. See Art. 225. note.

8. The next case (Art. 229. 2.) affords an instance of *Mediate* connexion, that is, in which we have the particle אֵת, falling between the verb and its complementary, or restricting, term, for the purpose

of shewing, that the following, not the preceding, word is to be construed as complementary to the signification of the verb. Kimkhi has remarked long ago (see Art. 171. 11. note), that such is the office of this particle. His illustration is the sentence, *Judah killed Simeon*, הָרַג יְהוּדָה שִׁמְעוֹן; where he says, the particle being omitted, it could not be known which is the subjective, or which the objective, case to the verb. This would, indeed, be the case in this, and all similar, passages; and, I believe, this is one of the offices of this particle, and perhaps of all the others so situated. The other particles have, moreover, the force of defining the relation, which the action of the verb has, with reference to the word, or words, which designate its object, either directly or indirectly: e. g. הָלַךְ, construed with אֶל, will signify, *he walked towards;* with מִ, or מִן, *from;* with לִפְנֵי, *before;* with אַחַר, or אַחֲרֵי *after*, and so on. Situated, then, as this and other particles are, in *Immediate* connexion with verbs, they ought to be considered as pointing out the objective, or some such case of the noun affected by them: and hence it is, that the particle אֵת has been said to mark the objective case in active, and the nominative (which is really the objective case) in passive, verbs.*

9. This particle, however, is occasionally found without any such preceding verb; and, in these cases, it seems intended, strongly to impress upon the mind, the force of the word immediately following it, as being of considerable importance. Of this character is the following passage, to which many more might be added: אֶת־עַמּוּד הֶעָנָן לֹא־סָר AS TO *the pillar of the cloud, it passed not away*, Neh. ix. 19. The verb following is manifestly not passive; אֵת, therefore, does not point out an *objective* case; on the contrary, it is found in apposition with the nominative of a verb in the *active* voice, and apparently for the purpose of impressing that word on the reader's mind, as of considerable importance. In most cases, *as to, with reference to*, or the like, will express its real force: e. g. בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created* (I speak) WITH

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* The Bengáli particle *Kē* is used for a similar purpose, as is also the Persian را. See Professor Haughton's Bengáli Gram. Art. 90, 91, 92. Sir W. Jones's Pers. Gram., Edit. 9. p. 111.

REFERENCE *to the heavens*, &c. So יִתְהַלֵּךְ אֶת־הָאֱלֹהִים *he walked about*, i. e. *daily exercised himself* (I say) WITH REFERENCE *to God*, Gen. v. 22; וַיֵּצֵא אֶת־הָעִיר *and he went out* (i. e.) WITH RESPECT *to the city*,* Exod. ix. 33. That is, generally, any person or thing strongly recommended to the attention of the reader, may, whether it be in the situation of either a nominative, or objective, case, be pointed out by introducing the particle אֵת. See Hosea ii. 23, 24.

10. In the examples (n. 3.) we have both the *Immediate*, and *Mediate*, connexion of a verb, or verbal noun, with its complementary words. And here, it will be seen, that, had not the particle ל been prefixed to the last, some ambiguity might have

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* Schrœderus has endeavoured to explain this sort of construction, by having recourse to a metonymy, by which he says, intransitive verbs take the signification and construction of transitive ones (Synt. R. 69.). For my part, I can see no necessity for this; nor, for introducing the doctrine about nominative, accusative, or other cases, in conformity with the usage of the Latin and Greek Grammars, which in fact drove Schrœderus to this expedient. In Hebrew we have no cases. Why then should we talk about something which has no existence, and then coin rule after rule in order to explain it? But, if we can conceive these particles to possess the same defining character, which they do when coming between nouns in construction or apposition (see Art. 219.), we shall have no difficulty in perceiving, why they are sometimes omitted, or else used the one for the other: e. g. וַיָּבֹאוּ אֶרֶץ כְּנַעַן *so they enter the land of Canaan*, Gen. xlv. 25, for אֶל אֶרֶץ כְּנַעַן *into the land of Canaan*; שָׁבָה הָעִיר *return* (to) *the city*, for אֶל הָעִיר *to the city*, 2 Sam. xv. 27; יַעֲלוּ שָׁמַיִם יֵרְדוּ תְהוֹמוֹת *they ascend the heavens, they descend the deeps*, Ps. cvii. 26. In all which cases, the latter word in the construction may be considered as merely *specific*, as in the case of nouns of number, weight, measure, &c. In other instances the particles will vary; as, יָרֵא אֶת־הַמֶּלֶךְ 1 Kings i. 51; יָרֵא מִפְּנֵי שְׁלֹמֹה *he feared the King—he feared from before Solomon*, Ib. 50. And Ps. lv. 20, יָרְאוּ אֱלֹהִים *they fear God*, without a particle. So, with יָצָא, יָצָא הָעִיר, *he went out* (into) *the city*, 2 Kings xx. 4; יָצָא *he went out to the altar*, Lev. xvi. 18; יָצְאָה מֵהֶשְׁבּוֹן Numb. xxi. 28; יָצְאָה מֵאֵת יְהוָה Numb. xvi. 35; יָצָא מִלְּפָנֵי יְהוָה Ib. xvii. 11. With מִפִּי Esth. vii. 8, compare viii. 15; יָצְאוּ אֶת־הָעִיר Gen. xliv. 4, &c. As to אֶת in Neh. ix. 19, we have apparently the ellipsis of some such verb as *I speak, mean*, &c., and, in this view, the case will identify itself with the Arabic construction termed ما اضمر على شريطة التفسير i. e. *what comprehends a condition of explanation*, as, زيدا ضربته (as to) *Zaid, I struck him*, زيدا مررت به (as to) *Zaid, I passed by him*. See Jámi's Com. on Ibn Ulhájib, ص. ١٢٧, &c.

arisen, as to the precise sense in which it ought to be taken: or, in other words, as to the precise relation of the latter, to the two former, words. The same has been remarked of words, in the state of *Mediate apposition* and *construction*. The principle in each case is one, and the same.

11. With respect to the causative verbs, If we suppose them to be actually composed of two words; which, according to our system, is the case, we shall readily perceive, why two complementary, or restricting, words would be necessary to complete the idea contained in each of them. This is what grammarians usually term *a double accusative*, just as they do verbs, *doubly transitive*. It is curious enough to remark, that when such words become passive, the object of one of them will stand as its nominative, that of the other, as the accusative: for this reason, viz. that one of the verbs only, in the compound, takes the passive character, the other remains active: e. g. Lev. xiii. 49, as above, *Fac eam* videri à sacerdote. This is still more evident in the Arabic, where we have terminations marking these cases: e. g. active, أطعمت ابنكَ لحمًا *I caused thy son to eat flesh;* passive, أطعم ابنُكَ لحمًا *thy son was caused to eat bread.* See M. de Sacy's Gram. Arab., vol. ii. p. 101. In the species, viz. *Pīhél*, and *Pūhal*, the accessory idea may also be considered as equivalent to an additional word.

12. Of the other examples, nothing need be said: the particles introduced are only such, as the various relations of the words to each other seem to require, in order to present to the mind of the reader the various circumstances which the writer wished to detail; but which without these particles, must have been all error and confusion.

13. What has been here said of the verbs, is true of all the verbal nouns, whether of the Infinitive, or the Participial kind: i. e. the complementary, or defining, word may be put either in the state of apposition, *Mediate*, or *Immediate*, or in that of *definite* construction. The former cases have been sufficiently exemplified; the following are a few instances of the latter. Of infinitives, בִּימֵי שְׁפֹט הַשֹּׁפְטִים *in the days of the judges' judging*, Ruth i. 1; מִדֵּי דַבְּרִי בוֹ *from the abundance of my speaking against him*, Jer. xxxi. 20; שְׁמֹר מִצְוֹתָיו *the keeping of his statutes*, Deut. viii. 11;

עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד *the doing of judgment, and the loving of piety*, Mic. vi. 8. Of participles, מְבַקְשֵׁי נַפְשִׁי *seekers of my soul*, וְדֹרְשֵׁי רָעָתִי *and followers out of my evil*, Ps. xxxviii. 13; נֹשְׂאֵי מָגֵן וְדֹרְכֵי קָשֶׁת *carriers of the shield, and treaders of the bow*, 2 Chron. xiv. 7; מְשִׁיבַת נָפֶשׁ *restorer of the soul*, מַחְכִּימַת פֶּתִי *instructor of the simple*, מְשַׂמְּחֵי לֵב *delighters of the heart*, &c., Ps. xix. 8, 9. See also Gen. ix. 10, xxiii. 10, xxxi. 16, 2 Sam. v. 8, Is. xxxviii. 18, liii. 4, Lam. i. 4, Joel i. 8, Ps. xxxviii. 6, Cant. ii. 5, &c. With pronouns, Ps. xxxvii. 2, Prov. ii. 9, ix. 18, &c.

On apparently Elliptical Constructions.

230. Some active,* neuter, and all passive verbs, being such as to include within themselves the sense proper for their object, complement, or other restriction, will stand in need of no other for that purpose, when their influence is *simple;* but, when it is *various*, the connexion will be either *Immediate*, or *Mediate*, as before. In the one case, the connexion may be termed *Implicit*, in the others, *Explicit*. N. B. This has been usually styled by the Grammarians, "Constructio prægnans." Examples: לֹא רִבִּיתָ *thou hast not made abundance*, or *gain*, Psalm xliv. 13.

This is an instance in which the influence may be said to be *simple*, and *implicit;* but, when we add בִּמְחִירֵיהֶם *by their price*, it is *various*, and necessarily *explicit;* and we have the particle ב, introduced for the purpose of pointing this out. So בַּל־שֹׁרֵשׁ בָּאָרֶץ *it hath not struck root into the earth*, Is. xl. 24. See Jer.

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* These are, for the most part, verbs of the *Pīhél* and *Hiphḥíl* species, which have been formed from substantive nouns, Artt. 154. 8. 157. 5, &c. See Glass. Philol., Ed. Dathe, pp. 185—254, &c. Storr, p. 15, &c. For similar instances in the Arabic, see M. de Sacy's Gram., vol. ii. Art. 653—657. See also Bos. Ellipses Græcæ, Ed. 1813, p. 2. Freytag's Hamasa, p. ٥, line 22. Ludolf. Gram. Eth., p. 32, 3.

x. 18, Josh. xxiv. 20, &c. So הִטַּהֲרוּ *cleanse yourselves*, or rather, *become ye clean*, Gen. xxxv. 2. See also Ib. xxv. 22.

2. Of this character are the following examples, which have usually been considered as impersonal: חָרָה לוֹ HE *became hot to himself* (or, HEAT *became hot to him*), Ps. xviii. 8; אַל־יִחַר בְּעֵינֵי אֲדֹנָי *let* IT *not become hot* (i. e. let not heat exist) *in the eyes of my Lord*, Gen. xxxi. 35; אַל יֵרַע בְּעֵינֶיךָ *let not* EVIL *be in thy eyes*, Ib. xxi. 12; וַתֵּצַר לְדָוִד *and* (pressure) *pressed upon David*, 1 Sam. xxx. 6: לֹא תַמְטִיר עָלֶיהָ * (rain) *rains not upon it*, Amos iv. 7.

3. So with passive verbs and participles; as, וְאָמְרוּ נוֹאָשׁ *so they said,* IT *has become desperate*, Jer. xviii. 12, i. e. אָמֵר נוֹאָשׁ, or דָּבָר נוֹאָשׁ THE MATTER *has become desperate;* נִשְׂעֲרָה מְאֹד IT *became very tempestuous*, Ps. L. 3, i. e. *the tempest* שְׂעָרָה *became so;* אֲשֶׁר עֻבַּד בָּךְ *which* IT *has been imposed as slavery upon thee*, Isa. xiv. 3, i. e. הָעֲבוֹדָה *the slavery mentioned just before;* אֲשֶׁר יֻלַּד לוֹ *which had been caused to be born to him*, Gen. xxxv. 26, i. e. the sons mentioned just before; שֶׁיְּדֻבַּר בָּהּ *in which* IT *shall be spoken respecting her*, Cant. viii. 8, i. e. דָּבָר *a word.*

See also Gen. iv. 26, x. 25, xlvi. 22, Is. xxiii. 1, Lam. v. 5, Job xxx. 15. And with participles, Is. xxvi. 3, Ps. lxxxvii. 3.

4. Hence it is, that in many instances the word necessary to complete or qualify the sense of the verb, is omitted by the ellipsis: e. g. לֹא יָלְדָה לוֹ *she had not borne to him*, i. e. *a son*, Gen. xvi. 1; וַיִּשְׁלַח *so he sent,*

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* This would universally be so supplied in the Persian بارانّ نه بارانیده است بر آن.

i. e. *a messenger,* Ib. xli. 14; יָצַבֹר *he accumulated,* i. e. *wealth,* Ps. xxxix. 7.

See also Ps. lxxvi. 12, 1 Sam. viii. 15, &c. The same often takes place in words of common occurrence: as, כָּרַת *he cut,* or *made,* i. e. *a covenant,* בְּרִית 1 Sam. xx. 16; לֹא יִפְרְסוּ *they broke not,* i. e. לֶחֶם *bread,* Jer. xvi. 7; הִפִּילוּ *they cast,* i. e. גּוֹרָל *the lot,* 1 Sam. xiv. 42.

5. Under this head may be arranged, the apparently frequent ellipses of the antecedent to the relative pronoun אֲשֶׁר, which may be thus accounted for, viz. אֲשֶׁר ought to be considered, not as a mere adjective signifying *qui, quæ, quod,* &c. but, *is qui, ea quæ, id quod,** &c. including a substantive like other attributives. Hence, in such cases there is no real ellipsis: e. g. יִשָּׂאֲךָ עַל־אֲשֶׁר לֹא־אֵדָע. *He will take thee up to* (*that* place) *which I know not,* 1 Kings xviii. 12; וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים. *And thou shalt drink out of* THAT WHICH *the young men draw,* Ruth ii. 9; בַּאֲשֶׁר תָּמוּתִי אָמוּת. *In* (*that* place in) *which thou diest, I will die,* Ruth i. 17.

6. This relative pronoun (אֲשֶׁר), ought to be considered, moreover, as *definite* in its signification, like other pronouns, and as unnecessary when the antecedent is indefinite; e. g. בְּיוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה. *On a day* (on which) *Jehovah spoke, to Moses,* Exod. vi. 28; אַשְׁרֵי־אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן. *Blessed is* ANY MAN, *Jehovah imputes not to him iniquity,* i. e. *to whom,* &c. Ps. xxxii. 2, comp. Ps. i. 1, &c.

7. There are, however, many instances in which this rule is

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* See Noldius sub voce, p. 98, note *d.* This is also a remark of Noldius, "Præpositio semper pronominis relativi, ad quod se refert, objectum supponit, atque in quod ipsa influit; sive id exprimendum concipiatur per nomen, sive per pronomen antecedens מִי vel מָה," &c. See also his note under פַּאֲשֶׁר. Concord. Part. Ed. 1734.

contravened: e. g. אֲנִי הַגֶּבֶר רָאָה עָנְיִי *I am* THE *man* (who) *has seen affliction,* Lam. iii. 1; וְיִזְבְּחוּ לַשֵּׁדִים לֹא אֱלוֹהַּ *they sacrificed to the devils,* (who are) *not God,* &c. Deut. xxxii. 17. But in these cases, the article does not refer so much to the *definite* character of the noun, as to its *properties,* i. e. I am *that sort* of man, &c. See Art. 221.

8. In the following examples, some further consequence seems to be implied, by the influence of constructions termed *prægnantia,** which may, therefore, be supplied by the ellipsis: וַיַּגֶּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלָחוֹ *so Moses relates to Aaron all the words of Jehovah, which he had sent him,* (i. e. to relate) Exod. iv. 28; see also the remainder of the verse; וּפָחֲדוּ אֶל־יְהוָה *and they shall fear towards Jehovah,* i. e. *fearing shall turn to Jehovah,* Hos. iii. 5; לְקָרְאתוֹ .... וַיֶּחֶרְדוּ *and they fear for meeting him,* i. e. *they fearing proceed to meet him,* 1 Sam. xvi. 4; לָאָרֶץ חִלְּלוּ מִשְׁכַּן שְׁמֶךָ *to the earth have they profaned the habitation of thy name,* i. e. *profaned and cast it down to the earth,* Ps. lxxiv. 7.

9. Hence, when several members of a sentence are connected together, the verb accompanying any one of them, may be supplied to them all: e. g. הַט־לִבִּי אֶל־עֵדְוֹתֶיךָ וְאַל אֶל־בָּצַע INCLINE *my heart to thy statutes, and* INCLINE *not* (my heart) *to gain,* Ps. cxix. 36; וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלוֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר *and the whole of the people were perceiving* (SAW) *the thunderings and* (SAW) *the lightnings, and* (SAW) *the sound of the trumpet,* &c. Exod. xx. 18.

See also Deut. iv. 12, xxxii. 13, Job x. 12, Esth. iv. 1. And in the New Testament, 1 Cor. iii. 2, 1 Tim. iv. 3, James i. 9, 10. Hence, also, the word *hear,* &c. has often the signification of

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* By this term is meant, words not only used in their own proper significations, but in others which may naturally be supposed to flow from them.

understanding, *obeying*, or the like. Comp. Acts ix. 7, with xxii. 9: and, generally, verbs *of sense* are often used the one for the other.

10. Hence also verbs, nouns, or particles, either expressed or implied in one part of the context, may be supplied by the ellipsis in the other: e. g. of verbs: שִׁמְרוּ־מִי בַנַּעַר בְּאַבְשָׁלוֹם OBSERVE YE *who* (whoever of you) *the young man* (OBSERVE YE) *Absalom,* 2 Sam. xviii. 12; אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אַרְצוֹ (let) *each man* (GO) *to his city, and each man* (GO) *to his land,* 1 Kings xxii. 36.

So Ps. xxv. 15, xxxiii. 18, xxxiv. 16, Prov. vi. 26, Is. lxvi. 6, Hos. viii. 1, &c. And particularly לֵאמֹר *saying*, e. g. יִתְבּוֹנָנוּ (לֵאמֹר) הֲזֶה הָאִישׁ *They consider* (saying), *Is this the man?* Is. xiv. 16, ib. 8, &c. which is perhaps owing to the direct and abrupt manner, in which citations are generally made by the Hebrews.

11. This often happens also with the noun, which should be the *apparent* nominative to a verb, and, occasionally, when it must be supplied from different parts of the context: e. g. לָמָּה יִתֵּן לְעָמֵל אוֹר *why giveth he* (GOD) *light to the sorrowful,* Job iii. 20; שְׁאַל וַיָּבֵא שְׂלָו *one asked* (i. e.) THE PEOPLE, *and he* (GOD) *brought the quails,* Ps. cv. 40; וַיִּקְרָא־לוֹ דָוִד וַיֹּאכַל לְפָנָיו וַיֵּשְׁתְּ וַיְשַׁכְּרֵהוּ וַיֵּצֵא בָּעֶרֶב *and David called him* (URIAH), *and he* (URIAH) *ate before him* (i. e. DAVID), *and drank, and he* (DAVID) *made him drunken, and he* (URIAH) *went out in the evening,* 2 Sam. xi. 13.

12. The most frequent ellipsis, perhaps, is of the negatives, לֹא, אַיִן, אַל, &c.: e. g. לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת עֲנָוִים תֹּאבַד לָעַד: *the poor* (man) *shall not be forgotten for ever,* (NOR) *shall the expectation of the humble* (ones) *for ever perish,* Ps. ix. 19.

See Deut. xxxiii. 6, 1 Sam. ii. 3, Ps. xliv. 19, Prov. xxv. 27, xxx. 3, Is. xxxviii. 18, xli. 28, &c. Of פֶּן *lest*, Exod. xix. 22,

Is. vi. 10; לָמָּה *why?* Ps. ii. 1, 2; x. 1; כַּמָּה *how often?* Job xxi. 17, 18, 19, 20: אֵיךְ *how?* Ps. lxxiii. 19; אֵיכָה *Id.* Lam. i. 1, 2, 3, 4; ii. 1, 2; iv. 1. 4. 8. 10; מַה *what?* Joel i. 18; עַד־מָה *how long?* Ps. iv. 3; lxxxix. 47; עַד־מָתַי *how long?* Ps. xciv. 4, 5, 6, &c. For an ample consideration of this subject, see Glassius's Philologia Sacra, Edit. Dathe, vol. i. p. 608, &c.

