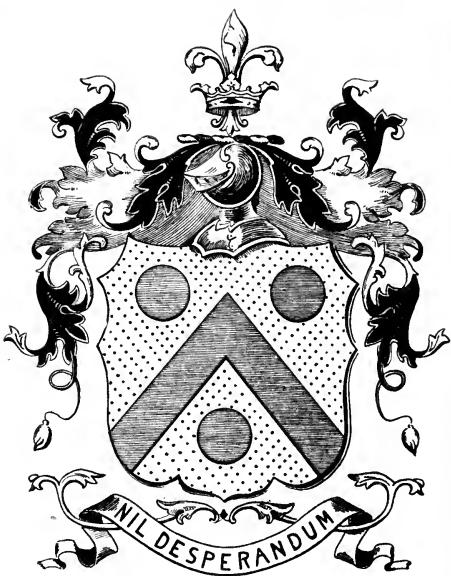


To Rev. E. A. Claypole  
Rosa

with very sincere regards, from

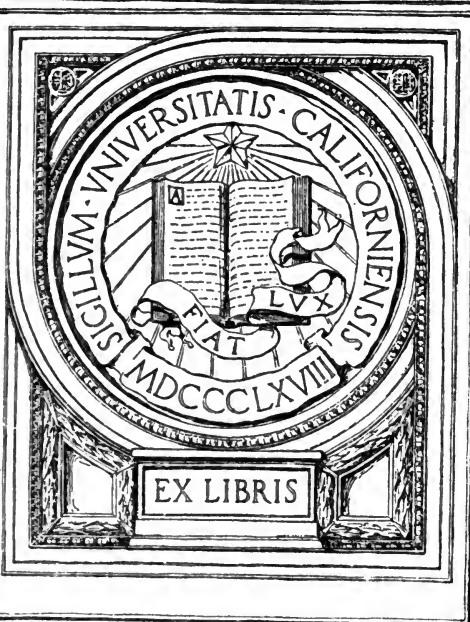
Robert Glade.

Newport 1846.



Edward Waller Claypole

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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.

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TRANSLATION COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE; PREBENDARY  
OF BRISTOL; RECTOR OF BARLEY, HERTS, &C., &C.

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THIRD EDITION,

ENRICHED WITH MUCH ORIGINAL MATTER.

LONDON:

DUNCAN AND MALCOLM, PATERNOSTER ROW.

MDCCCXLI.

ALEXANDER MACINTOSH,  
PRINTER,  
GREAT NEW-STREET, LONDON.

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## P R E F A C E .

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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, prophetic 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, אַ, or אָ, *ba*. *Impure*, when otherwise, as, אַבָּ, אֶבֶד, אֶבֶר, אֶבֶן, אֶבֶר, &c., *ba*, *be*, *bad*, &c. He further says, that such syllables as אַ, אַבָּ, אֶבֶד, 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 accident 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 accident 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, בָּד, בָּדָה, or בָּדָה; with what I have termed *Perfect* vowels; or, as *bad*, *bed*, Heb., בֶּד, בֶּדָה, &c., or בֶּ, *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, אַ, אָ, אֲ, אִ, אֵ, אֶ, אֹ, אָ, אֻ, אֱ, אִ, אֵ, אֶ, אֹ, אָ, אֻ, אֱ, &c. Neither the *Shēvâ*, simple or compound (Gram., Art. 40. seq.), nor the *Furtive Pâthakh* (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 whatsoever.

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, פֶּקֶד; (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 ׀; 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., ׀ הַהִפְּכִי ׀. 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 ׀, 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 Schræderus,† 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

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, *דִּבְרָה*, *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, *יִבְרָךְ*, 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, תָּבִיא, *shall I go?* &c. . . . in narration “of the past” (i. e. حكاية of my Gram., p. 339 note, et seq.) Again in p. 166 seq., where Mr. Ewald discusses the subject of the “*Vaw consequitivum*”—*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

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\* 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  $\gamma$ , 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

\* 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	ב
36	8	<i>Nevükadretsár</i>
ib.	25	שְׁמִי
ib.	36	הַסֵּבֶל
38	14	גִּי
54	31	יָלַל
58	28	זָמְקִים
60	38	נָחַח
69	37	נָחַח
92	25	נָחַח
100	9	נָחַח
116	16	שָׂחַח
163	9, 10	<i>dele</i> תָּתֵן— <i>giving</i>
152	27	רָאוּבֵן
194	10	שָׁלַל
244	3	תָּתֵן
261	18	יִלְשָׁנָה
273	29	מִתְיַשָּׁב, מִתְיַשָּׁבִל
274	28	الخبر
284	36	family
294	28	السُّرُوج
305	27	توكيدًا
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319	4	פָּחַח

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# LECTURES

ON THE

# HEBREW LANGUAGE.

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## 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.

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\* 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.			NAMES.	POWERS.	Numerical Values.
	Biblical.	Samari- tan.	Rabbinical.			
1	א	Ⲁ	א	אלף Álef.	H unspirated, as in <i>humble, hour, &amp;c.</i>	I.
2	ב or ב	Ⲃ	ב	בית Béth.	V or B respectively, as in <i>van or ban.</i>	II.
3	ג or ג	Ⲅ	ג	גימל Gímel.	G hard, as in <i>gird, gain.</i>	III.
4	ד or ד	Ⲇ	ד	דלת Dáleth.	D, as in <i>do, dare.</i>	IV.
5	ה	Ⲉ	ה	הא He.	H aspirated, as in <i>hard.</i>	V.
6	ו	Ⲋ	ו	וּ Vaw, or Waw.	V, by some, as in <i>vow</i> , by others, W, as in <i>work.</i>	VI.
7	ז	Ⲍ	ז	זין Záyin.	Z, as in <i>zeal</i> , or S in <i>those.</i>	VII.
8	ח	Ⲏ	ח	חית Khéth.	Kh strongly aspirated, as ch in the German <i>nicht.</i>	VIII.
9	ט	ⲏ	ט	טית Téth.	T, as in <i>turn.</i>	IX.
10	י	Ⲑ	י	יוד Yód.	Y, as in <i>yes, yonder.</i>	X.
11	כ, and as a final letter	Ⲓ	כ, and as a final ך	כף Caph.	C, as in <i>carry, cash.</i>	XX.
12	ל, and as a final letter	Ⲕ	ל	למד Láméd.	L, as in <i>love, &amp;c.</i>	XXX.
13	מ, and as a final letter	Ⲗ	מ, and as a final ם	מם Mém.	M, as in <i>man, &amp;c.</i>	XL.
14	נ, and as a final letter	Ⲙ	נ, and as a final ן	נון Nun.	N, as in <i>no, &amp;c.</i>	L.
15	ס	Ⲛ	ס	סמך Sámech.	S, as in <i>Sir</i> ; never as S in <i>those.</i>	LX.
16	ע	Ⲝ	ע	עין Áyin.	The true sound of this letter being unknown, it is usually passed over in silence, as H in <i>humble</i> : we shall designate it thus, H.	LXXX.
17	פ or פ, and as a final letter	Ⲟ	פ, and as a final ף	פה Pé.	PH, when without the point, as in <i>Philip</i> ; P, when pointed, as in <i>pin.</i>	LXXX.
18	צ, and as a final letter	Ⲡ	צ, and as a final ץ	צדי Tsädé.	TS, as in <i>mats, &amp;c.</i>	XC.
19	ק	Ⲣ	ק	קוף Kóph.	K, as in <i>look, &amp;c.</i>	C.
20	ר	ⲣ	ר	ריש Résh.	R, as in <i>roast, &amp;c.</i>	CC.
21	ש	Ⲥ	ש	שין Shín.	SH, as in <i>shine.</i>	CCC.
	ש		ש	שין Sín.	S, as in <i>son</i> , never as S in <i>those.</i>	
22	ת or ת	Ⲧ	ת	תו Tav, or Tav.	TH or T respectively, as in <i>thin or tin.</i>	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 *Vav* has either been lost, or both ה *He* and ו *Vav* are found in the 6th verse; and, in the cxlvth, that which should commence with ו is also wanting. In the ii. iii. and ivth chapters of the Lamentations, א *Ayin* and פ *Pé* are found transposed, which may perhaps be attributed to the copyists.

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\* 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 תרםלהא, when occurring at the end of a line, are sometimes lengthened out thus, תרםלהא, in order to fill up the space.

*On the Powers of the Consonants.*

9. א *Álef*, as already remarked, has the power of an unspirated 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 א *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 בּו, occasionally written בו. 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 *Gímel* 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 *Gemacht*, &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

\* 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 ذבר *Dhábara, scripsit librum, &c.*, the other דבר *Dábara, ulceratum fuit, &c.* We also have דבר *Dhábr*, signifying *Scriptura*, and דבר *Dhábir*, *bene discens, et edoctus, sapientiam*; of similar import with דבר *Dāvár*, *a word, relation, &c.*; and from the second, דבר *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

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\* 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 <sup>ك</sup>يكتب. 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 ק *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. ש *Sámek*, and שׁ *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 (שׁ), even in ancient times. See Judg. xii. 6.

18. א *Áyin* probably had, like א *Dáleth* and א *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 ع *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,  $\xi$ , and that the Archbishop of Jerusalem, who was some time ago in this country, pronounced the Syriac  $\s$  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  $\text{H}$ , with a point under it.

19. The sound of  $\rho$  *Kóph* is more guttural than that of  $\s$  *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  $\text{I}$ , final *Cáph*, is put for 500;  $\text{II}$ , final *Mém*, for 600;  $\text{III}$ , final *Nún*, for 700;  $\text{IV}$ , final *Pé*, 800; and  $\text{V}$ , 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  $\text{אלף}$  *Élef*, a thousand; two thousand by  $\text{אלפיים}$  *Alpáyim*; any number of thousands by using the word  $\text{אלף}$  *élef*, thousand, or  $\text{אלפים}$  *Álāfím*, thousands, with the proper numeral prefixed, as the rules of Syntax may require. Sometimes, as in the notes of the Masora,  $\text{ק}$  stands for one thousand; but on this subject the Hebrew tables of abbreviations should be consulted.‡

\* 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, א"דל" = 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 *Gímél*, י *Yód*, כ *Cáph*, ק *Kóph*.
- 3 Linguals, ד *Dáleth*, ט *Téth*, ת *Taw*.
- 4 Sibilants, ז *Záyin*, ס *Sámek*, צ *Tsāde*, ש *Shín*, ש *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*

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

† As בג, for נב and נך, *the back*; מריא and בריא *fat*; and many others to be found in the dictionaries.

‡ Whether any of the letters בגדכפח 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 אֶהְוִי *Ēhēvî*. Those letters too which occasionally have a point inscribed, have, for the same reason, been formed into the technical term בְּגַדְכֶפֶת *Bēgad-kēpháth*. The final letters, which are sometimes lengthened, are exhibited in the words אֹהֶל תָּמָר *Óhel Tāmár*, Tamar's tent: and the finals, which vary in form, as mentioned in the table, are comprehended in the words כַּמְנַפֵּץ *Cammēnappéts*, *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 accident 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. מֹשֶׁה אֵיתָן וְכָלֵב, *Mōshé Ēthán Vēcālév*, 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 *Gímél*, and נ *Nún*, and so on; in order to avoid the

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\* 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.	{	קָמֶץ	Kāméts	ā as	בָּ	bā,	גָּ	gā,	דָּ	dā, &c.
		צֵרֵי	Tséré	ē —	בֵּ	bē,	גֵּ	gē,	דֵּ	dē, &c.
		חִירִיק גְּדוֹל	Khīrīk Gādōl	ī —	בִּי	bī,	גִּי	gī,	דִּי	dī, &c.
		חֹלֶם	Khōlēm	ō —	בוּ	bō,	גֹּ	gō,	דֹּ	dō, &c.
		שׁוּרֵק	Shūrēk	ū —	בּוּ	bū,	גּוּ	gū,	דּוּ	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 ך 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.	פַּתַּח Páthakh	a —	בַּד bad,	גַּד gad,	דַּד dad.
	סֶגוֹל Ségól	e —	בֶּד bed,	גֶּד ged,	דֶּד ded.
	חִירִיק קָטוֹן Khírík Kátón	i —	בִּד bid,	גִּד gid,	דִּד did.
	קָמֶץ חָטוּף Káméts Khátúph	o —	בּוֹד bod,	גּוֹד god,	דּוֹד dod.
	קִבּוּץ Kibbúts	u —	בּוּד bud,	גּוּד gud,	דּוּד dud.

### Sheva and its Substitutes.\*

}	שְׁוָא Shěvá	ě —	בְּרִי bĕrī,	גְּרִי gĕrī,	דְּרִי dĕrī.
	חָטֵף פַּתַּח Khátéf Páthakh	ä —	בְּרִי bĕrī,	גְּרִי gĕrī,	דְּרִי dĕrī.
	חָטֵף סֶגוֹל Khátéf Ségól	ě —	בְּהֵא bĕhĕ,	גְּהֵא gĕhĕ,	דְּהֵא dĕhĕ.
	חָטֵף קָמֶץ Khátéf Káméts	ö —	בְּהֵא bĕhĕ,	גְּהֵא gĕhĕ,	דְּהֵא dĕhĕ.

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 ě 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 וְ, &c. has been added, in order to facilitate this rapidity of utterance in *bĕrī, gĕrī, — bĕhĕ, bĕhĕ, &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*, וְהִי עֵהְוִי, which occasionally lose their powers as consonants (Art. 25.), follows its homogeneous vowel, (of which more hereafter,) as, וְהִי *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 וְהִי, &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 Schræder; 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 וְהִי, 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 versá*, 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 קוּם, קָמָה, קָמָה. Such forms as הוֹנָה, הוֹנָה, 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 אָהוּי *Ēhēví*, 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, אָ may become quiescent after any vowel, as may also הָ: וּ will be quiescent after *Khólém* or *Shūrék*, only: and, י after *Khírik*, *Tséré*, *Ségól*, and occasionally after *Káméts*; as בָּ *bā*, בֶּ *bē*, בּוּ *bō*, בִּי *bī*, עָלֶיךָ *hālékā*, עָלָיו *hāláu*. The reason of this seems to be, that,—as these consonants (אָהוּי) 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 **חֶטְ** *Khét*, **הֶבִי** *Hēví*; where the **ח** 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 **יְהוֹ** *Yěhō-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** *Ādōnái* or *Ādōnáy*; *oi*, in **גֹּי** *Goi* or *Goy*; *ui*, in **גַּלְיָ** *Gā-lúí* 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 **אֵלַי**, **עָלַי**, and the like; in which, according to analogy, **יְ** 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-laiw*, or *Ē-laiu*, *Hā-laiw*, or *Hā-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 **אֵלַי** or **עָלַי**; where it would be contrary to usage to supply a *Sheva* (:) under the **ו**, as **אֵלַי** and **עָלַי**.

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

*On SHEVA and its SUBSTITUTES.*

40. *Shěvá* (:) 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 בְּבִית *Běvá-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 קְטֹלוּ *Kā-telú*; where it is also *initial*, because it commences the syllable.

41. When, however, *Shěvá* (:) 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 *Gěvúl*, a *boundary*; prefixing לְ (for לֹ,) we shall have לְגְבוּל *Lig-vúl*, not *Ligě-vúl*.\*

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

42. In the next place, whenever the mark (:) *Shěvá* 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, *Shěvá* (:) will have no sound, and may be said to be *final* or *quiescent*: e. g. קַמְתֵּם *Kam-tém*, not *Kamě-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, *Shěvá* (:) may be *final* after a perfect vowel, and *initial* after an imperfect one; e. g. of the first case, בְּחַרְתָּ *Bā-khár-tā*, 1 Kings iii. 8, תָּגֵלְנָה *Tā-gél-nā*, Ps. li. 10; and of the second, וַיְהִי *Vā-yěhí*, &c. When, however, such accent is purely euphonic, of which more hereafter, this does not necessarily take place; as, מַחְבַּרְתּוֹ *Makh-bar-tó*, Exod. xxxix. 20, &c.\*

44. *Shěvá* 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 *Shěvá*, 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 הַיְיָ *Hā-yěthá*, Gen. i. 2; ib. ver. 7, הַרְרָה *Hā-rā-kiáh*; תְּרָאָה *Thē-rā-é*, ib., ver. 9. So also תַּדְשֵׁל *Tad-shé*, 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, וְהוּ *Vó-hū*, קְשֶׁךְ *Khó-shek*, ib. ver. 3, וַיְיָמֵר *Vai-yó-mer*, &c. The word הוּ *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 Shěvá*, it seems to have been added to shew, that no vowel has been omitted through negligence; as in the word  $\text{קָמַת}$  *kámt*, &c., to distinguish it from  $\text{קָמֵת}$ , &c. It is also found in the letter  $\text{ק}$ , but this may be considered as a part of the letter.

45. A part of one of the *substitutes of Shěvá* is occasionally found under the last letter of a word; but this happens, only when such letter is one of the gutturals,  $\text{ק}$ ,  $\text{ע}$ ; or  $\text{ח}$ , 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  $\text{מָשִׁיחַ}$  *Mā-shíákh*, not *Mā-shí-akhá*, *Messiah*, or *Anointed*. The same is the case, when such guttural letter is followed by any other consonant having a point, or *Dāgësh*, within it, accompanied also by *Shěvá*; as,  $\text{פָּשַׁחַת}$  *Pā-shááht*,  $\text{חִגְגָּחַת}$  *Hig-gááht*; not *Pā-sháhät*, &c.

46. Those marks, which have been termed “*the Substitutes of Shěvá*,” supply, as it has already been intimated, the place of an initial *Shěvá*, with one or other of the guttural letters  $\text{א}$ ,  $\text{ה}$ ,  $\text{ח}$ , or  $\text{ע}$ , 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 Shěvá* (·), 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, **ס** will mostly take (-:), occasionally (⋆); **ח** (⋆), rarely (-:); **ח** or **ע** (-:), rarely (⋆); (⋆) is seldom used, unless (⋆) *Khātúph*, i. e. *o*, precedes, or unless it stands in the place of a **י** *Khólém*, which has been rejected by analogy. In these last cases, however, usage alone can be relied on.

*On the Points DAGESH and MAPPÍK.*

47. Some notice has already been taken of *Dāgēsh* (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 **בְּגִדְכֶפֶת** 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 *Shēvá*; such consonant is to be read as two, e. g. **לִמֶד** *Limméd*, or **לִמְדִי** *Limmédú*. But, if such consonant is not so preceded, &c., it cannot be doubled; and, in that case, it is found only in the letters **בְּגִדְכֶפֶת**, 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*, **בֵּן** *Ben*, &c.; in some instances when it ends it, as **קַמֵּת** *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*. *Dāgēsh* is sometimes found in the first letter of a word (not of the class **בְּגִדְכֶפֶת**), it then takes the terminating vowel from the preceding word, as **שְׁמַעְלֵיְתָא** *Hā-lí-tha-shsham*.



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

49. *Mappik* is a single point (like *Dāgēsh*) inscribed in the letter ה only, thus ה̣. 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 יהוּדֵי: *Yēhū-dēy-yá*; but this is a useless distinction.

*On the Mark רָפֵה RA-PHE.*

50. Formerly when *Dāgēsh* was not found in any of the בְּנִדְכָפֶת letters, a mark called רָפֵה *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 *Khōlēm*, 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 *Khōlēm* is given with a ו *Vaw* for its fulcrum, thus ו̣. The *Vaw*, however, is frequently left out. But, as the letters שׁ *Sîn* and שׂ *Shîn*, are also written with a point on the left or right side, respectively,

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\* And in these it is sometimes put over a letter requiring *Dāgēsh forte* by analogy, also over שׂ and ה̣ when quiescent.

a question may arise, as to how the *Khōlém* is to be represented in the case of its following  $\psi$ , or preceding  $\psi$ . The answer is: Supposing any consonant to follow  $\psi$  *Sín*, and this  $\psi$  to have no other vowel-mark, then will its own diacritical point also stand for *Khōlém*; as  $\psi$  *Sō-né*. In every other case,  $\psi$  will be merely the consonant *s*, as given in the Table (Art. 4.). In the next place, with respect to  $\psi$  *Shín*: Supposing any consonant to precede  $\psi$  *Shín*, having neither vowel-mark nor *Shěvá*, then will the diacritical point of  $\psi$  *Shín* stand also for *Khōlém*, thus,  $\psi$  *Bósh*. But, if the preceding letter have a vowel or *Shěvá*,  $\psi$  *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  $\imath$  *Yod* has been placed above the point (.) then called *Khīrīk Gādól*, in order to shew that it is a *perfect vowel*. This  $\imath$  *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. ( $\tau$ ). How then, it may be asked, are they to be distinguished? I answer; Whenever any consonant follows the mark ( $\tau$ ) having also a vowel of its own, it will be seen (Art. 32.), that ( $\tau$ ) must constitute a *complete syllable*; this vowel must, therefore, be the vowel *Kāméts*, as in the word  $\tau$  *Rā-phé*. For here, as  $\tau$  begins the following syllable, the  $\tau$  with ( $\tau$ ) must necessarily constitute the

preceding one: (τ) will therefore be the perfect vowel *Kāméts*. In the next place, (τ) 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, בַּחֲלִי *Bā-khōlí* for בְּחֲלִי, the (τ) 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 (τ) *Khátéph Kāméts* follow (τ), or a (τ) which has arisen out of (τ) by the operation of rules hereafter to be given; then will (τ) be *Kāméts Khátúph*, and must be read as *ō*, although an accent accompany it; as פֹּחֲלִי *Pō-hol-ká*, in which case the (τ) *Khátúph*, being sustained by an accent, becomes equal to the perfect vowel (i). And, 2dly, when any consonant, following (τ), has no vowel, and the syllable is also without an accent; (τ) will then be *Kāméts Khátúph*; as, חֹמָה *Khok-má*, רֹנִי *Ron-nú*, יִבֹּטֵז *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, &amp;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 inter-punctuation 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 סְלוּק	<i>Sillák.</i>
2.	וְאֶרְפָּאֵהוּ	אֲתַנַּח	<i>Athnákh.</i>
3.	וְאֶרְפָּאֵהוּ	טִפְחָא	<i>Tiphkhá.</i>
4.	וְאֶרְפָּאֵהוּ	Do. anterior.*	
5.	וְאֶרְפָּאֵהוּ	תְּזַוֵּר	<i>Tzévír.</i>
6.	וְאֶרְפָּאֵהוּ	יְתִיב	<i>Yéthív.</i>
7.	וְאֶרְפָּאֵהוּ	מִנַּח	<i>Múnákh.</i>
8.	וְאֶרְפָּאֵהוּ	מַהֲפָךְ	<i>Mahpák.</i>

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\* Used in the higher style only.

No.	Sit. and Form.	Name.
9.	וְאֶרְפָּאֵהוּ	יֵרַח <i>Yérakh.</i>
10.	וְאֶרְפָּאֵהוּ	מֶרְכָּא <i>Mercá.</i>
11.	וְאֶרְפָּאֵהוּ	Do. כְּפֹלָה <i>Id. doubled.</i>
12.	וְאֶרְפָּאֵהוּ	דַּרְגָּא <i>Dargá.</i>

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.	וְאֶרְפָּאֵהוּ	רְבִיעַ <i>Rëviáh.</i>
2.	וְאֶרְפָּאֵהוּ	<i>Id.</i> with גֶּרֶשׁ <i>Géresh</i> in the higher style.
3.	וְאֶרְפָּאֵהוּ	זָקַף קָטוֹן <i>Zákéf Kátón.</i>
4.	וְאֶרְפָּאֵהוּ	זָקַף גָּדוֹל <i>Zákéf Gádól.</i>
5.	וְאֶרְפָּאֵהוּ	סְגֹלְתָא <i>Sëgoltá.</i>
6.	וְאֶרְפָּאֵהוּ	פַּשְׁטָא <i>Pash tá.</i>
7.	וְאֶרְפָּאֵהוּ	שְׁלִישֵׁת <i>Shalshéleth.</i>
8.	וְאֶרְפָּאֵהוּ	זָרְקָא <i>Zarká.</i>
9.	וְאֶרְפָּאֵהוּ	זָרְקָא <i>Zarká anterior.</i>
10.	וְאֶרְפָּאֵהוּ	פְּזֹר <i>Pázér.</i>
11.	וְאֶרְפָּאֵהוּ	גֶּרֶשׁ <i>Géresh.</i>
12.	וְאֶרְפָּאֵהוּ	גֶּרֶשִׁים <i>Id. doubled.</i>
13.	וְאֶרְפָּאֵהוּ	קַרְנֵי פָּרָה <i>Karné Phará.</i>
14.	וְאֶרְפָּאֵהוּ	תְּלִישָׁא גְּדוֹלָה <i>Tëlíshá Gëdólá.</i>
15.	וְאֶרְפָּאֵהוּ	תְּלִישָׁא קְטַנָּה <i>Tëlíshá Këtanúá.</i>
16.	וְאֶרְפָּאֵהוּ	קַדְמָא <i>Kadmá.</i>
17.	וְאֶרְפָּאֵהוּ	מוֹנָח <i>Mūnákh superior.</i>
18.	וְאֶרְפָּאֵהוּ	מַהְפֹּךְ <i>Mahpók superior.</i>

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.	וְאֶרְפָּאֵהוּ	<i>Mahpák with Mercá.</i>
2.	וְאֶרְפָּאֵהוּ	<i>Zarká with Mercá.</i>
3.	וְאֶרְפָּאֵהוּ	<i>Zarká with Mahpák.</i>
4.	וְאֶרְפָּאֵהוּ	<i>Mūnákh with Mahpák.</i>

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

וְאֶרְפָּאֵהוּ לְגֵרְמֵי Legarmé, or פְּסִיק Pésik,  
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

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\* 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 תָּהוּ *Thó-hū*: but, when they are not the same, the last will; e. g. וְלִמּוֹעֵי *Ū-lēmō-ādīm*.

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, *Métheḡ* מֶתֶגַּח, and *Makkáph* מַקְפָּה. 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 *Métheḡs* 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, הִנְיָא. The word, over which this mark is found, is said to be כְּתִיב *Kéthiv*, 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 *Kēri*, 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 לְעַד <i>l'ehád</i>	7 קוֹמִי <i>Kū-mí</i>	6 לְיוֹם <i>l'eyóm</i>	5 נְאֻם־יְהוָה <i>Y'ehō-vá†—n'ëum</i>	3 חֲבוּ־לִי <i>lí—khak-kū</i>	1 לְכֹן <i>Lā-kén.</i>
15 לִישׁׁפּוֹךְ <i>lish-pók</i>	14 מִמְלָכוֹת <i>man-lā-kóth</i>	13 לְקַבְּצֵי <i>l'ëkov-tsí</i>	12 גוֹיִם <i>gō-ím</i>	11 לְאֶסֶף <i>l'ë-sóph</i>	10 מִשְׁפָּטֵי <i>Mish-pā-tí</i>
23 קִנְאֹתַי <i>kin-ā-thí</i>	22 בְּאֵשׁ <i>b'ësh</i>	21 כִּי <i>kí</i>	20 אֲפִי <i>ap-pí</i>	19 חֲרוֹן <i>khārōn</i>	18 כֹּל <i>kól</i>
				17 זַעֲמֵי <i>zah-mí</i>	16 עֲלֵיהֶם <i>h'älē-hém</i>
				26 כָּל־הָאָרֶץ <i>hā-á-rets—kol</i>	25 תֵּאֲכַל <i>tē-ā-kél</i>

\* 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 אֲדוֹנָי *Adō-nái* by the Jews, whenever it is found as pointed above: but, when it precedes the word אֱלֹהִים in the text, it then takes the points of the word אֱלֹהִים *Ēlōhím*, thus אֲדוֹנֵי אֱלֹהִים, and is then pronounced *Ēlōhím*. 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 *Khīrīk* 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 *Shěvá*. In this case *Shěvá* 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 *něum*, in which the *ě* 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 *Yěhō-vá*. Here *Shěvá* is passed over rapidly as before. The point over the left limb of *Hé* is the vowel *Khólém* (Art. 52.); and, as the *Vaw* following has a vowel of its own, it is not quiescent in the preceding vowel *Khólém*, which it otherwise would be (Art. 37.). The first syllable, therefore, including the *Shěvá*, will be *Yěhō*, the next *Vá*, in which the terminating  $\bar{\text{v}}$  will be quiescent in the preceding *Káméts* (ib.). Over the *Vaw* commencing this last syllable, we have the accent *Záképh Kátón*. In no respect, therefore, can the mark ( $\bar{\text{v}}$ ) under this *Vaw* be a *Káméts Khátúph*. (Art. 54.).

Nothing now occurs, worth remark, till we come to No. 11. In the word  $\text{לֶ־עֶ־סוֹ־פְּה}$  *Lē-ěsóp*, then, the first syllable consists of *Láméd* with *Sěgól*, accompanied by an Euphonic accent (Art. 65.) called *Métheḡ*, making a complete syllable (Art. 33.) This syllable, therefore, is open *Lē*. The *Álef* following, with *Khătěph Sěgól* which is a substitute of *Shěvá* (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 *Gímél* with ( $\text{י}$ ) *Khólém* (Art. 29.). The next syllable is commenced by *Yód*, with *Khírík Gádól* following, and which, by analogy, should be followed by another *Yód*, as  $\text{יִי}$  *Yím*, or *ím* (Art. 15.): but the second *Yód* is frequently omitted, as will be seen Art. 53. *Khírík* 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.  $\text{שֶׁ־וָ־אֶ־רֶ־בְּ־הֶ־עָ־לֵ־ךְ}$ . Here the first letter has an *Initial Shěvá*, which will therefore be passed over rapidly. In

the next place we have ק *Koph*, followed by (τ), 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 *Lěkov*, 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 *Rěvíáh*, not the vowel *Khólém*, 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, *Khólém* always on the one side.

No. 19. forms one syllable only : the *Khātéph Páthakh* (·) found under the כ *Khéth*, being one of the substitutes of *Shěvá*, 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 *Shěvá* begins, or ends a syllable, or whether the mark (τ) 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	לְקַרְאֲתָנוּ	וַיֹּאמֶר	אֵלֵינוּ
<i>Vai-yō-mě-rú</i>	<i>ē-láw</i>	<i>ish</i>	<i>hā-lá</i>	<i>lik-rā-thé-nū</i>	<i>vai-yó-mer</i>	<i>ē-lē-nū</i>
לְכוּ	שׁוּבוּ	אֶל-הַמֶּלֶךְ	אֲשֶׁר-שָׁלַח	אֲתָכֶם	וּדְבַרְתֶּם	
<i>lěkú</i>	<i>shū-vú</i>	<i>ham-mé-lek-el</i>	<i>shā-lákh-ášher</i>	<i>eth-kém</i>	<i>vědib-bar-tém</i>	
אֵלָיו	כֹּה	אָמַר	יְהוָה	הַמַּבְלִי	אֵין-אֱלֹהִים	בְּיִשְׂרָאֵל
<i>ē-láw</i>	<i>kó</i>	<i>ā-már</i>	<i>Yěhō-vá</i>	<i>hāmib-běli</i>	<i>ēlō-hím-ēn</i>	<i>běis-rā-él</i>
						<i>at-tá</i>

לֵכֶן	עֲקֵרוֹן	אֱלֹהֵי	זָבוּב	בְּבַעַל	לִדְרוֹשׁ	שִׁלְחָה
<i>lā-kén</i>	<i>hek-rón</i>	<i>ělō-hé</i>	<i>zěvúb</i>	<i>běvâ-hal</i>	<i>lid-rósh</i>	<i>shō-lěđkh</i>
בְּרִמּוֹת	מִמְנָה	לְאַתְרֵךְ	שָׁם	אֲשֶׁר-עָלִיתָ	הַמִּטָּה	
<i>móth-kē</i>	<i>mim-mén-nā</i>	<i>thē-réd-lō</i>	<i>shshám</i>	<i>hā-lí-thā-úsher</i>	<i>ham-mít-tá</i>	
						תַּמּוֹת :
						<i>tā-múth</i>

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 *Lěgarmé*, not *Pěsíik*. The distinction consists in this: that when the accent *Múnákh* precedes the mark (ı) it is then termed *Lěgarmé*. When any other accent precedes, it is termed *Pěsíik*. In the word לֵכֶן too, the accent is found over the ל, while the accented syllable is the following one כֶן: but this accent, viz., *Tělishá gědólá*, 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 *Dāgěsh* in the ש, the vowel (ı) terminating the preceding word is so connected with it, as to enable the reader to pronounce the ש 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  $\text{קָטָן}$ , 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, פִּגְמֹד, for פִּוּגְמֹד *visitor*; דִּבְרָם, for דִּבְרָיִם *words*; אוֹתָת, for אוֹתוֹת *signs*; שָׂת, for שָׂאת *elevation*; הַגְּשָׁן, for הַגְּשָׁנָה *they* (fem.) *approach*; מִלְכָּם, for מִיָּדֵי לָכֶם *what* (is it) *to you?* יָדַעְתִּי, for יָדַעְתִּי, *I have known*, &c. And, *vice versa*, these letters will occasionally be inserted when the analogy does not require them: as פָּקוּד for פְּקוּד *visiting*, קָמָה for קָמָה, *stood*,\* &c.

73. Hence, when *Shěvâ* (ֵ), or one of its *Substitutes*, happens to be *initial*, and to precede one of the letters אֶהְיֶה, a contraction generally takes place, by which both (ֵ) and the אֶהְיֶה letter are rejected, and the following vowel drawn back to the place of the rejected *Shěvâ* or *Substitute*; e. g. שָׂת for שָׂאת, אָמַר for אָמַר, בָּפִית for בָּהֲפִית, וְיַפְקִיד for וְיַהֲפִקִיד, וְיַפְקֹד for וְיַהֲפִקֹד, הִקֵּן for הִקֵּן, קָי for קָי, רָי for רָי, גְּלָהּ for גְּלָחֵי, וְנָמִים for וְנָמִים (pl. of יוֹם *day*), וְעָרִים for וְעָרִים (*cities*, pl. of עִיר), וְרָאשִׁים for וְרָאשִׁים (pl. of ראש *head*, where, however, the א is retained.)

74. When any one of the letters אֶהְיֶה terminates a word, and has no vowel either immediately preceding or following, it is often rejected: as, שָׁבִי for שָׁבִיָּה *a captive*, גַּי for גַּיָּה *a valley*, נָו for נָוָה *a line*, עָו for עָוָה *a precept*, עַד for עַדְיָ or עַדְיָ (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, הָבִיאתָ *thou broughtest*, גַּיָּה *a valley*.

2. Hence it is, that ה, standing as the third letter of a root, and losing its vowel, is rejected: as, יָגֵל for יָגֵלֶה, originally יָגֵלֶה *he reveals*, יָשַׁל for יָשַׁלֶה, &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, פָּקְדֵתֵם for פָּקְדוּתֵם *I visited them*; פָּקְדוּם for פָּקְדוּתֵם *they visited them*; קָם for קָמָה *he stood*; פָּן for פָּנָה *he understood*; שָׂה for שָׂהָ *a lamb*, &c.

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

\* Hence it is, that the letters ו, י, 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 נַד for נַד *Judg. xix. 11*; נַדְהָ for נַדְהָ *2 Sam. xxii. 41*, &c.; וְשָׁבִי for וְשָׁבִי *Jer. xlii. 10*, as instances in which

when terminating a syllable (not the last) and having a *Shěvá* (:), will be dropt: as, לָדַת, for יָלְדַת bearing a child; יָדָעַת, for יָדָעַת knowledge; גָּשׁ, for נִגְשׁ approach; יָגֵשׁ, for יָגֵשׁ he draws near; יָפְקַד, for יִפְקְדֵהוּ, for יִפְקְדֵהוּ; אַף, for אָפַף anger; אָמַת, for אָמַת truth. In the latter case, when ך is dropt, the following letter will, when it can, be doubled by *Dāgēsh*, which may therefore be considered as compensative. ל likewise, in the verb לָקַח, when it ought to take (:), *Shěvá* by analogy, is dropt: as קָח, for לָקַח take.