13. It ought to be remembered that the Orientals, of this family, generally enounce their propositions vaguely, and then add the restricting, or defining terms (Art. 216. 4.). When, therefore, the leading term happens to be a verb, its qualifying term, or nominative, will immediately follow; as, בָּרָא אֱלֹהִים *He created,* i. e. *God.* If, however, it be intended to leave the passage indefinite, as in English, SOME ONE *said,* or in French ON *dit;* no such nominative will be added: and the greatest care ought to be taken in supplying it: e. g. Is. ix. 5, וַיִּקְרָא שְׁמוֹ *and he* (i. e. *some one, any one,* or *every one*), *calls his name;* Ps. cx. 7; מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה *from the torrent* (i. e.) the abundance of spiritual waters (which shall then abound) *in the way, shall one* (*any one, every one*) *drink:* 2 Sam. xxiv. 1, וַיָּסֶת אֶת־דָּוִד *so* (one, some one) *tempts David;* which is supplied, 1 Chron. xxi. 1, by שָׂטָן *an adversary.* We must not, therefore, take the name of God as found in the preceding context, in order to supply this ellipsis, as some have imprudently done; nor charge the text with the inconsistencies which have arisen purely out of our own ignorance. This sort of construction frequently occurs. So also in the objective voice, קֹרָא לָךְ *it hath been called to thee,* i. e. thou hast been named, Is. xlviii. 8, equivalent to the Arabic لك يُقَال. See also v. 11, אֵיךְ יֵחָל *how would it be profaned?*

LECTURE XVII.

ON THE MODES AND TENSES OF THE VERBS.

231. As the Hebrew Language recognises no variation of termination indicating mode in verbs, no place has been assigned to that distinction in the paradigms: nor will it be necessary to enter on that consideration, until we have considered the doctrine of the tenses: but, when this is done, we shall offer a few remarks on that subject likewise.

On the Tenses.

2. We have, in our theory of the verb, proceeded upon the supposition that the *Preterite tense* is formed on a Concrete noun, as its basis;—the *Present* on an Abstract. Artt. 188. 189.

3. If, then, the basis of the Preterite be a Concrete noun, such word considered alone will naturally refer to some past time, for the commencement of the action, passion, state, &c. meant by the root; and which, when put into a state of conjugation, may be considered as intimating some *indefinite past tense.* If, for example, I say in Latin, *Amatus ego*, or *Amans ego*, it will necessarily be understood, that, at some time antecedent to the present, I began to be, and consequently am now, either the subject or object of the action intimated by the verb *amo;* but, whether I shall be so hereafter, will depend upon other considerations. We find, accordingly, in the Hebrew, that our *Preterite tense* universally refers to past time, unless some of the circumstances hereafter to be mentioned shall require the contrary.

4. Again, if the *Present tense* be formed on an

Abstract noun, inasmuch as no intimation can be given, by this combination, of any person or thing being at any time past, or future, subject to the influence expressed by such word; the sense afforded will naturally apply to the *present time*, unless indeed some of the circumstances hereafter to be detailed should suggest the contrary.

5. But here an important question will arise, which is this; How are we to determine the period, from which we are to reckon, when speaking of *past*, *present*, or *future tenses?* This, I believe, involves the main part of the question before us; which we shall now proceed to consider: and, if we can succeed, we shall perhaps solve this hitherto unsolved problem.

6. In the first place, then, any writer commencing his narrative will necessarily speak of *past*, *present*, or *future time*, with reference to the period in which his statement is made; and to this period he may adhere, as long as it suits his purpose to do so. This use of the tenses may, therefore, be termed *Absolute*.

7. In the next place, a person may speak of past, present, or future, events, with reference to some other period or event, already introduced into the context. This may be termed the *Relative* use of the tenses.

8. In the Hebrew paradigm, we have only two tenses, viz. a *Past*, and a *Present* tense. To the present tense, the *Participles** and *Infinitives* are very nearly allied. That is, either of these when unrestricted by any other

* Participial nouns may, indeed, have been used as Preterites, for the reasons just given respecting concrete nouns: but, in practice, they include within themselves no particular tense, and are, very much like the present, to be construed either in the past, present, or future tense, as the context may require: and may in almost every case be substituted for the present. See Jámi on Ibn Ulhajib, p. ٣٤٢—.

considerations, are generally to be understood as referring to the present time, either *absolute* or *relative*. Hence, too, a *Preterite* connected with another *Preterite*, will be equivalent to our *pluperfect*; a Present following a *Preterite*, to our *imperfect*; and so on, affording every distinction of time necessary for the purposes of language. Of these, examples will now be given, beginning with those which have been termed *absolute*.

9. Generally, in the commencement of narrations, paragraphs, &c. the use of the tenses will be *absolute*, as in the English; e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים *in the beginning God* CREATED, Gen. i. 1; וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ *and* (as to) *the man, he* KNEW *Eve his wife*, Ib. iv. 1, &c., where we have the preterite tense so used. A great number of instances also occurs in which the *present tense* is used *as a preterite*, but in which the writer takes the liberty of transporting himself, and his reader, into a time *present to the narration*;—occasionally also introducing terms designating such time: as, וַיְהִי בָּעֵת הַהִיא וַיֵּרֶד. So IT COMES *to pass*, AT THAT TIME, *that* HE DESCENDS, Gen. xxxviii. 1; וַיְהִי כַּהַיּוֹם הַזֶּה וַיָּבֵא הַבַּיְתָה. So IT COMES TO PASS, *as* ON THIS DAY, *that* HE ENTERS *the house*, Gen. xxxix. 11; כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים. *Thus* DOES *Job (at)* ALL TIMES, Job i. 5:—at other times totally omitting all such terms: as, וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר. *So* HE CALLS (at that time) *to Moses, and* SAYS, Lev. i. 1. So also in the New Testament, John i. 29. 39. 46. &c. On the pleonastic use of the ו, in these cases, see Noldius Concord. partic., Ed. 1734, pp. 309, 310, my Hebrew Lexicon under ו, and the Mikhlol, fol. נד verso.

10. When, however, it is necessary to enounce any thing in the *absolute* present tense,* either our *present*

* See also Is. v. 23, vi. 2, vii. 14. In this last instance I understand יִקְרָא.

tense, or one of the participles, may be used: e. g. לָמָּה לִי רֹב־זִבְחֵיכֶם יֹאמַר יְהוָה *what* (is) *the multitude of your*

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he gives, to refer to the declaration or prediction of the Prophet, which is here termed אוֹת *sign* or *wonder*. See Gen. iv. 15, Exod. iii. 12, iv. 8. 28, 1 Sam. ii. 34, 2 Kings xix. 29, where it also means a *prediction*, not a visible sign.

This tense has been termed an Aorist by modern writers on Arabic Grammar; but it is *really* a present tense, as will appear from the following considerations. In a Commentary on the Kāfía كافية of Ibn ul Hájib, by Najm Oddeen of Irák, preserved among Mr. Burckhardt's books in the Public Library at Cambridge, it is said of this tense, وقال بعضهم هو حقيقة في الحال مجاز في الاستقبال وهو اقوي لانّه اذا خلي من القرائن لم يحمل الا علي الحال ولا ينصرف الي الاستقبال الا لقرينة وهذا شان الحقيقة والمجاز i. e. "Some say that it is *in truth* a *present tense*, but *allowed* to be used as *a future*, which is the best opinion. For, when it is accompanied by no other (words, &c.), it can refer to the *present tense* only: nor is it turned into a future, except when so accompanied. This is what we mean by *true*, and *allowable*." So also in the Grammar of Ibn Olfahām, ابن الفحام, a manuscript copy of which is in my possession, p. 49, لانّ الاصل . . . هو فعل الحال فصلح اللفظ إذا قلت هو يكتب . . . انّ يكون في الحال . . . وهي تدلّ بمجردها علي حقيقتها ولا تدلّ علي الإستقبال إلّا بقرينة من السين او سوف, i. e. For the origin is *the verb of the present tense*: and it would be correct when you say, هو يكتب, *he writes*, that this is in the *present tense*: the truth of which it evinces by its being alone: but it evinces no futurity except when accompanied by either *Sīn* or *Sawfa*. That is to say: This form is correctly used to denote the *present tense* when thus standing alone. The *Participles* active, are also so used by the Arabs. Jāmi on the Kāfía, p. ٣٤٢ زيد المعطي غلامه درهمًا الآن او غدا او امس, i. e. Zaid *giving* his slave a dirhem, either *now*, or *to-morrow*, or *yesterday*.

Again, they consider the *present tense* as of two kinds; one they term *the real present*; الحال تحقيقًا: by which they mean, the tense which we have termed *absolute*; or, in other words, that in which a person commits to writing

sacrifices to me? SAITH *Jehovah,* Is. i. 11; לְכוּ־נָא וְנִוָּכְחָה *come now,* LET US REASON *together,* SAITH JEHOVAH, Ib. vr. 18. הוֹי מַגִּיעֵי בַיִת בְּבַיִת שָׂדֶה בְשָׂדֶה יַקְרִיבוּ

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any event, or number of events, he may have to relate. This is what our Grammarians always understand by *The Present Tense.* The other they term اَلْحَالُ حِكَايَةً: i. e. *the present, as to the narration;* by which they mean, the *time* contemporary with any event, and which may therefore be considered as *present* with it, although *past, present,* or *future,* with regard to the *real,* or *absolute present tense.* The following passages taken from the Commentary on the Kāfía by Moolla Jāmí will be sufficient to shew in what manner they speak on this subject (p. ٣٧٣-١٠). When speaking of the use of the particle حَتَّي, he says, اذا كان اي المضارع مستقبلاً بالنظر الي ما قبلها وان كان بالنظر الي زمان التكلّم ماضياً او حالاً او مستقبلاً i. e. *when the* مضارع (i. e. our *present*) *is to be taken as a future, with reference to what may have gone before;* or, *with reference to the time in which the relation was first made,* as A PAST, PRESENT, OR FUTURE. And again, فان اردت بالفعل الذي دخله حتّي الحال يعني زمان الحال تحقيقًا اي بطريق التحقيق بان يكون هي زمان التكلّم بعينه . . . . او حكايةً اي بطريق الحكاية كما تقول كنت سرت امس حتي ادخل البلد فادخل في هذا الموضع حكاية الحال الماضية فكانك كنت في زمان الدخول هيّأت هذه العبارة وتحكيها في زمان التكلّم علي ما كنت هيّأته i. e. *if you intend by the verb preceded by* حتي *to express the* PRESENT TENSE, i. e. *the time of the* ABSOLUTE PRESENT; *that is to say, by way of verifying it as present with the time of the original narration itself,* &c. .... or, by *way of* (subsequent) حكاية NARRATION, (i. e. relatively) *as if you should say, I was* (so circumstanced that) *I proceeded yesterday, in order that I* (may then) *enter the city. Here the word* ادخل I ENTER *(is used in)* the PRESENT TENSE *of a past circumstance, as though you had expressed yourself in this manner* (i. e. as present *at the* TIME *of entering, relating the circumstance in the tense of* (the first) *enunciation in consequence of having so conceived the matter,* (in your own mind). Hence it will be seen, that this present tense will occasionally be *relative* to the reader, when it was *absolute* with the original enouncer, of any proposition. On this use of the Arabic participles, see Jāmí's Comm., p. ٣٤٢—.

woe (to those) WHO JOIN *house to house,* (who) LAY *field to field,* Is. v. 8. In this last instance the *Participle* holds a place in the parallelism corresponding with the *present* tense. כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל־אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מָיִם עֲיָנוֹת וּתְהֹמֹת יֹצְאִים בַּבִּקְעָה וּבָהָר׃ *for the Lord thy God* (now) BRINGETH *thee into a good land, a land of brooks of water,* of *fountains and depths that* SPRING *out of the valleys and hills,* Deut. viii. 7.

11. When, however, any *future* event is enounced *prophetically,* or any circumstances are mentioned manifestly relating to a future period, either the *Present tense,** the *Imperative,* or one of the *Participles,* may then also be used; e. g. וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ *and* I MAKE *thee a great nation, and* I BLESS *thee, and so* MAKE *thy name great,* Gen. xii. 2; אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ *a land wherein* THOU MAYEST (or SHALT) EAT *bread without scarceness, thou* SHALT (DOST, MAYEST) *not lack any thing in it,* &c. Deut. viii. 9; יְהִי שֻׁלְחָנָם לִפְנֵיהֶם לְפָח LET *their table* BE *for a snare before them,* &c., i. e. it shall be, &c. Ps. lxix. 23. See the context, and Rom. xi. 9, 10, where it is so explained by St. Paul. וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זַרְעֲכֶם אַחֲרֵיכֶם *and* (as for) *me, behold me* ESTABLISHING (ABOUT TO ESTABLISH *or* WILL ESTABLISH) *my covenant with you, and with your seed after you,* Gen. ix. 9.

The reason of this usage seems to be, that, when anything is predicted, it may *now* be said or commanded, either *to be doing,* or *done,* in *the mind* of him who makes the prediction. This is also the case in the Arabic and Persian, and apparently for the same reason. See Mr. Lumsden's Persian Gram., vol. ii. p. 334—7. In the case in which a future signification is taken from circum-

* See Viger de idiotismis Græcis, p. 165, Edit. 1813, with the notes. Winer's Gram. of the New Test., Ed. 1825, p. 104.

stances, the mind of both the writer and reader, is translated into the times referred to, and then the narration is necessarily carried on in the present tense.

12. Hence, in all cases in which any other person is introduced as speaking, or, in which any event evidently of past occurrence is mentioned, the tenses will be reckoned from that period; i. e. placing both the writer and reader in the times in which such declaration, prediction, citation, &c. took place. The same will also be the case, when the mind is carried forward in any prediction.* Examples; יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקָחַנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וַאֲשֶׁר דִּבֶּר־לִי וַאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכוֹ לְפָנֶיךָ *the Lord God of heaven, who* TOOK *me from my father's house and from the land of my kindred, and who* SPAKE *unto me, and who* SWARE *unto me, saying, Unto thy seed* GIVE *I this land, he* SENDETH *his angel before thee,* Gen. xxiv. 7.

Here we have the first three verbs דִּבֶּר, לָקַח, and נִשְׁבַּע, all in the preterite tense. The first is necessarily so, by the operation of the rule, Art. 231. 9. The two following are so, because connected with the first by the relative pronoun אֲשֶׁר, which is more consistently termed a conjunction (حرف الصلة) by the Arabs. In the next place, we have a citation prefaced by לֵאמֹר, *saying*. Then the present tense, אֶתֵּן *I give*, i. e. *I now give*, which may be taken as a prophetic future (Ib. 10. note.). In the next place, Abraham, having finished the citation, recurs to the period at which he set out, and from this the present יִשְׁלַח *he sends*, i. e. *he now sends*, or, taken prophetically, *he will send*, is to be reckoned.†

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* In these cases the use of the tenses is *relative*: or rather, partly *absolute*, and partly *relative*.

† Of this kind are all those expressions in the Arabic, in which the leading verb is found in the preterite tense, and the following ones in the present, or (as the Grammarians have termed it) the *future*: e. g. إلتمس شيا لِياكله فلم يجد.

13. Corollary. Hence, citations will generally be made in the words of the first speaker: i. e. it is not said,

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he sought something that he might (now) *eat it, but he finds not;* كَانَا يَنْطَحَانِ بِقُرُونِهِمَا *they two were* (so situated that) *they* (now, i. e. in those circumstances) *butt with the horns of them both.* The same principle generally holds good, when two preterites follow each other without an intervening conjunction; for then, the first will have respect to some time anterior to that, from which the writer had set out; the second, to one anterior to that of such verb: e. g. وَكَانَ خَرَجَ إِلَي خُرَاسَانَ *and he was* (so circumstanced that) *he went out* (before that time) *to Khorásán,* i. e. *and he had gone out.*

Mr. de Sacy remarks, that "le verbe كَانَ employé comme auxiliare influe sur les prétérits خَرَجَ, &c. et les convertit tous en preterits anterieur." Arab. Gram., vol. i. p. 131. The reason of this is, that each of these verbs involves a preterite tense in its own right, and the reader is, by the combination of both, carried back into a time more remote than either alone could express. This the European Grammarians have termed the *Pluperfect tense.*

As the Persian language has, for several centuries, been cultivated on the principles of the Arabic Grammar, it may not be amiss to cite Mr. Lumsden's remarks on this use of the *present* tense. "In the conversation of the Persians," says he (Pers. Gram., vol. ii. p. 336), "though seldom perhaps in written composition, the present is often found to supersede the past tense of the verb, in the statement of those propositions which, though past in point of fact (i. e. as to the *absolute* time in which the statement is made) are recalled by the memory as if they were present. Example: دِي شَب كُذَرَم نَزْدِ دُوستِي اُفْتَاد دَر آنجَا عَجَب بَزْمِي مِي بِينَم وَطُرْفَه تَمَاشَائِي مِي كُنَم *last night I went* (rather *I go*) *to the house of a friend, and there saw* (see) *a delightful assembly, and enjoyed* (enjoy) *a most pleasing spectacle.* Of this nature," adds he, "are the examples مُصَنِّف چُنِين كُوِيد *The writer thus observes:* پِيغَامبَر چُنَان خَبَر مِي دِهَد *the Prophet thus informs* (or has informed) *us.*"—This must bring to every one's mind, the φησὶ, *ait,* and *inquit,* of the Greeks and Latins, which are used in the same way, and upon the same principle. Citations are made in a similar manner in the Persian; as, *Zaid said, I am going to Calcutta,* not obliquely,—*that he was going,* &c., but in the words of the original enunciation. See Pers. Gram., Ib., pp. 349—355.

that God sware and declared, THAT HE WOULD GIVE *the land to Abraham's seed*, &c. but, in the original terms of the oath, *unto thy seed* DO, or WILL, I GIVE *it:* and also, that preterites, and futures, more or less remote from the time in which any declaration is made,—answering to our imperfects, perfects, pluperfects, simple, compound, or paulo-post, futures,—may be formed at the pleasure of the writer. The following passage from Isaiah must suffice on this subject: כֹּה־אָמַר יְהוָה לִמְשִׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר־הֶחֱזַקְתִּי בִימִינוֹ לְרַד־לְפָנָיו גּוֹיִם וּמָתְנֵי מְלָכִים אֲפַתֵּחַ לְפָתֹחַ לְפָנָיו דְּלָתַיִם וּשְׁעָרִים לֹא יִסָּגֵרוּ: אֲנִי לְפָנֶיךָ אֵלֵךְ וַהֲדוּרִים אַיַּשֵּׁר דַּלְתוֹת נְחוּשָׁה אֲשַׁבֵּר וּבְרִיחֵי בַרְזֶל אֲגַדֵּעַ: וְנָתַתִּי לְךָ אוֹצְרוֹת חֹשֶׁךְ וּמַטְמֻנֵי מִסְתָּרִים לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה הַקּוֹרֵא בִשְׁמֶךָ &c., *Thus* HATH *Jehovah said of his anointed, of Cyrus, whose right hand I* HAVE HOLDEN, *for the subduing of nations before him, and that I* MAY UNLOOSE *the loins of kings; to open before him the two-leaved gates, and* (that the) *gates* MAY *not* BE SHUT: *I* GO, (or WILL GO,) *before thee, and* MAKE LEVEL *mountainous places; the gates of brass* DO I BREAK, *and the bars of iron* DO I CUT ASUNDER. *And I have given thee the treasures of darkness, and the hidden treasures of secret places, that thou* MAYEST KNOW, *that I am Jehovah who* CALL (thee) *by thy name*, &c., Is. xlv. 1—3.

Although this citation is not quite direct in the first verse, the passage is, nevertheless, all put in the first person; and the second verse is a direct citation. As to the tenses, the first verb is in the preterite, because the prophet recites what he had already received, perhaps at some distance of time. The next is also preterite, as referring to past events. The following אֲפַתֵּחַ, and יִסָּגֵרוּ, *are present*, referring to what may have been done at the time when the declaration was first made, or immediately subsequent to it. The same may be said of the four following verbs. The next, נָתַתִּי, is a preterite to be taken in an absolute future signification (see

Art. 236.): and the following תֵּדַע, is present to the fulfilment of this, or immediately subsequent to it. The second preterite, הֶחֱזַקְתִּי, refers to a time anterior to that of אָמַר, with which the declaration commences, though perhaps not so much so as to bear our pluperfect in the translation. The next two, אַכֶּתְּךָ, and יִכָּרְתוּ, though presents or futures to הֶחֱזַקְתִּי, seem, nevertheless, to be anterior to אָמַר, as to tense. In the next place, אֵלֵךְ, אֲשֹׁר, and אֲגַדֵּעַ, are evidently *present* or *future* to אָמַר, and consequently, in a tense future to אַכֶּתְּךָ, and יִכָּרְתוּ. In the last place, נָתַתִּי is manifestly future, with respect to the preceding verb אֲגַדֵּעַ, &c. and תֵּדַע, which is present or immediately future to this, may be considered as referring to something still further removed into futurity. Numerous instances of this kind occur in the New Testament. For examples in which the present tense is thus carried backward, or forward, see Matt. ii. 13, *φαίνεται*; Mark ii. 4, *χαλῶσι*, &c. As future, Matt. ii. 4, *γενᾶται*; Ib. v. 46, *ἔχετε*; Ib. xvii. 11, *ἔρχεται*; Ib. xxvi. 29, *πίνω*. Paulo-post future, Matt. xxvi. 24, *παραδίδοται*; Ib. v. 45. See Mark xiv. 41, Luke xxii. 21, 22, John xiii. 3. 11. 27. 33, &c. In like manner the Aorists are also used for the past, present, or future. It will be unnecessary to give examples of the past. Of the present, Matt. iii. 17, *εὐδόκησα*. So Ib. xxiii. 2, Luke i. 47, xv. 16, John i. 12, 1 John iv. 8. Of the future, John xi. 56, *ἔλθη*: xv. 6, *ἐβλήθη, ἐξηράνθη*. See also Rom. viii. 20. With *πρίν*, or *πρό*, preceding, Mark xiv. 30, John iv. 49, viii. 58, xiii. 19, &c. See also Matthiæ's Greek Grammar, vol. ii. Artt. 504, 505, &c.

14. From what has been said, it must have appeared, that the writer, placing both himself and his reader in times contemporary with the events of which he is treating, can supply all the deficiency of tenses apparent in the Hebrew paradigm; an expedient often resorted to indeed, by the Latin and Greek historians, without the necessity which presents itself here. We must not hence suppose, however, that the sacred writers never recur to the original time, from which they set out. This they appear to do optionally, just as we find it done in the Greek and Latin historians* (Art. 231. 6.): e. g. וַיִּקְרָא אֱלֹהִים לָאוֹר

* So, "INSTANT *Volsci recentes, qui è castris impetum* FECERANT; INTEGRANT

יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה *so God* CALLS *the light Day; but the darkness he* CALLED *Night,* Gen. i. 5 ; וַיַּנִּיחוּ אֹתוֹ עַד־הַבֹּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הֵבְאִישׁ . *So they* LAY IT UP *till the morning, as Moses* HAD COMMANDED, *and it* DID *not* BECOME *fœtid,* &c., Exod. xvi. 24.

The cause of this mixed usage of the tenses seems to be, that, as either of them will have a *preterite, present,* or *future,* bearing, under certain circumstances; the reader is supposed to be sufficiently acquainted with this, to enable him to make the necessary distinctions, in every case.

232. If then events, consecutive of each other, may be enounced by verbs intimating a presence of action, with reference to those primarily introduced into the context; then may Subjunctive, or Conditional, sentences also be enounced, upon the same principle by the *present* tense, while the dependence of the different members, one upon another, will be determined by *the signification of the particles* introduced for that purpose. Examples: Gen. xxiv. 49, 50, וְעַתָּה אִם־יֶשְׁכֶם עֹשִׂים חֶסֶד וֶאֱמֶת אֶת־אֲדֹנִי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ לִי וְאֶפְנֶה עַל־יָמִין אוֹ עַל־שְׂמֹאל : . *And now, if ye* ARE DEALING *kindly and truly with my master, tell me; and if not, tell me; and I turn* (or *that* I MAY TURN) *to the right hand or to the left;* Ib. vr. 5, וַיֹּאמֶר אֵלָיו הָעֶבֶד אוּלַי לֹא־תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת הֲהָשֵׁב אָשִׁיב אֶת־בִּנְךָ אֶל־הָאָרֶץ אֲשֶׁר־יָצָאתָ מִשָּׁם : . *Then the servant said* (says) *to him, Perhaps the woman* MAY not BE (or, putting the case that *she is not,)* WILLING *to follow me to this land, Must I*

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et illi pugnam, qui simulata FECERANT *fuga.* Livy, lib. vi., § 24. ΕΩΡΑΚΑΣ δ' Ἔφη ὦ κῦρε, *τὴν γυναῖκα, ἣν με* ΚΕΛΕΥΕΙΣ *φυλάττειν*; Μὰ Δὶ Ἔφη ὁ κῦρος, &c. Xenoph. Cyropedia. See Matthiæ's Greek Gram., vol. ii., Art. 504. 1.

surely bring back thy son unto the land from whence thou camest?

233. There are, moreover, other modes of construction, by which hypothetical and other sentences, exhibiting certain relations between their leading and subsequent members, are formed. These constructions have hitherto been unobserved by Christian Grammarians and Commentators. Some of the Jews seem to have entertained a few imperfect notions respecting them,* and these they probably borrowed from the Arabians, who detail them very much at length in their Grammars and Commentaries on Grammar.†

2. It has been remarked (Artt. 74. 2. 108. 119, p. 260, &c.) that verbs will occasionally appear in an *apocopated*, or abridged, form: at others, with a ה, usually termed *paragogic* (Art. 175. 2. 4. 5, &c.); and, at others, with what has been termed an *Epenthetic*, or *Paragogic*,

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* The words of D. Kimkhi on this subject are to be found in the Mikhlol, fol. נה verso, and are as follows: ויש וו אחר במקום אם והיא מורה לתשובת התנאי ומענהו כמו אִם קֵהָה הַבַּרְזֶל׳ התשובה וַחֲיָלִים יְגַבֵּר׳ אִם בְּחֻקֹּתַי תֵּלֵכוּ׳ המענה וְנָתַתִּי גִּשְׁמֵיכֶם בְּעִתָּם׳ וגו״ i. e. And there is another (use of) *Vaw* in the place of אִם, and this indicates the reply of a conditional sentence; as (in the examples), *Putting the case that the iron is blunt,*—the corresponding member is,—*then must one increase the force,* Eccl. x. 9. *If ye,*—or putting the case that *ye,*—*walk in my statutes:*—the corresponding member is,—*then surely I will give your showers in their season,* Lev. xxvi. 3, 4. This is precisely the doctrine of the Arabian Grammarians as far as it goes, (See Jāmí's Com. on Ibn Ulhājib, pp. ٣٧١-٣٧٧-٣٧٨ ٣٨٠—&c.) They investigate the matter, however, much more scientifically and profoundly. The result of a careful examination of this matter with me is, that although the subsequent members may often be translated by our subjunctive, or conditional, mode; yet, as positive comparisons are always instituted in their languages, no such doubtful mode actually exists with them.

† See the شرح الكافية, by the Moolla Jāmí, and the work of نجم الدين العراقي, in the collection of Mr. Burckhardt in the Public Library at Cambridge.

Nun (ן) Art. 175. 17. &c. We now proceed to state, in order, the several powers which these forms appear to exert upon the context of Scripture :—and first, of that which has been termed *apocope.*

3. We have seen, Art. 119. 8. 9, that the apocopated forms are often used for the purpose of expressing *command, prohibition, exhortation, wishing, forbearance,* and the like : as, יְהִי *let him,* or *it be ;* יִפְתַּ *let him,* or, *may he, stultify ;* יִמַּח *let him be blotted out ;* *אַל־יֵרָא *let it not be seen,* &c. We now say, that, apparently for the purpose of preserving an uniformity in the forms of words, composing those members of sentences which have *a mutual relation* to each other ; the verbs in such subsequent members will also be apocopated : e. g. יְהִי אוֹר וַיְהִי אוֹר LET (there) BE *light:* AND *light* (accordingly) EXISTS. This connexion is also extended throughout the next verse; thus; וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ : .... וַיְהִי עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד : AND GOD (accordingly) SEES *the light, that* (it is) *good; and* GOD (accordingly) DIVIDES *between the light and between the darkness* ... AND (hence) *the evening* BECOMES, AND *the dawn* BECOMES, *day one.* See the remaining instances occurring in this, and the following chapters.† So Isaiah xlviii. 17, לוּא הִקְשַׁבְתָּ

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* The Arabic imperatives are regularly apocopated forms; as, انصر *assist* thou: the preformative ا *alif,* is added merely for the sake of facilitating the pronunciation, and is omitted by rule whenever it can be. In the Hebrew, an imperative of the first person singular and plural, is made, either by this form, as, אֶהְיֶה *let me be,* Hos. xiii. 14. נְקֵה Numb. xx. 17, &c., or, by one of those presently to be considered. It must also be borne in mind, that imperatives will express request, as well as command.

† The Arabian Grammarians reason on this subject in the following manner. The Moolla Jámí says, in his Commentary on Ibn Ulhájib (p. ٣٨٢), ولام الامر

לְמִצְוֹתָי וַיְהִי כַנָּהָר שְׁלוֹמֶךָ. *Hadst thou attended to my commandments,* THEN HAD BEEN *thy peace like the river.* When לֹא is used as a prohibitive, no apocopation takes place: see Exod. xx. 3—18. Similar consequent members seem also to be marked,

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هي اللام المطلوب بها الفعل ويدخل فيها لام الدعاء نحو ليغفر لنا الله . . ولا النهي هي لا المطلوب بها الترك اي ترك الفعل . . وكلم المجازاة . . تدخل علي الفعلين لسببية الفعل الاول ومسببية الفعل الثاني اي لجعل الفعل الاول سببًا والثاني مسببًا *And the lām* (ل) *of command,* i. e. *the* LAM *intimating a desire for the action of the verb.*—

The LAM of prayer will also influence the verb; as, ليغفرْ لنا الله "*may God forgive us:*" *also the word* لا, (Heb. לֹא) *of prohibition,* i. e. *intimating a request that the action of the verb be given up; also expressions of retribution,* (i. e. a consequent member in such sentences), *these will influence two verbs, the first implying the cause* (or antecedent), *the second that upon which the cause acts* (or the consequent), i. e. *to mark the first verb as implying the cause, the second as the thing caused.* The Moolla goes on to tell us, in the words of Ibn Ulhājib, that we must not, however, always understand that such constructions mark the actual cause and effect, but only that the writer, or speaker, has expressed himself, as if this were the case: i. e. just as we find it in the scriptural parables, he argues these cases as real, whether they are so or not. This is a principle exerting a most extensive influence on the language of Scripture. See my Visitation Sermon, Camb. 1839. p. 58. The exact force of such passages seems to be, *Let there be light,* so, *let there be light;* i. e. The Creator gives the command, in the first instance; the historian, writer, or speaker, in the second. This will account for the use of the apocopated forms in each case, and explain their concordance with one another. So in the Arabic ان تشتمني اكرمكْ. *Putting the case* (thus), or, *surely, despise thou me; let me honour thee:* تزرني ازرْكَ *visit me,* (so) *let me visit thee.* And hence the peculiar force of the Arabic ف *so, therefore,* and the Hebrew illative particle ו; as, ومن عاد فينتقم الله منه "*And, as to him who returns to sin, God will accordingly take vengeance on him:* and, in the Hebrew, יְהִי אוֹר וַיְהִי אוֹר let there be light, ACCORDINGLY, CONSEQUENTLY, so (or the like) *let it be taken for granted that light becomes, (exists).*

when the *illative* ו accompanies the preterite, and exercises the influence of removing the accent, (Art. 119.) e. g. Exod. xxix. 1—3. *לְקַח פַּר אֶחָד . . . . וְנָתָתָּ אוֹתָם עַל־ סַל אֶחָד וְהִקְרַבְתָּ אֹתָם וגו׳ *Take one bullock . . . . and place them upon one basket, and offer them* (accordingly), &c. See the following verses. The preterite is apparently used, in these cases, for the greater emphasis.

4. It is not, however, necessary that a command or prohibition should always precede; any subject matter of discourse, upon which a consequence will depend, may have its consequent members enounced by apocopated present tenses: as, כָּשְׁלָה בָאֱמֶת וְנֶכְחָה לֹא־תוּכַל לָבוֹא : וַתְּהִי הָאֱמֶת נֶעְדֶּרֶת . . . . וַיַּרְא יְהוָה וַיֵּרַע בְּעֵינָיו . *For truth hath stumbled in the open place, and integrity is unable to enter.* So, ACCORDINGLY, &c. *truth hath failed:* .... So, THEREFORE, &c. *the Lord saw,* AND (therefore) *it was evil in his eyes,* &c.† Is. lix. 14.

5. From what has been said, it may perhaps be concluded, that no passage will occur in which such apocopation will not be found, either as the mark of a leading imperative, or of a consequent and corresponding member.

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* So in the Arabic with the *illative* particle ف . . . ان كان قميصه قدّ فصدقت, *putting the case that his frock was torn .... then she has spoken truly.* This ف, is termed by the Arabian Grammarians الفاء التعقيبيّة *the consequent* ف. Jāmí's Com., p. ٣٨٥. فقد is mostly used in these cases.

† From this sort of connexion in the context, we may see in what sense this *connecting,* and *illative,* particle ו, may be said to be *conversive* of the tense of the following verbs, to that of the preceding ones: not that it exerts any such power *absolutely,* but only *relatively,* (Art. 231. 9.). And in this sense D. Kimkhi has taken it, (Mikhlol, fol. מה verso.) where he cites Aben Ezra as appealing to the Arabic. And De Balmes expressly ascribes it to the tense of *narration* (Art. 231. 10. note) ההגדי. It is very doubtful, therefore, whether the Jews originally believed an *absolute* conversive power to be vested in this ו. See my Heb. Lexicon, under ו.

We must bear in mind, however, that a very great number of cases occurs in the verbs, in which we *can have no mark* whatever of this apocopation. Again, in a great variety of instances, it will be of but little importance, whether the context contain narration only, or be prophetic; for, in either of these, the particle ו may be a simple conjunction.* In others a paragogic ה, (of which hereafter,) may have been struck out for the sake of euphony: and, in others, the accents may have been misplaced through the ignorance of the copyists; nothing being more certain, than that the modern Jews are any thing but learned on this subject; and, it is doubtful whether their older and better writers were much their superiors. Examples of the kind alluded to are the following:—וְיִקָּווּ הַמַּיִם ... וְתֵרָאֶה הַיַּבָּשָׁה &c. *Let the waters be limited, ... and let the dry* (land) *appear:* or prophetically: *The waters shall be limited ... and the dry* (land) *shall appear.* And then we have the *consequent* member: viz. וַיְהִי כֵן, *And it became thus* (accordingly). Gen. i. 9. 26, &c.

234. We have to state and exemplify, in the next place, the laws which regulate the use of the paragogic ה, when attached to the present tense of verbs. This termination is used for two purposes: I. to express a command or request: and II. to designate, as in the last article, the member consequent upon some antecedent

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* Nor is this mark of inference always visible in the Arabic, particularly when the preterite tense is used: e. g. إن خرجت خرجت *If you have gone out, I have gone out;* for, if you do so, then I will. So also إن اتاني زيد آته او آتيه *If Zaid comes to me, I will come to him,* i. e. with or without the apocopated form: so in the Hebrew, Micah vii. 8, כִּי נָפַלְתִּי קָמְתִּי *When I have fallen,* (then) *I have arisen:* i. e. these are the constant facts of the case.

one. Examples of the first case:—Gen. xxxvii. 13. לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם, *Come* (I pray), *and let me send thee to them.* In the next verse this command is prefaced by לֶךְ־נָא, *come I pray,* equal, apparently, to the preceding לְכָה: and in verse 16, we have both combined in הַגִּידָה־נָּא, *Shew now I pray.* So also Ib. xxxviii. 16, הָבָה־נָּא *Give now I pray.* See Ps. ii. 3. 7; lxix. 19, &c.

2. Examples of the second case:*—Ps. ii. 8. שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם *Ask of me, and I will* (accordingly) *give,* or, *let me (then) give, nations,* &c. Ib. lxix. 15. הַצִּילֵנִי מִטִּיט וְאַל־אֶטְבָּעָה *Deliver me from the mire, and let me*

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* This relation is marked in the Arabic by the vowel *Fatha,* placed on the last letter of the verb in the present tense, as ينصر, instead of ينصر; which Mr. de Sacy has mistaken for the *subjunctive mode* of European Grammars; to which it will only occasionally correspond. The particles found to precede this form are various: see de Sacy's Gram. Arab., tom. ii., pp. 19—30. This form is not used as an imperative in Arabic, unless preceded by a negative. The principle on which this construction proceeds, is thus stated by Jāmí in his commentary on the Kāfía. Speaking of the particle ف, our *illative* ו, he says: والفاء التي ينتصب المضارع بعدها بتقدير ان فتقدير ان بعدها لانتصاب المضارع مشروط بشرطين احدهما السببية اي سببية ما قبلها لما بعدها لان العدول عن الرفع الي النصب للتنصيص علي السببية حيث يدل تغير اللفظ تغير المعني فاذا لم يقصد السببية لا يحتاج الي دلالة عليها والثاني ان يكون قبلها اي قبل الفاء احد الاشياء الستة &c.....*So the* ف, *which marks the following verb with* FATHA, *as equivalent in sense to* ان UT.

Now this equivalent to ان *after* ف, (added) *for the purpose of placing* FATHA *on the* (last letter of the verb in the) *present tense, is governed by two conditions. One of these is* CAUSALITY, i. e. *the causality of some antecedent acting upon its consequent: for, indeed, the change from* (ُ) *to* (َ) *is intended to mark this causality; so that the change, in the form of the word, intimates the change intended in the sense. But, when no causality is intended, there can be no want of any intimation of it. The second condition is, that one of the six things* (as in the last article) precede the ف &c. These are, *a command, a prohibition, an interrogation, a question, a negation, a wish* or *representation.*

not (thence) *sink down*, Ib. cxix. 18. גַּל־עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ *Enlighten my eyes, in order that I may see*, or, *and let me see, wonders out of thy law.* See also ver. 27; Ps. cxlv. 5; Obad. ver. 1. קוּמוּ וְנָקוּמָה *Arise ye, and let us* (too) *arise*, Hab. ii. 1. עַל־מִשְׁמַרְתִּי אֶעֱמֹדָה וְאֶתְיַצְּבָה עַל־מָצוֹר וַאֲצַפֶּה.* *Let me stand upon my watch, that I may be set up on the fortress, and spy.* In all these cases, as in the preceding, a kind of imperative force seems to belong to every verb employed in the succession. In this last case, the bearing is more of the *precative* or *optative* character.

3. It must not be supposed, however, that this form is always had recourse to for the purpose of marking this relation: for it is occasionally, and perhaps most frequently, designated by such particles as will best express it; as, אֲשֶׁר *quod*, or *eo quod*, לְמַעַן אֲשֶׁר *for the purpose of*, בַּעֲבוּר *in order to, because of*, &c., כִּי *that, ut*, לְ *to, in order to*, כֵּן *seeing that*, and the like, with the unaugmented form of the verb. It is when these particles are omitted, that this form is generally had recourse to. So also in the nouns, מִצְרַיְמָה will signify *to*, or *towards*, Egypt, and will be equivalent to אֶל־מִצְרַיִם: but both are not usually combined, as אֶל־מִצְרַיְמָה: whence perhaps we may conclude, that the real force of this particle is either *to, in order to*, or something nearly allied to this. (Art. 232.)