1. The reason of these elisions seems to be, that, as the ך would be enounced with some difficulty with an initial *Shěvá*; and the ך, 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, סָבַח, for סָבַח he surrounded; סָבַח, for סָבַח surrounding; עָמַץ, for עָמַץ a people; אָמַת, for אָמַת a mother; which, however, will be restored (by *Dāgēsh*) when any augment makes this possible: as, יָסְבִּיחוּ they have surrounded; עָמַי 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: בָּן, בָּב, or בָּב the back; מָרִיא, or מָרִיא fat; מָלַט, or מָלַט he escaped.

2. Palatals: סָגַר, or סָגַר he shut up; רָבַל, or רָבַל he travelled; כּוֹבַע, or כּוֹבַע a handle.

3. Linguals: חָבַח, or חָבַח he robbed.

4. Sibilants: עָלַץ, or עָלַץ, or עָלַץ, he exulted; זָעַק, or זָעַק he cried out; שָׂחַק, or שָׂחַק he laughed.

5. Gutturals: פָּאָה, or פָּאָה he was weak; אָגַם, or אָגַם he was mournful.

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ך or ך 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: זָעַף, or זָעַף *he quenched*; נָצַר, or נָצַר *he watched*; בָּרוּשׁ, or בָּרוּת *a fir tree*; חָקַשׁ, or חָקַת *he engraved*.

2. Liquids for one another: צָחַץ, or צָחַץ *he oppressed*; הִצְחִיל *he caused to shine*; שָׁמַן, or שָׁמַן *he opposed*; מָוַט, or מָוַט *tottering*; עָכָן, or עָכָר *a proper name*. So נְבוּכַדְנֶצְאֶר *Nēvūkadnetstsár*, or נְבוּכַדְרֶאֱצָר *Nēvūkadnetstsár*.

80. The אֶהוּי 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. בְּלוּאִים, or בְּלוּיִים *rags*; דּוֹגֵג, or דּוֹגֵג *Dōég*, a proper name; הָלַךְ, or הָלַךְ *he went*; הִרְחַא, or הִרְחַח *baldness*; מְקַנָּא, or מְקַנָּה *a collection*; רֹאשׁ, or רֹאשׁ *the head*; הָאֵם, or הָאֵם *an animal so called*; רֵאשִׁוֹן, or רֵאשִׁוֹן *the first*; הִרְחַל *he revealed*; for גְּלִי, &c.

81. In like manner, נ is occasionally found in the place of one or other of the אֶהוּי letters: as, נָצַב, for יָצַב *he set up*; נָאֵחַ, for יָאֵחַ *he was beautiful*. So in the Syriac, נִקְטוּל, for יִקְטוּל *he kills*.

82. The letters of a syllable are, moreover, sometimes transposed; as, פָּכַל, for כָּכַל *he was foolish*; פֶּבֶשׁ, for פֶּבֶשׁ *a lamb*; נִשְׁפָּח, for פִּנְפָּח *he breathed*; פָּצַר, for פָּצַר *he broke out*; אָבָה, for אָבָה *he sighed*; גְּאֵאוֹת, for גְּאֵאוֹת *vallies*; and, in some cases, a letter is transposed to another syllable; as, עֲלִירָה, for עֲלִירָה *wickedness*; שְׂמֵלָה, for שְׂמֵלָה *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, הִתְסַבֵּל, for הִתְסַבֵּל *he loaded himself*; הִשְׁתַּמֵּר, for הִשְׁתַּמֵּר *he caused to keep*. In the second: הִתְצַדִּיק, for הִתְצַדִּיק *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 *Dāgēsh* placed in the radical



letter: e. g. הַדְּבַר, for הַהֲדַבֵּר, of דָּבַר *he spoke*; הַפְּהֵר, for הַהֲפַהֵר, of פָּהַר *he was clean*; הַתְּמַמֵּה, for הַהֲתַמְמֵה, 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. הַזְּכִי, for הַהֲזַכֵּי, of זָכָה *he was pure*, הַכְּפָה, for הַהֲכַפֵּה, of כָּסָה *he covered*; הַנְּבִיא, for הַהֲנַבֵּא, of נָבֵא *he declared*; הַאֲרוֹמֵם, for הַהֲאֲרוֹמֵם, of רוֹם *exalting*; הַשְּׁוֹמֵם, for הַהֲשַׁוֵּם, 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: הַיְּמֵרֵי, for הַיְּמֵרֵי, *yesterday*; הַיְּרֵיעַ, for הַיְּרֵיעַ, *the arm*.\* In the second: הַיְּאֲזִיזֵם, *most cruel*, from הַיְּאֲזִיזֵם, *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*, *Hēēmānthi*, &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, מְגִדוֹן, for מְגִדוֹן, 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

\* Of this sort are the words *stablish* and *establish*, *special* and *especial*, in English. So in the Greek *στάχος ἄσταχος, νῆστις ἀνῆστις*, &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 *workcd*.

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 ו will become ו̄ *Khólém* ; e. g. מוֹת death ; יוֹלֵד, for יוֹלֵד (for יוֹהוֹלֵד, Art. 73.) he begets ; יוֹשֵׁב, for יוֹשֵׁב (for יוֹהוֹשֵׁב *ib.*) he causes to reside.\*

2. *Vav* ו, preceded by (◌) *Khátúph*, (◌) *Kibbúts*, (◌) *Ségól*, or (◌) *Tséré*, will become ו̄ : e. g. יוֹלֵד, for יוֹלֵד, or יוֹלֵד (from יוֹהוֹלֵד ; or יוֹהוֹלֵד, Art. 73.) he is begotten ; קוֹם, for קוֹם standing ; מַלְכּוֹת, for מַלְכּוֹת, (probably for מַלְכּוֹת, Art. 73. of מַלְכּוֹת king, and הוֹת or הוֹת being, root הוּוּ was,) reigning ; kingdom. So יִשְׁתַּחֲוֶה, for יִשְׁתַּחֲוֶה, root שַׁחַח, for שַׁחַח he was low ; תִּהְיוּ, for תִּהְיוּ emptiness ; בְּהוּ, for בְּהוּ inanity, &c.

3. In like manner, י preceded by (◌) *Páthakh*, will become quiescent in (◌), the (◌) disappearing : as, בַּיִת, for בַּיִת a house ; עַיִן, for עַיִן an eye ; גַּי, or by Art. 74, גַּי, for גַּי a valley ; תֵּיטֵב, for תֵּיטֵב (for תֵּהיטֵב, or תֵּהיטֵב, Art. 73.) it does well.

4. When the vowel (◌) or (◌) precedes ו, the contraction will take place in ו̄ perfect : e. g. בְּרִית, for בְּרִית (formed perhaps from בְּרַח eating ; and הִיַת, or הִיַת, of the root הוּוּ he was) a covenant ; רֵאשִׁית, for רֵאשִׁית beginning ; אִישׁ, for אִישׁ a man. So מְרִי, for מְרִי rebellion ; שְׁבִי, for שְׁבִי captivity ; חֲצִי, for חֲצִי half.

5. In like manner, when *Shěvá* precedes any perfect or imperfect vowel, or a substitute of *Shěvá* follows an imperfect one ; a contraction may take place, in which the *Shěvá*, or its *Substitute*, will disappear : as, 1st. שָׂאת, for שָׂאת elevation ; לְתַרְאֵת, for לְתַרְאֵת meeting ; יֹאמֵר, for יֹאמֵר he says, &c. 2. לֵאמֹר, for לֵאמֹר saying ; יִאָּצֵּל, for יִאָּצֵּל he separates ; and (by Art. 72.) יִטֵּב, for יִטֵּב he prospers.

6. Either (◌) or (◌) preceding a guttural letter, which has (◌) *Kāmets*, is frequently changed into (◌) for the sake of euphony : as, אֶחָד masc. אֶחָד † fem. one ; הַהָרִים for הַהָרִים the mountains.

\* 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 מַלְכּוֹת *Malkeuth*, which would be regularly written מַלְכּוֹת *Malkúth* : and so of others.

† There is a manifest anomaly in the first vowel of these words, which may be corrected thus : אֶחָד, אֶחָד, אֶחָד, or אֶחָד ; אֶחָד, or אֶחָד. This last would approach the orthography of the Syrians ; the other, that of the Arabs. It has also been supposed to contain an implied *Dāgēsh*. 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 *post-fixed* 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 ם״,—which is the mark of the plural number masculine, —to any word, such as ׁׁ *a people*, or ׁׁ *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.  $\text{רָרִי}$  *pure*, (root  $\text{רָרִי}$ , the  $\text{ר}$  being rejected by Art. 72.) then adding  $\text{י}$ , we have  $\text{רָרִיִּי}$  *Bā-rim, pure ones, &c.* But taking  $\text{עַ$  *a people*,—which is derived from the root  $\text{מִמֵּעַ}$ ,—(one of the radicals being rejected by Art. 77, we have  $\text{עַ}$ ,) and adding  $\text{י}$ , we shall have  $\text{מִמֵּעַיִם}$  *Ham-mím, 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  $\text{כֵּן}$ , (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.  $\text{בָּרִיִּיכֵן}$  *Bar-kém, your pure one*; or,  $\text{מִמֵּעַיִםכֵּן}$  *Ham-mékém, your people.*

95. Hence it will appear, that a *perfect* vowel will occasionally become *imperfect*; and, *vice versá*, 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 *Shěvâ*, 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 םַ to דְּבָרַיְךָ a word, we shall have דְּבָרַיְךָּ Dē-vā-rim, words: but, attaching it to בּוֹקֵד visiting, where the penultimate vowel is *immutable* by analogy, we shall have בּוֹקְדֵיךָּ 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, מְקַדְּשֵׁיךָ a sanctifier, מְקַדְּשֵׁיךָּ, or מְקַדְּשֵׁיךָּּ 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, מְבַרְכֵךָּ a person visited, מְבַרְכֵךָּּ, מְבַרְכֵךָּּּ; of the second, מְבַרְכֵךָּּּ, מְבַרְכֵךָּּּּ, fountain, fountains, your fountains.

102. The changes to which the vowels are liable, from the accident 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 accident.

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 Shěvâ, 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 *Shěvá* 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. *Shěvá* (:) 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 accident, however, two *Shěvás*, or *Shěvá* with a *Substitute* of *Shěvá*, 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 *Shěvá*, or *Substitute* of *Shěvá*, will be changed into some imperfect vowel.

1. *Shěvá* so situated, which usually happens at the beginning of a word, mostly becomes *Khīrik* (·), sometimes *Páthakh* (-) or *Sēgól* (·): as, 1.  $\text{יִּשְׁקֹד}$ , for  $\text{יִּשְׁקֹד}$  *he visits*;  $\text{בִּשְׁקֹד}$ , for  $\text{בִּשְׁקֹד}$  *in visiting*: 2.  $\text{פְּנִי}$ , for  $\text{פְּנִי}$  *wings*; and  $\text{אִשְׁקֹד}$ , for  $\text{אִשְׁקֹד}$  *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 *Shěvá*, may concur with *Shěvá*, or with another *Substitute* of *Shěvá*, 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.  $\text{אִשְׁשֵׁן}$  for  $\text{אִשְׁשֵׁן}$  *men*,  $\text{הִשְׁתַּחֲוֶה}$ , for  $\text{הִשְׁתַּחֲוֶה}$  *he is turned over*. So, in the middle,  $\text{תְּעַלְּךָ}$ , for  $\text{תְּעַלְּךָ}$  *thy work*;  $\text{יַעֲמֹדוּ}$ , for  $\text{יַעֲמֹדוּ}$  *they stand*. There are, however, many exceptions: as,  $\text{הַעֲשֵׂה}$  *it is made, or done*, masc., but fem.  $\text{נַעֲשֵׂתָהּ}$ , which can be known only by usage.

3. But, as the *Substitutes* of *Shěvá* 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.

\* This is regularly the case, in the first person singular of the species *Kal*, *Niphhá*, and *Pihél*, 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 (:) *Shěvâ*; *Khâtéph 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: גֹּאֲלֹו *his redeemer*; תִּפְחָדִי *fear ye*; עָצְדָה *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 (·) *Khâtéph Sēgól* in the place of *Shěvâ*; as אֵלִימֶלֶךְ *Ēlímélek*, a proper name. 2dly, Infinitives and Imperatives of the conjugation *Kal*, when commencing with א: as אֲכֹל *eating, or eat thou*; אֲמֹר *saying, or say thou*. 3dly, The characteristic ה of the *Hiphkúl* species, in verbs having the middle radical letter quiescent, and receiving some augment: as, הִשְׁבֹּו *he restored him or it*; הִמִּיתֶם *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, עֲזָז *strength*; עָלִי *a pestil*; עֲנֹת *affliction*; עָרַף *arrayed*; עֲנֵי *respond ye*. 6thly, *Khâtéph Sēgól* (·) is also found in the middle of a word: as, הָאֲהֶלָה *towards the tent*; יִאֲחֲזֶנּוּ *they take hold of thee*; וַיִּחַמּוּ *and they become inflamed*; יִחַמְתֵּנִי *she conceived me*. 7thly, In the following we have (·) similarly situated: אֲשַׁרְטָה *I rest*; תִּשְׁחָדִי *thou (fem.) didst bribe*. And, 8thly, Generally, whenever a mutable א 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*; אֲהָלִים from אֹהֶל *tent*; חֲדָשִׁים plural of חֹדֶשׁ, *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; לָקַחְתָּ *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 *Shěvâ* in its own right, by Art. 106. 4. will,—upon being preceded by some particle with *Shěvâ*, 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 אֵ, אִ, אַ, &c. which are the per-

sonal preformatives of the present tense, we shall have *הַעֲשֶׂה* *he makes*; *הַעֲשִׂיהָ* *she makes*; *נַעֲשֶׂה* *we make*, &c. So likewise with other particles: as, *בְּ, פְּ, לְ, מְ, וְ, יְ*; as, *בַּעֲבֹד*, for *בְּעֵבֶד* *in making*; *פַּעֲבֹד*, *לְעֵבֶד*, &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 *Shěvá*, which may be termed *Euphonic*. These take place, for the most part, at the end of words, where two *Shěvás*, 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 *Yód*: e. g. *מֶלֶךְ*, for *מְלֶכֶךְ* *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 *סִפֶּר* *a book*; *נֶעֶר*, for *נְעֶר* *a boy*; *בֵּית*, for *בְּיֵת* *a house*; *גְּבִירָה*, for *גְּבִירֶה* *a lady*; *לִמְדָה* for *לִמְדֶה* (fem.) *learning*. So in verbs: *יָגַל*, for *יִגְלֶה* (for *יִגְלֶה*, Art. 74. 2.), *he reveals*; *יָגַל*, by euphony for *יִגְלֶה*, for *יִגְלֶה* (for *יִגְלֶה*, ib.); *he causes to reveal*; *יָחַר*, for *יִחַר* (for *יִחַר*, ib.), *he becomes hot*; *הִעֲלֵךְ*, for *הִעֲלֶךְ* (for *הִעֲלֶךְ*) *raise thou*, &c. Nouns of these forms, termed *Segolate*, having *Y* for their middle radical letter, will take (◌◌) *Kāméts* for their first vowel: as, *מָוֶת* *death*; *מִיָּתֶה* *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, ח, ע, and ע, to which א may be added, are, on account of the difficulty with which they are enounced, incapable of being doubled; the consequence is, they cannot receive *Dāgēsh forte*: and, as they do not come under the rule relating to the letters *בְּגִדְכֶם* (Art. 31.), they are also impervious to the operation of *Dāgēsh* when termed *lene*. *Dāgēsh*, therefore, cannot be regularly inscribed in any one of them.\* But,

\* In a few instances, however, it is found in א 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 בָּרֶקַח *Bā-rék*, instead of בַּרֶקַח *Bar-rék*; in which case it is said to be *expressed*; or, it is only considered as being so, as, מְרַחֵם מְרַחֵם *mě-rā-khé-pheth* instead of מְרַחֵם, for מְרַחֵם (Art. 43. note); where *Dāgēsh* is said to be *implied*.

110. Generally, *Dāgēsh* is to be inscribed in any one of the letters בְּגִדְכֶפֶת, whenever such letter *begins* a syllable, provided, however, the preceding syllable do not end in a perfect vowel, or in one of the letters אֵהָיִ in a quiescent state, or in one of the *Substitutes* of *Shēvā*; 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 אֵהָיִ, and two of the בְּגִדְכֶפֶת letters concur in the commencement of the following word, the first will receive *Dāgēsh*; e. g. בְּפִי \* אֱמֻנָתְךָ *Ēmū-ná-thēkā bbēphī*, Psalm lxxxix. 2. See also Isa. x. 9, Gen. xxxix. 12, &c. *Dāgēsh* 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 ׀ with *Mappik* (Art. 49.), or one of the letters וּ, or י, used as a diphthong; *Dāgēsh* will be regularly inscribed in any בְּגִדְכֶפֶת letter: because, in this case, such letter is considered as a consonant terminating the preceding syllable, as above: e. g. בְּצִדָּה תְּשִׁים *Bētsid-dáh tā-sím*, not *thā-sím* Gen. vi. 16. See also Gen. xvii. 20, xxvii. 41; Psalm li. 17. Hence it is, that after יְהוָה, or יְהוֹה, *Dāgēsh* may be used, because the former of these is read by the Jews אֲדֹנָי *Ādōnái*, the latter, אֱלֹהִים *Ēlō-hím*. (See Art. 67. note.) There are, however, a few exceptions to this rule. See Isa. xxxiv. 11; Ezek. xxiii. 42; Ps. lxxviii. 18.

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

\* Some, however, read this passage without *Dāgēsh*.

† 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.

*Shěva* (:), it will regularly receive the point *Dāgēsh*; as, **פְּקַדְתָּ** *Pa-kád-tā*, **פְּקַדְתָּ** *Pa-kádt*, except in the following cases.

1. When this (:) stands in the place originally occupied by either (ַ) or (ִ), *Dāgēsh* will not be inscribed in the **פְּנִדְפַת** letter following: e. g. **כִּדְבָרְךָ** *kid-vā-ré-kā*, not **כִּדְבָרְךָ** *kid-bā-ré-kā*: the primitive form of which is **דָּבָר** *dā-vár*. So **מִלְכִי**, not **מִלְכִי**, from **מִלְךָ** or **מִלְכִי**. So also **בִּלְוָב** *Bil-váv*, from **לְוָב** *Lē-váv*.

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

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

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

4. The affixed pronouns **אֵי**, **כֵּם**, **כֹּן**, never receive *Dāgēsh lene*: the letters **פְּנִדְפַת** preceding **אֵת**; as, **מַלְכֹּת** *Mal-kúth*, **עֲבָדֵת** *Hav-dúth*, **יַלְדֵת** *Yal-dúth*. So also **נְגִדָה**, and **נְגִדָה**, when receiving any asyllabic augment; the latter in **נְגִדָה** *Neg-dá* only, Ps. cxvi. 14; \* **בִּגְדֹךָ** *Big-dó*, 2 Kings ix. 13, &c., to which a few others may be added.

112. *Dāgēsh*, in its capacity of reduplicating certain letters, is sometimes found at the beginning of words; as, **מַזְזֵה** pronounced *Maz-zé*, **מֹשֶׁה** *Mō-shel* *Lē-mór*, in which case it is purely euphonic. So also in **מִיקְדָּשׁ** *Mik-kě-dásh*, for **מִיקְדָּשׁ** *Mik-dásh*, Exod. xv. 17; **וַאֲכֶרֶה** *Vá-ek-kěré-hā*, for **וַאֲכֶרֶה**, &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, **צִלְלוּ** *Tsil-ló*, Job xl. 21; **חֹנְנֵי** *Khon-né-nī*, Ps. ix. 14; not **צִלְלוּ** or

\* Which, however. Ib. ver. 18, has *Dāgēsh*, **חֹנְנֵה**.

יִפְנֵי : and others in which it is omitted, contrary to analogy ; as, שְׁלָחָהּ, for שְׁלַחָהּ *she sent* ; הִלְלוּ, for הִלְלוּ *praise ye* ; חָקְקֶם, for חָקְקֶם, Exod. v. 14, &c.

114. The following anomalies occur in the vowels, occasionally, when coming in contact with *Dāgēsh* either EXPRESSED, OR IMPLIED, &c. The vowel (-) coming before a guttural letter, and containing an implied *Dāgēsh* (Art. 109.) is, for the sake of euphony, often changed into (·) ; as, אָחָד (masc.) and אָחָת (fem.) *one* ; הָהָרִים for הַהָרִים, or, more commonly, הָהָרִים *mountains* ; לְהַבּוֹת לְהַבּוֹת *flames* ; גְּחָלִים *embers* ; פָּחָהּ *a leader* ; הָעָרִים *cities* ; יִתְנַחֵם *he repented himself* ; יִתְנַחֵלֵי *ye become possessed* ; הִתְהַרְרוּ *they became purified* ; הֲאֵלֵי *is it I?* &c. In some instances, (-) coming before *Dāgēsh forte*, is changed into (·) *Khīrik* ; as, בָּתּוֹ *his daughter*, from בַּת (rather from בְּנֵה ; Arab. *بنت*), Gen. xxix. 6 ; מְרִגִּים *thorns*, from מִרְגַּ, 2 Sam. xxiv. 22. In the same manner, גַּת *a wine-press* ; חַת *consternation* ; מִדָּ *measure* ; מִסְבָּ *circuitous* ; מָס *tribute* ; קַף *door-post* ; פַּת *morsel* ; and צָד *the side* ; change (-) into (·) upon receiving any asyllabic augment. The same takes place with the verb בָּרַח *dying*, when found in the conjugation *Hiphhil* ; as, הִמָּתָם *ye put to death*, for הִמָּתָם, Numb. xvii. 6, &c. The same is also found to prevail in the following verbs with syllabic augments ; viz. יִלְדָּתִיךָ, for יִלְדָּתִיךָ *I have begotten thee*, Ps. ii. 7, &c. ; יִרְשָׁתֶם for יִרְשָׁתֶם *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 מִלְּהֵל *Milhél*; when on the ultimate, מִלְּרָח *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 accented 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  $\text{תְּ}$  (*thy*) attached to dual or plural forms; and all nouns having terminations peculiar to the segolate forms: as,  $\text{יָדַיִם}$  *both hands*, Gen. xxvii. 22;  $\text{צֹדֵד}$  *hunting*;  $\text{כֶּסֶף}$  *silver*;  $\text{עֵינַיִךְ}$  *thy eyes* (fem.), Cant. i. 15;  $\text{מְרֵאיוֹתֶיךָ}$  *thy appearances*, Ib. ii. 14;  $\text{בִּצְלוֹתַי}$  *a rose*;  $\text{מְהַלְבֵּרֶת}$  *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,  $\text{כְּתִיבִי}$  *concealment*;  $\text{מָוֶת}$  (for  $\text{מִוֶּת}$ ) *death*;  $\text{בְּהוֹר}$  (for  $\text{בְּהוֹר}$ ) *emptiness* (See Art. 43. note). Also proper names ending in  $\text{הוּ}$ : as,  $\text{זְדַדְקֵיהוּ}$  *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  $\text{ו}$  *Nun*, will have the accent on the penultimate of the word so formed: (The pronominal affixes usually termed grave, i. e.  $\text{כֶּם}$ ,  $\text{כֵּן}$ ,  $\text{הֵן}$ ,  $\text{הֵם}$ , are excepted) e. g.  $\text{שִׁפְטֵינִי}$  *Judge me*, Psalm xliii. 1;  $\text{נַפְשֵׁנוּבָּ$  *our soul*;  $\text{עֲלֵהוּ}$  *its leaf*, Ps. i. 3;  $\text{תִּתְחַדְּדֵהוּ}$  *thou rejoicest him*, Ps. xxi. 7;  $\text{יִחַשְׁבֶּהָ}$  *he imputes it*, Gen. xv. 6;  $\text{פָּנָיו}$  *his face*, Ps. xi. 7;  $\text{בְּגָדֶיךָ}$  *thy wings*; Ps. xvii. 8;  $\text{אוֹכִיחֶךָ}$  *I rebuke thee*; Ps. l. 8;  $\text{תִּקְרָאֵנִי}$  *I have called thee*, Ps. cxix. 146;  $\text{יִרְדּוּ}$  *they praise thee*, Ps. lxxvii. 6;  $\text{תִּתְפַּחֵהוּ}$  *it (the wind) dispelleth it*, Ps. i. 4; With the paragogic  $\text{ו}$  also of plural verbs:  $\text{יִשְׁתַּחֲרְגּוּנִי}$  *they seek me early*, Prov. i. 28;  $\text{יִשְׁרָתְּמוּנֶךָ}$  *they serve thee*, Isa. lx. 7;  $\text{יִלְבְּדוּ}$  *they take him*, Prov. v. 22.

Verbs terminating (i. e. in the process of conjugation) in the pronominal syllables  $\text{תְּ}$ ,  $\text{הֵי}$ ,  $\text{נִי}$ , and  $\text{נָה}$ ; as  $\text{תְּחַפְּזֵתְּ}$ \* *thou art willing*, Ps. xl. 7;  $\text{בִּשְׂרָתִי}$  *I have announced (good tidings)*, Ib. v. 10;  $\text{שִׁחַרְטָנוּבָּ}$  *we have dealt falsely*, Ps. xlv. 18;  $\text{תִּבְלֹאֵנָה}$  *they (fem.) shall come*, Ps. xlv. 16.

\* These cases ought, regularly, to be pointed,  $\text{תְּחַפְּזֵתְּ}$ , i. e. with ( $\text{◌}$ ) with the second syllable. The Jews, however, seem to have pointed the verbs with ( $\text{◌}$ ), for the purpose of distinguishing them from nouns of the same form; as,  $\text{שָׂחַרְטָנוּ}$ , instead of  $\text{שִׁחַרְטָנוּ}$ , and by this means an anomaly has been introduced into the syllabication.

4. *Asyllabic* affirmatives are subject to the same rule, in the conjugation *Hiphhîl*: as, הוֹרִי לִי hope thou (fem.), Ps. xliii. 5; הוֹשִׁיעָהּ it (fem.) brought salvation, Ps. xlv. 4. Also in the surd and concave verbs: as, סָבְרוּ surround ye, Ps. xlvi. 13; מָטוּ they move, Ps. xlv. 7; likewise when these affixes are joined to the third person singular, and plural, of the preterites of verbs: as, פָּקַדְנִי he visited me; שָׁמַתְנִי it (fem.) hath overwhelmed me, Ps. lxix. 3; אָהַבְתְּךָ she hath loved thee, Ruth iv. 15; סָבְבוּנִי 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, אֶפְרַתָּה 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 מִלְרָע *Milrah*, and are as follows:—

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

2. All words ending in one of the grave affixes: as, דַּמְמָם your blood; אֲבֵיהֶם their father; הֵי יִיְהִי ye shall be, Gen. iii. 5.

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

4. Verbs taking the asyllabic affirmatives הַ, הֵ, and י: as, שָׁקֵט it is quiet; פָּקְדוּ they visited; סִתְּרִי 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 הַ is

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

† Usually termed *Vav conversivum*, but which corresponds to the Arabic

بَ 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, *וְהִקְדַּשְׁתִּי* so *I will consecrate* (for *וְהִקְדַּשְׁתִּי*), Exod. xxix. 44; *וְנִאֲסַפְתָּ* so *thou shalt be gathered* (for *וְנִאֲסַפְתִּי*), Numb. xxvii. 18; *וְהִבְדִּילָהּ* so *it shall divide*; *וְהִבִּאתָ* thus *thou shalt bring*, Exod. xxvi. 33; *וְרָבָה* so *she shall increase*, Isa. vi. 12; *וְשָׂמַתָּ* therefore *thou shalt place*, Lev. xxiv. 6; *וְשָׁבָה* so *she shall return*, Lev. xxii. 13; *וְשָׂמוּ* thus *they shall place*, Numb. vi. 27; *וְיָבֹאתָ* so *thou shalt enter*, Gen. vi. 18.

2. This rule, however, is often disregarded: as, *וְלָקַחְנוּ* so *we took*, Gen. xxxiv. 17; *וְהִלְכְנוּ* and *we will depart*: particularly in verbs having a quiescent letter for the third radical; as, *וְיִרְאָה* and *thou shalt fear*, Lev. xix. 32; *וְיִגְלִיתִי* and *I will reveal*, 1 Sam. xx. 12; *וְיִלְקָחְתָּ* and *thou shalt go into captivity*, Ezek. xii. 3. With some having the medial radical letter quiescent: as, *וְנִסְתָּה* 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 *ו* is prefixed, and when the form of the verb will allow of the change: e. g. *וַיִּפְקֹד* (for *וַיִּפְקֹד*) so *he is visited*. But in the third person plural masc. it will keep its place: as, *וַיִּפְקְדוּ* (from *וַיִּפְקְדוּ*). The same holds good also in the form *וַיִּפְקְדוּ*: as, *וַיִּפְקְדוּ* 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, *וַיִּנְגַח* and *he was struck* (for *וַיִּנְגַח*); *וַיֹּאמֶר* (for *וַיֹּאמֶר*) and *he said*; *וַיָּמָת* and *he died* (for *וַיָּמָת* or *וַיָּמָת*); and so of others, which is termed *apocope*. (See No. 9 below.)

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

In one instance, however, we have  $\text{וַתִּרְצַץ}$  (for  $\text{וַתִּרְצַץ}$ , root  $\text{רצץ}$ ) 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  $\text{אָהוּי}$  letters in a state of quiescence, the perfect vowel will occasionally remain: as,  $\text{וַיָּבֵא}$  and he brings, Gen. iv. 3.

6. In many cases, also, this removal of the *Accent* is altogether neglected: as,  $\text{וַיֹּשֶׁב}$  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.  $\text{יִגְלֶה}$  for  $\text{יִגְלֶה}$  (Art. 74.); and, by Art. 108., the former will be  $\text{יִגְלֶה}$ . 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,  $\text{אַל־תָּשׁוּב}$  turn not away, 1 Kings ii. 20 (for  $\text{תָּשׁוּב}$ );  $\text{אַל־תִּנְכַּח}$  chastise not, Prov. ix. 8 (for  $\text{תִּנְכַּח}$ );  $\text{אַל־תוֹסֵף}$  add not, Prov. xxx. 6 (for  $\text{תוֹסֵף}$ , where the vowel of the medial radical is also rejected though not followed by a quiescent  $\text{ה}$ );  $\text{אַרְיִינֵךְ}$  I will water thee (for  $\text{אַרְיִינֵךְ}$ , the root being  $\text{ריו}$ , usually  $\text{רוה}$ , in which case the final radical letter generally returns. In this case the  $\text{י}$  is doubled because the verb is in the conjugation *Pihél*). So  $\text{הִשְׁמֵר}$  observe (for  $\text{הִשְׁמֵר}$ );  $\text{הִבֵּה}$  give, &c. Gen. xi. 3, 4 (for  $\text{הִבֵּה}$  Gen. xxix. 21.)

9. So in verbs having the third radical letter a quiescent  $\text{ה}$ : as,  $\text{יִרְדֵּךְ}$  let him rule (for  $\text{יִרְדֵּךְ}$ );  $\text{יִמַּח}$  let him be blotted out (for  $\text{יִמַּח}$ ), Ps. cix. 13;  $\text{יִפְתֵּךְ}$  declare he foolish (for  $\text{יִפְתֵּךְ}$ ),\* Gen. ix. 27;  $\text{יִהְיֶה}$  let it be (for  $\text{יִהְיֶה}$ ), Gen. i. 3;  $\text{אַל־תִּשְׁתֵּה}$  drink not (for  $\text{תִּשְׁתֵּה}$ ), Lev. x. 9;  $\text{אַל־יִרְאֶה}$  let it not be seen (for  $\text{יִרְאֶה}$ ), Exod. xxxiv. 3;  $\text{אַל־תִּרְפַּךְ}$  relax not, (for  $\text{תִּרְפַּךְ}$ ; where the verb takes the form of a segolate noun, see Art. 108.);  $\text{אַל־תִּהְיֶה}$  be not. (for  $\text{תִּהְיֶה}$ ); 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,  $\text{אַל־יִצְרָאֶה}$  lest I should see, Gen. xxi. 16;  $\text{אַל־יִצְרָאֶה}$  lest he should see, Job iii. 9.

\* See my Hebrew Lexicon under  $\text{צָרַח}$  conj. Hiiph.



10. The following are imperatives thus subject to *Apocope*: גַּל *reveal thou* (for גַּלֶּה in *Pihél*); חָךְ *smite thou* (for חָךְהָ Amos ix. 1; חָךְךָ *multiply thou* (for חָךְךָהָ, in *Hiphhíl*, 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 אֲשַׁעֲלֵךְ\* *cause thou to ascend* (for אֲשַׁעֲלֶהָ Exod. xxxiii. 12; אֲשַׁעֲלֶךְ *feign thyself* (to be) *sick* (for אֲשַׁעֲלֶךְהָ, 2 Sam. xiii. 5).

11. It frequently happens in verbs ending with a radical ח (for ך), 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, חָסְתָּהּ *it* (fem.) *hath trusted* (for חָסְתָּהּ according to the general paradigma, from the root חָסָה for חָסִי), Ps. lvii. 2. So יִשְׁלָיוּ *they are tranquil* (for יִשְׁלֶוּ, root שָׁלַח or שָׁלַי, whence regularly יִשְׁלָיוּ), Ps. cxxii. 6, &c.; יִיאָרְיוּ *let them come* (for יִיאָרְיוּהָ, root אָרַח, or אָרַי, Ps. lxxviii. 32; יִיאָרְיוּהָ *bring ye* (for יִיאָרְיוּהָ, 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, רַבְּתַי עַם *numerous art thou* (in) *people* (for רַבְּתַי). So רַבְּתַי בְּגוֹיִם *great art thou among the nations*; שַׁרְתִּי בְּמַדְיָנוֹת *a princess art thou among the provinces*, Lam. i. 1. In like manner we have לָמָּה, לָמָּה, or לָמָּה *why?* (for לָמָּה, לָמָּה, or לָמָּה), where, according to Schræoderus,—“subest adfectus exprobrantis, vel conquerentis, vel alius similis.” To these he adds, אֲנִי *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 צֶיֶר *he opened the rock* (for פָּתַח), Ps. cv. 41; אֶלְקֵי לִי *I will betake me*, Cant. iv. 6;

\* 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*.

זאת *has this come to pass?* (for הַהִיְתָה) Joel i. 2; אַחֹתִי הִיא *she (is) my sister*, Gen. xx. 2; וְנָתַן לְךָ *and he will give thee*, Deut. xix. 8; וַיִּגְלַע 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, בּוֹ תִהְיֶה לְךָ \* *ye shall delude him* (for תִּהְיֶה לְךָ), Job. xiii. 9; וְגִשְׁוּ הַקְּדָה *come hither* (for גִּשְׁוּ), Josh. iii. 9; וְהִיאָה בֵּין רֵיקָה *ye will love vanity* (for הִיאָה בֵּין), Ps. iv. 3; וְהִסְתִּי בּוֹ *they trusted in him* (for הִסְתִּי regularly, but הִסְתִּי 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, לֵב תִּפְעֲלֵמֹת *the hidden things of the heart* (not תִּפְעֲלֵמֹת) with *Kāméts Khátúph*); יָם עֲבַר יָם *passing over the sea* (not עֲבָר יָם).