235. The third case we have to consider is, that which involves the doctrine respecting the uses of the *Epenthetic*, and *Paragogic*, *Nún* (נ, Art. 175. 17. seq.): and here, as before, the first of these is found with *commands, prohibitions*, and *exhortations*, and also in the conse-

* In this place we have probably a contraction, i. e. אַצַפֶּה, for אַצַפֶּה, in order to avoid the concurrence of two *Hēs* ה. Art. 175. 6.

quent members of antithetic sentences: the second is used with interrogatives, and also in the consequent members of similar sentences. And, in both cases, strong asseveration, with futurity of action, seems to be implied.*

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* This is also the doctrine of the Arabian Grammarians on the same letter, which they term النون التاكيدي, *the confirmatory Nūn*, as in the following extracts. Jāmí says: ونون التاكيد قسمان خفيفة ساكنة . . . ومشددة مفتوحة . . . تختص . . . بالفعل المستقبل الكاين في ضمن الامر نحو اضربَنْ بالتخفيف واضربَنّ بالتشديد والنهي نحو لا تضربن والاستفهام نحو هل تضربن والتمني نحو ليتك تضربن والعرض نحو الا تنزلن بنا فتصيب خيرا والقسم نحو والله لافعلن بالتخفيف والتشديد في جميع هذه الامثلة . . . لا يوكد الا ما يكون مطلوبا . . . وكثرت في مثل اما تفعلن اي الشرط الموكد حرفه بما فانه لما اكد الحرف قصدوا تاكيد الفعل ايضا لئلا ينتقص المقصود من غيره وما قبلها اي ما قبل نون التاكيد خفيفة كانت او ثقيلة (p. ٣٧٧) i. e. the *Nūn* of confirmation is of two sorts, the *light quiescent Nūn*, and that doubled with *fatha*. Its particular usage is with a *future* verb in an imperative signification; as, *Thou shalt certainly strike* (اضربَنْ), in its light form, and اضربَنّ in its reduplicated one; also with a prohibition, as, *Thou shalt* (certainly) *not strike:* also with an interrogation, as, *Wilt thou really strike?* also with a wish, as, *I wish you would really strike:* and with a representation, as, *Surely you will come down to us, so that it may be well with you:* also with an oath, as, *And* (as) *God* (exists) *so, surely will I do it:* and these cases all hold good, whether the form be light, or doubled....This confirmation is not used except when something is requested; but, it is most frequent in such examples as, "WHETHER YOU WILL SURELY DO IT, &c.," (i. e.) in a condition, the accompanying particle of which is strengthened by ما, *what*, &c. For, when such particle gives force, the intention is, to strengthen the action of the verb likewise, in order to avoid otherwise missing the force intended (by the passage,) TOGETHER WITH WHAT GOES BEFORE IT, i. e. whatever precedes such confirmatory *Nūn*, whether it be light or heavy (i. e. single or double). That is, in all such antithetic sentences as those involving oaths, requests, and the like. The most complete account I have met with of the use of these forms is to be found in the work of نجم الدين العراقي already referred to. I have given this note more at length than I otherwise should have done, because I

Examples in which the *Epenthetic,* or *Paragogic, Nūn* is used in interrogations, &c., Ps. lxviii. 17; לָמָּה תִּרְצְדוּן *why will ye* (persevere to) *watch?* Job ix. 12; מִי יְשִׁיבֶנּוּ *who will* (effectually) *turn him back?* Mic. vi. 6; הַאַקְדְּמֶנּוּ *shall I* (actually) *approach him?* Gen. xxxvii. 21; לֹא נַכֶּנּוּ נָפֶשׁ *let us by no means strike his person,* Amos i. 3; לֹא אֲשִׁיבֶנּוּ *I will by no means restore him.* See also Dan. ii. 5. 9, &c.

2. In some instances the Paragogic *Nūn,* seems strongly to intimate futurity of action, as in Joel ii. 4; כֵּן יְרוּצוּן *so shall they assuredly run:* Ib. ver. 7; כְּגִבּוֹרִים יְרוּצוּן *like heroes shall they* (certainly) *run;* אִישׁ בִּדְרָכָיו יֵלֵכוּן *each in his ways shall they march;* וְלֹא יַעֲבֹטוּן אֹרְחוֹתָם *neither shall they* (at all) *wander* (from) *their paths.*

3. In the following passages, they strongly mark consecutive members of sentences, implying perhaps, at the same time, futurity in the tense of the verb, Gen. xxxvii. 27; לְכוּ וְנִמְכְּרֶנּוּ *come, and let us actually sell him.* Isa. xxvi. 5—7; כִּי הֵשַׁח יֹשְׁבֵי מָרוֹם קִרְיָה נִשְׂגָּבָה יַשְׁפִּילֶנָּה יַשְׁפִּילָהּ עַד־אֶרֶץ יַגִּיעֶנָּה עַד־עָפָר : תִּרְמְסֶנָּה רָגֶל *For he shall* (surely) *bring down the inhabitants of* (a) *high place; an exalted city, he shall assuredly debase her: he debaseth her to the earth; he shall assuredly make her touch even to the dust: the foot shall surely trample her.*

We may here remark that הֵשַׁח, a manifest prophetic future, is parallel to יַשְׁפִּילֶנָּה in the following member: whence both must be construed in the same tense: both therefore will be strong pro-

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find Mr. de Sacy speaking in his Gram. Arabe (tom. ii. p. 35), as if there were no fixed rules for its use, and actually dislocating the last example he has cited, as if it had no connexion with what went before. See the Koran, Sur. 102.

phetic futures: the one grounded on the principle (Art. 236.) of the event having already come to pass; the other enouncing a similar event in a corroborated present sense only: while the Epenthetic *Nūn* in the latter, marks it as a consequent to the former.—In the next place, the following יִשְׁפִּילֵהוּ has no such *Nūn*: it commences, therefore, a new series of context, i. e. it resumes the original theme commenced with חִשַּׁח, and has יַגִּיעֵנָּה, with the Epenthetic *Nūn*, for its consequent; and, in apposition with this is the following תִּרְמְסֶנָּה. See Ib. xliii. 5; Deut. viii. 5. 19, 20; Job ix. 6. 32. 34; xii. 7, 8, &c. In the nouns, too, the termination ן appears to have a corroborative force, see Art. 168.

The following examples present a *single* Epenthetic נ, as in the Arabic extract given above (see also my Heb. Lexicon, p. 400). יְסֹבְבֶנְהוּ יְבוֹנְנֶהוּ יִצְּרֶנְהוּ וגו׳, *He accordingly turns him about, He instructs him, He keeps him*, &c., Deut. xxxii. 10; וְקָבְנֹר־לִי *So curse him for me*, Numb. xxiii. 13; see also Deut. xxix. 14; Judg. v. 26; Ps. lxxii. 15, xci. 12; Jer. xxii. 24; Obad. ver. 13. See Art. 175. 22.

4. From the near approach of these forms, in sense, we must not be surprised in occasionally finding constructions in which they are mixed; for the purpose, perhaps, of imparting to its several members some particular shade of meaning, or to keep up a variety in the modes of expression, e. g. Job ix. 14; אַף כִּי־אָנֹכִי אֶעֱנֶנּוּ אֶבְחֲרָה דְבָרַי עִמּוֹ, *Nay*, (supposing) *that I may really answer him*, (then) *let me, I pray, select my words* (for use) *with him*, Gen. xii. 2; וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל....וַאֲנַהֲלָה שְׁמֶךָ וֶהְיֵה בְרָכָה *And let me make thee a great nation, and let me* (I pray) *make thy name great, and become thou a blessing*, Exod. xxiii. 10; וְשֵׁשׁ שָׁנִים תִּזְרַע־אֶת־ אַרְצֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ : וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ וְאָכְלוּ אֶבְיוֹנֵי עַמֶּךָ וְיִתְרָם תֹּאכַל חַיַּת הַשָּׂדֶה *And six years* SOW THOU (imper.) *thy land, and* HAVE COLLECTED (pret. i. e. prophetic fut.) *its income. But the seventh* (year) THOU SHALT DISMISS IT (Epenthetic form): *so* THOU (shalt) HAVE LEFT IT, *and the poor of thy people*

SHALL (surely) EAT: *and their excess* (i. e. leavings) *the wild beast of the field* SHALL EAT (pres. or contingent future). I translate these so as to express the force of the different forms as near as I can. See also Gen. xliii. 21.

236. Another leading principle, by which the tenses are regulated, has arisen out of the circumstance, that the Hebrews, in common with some other nations of the East, often represent events,—of the future occurrence of which they have no doubt,—*as having already taken place*.* Examples: כִּי־יֶלֶד יָלַד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי

* The following observations on this use of the past tense of a Persian verb are taken from the Persian Grammar of Mr. Lumsden, vol. ii. p. 326.

"The prophetic denunciation of a future event will be often expressed in the past tense, in order to indicate the certainty of its occurrence. Examples:

كَافِرِ امروز اگرچه خوش است ليكن فردا است كه طوقِ لعنت بر گردن كشيده وبانواعِ عذاب گرفتار گرديده 'The infidel, however happy to-day, will be encircled to-morrow by a collar of curses, and will suffer miseries of every description.'

"It seems to me," continues Mr. Lumsden, "that most of the preceding rules have their basis in the following principle....that the occurrence of a future event is naturally a matter of great uncertainty, and generally speaking, will be so considered, if expressed by the future tense of the verb. Past events having already occurred, are subject to no uncertainty at all. And hence it happens, that a Persian, having occasion to speak of a future event, which he believes to be of certain occurrence, will naturally enough employ the past tense of the verb: by the use of which he means to apprise his auditor, that the occurrence of the event, though still future, is, in his opinion, not less certain, than if it were past."

Of this character is the passage cited by Mr. de Sacy, from the "Concessus of Hariri, Arab. Gram., vol. i. p. 123, &c. لَا تَلَمَّظْتُ بِقِرَاكُم أَو I WILL BY NO MEANS TOUCH *your meat, unless*, &c. See Storr, p. 163—4. Pococke's Specim. Hist. Arab., p. 57. Gram. Syr. Isaac Sciadrensis, Rom. 1636, p. معدس, &c.

The following passages from the Commentary on the Arabic Grammar of Ibn Ulhājib by نجم الدين العراقي will put this question out of all doubt, as to the practice of the Orientals. Speaking of the preterite tense, it is said:

הַמִּשְׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם : . *For a child* HAS BEEN (i. e. shall surely be)

وينصرف الي الاستقبال بالانشاء الطلبي اما دعاءً نحو رحمك الله او امراً نحو قول علي عليه السلام أَجْزَأَ امرُ قَرَنَهُ آسا اخاه بنفسه وينصرف الي الاستقبال ايضاً بان يخبر من الامور المستقبلة اذ قصد القطع بوقوعها كقوله تعالي ونادي اصحاب الجنة . . . انّه من حيث افادة المتكلّم لوقوع الفعل قطعاً كانّه وقع ومضي . . . وينقلب الماضي اليه ايضاً اذا كان منفياً او ان كان في جواب القَسَم نحو والله لا فعلتُ وان فعلتُ . . . وينقلب ايضاً اليه بدخول كَلِم المجازاة غير لو واما كان فقد يبقي معها علي المضي نحو قوله تعالي ان كنتُ قلتُه . . . وينقلب ايضاً بدخول ما النايبة عن الظرف . . . نحو ما دامت السّموات &c., i. e.

" *The preterite takes the future signification, when used in passages intimating desire—whether in prayer; as,* رحمك الله MAY GOD HAVE MERCY ON THEE;—*or, command, as in the saying of Ali,* LET THE MAN REWARD HIS NEIGHBOUR (اجزا *pret.*) WHO IN HIS OWN PERSON HAS DONE GOOD TO HIS BROTHER. *It is also changed into the future, when speaking of some future event, and intending to enounce it* AS CERTAIN TO COME TO PASS; *as in the passage (of the Koran). The inhabitants of Paradise* SHALL *call, &c.* (have called. Surat. Alaraf.) *where the speaker mentions the event as* HAVING ALREADY COME TO PASS. *It is also taken as a future, when accompanied by a negative, or, as an answer to an oath; as,* BY GOD I WILL NOT DO IT, *or,* SHOULD I DO IT. *It is also used as a future in hypothetical sentences, except with the particle* لو SHOULD, UNLESS, &c. *But, as to the verb* كَانَ, *it will retain its preterite signification: as,* IF I HAD SAID IT. *It is also changed when the particle* ما *is used intimating time:* e. g. AS LONG AS THE HEAVENS HAVE ENDURED (i. e. SHALL ENDURE"), &c. It is very evident, that the same principle prevails throughout every instance here adduced (if we except the hypothetical ones,—of which something will be said hereafter,—and كان which is used as an auxiliary), namely, that of *certainty*, and thence *intense petition*, or *command*, grafted upon this certainty.—See Viger de idiotismis Græcis, p. 167. Edit. 1813, with the notes. Winer's Gram. of the New Test., p. 105. *(b.)*

BORN *to us, a Son* HATH BEEN (or surely shall be) GIVEN *to us; so the Government is upon his shoulder, and* (one) *calls his name Wonder, Counsellor* (or Preacher), *Mighty God, the Father* (or Proprietor) *of an age, the Prince of peace;* Ib. vii. 18, וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק יְהוָה לַזְּבוּב אֲשֶׁר בִּקְצֵה יְאֹרֵי מִצְרָיִם, &c. *And it* SHALL (certainly) COME TO PASS, *in that day, Jehovah hisses* (or shall hiss) *to the bee which* (is) *in the extremity of the rivers of Egypt,* &c.; Ib. 19, וּבָאוּ וְנָחוּ כֻלָּם בְּנַחֲלֵי הַבָּתוֹת וּבְנִקְיֵקִי הַסְּלָעִים &c. *And they* SHALL (certainly) COME, *and* SHALL *all* REST *in the desolate valleys, and in the fissures of the rocks.*

2. Upon the same principle, the Preterite tense is often used as an *Imperative;* which may, therefore, be termed *emphatical:* e. g. Deut. vi. 5, וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ : וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ : וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ : וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ : *And thou* SHALT (surely) LOVE *Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day* SHALL BE *upon thy heart: and thou* SHALT DILIGENTLY IMPRESS *them upon thy children: and thou* SHALT TALK *of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And* THOU SHALT BIND *them for a sign on thy hand, and* THEY SHALL BE *for frontlets between thy eyes. And thou* SHALT WRITE *them upon the posts of thy house, and upon thy gates.*

It will be imagined, perhaps, from the use of the accents here, that these preterites have been affected by the preceding impe-

rative שְׁמַע (Art. 233. 3.). But this is unnecessary, as it regards their forms; because, had nothing but a simple imperative been intended, the common imperative forms might have been used. Innumerable instances occur, however, in which no such form precedes, as is also the case with the prophetic preterites just noticed. See Gen. xl. 14; xlv. 13; xlvi. 34; Ezek. ii. 4; iii. 17; iv. 5, 6.

3. In the following example, we have both the preterite and present tenses, used as *prophetical* futures; the former for the purpose of intimating certainty, and thence of affording assurance; the latter for the reasons already given (Artt. 231. 11. 235. 3.). Gen. xxvi. 3, גּוּר בָּאָרֶץ הַזֹּאת וְאֶהְיֶה עִמְּךָ וַאֲבָרְכֶךָּ כִּי־לְךָ וּלְזַרְעֲךָ אֶתֵּן אֶת־כָּל־הָאֲרָצֹת הָאֵל וַהֲקִמֹתִי אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ: *sojourn in this land, and I am* (or WILL BE) *with thee, and so I bless* (or WILL BLESS) *thee: for to thee and to thy seed I give* (or WILL GIVE) *all these lands: and* I WILL (surely) ESTABLISH *the oath which I sware to Abraham thy father.*

4. The following has a prohibitive sentence in the Present, followed by two predictions enounced in the Preterite, tense: Gen. xxvi. 24, אַל־תִּירָא כִּי־אִתְּךָ אָנֹכִי וּבֵרַכְתִּיךָ וְהִרְבֵּיתִי אֶת־זַרְעֲךָ *fear not, for I* (am) *with thee and* WILL (surely) BLESS *thee, and* MULTIPLY *thy* seed.

5. When a preterite follows a present (prophetical) tense in the same order of events, and in the same context; the second of these, with as many succeeding verbs as follow in the same tense, order, &c. may be translated by the English compound tense, *shall have—shall have had*—or the like.* Examples:

* In this case the preterite is reckoned, not from the period in which the declaration is made, but from one future to it, as it is even in the English. The reason is: futurity is intended in the first, and consequently in every subsequent verb, whatever other particulars the context may require in this respect.

Deut. vii. 1, כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם־רַבִּים מִפָּנֶיךָ.... וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֲרֵם תַּחֲרִים אוֹתָם &c. *when Jehovah thy God* BRINGETH (or shall bring) THEE *to the land whither thou art going to possess it, and* SHALL HAVE CAST OUT *many great nations from before thee.... and Jehovah thy God* SHALL HAVE DELIVERED *them up before thee,* and thou SHALT HAVE SMITTEN *them,* (then) *devote thou them to utter destruction.*

6. In like manner, when two events are enounced, one of which is prior to the other, and that which occurred first in the order of time, being to be taken in the past tense (with reference to the time in which the relation was originally made), the following one may be translated into English in the *preterpluperfect tense:** as, Gen. xxvi. 18, וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמוֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו: *So he calls them* (i. e. at that time by) *names, according to the names* (by) *which his father* CALLED THEM (i. e. had called.)

237. General opinions may be enounced either in the *preterite,*† the *participles,* or in the *present tense.*

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* In this case, the verb יִקְרָא is an historical *present,* and hence contemporary in act with the preceding verb יָשַׁב, and therefore preterite with reference to the time in which the narration is made: but, the following verb קָרָא is preterite wtth reference to this time, i. e. to the time of יָשַׁב and יִקְרָא, it is, therefore, a preterite still more remote, and equivalent to our pluperfect. So كَانَ خَرَجَ in Arabic, as already noticed.

† So in the Arabic لَوْ أَخَذْتَنِي مَعَكَ لَعَمِلْتُ عَسَلاً مِثْلَكَ, *had you taken me with you, I had made honey like yourself;* لَوْ كَانَ النَّاسُ كُلُّهُمْ عُقَّالاً خَرِبَتِ الدُّنْيَا HAD IT BEEN (so that) *all men were wise, the world* HAD BEEN DESTROYED. Mr. Lumsden has, I think, been very happy in his remarks on this sort of construction. "General opinions," says he, "ought to result from the observation of facts; and whether we state a general opinion, or the facts

Examples : Ps. i. 1, אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב : *Blessed* (is) *the man who* HATH *not* WALKED *in the counsel of the wicked, and* HATH *not* STOOD *in the way of sinners, and* HATH *not* RESIDED *in the habitation of the scorners;* Prov. xxviii. 7, נוֹצֵר תּוֹרָה בֵּן מֵבִין וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו : *An intelligent son* KEEPS *the law; but he who* ATTENDS *upon base men,* PUTS *his father to shame;* Ib. xi. 4, לֹא־יוֹעִיל הוֹן בְּיוֹם עֶבְרָה וּצְדָקָה תַּצִּיל מִמָּוֶת : *Riches* PROFIT *not in the day of wrath; but righteousness delivers from death.*

238. Hypothetical sentences,—which are very nearly

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on which an opinion is founded, the effect is the same in either case. An Englishman will commonly state the opinion, as 'Force cannot cope with fortune:' and a Persian will be often disposed to state the facts on which the opinion is founded: as 'The strong have been generally foiled in the contest with fortune.' This, therefore," adds he, "is a case in which the past may be said to supersede the future tense of the verb." Example; كَزِين پس بہ كُنجي نشينم چو مور كہ روزي نخوردند پيلان بزور "*henceforward I shall retire and dwell in a corner, like the ant; for even the elephant* (which is the strongest of all animals) *cannot master* (has not mastered) *his fortune by force.*" Pers. Gram., vol. ii. p. 326.

The Arabic Grammarians endeavour to account for this use of the verb,—which they say must be taken as in the present tense,—by saying, that we have here, الإنشاء الإيقاعي, by which they mean the retention of an event in the mind, which, although past as to fact is nevertheless present in effect; as, بعت *I have sold*, and am now dispossessed of the thing sold, إشتريت *I have bought*, and do possess, &c.; whereas, when we use the present tense in such cases, the thing sold, bought, &c. may be, or not, now in our possession. So we say in English, I AM *come*, *he* IS *gone*, not I HAVE *come*, *he* HAS *gone*. And in Hebrew, Is. xiv. 7; נָחָה שָׁקְטָה כָּל־הָאָרֶץ פָּצְחוּ רִנָּה &c., *The whole land* IS *at rest*, *it* IS *quiet* (has been), *they* BREAK *forth* (into) *singing* (have broken forth). See also some of the following verses. This, however, mostly takes place in intransitive verbs, such as נָפַל, חָכַם, קָטַן, יָכֹל, בָּא, הָלַךְ, or the like. See also Viger. de idiot. Græc., p. 166. Edit. 1813, with the notes: also p. 163.

allied to the foregoing,—will be enounced either in the past or present tense, according to one or other of the preceding rules, or, as it shall suit the intention of the writer. Examples: Gen. xxvi. 10, מַה־זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׁכַב אַחַד הָעָם אֶת־אִשְׁתֶּךָ וְהֵבֵאתָ עָלֵינוּ אָשָׁם: *What is this* (that) *thou hast done to us? Some one of the people* MIGHT *lightly* HAVE LAIN *with thy wife, so thou* WOULDEST HAVE BROUGHT *sin upon us;* Ib. xxvii. 12, אוּלַי יְמֻשֵּׁנִי אָבִי וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה: *Perhaps my father* MAY FEEL *me;* (or, *putting the case that he feels me) so* SHALL I (certainly) BECOME *as a great deceiver in his eyes, and* SHALL (surely) BRING *upon myself a curse and not a blessing;* Prov. vi. 1, בְּנִי אִם־עָרַבְתָּ לְרֵעֶךָ תָּקַעְתָּ לַזָּר כַּפֶּיךָ: . . . עֲשֵׂה זֹאת &c., *My son, if thou* HAST BECOME *surety for thy neighbour, if thou* HAST STRICKEN *thy hand with a stranger . . . do this,* &c.; Gen. xxviii. 20, &c., אִם־יִהְיֶה אֱלֹהִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ: וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים: וְהָאֶבֶן, &c., i. e. *As assuredly as that God* IS *with me, and* HATH PRESERVED *me in this way in which I am* (now) *travelling, and* HATH (hitherto) GIVEN *me bread to eat and clothing to put on; so assuredly* SHALL I RETURN *to my father's house in peace; and Jehovah* SHALL assuredly CONTINUE *my God, and this stone,* &c.* Is. lxiii. 19, לוֹא־קָרַעְתָּ שָׁמַיִם יָרַדְתָּ מִפָּנֶיךָ הָרִים נָזֹלוּ:—מִפָּנֶיךָ

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* This passage has been entirely misunderstood. It contains an *oath*, or *vow*, —which is the same thing. This usage of the preterite in the Hebrew, as in the Arabic, generally designates oaths: and the principle upon which these are constructed is, by taking something which is most certain as a basis, and then by comparing the subsequent terms with it. See Heb. vi. 13—19, and the Moolla Jāmí on Ibn Ulhājib, pp. ٣١٧-٣١٢. These forms, therefore, imply no curse or ban, as the forms of cursing do; which run thus, *God do so to me,* &c.

: גּוֹיִם יִרְגָּזוּ HADST *thou* RENT *the heavens,* HADST *thou* DESCENDED, HAD *the mountains* BEEN REDUCED *before thee;... then the nations* HAD TREMBLED *before thee;** Lev. x. 19,

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* In translating this passage, I have taken נָזֹלּוּ as the *Niphhál* of זָלַל, to which it seems to me most properly to belong, (see Simonis's Lexicon *sub voce*,) and לוּא as a particle implying supposition with a negation, according to its most usual import both in Hebrew and Arabic. It should also be observed, that in the first and two last examples, the preterite is used, as in the statement of general opinions, and for the reasons assigned by Mr. Lumsden. The particles, preceding such expressions, may always be considered as intended to put a suppositious case; or, in other words, to lay down a general fact as accidental, and then to deduce the consequence: which may be stated, either in the past or present tense, as circumstances may require. Of this character are the following Arabic examples; لَوْ لَا عَرَفْنَاكَ لَفَعَلْنَا مِثْلَ ذَالِكَ HAD *we not* KNOWN *thee, we* HAD (surely) DONE *after this manner;* or, WE SHOULD (surely) HAVE DONE SO; taking the second member as a future of certainty with respect to the first; لَوْ كُنْتَ هَاهُنَا لَمْ يَمُتْ أَخِي HADST *thou* BEEN *here, my brother* WOULD *not* HAVE DIED; إِنْ فَعَلْتُ ذَلِكَ ضَيَّعْتُ مَالِي HAD I DONE *this,* I SHOULD SURELY HAVE LOST *my wealth;* إِنْ أَنَا كَثَّرْتُ عَلَفَهَا تَبِيضُ بَيْضَتَيْنِ DID I INCREASE *her food, she* WOULD (probably) LAY TWO *eggs:* i. e. putting the case, that, if I had done so, then she would perhaps lay, &c. De Sacy's Gram. Arab., vol. i. p. 124, &c.

The Persian examples selected by Mr. Lumsden seem to me all subject to this distinction, i. e. of certainty or contingency; and to have been enounced accordingly, either in the past, present, or future tense; اگر نرسیدی انتظارت خواهد کشت HAD *you not* ARRIVED, *the expectation of you,* WOULD (probably) HAVE KILLED (me); اگر امروز بر خلق رحم کنی فردا مرحوم شوی *if to-day you* (by any chance) *shew mercy to mankind, to-morrow you* HAVE RECEIVED mercy, i. e. CERTAINLY SHALL RECEIVE it. See Pers. Gram., vol. ii. p. 322, &c. That is to say, the present tense appears to be chosen when *contingency* is intended to be intimated, the preterite when it is not. The one therefore is a less forcible form of expression than the other.

וְאָכַלְתִּי חַטָּאת הַיּוֹם הֲיִיטַב בְּעֵינֵי יְהוָה : *and,* HAD I EATEN *the sin-offering to-day,* WOULD *it* HAVE (seemed) GOOD *in the eyes of Jehovah?*

239. Commands, requests, prohibitions, deprecations, blessings, and, hence, future events taken prophetically, will be enounced by the imperatives of verbs, or by any of those other forms, which are used as imperatives (Artt. 233. 3. 234. 235.): as, Gen. xxvii. 3, וְעַתָּה שָׂא־נָא כֵלֶיךָ תֶּלְיְךָ וְקַשְׁתֶּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צָיִד : *And now,* TAKE, *I pray, thy weapons, thy quiver and thy bow, and* GO OUT *into the plain, and* HUNT *for me a hunting.* Ib. v. 26, גְּשָׁה־נָּא וּשְׁקָה־לִי בְנִי : COME NEAR NOW, *and* KISS *me, my son.* Ib. v. 28, וְיִתֶּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם *and* MAY *God* GIVE (or, he shall give) *thee of the dew of heaven.* Ps. xxxvii. 1, אַל־תִּתְחַר בַּמְּרֵעִים אַל־תְּקַנֵּא בְּעֹשֵׂי עַוְלָה : BE *not* IRRITATED *at those who are evil;* ENVY *thou not the workers of iniquity.* Gen. xxiv. 60, הֲיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ זַרְעֲךָ אֵת שַׁעַר שֹׂנְאָיו BECOME *thou* (i. e. thou shalt be) *thousands of myriads, and* LET *thy seed* POSSESS *the gate of those that hate them.* See Gen. xii. 2, xx. 7, xlv. 18; Deut. xxxii. 50; Is. xlvii. 1; Ps. xxxvii. 27, xlv. 4, 5: also Ps. lxix. from vr. 7 to the end, explained by St. Paul, Rom. xi. 9, &c., as prophetical. So also Ps. cix. compared with Acts i. 20; Ps. lxxix. 6—12. See Glassius, Lib. i. Tract iv., § i., Canon ii., Lib. iii., Tract iii.; Canon xliii. xlv., &c. Viger de idiotismis Græcis, p. 155, Edit. 1813, with the notes. Art. 231. 11.

Remarks.

240. The preceding rules seem to be governed by two general principles. One, in which the Writer,—setting out from the period in which he commences his narrative,—follows the different circumstances of it, as if himself and his reader were present; and hence dates the tenses of his verbs from the different periods in which he

thus places himself: still, however, reserving the right of returning to his original position whenever he pleases.

2. By the other principle, events, which it is believed will certainly take place, are represented as having already come to pass: and thence preterites are used as Imperatives for the greater emphasis. Nothing surely can be more natural than the adoption of such principles. And, when we consider the great degree of precision, which their application must communicate to the context, we shall be induced to believe, that the poverty and uncertainty, of which it has been fashionable to accuse the Hebrew language, has rather arisen out of our own ignorance, than from any defect inherent in its construction. We do not mean to affirm, however, that we can always say, why one mode of enunciation is preferred to another, when, as far as we can see, either would have suited the character of the context: nor can we in the Greek and Latin, notwithstanding all that has been said in their favour. In many cases the parallelism may have had some influence, in others attraction; but, upon the whole, I believe we can give as good an account of the use of the tenses in the Hebrew, as can be given in either the Greek, Latin, or any other language.

LECTURE XVIII.

ON THE NATURE AND CONSTRUCTION OF THE PARTICLES, AND ADVERBS.

241. It has been seen (Art. 222.), that adverbs are nothing more than words, added for the purpose of qualifying the signification of verbs generally; we now come to consider some of those cases, which are not of the most common occurrence, and which may otherwise present some difficulties to the Learner.

2. Adverbs in *immediate* connexion with verbs may

be considered as *absolute* (Art. 220. 2.), or, as added for the purpose of *specification* (Art. 219. note): those in *mediate* connexion, as in the *definite* state of *construction* with the preceding word or particle; which word, or particle, may nevertheless be *absolute* with respect to the verb. General examples are given, Art. 222. The following are some, in which we have attributives singular and plural, pronouns, and particles, thus construed: תֵּרֶד פְּלָאִים *she descends,* WONDERS! i. e. wonderfully, Lam. i. 9; מֵישָׁרִים תִּשְׁפְּטוּ RIGHT THINGS *judge ye,* i. e. righteously, Ps. lviii. 2; נוֹרָאוֹת נִפְלֵיתִי (*in*) DREADFUL THINGS *I have become wonderful,* i. e. I have become fearfully wonderful, Ps. cxxxix. 14; וְתוֹרְךָ נוֹרָאוֹת יְמִינֶךָ *and thy right hand shall shew thee* (to be) WONDERS, i. e. *very wonderful.* Ps. xlv. 5. Comp. Is. ix. 5, and the Septuagint.

3. It will immediately be seen, that these instances may all be construed under one or other of the rules already given. So also with pronouns: בָּזֶה *in this* (place), for *here;* בָּזֶה, בָּזֹה, and בָּזֹאת *like this; thus;* לָמָּה,* or לָמָּה *for what, why?* בַּאֲשֶׁר, *in that which,* i. e. place or time, as the context shall require; or אֲשֶׁר *absolutely,* for *where, when? since, because,* &c.

4. Negative particles ought to be considered as affecting the action, &c. of the verb either expressed or understood; not as negativing the substance implied by the noun;† e. g. עַם לֹא־עָז *a people,* NOT *strong,* Prov.

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* The particles ב, and ל, are occasionally equivalent to the εἰς of the New Testament, signifying *for the purpose of, in order to,* &c., as, Ps. xxix. 4, בַּכֹּחַ εἰς δύναμιν; *powerful, effective,* ib. בְּהָדָר *in ordinem, producing order.*

† Such expressions as, *there is no man, no place, nothing,* &c. would be considered as monstrous by an Oriental, whom it would be extremely difficult to persuade that we were not affirming both the existence and non-existence of

xxx. 25; לֹא־כֵן עָשׂוּ* NOT SO (or, according to Schrœderus, *right*) *have they done*, Jer. xlviii. 30; נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים *I ascribed to them*,—i. e. declared that they were subject to,—*statutes* (which were) NOT GOOD,

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the same thing at the same time. They would say, *there is not a man*, &c., which is certainly more natural and intelligible. See Art. 218. 2. note.

The Arabs make their adverbs by an indefinite attributive put absolutely, or in *immediate*, or *mediate*, apposition with the word intended to be qualified, which may be either the subject or the object of the verb: e. g. جاءني زيد راكباً *Zaid came to me*, RIDING; ضربت زيداً مشدوداً ولقيت عمراً راكبين *I struck Zaid* VIOLENTLY, *and I met Amr*, BOTH RIDING. In these cases the adverbs are put in what is termed the *accusative case*, where the connexion seems to be *mediate*, i. e. in which some intervening word is to be understood. In the following, they are in the nominative, and the connexion is manifestly *immediate*. جاءني زيد وغلامه راكب *Zaid came to me, and his servant* (was) RIDING. The reason given for the first of these examples by the author of the *Hidáyat oon Nahve* (p. ٣٩) is, that a verb is understood: his words are, ومثال ما كان عاملها معني الفعل نحو هذا زيد قائماً فان معناه انبه واشير. The examples, in which the signification of a verb was the governing principle, as in "*this Zaid* (is) *standing*," require a verb to be understood: thus, "*I intend, I point out.*"—His meaning is this: "as to this Zaid, *I mention him* as standing." By this he intends to shew, why the accusative case is used in such places. Mr. de Sacy gives a different account of this construction, see Gram. Arab. vol. ii. Art. 630; where he considers راكباً as intended to point out a sort of logical objective case to the verb جاء. For my own part, I would prefer considering this termination as the fragment of some word, formerly used as a postposition, and therefore, as equivalent to the preposition ب, see note, p. 291, and to be translated thus: *Zaid came to me* (IN the situation of) *a person riding*.

* כון *establish*, &c. Hence כֵּן; and Art. 73. כֵּן *establishing, right, just*, &c.

(Art. 154. 8. note.) Ezek. xx. 25. So, תֹּהוּ לֹא־דָרֶךְ EMPTINESS (want of culture, in which there is) *not a way,* Ps. cvii. 40; לֹא אוֹר NOT *giving light,* Amos v. 20; לֹא־שֵׁם לוֹ (there is) NO *name to him,* i. e. *he is nameless;* לֹא־אִישׁ (who is) NO *eminent man,* לֹא־אָדָם (who is) NOT *a mean man,* Is. xxxi. 8; אָמַרְתִּי לְלֹא־עַמִּי *I will say to* (her who is) NOT *my people,* Hos. ii. 25; הַשְּׂמֵחִים לְלֹא דָבָר *those who rejoice in* (that which is) NOT *a matter,* i. e. in a non-reality, Amos vi. 13, &c. In many cases, too, לֹא may be construed as a noun put in the *definite* state of construction with the following word, intimating the want, defect, or the like, of the thing mentioned.

5. In the particle אֵין this is still more apparent; for it takes the vowels necessary for the state of construction * (Art. 143. 6.): e. g. אֵין מוֹשִׁיעַ WANT, LACK, *of a saviour,* Deut. xxii. 27; לְחַנָּה אֵין יְלָדִים *to Hannah* (was) A WANT *of children,* 1 Sam. i. 2; אֵינֶנִּי שֹׁמֵעַ A WANT *of me hearing,* i. e. I hear not, Jer. xiv. 12; so יֵשׁ אָדָם *the* BEING, EXISTING, *of a man,* i. e. there is a man, Eccl. ii. 21; יֵשׁ צַדִּיקִים THE EXISTENCE *of just men,* i. e. there are just men, Eccl. viii. 14; אִם־יֶשְׁנוֹ בָאָרֶץ *putting the case that* HIS EXISTENCE (be) *in the land,* i. e. if he be, &c., 1 Sam. xxiii. 23.

6. When any of these particles follow the word to be qualified, they will be *absolute:* e. g. כִּי־עַתָּה הֱיִיתֶם לֹא *for now ye have become* (of) NOTHING, Job vi. 21; מַיִם אַיִן *water* (is) NOT; מִסְפּוֹא יֵשׁ *provision* BEING, i. e. there is provision, Judg. xix. 19.

7. Similar to לֹא, and אַיִן, in construction and force

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* See my Hebrew Lexicon sub voce. On the etymology of these particles, see Art. 171.

is אֶפֶס* *terminating, expiring;* hence, *defect, non-existence,* &c.: e. g. אֶפֶס אֱלֹהִים NOT *a God,* or, *no God,* Isa. xlv. 14; אֲנִי וְאַפְסִי עוֹד *I am, and* EXCEPTING ME, *still* (is none), Zeph. ii. 15.

8. The following are similar constructions with the particles: עוֹד† *returning, reiteration, yet, still,* &c.; הֵן *see, behold;* אַל *defect, want, not;* כִּי *marking, observing, inferring, whether, that,* &c.; מִן, or מֵ, *cutting off, separating, from, than,* &c.; בְּלִי, and בְּלֹתִי, *growing old, decaying, lack, non-existence;* טֶרֶם *cutting off, defect, want, not yet,* &c., with or without other particles, &c.; עַדְךָ מַחֲזִיק THY CONTINUING *a retainer,* or *holder,* i. e. thou still retainest, Job ii. 9; בְּעַד יוֹמָם *in* (being) YET *full day,* Jer. xv. 9; בְּעוֹדִי *in* MY STILL *being,* Ps. cxlvi. 2; מֵעוֹדִי *from,* or, *since,* MY STILL *existing,* i. e. since my birth, Gen. xlviii. 15; אַבְרָהָם עוֹדֶנּוּ עֹמֵד‡ *Abraham,* HIS CONTINUING *a stander,* i. e. he still stood, Gen. xviii. 22; הִנֵּהוּ עֹשֶׂה BEHOLD HIM, *a doer,* i. e. he does, Jer. xviii. 3; מֵאֵין כָּמוֹךָ FROM (there) NOT BEING (any) *like thee,* Jer. x. 7; שָׂבַעְתָּ קָלוֹן מִכָּבוֹד *thou art filled* (with) *ignominy,* WANTING (being destitute of) *glory, reputation,* Hab. ii. 16.

9. To this kind of construction may be referred all those passages, which are generally translated by a word in the comparative degree, with *than* following it: e. g. Prov. viii. 10, קְחוּ מוּסָרִי וְאַל־כֶּסֶף וְדַעַת מֵחָרוּץ נִבְחָר *accept my castigation, and* NOT, i. e.

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* See also Art. 171. 2. 3.

† עָנַף *returning,* &c.; עָדָה and Art. 87. 1. עוֹד.

‡ In the case of the *Epenthetic* נ being added to this particle, as well as to some others; the relation of a subsequent member of a sentence seems to be occasionally pointed out, as in Art. 235. 3. with some emphasis. Examine the instances of this and אֵינֶנּוּ, &c., in Noldius.

rather than, silver: and knowledge, NOT, i. e. rather than *choice gold:* i. e. put silver and gold out of the question, when these things are proposed, as unworthy of being mentioned with them. The negative particle occurring here, in the first member of the parallelism, is sufficient to determine in what sense that in the second is to be taken. Of this sort of expression is, "If any man come to me, and *hate* not his father and mother," &c., Luke xiv. 26, John xii. 25, &c., where this hatred, or rather disregard, is not spoken of as *absolute,* but *relative,* i. e. the comparison is here, as in the case of oaths (Art. 242. 8.), strong and positive, though not necessarily absolute.

10. So with other negative particles, לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים *you sent me not hither,* BUT *God,* Gen. xlv. 8, i. e. *it is* NOT *you, but rather God,* &c. See Exod. xvi. 8, 1 Sam. viii. 7, Jer. vii. 22, 23, Hos. i. 9, vi. 6, Ps. li. 18, Eccl. iv. 9, and Matt. xxiii. 23, Luke x. 20, xiv. 12. 14, 1 Pet. iii. 6. See Storr, p. 251, &c.