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, Athnák*; 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, נוֹשְׁבָה *(for נוֹשְׁבָה) inhabited*, Jer. vi. 8; עָרֵי *(for עָרֵי) make bare*, Ps. cxxxvii. 7; בָּלוּ *(for בָּלוּ) 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, הִתְקַבְּהָ *(for הִתְקַבְּהָ from the root הִתְקַבְּהָ she hath approached*, Zeph. iii. 2; יָכְלוּ *(for יָכְלוּ, root יָכַל) they were able*, 2 Kings iii. 26; תִּשְׁמְרוּ *(for תִּשְׁמְרוּ, root, i. e. ground-form for the Pres., תִּשְׁמֹר ye shall keep*, Exod. xxxi. 13. So אֶלְכָה *(from אֶלֶךְ) I will walk*, Gen. xxx. 26; סִפְּרֵי *(from סִפֵּר) recount ye*, Joel i. 3; לָכִי *(for לָכִי, from לָךְ go thou, fem., &c.*

\* 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, **הִלָּךְ** *she departed* (from **הִלַּךְ**), Is. xlv. 2. So **נִלְקָחָהּ** (from **נִלְקָחָהּ**) *it was taken*, 1 Sam. iv. 17; **וְאִישָׁנָהּ** (from **וְאִישָׁן**), *and I sleep*, Ps. iii. 6: **בְּדַעַר** (from **בְּדַעַר**) *let us know*, Is. v. 19; **צִעֲרֵי** (from **צִעֲרֵי**) *cry thou* (fem.), Jer. xxii. 20; **הִמָּחֵה** (from **הִמָּחֵה**), Is. xxix. 9.

8. But, when a paragogic ׀ follows the *asyllabic* augment ׀, or ׀, the Accent usually retains its proper situation, while the second vowel of the root is restored, as in the last article: as, **יִלְקָטוּן** (from **יִלְקָטוּן**) *they will collect*; **יִבְהָלוּן** (from **יִבְהָלוּן**) *they will be confounded*; **יִגָּעוּן** (from **יִגָּעוּן**) *they will expire*, Ps. civ. 28, 29.\*

121. Primitive segolate nouns of the form **פָּקֵד**, derived from roots having for the third radical letter a quiescent ׀, will, upon taking the pause-accent in the penultimate, restore the original vowel to the first radical: as, **הַצֵּי** (for **הַצֵּי**, from the primitive form **הַצֵּי**) *the half*, 1 Kings x. 7; **מָרִי** (for **מָרִי** from **מָרִי**) *rebellion*, Ezek. ii. 8; **יָפִי** (for **יָפִי**, from **יָפִי**) *beauty*, Is. iii. 24.

122. Apocopated present tenses of verbs having ׀ in the place of the third radical letter ׀, 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, **נִיָּהִי** (for **נִיָּהִי** from **נִיָּהִי**), Psalm xxxiii. 9: **וַיָּהִי** *and she was*, Lam. iii. 37. So **יָהִי** *he shall live* (for **יָהִי**), Is. xxxviii. 21.

123. When any word, having the affixed pronoun ׀, 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, **וְבָרָךְ** (for **וְבָרָךְ** *thy word*, Gen. xlvii. 30; **וְנַחֲלָתָךְ** (for **וְנַחֲלָתָךְ** *thy inheritance*, Ps. ii. 8; **וְיִשְׁעָךְ** (for **וְיִשְׁעָךְ** *thy salvation*, Ps. li. 14; **וְשִׁמְךָ** (for **וְשִׁמְךָ**) *thy name*, Ps. cxxxviii. 2, &c.

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

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

xxviii. 24; פִּאֲרָהָּ (for פִּאֲרָהָּ) *he hath adorned thee*, Isaiah lv. 5; צִוָּהָּ (for צִוָּהָּ) *he hath commanded thee*, 1 Sam. xiii. 13.

3. The particles אַתָּה, עָם, כִּי, and לְ, having הָ affixed to them, and receiving a pause-accent, are always subject to this rule: אַתָּה *thee*, Deut. xxviii. 48; אַתָּה *with thee*, Gen. viii. 17; אַתָּה *with thee*, Gen. xxix. 25; אַתָּה *in thee*, Ps. ix. 3; לְךָ *to, for, or of, thee*, Exod. xxxii. 34, &c., for אַתָּה, אַתָּה, עָמֶךָ, כִּי, לְךָ, &c.

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

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, עָמַד, for עָמַד, *he stood*; יָשַׁב, for יָשַׁב, *he sat*, Ps. i. 1, &c.; לַיְלָה, for לַיְלָה *night*, Gen. i. 5; הָרֶבֶר, for הָרֶבֶר, *a sword*, Josh. viii. 24; עֹמְדָת, for עֹמְדָת, *standing*, Eccl. i. 4.

6. There are, however, certain exceptions; as, וַיִּצְחָק \* *he laughed*, Gen. xvii. 17; עַר *prey*, Ib. xlix. 27; יִצְתְּהוּ *they shall be set on fire*, Is. xxxiii. 12; הִבְרַתְּךָ *thou hast spoken*, Ib. xxxix. 8; כְּפֹתָח *security*, Prov. i. 33; אִמְנָת *a nurse*, Ruth iv. 16. But these may be errors of the copyists.

7. The pause-accent will sometimes change a terminating (··) into (·) as, הֵלֵךְ, for הֵלֵךְ, *he shall go*, Job xxvii. 21; הָשִׁב, *return, restore*, for הָשִׁב Is. xlii. 22; אֲלֵ-תָלֵן (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, זָכַר-נָא (for נָא זָכַר *remember now*; כָּל-מְלָכִים (for מְלָכִים כָּל) *all kings*, אֶת-הָעָם (for הָעָם אֶת) *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; אֹתֵי-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.).

\* In some editions, however, יִצְחָק.

*On the Use and Situation of the Euphonic Accent.*

125. It has already been remarked, that the *Euphonic accent*, *Métheq*, 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 (:) *Shěvá* must intervene: as, יְהִי־יְהוָה 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 *Métheq*; as אֶחָד the one, Gen. ii. 11; הַדֹּלֵהּ which proceedeth, Ib. v. 14; אֶרְשָׁנָה I shall possess it, Ib. xv. 8; מֵאֲבֹתֵינוּ from our father, Ib. xix. 32; לְשׁוֹנָם according to their tongues, Ib. x. 20; וּמִמּוֹלַדְתָּהּ 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, וּמִן־לֶבְיָנוֹ and of their fat, Gen. iv. 4; וְאִנִּי and I remain, 1 Kings xix. 10 (where י, being doubled by *Dāgēsh*, concludes the syllable; as, וְאִנִּי).

2. Perfect vowels preceding *Shěvá*, and having no tonic accent, will, if occupying the third place from any tonic accent, (reckoning the *Shěvá*), receive an euphonic one: as, הִיאִּי it was, Gen. i. 2; תִּבְרִיךְ thou (fem.) shalt bring forth, Ib. iii. 16; תִּיבְרַח Nineveh, Ib. x. 11; הַדּוֹרוֹת generations, Ib. ii. 4; יִשְׁבֹּץ 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 (τ) *Kāmets* precedes *Shěvá*; for then, this vowel will be either *ā*, or *o*, just as the accent is added or not: as, הִיאִּי she was wise; or, הִיאִּי 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,

גְּבֻלָּהּ (for גְּבוּלָּהּ) *thy border*, Exod. xxiii. 31 ; וַיִּירָאוּ (for וַיִּירְאוּ) *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 *Dāgēsh* (Art. 109), &c.

5. The letter י, 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 *Shěvá*, where (:) would be more regular : as, וַיִּשְׁבֶּה *and lead thou captive*, Jud. v. 12 ; וַתִּבְקְשֵׁי *and be thou sought*, Ezek. xxvi. 21.

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

2. This will also be found even when the *Dāgēsh* is omitted : as, וַיִּשְׁאוּ *and he felt him*, Ib. xxvii. 22 ; הַמְכַפֶּה *which covereth*, Exod. xxix. 13, &c. In all these cases, *Shěvá* is initial ; and, consequently, any one of the letters בְּגִדֵּפֶת, which may happen to follow, will retain its aspiration : as, הַמְתַּעֲבִים *the abhorrrers*, Mic. iii. 9. Hence הַלְּלוּ is to be pronounced *Hallélú*, not *Hallú*. Something of the same kind is observable in the words גְּבֻלָּהּ, and וַיִּירָאוּ, just cited (Art. 127. 4.).

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

2. When the substitute of *Shěvá*, is resolved into its homogeneous imperfect vowel (Art. 106. 2.), the Euphonic accent will still remain : as, נַעֲלֶה *thy sandal*, Isa. xx. 2 : וַיִּירָדוּ *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. הַמַּאֲכָלִית, is probably the preferable accentuation.

precedes a (:) *Shévá* not accompanied by *Dāgēsh forte*; it will, for the most part, have the Euphonic accent; as,  $\text{מְהַצְרִיתוֹ}$  *its coupling*, Exod. xxxix. 20;  $\text{הִשְׁתַּחֲוּוּ$  *they bowed themselves down*, Jer. viii. 2;  $\text{יִתְפָּרְקוּ$  *they broke off*, Exod. xxxii. 3;  $\text{מֵהֵיחֲדָיִם}$  *becoming Jews*, Esth. viii. 17. Hence we have  $\text{יִהְיֶה}$ ,  $\text{תִּהְיֶה}$ ,  $\text{יִחְיֶה}$ ,  $\text{תִּחְיֶה}$ , &c., from the verbs  $\text{יָהָר}$  *become*, and  $\text{יָחַד}$  *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  $\text{־}$  *Mūnákḥ*,  $\text{ֿ}$  *Kadmá*,  $\text{ֿ}$  *Mercá*: as,  $\text{וְהָעֵצִים}$  *and the pieces of wood*, Gen. xxii. 7;  $\text{וְאַהֲרֹן}$  *and Aaron*, Exod. vii. 7;  $\text{וְהַכֹּהֵן}$  *and the priest*, Levit. vii. 8;  $\text{לְמַלְכִּיאל}$  *of Malchiel*, Numb. xxvi. 45. In these cases we have *Mūnákḥ* or *Kadmá* in the place of *Métheg*, followed by *Zákēph Kátón*. In  $\text{וַיֵּלְכוּ}$  *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,  $\text{וַיֵּלְכוּ}$ , 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*  $\text{ֿ}$  in the place of *Métheg*: as,  $\text{כִּכְלָבִי}$  *like the stars*,\* Exod. xxxii. 13;  $\text{וַיִּטְמְנֵהוּ}$  *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*  $\text{ֿ}$ , or *Yéthiv*  $\text{ֿ}$ , is found in the place of *Métheg*; as,  $\text{מִמַּעֲצוֹתֵיהֶם}$  *from their counsels*, Ps. v. 11.  $\text{שֶׁאֲהַבָּהּ}$  *whom it (fem.) loves*, Cant. i. 7. In the last case, however,  $\text{שֶׁ}$  stands for  $\text{אֲשֶׁר}$ , 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

\* In some editions  $\text{כִּכְלָבִי}$  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, **יְהוָה אֱלֹהֵינוּ** *Jehovah's word*, Amos ii. 16; **בְּחַדְשׁ הַלֵּב** *pure of heart*, Prov. xxii. 11; **וַיִּטְּשׁ** *and he pitched (his tent) there*; **בֶּן־זָוִן** *a little son*, 2 Sam. ix. 12; **בֶּן־אֶחָד** *one son*, 1 Sam. xxii. 20; **כָּל־גִּבְהָ** *every high thing*, Job xli. 26; **גַּם־לְאִישָׁהּ** *even to her husband*, Gen. iii. 6; **פֶּן־תִּדְבַר עִם־יַעֲקֹב מֵטוֹב 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; **בָּאֵלֶיךָ** *come hither*, Ib. xix. 9; **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־גִּבְהָ** *every high thing*, instead of **כָּל־גִּבְהָ**; **בָּאֵלֶיךָ** *come hither*, for **בָּאֵלֶיךָ**; **זָכַרְנָא** *remember, pray*, Isa. xxxiii. 3, for **זָכַרְנָא**; **שָׁמְרֵם** *preserve integrity*. Psalm xxxvii. 37, for **שָׁמְרֵם** (Art. 124.).

3. In the following, and similar cases, the terminating vowel of the preceding word is immutable; as, **בָּנוֹת־לוֹט** *the daughters of Lot*, Gen. xix. 36; **גִּבְרַת־צֹדֵד** *great (in) hunting*, Gen. x. 9; **לְבַד־אֶת־יַרְדֵּן** *it (the Jordan) shall limit it*, Josh. xviii. 23; **לִב־דָּוִד** *David's heart*, 2 Sam. xxiv. 10, where **לִב** is put for **לִבְבָהּ**.



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

4. We have, however, Prov. xxii. 15, בְּלִב־נַעַר in the heart of a child. We also have, Gen. xvi. 13, שָׁם־יְהוֹנָה, and, Ib. 15, שָׁם־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־לְאִשָּׁה even to her husband; בְּתֵם־לִבִּי 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, זֶרְעוֹ־בּוֹ its seed (is) within itself, Gen. i. 11, instead of בּוֹ זֶרְעוֹ. So וַיִּחַבְּקֵהוּ־לוֹ so he embraced him, and kissed him, Ib. xxix. 13, instead of לוֹ וַיִּנְשָׂקֵהוּ, &c.; וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר so evening was, and morning was, Ib. i. 5, instead of עֶרֶב וַיְהִי, &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*; עֲזָא *Uzza*; פֶּחָה, or פְּחָת, *a governor*; קַהֲלֵת,\* *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 *Nisán*, &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 (ו), and others in י, ם, or ן, servile, will also be of the masculine gender: as, דְּבַר *a word*; מְמִשָּׁל *dominion*; שָׂדֵה *a plain, or field*; מְרֵאָה *vision*; עֵבְרִי *a Hebrew*; פְּדוּם *redemption*; שְׁלֵחַן *a table*; קָרְבָּן *an offering*.†

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

† The exceptions are: אֶבֶן *a stone*; כַּוְּזָא *a bowl*; אֲפָקָה *a viper*; אֲשִׁיר or אֲשִׁיר *a step, pace*; בְּאֵר *a well*; גֶּרֶן *a corn-floor*; חֶרֶב *a sword*; יָתֵד *a stake, post*; כֵּל *a vessel so called*; קוֹס *a full cup*; קַבֵּץ *a talent*; מִחֲבֵה *a frying-pan*; נֵמָה *light*; גַּעַל *a sandal*; קֹמֶה *flour*; עָב *a cloud*; עֵשֶׁת *a star so called*; מַטָּה *a bed*; מֶת *a morsel*; צָפוֹן *the north*; טָאוֹן *a quail*; תְּהוֹל *the world*; תְּחָוִיר *an ass*; לֶחֶם *bread*; מָגֶן *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. רַחֵל *Rākhél*; מִיכָל *Mikál*; שְׁגֵלָה *a consort*; מוֹאָב *Mōáb*; אֶדוֹם *Edóm*; חֶבְרוֹן *Khebrón*; יְרוּשָׁלַיִם *Yērūshāláim*; בֶּטֶן *the belly*; אָזֶן *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 הַ, or ת,† servile, are also of the feminine gender: as, בּוֹקֵדָה, or בּוֹקֵדָת *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 פִּקֵּד; and, 5, The decimal numerals from twenty to one hundred, inclusive: e. g. 1, גַּמְלָה *a camel*; דָּב *a bear*; צֹאן, and שֶׁה *a flock of sheep*; צִפּוֹר *a bird*: 2, אֶרֶץ *a road*; רוּחַ *breath*: 3, יָד *a hand*; עֵין *an eye*; זְרוּעַ *an arm*; נַפְשׁ *the soul*: 4, חֲצֵר *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*; צַוְעַר *the neck*; עֲרֹךְ *the back*; שֵׁר, or שֵׁרָה, *the navel*; עַפְסָפִים *the eyelids*; עֶקֶב *the heel*; דְּמוּת *likeness*; שְׂדֵמָה *a blasted field*; מִנְחָה *a meat-offering*; מִנְחָה *a razor*; כִּמְקָה *a cucumber bed*; and צָבָה *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.

אָרֹן *a chest, or ark*; גַּן *a garden*; חֲלוֹן *a window*; יְצִיעַ *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 הַּ or תַּ, 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 מַלְכָּה) *a king, מַלְכָּה a queen*; בּוֹקֵר masc. בּוֹקֵרָה, or בּוֹקֵרֶת, 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 הַּ: as, בִּיקְרָה *visited, masc.*; בִּיקְרָה *fem.*; טוֹב *good, masc.*; טוֹבָה *fem.*; גָּדוֹל *great, masc.*;

\* 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.

גְּדוּלָה fem.; צְדִיקָה just, masc.; צְדִיקָה fem. A few nouns vary the penultimate vowel in forming the fem., as, מְתוּק, fem. מְתוּקָה, sweet: עֲנוּג fem., עֲנוּגָה delightful. This is generally extended, in such words, to their plurals.

5. Participles of the *Hiphhíl* conjugation are excepted: as, מְפַקֵּד, fem. מְפַקֵּדָה, with some other nouns: as, שֹׁלֵט a ruler; שֹׁלֵטָה, fem., גְּבִיר a master; גְּבִירָה or גְּבִירָתָה 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 *Dāgēsh*, upon receiving this feminine termination: as, מוֹאָבִי a Moabite; מוֹאָבִיָּה (or מוֹאָבִית) a Moabitess. So, סִירְיָי a Syrian; fem. סִירְיָיָה (or סִירְיָית); פֹּרִיָּה bearing fruit; בּוֹכִיָּה weeping; שְׁלִישִׁי the third, masc.; שְׁלִישִׁיָּה (or שְׁלִישִׁית), fem.

7. Nouns taking a final *Shěvâ* (:) in the penultimate syllable will, upon receiving any asyllabic augment, have הַ for their feminine termination: as, אָדוֹם red, masc., אָדוֹמָה (for אָדוֹמָה) fem.; קָטָן little, masc.; קָטָנָה, fem.; נִסְבָּה surrounded, masc.; נִסְבָּה, fem. So also participles, having הַ, for י, for their last radical letter, with an initial (:) in the ultimate (by analogy); as in נִגְלָה revealed, for נִגְלָה; of נִגְלָה, masc. by contraction (Art. 73.).

8. Hence, all segolate nouns will form their feminines in הַ; as, מֶלֶךְ, of מַלְכָּה, a king, fem. מַלְכָּה a queen; אֹכֵל, of אֹכֵלָה, food, fem. אֹכֵלָה; עוֹלָה of עוֹלָה, wickedness, fem. עוֹלָה; or, by contraction (Art. 87. 1.), עוֹלָה; צֹד, of צֹדָה, contracted by (Art. 87. 3.) צֹדָה hunting, fem. צֹדָה.

9. Some nouns are found to take both these feminine forms: as, מַמְלָכָה, or מַמְלָכָת, a kingdom; מִשְׁפָּחָה, or מִשְׁפָּחָת, a family; (*Pāthákh*s are here taken instead of *Sēgól*s on account of the

guttural ח) אֲשַׁמְרָה, or אֲשַׁמְרָה, a watch or guard. So some participles and infinitives: as, פּוֹקֵדֶת, or פּוֹקֵדָה, visiting, fem.; גִּדְדָה, or לָדַת, 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 תָּ or in some equivalent termination: as, עֲטָרָה a crown; עֲטָרָת fem. (which also has עֲטָרָה).

2. The terminations equivalent to תָּ are: 1, תָּ: 2, תָּ: 3, תָּ: 4, תָּ: 5, תָּ: 6, תָּ or תָּ: 7, תָּ or תָּ: as, 1, אַחֵיךָ sister, for אַחֵיךָ; but, on account of the guttural ח, אַחֵיךָ, which, by Art. 87. 1, will become אַחֵיךָ, or אַחֵיךָ: 2, גְּלוּת, for גְּלוּת, and by Art. 87, 2. גְּלוּת exile: 3, תְּבִנִית a pattern, for תְּבִנִית, and by Art. 87. 4. תְּבִנִית: 4, מוֹצֵאת for מוֹצֵאת finding, by Art. 87. 5: 5, חַטָּאת for חַטָּאת sin, (by the same Article); 6, תָּ for תָּ giving, (primitive form תָּ, the נ being rejected by Art. 76.). So, אֱמֶת truth, for אֱמֶת or אֱמֶת: 7, לָת, for לָת bringing forth a child, (primitive form לָת, and, rejecting the medial ד, for the sake of euphony, we have לָת). For the same reason we have אַחֵיךָ, for אַחֵיךָ one, fem.; בַּת a daughter, for בַּת or בַּת (Art. 144.): but זִמְרָת a song, has the regular Chaldaic 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 יָם: as, יוֹם a day; יוֹמַי two days; מֶלֶךְ (of מֶלֶךְ) a king; מְלָכַי two kings; מְלָכָה a queen; מְלָכָתַי two queens: שְׁנַיִם two, and, by contraction (Art. 87. 3.), שְׁנַיִם; and fem. for שְׁתַּיִם, שְׁתַּיִם (for שְׁתַּיִם), by the same rule: from שְׁנָה, masc. and

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

2. All feminine nouns ending in הַ־, 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 מִלְכָּתַיִם 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, חֲמַתַּיִם *two walls*, Isa. xxii. 11; לְחַתַּיִם *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 יָם־ to the singular: as, טוֹב *good*, masc., טוֹבַיִם plur.; מֶלֶךְ (of מְלֶכֶךְ or מְלֻכָּה) *a king*, plur., מְלָכַיִם; גּוֹי *a nation*, plur., גּוֹיִם (for גּוֹיִים by omission, Art. 75.) *nations*; נָכְרִי *a stranger*, plur. נְכָרַיִם (for נְכָרַיִים by contraction and omission, Artt. 75. and 72.). So יְהוּדַיִם *Jews*, (for יְהוּדַיִים).\*

\* So שָׁנַיִם pl. of שָׁנִי *scarlet*, Isa. i. 18; חֲפָצַיִם, of חֲפָצִי *free*, Isa. lviii. 6; פְּנִימַיִם, 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 Chaldaic ones, seems to me to have been applied for the purpose of filling up the hiatus, which would otherwise have happened. Such is the *Tamween* (س, َـ) 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, לְוִיִּים *Levites*, sing. לְוִי; כּוּשִׁיִּים *Cushites* (vulgarly *Ethiopians*); כִּיְתִימִים *Chittim*, Isa. xxiii. 12; יְהוּדִיִּים *Esth.* iv. 7; viii. 7; כַּשְׁדִּיִּים *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 *Dāgēsh*: as, עֲרַבְיִים for עֲרַבִּיִּים, or contr. עֲרַבִּים *Arabs*, 2 Chron. xvii. 11.

3. We sometimes have the Chaldaic termination ו־ן: as, מְלָכֵינוּ *kings*, Prov. xxxi. 3; אִיָּנוּ (for אִיָּנוּ) *islands, continents*, Ezek. xxvi. 18, &c.

4. The terminating letters ם, or (Chaldaic) 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, מְלָכֵינוּ אֶרֶץ *kings of the land*; מְלָכֵיהֶם *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 בּוֹ חוֹסִים, *those who trust in him*, Ps. ii. 12, &c.

6. We occasionally find the termination ם־ or ן־ instead of ם־ or ן־: as, גְּבֵי locusts, Amos vii. 1, Nah. iii. 17: חַלּוֹנוֹת *windows*, Jer. xxii. 14; שָׂרֵי *princes*, Judg. v. 15; הָרֵי *mountains*, Zech. xiv. 5; רְשֵׁי *net works*, Isa. xix. 9; חֲשׂוּפֵי (men, &c.) *uncovered*, Isa. xx. 4; and frequently, יְשֵׁרֵי *the Almighty*; אֲדֹנָי *Lord*, &c. But, as this diphthong (ם־) is only another form for ם־ (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 ן of the dual and plural. ويجب تجريد المضاف عن التنوين وما يقوم مقامه وهونون التثنية والجمع &c. *Hidayat-oon-Nahwe*, p. 57 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. 199.



than a contraction for יַיִ, 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 יַיִ has been thought to be a plural termination: as, ראשׁ השׁלֵשִׁי *head of the captains*, 2 Sam. xxxiii. 8, which in the parallel passage, 1 Chron. xi. 11, is ראשׁ השׁלִישִׁים. So הַפְּרָי וְהַרְצִים *the captains and the runners*, 2 Kings xi. 4, 19. Of this kind some suppose הַפְּנֵצְנֵי, Gen. xii. 6, xiii. 7; פְּרַתְּי וּפְלִתְי, 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, *Orang bāniak*, or *Orang 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 *nau* or *na*, which in both these languages means *great, much*, or the like. In the Hebrew we find words, derived from the root הָיָה *being*, signifying *substance*, &c.: as, הֵיחַ *wealth*; הֵיחָה *a great misfortune, calamity*; or הֵיחַ *a great deep, a bath*. In the Arabic *هَي* is, *inordinate affection*; *هَيَاوِيَّة* *lust, a great deep, abyss*: and hence, perhaps, הֵיחָה *Jehovah, Being*, or *great Being*, emphatically, *הֵיחָה*, or *הֵיחָה*, as well as *הֵיחָה אֱשֶׁר אֱדָהָה*, Exod. iii. 14. So in the Sanscrit *Bhūvān*, 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 הֵיחָה, i.e. הֵיחָה *being, substance*, or the like, thus to be used; we shall have the forms הֵיחָה by Euphony, (Art. 108.), and הֵיחָה by contraction (Art. 87. 3.). Writing then הֵיחָה, in the form proper for construction but in one word, and striking out the first הֵיחָה by Art. 73., and the last by Art. 74; we shall have הֵיחָה, for the contracted *plural* form, to which the Euphonic ם or ן may be added or not: and without the (י) *Khīrīk*, הֵיחָה

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

In all such cases as these, יִ may, according to our hypothesis, be a plural termination, the Euphonic ם being cut off : but, as it will be hereafter seen, that (יִ) 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 יִ is, in some cases, nothing more than an Arabism for the singular יָ : as, שְׂרִי for שְׂרָה a *field*, Deut. xxxii. 13 ; Ps. viii. 8. So חוֹזֵי for חוֹזֵה a *seer*, 2 Chron. xxxiii. 19, &c., but this is unnecessary.

9. Some have supposed, that יִן, and יִ without the Euphonic ך, are occasionally used as plural terminations : as, יִשׁוּרְוִן *Yeshūrūn* for *Israel*. הַחֲבָרוֹת שְׁמַיִם, to be read הַחֲבָרוֹת שְׁמַיִם (by Art. 87. 2.) *augurs*, i. e. *dividers of the heavens*. Isa. xlvii. 13. So הַתּוֹרָה רַבּוֹתִי (רַבּוֹתֵי) *the multitude of my law*. Hos. viii. 12. יִדְעוּ Ps. cxix. 79 ; שְׁנָאוּ 2 Sam. v. 8 ; בָּנֵי 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, יָ.

### *On the Formation of the Plural Number Feminine.*

#### 140. The termination used to designate the feminine

a plural form noticed above. Again, taking הָהִיא, the *segolate* form proper for construction, and striking out the two הָ *Hé's* as before, we shall have הָיִי, which is the termination proper for the *state of construction* likewise. The termination יָי, or by contraction יִ, (Art. 87. 2.), might, for the sake of distinction, have been taken for the plural of verbs, from the cognate root הָיָה, having the same signification : for, taking the *segolate*, or primitive form, הָיָה, or הָיָה, we shall have הָיִי by contraction (Art. 87. 2.) ; and, writing הָיִי, for הָיִי, 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 הָיָה of the form הָיִי, and change the final הָ into ת, — which occasionally takes place, — we shall have, by contraction, הָיִת, Art. 87. 1 ; and, for הָיִת, הָיִת, as before.

plural is, יוֹת־,\* which, like the preceding יִם־, &c. is *asyllabic*: as, דוֹר a generation, דוֹרוֹת (or Art. 72. דוֹרוֹת) generations.

2. When the feminine singular ends in ה־, ת־, or ת־, &c., these terminations are rejected, in forming the plural: as, בּוֹקֶדֶה, or בּוֹקֶדֶת, *visiting*, (fem.) בּוֹקְדוֹת, plural.† The same may be said of the Chaldaic termination ת־; as, תְּהַלֵּלַת *praise*, תְּהַלֵּלוֹת *praises*, Ps. ix. 15, &c.

3. Feminine nouns ending in יִת־, and יוֹת־, take the same termination, וֹת in the plural, with this additional consideration, viz. that י, in the first case, is doubled by *Dāgēsh*: as, עֵבֶרִית a Hebrew woman, plural עֵבֶרִיּוֹת (the singular being עֵבֶרִיִּית, or עֵבֶרִיָּה): and, in the second, by prefixing י, and preserving the homogeneous imperfect vowel corresponding to ו: as, מַלְכוּת a kingdom, מַלְכוּתוֹת *kingdoms*, as if the singular had been a contraction of מַלְכוּיָה.

4. Nouns ending in יִת־ are sometimes found with plurals, formed by the addition of the plural terminations יִם־ and יוֹת־: as, חֲנִיָּת a spear, plural חֲנִיָּתִים, and חֲנִיּוֹת; זְנוּיָּת *fornication*, plural זְנוּיָּתִים, &c.

5. Nouns, ending in ת־; as, דֶּלֶת a door, have the pl. דְּלָתוֹת; קֶשֶׁת a bow, pl. קֶשֶׁתוֹת *bows*; שֵׁפֶת (for שֵׁפֶה) a lip, pl. שֵׁפֶתוֹת *lips*.

141. The plural of a considerable number of masculine nouns, is found with the feminine termination יוֹת־; while, on the other hand, many feminine nouns are also found with the masculine termination יִם־ in the plural: as, 1st, אָב a father, pl. אֲבוֹת; אוֹצֵר a treasure, pl. אוֹצְרוֹת; and, 2d, אֶבֶן a stone, fem.: pl. אֲבָנִים; אֵלֶּה a fir tree, יֵלֶּים *fir trees*; all of which the Lexicons will supply as they occur.

\* 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 יָמֹת *days*, for יָמִים, or יָמֹת; pl. of יוֹם for יוֹמִים, *a day*. A few others have the masculine, added to the feminine, form of the plural : as, בְּמָוֶה *a high place*, pl. בְּמֹוֹת and בְּמֹוֹתַיִם. Others again, are found only in the plural number : as, פְּנֵי the *face*, חַיִּים *life*; נָשִׁים *women*. Others are used in the dual only : as, חַמְלָה *a mill*; מֵאֲזֵנַיִם *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*; בֶּן *child* or *children*; צֶאֱוֹן *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*, יֵצֶהָר *oil*, חֵכְמָה *wisdom*, נְבִלָה *foolishness*, שִׂנְאָה *hatred*, מֹשֶׁה *Moses*, צִפְרָה *Zipporah*, יִשְׂרָאֵל *Israel*, &c.

3. We have, nevertheless, תְּבוּנֹת *understandings*, אַהֲבַיִם *loves*, חַסְדִּים *graces*, בְּעֵשִׂים *angers*, חֲכָמוֹת *wisdoms*, &c. ; but, in these cases, the signification is intensive. See Art. 223. 3.

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

5. Words ending in יָת and יָת, generally denote the state in which any person or thing is said to be. Hence יְלָדוּת 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, יְדֵי יְהוָה יְדֵי *Jehovah's hand*, לְשֵׁבֶט בַּרְזֶלְךָ *a rod of iron*; יָמֵי 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 idea*, 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 דָּבַר); תּוֹרַת יְהוָה *Jehovah's law* (from תּוֹרָה).

4. All feminine nouns, however, ending in הָ 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 הָ† will take הָ, when preceding others in the state of *construction*, as מִקְנֵה אַבְרָם *Abram's stock*. Not unlike this, מַעֲשֵׂר, constr. מַעֲשֵׂר, *tithe*: מְרֻבֵּץ, constr. מְרֻבֵּץ, *a resting place for cattle*. מִשְׁעָן, מִשְׁעָן, *support*, with a few others of the same form. Some make הַזֵּיוֹן, constr. of הַזֵּיוֹן, which so interferes with the form of the word, as to set all analogy at naught. Segolate nouns

\* 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 femiines ending in הָ.

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, תוֹךְ הַגֶּן *the midst of the garden* (from תוֹךְ, of תוֹךְ) by Art. 87. 1.; בֵּית יַעֲקֹב *the house of Jacob*, † הֵי בָּעֵר (for הֵי) *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 יִי, and reject, or otherwise contract, the preceding vowel, whenever it is *perfect* and *mutable*; e. g. דְּבַרֵי יְהוָה *Jehovah's words* (sing. דְּבַר); עֵינֵי יְהוָה, (sing. עֵין or עֵין, dual עֵינִים) *Jehovah's eyes*. In these cases, the terminating ם, of the dual and plural, may be considered as euphonic, as also the ך in the Chaldaic, Syriac, and Arabic (Art. 139. 4.).

On the termination יִי, 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

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

† Hence, perhaps, the termination יִי in plural masculine nouns, as דְּבַרֵי is for דְּבַרֵיהֶם, 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 :

		SING. COM. GEN.	
1 Person.	{	אֲנִי, or אֲנֹכִי .....	I.
		PLUR.	
		אֲנַחְנִי, rarely נַחֲנֵנוּ, and once אֲנֵנוּ..	We.
		SING. MASC.	
2 Person.	{	אַתָּה, rarely אַתָּ (for אַנְתָּ, &c.) ..	Thou.
		PLUR.	
		אַתֶּם, (for אַנְתֶּם).....	You.
		SING. FEM.	
		אַתְּ, rarely אַתִּי (for אַנְתְּ, &c.)..	Thou.
		PLUR.	
		אַתֵּן, rarely אַתְּנֶה (for אַנְתֵּן, &c.)	You.

3 Person. {	SING. MASC.	הוא ..... He.
	PLUR.	הם, occasionally הן ..... They.
	SING. FEM.	היא, ancientsly הנה.
	PLUR.	הן, occasionally הנה.

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

4. הַתּוֹת is probably a foreign word : Egyptian, perhaps, where we have Δ.ΠΟΚ, 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 אֲנִי, we have אֲנִי ..... אֲנִי my, or mine.
	PLUR.
	אֲנֵנוּ, or אֲנֵנוּ ..... אֲנֵנוּ or אֲנֵנוּ ... אֲנֵנוּ 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.
		אֲתָהּ, or אַתָּה.. אָ, or אַ... אֲתָהּ, or אַתָּה... אָ, or אַ... <i>thy, or thine.</i>
		PLUR.
		אַתָּם ..... אֲנִי ..... אַתְּמֶם <i>your, or yours.</i>
3 Pers.	{	SING. FEM.
		אַתְּ, or אַתְּי ..... אָ, or אַ..... אֲתָהּ, or אַתְּי <i>thy, or thine.</i>
		PLUR.
		אַתְּנָה, or אַתְּנָה ..... אֲנִי ..... אַתְּנָה <i>your, or yours.</i>
3 Pers.	{	SING. MASC.
		הוּא.....ו, הוּ, הוּ, הוּ, or הוּ... יוּ, יוּ, poet. יוּהוּ { <i>his. its.</i>
		PLUR.
		הֵם.....הֵם, יוּ, poet. מוּ..... יוּהֵם, poet. יוּמוּ { <i>their. theirs.</i>
		SING. FEM.
		הִיא, or הוּא.....הַ, הַ, הַ... יַהּ <i>hers, her.</i>
PLUR.		
הֵן, or הֵנָּה.....הֵן, הֵן, יוּ, יוּ, יוּ... יוּהֵן, <i>their, theirs.</i>		

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 ך, will drop that letter, upon receiving the affixed pronoun of the first person singular : as, גוֹי a nation ; גוֹיִ my nation, for גוֹיִי.