Examples of בְּלִי, &c.: עַד־בְּלִי יָרֵחַ *until the* DECAY *of the moon,* i. e. as long as it shall endure, Ps. lxxii. 7; עַד־בְּלֹתִי שָׁמַיִם *until* THE DEFECT *of the heavens,* i. e. as long as they shall last, Job xiv. 12; מִבְּלִי הַשְׁאִיר־לוֹ כֹּל *from* THE NOT *leaving to him every thing,* i. e. any thing, Deut. xxviii. 55; לִבְלְתִּי־שׁוּב *for the* LACK *of returning,* i. e. the not returning, Ezek. xiii. 22; מִבְּלֹתִי יְכֹלֶת *from the* WANT *of power,* Numb. xiv. 16; לִבְלְתִּי תֶּחֱטָאוּ *for* CESSATION *of your sinning,* i. e. that you should not sin, Exod. xx. 20; הֲמִבְּלִי אֵין־קְבָרִים *Is it from the* WANT *of graves?* Exod. xvi. 11; בְּטֶרֶם־לֹא יָבוֹא *in its* NOT YET coming, Zeph. ii. 2.

11. The following are examples of prepositions in immediate connexion with the word to be qualified, restricted, &c.: מִן־חָם הַיּוֹשְׁבִים שָׁם לְפָנִים, OF HAM (were) *the dwellers there of former* (times), 1 Chron. iv. 40; כְּקוֹל מַיִם רַבִּים, LIKE *the sound of many waters,* Ezek.

i. 24; נַפְשִׁי כְּאֶרֶץ־עֲיָפָה לָךְ, *my soul* (is) *like a parched land* (with respect) TO *thee*, Ps. cxliii. 6.

In these, and all similar cases, it will be of no consequence whether we suppose the particles in apposition, or in the definite state of construction; there being no mark of case in the Hebrew. The latter, perhaps, agrees best with the analogy; because we have in some of the particles the form proper for that state, as in אֶל־קֶבֶר TO *the grave*, Job v. 26; עַל־שׁוּר OVER *the wall*, Gen. xlix. 22; אַחֲרֵי מֹשֶׁה *after Moses*, Exod. xxxiii. 8; and in the Arabic always, as, علي المسجد i. e. THE OVER (part) *of the mosque*: for OVER *the mosque*. See Art. 171. 3, &c.

12. Examples of *mediate* construction, i. e. when one or more particles intervene: לְמַעַן לָמוּג לֵב . . . . נָתַתִּי אִבְחַת־חָרֶב, FOR THE PURPOSE OF *melting* (the) *heart* . . . *have I appointed the descent of the sword*, Ezek. xxi. 20; בָּא עַד־אֲלֵיהֶם. *He came* UP TO *them*, i. e. even to them, 2 Kings ix. 20; לְבַד מִטֶּה, *for each*, EXCLUDING *infants*, i. e. with respect to the men, excluding the children, or, beside the children, Exod. xii. 37; מִחוּץ לְחוֹמָה *from without* (with respect) TO *the wall*, Jer. xxi. 4.

13. The intervening particles most in use are, ל, and מ, which seem to be added in order to mark the word, to which the preceding one has some relation, and also to point out the nature of that relation, e. g. תַּחַת לְרֹאשִׁי *beneath* (with reference) TO *my head*, i. e. *under my head*, Cant. ii. 6: חוּצָה לָעִיר, *outwards* (with reference) TO *the city*, 2 Chron. xxxiii. 15; אֶל־מִבֵּית לַפָּרֹכֶת, *to* (that which is) FROM *within* (with respect) TO *the veil*, Lev. xvi. 15; אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל לְמַעַן סוּר מִשְּׁאוֹל מָטָּה, *the way of life*, or, *religious instruction* (is) FOR *the elevating* OF *the understanding* (person,) FOR *the purpose of* (his) *receding from the grave beneath*, Prov. xv. 24; חָשַׂכְתָּ לְמַטָּה מֵעֲוֹנֵנוּ, *thou hast refrained* (with reference) TO *bringing down* (degrading) FROM *our sins*, Ezra ix. 13.

Of this kind are the combinations עַד לְמָאוֹ 2 Chron. xvi. 14; עַד לְאֵין מַרְפֵּא Ib. xxxvi. 16, &c. עַד לְמַעְלָה Ib. xvii. 12;

So, אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: *which* (is) *in the heavens from above, and which* (is) *in the earth from beneath, and which* (is) *in the waters from beneath* (with respect) *to the earth,* Exod. xx. 4.

The phrases here used, *from above,* and *from beneath,* must necessarily be taken relatively: in the first instance *above,* with respect *to* the earth; in the second *beneath,* with respect *to* the heavens; and in the third, *beneath,* or *low,* with reference *to* the earth, which is expressed by ל: i. e. Thou shalt make no image of the heavenly bodies which are above, nor of the creatures &c. which are on the earth beneath; nor of those which are in the waters that are still lower than the earth: not, which are "*in the waters under the earth,*" &c. Hence will appear the great necessity there is of observing, to what words these particles have immediate reference; and hence, the care we should take as to how we construe them.

14. When the preposition בֵּין *between,* is used for the purpose of opposing one noun to another, but is not repeated; it has this peculiarity, that it requires the insertion of ל before the latter: e. g. בֵּין מַיִם לָמָיִם *between waters* (as opposed) TO *waters,* Gen. i. 6; בֵּין־דִּין לְדִין *between cause* (as opposed) TO *cause,* i. e. *between cause and cause,* Deut. xvii. 8. If however this particle is repeated, its influence is *immediate:* e. g. בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ BETWEEN *the light, and* BETWEEN *the darkness,* Gen. i. 4.

15. From what has been said on the primitive and derived significations of words (Art. 144.), it will be easy to conceive how cases may occur, in which it will be exceedingly difficult to ascertain the precise force of these particles; and, consequently, the precise relation between words which they are intended to point out and define. Generally, however, either the primitive, or one or other of the derived, senses of the particle, considered in conjunction with the context, will afford us sufficient light. But here Noldius should be consulted.

16. The following instances, taken from Glassius, are

intended to shew how these particles influence certain modes of expression; *יֵלְכוּ מֵחַיִל אֶל־חָיִל, *they proceed* FROM *strength* TO *strength,* i. e. *they become stronger and stronger,* Ps. lxxxiv. 8; כִּי מֵרָעָה אֶל־רָעָה יָצָאוּ, *for they go out* FROM *evil* to *evil,* i. e. *they become worse and worse,* Jer. ix. 2.

For similar expressions in the Greek Testament, see Rom. i. 17, vi. 19, 2 Cor. iii. 18, Phil. ii. 27, &c.

17. Of the particles which signify motion towards,† or rest in, a place, the following are examples. The first ה— is, more properly a postposition like the Latin *versus:* e. g. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה, *and two of the angels came* TO *Sodom,* Gen. xix. 1; עַד אֲשֶׁר־אָבֹא אֶל־ אֲדֹנִי שְׂעִירָה *until I come in* UNTO *my Lord*—TOWARDS *Seir,* Gen. xxxiii. 14.

See Gen. x. 19, xii. 5, xlvi. 1. 4, Deut. ii. 13, 1 Kings xviii. 45, xix. 15, Jer. xxix. 15, Jonah i. 3. In the following passages ל is also prefixed, Ps. ix. 18, 1 Chron. xxvi. 17. See Art. 180. 15. 16.

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* So in the Arabic, من ناحية الي ناحية, *from part to part,* i. e. proceeding on. Tale of Sindbad, Ed. Langlés, p. ١٠, &c. So also χάριν ἀντὶ χάριτος, *grace for grace,* i. e. an increase or excess of grace, far surpassing that of the Law of Moses, John i. 16.

† In this respect the postposition ־ָה, the prepositions אֶל, עַל, עַד, and ל, are found to have the same, or very nearly the same, force. From the construction and sense in which this particle is found, there is good reason for supposing, that it is the same with the Arabic ا, which is said to mark the accusative; and it is probably derived from the same root. No one I think can read הַשְׁלִיכֵהוּ אַרְצָה, *cast it to the earth,* Exod. iv. 3, and اطرحوه ارضا &c. Surat of Joseph, without being struck with the identity of the expressions, especially when we know, that the nasal of the Arabic is generally disregarded in conversation. In this case, too, we have no intervening particle; yet, in other cases, we find each of these verbs construed also with ב, ל, אל, על, מן, as may be seen in the Dictionaries; and the conclusion must be, that the particle prefixed in the one case, must be equivalent to the ה postfixed in the other.

18. In the following, אֶל *seems* to have the same force with ב: .... אֲנִי נֶאֱסָף אֶל־עַמִּי קִבְרוּ אֹתִי אֶל־אֲבֹתָי .... בַּמְּעָרָה .... אֶל־הַמְּעָרָה &c. *as for me,* (I am) *to be gathered* TO *my people; bury me:*—TO *my fathers,*—TO *the cave* .... IN *the cave,* &c., Gen. xlix. 29, 30.

But here, the particle אֶל refers in every case to the verb נֶאֱסָף, and ב in vr. 30, to קִבְרוּ; and if so, these particles retain their usual and proper signification. So 1 Kings viii. 30; וְשָׁמַעְתָּ אֶל־תְּחִנַּת עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל־מְקוֹם שִׁבְתְּךָ אֶל־הַשָּׁמָיִם, *and attend thou to the supplication of thy servant and of thy people Israel, who shall pray* TOWARDS *this place; and give ear thou:*—TOWARDS *the place of thy dwelling,*—TOWARDS *heaven.*

The last five words here must I think, be referred to the preceding יִתְפַּלְלוּ; and, if so, the construction will be regular, and the signification of the particle אֶל constant. Constructions of this sort are frequent: and they are looked upon as elegant in the Arabic.

Of this character are the following passages, which, in any other point of view, are very obscure, Hos. x. 4; וּפָרַח כָּרֹאשׁ מִשְׁפָּט עַל תְּלְמֵי שָׂדָי: , *and judgment blossoms forth, just as hemlock* (does) *on the furrows of the field,* i. e. abundant and deleterious, Isa. i. 12: כִּי תָבֹאוּ לֵרָאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיֶּדְכֶם רְמֹס חֲצֵרָי: , *when ye come crawling in my courts, in order to be seen by me,* (i. e. in this abject hypocritical manner), *who hath sought this* (sort of sacrifice, mentioned just before) *at your hands?* Ps. lxiii. 2, 3; צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם: כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ: . *My soul hath thirsted for thee, my flesh hath become faint* (for want) *of thee,—to see thy power and thy glory, even as I have seen thee in the sanctuary,* (being now) *in a land of drought and weakness* (and) *without water,* Ps. lxviii. 19; עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶּׁבִי לָקַחְתָּ מַתָּנוֹת בָּאָדָם וְאַף סוֹרְרִים לִשְׁכֹּן יָהּ אֱלֹהִים: , *thou, O Lord God, hast ascended up on high* (there) *to dwell; thou hast taken captivity captive* (i. e. hast overcome the great enemy and subduer of man); *thou hast received gifts for man* (i. e. mankind), *nay even* (for) *the rebellious ones.*

Instances of this sort are numerous. The following are a few of these:—Ps. xxiv. 6, זֶה דּוֹר דֹּרְשָׁיו–מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב *This* (is) *the race of those who seek Him*, (viz.) *of Jacob.* In Amos v. 16, construe מְקֹנֵן with אֶל־יוֹדְעֵי נְהִי, *They shall call to the knowing of lament for weeping and mourning*, &c. Ps. xv. 4, נִשְׁבַּע לְהָרַע, *He hath sworn to injure*, &c. belongs to נִמְאָס preceding. This will make all easy and clear. So also Ps. lxxxiv. 3, 4, where אֶת־מִזְבְּחוֹתֶיךָ, is to be referred to the verb נִכְסְפָה in the preceding verse. Ps. xlv. 6, חִצֶּיךָ...בְּלֵב וגו׳, *Thy arrows....in the heart*, &c. So also Gen. x. 22, הַגָּדוֹל, is to be construed with שֵׁם preceding. To which others almost innumerable might be added.

LECTURE XIX.

ON THE NATURE AND USE OF THE CONJUNCTIONS.

242. WORDS standing in the situation of conjunctions, in the Hebrew, are subject to the laws both of *apposition*, and of *definite construction*, just as other words are. In many instances, indeed, they are the very words which at other times are used as pronouns, adverbs, or prepositions; the situation alone, in which they are found, giving them the character of conjunctions. A few such as וְ, גַּם, &c.* are always used as conjunctions.

* The first of these seems to be derived from וָ *a hook, connector*,—Art. 173—and consequently, to signify, *in addition, besides, and*, &c. The second is probably from the word جَمَّ *multiplying, becoming abundant*, or the like, and equivalent to our *moreover, much more*, &c. See Storr, p. 337.

Examples in which the Relative Pronoun אֲשֶׁר *is used as a Conjunction.**

וַיַּרְא שָׁאוּל אֲשֶׁר־הוּא מַשְׂכִּיל. AND *Saul saw* THAT (QUOD) *he* (was) *intelligent*, 1 Sam. xviii. 15; אֲשֶׁר עָשָׂה דָּוִד אֶת־הַיָּשָׁר. (Because) THAT *David did what* (was) *right*, &c., i. e. *eo quod fecit*, &c., 1 Kings xv. 5; וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה. *And the dust returns to the earth like* WHAT *it was*, Eccl. xii. 7.

2. Of *adverbs, prepositions*, &c., simple or compound: בִּלְתִּי אִם־לָבָד. UNLESS TRULY *he have taken*, Amos iii. 4; עֵקֶב כִּי בְזִתָנִי. *A consequence* THAT *thou hast despised me*, i. e. because that, &c. 2 Sam. xii. 10; עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי. A CONSEQUENCE OF THAT WHICH (ejus quod) *Abraham hath heard my voice*, Gen. xxvi. 5.

So עַד אִם, *until*, Ruth ii. 21; עַד אֲשֶׁר, *until that which*, Jonah iv. 5; עַל אֲשֶׁר, *upon that which, whereupon*, Deut. xxix. 24; עַל כִּי *Id.*, Judg. iii. 12; עַל־דְּבַר אֲשֶׁר, *upon the affair which; because;* תַּחַת אֲשֶׁר Deut. xxi. 14; תַּחַת כִּי, *beneath that which; because;* Prov. i. 29; לְמַעַן אֲשֶׁר, *for the purpose of which; because;* &c. Ezek. xx. 26. To these a great number of others may be added.

3. The following passages are *apparently* elliptical, but *really* not so when the force of the particles is seen: חִזְּקוּ יְדֵי מְרֵעִים לְבִלְתִּי־שָׁבוּ, *They have strengthened the hands of the evil doers for their not having returned, &c.*, i. e., *because they themselves have not returned from their evil ways*, Jer. xxiii. 14.

The word בִּלְתִּי *deficiency*, &c. is very nearly equivalent to לֹא *not:* the particle ל is added as before (Art. 241.): and the verb שָׁבוּ is manifestly in the preterite tense. The sense seems to be, that it is because these people have not returned from their evil ways, that the hands of sinners have been so much strengthened; and not, *that none may return*, the sense usually taken. So Is. xiv. 6, מַכֵּה עַמִּים בְּעֶבְרָה מַכַּת בִּלְתִּי סָרָה, *who strikes the people in*

* But in many cases אֲשֶׁר stands in the place of a subordinate *nominative absolute*. See Art. 216. 13. In the Arabic it is termed a *conjunction*.

wrath a stroke (that) *hath* NOT *departed.* Here מַכָּה is evidently in the state of definite construction with בִּלְתִּי; and סָרָה, added as a verb; and, as it is contrary to the genius of every Oriental language to negative the noun, the force of this negative combination must eventually influence the verb thus, "a stroke without having passed away," i. e. continual. So we say in English, *in-finite, never-ending,* and the like, when we wish to express the indefinite continuity of any thing. In like manner: Deut. viii. 20, עֵקֶב לֹא תִשְׁמְעוּן BECAUSE (that) *you will* NOT *hear;* or, of your not hearing; taking לֹא as a noun signifying *deficiency, lack, want,* or the like. See also Gen. xxii. 16, xxvii. 5, xxxviii. 11, Numb. xi. 20, 1 Kings xxii. 42, Ps. cxix. 136. And more particularly with Infinitives or verbal nouns, Numb. xiv. 16, Judg. vi. 18, Is. xlviii. 4, lx. 15, 2 Chron. xxviii. 6.

4. It is not meant to be affirmed, however, that this sort of construction is universally adhered to. The truth is, it is very much left to the writer either to express himself thus, or to employ a greater number of words; and, what is most remarkable, we sometimes find both methods adopted in the same context: e. g. עַד אֲשֶׁר־תָּשׁוּב חֲמַת אָחִיךָ : עַד שׁוּב אַף־אָחִיךָ מִמְּךָ וְשָׁכַח &c. *until* THAT (time in) WHICH *the heat of thy brother shall turn away:* UNTIL THE TURNING AWAY *of thy brother's anger from thee:* AND (until) HE HAVE FORGOTTEN, &c. Gen. xxvii. 44—5; עַל־ עַל שִׁלְשָׁה.... מָאָסָם אֶת־תּוֹרַת יְהוָה (וְעַל־אֲשֶׁר) חֻקָּיו לֹא שָׁמָרוּ ON ACCOUNT OF *three*....ON ACCOUNT *of their despising the law of Jehovah,* AND (on the account that) *they have not kept his statutes,* Amos ii. 4.—See also 1 Sam. iv. 19, 1 Kings xviii. 18, Is. x. 2, xxx. 12, xxxvii. 29, Jer. vii. 13. So the word טֶרֶם *not yet,* is found twice in Zeph. ii. 2, with לֹא,—בְּטֶרֶם לֹא.

5. It is the opinion of Shrœderus (R. 105), that פֶּן *lest,* and אִם *if, surely,* &c. imply an ellipsis of some other word or words: as, פֶּן־תִּנְזֹל (*I will take care*) *lest thou take away,* &c., Gen. xxxi. 31. I can see no necessity for this. The real meaning of the word פֶּן is, *seeing, observing,* or the like, from the root פנה; and if so, the passage may be rendered thus: *I feared, for I said,* SEEING THOU *(mightest)* TAKE AWAY, &c. So, in the other passage cited, viz. 2 Kings ii. 16, פֶּן־נְשָׂאוֹ רוּחַ יְהוָה SEEING (that) *the Spirit of Jehovah* (might) HAVE TAKEN HIM UP. So also with respect to the particle אִם: 2 Sam. xi. 11, חַיָּךְ וְחֵי נַפְשֶׁךָ אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה (as) *thy life and the life of thy soul* (exists,

so) SURELY *shall I do this thing?* And again, Gen. xxiv. 37, 38, וַיַּשְׁבִּעֵנִי אֲדֹנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאַרְצוֹ : אִם־לֹא אֶל־בֵּית־אָבִי תֵּלֵךְ, &c., *And my Lord swore me, saying, Take not a wife for my son from the daughters of the Canaanite, in whose land I dwell*: SURELY *not. Go thou to my father's house*, &c. And at vr. 41, אָז תִּנָּקֶה מֵאָלָתִי כִּי תָבוֹא אֶל־מִשְׁפַּחְתִּי וְאִם לֹא יִתְּנוּ לָךְ וְהָיִיתָ נָקִי מֵאָלָתִי, *Then shalt thou be free from my oath* (i. e.), *when thou shalt come to my kindred, and* (upon the condition that,—putting the matter on this issue) *they will* SURELY NOT *give her to thee, then shalt thou be free from my oath*, i. e. from the oath which I made thee swear.

6. There is perhaps no real ellipsis in any one of the passages in which this particle occurs. This, however, will depend very much on the signification which we attach to it, and on the nature of the construction in which it is found; both of which we shall now endeavour to explain.

7. If we derive this particle from אמן, *firm, steady, permanent*, and hence, *sure, surely, true, trust-worthy, faithful*, and the like, and suppose it to be of the primitive form אֵמֶן (see Art. 151), which will make the elision of the ן necessary (Art. 76.), then we shall have אֵם meaning, *surely, truly, certainly*, &c. which is perhaps its real force in every instance.

8. We have seen (Art. 337), note, that in hypothetical sentences, enunciations are generally made as of facts, not as of opinions. If then we propose the certainty of one fact, with some strong asseveration in one member of a sentence, and compare another with it as equally certain of occurrence in another; we shall do nothing more than what is always done in oaths in the Hebrew when this word is adopted in one of the members. In some cases, these constructions will imply a negation, and hence this particle has been often so interpreted.* There is a passage, viz. Ruth iii. 12, which seems

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* It is very nearly allied in signification, and usage, to the Arabic إِنَّ, or أَنَّ, which will occasionally involve a negation, and always an *asseveration:* but more nearly in form to أَمْ, which is thought to be derived from a word, signifying *root, origin*, &c. In like manner حَقًّا, or بِالْحَقِّ, *surely in*, or *by, the truth*, is used in the Arabic in swearing. See Gol. Lex. sub. voce. According

to confirm the etymology just given: וְעַתָּה כִּי אֱמֶת כִּי אִם גֹּאֵל אָנֹכִי *And now that* (it is) TRUE *: for*, TRULY, SURELY, *I am a Goel*, or *near kinsman*. This word has been rejected by the Masorets here, but without any good reason for doing so. In this place, and perhaps in most others, the words אִם, and אֱמֶת, may be substituted the one for the other, and the sense will remain perfectly the same: e. g. Job xix. 5, וְאַף־אֱמֶת שָׁגִיתִי אִתִּי תָּלִין מִשְׁגֶּנְתִּי *and even* (let it be) TRUE, SURE, (that) *I have erred; with myself lodges my error*. So Is. iv. 4, 5, אִם רָחַץ אֲדֹנָי . . . וּבָרָא יְהוָה . . . &c. . . . TRULY *the Lord shall wash . . . then shall Jehovah* certainly *create*, &c. And in Job xix. 5, 6, we have both these particles occurring together, either for the purpose of strengthening the asseveration, or for qualifying both the prodosis and apodosis found in the context: e. g. אִם־אֱמֶת עָלַי תַּגְדִּילוּ וְתוֹכִיחוּ עָלַי חֶרְפָּתִי : דְּעוּ־ אִפּוֹ כִּי־אֱלוֹהַּ עִוָּתַנִי, &c. SURELY, *ye* TRULY, or CONSTANTLY, *magnify yourselves*, or *speak great things against me, and contend against me* (to) *my reproach;* (so) *know ye now, that God hath bent me* (down), &c.

9. The following example seems to involve a negation: חֵי פַּרְעֹה אִם־תֵּצְאוּ מְזֶה כִּי אִם־בְּבוֹא אֲחִיכֶם &c. (as) *the life of Pharaoh* (exists), (so) TRULY *shall ye go forth hence, but* ESPECIALLY, TRULY, REALLY, *upon the coming in of your brother*, Gen. xlii. 15. That is, as certainly as the one thing exists, the other being made to appear equally so, no less certain shall your liberation be: but not before this condition is complied with. On this principle, I think, every instance, in which this particle occurs, can be solved. That it is redundant, or that it has been omitted by the

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to Mr. de Sacy, this particle is negative when the verb preceding it implies negation. Gram. Arab., vol. ii., Art. 667. In the examples following, however, in which he has treated it as a pleonasm, he has entirely mistaken its force, especially as he himself has cited the Arabians in Art. 671, giving it the title of تَوْكِيد or *corroboration*. In every instance, given by him, *certainly*, *surely*, *most certainly*, or the like, will supply the sense of the passage. See Art. 651—2. 668: i. e. putting the case either positively, or negatively, some consequence will, or will not, certainly come to pass; which is a kind of swearing.

ellipsis, as affirmed by Noldius, p. 69, &c. I deny: because every passage adduced by him can be accounted for, without having recourse to either of those suppositions.

10. From what has been said on the use and signification of some of these words, it will be easy to conceive how they may be used, either in their simple or compound state, for the purpose of connecting together such parts of a discourse, as a speaker or writer may wish to connect with one another: e. g. בָּרָא אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *He created the heavens* AND *the earth*, Gen. i. 1. So in the next verse: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ AND (as to) *the earth, it was emptiness* AND *a vacuity*, &c. in which these particles are said to be *Copulative;* in others, they are said to be *Disjunctive* (better, *Distinctive*), *Conditional, Causal,* or *Conclusive*, according to the signification of the passage in which they are found. The following are a few examples of each case.

Examples of Copulative Conjunctions.

11. טוֹב אֲשֶׁר־יָפֶה לֶאֱכוֹל וְלִשְׁתּוֹת, *It is a good,* THAT *one becomingly eat and drink,* &c. Eccl. v. 17; וְהוּא אַדְמוֹנִי עִם־יְפֵה עֵינַיִם, *And he was ruddy* WITH (being) *beautiful of eyes,* 1 Sam. xvi. 12; וַיִּתֵּנֵהוּ לְדָוִד וּמַדָּיו וְעַד חַרְבּוֹ &c. AND *he gave it to David,* EVEN *his garments* AND EVEN TO *his sword,* &c. Ib. xviii. 4.

See also Gen. vii. 23. In many cases, there is an apparent excess in the use of the copulative conjunctions, which has been termed by the Grammarians πολυσύνθετον. So Gen. xxv. 34, xliii. 8, Jos. vii. 11, 2 Kings ii. 14, Ps. cvii. 37, &c. and in the New Testament, John x. 27, 28, 1 Cor. xiii. 1, 2, 3, &c. perhaps to excite attention only. See Art. 222. 7.

12. In other instances they are omitted, for the purpose of exhibiting the order of events, &c. the *more closely* or *rapidly* in succession, as in the Latin, "*Veni, vidi, vici,*" &c. See

Exod. xv. 9, Judg. v. 27, 1 Sam. xv. 6, &c. This has been termed *ἀσύνθετον*.

By the former of these, *distribution* is sometimes intended; as, וְאֲנָה וַעֲנָה *both Aiya and Ana*, Gen. xxxvi. 24; וֶרֶכֶב וָסוּס *both chariot and horse*, Ps. lxxvi. 7, &c. See Art. 216. 17, 18.

13. Examples of *Disjunctive* (i. e. *Distinctive* or *Distributive*) *Conjunctions*; וְנָתַן אֵלֶיךָ אוֹת *אוֹ מוֹפֵת, *And he shall give thee a sign* OR *a wonder*, Deut. xiii. 2; אוֹ הַנָּבִיא אוֹ־כֹהֵן, EITHER *the prophet*, OR *a priest*, Jer. xxiii. 33.

This particle, however, is often construed as *conjunctive*, *adversative*, or *conditional*. See Noldius sub voce, and Glass. Phil. Sacr., p. 524, &c., where similar usages are collected from the New Testament. It is also occasionally omitted by the ellipsis. See 1 Sam. xx. 12, 2 Kings ix. 32, Is. xvii. 6, Ib. xxxviii. 14, Jer. xi. 19, &c. See Noldius, p. 4, and my Heb. Lexicon under these letters severally.

Examples of Conditional, Causal, and Conclusive, Conjunctions.

14. אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִים . . . . הֲאַף תִּסְפֶּה SHOULD *there be fifty righteous . . . . wilt thou also destroy*, &c.? Gen. xviii. 24; אִם־תֵּלְכִי עִמִּי וְחָלָכְתִּי IF (or TRULY) *thou go with me, then I will surely go*, Judg. iv. 8. But here the cases are put as positive, Art. 242. 8. Under this head may also be arranged the particles אִם, and אִם־לֹא, of asseveration and swearing, &c. See No. 5, &c., above.

15. The *Causals* are, for the most part, כִּי, כִּי אִם, עַל־כֵּן, לָכֵן, עֵקֶב אֲשֶׁר, תַּחַת אֲשֶׁר, לְמַעַן אֲשֶׁר, יַעַן כִּי, יַעַן אֲשֶׁר, *for, whereupon, therefore, because, under* or *upon* (the consideration that) &c.; כִּי לֹא אָבוֹא &c. *that I may not come*, &c., 1 Sam. xxix. 8; עַל־כֵּן אוֹחִיל

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* Noldius derives this particle from אָהַב, *velle*, i. e. (אָהֵ Art. 74. א and Art. 87. 1. או) just as the Latin *vel* from *velle*. So in Persian we have خواه used in the same signification, from خواستن to *desire, wish*, &c.

Therefore I hope, Lam. iii. 21; לְמַעַן שְׁמֶךָ, *Because of thy name,* 1 Kings viii. 41, &c.

It would be endless to give examples of every case; we must therefore refer the Reader to Noldius, Glassius, &c., as before.

16. Of the *Conclusive* conjunctions it will be unnecessary to say any thing. Those which are used as *Causals* in one place, may be employed as *Conclusives* in another; the position and context being the only means, by which the peculiar character and bearing of these words can be ascertained.

Of the Interjections.

243. These are words, either *insignificant,* as to their etymology; as, הוֹ הוֹ *oh oh!* הוֹי *O!* הֶאָח *ahah!* אוֹי *alas!* אֲהָהּ *alas!* or, *significant;* as, נָא* *up!* לֵךְ, לְכָה, לְכוּ, *go to!* הָבָה *give!* חָלִילָה *profane!* And, according to Schrœderus, אַשְׁרֵי *blessings!* Ps. i. 1, 1 Kings x. 8, Prov. xxix. 18, &c., which were so pronounced as to be expressive of *intreaty, aversion, pleasure, pain, excitation,* &c. according to the intention of the Speaker. Examples: יֹאמְרוּ הוֹ־הוֹ, *They shall say,* OH! OH! Amos v. 16; הוֹי אָחִי, *O my brother!* Jer. xxii. 18; הֶאָח נַפְשֵׁנוּ, AHAH, *our desire!* Ps. xxxv. 25; אוֹי לְנַפְשָׁם ALAS, *for them!* Is. iii. 9; אֲהָהּ לַיּוֹם ALAS, *for the day!* Joel i. 15; לֵךְ עֲשֵׂה GO TO, *do* (it), 2 Sam. vii. 3; הָבָה נֵרְדָה, GIVE *(up),* GRANT (or the like), *let us descend,* Gen. xi. 7; נָא סוּרוּ *proceed ye,* OBSERVE! Numb. xvi. 26; אִם יֶשְׁךָ־נָא מַצְלִיחַ דַּרְכִּי, *If it be* (so with) *thee,*

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* Imperat. a נָא *surrexit,* Schrœd. R. 106. So in Golius, in the third conj. but in the first, which I would rather take, "Intendit, proposuit sibi . . . custodivit, servavit, &c." The meaning will then be, *look! observe! preserve!* Hence the phrase نوالك الله *may God preserve thee!* Ib.

ATTEND (as) *one prospering my journey,* Gen. xxiv. 42; חָלִילָה לֹא תָמוּת ABOMINABLE! FORBID IT! *thou shalt not die,* 1 Sam. xx. 2; חָלִילָה לִי מֵיְהוָֹה ABOMINABLE *to me! from* (or, *as forbidden by*) *Jehovah,* Ib. xxvi. 11.

See also 1 Kings xxi. 3, 2 Sam. xxiii. 17, 1 Chron. xi. 19. Glassius, Schrœderus, &c. however, supply תֵּחָשֵׁב *imputabitur,* by the ellipsis in this place; see p. 550. Phil. Sacr. and Schrœd. Gram., Rule 106. Synt.

2. There are a few others, viz. אָנָּא, or אָנָּה, the same perhaps with נָא; and בִּי* *attend,* ἵλεως, אִי *woe, alas!* סֶלָה *felix! O happy!* or the like. Examples: אָנָּא יְהוָֹה הוֹשִׁיעָה נָּא אָנָּא יְהוָֹה הַצְלִיחָה נָא. *O Jehovah! save* NOW; *O Jehovah! give* NOW *prosperity,* Ps. cxviii. 25 (see Art. 234.); אָנָּה יְהוָֹה זְכָר־נָא *O Jehovah! remember* NOW, 2 Kings xx. 3; בִּי אֲדֹנִי יָרֹד יָרַדְנוּ, ATTEND, *my lord, we truly came down,* &c., Gen. xliii. 20; אִי־לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נָעַר, WOE *to thee, O land, whose king is a boy,* Eccl. x. 16; רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בֵּאלֹהִים סֶלָה, *Many say of my soul, There is no salvation for him in God.*—PRAISE! Ps. iii. 3; אֶל־יְהוָֹה אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה†, *To Jehovah do I cry, and he answers me from his holy hill.*—PRAISE! Ib. v. 5; עַל עַמְּךָ בִרְכָתֶךָ סֶלָה, *Upon thy people* (is) *thy blessing.*—PRAISE!‡ Ib. v. 9.

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* "Vox dolentis et supplicantis," says Noldius: which he derives from בָּוָה as רִי is from רָוָה...."notans consolationem, recreationem," as ܒܝܐ with the Syrians, and بَيَّاكَ اللّٰهُ "recreet et consoletur te Deus," among the Arabs. Concord. part. p. 175.

† Those who wish to see the various opinions, entertained on the origin and meaning of this word, may consult Noldius, Concord. Part. Annotationes et Vindiciæ, num. 1877. For my own part, I believe it to be descended from the root صَلَى *he blessed,* &c., and used not unlike the word *amen,* or the *doxology* among ourselves.

‡ If the Psalms were originally sung in the Temple, by two parties

LECTURE XX.

ON THE COMPOSITION OF SENTENCES, AS POINTED OUT BY THE INFLUENCE OF THE ACCENTS.

244. AFTER what has been said on the construction of propositions generally, (Art. 212.), in addition to what has been stated and exemplified on the concordance and government of words; it can scarcely be necessary to exemplify our rules by adducing, and accounting for, every species of complex and compound propositions, as they occur in this language. We shall, therefore, now shew in what way this has been aimed at by the authors of the accents.

On the Distinctive Powers of the Tonic Accents.

245. It has already been remarked (Artt. 58. 59.), that these accents have been supposed to have the property of dividing sentences into their several members, just as our comma, semicolon, colon, and period do. Nothing can be more likely, than that the Masorets,—or whoever else they were who affixed the vowel points to the Hebrew text,—would apply some system to it, whereby the mutual dependence of its several parts upon each other would be pointed out. It has been shewn that these accents (Artt. 60. 64.) also serve to mark the accented syllables in words, as also those which sustain a secondary kind of accent.

2. But, as these accents differ considerably from one another in shape and name, they may also have been intended to point out the grammatical relations of words, or of sentences, to one another. The Jews have attached certain musical notes to each of these marks, which may be seen in the Bibliotheca Rabbinica of Bar-

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the one responding to the other, and both joining occasionally in a kind of chorus, as has been well supposed and maintained by Lowth and others; no word could, perhaps, be more suitable than this for such occasional chorus: and hence, perhaps, the Διάψαλμα of the Seventy, and the לְעָלְמִין &c. *for ever*, of the Chaldee. See Nold. num. 1877., as above.

tollocci (vol. iv. p. 427, &c.); or in the second volume of the Hebrew Grammar by Guarin (page 329, &c.):* but this is not to be wondered at. There has always existed a predilection for a sort of chanting in Divine worship.—The Mohammedans chant their Koran, and we ourselves still continue to chant several parts of our ritual in the cathedral and collegiate churches.

3. It is not our intention to detain the Learner long on this subject: we shall merely lay down a few of the general rules which are thought to regulate the accents, with some examples by way of illustration, referring to other Writers for further particulars.

4. In considering the nature and application of the accents, we have nothing whatever to do with the *grammatical*, or purely *formal*, government of words (Art. 215. 5.). The *logical* import of passages is all we are now concerned with; and this may be considered in two points of view. The first is, that which respects the construction of phrases, as of nouns in *immediate*, or *mediate*, apposition or construction, or, of verbs with their *apparent* nominatives, or complementary words: in all which, the connexion is supposed to be, and is represented as, the closest possible. The second is, the combination of such phrases, or sentences, into periods; and in this the connexion will be considered and represented, as more or less close or dependent, according to the intention of the Writer.

5. For the first of these cases, those Accents have been adopted, which have been termed *Servants*, or *Ministers*, and which are rarely found in any other situation: for the second, two systems of accentuation are found to prevail: one, peculiar to the Books generally termed Prosaïc; the other, to those which are said to be Poetical. The Poetical Books are Job אִיּוֹב, Proverbs מִשְׁלֵי, and the Psalms תְּהִלִּים; termed by the Rabbins אמ"ת; which is a technical word, formed out of the initials of the names above mentioned. All the rest of the Books are said to be Prosaïc.

6. We shall first lay down a few rules for the prosaïc, and afterwards, for the poetical, Books.

7. The following table gives the relative powers, and order of

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* Where we also have them in score, so that we can convert any part of the Hebrew Bible into a Quartett whenever we please!

consecution, of the several accents. It has been taken from a Hebrew Grammar of considerable merit, which appeared for the third time at Vienna in 1810, by one *Jehuda Leb Ben Zeb.* This Table is adapted to the prosaïc Books of the Bible only, and is sufficiently correct, and extensive, for our present purpose. Should the Student wish to pursue this subject to a greater length, he may consult the elaborate work of Ouseel, the Biblia Accentuata of Daschelius,* or the "Doctrina Accentuationis Hebrææ" by Daniel Weimar;† which last is certainly the best work I have seen on the subject; I have, therefore, generally followed it.—See the Table of Accents (Art. 58. &c.).

246. *A Table pointing out the Rank, Order, and Powers, of the different Accents.*

	Distinctive.	Conjunctive.	Disjunctives.		
			Small.	Greater.	Greatest.
Emperors	סלוק :	מרכא	טפחא	זקף קטן	זקף קטן
	אתנח	מונח	*id.*	*id.*	*id.*
Kings	סגול	מונח	זרקא	רביעי	זקף קטן
	זקפין	*id.*	פשטא	*id.*	*id.*
	טפחא	מרכא	תביר	*id.*	*id.*
	רביעי	מונח	א.ג.ג	תג	ז.פ.ר
Dukes	זרקא	מונח	א.ג.ג	תג	ז.ר.פ
	פשטא	מהפך	*id.*	*id.*	*id.*
	תביר	דרגא	*id.*	*id.*	*id.*
	א.ג.ג	קדמא	תפ	פזר	*id.*
Counts	פזר	מונח	מונח	פזר	ז.ר.פ
	תלישא ג	*id.*	*id.*	*id.*	*id.*

* Lipsiæ, 1729. † Lipsiæ, 1709.

2. The reader will find considerable difference between this table, and that given by Ouseel* in his elaborate work on the Hebrew accents. Ouseel's table is much larger, and contains several instances of the power, and consecution, of the accents not to be found here. *Shalshéleth*, שׁלשׁ֫לת׀, for example, with *Pĕsík*, is placed among the subdistinctives, which does not occur at all in our table. *Yerách* also is among the *conjunctives*, of which we have not a vestige here. *Zāképh gādól*, זקף גד֫ול and *Sĕgoltá* סגול֫, or סגלתא֫, are also found among the *greatest distinctives* in consecution, to which several more, found in other places, may be added.

3. I have not translated the terms employed by the Hebrew Grammarian, but have used those which appeared to me the most suitable.

4. It will be perceived, that many of the words are abbreviated: as א֫, for אַזְלָא, which is the same with *Géresh* (Art. 59.), the mark for which is placed above the א. In every other case, the form of the accent meant is placed over the initial letter of its name: as, ת֫ג *Telisha Gedóla*, ת֫ק *Telisha Ketanna*, and so of others. In one instance, we have ז֫קפ֫ין, i. e. *Zakeph gadol* and *Zakeph katon*. The syllable *id.* is to shew that the accent, above given, is also to be used here.

5. It will be unnecessary to explain the different names ascribed to the several classes of accents in the Table, as *Emperors*, *Kings*, &c.; every one will see, that a greater or less dependence, observed in the relation of phrases, or sentences, one to another, is intended to be pointed out by these titles.

6. It should also be observed, that, in the above Table, the accents *greatest in rank*, or, in other words, which point out those phrases, &c. which have the least dependence upon others, are placed uppermost: and, that those accompanying the closing word of any sentence, or member of a sentence, are placed at the left side. *Silluk* סלוק, for example, ranks *highest*, and is placed in the left-hand column. Its office, therefore, is to close a period.