8. The words אָב a father, אָח a brother, אֲבִי־אִמִּי a father-in-law, and פֶּה the mouth, will take ך when either construed with a noun following, or when receiving any one of the above pronominal affixes : as, אָבִי קְנַעַן, the father of Canaan ; אָבִיךָ, thy father. But, as two Yods (״) would, in these cases, concur in the first person, as אָבִי, one of them will be dropped by the rule (No. 7.) : as, אָבִי (the root being אָבִי, or אָבִי) my father ; and so on of the rest. Some other words ending in ך, for ך, 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 פִּרְיָו, *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 הוּי, for הִי, פְּמוֹהָ, for פְּמוֹהָה, Exod. xi. 6, twice. In the same manner we have מִמְּנֵי, for מִמְּנֵיהָ, Jud. xi. 34; ׀ for ׀, as, נְשָׁבְלָם, for נְשָׁבְלָן, Cant. iv. 2, vi. 6. So Exod. ii. 17, 2 Sam. xx. 3, twice, Ps. cxix. 152. So הֵם, for הֵן, Exod. i. 21, Num. xxxvi. 6, twice, Job xix. 15, Ezek. xxiii. 45, 47, Ezra x. 3, 44, Zech. v. 9, xi. 5: מוּ, as a feminine in לְמוּ, Lam. iv. 10. These apparent discrepancies, however, will be accounted for, in some degree, in the Syntax, Art. 215, seq.

10. On the contrary, ׀ occurs for ׀: as, לְאַרְבַּעַתָּן, for לְאַרְבַּעַתָּם, *to them four*, Ezek. i. 10, twice; and again, verr. 16, 18. Also in בְּלִבְתָּן, Ib. verr. 9, 12, 17, *in their going*; הֵן also, occurs as a masculine, רַבְּעֵיהֶן *their four* (sides), Ib. ver. 17; and again, in verr. 18, 24, 25. Also with a paragogic הִי, as, גְּוִיֹתֶיהֶן *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, נִי; those of the second, כָּה, הָ, כָּם, and כָּן; of the third, הֵי, הָ, הֵם, and הֵן. 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., ׀, ׀, הָ, וּ, וּ, ׀, ׀, and ׀.

13. Of these inseparable pronouns, כָּם, כָּן, הֵם, and הֵן, are termed *grave* (Art. 117. 2.), because they always have the tone-accent. The others are, by way of contradistinction, 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 רַבֵּר *a word*, I affix ׀ *my, mine*, the ׀, of רַבֵּר, must

be taken in order to enounce this vowel : as, דְּבַר־יְרִי. 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 דְּבַר־יְרִי, *děvā-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 קָם *your*, we shall then have דְּבַר־קָם *your word*. In this case, the ר, of דְּבַר, 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־קָם. But, if we take הָ, which is also *syllabic*, we shall not have דְּבַר־הָ, but דְּבַרְהָ ; because, although the affix הָ is *syllabic* ; still, as the accent accompanies the preceding syllable, it must remain perfect (Art. 33.), and we accordingly have דְּבַרְהָ. 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.	קוֹס	<i>a horse.</i>
1 pers. sing. com.	סוֹסִי	<i>my horse.</i>
2 ..... masc.	קוֹסְךָ, or סוֹסְכָה	<i>thy horse.</i>

2	.....	fem.	סוֹסָךְ	<i>thy horse.</i>
3	....	masc.	סוֹסוֹ, or סוֹסָה	<i>, his horse.</i>
3	.....	fem.	סוֹסָה, rarely סוֹסָה	<i>, her horse.</i>
1	pers. plur. com.		סוֹסָנוּ	<i>our horse.</i>
2	.....	masc.	סוֹסֶיְכֶם	<i>your horse.</i>
2	.....	fem.	סוֹסֶיְכֵן	<i>your horse.</i>
3	....	masc.	סוֹסֵם, poeticè * סוֹסָמוּ	<i>their horse.</i>
3	.....	fem.	סוֹסֵן, or סוֹסָה	<i>, their horse.</i>
Plur. Masc.			סוֹסִים	<i>horses.</i>
1	pers. sing. com.		סוֹסֵי	<i>my horses.</i>
2	.....	masc.	סוֹסֵיךְ	<i>thy horses.</i>
2	.....	fem.	סוֹסֵיךְ	<i>thy horses.</i>
3	.....	masc.	סוֹסֵיוֹ, or סוֹסָו	<i>, his horses.</i>
3	.....	fem.	סוֹסֵיהָ	<i>her horses.</i>
1	pers. plur. com.		סוֹסֵינוּ	<i>our horses.</i>
2	.....	masc.	סוֹסֵיכֶם	<i>your horse.</i>
2	.....	fem.	סוֹסֵיכֵן	<i>your horses.</i>
3	.....	masc.	סוֹסֵיהֶם, or, poeticè, סוֹסָיֵמוּ	<i>their horses.</i>
3	.....	fem.	סוֹסֵיהֶן	<i>their horses.</i>

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

Singular.	תּוֹרָה	<i>a law.</i>		
1 pers. sing. com.	תּוֹרָתִי †	<i>my law.</i>		
2 pers. sing. masc.	תּוֹרָתְךָ	<i>thy law.</i>		
2	.....	fem.	תּוֹרָתְךָ	<i>thy law.</i>
3	....	masc.	תּוֹרָתוֹ, or תּוֹרָתָהּ	<i>, his, its law.</i>
3	.....	fem.	תּוֹרָתָהּ, rarely, תּוֹרָתָהּ	<i>, her, its law.</i>
1	pers. plur. com.		תּוֹרָתֵנוּ	<i>, our law.</i>
2	.....	masc.	תּוֹרָתֵכֶם	<i>your law.</i>
2	.....	fem.	תּוֹרָתֵכֵן	<i>your law.</i>

\* 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, תּוֹרָתָמוּ, <i>their law.</i>
3	..... fem.	תּוֹרָתָן, rarely תּוֹרָתָנָה, <i>their law.</i>
Plural.		תּוֹרֹת <i>laws.</i>
1	pers. sing. com.	תּוֹרוֹתַי <i>my laws.</i>
2	..... masc.	תּוֹרוֹתֶיךָ <i>thy laws.</i>
2	..... fem.	תּוֹרוֹתֶיךָ, or יְכִי- <i>thy laws.</i>
3	..... masc.	תּוֹרוֹתָיו, or תּוֹרוֹתָיו <i>his, its laws.</i>
3	..... fem.	תּוֹרוֹתֶיהָ <i>her, its laws.</i>
1	pers. plur. com.	תּוֹרוֹתֵינוּ <i>our laws.</i>
2	..... masc.	תּוֹרוֹתֵיכֶם <i>your laws.</i>
2	..... fem.	תּוֹרוֹתֵיכֶן <i>your laws.</i>
3	..... masc.	תּוֹרוֹתֵיהֶם, or, poeticè, יְמוֹ- <i>their laws.</i>
3	..... fem.	תּוֹרוֹתֵיהֶן <i>their laws.</i>

17. Nouns ending in ה־ take the affix ה־ instead of ו־, or ה־, in the third person singular masculine, rejecting first their final letter ה : as, עֲלֶהָ *a leaf*; עֲלֵהוּ *his leaf*; שָׂדֵהָ *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 ה־ or ה־ : as, שָׂדֵהָ *a field*; שָׂדֵהָ *her field*; מִקְרָהָ *an accident*; מִקְרָהָ *her accident*, Ruth ii. 3; מְרֵאָהָ *an appearance*; מְרֵאָהָ *its appearance*.

#### Anomalies.

18. שֵׁנוּ *his flock* (of sheep), Deut. xxii. 1, from שֵׁן, or שֵׁן. The affix ה־ is occasionally found attached to other nouns: as, פִּילֵגְשָׁחָהּ *his concubine*, Judg. xix. 24; מִמָּהוּ *his yoke*, Nah. i. 13; אִוְרָהּ *his light*, Job xxv. 3. And also with plurals: as, גִּבּוֹרֵיהֶּי *his heroes*, Nah. ii. 4.

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

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

Of the third masc. כֻּלָּהֶם *all of them*, 2 Sam. xxiii. 6. Of the third fem. כֻּלָּהֶנָּה *the whole of them*. So Gen. xli. 21; קִרְבָּנָהּ *for the midst of them*.

*With Nouns Plural.*

20. 1 Pers. sing. עֲדוּתַי, for עֲדוּתַי, *my testimonies*, Ps. cxxxii. 12. The union vowels of the affix of the 3 fem. sing. are sometimes contracted: as, אֲחֵי־אֵתָהּ, for אֲחֵי־אֵתָהּ, (Art. 87. 3.) *thy sisters*, Ezek. xvi. 52, &c., in which case the ם *Yod* is dropped. This sometimes takes place with the masc. pronoun: as, מְכוּלֶיךָ *thy strokes*, for מְכוּלֶיךָ, Deut. xxviii. 59. So מַלְאֲכֵיכֶם *thy messengers*, Nah. ii. 14. It. 2d fem. בְּסֹתוֹתֶיךָ *your pillows*. Of the 2d. masc. תַּנְמִילֹתָי *his benefits*, Ps. cxvi. 12, of the Chaldaic form: אֲלֵיהֶמָּה *their entablatures*. 3d. fem. אֲתֵיקָרָהּ *its galleries*; גִּיְתֵיהֶנָּה *their bodies*, Ezek. i. 11, &c.

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

22. The ם, which precedes the affixed pronouns in the plural numbers of nouns, is frequently dropped: as, דְּרָגָהּ, for דְּרָגָהּ, *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 ם.

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 ם, or ן, 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

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\* 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. ۸۳۷ verso, cited hereafter, Art. 182, 2, note. I use the small edition of 1545. See also Le Coult 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  $\text{לָלַךְ}$  *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 חֲנוּךְ 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, וַיִּלְךְ הַלֹּךְ וַיִּגְדַּל, Gen. xxvi. 13. So, *he proceeded, proceeding and becoming great*, i.e. *gradually*. And, Ib. viii. 3, &c. וַיִּשְׁבוּ הַמַּיִם הַלֹּךְ וְשׁוֹב וַיִּחְסְרוּ . . . . 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: בָּרַךְ אֱלֹהִים וּמָת, which in our authorised version is, "Curse God and die." The word, about which the principal difficulty is found here to have arisen, is בָּרַךְ. The best explanation I can give is this: בָּרַךְ, 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 קִלְקֵלָה, *lightness*, is opposed, as implying *a curse*, Gen. xxvii. 12, &c. In the next place, אֱלֹהִים may signify either *a false*, or *a true*

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\* See the *Siháh* of Jauhari and the *Kāmoos* under this word, which give الزِّيَادَةُ وَالذَّمَاءُ *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 un-augmented 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, פִּקֵּד, may be put for any word, having the vowel *Páthakh* only, between its first and second radical letters. In like manner פִּקֵּד, פִּקֵּד, פִּקֵּד, may represent any others, having a *Khólém*, *Tséré*, or *Khūrík*,

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\* Words, however, will occasionally have contrary significations: so ذَلَّل, 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 Miscellanæ* 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, פִּקֹּד, פִּקֹּד, פִּוּקֹד, פִּקֹּד, &c., or, with one or other of the letters הָאִמְנִתִּי added, as, פִּקֹּדָה, מִפִּקֹּד, &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 פִּעֵל, 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, <sup>س</sup>فهم *comprehension*, <sup>س</sup>علم *knowledge*, <sup>س</sup>حسن *beauty*; where the adscititious *s 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, <sup>س</sup>ضرب زيد, 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 <sup>س</sup>ضرب *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, <sup>س</sup>פחד יצחק *the fear of Isaac*, i. e. the *object* of Isaac's fear, his God; which, in the parallel passage, is <sup>ס</sup>אלהי אבי, *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 versa*, 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  $\text{ע}$ , we have, with Schræderus 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 *Dāgēsh*, or by the addition of one, or more of the letters, found in the technical term  $\text{דגשזחטכףצ}$ , 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. פִּקֹּדִי; the *alternate* form of which is, פִּקְדוֹ, or פִּקְדוֹן; II. פִּקְדוֹן, alt. פִּקְדוֹן; III. פִּקְדוֹן, alt. פִּקְדוֹן\*; IV. פִּקְדוֹן, alt. פִּקְדוֹן; V. פִּקְדוֹן, alt. פִּקְדוֹן: 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 פִּקְדוֹ, (where it would scarcely be possible to enounce the ד), by introducing (◌) we shall have פִּקְדוֹ: and, again, in order to avoid the concurrence of two dissimilar vowels, the former will also become (◌): and then we shall have פִּקְדוֹ, instead of פִּקְדוֹ. Hence we have מֶלֶךְ, for מֶלֶךְ, *a king*; סֵפֶר, for סֵפֶר, 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, נָחַל *a valley*; חֶטְאִין *sin*; נָרְדִי *nard*; קִשְׁטָא *justice*, which last also occurs with (◌): as, קִשְׁטָא, Ps. lx. 6; and again, in the *alternate* form, קִשְׁטָא, Dan. ii. 47, iv. 34.

3. In all cases, in which this class of words will, by the accident 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. פִּקְדוֹ, alt. פִּקְדוֹ: II. פִּקְדוֹ, alt. פִּקְדוֹ: III. פִּקְדוֹ, alt. פִּקְדוֹ: IV. פִּקְדוֹ, alt. פִּקְדוֹ. 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 מֶלֶךְ *his king*; מְלָכִי *kings* (in construction); and, מְלָכִים (from the *alternate* form מְלִי) *kings*, when not in the state of construction. So also in the feminine form, מְלֻכָּה *a queen*, which in the plural number will take the alternate form מְלֻכוֹת, from מְלֻךְ, as before. The (-) becomes (◊) *Kāmets*, by Artt. 97. 136. So also שֵׁכְמוֹ *his shoulder*, from שֵׁכֵם *shoulder*; קִדְּשׁוֹ *his holiness*, from קִדְּשׁ. 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 ם, or ם, 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 פִּקֹּד, פִּקֹּדָה, or פִּקֹּדָה, Art. 148. 2.*

FORMS.		EXAMPLES.	STATE OF CONSTRUCTION.		
Primitive.	Usual Do. or Alternate Form,		Fem.	Gen.	Masc. Fem.
פִּקֹּד	פִּקֹּדָה	מֶלֶךְ, a king.	מֶלֶכָּה	מֶלֶכָּה	מֶלֶךְ, מֶלֶכֶת.
פִּקֹּד	פִּקֹּדָה	גִּבּוֹר, a man (Chald. Syr.)	—	—	גִּבּוֹר, none.
פִּקֹּד	פִּקֹּדָה	כְּתָב, a writing.	—	—	כְּתָב, none.

5. The *Absolute* masculine plurals (Art. 139. 4.) of all Segolate nouns, except those only which have (ו) *Khōlēm* for one of their vowels, take the form of פְּקָדִים; feminines, take that of פְּקָדוֹת. 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 מְלָכֵי, masc., and מְלָכוֹת, fem., for the plural forms of *construction*. But, בְּתָב, and נְגַב, do not occur in that situation. It should be observed, however, that the Chaldaic and Syriac forms, בְּקָד, or בְּקָדָ, are to be referred sometimes to one class, and sometimes to another, of the *Segolate* nouns: thus, סְבַר is manifestly of the class בְּקָד, the plural being סְבַרִין, and סְבַרְיָא; but בְּסַף belongs to בְּקָד, the plural of *construction*, no less than the forms found with the pronouns being בְּסַף: as, בְּסַפּוֹ *his silver*; בְּסַפֵּיהֶם *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, מְלַכּוֹ, מְלַכְּהָ, מְלַכְּי, מְלַכְּיהֶם, מְלַכְּיָם, מְלַכְּיָנִי, מְלַכְּיָהּ, and, by analogy, though not occurring in the text, מְלַכְּיָךְ, מְלַכְּיָהֶן, &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, בְּקָד, or בְּקָדָ, 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, זרע, *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 הַיִּת, 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: מוֹת death (prim. מוֹתָה, Art. 108.), which, in construction, or with the pronouns, will take the form מוֹת (Art. 143. 6.): as, מוֹת הַיָּלֵד, *the death of the child*, Gen. xxi. 16. So מוֹתוֹ, מוֹתָה, מוֹתָם, &c., and in the plural number, מוֹתָיו, &c.; עוֹלָה *iniquity*, fem. עוֹלָה *id.* and contr. עוֹלָה; דוֹר *an age, generation* (prim. דוֹרָה Arab. <sup>سور</sup> Art. 87. 1.). דוֹרוֹ, &c.

10. Examples with a medial י: צֵיד (prim. צֵיד, Arab. <sup>صيد</sup> *hunting*, fem. צֵידָה *id.* (Art. 87. 3.); קֵית (prim. קֵיתָה, Arab. <sup>كَيْت</sup>), in constr. קֵיתָה, with pron. קֵיתָה, &c. (Art. 143. 6. 7.). The plural now in use, viz., קֵיתָיִם, is evidently derived from some other primitive. See my Lexicon, p. 81.

11. Nouns doubling the last radical letter: גֵּן *a garden*, prim. גֵּנָה, by (Art. 77.) fem. גֵּנָה *id.* (Ib.) And, with the pronouns, גֵּנָי, &c., plur. abs. גֵּנָיִם, for גֵּנָיִם, and fem. גֵּנָתָה, for גֵּנָתָה, in order, perhaps, to avoid the too frequent recurrence of the same sound. The form of construction, taken by the feminine, is גֵּנָתָה, instead of גֵּנָתָה, probably for the sake of variety. So פֵּר *pure* (prim. פֵּרָה Arab. <sup>بر</sup>): fem. פֵּרָה, for פֵּרָה (Art. 109.) *purity*. In the plur. of constr. masc. פֵּרָי for פֵּרָי. The ר being incapable of receiving *Dagêsh*.

12. With a medial ו and final א:—שְׁוֹא, prim. form, פְּתוֹךְ, and by apocope, שְׁוֹ (Art. 74.) *vanity*: fem. שְׁוֹתָה *destruction*, (Art. 87. 1.). So with ו, גֵּיא, prim. form, as before, *a valley*. In constr. גֵּיא, and, by apocope, גֵּי; but, in construction, גֵּי; pl. גֵּיאוֹת, and with the light affixes, גֵּיאוֹתָיִךְ *thy vallies*.

13. With a final ו or י:—עֵד, by apocope (prim. עֵדוֹ), *eternity*; so אֲדוּרָה, for אֲדוּרוֹ (Art. 87. 2.) *a bulrush*; שְׂחוּרָה *swimming*.

14. With a medial כ:—אֲפָה, for אֲפָה (Art. 76.), *the nose, anger*;

with the pronouns, אֲנִי, אַתָּה, אַתָּה, pl. אֲנֵינוּ, אַתְּמוֹת, &c; and in constr. אֲנֵינוּ. The absolute form of the plural does not occur: but in the dual, we have אֲנֵינוּ; 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.		EXAMPLES.	Fem. Form.	IN CONSTRUCTION.	
Prim.	Usual Do.			Masc.	Fem.
פָּקֵד, פָּקֵד	פָּקֵד, פָּקֵד	חֶלֶד, <i>an age.</i>	חֶבְרָה <i>society.</i>	חֶלֶד,	חֶבְרָה.
Alternate Form.					
פָּקֵד, פָּקֵד	פָּקֵד, פָּקֵד	שֵׁבֶם, <i>a shoulder.</i>	—	שֵׁבֶם,	—

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 פָּקֵד, as we have it with the pronouns שֵׁבֶמִי, שֵׁבֶמֶךָ, &c. As a proper name (as some think) it occurs with the local הַיָּה, in שֵׁבֶמָה *towards Shechem*, Hos. vi. 9.

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

150. *Of the Third Species.*

FORMS.		EXAMPLES.	Fem.	IN CONSTRUCTION.	
Prim.	Usual Do.			Masc.	Fem.
פָּקֵד, פָּקֵד	פָּקֵד & פָּקֵד	גֵּרֵד <i>nard.</i>	—	גֵּרֵד	—
		חֶלֶד <i>a portion.</i>	חֶלְקָה <i>id.</i>	חֶלֶק	חֶלְקָה
פָּקֵד, פָּקֵד		חֶבֶל <i>a vanity.</i>	שֵׂאֲרָה <i>kin.</i>	חֶבֶל	—

The absolute form of the plural is here, as before, of the form, פָּקֵדִים, masc. and פָּקֵדוֹת, fem.: as, חֶלְקִים, but חֶלְקוֹת, does not occur. So חֶבְלִים *pains*; חֶבֶל *vanity*, חֶבְלִים *vanities*, and so of others. The pronouns are affixed thus: חֶלְקוֹ *his portion*; חֶלְקִי *my portion*; חֶלְקֵיהֶם *their portion*. So fem. חֶזְקָה, חֶלְקָהּ, חֶלְקָתָם, &c.—חֶבֶל pl. in constr. is חֶבְלֵי:—of חֶבְלֵי, חֶבְלֵי, &c.

הַטָּא *sin*, is with the pronouns, הַטָּאֵךְ, הַטָּאֵם, &c. In the plur. abs. הַטָּאִים, constr. הַטָּאִי: with the pronouns, הַטָּאִי, הַטָּאִינוּ, הַטָּאִיכֶם, &c., and so on.

2. The nouns of this species are numerous. The following are a few examples: חַפְצֵי *will, delight*; עֵדֶן *pleasure*, also the proper name of a place; חֲשֵׁב *a girdle*; חֶלֶב *fat*. But מַטֵּה *a rod*; מִצְחֵי *the forehead*; שֵׁכֶל *understanding, acuteness*, with some others, takes the pronouns, &c. after the form פִּקְדֹן: as, שֵׁבֶטֹו *his rod*; מִצְחֹו *his forehead*; שֵׁכֶלֹו *his understanding*. From עֲקֵב, which also occurs of the form עֲקֵבֶיךָ *thy vestiges*, Jer. xiii. 22; and, in construction, in the feminine gender עֲקֵבוֹת: 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. גִּזָּו Art. 77), fem. גִּזָּה for גִּזָּה, constr. גִּזָּת, masc., in constr. גִּזָּי *cuttings*; גִּרָה fem. *the cud* (prim. גִּרָר); חָךְ *the palate* (prim. חָכָה, Art. 76.), with the pronouns חָכֶי, חָכָה, חָכֶם, חָכֶם, &c. For further examples, see the "Arcanum Formarum," p. 326, &c.

4. Chaldaic and Syriac words often occur of the form פִּקְדֹן: as פִּקְדָה; Heb. form כֶּסֶף *silver*; מַלְוָה *counsel*. So, in Hebrew, שֹׁאֵת instead of שֹׁאֵת *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 פִּקְדֹן, and פִּקְדֹן, but of the latter no examples occur.

FORMS.		EXAMPLES.	IN CONSTRUCTION.		
Primitive.	Usual.		Fem.	Masc.	Fem.
פִּקְדֹן,	פִּקְדֹן,	כֶּבֶשׂ <i>a lamb.</i>	כֶּבֶשָׁה,	כֶּבֶשׂ,	כֶּבֶשֶׁת.
		יִתְרָ <i>excellence.</i>	יִתְרָה,	יִתְרָ,	יִתְרָת.

2. Here, as before, the plurals, &c., are regularly formed: as, pl. abs. masc. כֶּבֶשִׁים, fem. כֶּבֶשֶׁת, the pl. masc. of construction does not occur in this example: but, for the fem. we have כֶּבֶשֶׁת. The only instance in which this word occurs, with the pronoun, is Job xxxi. 20. כֶּבֶשִׁי. So גִּדְרָ *a von*; צְדָקָה *justice, righteousness*; לְמִחָה *learning*; בְּטִיחָה *confidence*; to which many more may be added. Of the Defective nouns, עִיר (עִירָ) *a city*, pl. עִירִים for עִירִים.

(Art. 75.); פִּי *the mouth* (prim. פִּהּ, the latter ה being dropped, Art. 74, and the first changed to ך (Art. 80.). So with the pronouns: םִי for פִּי (Art. 75.) *my mouth*; םִיִּי *thy mouth*; םִיִּי *his mouth*, &c. and, in the fem. plur. פִּיּוֹת *mouths*; masc. פִּיִּם. 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 פִּקֵּד, and פִּקֵּדָה, and constitute a considerable class of Nouns in the Hebrew Language.

FORMS.		EXAMPLES.	IN CONSTRUCTION.		
Primitive.	Usual Do.		Fem.	Masc.	Fem.
פִּקֵּדָה	פִּקֵּדָה	קִּדְוָה <i>holiness.</i>	מִּתְּלָה <i>meat.</i>	קִדְוָה	—
Alternate form.					
פִּקֵּד	פִּקֵּד	קִשְׁט <i>truth.</i>	בִּישׁ <i>stink.</i>	בִּישׁ	—

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

3. The masculine plural, of the first of these forms, is regularly of the form פִּקֵּדִים: as, קִדְוָהִים; the substitute for *Shévá* preserving the original vowel of the word, and, so far, its form. In the plural of construction we have קִדְוָהִי; and, with the pronouns singular and plural, קִדְוָהִי, קִדְוָהִי, &c.; pl. קִדְוָהִי, קִדְוָהִי, קִדְוָהִי, &c., all regularly formed. In the word ראש (for ראש), we have, in the plural, ראשִׁים, and constr. ראשִׁי, for ראשִׁים and ראשִׁי, by Art. 87. 5; ך being preserved to avoid ambiguity; and with the pronouns ראשִׁי (for ראשִׁי), on account of the quiescence of ך in the preceding vowel (Art. id.), ראשִׁים, ראשִׁי, &c. The same form prevails, in the plural, with the pronouns; as, ראשִׁים, ראשִׁים, &c. In

some instances, קָדַשׁ has been thought to take the same plural form: as, קָדְשִׁים, קָדְשֵׁי, &c., for קָדְשִׁים, &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, שָׂרַשׁ a root, שָׂרְשָׁים, שָׂרְשָׁיו, &c.; but in construction שָׂרְשֵׁי נֶרְן a *threshing floor*, fem. makes its abs. pl. שָׂרְשָׁנֹת, for שָׂרְשָׁנֹת, by a similar anomaly: and, in the pl. of construction, we have also שָׂרְשָׁנֹת. From גָּדַל we have גָּדְלוֹ his *greatness*; from קָמַץ, קָמְצוֹ, his *handful*, by adopting the obliquely corresponding vowel.

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

5. In some cases, *Khōlēm* remains unchanged in the abs. pl. as, אֶהְלִים; also with the pronominal affixes not termed *grave*: as, אֶהְלִי, אֶהְלִי, but, in construction and with the *grave* affixes, the first vowel becomes *Kāméts Khātúph*: as, אֶהְלִי, אֶהְלִים, &c. which is regular. D. Kimkhi takes it to be *Kāméts*.\*

6. בְּהֵן the *thumb*, fem., forms the plural בְּהֵנֹת, but does not occur with any of the pronouns. In the same manner are formed the plurals of נְגִיבָה *splendour*, and נֶכַח *front, presence*: as, נְבִהֹת, and נְכַחֹת; but these, according to D. Kimkhi, belong to some other form of the singular (perhaps נְבוּהָה, נְבוּהָה, &c.); as, נְכַחָה Amos iii. 10.

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

\* Michlol, fol. 7, verso, which, according to him, is always the case when a guttural letter occupies the place of the second radical: as in אֶהְלִי אֶדוֹם the *tents of Edom*, Ps. lxxxiii. 7; אֶהְלִי הַכֹּהֵנִים the *deflings of the priesthood*, Neh. xiii. 29; תְּאֵמִי תְּאֵמִי *twin roes*, Cant. vii. 5; but תְּאֵמִי 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 *Khōlēm*; 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, לְמַח *a spear*, pl. רִמְחִים; but, with a pronoun it returns: as, רִמְחֵיהֶם *their spears*; אַרְחַ a way, makes אַרְחוֹת pl. abs., but in construction אַרְחוֹת.

9. Of the defective nouns, we have הֶתְהוּ for הֶתְהוּ *emptiness* (Art. 87. 2.); בָּהוּ, for בָּהוּ, *waste*; מַרְרַת fem. constr. for מַרְרַת *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, מְלֶךְ *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.

בְּרַב-עַם הִדְרַת-מְלֶךְ וּבְאֶפְסָס לְאֵם מִהַתַּת רְזוֹן :

“ 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, מְלֶךְ is opposed to רְזוֹן, 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 רִזוֹן *prince*, at the end of the second hemistich; but this will be unnecessary when we restore מְלֶךְ 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. פִּקֵּד: II. פִּקְדָּה: III. פִּקְדָּה: IV. פִּקְדָּה: V. פִּקְדָּה: VI. פִּקְדָּה: VII. פִּקְדָּה: VIII. פִּקְדָּה: IX. פִּקְדָּה: X. פִּקְדָּה: XI. פִּקְדָּה.\* The feminine forms will be given in their places.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פִּקֵּד,	פִּקְדָּה,	יִקְרֵה	יִקְרָה
II. פִּקְדָּה,	פִּקְדָּה,	יִקְרֵה	יִקְרָה
	or, פִּקְדָּת,	יִקְרֵה	יִקְרָה
		<i>value.</i>	<i>id.</i>
		<i>a word.</i>	<i>righteousness.</i>
			<i>abundance.</i>

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, יִקְרֵה, in const. יִקְרֵה (Art. 143. 3.) with the pronouns יִקְרֵהוּ, יִקְרֵהוּ, &c. pl. abs. יִקְרֵהוּ, in constr. יִקְרֵהוּ (for יִקְרֵהוּ, Art. 106. 1.) with pron. יִקְרֵהוּם, יִקְרֵהוּם, &c. with an *asyllabic* pron.

\* If, however, we consider the forms, פִּקֵּד, and פִּקְדָּה; פִּקְדָּה, and פִּקְדָּה; פִּקְדָּה, and פִּקְדָּה; פִּקְדָּה, and פִּקְדָּה; פִּקְדָּה, and פִּקְדָּה, respectively, as *identical*, the number of the forms will be reduced to *six*.

יְבָרֵךְ, יְבָרְכֶיךָ, &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 (  $\tau$  ) is *immutable*; but, in these, it is

believed to occupy the place of א: as פָּרָשׁ *a horseman*; Arab. فَرَسٌ; pl. פָּרָשִׁים.

4. Nouns of these forms are, in sense, *Concretes*, and will therefore designate substances: as, אָדָם *a man*; בָּרֶד *hail*; בֶּשֶׂר *flesh*: epithets; as, חָכָם *a wise man*; רָשָׁע *a wicked man*.\* In some cases they seem to be abstract: as, בִּכְאָ *weeping*; זַעֲקָה *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	פָּקֵדָה, or פָּקֵדוֹת	פָּקֵד <i>a fence.</i>	פָּקֵדָה, or פָּקֵדוֹת <i>id.</i>
		גָּזַל <i>stolen.</i>	גָּזֵלָה <i>id.</i>
IV. פָּקֵד	פָּקֵדָה, or פָּקֵדוֹת	יָלַל <i>howling.</i>	אֲפֵלָה <i>darkness.</i>
	once פָּקֵדוֹת		עֲצֵלָת <i>idleness.</i>
			כְּבֵדוֹת <i>heaviness.</i>

5. In these forms, which are very nearly related to each other, the second vowel is, generally, *immutable*, the first not so: as, גְּדֵרֹ *his fence*; גְּדֵרֶיךָ *thy (fem.) fences*; גְּדֵרֶיהָ *her fences*; pl. fem. גְּדֵרוֹת *fences*. Yet pl. constr. is גְּדֵרוֹת, עָרַל, fem. עָרְלָה, constr. masc. עָרַל, and עָרַל; masc. pl. constr. עָרְלִי *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*; שְׁלוֹי *tranquillity*; פְּלִיטָה *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*; שִׂמְחָה *rejoicing*, &c.

	FORMS.		EXAMPLES.	
	Masc.	Fem.	Masc.	Fem.
V.	פְּקִיד	פְּקִידָה	נְבִיא	נְשִׂיקָה
			<i>a prophet.</i>	<i>a kiss.</i>
VI.	פְּקִיד	<i>id.</i>	נְסִיף	עֲלִיָּה
			<i>a libation.</i>	<i>an action.</i>
VII.	פְּקוּד	פְּקוּדָה	לָמוּד	לְמוּדָה
			<i>learned.</i>	<i>id.</i>
VIII.	פְּקִיד	<i>id.</i>	גְּדוּד	נְבוּאָה
			<i>boasting.</i>	<i>prediction.</i>

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 *Dāgēsh*, or (ֿ) respectively; in all which, these vowels will remain *immutable* as before, for the purpose of preserving the original form of the word: as, בְּקָרָה *a visitation, being visited*, &c.; חֹשֶׁךְ, masc. חֹשְׁכָה, fem. *darkness*. So עֲצָה fem. for יַעֲצָה *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 אֲבִיר, and אֲבִירָה, *bound, a captive*; בְּחִיר, and בְּחִירָה, *chosen*; תֵּלֵד, and תֵּלֵדָה, *born, a son*; מְשִׁיחַ, and מְשִׁיחָה, *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. פִּקְדָּן,	פִּקְדָּה,	יֹרֵד	יֹרְדָה <i>id.</i>
	פִּקְדָּת	<i>descending.</i>	יֹרְדָת <i>id.</i>
X. פִּקְדָּן,	פִּקְדָּה,	גָּדוֹל	גָּדוּלָה <i>id.</i>
	פִּקְדָּה	<i>great.</i>	גָּדוּלָה * <i>id.</i>
	or פִּקְדָּה	עָנוּג	עָנֻגָה * <i>id.</i>
XI. פִּקְדָּן,	פִּקְדָּה,	זְרוּעַ	בְּשׂוּרָה <i>good news.</i>
once	פִּקְדָּת		צְלָחִית <i>a sort of dish.</i>

9. In these forms the *ḵ* *Khōlēm*, or its equivalent, (כ, or כ־) only is *immutable*. We shall have therefore in the plural, &c. פִּקְדָּנִים masc. פִּקְדָּנוֹת fem. and גְּדוּלִים masc. גְּדוּלוֹת 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. פִּקְדָּן, with its feminine, is generally used as a participle or agent. Sometimes the feminine occurs, as, פִּרְיָה *fructifera*: (Art. 136. 5.).

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

\* 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 ם, or ן, are the characteristics of these forms.

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## 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 אֶבְרָתִי אֶבְרָתִי, *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  $\text{רָאָה}$  (for  $\text{רָאָה}$ ), and  $\text{רָאָה}$ , or  $\text{רָאָה}$ . A similar effect is produced in the Hebrew, by prefixing a letter: as,  $\text{רָאָה}$ , which will also signify *raise*, the root being  $\text{רָאָה}$  *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  $\delta\nu$ , 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. בַּקָּד,	בַּקָּדָת,	עַקְשׁ	<i>very perverse.</i>	אִוְלָת	<i>great folly.</i>
or בַּקָּד,	or בַּקָּדָת,	לַמֶּד	<i>teaching.</i>	גַּבְחָת	<i>baldness.</i>
	or בַּקָּדָה,	אֵלֵם	<i>quite dumb.</i>	יִקְהָה	<i>prompt obedience.</i>

5. To this form may be referred all those nouns, which,—on account of having a ך, or ך, for their middle radical letter, and therefore not convenient for reduplication (Art. 75.),—double the last: as, שׁוֹקֶה *greatly desiring*, fem.; שׁוֹקֶהָ *id.*, root, שׁוֹקַל; עוֹלֶל *a sucking child*, root עוֹל. The same form is also found in words derived from roots, having the second and third radical letters the same: as, שׁוֹמֵם, fem. שׁוֹמְמָה *desolate, desolation*, root שׁוֹמַם. The passive forms of these will be, שׁוֹמֵם, שׁוֹקֶה, עוֹלֶל. &c. Some others double the last radical letter by *Dāgēsh*: as, קָטָן, pl. קָטָנִים, *small*; אֹפֶן *a wheel*, pl. אֹפְפִים; שֵׁפֶן *a field-mouse*, pl. שֵׁפְפִים; זֶמֶן *time*, pl. זֶמְפִים, &c.

6. Some one vowel will, in all these cases, necessarily be *immutable*; the other occasionally so: e. g. עַקְשׁ &c., pl. abs. עַקְשָׁים, constr. עַקְשָׁי. 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, לָרַד *he learned*; לָלַד *he taught*. The same property prevails in the Arabic: عَلَّمَ *he knew*; عَلَّمَ *he taught*. This they term the *transitive* property; التَّعَدِيَّةُ. 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, בָּבֵר *he became*, or, was adopted as, *the first-born*, from the primitive בְּבוֹר *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, טָמֵא *pronouncing, or accusing another of being, unclean*; טָהֵר *pronouncing another clean*. So perhaps, חָטָא *pronouncing, confessing, &c. sin*. And hence by a metonymy, *expiating it*.\* These properties are termed by the Arabian Grammarians, التَّحْوِيلُ *changing*, النَّسَبَةُ *referring to*, and اِتِّسَامِيَّةٌ *naming*: as, I, رَوْضَ الْمَكَانِ *the place became a garden*, قَوَسَ الرَّجُلُ *the man became BOWED, or bent like a BOW*. Where the English word *bowed*, is similarly formed from *bow*: so, فَسَقَّتْ زَيْدًا *I vilified Zaid, i. e. pronounced him vile*; كَفَّرَ زَيْدًا *he called Zaid an infidel*; تَجَبَّيْنُ *calling one a coward*,

\* This last property is termed by the Arabic Grammarians سَابَ *deprivation*: as, جَلَدْتَهُ *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, אֲשַׁרְיָנִי *they shall bless me*, Gen. xxx. 13; i. e. *they shall declare that I am blessed*; לֹא יִגְדֹּקָה *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*; שִׁבְרָה *shivered*, or *broke, to pieces*; צָמָה *it shot up, grew*; צָמָה *it shot up quickly and abundantly*. Equivalent to this, is the property termed *المبالغة*, or *كثرة*, of the Grammarians of Arabia: as, حَمَدَهُ *he praised him very*

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\* Hence from the noun צָדִיק *just*, we have the verb in this form, viz. צָדַק *he pronounced, esteemed*, some one *just*, i. e. *he justified him*, e. g. Jer. iii. 11, צָדַקְתָּ *she justified herself*. See also Job xxxiii. 32, &c. See also Buxtorf's Chaldaic and Talmudic Lexicon under זָכָה. Greek verbs in ἀζω, ἴζω, εὖω, ὕω, ἀνω, ἀω, ἔω, ὄω, &c. have frequently this force: so Δικαίω, or Δικαιῶ, in the New Testament; so also 1 Cor. i. 20, ἐμώρπανε 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, ἐαυτὸν 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 נתן *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. נָגַדְתִּי שִׁמְחָתִי *I have laid him down, declared him, great*. וְאָחָיו כָּל-אֶחָיו נִתְחַי לֹו, *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. הִזְהָרְתִּי רִיחַ שָׁמֶר *Jehovah hath given a spirit of lying*, i. e. *has declared that it is so*. See Prov. ix. 9, where נתן *give*, in the first number, is explained by הִזְדַּעַר, *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. Sac. Lib. III. Tract. III. Canon XV., &c. Storr. p. 26, &c. See also my Visitation Sermon, Cambridge, 1839. p. 58, seq.

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

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

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
II. בְּקוּד,	בְּקוּדָה,	חֲבוּק embracing.	בְּבוּרָה first born.
or בְּקוּד,	or בְּקוּדָה,	אֲנָשׁוּר marching.	חֲבוּרָה { the cicatrix of a wound.
		נִשְׁבּוּל bereaved.	נִשְׁבוּלָה id.

The vowels will, in every case here, be *immutable*; the plurals, &c., will therefore be regularly formed, בְּקוּדִים, בְּקוּדָיִם, &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 *Dāgēsh*: as, בִּידוֹן, for בְּדוֹן, a spear; בִּידוֹר invasion; צִינּוֹן a fetter; and, according to some, שִׁילָה Shiloh. But see my Lexicon under this word.

FORMS.		EXAMPLES.
Masc.	Fem.	Masc.
III. בְּקִיר,	—	אֲסִיר firmly bound.
		בְּרִיתָ extremely fugitive (Art. 45. 109.).

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

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
IV. בְּקָד,	בְּקָדָה, or בְּקָדַת,	גַּנֵּב a thief.	שִׁלְטָה a ruler.
or בְּקָד,	בְּקָרַת, or בְּקָרַת,	אֲפָר a farmer.	בְּקָרַת enquiry.
		חַטָּא a sinner.	חַטָּאה id.
			פְּצָרַת 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, חַרְשׁ *an artificer* (Art. 153. 3.), pl. חַרְשִׁים, and, in construction, חַרְשֵׁי *artificers*; מַלְחָה *a mariner*, pl. מַלְחָהִים, with pron. מַלְחֵיהֶם *their mariners*. A few instances occur in which (◌◌) occupies the place of (-), or (◌): as, גְּהָלָה (Art. 87. 6.) and בִּלְהָה *perturbation*. To the feminine forms, Simonis adds, פְּקָדוֹת, of which two examples only occur, viz. חֲלָמוֹת *coagulated milk*, Job vi. 6; and פְּלִצוֹת *terror*, Ib. xxi. 6, &c.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
v. פִּקֵּד	פִּקְדָּה,	לָמַד { <i>trained,</i>	בִּסְמָת <i>spelt</i> (herb).
	פִּקְדוֹת,	— { <i>accustomed.</i>	בִּתְנֵת <i>a coat.</i>
	פִּקְדָּה, rarely.		לָקַחָה <i>taken.</i>

14. Simonis places יוֹלֵד 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. הַיּוֹלֵד *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 *Pūhāl* conjugation, and may, therefore, be considered as passives, corresponding with the active forms, פִּקֵּד, &c.

\* The same forms have the same force in Arabic: as, عَطَّارٌ *a perfumer*, خَبَّازٌ *a baker*; from عَطَّرٌ *perfume*, and خَبَزٌ *bread*. So in Syr. and Chaldaic  
 אַחַדָּן, Chald. אַחַדָּן, *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 intensive 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 *intensive* 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 *Dāgēsh* which has been omitted. The following are their forms:

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פִּקְדָּן,	פִּקְדָּה,	נֶכֶר	צִלְחָה a dish.
or פִּיקְדָּן,	—	הַיְקָל	a temple.

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

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
II. פִּוּקָד,	פִּוּקָדָה,	עִוּבָב	a musical instrument, so called.
	or פִּוּקָדָת,	סוּגָר	a fetter.
		אַרְיָה	a stable, stall, &c.
		מוֹעֵדָת	vacillating.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
III. פִּזְקָד,	פִּזְקָדָה,	אֹהֶל	a tent.
	or פִּזְקָדָת,	אֹצֵר	a treasure.
		חוּתָם	a seal.
		חוּתָמָת	a seal.
		pl. שׁוֹטְפוֹת	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 ך, remains, its vowel is also *immutable*; but, when it drops, the defect may be compensated by inserting *Dāgēsh* in the consonant immediately following, as in the feminine דָּקָדָּה, where the perfect vowel is supplied by its corresponding imperfect one; e. g. for בּוֹקֶדֶה, we have דָּקָדָּה. So also, *vice versâ*, letters doubled by the insertion of *Dāgēsh*, 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 *Dāgēsh 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 הַאֲמַנְתִּי Hē-əmantí.*

156. In nouns of this description, one or more of the letters contained in the technical word הַאֲמַנְתִּי (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. הָאֵמְנָתִי), one, or more, may be found at the beginning of words; while, ה, י, ם, ן, or ך, 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 *Dāgēsh forte*, as in the Participial forms of *Hithpāhél*, מִתְפַּקְדִים, מִתְפַּקְדוֹת, &c.

*On the Letters termed הָאֵמְנָתִי, 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 ך presents a force nearly allied to that of the *Hithpāhél* 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, ך, and ךה, 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 אָהָה (Arabic هَوَى هَوَى) *desiring, impelling, casting down*, and the like; to which, אָהָה,

\* Arcanum Formarum, p. 522.

הָנִה, and אָוִי, as expressing certain affections of the mind, may perhaps be added, as cognate roots. Upon this supposition, הַפְקִיד (or הַפְקִיד, for the Chaldee, or Syriac, form), will stand for הָנִה, הָנִי, or הָנִה, פְּקִיד (Form VI. Art. 153.) *impelling, causing, desiring,* &c. another, *to visit,* &c. So אֶכְזֵב *a willing, or great liar*; אֶכְזֵב *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, הִשְׁמַע *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*; הִעֲמִיד *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 ερ esse, vel facere, ψεν suscipere, φι ferre, εϛ projicere, χεε invenire, σι accipere, † dare, sæpissime occurrunt: e. g. εροϛωμου lucere, ex ερ et οωμου lux . . . ψενεκαε pati, ex ψεν et εκαε dolor, φιρωϛψ curare, ex φι et ϛωϛψ cura, ειεν† fundare, ex εϛ et εν† fundamentum, χεεκα† intelligere, ex χεε et κα† intellectus, σιψμου pudeferi, ex σι et ψμου pudor, †ωϛ glorificare, ex † et ωϛ gloria." In these cases, the words prefixed have precisely the same power with those above proposed; and one, viz., εϛ projicere, is very nearly allied both in sound and sense to our נ, or ה, particularly in the *Hiphhil* form הִפְקִיד, or הִפְקִיד, &c.

† These properties are also common to the Arabic: as, 1. حفر زيد نهرا <sup>50 50 111</sup> *Zaid dug a canal*; أحفرته نهرا <sup>50 50 111</sup> *I caused him to dig a canal*; 2. <sup>50 50 111</sup> *بصر زيد* <sup>50 50 111</sup> *Zaid had the faculty of sight*; <sup>50 50 111</sup> *أبصرته* <sup>50 50 111</sup> *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, בְּרִיא *fat* (Form V. Art. 153.); הִיָּמִין *he used the right hand, or proceeded towards it*; noun יָמִין *the right hand*. So הִשְׁמָאֵל *he used, or went towards, the left hand*; noun, שְׁמָאֵל *the left hand*; הִמְטִיר *he caused rain*; noun, מְטָר *rain*; הִלְבִּין *he became white, root לָבָן white*; הִשְׁבִּיר *he permitted (to purchase) provision, root שָׁבַר provision*; הִשְׁאָר *he permitted (to) remain, root שָׁאָר 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 צָדִיק just*; הִרְשִׁיעַ *he declared, or esteemed, another wicked, from רָשָׁע wicked*. So, in the Arabic, <sup>فكركه</sup> اَكْفَرْتُهُ *I called him an infidel*; <sup>فكركه</sup> اَخْرَجْتُهُ *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.‡

\* 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 ἀζω, ἰζω, αἰνω, ὑνω, εὔω, ὀω, and ἔω, many of

7. Another property of this form is, *excess*, or *intensity*, of the action, passion, &c. afforded by the primitive word: as, **הָיָא רָדִים** *he was very red*. So, in the Arabic, **أصبح** *the morning was very bright*; **أثمر النخلة** *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, **הִשָּׁקִים** *he rose early*; **הִשָּׁלִיךְ** *he threw*. Sometimes they will have both significations: as, **הִקְיִץ** *he watched*, or *he roused up another*; **הִרְגִין** *he sang*, or *he stimulated another to sing*.\*

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

10. When the **ה** is prefixed with (**τ**) *Khātúph*, (**ν**), or (**ρ**), as in **הִפְקֵר**, **הִפְקֵר**, or **הִרְקֵם**, 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 (**ν**) prefixed to certain forms, it may perhaps

which are manifestly derived from nouns: as, *ἐοπράζω*, from *ἐορτή*; *νομίζω*, from *νόμος*; *σεμαίνω*, from *σῆμος*; *εὐδύνω*, from *εὐδός*; *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*;

**כָּרַם** *he was beautiful*; **حَسَن** *he was beautiful*; **رَفَعَ** *he was exalted*.

So in nouns, **בָּרַח** *visited*, i. e. habitually; **صَابِر** *patient*, habitually, &c.

be a fragment of the root  $\text{נָהַר}$ , Syr.  $\text{نَهِر}$  or  $\text{نَهِر}$ , Arab.  $\text{نَهِيَ}$  *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  $\text{הָרַת}$ ,  $\text{הָרַת}$ , or  $\text{הָרַת}$ , 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  $\text{הָרַת}$  Chald. or Heb.  $\text{הָרַת}$  *coming, arriving at*, as the primitive word, and suppose  $\text{הָרַת}$ ,  $\text{הָרַת}$ , or  $\text{הָרַת}$ , 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.  $\text{הָרַתְפָּקַד}$ , or  $\text{הָרַתְפָּקַד}$ , of the Chaldee form, or  $\text{הָרַתְפָּקַד}$ , 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  $\text{مطالوعة}$  *sub-mission*); as,  $\text{הָרַתְנָאֵל}$  *he became polluted*;  $\text{הָרַתְחֹק}$  *he became strong*;  $\text{הָרַתְאָדָם}$  *he became red*; or, if the context require it, *he made himself so*, reflectively, or, *was made so*, passively. So in the Arabic,  $\text{أدبته فتأدب}$  *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,  $\text{حصول اثر الشيء عن تعلق الفعل المتعدي}$



was therefore grieved; <sup>לומה</sup> <sup>פאלתאם</sup> *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, <sup>יִצְטִירוּ</sup> *they feigned themselves to be messengers*; 2 Sam. xiii. 5, 6, <sup>הִתְחַל</sup> *he pretended to be sick*; Prov. xiii. 7, <sup>מִתְעַשֵּׂר</sup> *boasting (himself) to be rich*. So, <sup>מִתְרַשֵּׁשׁ</sup> *feigning (himself) to be poor*; <sup>תִּתְחַסֵּד</sup> *thou shewest (thyself) gracious*; <sup>תִּתְמַם</sup> *thou shewest (thyself) perfect*, Ps. xviii. 26. And, in Arabic, <sup>تَشَبَّعَ</sup> \* *he pretended*

Nothing, I think, can be less accurate than to class the term <sup>مُطَوِّعٌ</sup> with those of <sup>غَيْرِ مُتَعَدٍّ</sup>, <sup>غَيْرِ وَاقِعٍ</sup>, and <sup>لَازِمٍ</sup>, as Mr. de Sacy has here done. All that Beidawi means, is, that <sup>يَتَفَطَّرُن</sup> is more *elegant* than <sup>يَنْفَطَّرُن</sup>, because it is the <sup>مُطَوِّعٌ</sup> (see the definitions above) of <sup>فَطَّرَ</sup>, not of <sup>فَطَرَ</sup>, as the other reading is.

The real difference between neuter verbs, termed by the Arabs <sup>غَيْرِ مُتَعَدٍّ</sup>, <sup>غَيْرِ وَاقِعٍ</sup>, and <sup>لَازِمٍ</sup>, 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, <sup>مُطَوِّعٌ</sup> or <sup>مُطَوِّعَةٌ</sup> signifies the *accidental influence of transitive verbs* received in their subjects, or nominatives; which is the real difference between the Hebrew forms <sup>נִפְקַד</sup>, and <sup>נִפְקָדָה</sup>, as will be seen hereafter.

The real force, then, of this form will be best expressed by *became*, or the like: as in <sup>נִהְיָה לְמַדְרֵגָה</sup> *became walking*, <sup>נִבְרַח</sup> *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 *Niphāl* form; and apparently for the same reasons.

*satiety*; <sup>صبر</sup> *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, *התהלך* *he walked about much, or continually*; *התחנן* *he solicited a favour with great earnestness.* In Arabic, *تشجع* *he persevered in shewing bravery*; *تحلم* *he persevered in acquiring mildness.* And in the eighth Arabic species *اكتسب* *he persevered in acquiring*; and, in the sense of earnest request, *ابتجر* *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, *השתמר* *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, *מגירה* *an ax* (root *גיר* *cutting*); *מפיקד* *one visiting*; *מקום* *a place* (root *קום* *standing*).† *מאמר* *act, duty, place of custody.*

\* It is a curious fact, that in the Arabic, the eighth species of the conjugation of the form *انفعل*, equivalent in force to our *התפעל*, has, occasionally,

the sense of the first (*فعل*); in that case, the seventh *انفعل* is mostly used. Now, this seventh Arabic species corresponds exactly with our *נפעל* (see No. 19.); and, the consequence will be,—if these dialects mutually illustrate one another,—that the Hebrew *התפעל*, and *נפעל*, 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 *התפעל* 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 מִן, *who*, הַ, or הָ, *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 פֶקֶד *he who visits*, or *is visiting*; and, striking out the vowel י, for the purpose of abridging the word, we shall have מִפֶּקֶד, as above. The same will be the case, if we take מִן פֶּקֶד, for then the ך 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 הָה, or הַה, *that which*, &c. and prefix it, contracted as before, we shall have, מִגְזֵרָה *an ax*, for הָה גְזֵרָה *that which (is a) cutting*, &c. So מַעֲשֵׂה *a work*, for הָה עֲשֵׂה *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 נה, at other times as נ only; we may suppose it to be

derived from the root <sup>א</sup>נִי, which, had it been preserved in the Hebrew, might have been written הִנָּה, הִנָּה, or הִנָּה. The senses attributed to it by Castell are, among others:—“*Ad extremum perfectionis terminum pervenit . . . asscutus fuit, seu perceptit. 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 פָּקוּר : as, נִבְרָכוּ בְךָ *they* (shall) *become blessed in thee*, Gen. xii. 2, i. e. *in thy seed*. So in the *Hithpāhél*, Gen. xxii. 18, וְהִתְבָּרְכוּ בְיָרְעֶךָ, *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, יְהִיָּה 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, : סִנְבַלַּט שָׂכָרוֹ הוּא לְמַעַן שָׂכוּר הוּא *Sanballat had hired him, because he was an habitual hireling*; and 1 Sam. ii. 5, שְׂבָעִים בְּלֶחֶם 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, مَطَاوَعَةٌ : as, بَعَثَهُ فَانْبَعَثَ *he sent him; and he was sent*; اَغْلَقْتُهَا فَانْغَلَقَتْ *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 הַפְּקוּדִים; 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., פָּקַדְתָּ, and נִפְקַדְתָּ, 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*; **נִשָּׁעַן** *he leaned upon*; **נִשְׁבַּע** *he swore*; **נִשְׁפַּט** *he contended, disputed*; **יֵאָכֵל** *it is, or may be, eaten*, Gen. vi. 21. So, **לֹא יֵעָשֶׂה כֵּן** *it is not, may not, cannot, or ought not, to be done thus*; **נִבְבֵּר** *he shewed himself honourable*; **נִאֲדָר** *he shewed himself glorious*; **נִאֲנַח** *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: **كَسَرَ** *he broke*, is as much an active verb as any other can be; which, when thus augmented, becomes passive, not neuter: nor has

**أَحْمَقَ**, and **أَحْمَقُ** *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 Hëmantí Nouns, having an א prefixed.*

I. **אֶפְקָר**, and **אֶפְקַר**, fem. **אֶפְקָרָה**, **אֶזְרָר** *home-born, indigenou*,

אֶהְיֶה (changing (τ) to (σ), on account of the following ה, Art. 139. 7, note), δ ὦν, a name of God, Exod. iii. 14, אֶצַּעְדָּה a bracelet, אִיָּהוּ (for אִיָּהוּ Art. 87. 5.) strength, אֶרְנָנוּ reward, wages, אֶצַּבֵּעַ a finger.

II. אֶפְקֹד, אֶנְרוּף, אֶפְרוּחַ the fist, אֶפְרוּחַ the young of any bird, אֶתְמוֹל sometime ago, yesterday, אֶשְׁפּוֹל grapes.

III. אֶפְקֹד, fem. אֶפְקֹדָה; as, אֶחָלֶם an amethyst, אֶכְזָר very cruel, אֶכְזָב very false, אֶזְכָּרָה recollection, אֶסָּם (for אֶסָּמָם Art. 73.) a granary, אֶקֹּ (for אֶנְקֹוּ, or אֶנְקֹוּ, Art. 87. 1. and 76.) an animal so called.

IV. אֶפְקֹד; as, אֶבְנֶט a girdle, אֶרְבֵּה the locust.

V. אֶפְקֹד, fem. אֶפְקֹדָת; as, אֶשְׁפֹּרֶת a dunghill, אֶשְׁמֹרֶת guard, custody.

VI. אֶפְקֹד, fem. אֶפְקֹדָה; as, אֶקֹּד (for אֶקֹּדָה, Art. 73.) a cruet, אֶשְׁמֹרֶת guard, custody.

VII. אֶפְקֹד; as, אֶוֹבֵל, or אֶבֵּל, (for אֶוֹבֵל) a (never-failing) river.

VIII. Some nouns, which lose one of their radical letters by contraction, assume the form of the Segolates: as, אֶפְתָּה (for אֶכַּפְתָּה) 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 אֶפְקֹד, for which he has only one example, and that example he has also given, in another class. (See אֶבְטִיחִים, pp. 547 and 639. Arcan. Form.)

### 159. Second Class of Hēemanti Nouns, having י prefixed.

I. Form אֶיֶּקֶד; as, אֶיֶּהָר oil, אֶיֶּחָק Isaac.

II. אֶיֶּקֶד; as, אֶיֶּעֲנָה the ostrich.

III. אֶיֶּקֶד, or אֶיֶּקֶדָה, fem. אֶיֶּקֶדָה: as, אֶיֶּחִיל (for אֶיֶּחִייל) one who expects, אֶיֶּהָד (for אֶיֶּרְכָה) the thigh, אֶיֶּרֶב (for אֶיֶּרְיִב) a disputant, אֶיֶּקֶד (for אֶיֶּנְיֶקֶד) a germ, stem, &c.

IV. יִפְקוֹד : \* as, יְחֻלּוֹם *an adamant*, יִכְשׁוּר *an owl*.

V. יִפְקוֹד : as, יִחְמוֹר *a species of goat*, יִלְקוּט *a purse*, יְקוּם *being* (for יִקְוּם Art. 73.)

VI. יִפְקוֹד : as, יוֹבֵל (for יִנְבֵּל Art. 87. 2.) *a constant river*. And, according to some, the Segolate יִרְבֵּי *thigh* (for יִרְבֵּי), 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 אֲדוֹנָי, or אֱלֹהִים, for it; and hence it is, that we sometimes find it pointed יְהוָה, i. e. with the vowels proper for the word אֱלֹהִים; which is invariably the case, when אֲדוֹנָי, and יְהוָה, occur together. The reason is, the word אֲדוֹנָי 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 יְהוָה *Yāhāvō*, of the form יִפְקוֹד, as Capellus, Walton, Clericus, &c. Others have proposed יְהוָה, יְהוָה, or יְהוָה, 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*. Eccl. ii. 22. &c. with ׀, prefixed. Art. 157. 11. lit. *Great*, &c. *Being*.

### 160. *Third Class of Hēemanti 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 *Hiphhîl* conjugation, which he ought not to do; because these

\* Simonis places יִפְקוֹד 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 הַפְקִד; as, הַמְשָׁל, *rule, dominion*, הַשְׁפִּיל, *intelligence*, הַשְׁמִיעַ, *proclaiming, causing to hear*, הַסְבִּב, for הַסְבִּב, *causing to turn*, הַפְּזֵא, for הַפְּזֵא, *dispersing*, הַשְׁאָא, for הַשְׁאָא, *seduction*. Roots ending in silent ה, often reject it, in words of this kind, and take וֹת as their terminating syllable: as, הַרְבֵּה and הַרְבֵּוֹת *multitude*, הַעֲלֹת, *elevation*, &c.\*

II. הַנְּחָה; as, הַנְּחָה (for הַנְּחָה) *tranquillity*, הַנְּפֵה (for הַנְּפֵה) *agitation*, הַנְּצִיחַ (for הַנְּצִיחַ) *liberation*.

III. הַפְּקִיחַ; as, הַפְּקִיחַ (for הַפְּקִיחַ) *termination, cessation*.

IV. הַפְּקִיחַ; as, הַשְׁמָעוֹת, *relation*, † &c.

V. הַפְּקִיחַ; as, הַתְּהַוֵּה, *pouring out* (pr. הַתְּהַוֵּה Art. 76.).

VI. הַפְּקִיחַ (for הַפְּקִיחַ); as, הַלְּחֵם, (for הַלְּחֵם) *making war*; and so all the Infinitives of the *Niphhál* species.

VII. הַפְּקִיחַ, or הַפְּקִיחַ; as, הַפְּקִיחַ *visited, appointed*, הַיָּבֵחַ *slain* (for הַיָּבֵחַ, or הַיָּבֵחַ, 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 *Hiphhíl* 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 *Hiphhíl* conjugation is nothing more than the adjunction of one, or other, of the pronouns to words of the form פְּקִיחַ, &c. to which also the particle ה, (or ה for the Chaldee form) is prefixed, for the purpose of varying the sense, as already noticed.

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

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

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

I. מִפְקֹד, fem. מִפְקֹדָה, מִפְקֹדָה, or מִפְקֹדָת : masc. מִגְדֵּל *a tower* ; fem. מִלְחָמָה *war*, מִצְעָקָה\* *oppression*, מִשְׁמֶרֶת *custody*.

II. מִפְקֹד ; for which Simonis gives only one example, and that has suffered contraction : as, מִסְבָּב, for מִסְבָּב.

III. מִפְקֹד ; as, מִסְכָּן *poor* ; with final ה, מִזְרָה *a fan*, &c.

IV. מִפְקֹד, fem. מִפְקֹדָה, or מִפְקֹדָת ; as, מִזְמוֹר *a psalm*, מִשְׁקָלָת *a plummet*.

V. מִפְקֹד ; as, מִלְגָּד *a goad*, מוֹתֵר, for מוֹתֵר, *gain* (Art. 87. 1.), מִפֶּל, for מִנְפֶּל, *soft*, &c. (Art. 76.).

VI. מִפְקֹד ; as, מִחְנָק (Art. 106. 2.) *strangling*.

VII. מִפְקֹד, or, מִפְקִיד, fem. מִפְקִידָה ; as, מִמְבֵּחַ *a slaughter-house* ; מוֹפֵת, for מוֹפֵת, (Art. 87. 1.) *a wonder*, מִרְאָה *a vision*, מִזְרִיעַ *producing seed*, מִבְדִּיל *dividing*, מִדְמִנָה *sterquilinium*, מִחֲתָה (for מִחֲתָה) *consternation*, מִכְתָּה (for מִכְתָּה) *contusion*.

VIII. מִפְקֹד, fem. מִפְקֹדָה, or מִפְקֹדָת ; as, מַחְסוֹר *want*, מִטְמוֹן *hidden (treasure)*, מִרְפָּלָת *trading*, מִמְאֲכָלָת *food*, and מִנְוֶהָ (Art. 73.) *a candlestick*.

IX. מִפְקֹד, fem. מִפְקִידָה ; as, מַאֲבֹס *a stall*, מִבּוּל, for מִנְבּוּל (Art. 76.) *a deluge*, fem. מִבּוּסָה *trampling*, (for מִבּוּסָה Art. 73.)

X. מִפְקֹד ; as, מִבְטָא, for מִנְבְטָא (Art. 76.) *expectation*, מִתְוֶהָ *vision* (Art. 106. 2.)

XI. מִפְקֹד, or מִפְקִיד ; as, מַעֲמָד *station*, with all the participles usually ascribed to the *Hophhal* conjugation.

XII. מִפְקֹד, מִפְקִיד, and מִפְקִיד ; as, מִפְקֹד *one who takes account*, with all the participial nouns usually attached to the *Pihél* species. The remaining two are only variations of the same form, and occur but rarely.

XIII. מִפְקֹד ; as, מִלְמָד *learned*, מִגְלָה *discovered*. To which may be added all the participles usually ascribed to the species of *Pūhál*.

XIV. מִתְפַקֵּד ; as, מִתְפַלֵּה *an invader*, &c., with all the participles of the *Hithpāhél* species.

XV. Some defective nouns, which, for ease of pronunciation,

\* With *Dāgēsh* Euphonic, but equivalent to מִצְעָקָה.

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 מבק, for מפקד, pointed מִפְקֵד, מִפְקֵה, מִפְקֵה, מִפְקֵה, מִפְקֵה, &c., as the nature of the word shall require, or rather, as the *jus et norma loquendi* has established: as, מִכְס, *number, sum*; fem. מִכְסָּה (root כסס); מַעַל, or מְעַל *elevation* (root עלה); מְמַד, pl. מְמַדִּים *measures* (root מדד); מַצֵּד, or מַצֵּד, *a lurking place* (root צוד or ציד); מְתוֹם, or מְתוֹם, *soundness* (root תמם), &c.

2d, Simonis thinks (p. 450, Arcan. Form.), that the participles should not be considered as nouns of the הֶאֱמַנְתִּי 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 paradigm 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 Hēemanti Nouns beginning with נ, or הן.

I. נִפְקֵד, נִפְקֵד, נִפְקֵד, נִפְקֵד, or הִנְפְקֵד; as, נִצָּב (for נִנְצָב, *fixed, set up*; נוֹשֵׁב, for נִוֹשֵׁב (Art. 87. 1.) *inhabited*; נָסָב (for נִנְסָב) *turned back*, &c. So all the participles, and preterites, of the *Niphhal* conjugation, with this difference, that the participle ends in (τ), the preterite in (-); also, נִהְפְּוֹתָ, *turned about*; נִחְתָּמוּ, *sealed*; הִלְחָמוּ, *making war* (for הִנְלָחָמוּ, Art. 76.); הִאֲכָלוּ, *eatable* for הִנְאָכָלוּ, Artt. 76. 109.)

II. נִפְקֵד; as, נָסָב (for נִנְסָב), as נָסָב above. This form is mostly found in words doubling their last radical letter, but not in the *Niphhal* 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 Hēemanti Nouns having ת prefixed.*

The forms commencing with ת, as given by Simonis, are the following :

I. תִּפְקֹד, fem. תִּפְקֹדָה; as, תִּקְוָה *hope*; תִּגְרָה *conflict*; תִּמְרָה (for תִּמְרָה, Art. 87. 5.) *self-exaltation*.

II. תִּפְקֹד, fem. תִּפְקֹדָה, and תִּפְקֹדָה; as, תִּירוּשׁ (for תִּירוּשׁ) *new wine*; תִּפְזָה (for תִּפְזָה) *dispersion*; תִּלְבָּשֶׁת *clothing*.

III. תִּפְקֹד, fem. תִּפְקֹדָה, or תִּפְקֹדָה; as, תִּולָד (for תִּולָד) and תִּולָדָה *generation, succession*; תִּוְחָלָת *hope, expectation*; תִּחֲמֹס *an ostrich*.

IV. תִּפְקֹד, fem. תִּפְקֹדָה, or תִּפְקֹדָה; as, תִּרְעָלָה *trembling, giddiness*; תִּוְכַחָה (for תִּוְכַחָה), and, on account of the guttural, תִּוְכַחָת (for תִּוְכַחָת) *reprehension*; תִּפְלָה (for תִּפְלָה) *intercession*; תִּבְלִיָה (for תִּבְלִיָה) *self-consumption*; תִּבְנִיָה (for תִּבְנִיָה, Art. 87. 4.) *form, pattern*; תִּרְמִיָה (for תִּרְמִיָה, Ib.) *deception*; and תִּזְנִיָה (for תִּזְנִיָה\*) *whoredom*.

V. תִּפְקֹד, fem. תִּפְקֹדָה; as, תִּלְמִיד *a disciple*; תִּכְרִיז *a robe*; תִּצְנִיָה *self-torment* (for תִּצְנִיָה, *Yód* in many instances standing for ה, and, being doubled in this place, makes compensation for the rejected ה.)

VI. תִּפְקֹד, fem. תִּפְקֹדָה, and תִּפְקֹדָה; as, תִּמְרוּרִים *self-purgation*; תִּמְרוּר *self-embittering*; תִּהְלִכָה (for תִּהְלִכָה) *continual walking*; תִּהְפֹּכָה *self-perversion*; תִּיְחַמָּה *a proper name, Jer. xl. 8, &c.* So תִּשׁוּבָה (for תִּשׁוּבָה, Art. 73.) *conversion*; תִּשׁוּבָה (for תִּשׁוּבָה) and תִּשׁוּבָה *reciprocal striking of hands in making a bargain, &c.*

VII. תִּפְקֹד, fem. תִּפְקֹדָה; as, תִּחַרָה, or תִּחַרָה *a breast-plate*, תִּלְאָה (for תִּלְאָה) *weariness*, תִּעֲלָה (for תִּעֲלָה), *self-exaltation*.

VIII. תִּפְקֹד, fem. תִּפְקֹדָה; as, תִּרְמָה (for תִּרְמָה), *deceit*, תִּוְגָה (for תִּוְגָה Artt. 73 : 86. 2.) *grief*, תִּאֲנָה (for תִּאֲנָה, contr. for תִּאֲנָה, or תִּאֲנָה) *occasion, opportunity*.

IX. תִּפְקֹד, fem. תִּפְקֹדָה, תִּפְסִין (for תִּפְסִין, from the root פִּן or פִּן), *division, separation*, תִּשְׁיָה (for תִּשְׁיָה), *solidity, substance, wealth*.

\* 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, תִּבְלָל *confusion*, for תִּבְלָלָל perhaps) : the latter ל being rejected in order to avoid the repetition of similar sounds, we have תִּבְלָל, which, for reasons already assigned, (Art. 148. 2.) will become תִּבְלָל. In the same manner, we have תִּמְסָם (for תִּמְסָםם *melting, dissolution, &c.*, to which many others may be added.

XI. תִּפְקֹד; as, תִּבְלָל *suffusion* (of the eye). To which may be added a few others, reduplicating some one of the radical letters : as, תִּקְוָםם *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 *Hithpāhél* 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 הַת, or אַת ; while the adscititious particle owes nothing whatever to the conjugation.

#### 164. *Seventh Class of Hēemanti Nouns, receiving הַת as a prefix.*

I. תִּפְקֹד; as, תִּבְנֶהשׁ (Art. 109.), *genealogical computation*. So all the infinitives of the *Hithpāhél* conjugation, due regard being paid to the radical letters composing such words. הַשְׁתַּיְהוּרְיָה *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. תִּבְקָד *caused to be visited*; but perhaps this form never occurs as a noun.

III. תִּבְקָדוּת; as, תִּבְקָדוּת *confederation, &c.\**

In a few instances we have had, in the above examples, terminations in הַ, תַּ, and יַת, which may be said to be *Hēemantic*. In these cases, therefore, we have anticipated our next chapter, which is to treat on the *Hēemantic* postfixed syllables : but, as we could not adduce our examples without bringing in these forms, we shall perhaps be excused.

\* 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 *Hëemanti* letters ה, י, ם, ך, and ת, are severally found attached to the ends, either of primitive, or derived, words. The cases in which ה, ת, ות, ית, 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 ך, respectively.

*Eighth Class of Hëemanti Nouns ending in י-.*

166. These nouns, ending in י-, 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 trilateral adjunct יי, used for the purpose of forming nouns of this class †; and, occasionally,

اسم المنسوب  
\* الاسم المنسوب

† See Ludolf's Ethiop. Gram., fol. edit., pp. 95. 97.

in the Arabic **وي**, **وي**,\* which is also further abbreviated into **ي**, **ي**; † the augment universally found to prevail in the Hebrew.

3. That the meaning attached to the root **وي** 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 interdium 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, **ישׂראלי**, **إسرائيل** a person related to the patriarch Israel, by connexion, residence, birth, &c. So **יהודי** (for **יהודהי**, 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 *Dāgēsh*: as, **לויים** *Levites*; **תחתיהם** *below*, &c., which, indeed, are their true forms. See Art. 136. 5. †

5. The following are a few examples, with their primitives: **כנעני** a *Canaanite*, from **כנען** *Canaan*; **נגיד** *princely*, from **נגיד** a *prince*; **רעי** *pastoral* (for **רעהי** by contraction), from **רעה** a *shepherd*; **צפוני** *belonging to the north*, from **צפון** *the north*.