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* "Tabula accentuationis," prefixed to his "Introductio in accentuationem Hebræorum prosaïcam." Lugd. Batav. 1715.

7. In the next place, as these leading accents are situated at the close of a sentence, or of a member of a sentence, and are placed in the left-hand column of the table; we must look towards the right hand of each, for those which should, either immediately, or more remotely, precede them. In this point of view, therefore, *Mercá* מֵרְכָא, will be found to attend on, or to precede, *Silluk*, as its servant.

8. The second accent (proceeding downwards) in the left-hand column, is *Athnákh* אַתְנָח. This accent is the next *inferior* to *Silluk;* and is, therefore, usually found to close a larger member of a sentence. To the right of *Athnákh*, we find *Mūnákh* מוּנָח, in the capacity of a *minister* or *servant*. *Athnákh*, therefore, is to be considered, as usually accompanied by *Mūnákh*.

9. In the same manner, proceeding downwards, and again to the right hand, we shall find the several accents, with their attendants, which are supposed to mark the members of a sentence, each having a greater dependence on one another than the preceding.

10. We have now explained the use of the two first columns, containing the distinctive, and their several accompanying, accents. Let us now proceed to the other three, containing the small, greater, and greatest, distinctive accents.

11. If we can suppose a period to consist of several sentences, or members of sentences; we can also suppose, that each of these will have a *greater*, or *less* dependence, on one another, with respect to signification. The Author, from whom our table is taken, is of opinion (and with him all other writers on this subject agree), that phrases, considerably removed from the end of a verse or period, have *less* dependence on those immediately following them, than others have on those similarly circumstanced nearer its conclusion. Hence, he has supposed, that the first of these (termed *small*), considered in the capacity of *distinctive*, will have a greater dependence on those which immediately precede them, than others will, which are farther removed from the end of the period, &c. Hence, these have been termed *small*, the next *greater*, and the next or last, the *greatest*, distinctives. Now most of these, considered as *distinctives*, will also be found in the left-hand column; their servants or attendants will be always found there also, in the next, or right-hand column, as already explained.

12. Hence it should seem, that, for the most part, every *second*

accent, counting from the end of a period or sentence, and proceeding backwards towards its beginning, will be a *distinctive* one: and that, immediately to its right, will be found its *attendant* or *servant*. In the above table, therefore, we shall have the order of the accents for a very great variety of cases. That they are not all comprehended here, must be certain from the consideration that there are several accents in use, not to be found in this table at all. But, as our limits will not allow us to enter fully into this subject, we have deemed our table sufficient for the present. Let us now proceed to our rules and illustrations.

247. Words, then, in apposition, or construction, either *immediate* or *mediate*, will be connected by a *conjunctive* accent; as, יְהוָה אֱלֹהִים, *the Lord God*, Gen. iii. 1; עֶבֶד אַבְרָהָם, *Abraham's servant*, Gen. xxiv. 33; אַחַת מִנִּי־אָלֶף, *one of a thousand*, Job ix. 3. So אֱלֹהֵי מִקָּרֹב *the God of near*, who is near, &c. Jer. xxiii. 23; עֶבֶד וְשִׁפְחָה, *servant and maiden*, Gen. xxxii. 6; בַּדֶּרֶךְ בְּדֶרֶךְ, *in way*, (and) *in way*, i. e. in the common roads, Deut. ii. 27 . . . חֶרֶב חֶרֶב *a sword* (nay) *a sword* . . . Ezek. xxi. 14; מְאֹד מְאֹד, *exceedingly, exceedingly*, Numb. xiv. 7; בְּיָד חֲזָקָה, *with a mighty hand*, Exod. iii. 19.

2. The same is the case when the construction is *distinctive* (Art. 225.): as, נְקִי כַפַּיִם, *clean* (of) *hands*, Ps. xxiv. 4; בַּר־לֵבָב *pure* (of) *heart*, Ib.*

3. The same holds good, when one of the words so connected occupies the place of an adverb, or *specificative* (p. 293. note): פַּחַד פִּתְאֹם, *sudden fear*, Prov. iii. 24; שְׁאוֹל מָטָּה *the grave beneath*, Ib. xv. 24.

4. The numerals are similarly connected with the thing numbered, as are all particles with the words, with which they are to be construed. To which also may be added verbs, when repeated for the purpose of giving greater emphasis, or when succeeding one another in order to vary the sense; or, as found with, or without, the connecting particles.

5. The verb is generally connected with its *apparent* nominative (Art. 216.), by means of a conjunctive accent; as, בָּרָא אֱלֹהִים, *God created*, Gen. i. 1; וַיֹּאמֶר אַבְרָם, *and Abram said*, Ib. xv. 2.

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* *Makkáph* is to be considered as a conjunctive accent here and elsewhere. The *distinctive* accent here is a compound (see p. 26.), not found in our table.

6. The word complementary of the signification of a verb (Art. 228, &c.), being its objective case, is frequently connected with it in the same way; as, עָשׂוּ מִלְחָמָה, *they made war*, Gen. xiv. 2.

7. Also when a particle intervenes: as, הוֹלֵךְ עִמָּם, *walking with them*, Gen. xviii. 16. There are many exceptions, however, to this rule.

8. When more than two words, immediately following each other, stand in the same apparent relation to one another; those which are more immediately connected together in signification will have a conjunctive accent, the others disjunctive ones, according to the relation in which they are found with the former; as, זָהָב וָכֶסֶף וּנְחֹשֶׁת, *gold and silver, and* (also) *brass*, Exod. xxv. 3. So חֹשֶׁן וְאֵפוֹד וּמְעִיל, *a breast-plate, an ephod, and* (also) *a robe*, Ib. xxviii. 4.

9. This holds good in members of sentences, verbs, &c. having such relations to each other; as, וְאֶת כָּל־בְּהֶמְתָּם וְאֶת־כָּל־מִקְנֵיהֶם וְאֶת־כָּל־חֵילָם בָּזָזוּ, *and all their cattle, and all their flocks, and all their power, they spoiled*, Numb. xxxi. 9; לֹא־אֶחְמוֹל וְלֹא־אָחוּס וְלֹא אֲרַחֵם, *I will neither suffer, nor spare, nor have mercy*, Jer. xiii. 14.

10. Also, when they are not all of the same person; as, אֲדַבְּרָה וְאָעִידָה בָהֶם וְיִשְׁמָעוּ, *Let me speak, and attest, and they shall hear*, Jer. vi. 10.

11. Numerals are similarly connected; as, שֶׁבַע וְעֶשְׂרִים וּמָאתַיִם *seven and twenty and two hundred.* See Gen. v. xi. &c.

12. In all these cases, the two first words or sentences, so occurring, are connected in accordance with the rule. In the following, the two last are, for the same reason: as, דָּגָן תִּירוֹשׁ וְיִצְהָר, *corn, wine, and oil*, Deut. xxviii. 51; צֹאן וָעֶבֶד וְשִׁפְחָה, *flocks, and men-servants and maid-servants*, Gen. xxxii. 6.

13. The same will hold good in any number of words, subject to a similar regimen; as, בְּכֶסֶף וּבְזָהָב וּבִנְחֹשֶׁת וּבְבַרְזֶל וּבִשְׁלָמוֹת *with silver and with gold, and with brass and with iron, and with garments*, Josh. xxii. 8.

14. When several nouns succeed one another, each in construction with the following one, the leading words in the sentence will sometimes have *disjunctive* accents; the former being always greater than the next in succession: or, they will be divided into pairs, according to the pleasure of the Writer, or, as the sense of

the passage may require; פְּקֻדַּת שִׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ *the superintendence of the keepers of the charge of the sanctuary*, Numb. iii. 32; אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac, and Jacob*, Exod. iii. 16.

15. Nouns, or phrases, holding the places of *nominatives absolute*, will be distinguished from the following context by *disjunctive* accents:* as, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ, *and* (as to) *the earth, it was vacuity and emptiness*, Gen. i. 2; וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם *and* (as to) *the Spirit of God* (it was) *brooding upon the face of the waters*, Ib.; דְּמוּת פְּנֵיהֶם פְּנֵי אָדָם, *and* (as to) *the likeness of their faces* (it was as) *the faces of men*, Ezek. i. 10.

16. And, in like manner, all nouns, or phrases, added for the purpose of qualifying, defining, or otherwise limiting others, but not so closely connected as to form phrases, &c. with them, will be marked by one or other of the *disjunctive* accents; as, הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: *I brought thee forth from the land of Egypt,—from the land of servants*, Exod. xx. 2.

The same holds good in all parenthetical passages: as, וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרָאתוֹ (אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדָרְלָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ) אֶל־עֵמֶק שָׁוֵה *And the King of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings who were with him) at the valley of Shaveh*, Gen. xiv. 17. And again: רַק נְשֵׁיכֶם וְטַפְּכֶם וּמִקְנֵכֶם (יָדַעְתִּי כִּי־מִקְנֶה רַב לָכֶם) יֵשְׁבוּ בְּעָרֵיכֶם, *Only your wives, and your little ones, your cattle (for I know that ye have much cattle), shall abide in your cities*, Deut. iii. 19. Again: וַיִּדְבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ (אֲשֶׁר דִּבְּרוּ אֵלָיךְ לֵאמֹר אָבִיךְ הִכְבֵּיד אֶת־עֻלֵּנוּ וְאַתָּה הָקֵל מֵעָלֵינוּ) כֹּה תְדַבֵּר אֲלֵיהֶם קָטָנִי עָבֶה מָתְנַי אָבִי: *And the young men who had grown up with*

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* Hence Jarchi's comment on Ezek. i. 11, which has so frequently been cited and misunderstood, is only intended to shew, that וּפְנֵיהֶם, with *Zāképh gādól*, is to be separated from the word following, thus: וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמַעְלָה, *and* (as to) *their faces, even their wings were spread out above* (them). His words are: היו פרודות למעלה מפניהם ומכסות אותם. They were separated upwards from their faces, and covering them.

him, spake unto him, saying, Thus shalt thou speak unto this people (who have spoken unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us),—thus shalt thou say unto them, My little finger shall be thicker than my father's loins, 1 Kings xii. 10.

Again: וַיִּתֵּן אֶל־מֹשֶׁה (כְּכַלֹּתוֹ לְדַבֵּר אִתּוֹ בְּהַר סִינָי) שְׁנֵי לֻחֹת הָעֵדֻת *and he gave unto Moses (when he had made an end of communing with him upon Mount Sinai), the two tables of the testimony,* Exod. xxxi. 18.

248. When a verse consists of more propositions than one, or of several members of a sentence; the greater *distinctive accent* will generally be found placed at the end of that proposition, or member, which is most complete in its signification: or, if the context is sententious, at that part which marks the parallelism of the whole period. Example: וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה׃ *And there shall come forth a rod out of the stem of Jesse: and a branch out of his roots shall bear fruit,* Is. xi. 1.

2. Here, if we take the liberty to separate the context, according to the importance of the accents, we may write it out thus:—

וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה׃

3. The following example from Gen. i. 2, contains several propositions.

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ
וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם
וְרוּחַ אֱלֹהִים מְרַחֶפֶת
עַל־פְּנֵי הַמָּיִם׃

And (as to) *the earth* (it was) *emptiness and a void:*
And darkness (it was) *upon the face of the great deep.*
And (as to) *the Spirit of God,* (it was) *brooding*
Upon the face of the waters.

The terms וְהָאָרֶץ, חֹשֶׁךְ and וְרוּחַ אֱלֹהִים, may be taken as *nominatives absolute;* and therefore, as properly divided by *distinctive* accents from the context following (Art. 247. 15.). It should also be observed, we have three distinct propositions in this verse: the first ending with וָבֹהוּ, having the distinctive accent *Rĕviaḥ;* the second with תְהוֹם, having *Athnákh;* and the third ending with *Sillúk* and (׃) *Soph Pāsúk.* Here also, as before, the accents distinctly mark the parallelism of the different members of the verse.

4. In the following passage we have four distinct propositions, Is. i. 2.

שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ
כִּי יְהוָה דִּבֵּר
בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי
וְהֵם פָּשְׁעוּ בִי׃

Hear, ye heavens, and give ear, O earth,
For Jehovah, he hath spoken,
(As to) *children, I have brought up, and exalted* (them);
But they,—they have rebelled against me.

5. Here the termination of every member marks the close of a distinct proposition, each of which is distinguished by a larger accent: and this serves to point out the parallelism, as before. So in the following: Is. xlix. 4.

וַאֲנִי אָמַרְתִּי לָרִיק יָגַעְתִּי
לְתֹהוּ וְהֶבֶל כֹּחִי כִלֵּיתִי

But I—I had said, I have laboured in vain:
For emptiness and vanity, I have consumed my strength.

On the Accentuation of the Metrical Books אמ״ת, *i. e. Job, Proverbs, and the Psalms.*

249. The accentuation, which we now propose to consider, commences at the third verse of the third chapter of the book of Job, and continues to the fifth of the forty-second; whence the prosaïc accentuation is continued to the end. The whole book of Psalms, with that of Proverbs, is also subject to this metrical accentuation: the remaining books of the Bible are not.

2. The system of accentuation is the same generally, both in the prosaïc, and metrical books: that is, one set of accents will serve as *disjunctives*, the other as *conjunctives* in both; and these either dividing, or connecting, the several parts of the context, as before. The only difference observable is, that the powers peculiar to some of the accents differ, in some respects, from those just mentioned, as does also their order of consecution.

3. The *distinctive* accents, according to this system, are,

:ׄ *Sillúk;* ׄ *Mercá,* with *Mahpák;* ׄ *Athnákh;* ׄ *Rĕvíaḥ,* with *Géresh;* ׄ *Rĕvíaḥ;* ׄ *Zarká;* ׄ *Tiphkhá* anterior; ׄ *Pāzér;* ׄ *Shalshéleth,* with *Pĕsík;* ׄ *Kadmá,* with *Pĕsík;* and, ׄ *Mahpák,* with *Pĕsík.*

4. The *conjunctive,* or *servile,* accents are the following: ׄ *Mercá;* ׄ *Mercá,* with *Zarká;* ׄ *Mahpák;* ׄ *Mahpák,* with *Zarká;* ׄ *Mūnákh;* ׄ *Mūnákh* superior; ׄ *Tiphkha,* not anterior; and ׄ *Yérakh.*

5. The *distinctives* are here given, according to their order of precedence: the *conjunctives* are considered as having no such order, as before. The *distinctives,* on which these usually attend, may be found in the tables of Ouseel, and others.

6. It will be seen from the forms and titles above given, that several of these accents are mere combinations of two of those already given (See Art. 59.).

7. The accents accompanying *Soph-pāsúk,* and *Pĕsík,* are always found on the tone-syllable.

8. Of *Mercá, with Mahpák* ׄ. *Mercá* is always under the tone-syllable; *Mahpák* is placed on the preceding syllable, if there be any; if not, it remains on the same syllable. If, however, the preceding word be connected by *Makkáph,* or end in a furtive *Pathakh, Mahpák* may then be on its last syllable.

9. The same holds good with respect to ׄ *Mercá,* with *Zarká;* and ׄ *Mahpák,* with *Zarká.*

10. In the occurrence of ׄ *Rĕvíaḥ* with *Géresh; Rĕvíaḥ* is always on the tone-syllable, and *Géresh* carried as nearly to the beginning of the word as possible. But, when no other syllable remains, they are placed together, as, שְׁמוֹ *his name,* and נוּדוּ *flee ye.*

250. It will easily be conceived, that if the *disjunctives* here, as before, have been invested with various powers for the purpose of dividing and subdividing any given part of the Biblical context into its several members, and thereby to facilitate the discovery of its meaning; the order of consecution of these *disjunctives* may be exceedingly various, just as the different modes of construction may require. With the view of familiarizing the Student with the several powers of these accents, therefore, tables have been formed, first giving the order of consecution found among these disjunctives; and, lastly, of these with their several attendants.

When speaking of the prose accents, we gave a table, rather for the purpose of complying with custom, than for any thing else. At present we shall give a few examples only, and leave it to the industry of the Student to construct such tables for himself, should he think it necessary: believing it to be quite sufficient to make him acquainted with the principles, which, it is trusted, the following examples, in addition to what has already been said, will be sufficient to do.

2. The following is an abstract of the analysis, given by Ouseel, of the first verse of the first Psalm.*

אַשְׁרֵי הָאִישׁ אֲשֶׁר ׀ לֹא הָלַךְ֣ בַּעֲצַ֣ת רְשָׁעִ֔ים וּבְדֶ֥רֶךְ חַטָּאִ֖ים לֹ֣א
עָמָ֑ד וּבְמוֹשַׁ֖ב לֵצִ֣ים לֹ֣א יָשָֽׁב׃

3. This is to be divided, in the first place, into the two larger divisions, indicated by the greater *distinctive* accents, which are ׀ *Sillúk*, and ֽ *Mercá* with *Mahpák* (Art. 249. 3.). We shall have, therefore, for the first great division:

אַשְׁרֵי הָאִישׁ אֲשֶׁר ׀ לֹא הָלַךְ֣ בַּעֲצַ֣ת רְשָׁעִ֔ים. *The blessings of the man, who hath not walked in the counsel of the wicked!*

4. The division next to be taken, according to the importance of the accents, will be, first, אַשְׁרֵי הָאִישׁ *the blessings of the man!* Or, considering these two words as constituting a nominative absolute,—(as to) *the blessings of the man*,—which is universally accompanied by a larger *distinctive* accent (Art. 247. 15.). Again, the two words, viz. אַשְׁרֵי הָאִישׁ, will, on account of their close connexion, be coupled by a *conjunctive* accent; and here we have ֒ *Mūnákh* for that purpose (Art. 247.).

5. The next portion will be, אֲשֶׁר ׀ לֹא הָלַךְ֣ *who hath not walked.* Here we have first אֲשֶׁר ׀, with *Mahpák* and *Pĕsík*; which is the least *disjunctive* in our table. And, according to our consecution in prose (Art. 247. 12.),—when the two last of the consecutive words are more immediately connected with one another, than either is with the preceding, the former will have a smaller *disjunctive* accent.

6. In the next place לֹא הָלַךְ֣, must be construed together (Art. 247. 4.), they are, therefore, connected by a *conjunctive* accent.

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* Accentuatio Metrica, c. xvii. § 18—19, &c.

7. The next two words are, בַּעֲצַת רְשָׁעִים, *in the counsel of the wicked;* which, from their logical character, must be construed together. They are, therefore, connected by the *conjunctive* accent *Yérakh.* This concludes the first division, or parallel, of our verse.

8. Let us now proceed to the second.

וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃ *And in the way of sinners, hath not stood; and in the habitation of scorners, hath not resided.*

9. The first larger division of this part of the verse, will end at עָמָד; where we have the next larger *distinctive* accent. This may, again, be subdivided into two smaller ones, the former of which will end at חַטָּאִים, having the distinctive accent ֒ *Tiphkhá* anterior.

10. In this smaller division, viz. וּבְדֶרֶךְ חַטָּאִים, we have two words in construction; and this is marked by the *conjunctive* accent ֫ *Mūnákh.*

11. The next phrase, לֹא עָמָד, is connected in the same way, and for the same reason.

12. Our next subdivision will be, וּבְמוֹשַׁב לֵצִים. Here we have *Rĕviaḥ* with *Géresh,* for a *distinctive,* and *Mercá* for its preceding *conjunctive,* accent.

13. In the last place, ׃ לֹא יָשָׁב will be connected by the conjunctive accent ֫ *Mūnákh;* and *Sillúk* with *Soph-pasúk* will close the period.

14. We do not think it necessary to pursue this subject farther: enough has been said to point out the general doctrine respecting the accents, and this is all we proposed to do. With regard to the formulæ usually given, shewing the consecution of the accents, it may be remarked, that, generally speaking, they are sufficient to shew in what way this subject is taught; but, when we come to particulars, they are very inadequate. Even in the few examples here given, our own tables fail: and the truth is, as the forms of composition may be exceedingly numerous, so may those of the consecution of the accents.

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