6. When, however, the primitive word ends in **י**, the Patronymic is formed by prefixing the *definite article* only; ‡ as, **מושי** *Mūshī*, a son of Merari: **המושי** *one of his descendants*; **גדי** the name of one of the sons of Gad; **הגדי** *one of his descendants*. So **גדי**, *patronym*; **הגדי**, Gen. xlv. 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, **תחמוני** *Takhkēmōnī*, 2 Sam. xxiii. 8, from **תמוני**, 1 Chron. xi. 11. We have, however, **מדי**, for **מדי**, a *Mede*, Dan. xi. 1, from **מדי** *Media*.

\* 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 ך, 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 הַלְּהֵמִי the *Bethlehemite*, 1 Sam. xvii. 58; בֵּית הַשְּׁמֶשֶׁת the *native of Beth Shemesh*, from בֵּית שְׁמֶשֶׁת; בֵּית הַבֶּתֶל the *native of Bethel*; בֶּן הַיְמִינִי the *Benjamite*, 1 Kings ii. 8.

8. Nouns, ending in ך, never form the *Patronymic* by the addition of ך, but by some periphrasis: as, בְּעַלְיִירִיחוֹ the *citizens of Jericho*, Josh. xxiv. 11. So אֲנָשֵׁי יְרִיחוֹ *men of Jericho*, Neh. iii. 2; יְרִיחוֹ בְּנֵי יְרִיחוֹ *children of Jericho*, Ib. vii. 36; בָּנוֹת שִׁילֹה *daughters of Shiloh*, Judg. xxi. 21. In a few instances, כִּי is added: as, חַגְגִּילוֹנִי, from גִּלּוֹה *Giló*, 2 Sam. xv. 12, Josh. xv. 51.\*

9. The same frequently takes place in compound words: as, בְּנֵי קִרְיַת חָרִים the *children of Kiryath Harim*, Ezra ii. 25; בְּנֵי עֲזַבְוֹת the *children of Hazmáveth*, Ib. ver. 24.

10. Proper names, ending in ך, are sometimes subject to the same rule: as, אֲנָשֵׁי סֹדֹם *men of Sodom*.

11. In *Patronymics*, derived from compounds, the last only of the compound is sometimes taken: as, אֶרֶץ יְמִינִי, for בֶּן אֶרֶץ יְמִינִי the *land of the Benjamite*, 1 Sam. ix. 4.†

12. Some primitives, ending in ך, drop that letter in forming the *patronymic*: as, הַנְּחָמִי *Hannāhamí*, Num. xxvi. 40, from נְחָמָן *Nāhāmán*.

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 ך is added, as before; as, מִצְרַיִם *Egypt*, primitive מִצְרַיִם, and with ך, מִצְרַיִםִי an *Egyptian*. 2. Either יוֹשֵׁב *inhabitant*, בַּת *daughter*, or הוּא *out of*, may precede such proper name: as, יוֹשֵׁב יְרוּשָׁלַיִם *inhabitant of Jerusalem*; Isa. v. 3, בַּת יְרוּשָׁלַיִם *daughter of Jerusalem*;‡ or מוֹיְרֵשָׁלַיִם *Jecoliah of Jerusalem*, 2 Chron. xxvi. 3.

\* So in the Arabic <sup>ع</sup>أني in <sup>ع</sup>روحاني *spiritual*, <sup>ع</sup>جسماني *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 *מן, בֵּית, יוֹשֵׁב*, &c. as given above; as, *דַּמָּשְׁקָה* *Damascus*, for *Damascene*, Gen. xv. 2; *בֵּית לָחֶם*, for *בֵּית הַלְחָמִי* 2 Sam. xxiii. 15. So *יַעֲקֹב*, for *בְּנֵי יִשְׂרָאֵל*, *יִשְׂרָאֵל*, for *בְּנֵי יִשְׂרָאֵל*, and so of others.

15. Irregularities are occasionally met with, in the forms of these words: as, *הַגֵּרִי* *a Hagarene*, 1 Chron. v. 10, from *הַגֵּר* *Hagar*; as if the primitive had been a Segolate noun, of the form *הַגֵּרִי*; *הַמְּנִי* *Timnite*, Judg. xv. 6, for *הַמְּנִי*, primitive *הַמְּנִי*. So, *הַשִּׁילֹנִי* Numb. xxvi. 20, primitive *שִׁלָּה*: and *הַשִּׁילֹנִי*, 1 Chron. ix. 5; *הָעַמּוֹנִי* *the Ammonite*, the primitive being *עַמּוֹנִי*. 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 (+), 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: *גֹּבֵי* *a swarm of locusts*; *חַלּוֹנֵי* *many windows*; *בִּילֵי* *extremely greedy*; *שָׁרֵי* *a plain*; *אֱדוֹנֵי* *the Almighty*, root *שָׁד* *powerful*; *אֱדוֹנֵי* *supreme Lord*, from *אֱדוֹן*.

We now proceed to the IXth class of augmented nouns, which take the *Hēemanti* letter *ם*, at the end.

167. In this class, the vowel, immediately preceding the final *ם*, is either (+), or (י); which induced Hiller to suppose, that the adjunct was either *הָם*, or *אֹם*. It is thought, that these nouns are *Intensive* in signification. If, then, we suppose *ם* 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 intensive 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  $\text{ם־}$ . In the next place, the root  $\text{אום}$  does not occur in the Hebrew Bible, but is to be found in the Arabic  $\text{أَمَّ}$ ,  $\text{أَمَّ}$ , 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  $\text{ום}$ ; 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.

$\text{פנים}$  *lice*;  $\text{יום}$  *the whole day*;  $\text{אמת}$  *most truly*;  $\text{דומ}$  *quite silent*;  $\text{עירם}$ , or  $\text{ערים}$ , *quite naked*;  $\text{פדיום}$ , and  $\text{פדיון}$ , *full redemption*;  $\text{כלם}$  *the entire whole*;  $\text{בָּרָם}$  *a body of men*, Judg. xx. 48.

### *Tenth Class of Hëemanti Nouns, receiving a final ך*

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 ף; thus  $\text{וּר־}$  or  $\text{וּרֹ-}$ ; whence we may suppose, that  $\text{און}$ , or  $\text{הון}$ , signifying *strength, power, riches, wealth* (the primitive form of which would be  $\text{וּרֹן}$ , or  $\text{וּרֹן}$ , Art. 87.), is the root. And hence, also, might the form  $\text{און}$ , or  $\text{וּרֹן}$ , be contracted, by Art. 75. to  $\text{אן}$ , or  $\text{וּרֹן}$ , 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.*

$\text{אלמן}$ , fem.  $\text{אלמנה}$  *a widow*;  $\text{מתן}$  *a large gift,  $\text{מתן}$  (for  $\text{מתן}$  Art. 73.), root  $\text{מתן}$  *corn*; also with the additional  $\text{ית}$ ,  $\text{מתן}$  *a great palace*.*

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figures of  $\text{ם}$ , and  $\text{ך}$ , being extended, may account for the *intensitive* meaning of these forms; and that  $\text{ם}$ , 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.

אֶלְמוֹן *midonhood*; אֵירוֹן (for אֶתְיוֹן Artt. 73. 96.) *frequent entry*; אֶרְמוֹן, or הֶרְמוֹן, *a palace*; עֶלְיוֹן *The Most High*. So also with augmented nouns: as, בְּפִחוֹן *great confidence*; בְּזִיוֹן *great contempt*; צְפָאוֹן *great drought*.

In שִׁהְרָרִים *lunulæ*, Is. iii. 18, and אִישׁוֹן *homunculus*, i. e. *the reflected image of a man in the eye*, Deut. xxxii. 10 (from שֶׁהָרָה *the moon*, and אִישׁ *a man*) we have, perhaps, examples of a diminutive.\*

2d. This intensitive letter ׀, is frequently attached to verbs, and has been termed the *Nûn Paragogic*, or *Epenthetic*. It is found in the Arabic in the same situation, and is termed by the Arabian Grammarians اَنْوُن التَّكْيِدِي *The confirmatory Nûn*; 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 ׀, 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 עֲמוֹן עֲמוֹן, *deep deep*, i. e.

\* 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 Schræder gives the following passage as illustrative of this opinion: 1 Sam. xvii. 25, אֲשֶׁר יַבֵּי, *qui percusserit illum, hunc ditabit rex*: “ubi,” says he, “sonus fortior est, quam si scriptum esset יַבֵּי et יַבֵּי &c.” R. 168. The true force of this particle will be given hereafter, Art. 235, seq.

most deep, Eccl. vii. 24; כוֹבֵב כוֹבֵב *turning turning*, i. e. *continually turning*, or *changing*, Ib. i. 6: לֵב וְלֵב *heart and heart*, i. e. *double-hearted*, Ps. xii. 3; בְּאֵרוֹת בְּאֵרוֹת *wells wells*, i. e. *many wells*, Gen. xiv. 10; בַּטָּה בַטָּה *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 כִּסְפָאָה כִּסְפָאָה, for כִּסְפָּה כִּסְפָּה, which, when compounded, would become כִּסְפָּה־כִּסְפָּה; but, striking out the ה, by Art. 72, we shall have כִּסְפָּה־כִּסְפָּה; which, again, by drawing back the (-), and rejecting the (:), by Art. 73, we have כִּסְפָּאָה כִּסְפָּאָה: and, if we place (·) *Dāgēsh* in the second *Sāmék*., either for the sake of euphony, or to compensate for the loss of ה, we shall have כִּסְפָּאָה, 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. עֵרְעָר *quite naked*, or *deserted*, from עָרָה *naked*: by some supposed to mean the *juniper*, by others the *tamarisk*, tree; קִשְׁקִשֶׁת *the scales of a fish*, from קִשָּׁה *peeling* †; שְׂעִשְׂעִים *exquisite delights*,

\* 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 *שָׁפַח* *looking on* (with delight); *תִּלְתַּל* *copiously flowing* (hair), from *תָּלַח*, *hanging*; *תַּעֲוֵיִם* *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, *בְּרִבְרִים* *most choice* (beasts or birds), from *בָּרַר*, *selecting*; *גְּלָגַל* *a wheel, sphere*, or any thing subject to continual turning about, as *chaff*, &c., from *גָּלַל*, *rolling*. And hence, *גְּלָגַלֶּת* *the skull*; *גְּרָגַר* *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: *חֲלָחָלָה* *great pain*, from *חָוַל*, or *חָיַל*, *grieving*; *טֹלְטֹלָה* *grievous ejection, or captivity*, from *טָוַל* *casting out*; *עַפְעַפִּים* *eyelids*, from *עָפַח* *moving quickly, flying*; *צַפְצַפָּה* *flowing copiously*, from *צָפַח* *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, *הַבְּרָבִים* *great gifts*, from *בָּרַב* *giving*, the ו being rejected; *אֲדָמָה*, fem. *אֲדָמָה* *reddish, red here and there, having red spots*, from *אָדָם* *being red*; *אֲסַפְסָפָה* *mixed collection, or multitude*, from *אָסַף* *collecting*; *הַפְּכָפָה* *most perverse*, from *פָּקַח* *turning over*, &c. *חֲלָלָלָה* *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, *אֲמָלָל*, or *אֲמָלָל*, *most languid*, from *אָמַל* *anxious*; *גְּבִיבִים* *eminences, great heaps, hills*, from *גָּבַח* *gibbous*; *נְאֻפָה* *great, or frequent, adultery*, from *נָאֻף* *committing adultery*; *נְחֻלָּה* *a well watered pasture*, from *נָחַל* *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, הַגִּדְתָּהֶם *great gifts*, כּוֹכְבֵי *stars of* —. Here, as the asyllabic יִם or יִ 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 *Dāgēsh forte* placed in the terminating letter (Art. 77.): as, זָלִילִים *worthless, supernumerary shoots*, from זָלַל, 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 כּוֹכְבֵי. 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 אֶפֶל (Arab. اَفَل) *the sun set*; קִלְקוּלוֹ *filthy vomiting*, from קָא *vomiting*, and קָלוֹ *base*;

פָּרַשׁוּ *widely expanding*, from פָּרַשׁ *expand*, and פָּרַז *separating*; רִמְּזָה *invigorating, refreshing*, from רִמְּזָה *moisture*, and פָּשׂ *increasing, spreading*; מִלֵּבָבִים *a melon*, from מִבַּט אַבֵּט Arab. *he cast down*, and בַּטַּח, signifying nearly the same thing; מִבַּסֶּמֶל *a bason*, from מִבַּסֶּמֶל *collecting*, and מִבַּל *blood*, Arabic, or, as others think מִבַּל *dev, water*; מִבַּחֲרֵי הַמַּלְאָכִים *chief satraps*, according to some, from the Persic, מִבַּחֲרֵי, *price, pre-eminence*, and *سترپ*, *ساترپ*, *a satrap*; according to others, *the chief door keepers*, from מִבַּחֲרֵי, *as before*, and מִבַּרְבָּאן, *door keeper*; מִבַּזָּזָה *treasurer*, from מִבַּזָּזָה *gázá* (Pers. *کنز*, or *گنج*), and מִבַּזָּזָה, or מִבַּזָּזָה, (Pers. *وار*, or *بار*) *agent*, מִבַּזָּזָה *treasury* (perhaps the diminutive *کنزک*, or *گنجک*, of the above); מִבַּמְּוֶה *something, any thing*, from מִבַּמְּוֶה *quid aut quid*; מִבַּשֵּׁלֵּה־בְּהֵמָה *flame of the Lord*, according to some, from מִבַּשֵּׁלֵּה, a Chaldaïc particle, *להב*, or *להבת* *flame*, and *יה* *the Lord*; according to others, from מִבַּשֵּׁלֵּה *inflaming*, Syriac, and *להבת* *a flame*, and *יה* as before. Others, again, take the מִבַּשֵּׁלֵּה as derived from the Arabic *شهاب*, *شهاب*, *flame*, &c. as before. In the list of various readings given by Ben Naphtali, this word is read as two מִבַּשֵּׁלֵּה־בְּהֵמָה; 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, *יהוָה* *Jehovah*; *בָּעַל זְבוּב* *Baal Zëvûv*; *גַּבְרִיאֵל* *Gavriël*; *יְהוֹשֻׁעַ* *Jëhōshûáh*, &c. Second; *אַשְׁשֻׁר* *Ashshûr*; *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, אֱלֵי־יְהוָה *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 וְ, to the end: as, 1st, יִשְׁבָּק *Ishbák*, *he excelled*; יָשׁוּב *Yāshúb*, *he returns*, or *shall return*; יִצְחָר *Itzhár*, *he shines*, &c.; and, 2d, as, אֹנִי *Ōnó*; יְרֵכְהוֹ *Yērēkhó*, *Jericho*. A few foreign names are found of the form פְּקֻדָּת *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 *Ariél*, and מְאַפְהֵלְיָא *Määphēlyá*. Another remarkable circumstance is, that in these compositions the order is sometimes inverted: as, יְהוֹשָׁבֵהָת *Yēhōshavhát*, for יְהוָה *Shavhát* *Yēhōváh*: 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

\* 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.  $\text{רָם}$  1 Chron. ii. 9, for  $\text{אָרָם}$ , (Art. 84.) Matt. i. 3.  $\text{Αραμ}$ , in the name of a person, Job xxxii. 2; of a place, 2 Chron. xxii. 5,  $\text{אָרָם}$ . In a compound,  $\text{פֶּסַח יְמִיִם}$ , 1 Chron. xi. 13, for  $\text{אָפֶס יְמִיִם}$  1 Sam. xvii. 1. In this last case,  $\text{אָפֶס}$  is taken by some as an Appellative:  $\text{יְדִמָּה}$ , is thought by some to be the same with  $\text{אֲדוּם}$  *Ēdūm*, i. e. *Edom*. Others take it to be a mystical name, from the signification of the word  $\text{דָּמָה}$ , *to be silent*.

8. In the following instances, a letter has been dropped from the middle of the word: as,  $\text{אֲבִיגַיִל}$  2 Sam. xvii. 25, for  $\text{אֲבִיגַיִל}$  1 Chron. ii. 16, (Art. 75.)  $\text{אֲרֹנָה}$  2 Sam. xxiv. 16, and  $\text{אֲרֹנָה}$  1 Chron. xxi. 25.  $\text{יָוֵב יְדִמָּשָׁק}$ , but 2 Chron. xxviii. 5,  $\text{יָוֵב יְדִמָּשָׁק}$ , Gen. xlvi. 13; for which we have  $\text{יָשׁוּב}$ , 1 Chron. vii. 1;  $\text{שָׁמָּה}$ , 1 Sam. xvii. 13, is written  $\text{שָׁמָּעָה}$  1 Chron. iii. 5, and  $\text{שָׁמִיעַ}$ , 2 Sam. v. 14. In the following words, a letter has been omitted at the end;  $\text{אָדָם}$  Josh. iii. 16, which is  $\text{אֲדָמָה}$  Chap. xix. 36;  $\text{קִיר־הַרְשָׁן}$  Is. xvi. 11, and Ib. v. 7,  $\text{קִיר־הַרְשָׁת}$ ;  $\text{אֲפָרָת}$  1 Chron. ii. 19;  $\text{אֲפָרָתָה}$  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  $\text{יְמִינִי}$ , for  $\text{בְּיָמֵינִי}$  1 Sam. ix. 1, Judg. xix. 16, and Esth. ii. 5;  $\text{אִישׁ יְמִינִי}$  *a man, a Benjamite*. So 1 Chron. xx. 5,  $\text{לְחָמִי}$ , is put as some believe for  $\text{בֵּית הַלְּחָמִי}$  *Bethlehemite*, comp. 2 Sam. xxi. 19;  $\text{רַמַּת לְחָי}$  Judg. xv. 17, Ib. ver. 9. 14. 19, written simply  $\text{לְחָי}$ .\*

\* With respect to this last passage, Pilkington has remarked—"The word  $\text{לָחִי}$ , 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, יַעֲרָר Ps. cxxxii. 6; for קַרְיֵית יַעֲרָרִים, 1 Sam. vii. 1, &c., where the English version has “the fields of the wood;” יְרוּשָׁלַיִם *passim*, is written אֶשְׁלָם, Ps. lxxvi. 3.; *Bethlehem*, לְחֶם 1 Chron. iv. 22; *Bethaven*, Hos. x. 5, is אֲוֹן, 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: אֶלְיָעָם, 2 Sam. xi. 3, is עֲמִיאֵל, 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 יִכְנְיָהוּ 1 Chron. iii. 16; and, by omission, with the addition of ו, בְּנֵי־הוֹרֵי, Jer. xxii. 24; תְּמַנְת־סָרְחָה, Josh. xxiv. 30, is תְּמַנְת־חֶרֶם, Judg. ii. 9; דוּל־נָשָׁה 1 Chron. iv. 4, is Ib. 11, שׁוּחָה. So בְּמַח 2 Sam. viii. 8, is written מְבַחַת, 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.): בְּרִיאָהוּ; 2 Kings xx. 12, written מְרִיאָהוּ, Isa. xxxix. 1, and מְרִדָה, 2 Kings xxv. 27, Jer. L. 2. In the last instance, a quiescent ה, is also omitted (Art. 72.); עֶרְבָן, Josh. vii. 18, written עָרְרָה, 1 Chron. ii. 7, and to this last allusion is made in the text; בַּת־שִׁבְעָה, 2 Sam. xi. 3, and בַּת־שִׁוְעָה, 1 Chron. iii. 5; נְבוּכַדְרֶצַּר, Dan. i. 1; נְבוּכַדְרֶצַּר, Jer. xxi. 2; קָה, Is. xix. 13, and קָה, 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; *Dōdānīm*, Gen. x. 4, is given *Rōdānīm*, 1 Chron. i. 7; *Rīpháth*, Gen. x. 3, is *Dīpháth*, 1 Chron. i. 6; *Dēhūél*, Num. i. 14, is *Rēhūél*, Ib. ii. 14; *Hādād-Hēzer*, 2 Sam. viii. 3, is *Hādar-Hēzer*,

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 מְבַחַשׁ, 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 (׳) *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 לְוִי *Lēví*, 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, הַלְלֵנוּ, for הַלְלֵנוּהוּ, or הַלְלֵנוּהוּ, signifying, *the Lord (is) a portion*. So נִעְרַי, for נִעְרַיָהוּ, *stripped of God*; to which many others might be added. The intervening *Yod*, however, is in many cases, allowed by all to be nothing more than a sort of connecting letter, as in עֲבָדֵי אֱלֹהִים, for עֲבָדֵי אֱלֹהִים *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.

\* 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, רֹמְמָתִי עֶזֶר, 1 Chron. xxv. 4. 31; אֶרְדֵּי, Numb. xxi. 33: עֵין גְּדִי, Josh. xv. 62, &c.

16. Fourthly, *Yod* is thought to be the pronoun of the 1st person singular, in the following and similar examples: מְלֹחֵי, 1 Chron. xxv. 4; גְּלֵהִי 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

\* 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 exultatio 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* (אֵי קָבוֹד) *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, *Hēbēl* (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 עֲשִׂי, עֲשִׂי, as Dathe will have it, which signifies *to cover*, &c., or from עָטָא, עָטָא *to have long hair*, after Simonis; Ib. ver. 26, *Jacob*, יַעֲקֹב, from יַעֲקֹב, *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* (נֹד), 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 בָּבֶל, בָּבֶל, 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 *Mākhānāim*; 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, Ἑσρώμ not Χεσρώμ; Ναασών, not Ναχσών; and so of others. See Art. 9, note.

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## 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 *sufficiētia vanitatis*,\* Jer. li. 58; so בין הַמַּיִם *between the waters*, Gen. i. 7;† or *distinctio aquarum*: יָי (for יָיָה) being the absolute form in the one case, and בַּיִן in the other; which, in construction, will regularly become יָי, and בַּיִן, respectively (Art. 143. 6.). And, again, words preceding these particles ‡ are often found taking the forms proper for the state of construction: as, בּוֹ הוֹסִי Ps. ii. 12; מְשׁוֹשׁ אֶת־רֹצֵין *Delight of Rexin*, 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, <sup>المسجد</sup> أمام <sup>ال</sup> 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, ውስተ : 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-

\* Nold. sub voce בַּיִן in notis, “יָי Est absoluti יָי constructum.”

† Ib. sub. v. בַּיִן “Constituit substantivum nomen masculinum, cujus pluralis masc. est בַּיִיִם, &c. .... atque inde nominalem significationem, quam vix unquam exuit. .... *discrimen differentiam* rerum, qua a se invicem distinguuntur.”

‡ These particles are בּוֹ, בָּ, לְ, מִ, or מֵן, אֶל, אֶת, אֵל, אֶלֶּי, אֶלֶּיךָ, Glass. Phil. Sacr., p. 80, &c. Storr. Observ., p. 105:

lowing examples will shew : Segolates, מָרָם *not yet*; אֶצֶל *near, at*; לְבַח *before, in presence of*; הֵלֹם *here, hither*; הָן *only*; אֵל,\* *by no means*. Primitive nouns not Segolate; as, יוֹתֵר *more*; קָיֵב *round about*; מְהֵרָה (fem.) *quickly, soon*; רַבָּה (root רבב) *much*; וְזוֹלָת *besides*, to which many others may be added.

The following are forms, augmented by one or other of the letters termed הָאֲמֻנָתַי (Art. 156.); פְּתֹאֵם *suddenly, immediately*; חֲפָזִים *gratis, freely* (Art. 167.); אֲרִלִּי *perhaps*, which is probably a compound of לִי אוֹ לוֹ, (Arab. *أو لو*); אַחֲרֵי (for אַחֲרֵי) *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, בִּינֹן, fem. בִּינָה *distinction, between*, pl. בִּינִים, and בִּינֹת. So masc. כְּבִיב, fem. סְבִיבָה, pl. סְבִיבוֹת *surroundings, enclosures*, adv. or prep. *round about*; אַחֲרֵי, pl. אַחֲרֵימָם, and, in construction, אַחֲרֵי הַמֶּלֶךְ *after the king*, q. d. *subsequentionibus, regis*.

7. In many instances these words are found in a compound state : as, לְמַעַן (comp. of לְ, of לוי, and מעַן, of מ, and נָחַן *answer*), *on account of, because of, &c.*; מִפְּנֵים (of מִן and פְּנֵים) *because of*; בְּלִעְדֵי, or בְּלִעְדֵי מִבְּלִעְדֵי *besides, except*: and, further, with another particle, הַמְּבַלְעֵדִי *whether besides?* In this last case, the simplest form בְּלִעְדֵי, is probably a compound of three primitives, viz. of עַד *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 אֵין *until . . . not*; עַד הִנֵּה, and contracted, עֵדָן and עֵדָה Eccles. iv. 2, 3; עַד כֵּן, עַד כֵּן *hitherto*; עַד מְאֹד *to excess*;

\* This word is probably an abridged form of אֵלָה, *execration*; thence, *deprecation, prohibition*, or the like; or, from one or other of the Cognate roots, אֵל, אֵל, יֵל, which will afford similar significations. See these roots in the Lexicons.

† בל proprie *defectus*, sed in particulam abit . . notans *non*. Simonis Lex. sub voce בָּלָה *attritus* *suit*.

עד מתי *How long? Usquequo?* עד עתה *until now*, עַוֹס רֹוֹד וּבִן ; עד פי, עד אֲשֶׁר אִם, עֲרֵאִם, עד אֲשֶׁר, עד לְמַעְקֵה *to the summit*; עד לְמַעְקֵה *until*; עד בְּלִתי אִם *unless*; אִם לֹא *if not*; לֹא כֵן *not so*; כִּמוֹ כֵן *even so*; לְבַד מִן, לְבַד, מִלְבַּד, *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, בֵּינֵינוּ *between thee*; בֵּינֵינוּ, and fem. בֵּינוֹתֵינוּ *between us*. So אֲצֵלָם *near them*; לְמַעַנְךָ *on account of thee*; אֵינָם, and אֵינָמוּ, *they are not*. The following, when in the plural number only, take the affixed pronouns singular, or plural, viz. אַחֲרַי *after*; אַחֲרַי *after thee*; אֵל *to*; עַל *above, upon*; עַד *to*; בְּלַעַד *besides*; and, according to Schræderus, אֲשֶׁרֵי *the blessings of*; לְפָנֵים *before*; מִפְּנֵים *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. תַּחְתֵּינִי *under or beneath me*, for תַּחְתֵּי, for הִנֵּי *behold me*; הִנֵּהוּ, for הִנֵּהוּ *behold him*; עִמָּהֶם, for עִמָּם *with them*; אֲתֵהֶם masc. and אֲתֵהֶן fem. *them, or as it respects them*, for אֲתָם, or אֲתָן, or אֲתָן.

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 Schræderus thinks has arisen from the root's originally presenting three cognate forms, viz. אֲתָהּ, אֲתָהּ, or אֲתָהּ, *to come, &c.\**

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\* D. Kimkhi has remarked in the Mikhlol, (fol. רנב verso) כמו שתאמר ראובן הרג את שמעון הרג את שמעון הנה מלה את נוסף על הפועל ונדע כי שמעון הוא ההרוג לפיכך ברבר שהוא מבוזר מי הפועל והפעול לא הוצרכו לומר את: So; should you say, 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  $\text{ل}$ , (originally perhaps  $\text{ل}$  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 אַתְּכֶם *you*; אֲתֵיכֶם *them*, masc. אֲתֵינָּךְ *them*, fem. From the second, אִתִּי *with me*; אִתְּךָ *with thee*, masc., אִתְּךָ *id.* fem.; אִתּוֹ *with him*; אִתָּהּ *with her*; אִתָּנוּ *with us*; אִתְּכֶם *with you*; אִתָּם *with them*. From the third, אִתִּי *me*; אִתְּךָ *thee*, or *with thee*; אִתְּךָ *thee*, or *with thee*; אִתּוֹ *him*, or *with him*. So אִתְּךָ, אִתְּנוּ, אִתְּכֶם, אִתְּהֶן, אִתָּם, אִתְּהֶן, אִתְּכֶן, or אִתְּנוּ. 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 (τ), as the vowel of union (Art. 145. 6.) before the affixed pronouns נִי, and הִי: as, עִמָּנוּ *with us*; אִתְּנוּ *id.*; אִתְּנוּ *us*, or *with us*; אִתְּךָ *with thee*, fem., אִתְּךָ; and אִתְּךָ *id.* So הִנֵּהְךָ *behold thee*, fem.; עַדְךָ *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 مَنَن cut, doubles the נ by *Dāgēsh*, whenever any one of the pronouns is affixed: as, מִמִּי (or מִמִּי) *from me*; מִמֶּנּוּ (or מִמֶּנּוּ), *from him*; מִמֶּנְהָ *from her*; מִמֶּנְהֶם *from them*. But, more frequently, the root assumes a reduplicated form, and drops its final letter: as, מִמִּי for מִמִּי (Art. 76.), and, with the affixed pronouns, מִמִּי (for מִמִּי) *from me*; מִמֶּנּוּ *from thee*; מִמֶּנּוּ *from him*; מִמֶּנְהָ *from her*; מִמֶּנּוּ *from us*: and, by a further abbreviation, מִמֶּנּוּ *from thee*, masc.; and מִמֶּנּוּ *from thee*, fem.

14. The other prepositions take the affixed pronouns regularly, and, for the most part, in the plural number: as, אֵלַי *to, towards*, pl. אֵלַי *to me*; עָלַי *upon, against*, plural עָלַי *upon, or against thee*; עַד *to, usque ad*, plural עַדָּי *to him*; בְּלִעְדָּי *besides*; בְּלִעְדָּי *besides thee*. With the grave affix: אֵלֵיכֶם *to you*; עָלֵיהֶם *upon them*.

15. The remaining prepositions, are בְּעִבְרֵי *on account of*; בְּעַד *by, through*; בְּלִי *without, foràs*; לְפָנַי *before, in front of*; מִוֶּלַד *towards, over against*; עַבְרָה *on this side, beyond* (properly, *passage*); נֶגְדָה, and הֶקְדָּל *before, in front of*.

The *Interjections* are occasionally the mere expressions of nature intimating *pain*, &c.: as, הֵן, *Oh!* הֵן, *O!* הֵאָח, *Ahah!* אֵי, *alas!* &c., at other times they are derived from roots: as, בִּי, נָא,

up! I pray, &c. לָךְ, לְךָ, לָכֵן, go to! הָרָח, give! הַלֵּלָה, 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 (·) *Khīrik*, and consequently inserts *Dāgēsh forte* in the following letter: as, מִן־הַדֶּרֶךְ *from, or out of, the way*. This word, when written at length, is מִן, probably from מִנּוּ, signifying, according to Storr, *cutting off*, &c.\* This *Dāgēsh*, therefore, may be considered as compensating for the loss of the letter נ (Art. 76.).

3. *Dāgēsh*, however, is frequently omitted when the following word commences with (:): as, מִגְּבוּרָה *from greatness*; מִיְמִינוֹ *from his right hand* (for מִיְמִינוֹ Art. 87. 5.). Under this rule Schroederus places the word לְמִפְּרֵאשׁוּכָה, *thence from the beginning*, 1 Chron. xv. 13. But here, the מ prefixed, is probably a part of הַה *that, which, what*, or the like.

4. But, when any letter incapable of receiving *Dāgēsh* follows, (Art. 109) a compensation is made, either explicitly, or implicitly: i. e. either, 1st, by putting the vowel (·) instead of *Khīrik*; or, 2dly, by considering the following letter as doubled: as, 1st, מֵאִישׁ (for מֵאִישׁ) *from a man*; מֵרָשָׁע (for מֵרָשָׁע) *from a wicked (man)*; or, 2dly, מֵרֶזֶם (for מֵרֶזֶם) *from a thread*.

5. The particle ש, which is an abbreviation of הַשֶּׁר *who, what*, &c. will be considered with the demonstrative pronouns: where the use of the inseparable particle הַ 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 ארה, Syriac ארם, or Arabic أوي, *to augment, connect, &c.*: its augmented form is, ארה *desiring wealth, connection, or the like*: and, as a noun, ו, *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, וְעַבְדָּהּ שְׂפָחָהּ *a servant maid and man.*

3. The *Shěvâ*, however, is liable to certain variations. When the word, to which ו is attached, commences also with *Shěvâ*, this ו takes the vowel *Shūrék*: as, וְיָבֹרֵךְ *go ye*, not וְיָבֹרֵךְ (Art. 106. 1.): וְיָלְמֶךָ \* *and to, or for, the king*, not וְיָלְמֶךָ, or וְיָלְמֶךָ.

4. The same change takes place, whenever any one of the labial letters (בּוּמֶפֶ) immediately follows: as, וְיָבֹרֵךְ *and the garment*, not וְיָבֹרֵךְ. There are, however, some exceptions: as, וְיָבֹרֵךְ *and void*; וְיָבֹשׁוּ *and they blushed*, where it has (ו). No. 9 below.

5. When the letter ו, with (: ) follows, a contraction will take place (Art. 87. 5.): as, וְיָחִי (for וְיָחִי, or וְיָחִי *and he shall live*; וְיָמִינָם (for וְיָמִינָם) *and their right hand.* In a few cases we have (ו) in this place: as, וְיָחִי *and let him be.*

6. Any word beginning, with one of the *Substitutes of Shěvâ*, will prefix ו, with the correspondent imperfect vowel (Art. 107.): as, וְאֲנִי *and I*; וְאֱמֶת *and truth, &c.*

7. In some instances of this kind, however, we find *Shūrék*: as, וְזָהָב *and gold*, Gen. ii. 12; וְצָעֲקִי *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, וְאֲדֹנָי *and my Lord* (for וְאֲדֹנָי); so וְאֱלֹהִים *and God* (for וְאֱלֹהִים), Art. 87. 5.

9. Monosyllables, and dissyllables having the accent on the penultima, will generally prefix this particle with (ו): as, וְסִיָּם *and*

\* Kimkhi is of opinion, that in these cases the letter א is to be considered as dropped, and that we should read א universally: which supposes א, to be the primitive form of this particle.

a horse; וְאֵיל and a ram. To this, however, there are many exceptions: as, וְאֹר and an ox; וְרֶבֶב 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 *Vav 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 **فَ** *then, therefore, &c.*, when it takes (:), as being merely conjunctive (Art. 119. note).

11. In some cases, when accompanied by (-), the *Dāgēsh* 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, וְיִקְדֹּשׁ and he consecrated, Gen. ii. 3, for וְיִקְדֹּשׁ, or, with the accent, וְיִקְדֹּשׁ.

12. In the first person singular of the present tense, this particle takes (ו): as, וְאֶשְׁמַע and I hear.

174. The remaining particles וְ, וּ, 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, بَوِيَ *he descended, entered into his house, lodging, &c.*; بَاة, or بَاء and in Ethiopic በጠለ: meaning nearly the same thing.

2. With respect to the second (וּ) 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, בְּדַרְךָ *in a way*; כְּעֵץ *like a tree*; לְאֶרֶץ *to earth*.

If the word to which either of them is to be prefixed, have (:), the particle will regularly take (.) *Khīrīk*



(Art. 106. 1.): as, בְּמִגְלָה *in a volume*; כְּכֵלִי, *like a vessel*; לְבָנוֹ, *to his son*.

4. But, when any one of the *Substitutes of Shēvâ* happens to be at the beginning of such word, the prefix will take the correspondent imperfect vowel (Art. 107.): as, בְּחֵלוֹם *in a dream*; כְּאֹכֵל *like eating*, &c.

5. When an א, happens to be the first letter, a contraction generally takes place: as, לְאֹדֵנִי (for לְאֹדֵנִי) *to my Lord*; לְאֱלֹהִים (for לְאֱלֹהִים) *to God*. (Art. 87. 5.).

6. But when prefixed to monosyllables, or to dissyllables having the accent in the penultimate, they generally take (τ) as above (Art. 173. 9.); e. g. בְּזֹה *in this*; כְּאֵלֶּה *like these*; לְנֶצַח *for ever*. So with verbal nouns or Infinitives, when not in construction with other nouns: as, לְקוּם *for standing*; לְלַכּוֹת *for walking*.

7. The following affixed pronouns are often found attached to these particles: viz. בִּי *in me*; בָּנוּ *in us*; בָּךְ *in thee, masc.*; בָּךְ *id. fem.*; בְּכֶם *in you, masc.*; בְּכֶן *id. fem.*; בוֹ *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 בְּ, is so found in only two instances; viz. בְּכֶם *like you*, and בָּהֶם *like them*. When it is necessary to use the pronouns with בְּ; the paragogic particle מוֹ, is generally introduced thus: בְּמוֹנִי *like me*; בְּמוֹנוּ *like us*; בְּמוֹךְ *like thee*; בְּמוֹכֶם *like you*; בְּמוֹהוּ *like him*; בְּמוֹהָ *like her*; בְּמוֹהֶם *like them*.

9. When either of the particles בְּ, בָּ, 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, בְּבַיִת *in the house* (for בַּבַּיִת); בְּאִישׁ *like the man*; (for בַּאִישׁ); לְחֹדֶשׁ *for the month* (for לְחֹדֶשׁ); בְּחֶרֶב *in the dry* (land, for בְּחֶרֶב Art. 87. 6.). Exceptions: בְּהַדְרָה *in the way*, Neh. ix. 19: לְהָעָם *to the people*, 2 Chron. x. 7; בְּחַלְנוֹת *like the windows*, Ezek. xl. 25; בְּחֶחְקִים *like the wise man*, Eccles. viii. 1.

10. This contraction, moreover, sometimes takes place in those Infinitives, which commence with a servile ה: as, בְּפֶשֶׁל (for לְהִפְשֵׁל) *in being impelled*, Prov. xxiv. 17; לְשָׁמִיעַ (for לְהִשְׁמִיעַ) *for causing to hear*, Ps. xxvi. 7; לְבִיא (for לְהִבִּיא) *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 אָדוּוּן, 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 (ו), or ו: as אֲתִיקִיהָ *its galleries* (for אֲתִיקִיהָ), Ezek. xli. 15; הָהֶלְקוּ *they who went* (for הָהֶלְקוּ), Josh. x. 24; אָבוּא *they were willing*, Isa. xxviii. 12; יִנְשֹׂא *they shall be carried*, Jer. x. 5. So יְהוּא, for יְהוּ (for יְהוּ, Art. 87. 2.) *he shall be*, Eccl. xi. 3; also הוּא, instead of הוּ, *he*, Arab. هُوَ; לוּא, for לוּ, 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

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\* 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 (ר); on others, it is preceded by (ו) or (ו): and in these vowels it becomes quiescent: as, אֶסְפָּרָה (from אֶסְפַּר) *I will recount, or, let me recount*, Ps. ii. 7; אֶרְצָה (from אֶרַץ), *the earth*; הִנֵּה, from הִן, *behold*; אֵלֶּה (from אֵל), *these*. The force is augmented in such cases as, יִשׁוּעָתָה, —of יְשׁוּעָה, *great salvation*, Ps. iii. 3, Jonah ii. 10. עֲוֹלָתָה, —of עֲוֹלָה, Ps. lxxxii. 16, &c., as in the  $\frac{3}{4}$  of *unity* or *singularity*, in the Arabic, as in <sup>علمه</sup> *علمه*, *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. פִּשְׁטָה (for פִּשַׁט), *spoiling*; רָגַזָה (for רָגַז), *shaking*, Isa. xxxii. 11; שֶׁאָלָה (for שֶׁאָל), *asking*, Isa. vii. 11, &c. 2d. נָחָה (for נָח), *he rested*, Isa. vii. 2; לָנָה (for לָן) *he lodged*, Zech. v. 4; הוֹשַׁלְכֶתָנָה (for הוֹשַׁלְכֶתָן), *ye cast*; גִּשְׂרָפָה (for גִּשְׂרַף), *let us burn*, Gen. xi. 3; יִדְשַׁנָּה (for יִדְשַׁן), *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 אֶשְׁעֶה Art. 75.), *I will look on, observe*, Ps. cxix. 117. So נִשְׁתַּעֲדָה (for נִשְׁתַּעֲדֶה), *we will observe*, Isa. xli. 23. This last example Schröderus puts under the form of apocope, which appears to me both unnecessary and erroneous.

7. With Imperatives: as, שִׁכְבָּה (for שִׁכְבִּי), *repose thou* (for שִׁכְבִּי), Gen. xxxix. 7; אֶסְפָּה (for אֶסְפֵּה) *collect*, Num. xi. 16; שִׁמְרָה (for שִׁמְרִי) *keep*, Ps. xxv. 20; הִקְשִׁיבָה (for הִקְשִׁיבִי), *attend*, Ps. v. 3; לֶכְהָ (for לֶכְהִי), and with ה omitted לֶהֱיָ *go*, Numb. xxiii. 13. So אֶפְבְּדָה (for אֶפְבְּדִי), *I will be honoured*, Hag. i. 8.

5. With Participles: as, בִּעֲרָה (from בִּעַר), *burning*, Hos. vii. 4; נִמְלָטָה (from נִמְלַט), *escaped*, Jer. xlvi. 19.

8. Nouns singular, of both genders, as also nouns masculine of

\* 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*; מִצְרַיִם (from מִצְרַיִם *Egypt*); יָמִים (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, מִזְרְחָה שָׁמֶשׁ (from מִזְרַח, in construction מִזְרְחָה), *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, מִזְרְחָה שָׁמֶשׁ, above : so, אֶרֶץ הַיְבֵנֵב, *the southern country*, Gen. xx. 1 ; שָׂרָה הָאֵלֶּה שָׂרָה *the tent of Sarah*, Gen. xxiv. 67.

9. This particle is occasionally added to the pronouns, whether separate or fixed : as, 1st, אַתְּכֶם *you*, fem.; הֵמָּה *they*, masc.; הֵנָּה *they*, fem.; אֵלֶּה *these*, com. 2d, לְכַנָּה *to you*; זַמְתְּכֶנָּה *your* (fem.) *nickedness*, &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 אַתָּה, *thou*; נָתַתָּה, for נָתַתָּה, *thou gavest*; יָדְךָ, for יָדְךָ, *thy hand*; to which many more might be added. So in עָלָה, for עָלָה *they ascended*, 2 Kings xxiv. 10 ; וְהָיָה, for וְהָיָה, *and they shall be*, Josh. xv. 4, &c., where the *Shūrék* 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 בְּעֵר, *his son* (viz.) *of Beor*, instead of בְּנוֹ בְּעֵר Numb. xxiv. 3. 15; חַיְתוֹ-אֶרֶץ *its living creature* (viz.) *the earth's*, instead of חַיְתוֹ אֶרֶץ Gen. i. 24; לְמַעַיְנוֹ-מַיִם *into its fountain* (viz.) *of water*, for לְמַעַיֵן, Ps. cxiv. 8. So יַחְדָּו, 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, *כֶּסֶף מְהֵרָה וְנָתַתָּהּ*, *the gift of him, of God*, or rather, *the gift of him who (is) God*. The preposition in the Ethiopic is *ሌ* in these cases. See Ludolf, Gram. Eth., p. 138. We have also the pronominal affix *ك*, *ثی*, &c., in all its numbers and genders, in the Arabic, similarly applied in *ذَٰكَ*, *ذَٰلِكَ*, &c.

14. There are some instances of verbs, in which *ו* seems to be a paragogic letter: as, *וַיִּכּוּ* and *he smote*, 2 Sam. xiv. 6, root *נכח*; where, however, the *ו* may probably be the true radical letter, for which *ח* has been substituted: and, as *Khōlēm* 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 *וַיִּשְׁבֹּר* in 1 Sam. xxi. 14; probably for *וַיִּשְׁבַּח* *he changed*. We have *ו*, in like manner,—not as a paragogic letter, but as the true radical letter,—in *וַיִּמְחַק* *blot out*, Jer. xviii. 23; *וַיִּזְנֶה* *she committed fornication*, Ib. iii. 6.

15. The letter (*ו*), 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

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\* Lehrgebäude, p. 540.

object.\* The Persian † etymology, however, proposed by Gesenius, and adopted by Ewald, is, perhaps, equally objectionable, as exemplified in the phrase, *بُورِي* *the scent of musk*. Whether it be the same with the *يَايَ النَّسْبَةِ*, or *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, *בְּנֵי אֲתָנּוֹ* . . . . *binding the foal of his ass*, Gen. xlix. 11; *רַבְּתֵי בְּנֵי* *great (fem.) among the nations*, Lam. i. 1; *קוֹלֵי תְּהִנוּנֵי* § *the voice of my supplications*, Ps. cxvi. 1; *גְּנֵבַתֵי 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, *מִבֶּטֶן* *from the belly* (for *בֶּטֶן*), Isa. xlvi. 3; *בְּלֹא הַיּוֹם* *except to-day* (for *בְּלֹא*), Gen. xxi. 26; so *זוֹלָתִי* *besides* (for *זוֹלַת*), Deut. iv. 12, &c.

\* 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 *אַתְּ*, as *אֶהְבֵּתִי* (Hos. x. 11.) *thou hast loved*, for *אֶהְבֵּה אֶתְּ*, as it constantly occurs in the Syriac Participles; see the Grammars. So *יִלְדֵה אֶתְּ*, for *אֶתְּ יִלְדֵה*, *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*.

Schroëderus 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 ך 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 ך, is mostly found with verbs: it is also affixed to particles, and is then preceded by (׀), or (-); but when ך, or ך precede, it is affixed without any other vowel: as, תָּתֵן (for תֵּתֵן, on account of the accent, from תָּתַת, תָּתַת) *giving*; יִשְׁיבָנָהּ (for יִשְׁיבָהּ) *he shall turn her back*, Jer. ii. 24; יִחַיְתָן *it shall hang over (thee)*, Hab. ii. 17;\* יִכְבְּדֵנִי *he will honour me*, Ps. l. 23, where we have (׀) for (-), on account of the accent perhaps: so, תִּהְיִלִי (for תִּהְיִלִי *thou (fem.) shalt bring forth*, Is. xlv. 10; תִּדְבַקִּין *thou shalt adhere*, Ruth ii. 8. So, תִּירָאוּן *ye shall fear*; תִּרְאוּן *ye shall see*; יֵלְכוּן *they shall walk*, &c., and with (׀) when put for ך: as, יִשְׁכְּבוּן *they shall lie down*, 1 Sam. ii. 22; יִרְוּן *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 ך paragogic is added: as, אֶזְכְּרֶיךָ *I will smite him*, 1 Sam. xxvi. 8 (for אֶזְכְּרֶיךָ); אֶדְבַרְכֶּיךָ *I will confess to him* (for אֶדְבַרְכֶּיךָ), Ps. xlii. 6; אֶרְאֶיךָ (for אֶרְאֶיךָ) *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 ך, is followed by either of the affixed syllabic pronouns כִּי, ך, ה, or ה (Art. 145. 6.), no vowel of union is required: as, יִכְבְּדֵנִי *he will honour me*; אֶתְּקַדְּשֶׁנִּי *I will*

\* Institutiones, &c. Schultensii, p. 428. In every instance this ך, is probably nothing more than that, by which the intensive form in nouns is sometimes designated. See Art. 168. 2.

† From these examples it appears, that the ך, is sometimes single, at others doubled by *Dāgēsh*: its use will be shewn in the Syntax, Art. 235.

root thee out (of אָתָּהּ, from אָתָּהּ, for אָתָּהּ, root כָּתַן); he shall bless him (of יְבָרַךְ, root בָּרַךְ). But, if the pronoun is *asyllabic*, there must be a vowel of union: as, יִשְׁרְתוּנִי they shall serve thee, Isa. lx. 7.

20. The affixed pronouns נִי, and נִי, following the paragogic ך, are frequently expressed by inserting *Dāgēsh forte* in the ך: as, דָּנַנִּי he judged me (for דָּנַנִּי, from דָּנַי, root דָּוַן). So, יִסְרַפֵּי he chastised me, Ps. cxviii. 18; יְבָרַכְנִי it shall bless me, Gen. xxvii. 19; יִשְׁׁרְנוּ he shall save us (for יִשְׁׁרְנוּ, from יִשְׁׁר, from יִצַּר, root כָּצַר); and, with the particle אֵין is not; אֵינְנִי my not being, (for אֵינְנִי, from אֵין), &c.

21. The paragogic ך is frequently inserted in the affix ך, by the point *Dāgēsh*; as, בִּרְבַּךְ he has blessed thee (for בִּרְבַּךְ Art. 76.); מִיִּסְרַפְךָ chastising thee, Deut. viii. 5; עֹנֶנְךָ answering thee (for עֹנֶנְךָ, and rejecting ה by Art. 73. עֹנֶנְךָ, rejecting נ, Art. 76, עֹנֶנְךָ, root עָנָה). So, in the particles, הִנֵּה behold thou, Ps. cxxxix. 8; אֵינְךָ where (art) thou? (ending here also with paragogic ה, Art. 175.) Gen. iii. 9.

22. The ה, of the affix הַ, is in these cases, omitted, and a compensation made in doubling the paragogic ך, by *Dāgēsh*: as, תִּפְקֹדְךָ thou shalt visit him (for תִּפְקֹדְךָ, See Art. 73), Ps. viii. 5. So, יַכֶּנּוּ he shall smite him, 1 Sam. xvii. 25; תִּקְחֵנּוּ take him, 1 Sam. xx. 21; אֵינְנִי he is not, Gen. xxx. 33; עֹדְנִי he yet . . . . Gen. xviii. 22; and, with the feminine affixed pronoun יִבְלַעֶנָּה he shall swallow her up (for יִבְלַעֶנָּה). Isa. xxviii. 4; so, תִּקְחֶנָּה take it, Jer. xxxvi. 14; תִּנְּנָה give it, 1 Sam. xxi. 10; אֵינְנָה it is not, Lev. xiii. 21. In these cases, Schroederus 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 אִשְׁעָה, Ps. cxix. 117, et similibus dubitationem habet, quoniam præter formam אִשְׁעָה, ad quam *He* adjunctum videri possit, etiam alia datur, in *Kamez* desinens," &c. p. 440, note.

23. When the affix ך (which has always the accent) follows the paragogic ך, no vowel of union is employed: as, קִלְכְּנוּ curse him, Numb. xxiii. 13 (for קִלְכְּנוּ, root קָלַב). In like manner, we have יִשְׁנִי his being (for יִשְׁנִי, root יָשַׁן), 1 Sam. xiv. 39, &c.

24. This ך 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, מִי, מוֹ, and פִּי, when preceded by the particles כִּי, כֶּ, לִי, and מֵ: as, כִּי בְּדִי *in*; פִּי בְּדִי *like*; כִּי אֲפִי *according to*; לִי אֲפִי *to*; בְּדִי אֲפִי *in*; מוֹ אֲפִי *like*; לְמוֹ אֲפִי *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 מִי, or מִי, *sufficiency*, &c. The second, Schultens and some others have derived from מוֹ, or מוֹ *water*; while Jahn thinks it is the same with מֵה, or מֵה *what, which*, &c. In the Arabic مَا, מָה, is frequently found attached to the similar particles; as, מֵה, כִּמָּה, לָמָה, i. e. *in that which*; *according to that which*; *to, or for, that which*, &c. So in the Syriac, כְּמֹה, כְּמֹה, &c. having the same signification and composition.

27. The particle פִּי, is nothing more than another form of פִּה, *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:—

הַזֶּה *masc.*, הַזֹּת *fem.* rarely הַזֶּה, or הַזֹּת; הַזֶּה, or הַזֹּת, *this*, *sing. com.*: הַזֵּה, rarely הַזֵּה, *these*, *pl. com.*

2. The forms הַזֶּה, הַזֹּת, *masc. this*, have the particle ל *to, or for*, with the definite article ה *the*. The same may be said of הַזֵּה *this*, *fem.* which occurs but once, viz. Ezek. xxxvi. 35, as also of הַזֶּה, of the common gender, as above.

3. הַזֵּה *these*, is also found; it is nothing more than the plural pronoun, as above, with the article prefixed.

4. **אֲנִי**, 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 הֵלְכוּ** *who stand*, i. e. they (masc.) who stand, 1 Kings xii. 8; **אֲשֶׁר קָצַירוּ** *who his harvest*, i. e. whose harvest, Job v. 5; **אֲשֶׁר הִדְפָנָה רִיחַ** *which (masc.) the wind disperses it*, i. e. which (masc.) the wind disperses, Ps. i. 4; **בְּאֶרְצָם . . . אֲשֶׁר** *in whose land*, Joel iv. 19.

3. In some instances, the demonstrative pronouns **זֶה**, **זוּ**, and **זוּ** 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, **אֲשֶׁר**, **אֲשֶׁר**, **אֲשֶׁר**, or **אֲשֶׁר**, the first and last letters being rejected. Examples: **אֲשֶׁר אֲשֶׁר אֲשֶׁר**,

\* In the Arabic commentary on the *Káfi* of *Ibn Olhájib*, published at Calcutta, (p. ۲۶۹) we have the following remark: **وَذُو الطائفة . أي المنسوبة الي بني طي لاختصاص مجيها موصولة بلغتهم بمعني الذي والتي قال الشاعر . ع . وبئر ذي حفرت وذو طويت . أي التي وحفرتها والتي طويتها**, &c. That is, *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 (و) I digged, and which (و) 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 נָתַנְנוּ, *who has not given us* (up), Ps. cxxiv. 6; שֶׁקִּוִּינוּ, for אֲשֶׁר קִוִּינוּ, *which we waited* (for), Lam. ii. 16; שֶׁקָּמַמְתִּי, for אֲשֶׁר קָמַמְתִּי, *till I arose*, Jud. v. 7; שֶׁאָתָּה, for אֲשֶׁר אָתָּה, *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 *Dāgēsh* follows: as, שֶׁאָתָּה *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 מַה, *which, what?* הַ, הֵ, הִ, *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־אַתְּ *who (art) thou* (fem.)? Ruth iii. 9; מִי־אַלֶּה *who (are) these?* Gen. xxxiii. 5. We also have מִי שֶׁמֶנֶךָ *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 מַה are: וּמַה הִטָּאתֵנוּ *What (is) our iniquity, and what our sin?* Jer. xvi. 10; מַה הָאִישׁ מְשַׁבֵּט הָאִישׁ *what (is) the manner of the man?* 2 Kings i. 7: מַה קוֹל *what noise*, 1 Sam. iv. 6, 14.

2. מַה, with *Kāméts*, is used when the article (הַ), or any other letter, incapable of receiving *Dāgēsh*, immediately follows, excepting הַ or ע: as, מַה הַבְּטָחוֹן *what confidence?* 2 Kings xviii. 19; מַה־הָאָדָם *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 מָה with *Páthakh*, notwithstanding the article following : מַה־הַמַּעַל *what prevarication* ? Josh. xxii. 16. Also in מַה־הִיא *what it is*, Ps. xxxix. 5 ; מַה הַטָּאֵהִי *what (is) my sin* ? Gen. xxxi. 36. But, see Art. 133.

4. Whenever any letter capable of receiving *Dāgēsh* follows, מָה is with *Páthakh* ; and *Dāgēsh* is expressed in the following letter : as, מַה־מְּוֹב וּמַה־נְּפִיעִים *how good and how pleasant* ? Art. 112. In מַה־שְּׁתֵּי *what two* (fem.) ? Zech. iv. 12, the *Dāgēsh* is omitted.

5. When any guttural letter, having (ט) ; or ח, or ע, not having it, immediately follows, we have מָה, with *Sēgól*, apparently for the sake of euphony : as, מָה־הִתְּיָרָה לּוֹ *what has happened to him* ? Exod. xxxii. 1 ; מָה־הַחֲדָל *what defect* ? Ps. xxxix. 5 ; מָה עָשִׂיתִי *what have I done* ? &c. Art. 114.

#### On the Interrogative Particles ה, and אֵי.

179. The Interrogative particle ה, הַ, or הֵ, 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 אֵי, 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, הַאֲתָה זֶה בְּנֵי 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, הַהֵלְכוֹא אִתּוֹ *who came with him*,† Josh. x. 24; הֲיִשָּׁכֶם *whether you are*, Deut. xiii. 4; הֲפִרְחָה *whether it blossoms*, Cant. vi. 11, &c.

4. When prefixed to any word, commencing either with *Shěvá* (:), or (-) it will take the vowel (-), with the Euphonic accent, and, therefore, will not require that the following letter should take *Dāgēsh*: as, הֲשַׁכַּחְתֶּם *have ye forgotten?* Jer. xlv. 9; הֲבִרְכָה *num benedictio?* Gen. xxvii. 38; הֲלִבְעַנְךָ *whether on thy account?* Job xviii. 4, &c. With gutturals; הֲאִמְרָה *whether truth?* הֲעַתָּה *whether time.*

5. In these cases, however, the *Dāgēsh* is often expressed: as, הֲדַרְכֵי *whether my ways?* Ezek. xviii. 29; הֲרִאִיתֶם *have ye seen?* 1 Sam. x. 24; הֲכַפְצָעַתְּהָ *whether according to her cry?* Gen. xviii. 21. And once, when *Shěvá* is not attached to the first letter of such word: as, הֲיִיטֵב *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  $\tau$ ) the interrogative will take (-): as, הֲיֵצֵה הָעֵץ *whether of the tree?* Gen. iii. 11; הֲיִצְאוּ *shall the flock...?* Num. xi. 22; הֲיִקְרָה *shall it happen to thee?*

7. Guttural letters, having ( $\tau$ ), require the Interrogative particle to be prefixed with ( $\tau$ ): as, הֲאֵלֵכִי *whether I?* Numb. xi. 12; הֲהִיחַתָּה *has it come to pass?* Joel i. 2; הֲחִזְקָה *whether strong?*

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\* These particles correspond, both in sense and construction, with the Arabic  $\text{أَمْ}$ , and  $\text{أَمْ}$ ; as in the following passage from the Koran, c. 1. v. 5.  
 أَذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ  
 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  $\text{الَّذِي}$ . So,  $\text{المعه}$  in Arabic, for  $\text{الَّذِي معه}$  Gram. Arab. de Sacy, vol. i. p. 338.

We also have, הֲחָדַלְתִּי shall I cease? Judg. ix. 9, &c., which is perhaps erroneous, for הֲחָדַלְתִּי. We also have, הֲאַתָּה whether you? Judg. vi. 31; and, הֲאַפְרָתִי 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, אֲשֵׁנָה, for הֲאֲשֵׁנָה, shall I lift up? Ps. cxxi. 1; and עָשִׂיתִי, for הֲעָשִׂיתִי, 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 אֵי, 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 לָזָאת אֶסְלֹחַ-לָךְ How can I pardon thee for this? Jer. v. 7. With pronouns: אֵי-יָהּ Where? Esth.

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\* In Persian, Sanscrit, and some other Oriental languages, *ای* is an interjection O! Oh! &c. In Arabic *أَيَّ* has the same meaning as in Hebrew, viz., *Quisnam, quis, quod, &c.*

vii. 5, 1 Sam. ix. 18, Is. l. 1; *אֵיזָה הִרְרָה הֶלֶךְ* *Which way went he?* 1 Kings xiii. 12; *אֵימָנָה עַר אָפָה* *From what city (art) thou?* 2 Sam. xv. 2; *אֵיךְ יָדַעְתָּ* *How knowest thou?* 2 Sam. i. 5; *אֵיכָה נִדַע* *How can we know?* Deut. xviii. 21, &c.

10. It also occurs with a paragogic ה, *אֵינָה הָאֲנָשִׁים*: as, *אֵינָה 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, *אֵינָה יְהוָה* *Where is Jehovah!* Jer. ii. 8. (desire) *אֵינָה אֲפֹ תִקְוֵהוּ* *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 *היא* *he*, or one or other of the interjections *הן*, *היא*, *היא*, *behold*. Others, again, have affirmed that it is only another form of the Arabic article *ال*, *אל*, which should be written *הל*.† 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, *אֶלְקִים* Prov. xxx. 31, which

\* Of the pronoun *היא*, in all probability: so the Greek *ὁ*, of *ὄς*.

† Storr, *Observ.*, &c., p. 121.

he considers as equal to the Arabic <sup>القوم</sup> *the people*; אֱלֹמוֹרָד Gen. x. 26, and אֱלֹתוֹלָר Josh. xv. 30, which, 1 Chron. iv. 29, is written תוֹלָר. With respect to the first of these, there seems to be but little necessity for supposing the syllable אֱל, to be the Arabic article ال. The interpretation of Schultens, Hiller, and others, who suppose אֱל 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 אֱלֹמוֹרָד, and אֱלֹתוֹלָר, either אֱל, or אֵל, will suit sufficiently well, without having recourse to the Arabic. The circumstance of אֵל, 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 <sup>ل</sup> 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 <sup>الشمس</sup> *الشَّمْسُ* pronounced *الشֶׁשׁ* 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 <sup>ل</sup> 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 <sup>ل</sup>, 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 <sup>ل</sup> of the article, and not, that the Hebrews have rejected it.\*

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\* In the Commentary on the *Kāfiā* by Moolla Jāmi, published at Calcutta, in 1818, it is cited as the opinion of El Mobarrad, that <sup>س</sup> is the original form of the article, and that the <sup>ل</sup> has been added, in order to distinguish it from the interrogative, <sup>ا</sup>, p. 12. The words are, *والمُبَرَّرَ نَهَبَ اِلَى اَنْهَا* *والمُبَرَّرَ* *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 הָעָרִים *the cities*.

5. Whenever any letter, capable of receiving *Dāgēsh*, follows the article, it will be doubled by that mark, and the article will take *Páthakh*; הַשֶּׁשֶׁשׁ *the sun*.

6. But, הַ, לַ, מַ, or שָּׁ, (with *Shēvá*.) are frequently found so situated without *Dāgēsh*: as, הַיְשׁוּעָה *the salvation*, Ps. iii. 9; הַיַּרְדֵּן *the river*, Exod. vii. 18, &c. Where the euphonic accent is also omitted, Artt. 128. 2; 127. 3.

7. Of words commencing with הַ, הַלְוִיִּם *the Levites*, Num. iii. 12.—With מַ, הַמְּלַמֵּד *the teacher*, Ps. cxliv. 1; הַמְּבַשְּׂרוֹת *the proclaimers (fem.) of good news*, Ps. lxxviii. 12.—Yet we have הַמְּשֻׁשָׁע *the insane*, 2 Kings ix. 11; הַמְּעֻנָּה *the delicate woman*, Jer. vi. 2; הַמְּכַאֲפֵת *the adulteress*, Ezek. xvi. 32, and הַמְּבַשְּׂלִים *the cooks*, Ib. xlvi. 24, &c.—With שָּׁ: as, הַצְּפִירִים *the frogs*, Exod. vii. 29. Yet we have הַצְּפִירָה *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 הַ, חַ, or עַ, follow such letter, *Dāgēsh* is mostly expressed: as, הַיְהוּדִים *the Jews*, &c.

9. But, when any letter incapable of receiving *Dāgēsh* follows the article, it will take the perfect vowel corresponding to (-), in order to complete its syllable: as, הָאִישׁ *the man*; הָרֵאשׁ *the head*; הָעַלְמָה *the virgin*, &c.

10. In many instances, however, when either חַ, or חַ, follows, (-) is still retained: as, הַחֵלֶק *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 Dāgēsh* in the following letter (Art. 109.).

11. In words, not monosyllables, commencing with הַ, חַ, or עַ, with *Kāméts* (·) the article usually takes (◌): as, הַחֹכֵם *the wise man*; הָעָרִים *the cities* (Art. 114.)

12. When such words are monosyllables, the former rule prevails: as, הַהָר *the mountain*; הָעָם *the people*, Par. 9.

13. The letter חַ, however, having (◌) or (◌) in monosyllables,

will mostly prefix the article with (ו): as, הַיָּמִי 1 Kings iii. 22, 23 (where it also occurs, הַיָּמִי); הַחֲרָבוֹת the wastes, Ezek. xxxvi. 35. The word אֲרֶץ earth, always takes (א) with the article, and changes its first (ו) to (א) for the sake of euphony: as, אֶרֶץ 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; הָעֵלְמָה \* 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, הַחֲזִירִי an animal remarkable for its properties as a lion, 1 Sam. xvii. 34. So Ib. הַדָּבָר a very bear. So, passim הָאֱלֹהִים the real or true God. It is occasionally used moreover as a *vocative*: as, הַבֶּעַל, 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, הַרְמָתָה towards Ramah, 1 Sam. vii. 17; הַפְּלִשְׁתִּים to, or towards the Philistines, Ib. xiii. 20; הָעִיר to the city, Ib. xx. 40, 42; הָאֹהֶלָה 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 הָאֹהֶלָה אִמּוֹ שָׂרָה אִמּוֹ. See Gen. xxvii. 22, &c. הָאִלָּהּ אִלָּהּ.

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; וַיָּבֹאוּ יְרוּשָׁלַם, *and he came (to) lit. entered Jerusalem*, 1 Kings iii. 15; אָבֹא בֵיתְךָ, *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; וַיָּבִיאוּם 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 Chaldaic 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: מִצְרַיִם to *Egypt*, Gen. xii. 10, 14, &c.; הַשָּׁמַיִם towards *heaven*, Gen. xv. 5, xxviii. 11, &c.; הַיְאֵר into *the river*, Exod. i. 22; הַמִּדְבָּר towards *the desert*, Exod. iv. 27, &c. In these cases, it is said by some to be equivalent to the Syriac and Chaldaic ס, 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.

\* 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,	אֶחָד,	אֶחָת,	אֶחָת.
2	שְׁנַיִם,	שְׁנֵי,	שְׁתַּיִם,	שְׁתֵּי.
3	שְׁלֹשׁ,	שְׁלֹשׁ,	שְׁלֹשָׁה,	שְׁלֹשֹׁת.
4	אַרְבַּע,	אַרְבַּע,	אַרְבַּעַה,	אַרְבַּעַת.
5	חֲמִשׁ,	חֲמִשׁ,	חֲמִשָּׁה,	חֲמִשָּׁת.
6	שֵׁשׁ,	שֵׁשׁ,	שֵׁשָׁה,	שֵׁשֶׁת.
7	שִׁבְעַת,	שִׁבְעַת,	שִׁבְעָה,	שִׁבְעָת.

	Masc. Abs.	Constr.	Fem. Abs.	Constr.
8	שְׁמוֹנֶה,	שְׁמוֹנֶה,	שְׁמוֹנֶה,	שְׁמוֹנֶת.
9	תִּשְׁעָה,	תִּשְׁעָה,	תִּשְׁעָה,	תִּשְׁעָת.
10	עָשָׂר,	עָשָׂר,	עָשָׂרָה,	עָשָׂרֵת.

Masc., com. gen., *twenty*, עֶשְׂרִים; *thirty*, שְׁלֹשִׁים; *forty*, אַרְבָּעִים; *fifty*, חֲמִישִׁים; *sixty*, שִׁשִּׁים; *seventy*, שִׁבְעִים; *eighty*, שְׁמֹנִים; *ninety*, תִּשְׁעִים; *a hundred*, מֵאָה, constr. מֵאָת; *two hundred*, מֵאָתַיִם, for מֵאָתַיִם; *a thousand*, אֶלֶף; *two thousand*, אֶלְפַיִם; *ten thousand*, רִבְבָה, or רִבּוֹא, רִבּוֹ, רִבְבָּה, or רִבּוֹת.

## ORDINAL NUMBERS.

	Masc.	Fem.
<i>First</i> ,	רִאשׁוֹן, or אֶחָד.	רִאשׁוֹנָה.
<i>Second</i> ,	שֵׁנִי,	שֵׁנִית.
<i>Third</i> ,	שְׁלִישִׁי,	שְׁלִישִׁית.
<i>Fourth</i> ,	רְבִיעִי,	רְבִיעִית.
<i>Fifth</i> ,	חֲמִישִׁי,	חֲמִישִׁית.
<i>Sixth</i> ,	שֵׁשִׁי,	שֵׁשִׁית.
<i>Seventh</i> ,	שְׁבִיעִי,	שְׁבִיעִית.
<i>Eighth</i> ,	שְׁמוֹנִי,	שְׁמוֹנִית.
<i>Ninth</i> ,	תִּשְׁעִי,	תִּשְׁעִית.
<i>Tenth</i> ,	עָשִׂירִי,	עָשִׂירִית.

3. The rest of the Ordinal Numbers are made by the terms used for the Cardinal ones: as, הַשְּׁנֵי הָאַחַת עָשָׂרָה *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*; שְׁנֵים עָשָׂר יוֹם *the second year*; so, שִׁבְעַת עָשָׂר יוֹם *the seventh year*. But these are probably elliptical expressions. Lev. xxv. 10, 11. שְׁנַת הַחֲמִישִׁים *שְׁנָה*, *the year of fifty years*, i. e. *the fiftieth*. And Gen. vii. 11, שְׁנַת שִׁשָּׁתָּה עָשָׂר יוֹם *in the year of six hundred years*, i. e. *in the six hundredth year*.

5. The decimal numerals ending in עָיִם: 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 עֶשְׂרֹת, *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.
<i>Eleven,</i>	אֶחָד עָשָׂר,	אַחַת עֶשְׂרֵה.
	or עֶשְׁתֵּי עָשָׂר,	עֶשְׁתֵּי עֶשְׂרֵה.
<i>Twelve,</i>	שְׁנַיִם עָשָׂר,	שְׁתֵּי עֶשְׂרֵה.
	or שְׁנַיִם עָשָׂר,	שְׁתֵּי עֶשְׂרֵה.
<i>Thirteen,</i>	שְׁלֹשָׁה עָשָׂר,	שְׁלוֹשׁ עֶשְׂרֵה.
<i>Fourteen,</i>	אַרְבָּעָה עָשָׂר,	אַרְבַּע עֶשְׂרֵה.
<i>Fifteen,</i>	חֲמִישָׁה עָשָׂר,	חֲמִשׁ עֶשְׂרֵה.
<i>Sixteen,</i>	שֵׁשׁ עָשָׂר,	שֵׁשׁ עֶשְׂרֵה.
<i>Seventeen,</i>	שִׁבְעָה עָשָׂר,	שִׁבְעַת עֶשְׂרֵה.
<i>Eighteen,</i>	שְׁמוֹנָה עָשָׂר,	שְׁמוֹנֶת עֶשְׂרֵה.
<i>Nineteen,</i>	תְּשַׁעָה עָשָׂר,	תְּשַׁע עֶשְׂרֵה.

8. In a few cases אֶחָד is found as the absolute form: as, לְאֶחָד 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, אָח.

10. The feminine form אַחַת, when found at the end of a sentence with the accent *Athnákħ*, or *Ségól*, is written אָחַת. See Exod. xxxvi. 10, where it occurs twice.

11. This word (אֶחָד) is also found in the plural: as, דְּבָרִים אֶחָדִים *dictiones unæ*, like *mœniis unis*, in the Latin, Gen. xi. 1, it. Ib. xxxii. 44, xxix. 20, Ezek. xxxvii. 17, Dan. xi. 20; שְׁתֵּי is

put for שְׁנַיִם the ך being dropped, and its loss supplied by *Dāgēsh* (not *fortè*, Art. 76). See my *Lexicon*.

12. From twenty to thirty, &c., the intermediate numerals are formed thus :

	Com.	Masc.	Fem.*
<i>One-and-twenty,</i>	וְעֶשְׂרִים	אַחַד,	אוֹחַת
<i>Two-and-twenty,</i>	וְעֶשְׂרִים	שְׁנַיִם	שְׁתַּיִם
<i>Three-and-thirty,</i>	וּשְׁלֹשִׁים	שְׁלֹשָׁה	שְׁלוֹשׁ
<i>Four-and-forty,</i>	וְאַרְבָּעִים	אַרְבָּעָה	אַרְבַּע
<i>Fifty-five,</i>	וְחַמְשִׁים	חֲמִשָּׁה	חֲמִשׁ
<i>Sixty-six,</i>	וּשְׁשִׁים	שֵׁשׁ	שֵׁשׁ
<i>Seventy-seven,</i>	וּשְׁבָעִים	שִׁבְעָה	שִׁבַּע
<i>Eighty-eight,</i>	וּשְׁמֹנִים	שְׁמוֹנָה	שְׁמוֹנָה
<i>Ninety-nine,</i>	וּתְשַׁעִים	תְּשַׁעָה	תְּשַׁע

13. And the hundreds, &c., thus :

	Com. gen.
<i>Three hundred,</i>	שְׁלֹשׁ מֵאוֹת
<i>Four ditto,</i>	אַרְבַּע מֵאוֹת
<i>Five ditto,</i>	חֲמִשׁ מֵאוֹת
<i>Three thousand,</i>	שְׁלֹשָׁת אֲלָפִים
<i>Four ditto,</i>	אַרְבָּעָה אֲלָפִים
<i>Five ditto,</i>	חֲמִשָּׁת אֲלָפִים
<i>Twice ten thousand,</i>	שְׁתֵּי רִבּוֹת
<i>Twenty thousand,</i>	עֶשְׂרִים אֲלֶף
<i>Ten times ten thousand,</i>	עֶשֶׂר רִבּוֹת
<i>A hundred thousand,</i>	מֵאָה אֲלֶף or, מֵאָת
<i>Six hundred thousand,</i>	שֵׁשׁ מֵאוֹת אֲלֶף

\* 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, חַמֵּשׁ וּמֵאָת שָׁנִים וּמֵאָת שָׁנָה *five years and a hundred year*, Gen. v. 6; שִׁבְעַת שָׁנִים וְשִׁמְנֵת מֵאוֹת שָׁנָה *seven years and eight hundred year*, Ib. 7.

Some instances occur, in which this rule is not observed: as, עֶשְׂרִים עֶשְׂרִים חֲרָשִׁים *twenty planks*, Exod. xxxvi. 23; חֲמֵשִׁים שֶׁקֶלִים *fifty shekels*, Josh. vii. 21; עֶשְׂרִים וְאַרְבָּעָה אֲלָף *twenty and four thousand*, 1 Chron. xxvii. 1; בְּנוֹ-עֶשְׂרִים וְחֲמֵשׁ 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*; תֵּשַׁע וְשִׁשִּׁים *ninety and six*, Ezr. viii. 35, &c.

16. When the numerals are to be used distributively, they are repeated like other nouns: as, שְׁנַיִם וְשְׁנַיִם *two and two*, i. e. by twos; חֲמֵשִׁים חֲמֵשִׁים 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, אַרְבָּעוֹתַיִם *four-fold*; שִׁבְעוֹתַיִם *seven-fold, or seven times counted*.

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## 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





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 פקד, פקד, and פקד, 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 פקד, פקד, or פקד.

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, פקד, פקד, or פקד (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*, נפעל, 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 פעל. 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, <sup>نصر</sup> *he assisted*; the second, verbs of sense: as, <sup>سمع</sup> *he heard*; <sup>فرح</sup> *he was glad*; the third, habit; as, <sup>كرم</sup> *he was generous*, &c. So, <sup>פקד</sup> *he visited*; <sup>שׂמח</sup> *he was glad*; <sup>יכל</sup> *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.);  $\text{נִבְּקַרְתָּ}$ , therefore, will be the measure, generally taken, for the leading form of the Preterite Tense of this Species; as,  $\text{נִבְּקַרְתָּ}$  *he was, or became, visited.*

3. The Present Tense of this Species is formed on the measure  $\text{נִבְּקַרְתָּ}$  (for  $\text{נִבְּקַרְתָּ הֵן}$  Artt. 157. 18. 162, &c.); which, with the abbreviated form of the pronoun of the third person sing. masc. will be  $\text{נִבְּקַרְתָּ יְ$  *he is, or becomes, visited, and, by Art. 76. נִבְּקַרְתָּ יְ.*

4. The *third Species* has been termed *Pihél*  $\text{פִּיֶּהֶל}$ . 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  $\text{פִּבְּקַרְתָּ}$ ; 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.)  $\text{פִּבְּקַרְתָּ}$ ; which, with the abridged form of the pronoun, will become  $\text{פִּבְּקַרְתָּ יְ}$ .

6. The *objective Species* or passive voice, peculiar to this class of verbs, is termed *Pūhál*  $\text{פִּוּהָל}$ . Its leading word will be of the measure  $\text{פִּבְּקַרְתָּ}$ , 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*  $\text{הִפְּעִיל}$ ; 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  $\text{הִפְּקַרְתָּ}$ ,—for the Present,  $\text{הִפְּקַרְתָּ}$ ; the force of which will be seen in Art. 157. 2—9.

8. The sixth, and the *objective Species*, of *Hiphhíl*, is termed *Hophhál*  $\text{הִפְּעִיל הֶפֶל}$ . This takes, for the leading

word of both tenses, a noun of the augmented form הִתְפַּקֵּד. See Artt. 157. 10. 160. F. VII. having an *objective* signification.

9. The seventh and last *Species* is termed *Hithpāhél*, הִתְפַּהֵל; 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 *Pihél*, *Pūhál*, and *Hithpāhél*, 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 ו', for their middle radical letter, or, which have the same letter for the second and third of the root, usually take the forms פִּוּרָר, for the *active*, and פִּוּרָר, for the *passive*, signification: as, פִּוּרָר, פִּוּרָר, פִּוּרָר, for the active; and,

קוּמַם, בּוּנָן, סוּבָב, for the passive of these words, respectively.

4. Instead of פָּקַד, and בָּקַד, therefore, which are the measures proper for the species *Pihél* and *Pūhál*, 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; יְקוּמַם, קוּמַם, *active*, and יְקוּמַם, קוּמַם, *passive*.

5. The first of these forms is also taken for the *Hithpāhél* Species, i. e. instead of הִתְפַּקַּד, we shall have הִתְפוּדַד, for the measure; as, הִתְבוּנָן, הִתְקוּמַם; and so of others.

185. There is, moreover, a considerable number of forms peculiar to certain verbs, as laid down by Schultens and Schröder, 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: הִתְפַּקַּד, is a passive form of הִתְפַּקַּד, just as הִפְקַד, or הִפְקַד, is of הִפְקִיד. Of this form, we have הִטְמַם (for הִטְמַם Art. 83. 1.) rendered *impure*, or *polluted*; prim-noun, טָמָא. So הִדְשַׁנָּה *made fat*, for הִדְשַׁנָּה Is. xxxiv. 6, where, however, the *Dāgēsh*, proper for the שׁ, is omitted.

3. Another form, given by Schröder, is פְּאָדָה, from which we have only one noun supposed to be derived, viz. בְּגוּדָה *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 (τ) is immutable, הִתְפַּקֵּד would be the more suitable measure.

4. Another form is, הִתְפַּאֲקֵד. Of this is, יִתְפַּקֵּד, and הִתְפַּקֵּד, occurring Judg. xx. 15. 17. But here, we have no necessity for introducing a new form; the omission of *Dāgēsh* in the ה, — 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 Schröder, is הִתְפַּאֲקֵד, or הִתְפַּקֵּד, which may be referred to the first of these forms (No. 2.), with the additional consideration, that the *Dāgēsh*, proper for ה, 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. פִּינֵקֵד, and פִּינֵקֵד, having a reciprocal sense, are not supported by the passages adduced. We may dismiss them, therefore, without further enquiry.

7. The next form, הִתְפַּנֵּקֵד, should have been הִתְפַּוֵּרֵד, his example being הִתְגַּוֵּלֵל, which is manifestly derived from the root גָּלַל. See Art. 184. 5.

8. In the form פִּינֵקֵד, as exemplified in אִהַב, and הִתְהַל, we have, I believe, nothing more than a form equivalent to פִּינֵקֵד, in which, the *Dāgēsh* being omitted, we have a *perfect vowel* supplied, to compensate for the defect thus occasioned. See Art. 109.

9. The next form given, is פִּינֵקֵד, which Schröder exemplifies by הִתְהַל Is. xlv. 20: but this does not occur as a verb.

10. Of his next form פִּינֵקֵד, no example occurs; שִׁמְאֵל, as given by him, is fictitious. The noun is שִׁמְאֵל *left hand*, &c.: which, when augmented, becomes הִשְׁמֵאֵל, signifying *to proceed in that direction*. Whether Schröder's derivation of it from שִׁמְאֵל, be correct or not, may be matter for dispute.

11. We next have פִּינֵקֵד, and the example given גִּרְעֵנָה *green*, which is said to be put for רִעֵנָה, or גִּרְעֵנָה. But, all this is extremely doubtful. The noun appears to be one of those augmented by the addition of ה (see Art. 168.); קוֹיָם, for קוֹיָם, as Schröder has put it, we think comes more properly under another form; which, however, is nothing more than a noun.

12. His next form  $\text{קָנַן}$ , has, for the same reason, no connexion with  $\text{קָנָה}$ . And the other example given, is manifestly a noun,  $\text{אֲמָלַל}$ , and is referable to the compound form (Art. 169. 7.).

13. The form  $\text{הִתְפַּקֵּד}$ , should rather have been  $\text{הִתְפַּקֵּדוּ}$ , in order to admit of the form  $\text{הִתְקַדְּמוּ}$ . But, as we have already considered this form (Art. 184. 5), we need not dwell any longer on it here.

14. The form  $\text{פָּקַדְקַד}$ , is that of a reduplicated noun (Art. 169.), which is often conjugated as a verb: as,  $\text{פָּקַדְקַדוּ}$  *travelling about as a merchant*, &c. of which examples will be given hereafter.

15. With respect to the other forms, viz.  $\text{שָׁפַקַד}$ ,  $\text{תִּפְקַד}$ ,  $\text{מִפְקַד}$ , 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	$\text{פָּקַד}$ active. $\text{פָּקַד}$ <i>id.</i> $\text{פָּקַד}$ neuter.	2	$\text{פָּקַדְקַד}$ objective or reciprocal.	Simple, or translated, sense of the root.

\* In the cognate dialects of the Hebrew, viz., the Arabic, Æthiopic, Syriac, and Chaldaic, 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 trilateral, and four of the *quadrilateral*, verb. In M. de Sacy's Grammar, we have two more noticed in the *trilateral* verbs, four under the *quadrilaterals*, and a few others, which are said to belong to the trilaterals, 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 trilateral, or quadrilateral, 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 {	פָּקַד active, causal, &c. פּוֹדֵד <i>id.</i>	4 {	פָּקֵד objective. פּוֹדֵד <i>id.</i>	Transitive, when the root in Kal is not so. Sometimes intensive, frequentative, or even causal. Names of substances often take this form when converted into verbs.
5 {	הִפְקִיד active, causal, &c.	6 {	הִפְקִיד objective. or הִפְקֵד	
7 {	הִתְפַּקֵּד active. reciprocal, or &c. הִתְפּוֹדֵד <i>id.</i>	8 {	הִתְפַּקֵּד objective. or הִתְפּוֹדֵד <i>id.</i> very rare.	Reciprocal. Passive. Reflective occasionally.
Rare.	9 פָּקַדְדָּ neuter.			
	10 פָּקַדְדָּ, or פָּקַדְדָּ neuter.			Frequentative, Intensive, or the like.
	11 * הִפְקֵדְדָּ neuter.			Frequentative.
	12 † מִפְקֵדְדָּ neuter.			{ Habit, or custom: it occurs however but seldom; and, therefore, little can be said as to its general force.

\* It is remarkable that cases occur in the Arabic, in which ت, ث, occurs, even when the verb has already been augmented by that letter: as, تَلْقَطْتِ she, or it has cut. The same excess occurs in the word تشابهت she resembled, in which the additional ت is implied in the (ـت) teshdeed over the ش.

† In Arabic we also have verbs augmented by م, م, 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 א, ק, ר, as well as the letters ך, and ם, 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 פָּקַדְתָּה †	פָּקַדְתְּ, for פָּקַדְתְּהָ
1	פָּקַדְתִּי, uncertain.	פָּקַדְתִּי, as before.
PLURAL.		
3	פָּקְדוּ, for, הָיוּ, or, פָּקְדוּ הוּ (Art. 139. 7.	פָּקְדוּ, as before.
2	פָּקַדְתֶּם — פָּקַדְתֶּם	פָּקַדְתֶּן, for פָּקַדְתֶּן
1	פָּקַדְנוּ — פָּקַדְנוּ	פָּקַדְנוּ, as before.

\* This, according to D. Kimkhi, is the form taken by certain nouns: as, חָכֵם *wise*; רָשָׁע *wicked*; בָּנִי *intelligent*, &c. The only difference being that the noun ends in *Kāméts*, whereas the verb ends in *Páthakh*. But, he goes on to say, that the noun will end in *Kāméts*, when at the end of a verse, or accompanied by certain accents: as, פָּאָרַר אֶמְרִי *as he had said*, Gen. xxi. 1; לֹא יָשָׁב *has not sat*, Ps. i. 1. There are also, instances pointed out by him, in which *Kāméts* 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, וְשָׁפַט אֶת־יִשְׂרָאֵל, שָׁפַט שָׁמָּה *there he judged Israel*. To which he adds a number of similar examples. Mikhlol. fol. ה, verso. et fol. ו, in which we have *Kāméts* with the accent *Zákéf*. 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 ו of the first pers. pl. is rejected by Art. 76.; and the guttural ה is omitted, perhaps for the sake of euphony.

2. In the other forms, viz. פָּקַד, and פָּקַדְךָ, in this tense, the final vowel is also considered as *mutable*. The conjugation, therefore, will proceed thus :

*Second Form, חָבֵץ willing.\**

Pers.	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	חָבֵץ,	חָבֵצָה,	חָבְצוּ,	חָבְצוּ
2	חָבֵצְתָ,	חָבֵצְתִי,	חָבֵצְתֶם,	חָבֵצְתֵינָו
1	חָבֵצְתִי,	חָבֵצְתֵי,	חָבֵצְנוּ,	חָבֵצְנוּ

*Third Form, יָכַל able.†*

	SINGULAR.		PLURAL.	
3	יָכַל,	יָכַלָּה,	יָכַלוּ,	יָכַלוּ.
2	יָכַלְתָּ,	יָכַלְתִּי,	יָכַלְתֶּם,	יָכַלְתֵּינָו.
1	יָכַלְתִּי,	יָכַלְתֵּי,	יָכַלְנוּ,	יָכַלְנוּ.

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

\* Of this form are the following : חָמַץ fermenting, יָבֵן old, יָבֵשׁ dry, שָׂנְאָה hating, שָׂמְחָה rejoicing, מְלֵא filling, מְעַבֵּר defective, מְשֻׁמָּה guilty, מְצַח ceasing, מְצַחֵה hypocritical, מְצַחֵה defective, מְצַחֵה cutting wood, מְטָמֵא impure, מְגַבֵּל withering, מְנַשֵּׁב corroding, מְבַל becoming dry, מְשָׁחֵה forgetting, מְשַׁמָּה desolating, מְשַׁבֵּל humbling ; to which many more may be added.

† These, according to D. Kimkhi (Mikhlo, fol. ה), are of the same form with גָּדוֹל great, קָטָן small, רְחוֹק distant, קָרִיב near. The words so found as verbs are, יָרָא fearing, קָטָן little, קָשָׁה snaring as a hunter, יָכַל able, שָׂכַל bereaved, אָוִר lighting, for אָוִר, גָּנַב 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  $\text{קָרַן}$ ,  $\text{רָן}$ , as well as the *syllabic* ones  $\text{מִקָּרַן}$  and  $\text{רָן}$ , 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,  $\text{קָרַן}$ , and  $\text{רָן}$ , in these instances. In the second case, we have the *syllabic* adjuncts  $\text{מִקָּרַן}$ , and  $\text{רָן}$ , 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  $\text{וְקָרַן}$  *willing*, the ( $\text{וְ}$ ), when made imperfect, becomes ( $\text{ו}$ ) instead of ( $\text{וֹ}$ ), by what has been termed an *oblique correspondence* (Art. 96. 2.), as in  $\text{מִקָּרַן}$ ,  $\text{רָן}$ ; 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,  $\text{קָרַן}$ , and  $\text{רָן}$ , it is rejected.

9. The first vowel is rejected in  $\text{בָּרַחְתָּ}$ ,  $\text{וַיִּפְצְחוּ}$ , 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,  $\text{יָקַל}$ , the vowels follow the paradigm of the first, and for the same reasons: except in the third person singular and plural, where the  $\text{י}$  entirely disappears.

11. When, however, verbs receive the *illative* particle  $\text{ו}^*$  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  $\text{וַיִּפְצְחוּ}$  and *I will visit*;  $\text{וַיִּכְלֹתָ}$  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,  $\text{וַיִּכְלֹתָוּ}$ : *I have prevailed (against) him*, Ps. xiii. 5. (Art. 119.)

12. The (·) *Tséré* of the second form, and of the third and seventh species, viz.  $\text{פָּקַד}$ , and  $\text{וַיִּפְקְדוּ}$ , will undergo the same changes during the process of conjugation, as it does in  $\text{פָּקַדְתָּ}$ , 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  $\text{לָקַח}$  drops its first radical letter: as,  $\text{לָקַח}$  *he took*, Ezek. xvii. 5; so, for  $\text{לָקַח}$ , by a similar omission, we have  $\text{לָקַח}$  *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,  $\text{לֹא יֵשֵׁב}$  *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  $\text{و}$  and  $\text{ف}$ . See p. 50, note. The use and force of this particle will be considered in the Syntax. See also my Heb. Lexicon, under  $\text{و}$ , p. 163.

stood, Ps. i. 1; שָׁבַד *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, אֲדַבְּרָהּ *it adheres to*, Job xxix. 10; גְּבַרְיָם *they were powerful*, 2 Sam. i. 23 (Art. 120. 2.): all, apparently, belonging to the roots גְּבַר, שָׁבַד, and דָּבַד, respectively. These may, nevertheless, be of the form פְּקַד, although the other form most frequently occurs in the context. We have something similar to this in Gen. xliii. 14, אֲשַׁכְּלֶהּ אֲשַׁכְּלֶהּ אֲשַׁכְּלֶהּ *even as I am bereaved, I am bereaved*; where the first verb is of the form אֲשַׁכְּלֶהּ, and the last of אֲשַׁכְּלֶהּ.

### *On the Third Person Singular Feminine.*

16. Our measure is פְּקַדָּהּ, in every case. In some few instances, however, we have the Chaldaïc, instead of the Hebrew, feminine termination: as, אֲזַלְתָּהּ, instead of אֲזַלְתָּהּ, Deut. xxxii. 36. So קָרָאתָהּ, for קָרָאתָהּ, *she called*; עָשִׂיתָהּ, for עָשִׂיתָהּ, *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 ت, 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, נָתַתָּהּ *she gave*, Judg. v. 25; שִׂמְחָתָהּ *she was glad*, Esth. viii. 15. So נִשְׁתָּתָהּ *it hath failed*, Is. xli. 17, with an euphonic Dāgēsh in the ת, (Art. 120. 2.).

18. In Ezek. xxxi. 5, we have אֲבַדְתָּהּ, for אֲבַדְתָּהּ, the Chaldaïc, for the Hebrew, termination.

### *On the Third Person Plural, Common Gender.*

19. We have a final ך, 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; יָצְעוּן\* for יָצְעוּן *they poured out*, Isa. xxvi. 16. See Art. 175. 17.

\* 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, שָׁפְכוּ they poured out, where the הָרִי, 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 ו, appears: as, אָמְרוּ they said. (Art. 72.)

21. When the accent is, on any account, drawn back, the original vowels return: as, יָבִיאוּ they have brought forth, Gen. xxxi. 43; חָדְלוּ they ceased, Judg. v. 7; נָזְלוּ they became debased, Isaiah lxiii. 19, lxiv. 2; יָכְלוּ they were able, Exod. viii. 14. In a few instances, a paragogic נ is added: as, הִדְבִּירוּ־נָ Josh. x. 24 (Artt. 119. 175. 3.).

### On the Second Person Masculine, Singular.

22. Instead of the termination הָ, we sometimes have הַה, which is the more usual termination of the pronoun (Art. 145. 2.): as, פָּנְדַּתְּהָ thou hast dealt perfidiously, Mal. ii. 14; זָנְנָתְהָ thou art grown old, Josh. xiii. 1, &c.

23. Whenever the root ends in ה, and also receives this pronominal affix, both these letters will coalesce by *Dāgēsh*: as, פָּרַתְּהָ thou hast cut, Deut. xx. 20, for פָּרַתְּהָ. When ה is the last letter of the root, and this, or any similar suffix, is added, the ה is dropped (Art. 76.), and for this a compensation is made by inserting *Dāgēsh forte* in the first letter of the affix; as, נָתַתְּהָ, for נָתַתְּהָ, thou gavest, Gen. iii. 12. So, נָתַתְּהָ, for נָתַתְּהָ, I gave; נָתַתְּהָ, for נָתַתְּהָ, 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 *Shēvā* (Art. 45.): as, לָקַחְתְּ, for לָקַחְתְּ, thou didst receive, 1 Kings xvi. 3; שָׁמַעְתְּ, for שָׁמַעְתְּ, thou didst hear, Jer. iv. 19; יָדַעְתְּ, for יָדַעְתְּ, thou didst know, Jer. l. 24. In roots ending in

\* Ed. 1630.

† In some editions only.

ך, that letter will be dropped as before :  $\text{תָּבִיָּה}$  *thou gavest*, Ezek. xvi. 33.

25. In many instances, particularly in the Books of Jeremiah and Ezekiel, this affix assumes the form  $\text{תִּי}$ , for  $\text{תָּי}$ , which is also a termination of the original pronoun (See Artt. 145. 2. 194. 13.): as,  $\text{תִּקְרָאֵתִי}$  *thou wilt call*, for  $\text{תָּקְרָאֵתִי}$ , Jer. iii. 4 ;  $\text{תִּשְׁמָעֵתִי}$  *thou hast heard*, Ib. iv. 19 ; to which many others may be added.

### *On the Second Person Plural Masculine.*

26. We have occasionally a *Khirik* with the second radical letter, instead of (-) : as,  $\text{יִרְשְׁתֶּם}$ , for  $\text{יִרְשָׁתֶם}$ , *ye shall possess*, Deut. iv. 1. In others (·) : as,  $\text{שְׁאַלְתֶּם}$  *ye asked*, 1 Sam. xii. 13 ; and, as before,  $\text{נָתַתֶּם}$ , for  $\text{נָתַתְּם}$  *ye gave*, Jer. xxxvii. 18 (Art. 76.).

### *On the Second Person Plural Feminine.*

27. Instead of the termination  $\text{תֵּן}$ -, we sometimes have  $\text{תְּנֶה}$ -, which is also a termination peculiar to the pronoun of this person (Art. 145. 2.) ; as,  $\text{הִשְׁלַכְתֶּנּוּ}$  *ye cast forth*, Amos iv. 3. This, however, is an example belonging to the *Hiphhil* species.

### *On the First Person Singular, Common Gender.*

28. A few verbs have *Khirik* for their second vowel : as,  $\text{יִלְדֶתִי}$ \* *I have begotten*, Ps. ii. 7, for  $\text{יִלְדֵתִי}$ . So,  $\text{שְׁאַלְתִּי}$ \*, for  $\text{שְׁאַלְתֵּי}$ ,

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\* But perhaps these vowels do not belong to the form  $\text{פָּקַד}$ , but  $\text{פָּקֵד}$ , or perhaps,  $\text{פָּקֵד}$ .  $\text{وَرث}$ ,  $\text{ورث}$  is certainly the root in Arabic to which  $\text{יִרְשָׁתֶם}$  must be referred ;  $\text{אָלַד}$  *a son*, may be the root of the second, and  $\text{سَأَلَ}$ , Arab.  $\text{سَأَلَ}$  *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  $\text{خَفِيَ}$  *hiding one's self* ;  $\text{خَفِيَ}$  *concealing something* ;  $\text{رَفَعَ}$  *he raised* ; and  $\text{رَفَعَ}$  *he was elevated, ennobled* ;  $\text{رَفَعَ}$  *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 ך or ך, will reject those letters, and supply their place by *Dāgēsh*.

29. In the first person plural, also, roots ending in ך, will cause that letter to coalesce with the ך of the pronominal suffix: as, נָתַתָּנוּ (for נָתַתְנוּ) *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 *Dāgēsh* in one of them, and omitting the other, provided no vowel intervene (Art. 47.). *Nún* ך, likewise, is regularly rejected, whenever it should receive a final *Shēvā* (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 נָקַדְ, נָקַדְ, or נָקַדְ. There are, however, a few examples in which נָקַדְ 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.	תִּפְקֹד,	unknown. <i>She visits.</i>
2	תִּפְקֹד,	אֶתְּ פֹקֵד, <i>Thou visitest.</i>	תִּפְקֹדִי,	אֶתְּי פֹקֵד, <i>Thou, fem.</i>
1	אֶפְקֹד,	אֲנִי פֹקֵד, <i>I visit.</i>	אֶפְקֹד,	as before. <i>I, fem.</i>

## PLURAL.

Pers. Masc.	Etymon.		Fem.	Etymon.
3	יִפְקְדוּ,	for הֵיךְ, or פֹּקְדוּ הוּ — <i>They visit.</i>	תִּפְקְדְנָה,	for פֹּקְדוּ הֵנָּה <i>They visit.</i>
2	תִּפְקְדוּ —	Id. אֶתְּ פֹקְדוּ הוּ <i>You visit.</i>	תִּפְקְדְנָה,	אֶתְּנָה פֹקֵד <i>You visit.</i>
1	נִפְקְדוּ	נִחְנִי פֹקֵד <i>We visit.</i>	נִפְקְדוּ,	as before. <i>We visit.</i>

2. The form תִּפְקְדְנָה may, perhaps, stand for אֶתְּי פֹקֵד, with the ך of אֶתְּי 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 תִּפְקְדְנָה 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. 117-

4. *Paradigm of the Second Form* פָּקַד.\*

## SINGULAR.

Pers.	Masc.		Fem.	
3	יִשְׁכַּב,	<i>He lies down.</i>	תִּשְׁכַּב,	<i>She lies down.</i>
2	תִּשְׁכַּב,	<i>Thou liest down.</i>	תִּשְׁכַּבִּי,	<i>Thou liest down.</i>
1	אֶשְׁכַּב,	<i>I lie down.</i>	אֶשְׁכַּב,	<i>I lie down.</i>

\* So יִרִיד *he rides*; יִרְצַח *he spreads*; יִרְבֵּב *he lies down*; יִגְדֵּל *he increases*, &c.

## PLURAL.

3	יִשְׁכְּבוּ <i>They lie down.</i>	תִּשְׁכְּבֹנָה <i>They lie down.</i>
2	תִּשְׁכְּבוּ <i>You lie down.</i>	תִּשְׁכְּבֹנָה <i>You lie down.</i>
1	נִשְׁכַּב <i>We lie down.</i>	נִשְׁכַּב <i>We lie down.</i>

5. *Paradigm of the Third Form פָּקַד.*

This form never occurs, except in verbs which are subject to some defect, and then but seldom.

*Example.*

## SINGULAR.

Pers.	Masc.	Fem.
3	יָתַן, for יִתֵּן, <i>He gives</i> (Art. 76.).	תָּתַן <i>She gives.</i>
2	תָּתַן, — תִּתֵּן, <i>Thou givest.</i>	תִּתֵּנִי <i>Thou givest.</i>
1	אָתַן, — אֶתֵּן	אֶתֵּן <i>I give.</i>

## PLURAL.

Pers.	Masc.	Fem.
3	יִתְּנוּ <i>They give.</i>	} Wanting.
2	תִּתְּנוּ <i>Ye give.</i>	
1	נִתְּנוּ <i>We give.</i>	

6. It has been remarked (Art. 189.), that the form of פָּקַד is sometimes taken, as the leading word of the present tense. The following are examples : viz. יִשְׁפֹּטוּ *they judge*, Exod. xviii. 26 ; תִּשְׁמֹר *it (fem.) preserves, or keeps*, Prov. xiv. 3 ; תִּעְבְּרִי *pass thou over (fem.)*, Ruth ii. 8 : אֲנִי אֶחָשָׂה (for אֲנִי אֶחָשָׂה Art. 72.) *I am mortally pained*, Ps. lxi. 21.

7. Of these forms, the first, פָּקַד, 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, יִשְׁמֹעַ *he hears*, יִשְׁלַח *he sends* ; יִנְבֵּה *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*. פָּקַד is found in defective verbs only; as, אָמַר, or יֵאמַר, or יִשָּׁב, יֵאמַר, or 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, אֲשַׁמְרֶנּוּ I will keep for him, Ps. lxxxix. 29; אֲחַמְדֶּנּוּ I will sustain him, Is. xlii. 1, for אֲשַׁמְרֶנּוּ and אֲחַמְדֶּנּוּ respectively.\* (Art. 133.)

9. The same verb is sometimes found to occur in more than one of these forms; as, יִשְׁבֹּת he rests, Gen. ii. 2; and יִתְשַׁבֵּת it rests, Neh. vi. 3; אֲנִי לֹא אֶחְפֹּץ I am not willing, Ezek. xviii. 32; and אֲרַפֵּץ he will approve, Ps. xxxvii. 23; and יִטְרַף he will tear, Ps. vii. 3; and יִטְרַף 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, אֲשַׁמְרֶנּוּ, not אֲשַׁמְרֶנָּה, I will keep, Ps. xxxix. 2; אֲשַׁפְּבֶנּוּ, not אֲשַׁפְּבֶנָּה, I will lie down, Ps. iv. 9; אֲהַרְגֶנּוּ I will kill, not אֲהַרְגֶנָּה Gen. xxvii. 41. In the last case, the substitute of *Shévá* is resolved by Art. 106. 2.

11. In a few instances, the letter ׀ is retained, which was

\* 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 <sup>مضارع</sup> *مضارع* alike, because it is said to be like the noun. In a

few instances, indeed, it has the <sup>أ</sup> of the accusative; as, <sup>لنفسعا</sup> *لنفسعا* we will surely draw, &c. In others we have an additional <sup>ن</sup>, <sup>ن</sup>, as in the nouns of excess

(Art. 168.): as, <sup>ينصرون</sup> *ينصرون* he will surely assist: but of this more in the Syntax.

perhaps formerly a *mater lectionis*: i. e. was used instead of the vowel  $\dot{\text{h}}$  *Khōlēm*: as,  $\text{אָשְׁקוּהוּ}$  *I rest*, Isa. xviii. 4;  $\text{אָשְׁקוּהוּ}$  *I weigh*, Ezra viii. 25. In which cases, the  $\text{קָרִי}$ , or marginal reading, generally gives the more usual form. This  $\text{ו}$ , however, is mostly omitted, and *Kāméts Khātéf* then found to supply the place of the rejected *Khōlēm* (see Art. 152. 3.): as,  $\text{אָשְׁקוּהוּ}$  *I step*, Isa. xxvii. 4;  $\text{אָשְׁמְעוּנִי}$  *I hear*, Dan. viii. 13;  $\text{אָשְׁמְעוּנִי}$  *thou bribest*, Ezek. xvi. 33. In some copies, however, we have (:) *Shěvá* only, in most of these cases.

12. With the third person plural masculine, we sometimes have a paragoric  $\text{ו}$ , supplied; as,  $\text{אָשְׁמְעוּנִי}$  *they will hear*, Exod. iv. 9. Sometimes the preceding vowel is perfect: as,  $\text{אָשְׁמְעוּנִי}$  *they will ask*, Josh. iv. 6;  $\text{אָשְׁמְעוּנִי}$  *they will reap*, Ruth ii. 9. (See Art. 175. 17.).

13. When the first radical letter happens to be a guttural, the *Substitute* of *Shěvá* will be resolved into its cognate imperfect vowel: as,  $\text{אָשְׁמְעוּנִי}$  *they will extend* (for  $\text{אָשְׁמְעוּנִי}$ , by analogy,  $\text{אָשְׁמְעוּנִי}$ , see Art. 106. 2.).

14. In the feminine, we have  $\text{אָשְׁמְעוּנִי}$ , for  $\text{אָשְׁמְעוּנִי}$ , by Art. 175. 20., &c., Ezek. xvii. 23. The final  $\text{ו}$  is sometimes omitted by Art. 72.

15. The abbreviated pronouns are regularly prefixed to the present tense, in every species, with *Shěvá* (:): as,  $\text{אָשְׁמְעוּנִי}$ ; but here, as two *Shěvās* cannot concur at the commencement of a word, the first is changed to ( $\cdot$ ), ( $-$ ), or ( $\cdot$ ) as circumstances may require, (Art. 106., &c.): as,  $\text{אָשְׁמְעוּנִי}$ ,  $\text{אָשְׁמְעוּנִי}$ ,  $\text{אָשְׁמְעוּנִי}$ , &c. Where, however, no such necessity exists, *Shěvá* remains, as it does with the particles  $\text{לְ}$ ,  $\text{בְ}$ ,  $\text{כְ}$ , Art. 174. &c.): as in  $\text{אָשְׁמְעוּנִי}$ ,  $\text{אָשְׁמְעוּנִי}$ ,  $\text{אָשְׁמְעוּנִי}$ , &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, **פִּקֹּד**, and in construction, **פִּקֹּד**, a *visiting, visitatio*, or the like; the acceptation of which may be, either active, or passive, (see p. 89. note.); and, **שָׁכַב** *lying down*, which is neuter.

3. Any of these words, according to Schrœder, when pronounced with some emphasis, will become imperative in signification: as, **פִּקֹּד**, or **פִּקֹּד**, *inspicere*, i. e. “*inspice, vel inspice.*” So, continues he, “*Ab initio nullum discrimen habuit numeri et generis: e. g. שָׁמֹעַ audire! non tantum pro audi, sed et pro audite, Deut. i. 16; שָׁרֵר 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. **פִּקֹּד**, constr. **פִּקֹּד\*** is the most frequent; **פִּקֹּד**, **פִּקֹּד**, **פִּקֹּד**, and **פִּקֹּד**, are more rare. These forms are peculiar to the masculine gender. The following are feminine: **פִּקְדָה**, **פִּקְדָה**, **פִּקְדָה**, **פִּקְדָה**, **פִּקְדָה**, **פִּקְדָת**,

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\* Of this form in the nouns is **נָדוּל**, constr. **נָדוּל**, **נָדוּל**, **נָדוּל**, which imply *habit, custom, &c.*, and occasionally have an abstract signification.

or פִּקְדָּת, פִּקְדָּת, פִּקְדָּה, פִּקְדָּה, פִּקְדָּה, &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*; לְפִקְדֹת for *visiting*; בְּפִקְדֹת 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, פִּקְדֹתִי *my visiting*; פִּקְדֹתֶיךָ *thy visiting*, &c. in which פִּקְדֹת is preferred.\* We have, however, אֲמַרְכֶם *your eating*, אֲמַרְכֶם *your saying*, &c., of the form פִּקְדֹת, as well as the other forms.

9. When the terminating vowel (י of פִּקְדֹת) happens to lose the accent, it becomes imperfect as in the nouns: as, מְלֹךְ-מְלֹךְ a *king's reigning*, Gen. xxxvi. 31. In one instance we have an additional ' inserted: as, לְרִישׁ הַדָּבָר for *investigating the matter*, Ezra x. 16.

10. Buxtorf† thinks, that, in the phrases לְמַשְׁחָה for *anointing*, Exod. xxix. 29; לְגִבְהָה for *elevating*, Zeph. iii. 11; לְחַמְלָה 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 פִּקְדֹת to have been the original form. But, as פִּקְדָּה is regularly the feminine form of פִּקְדֹת, I do not see why פִּקְדָּת 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, לְרַחֵקָה 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. כְּשִׁמְעָתוֹ, בְּקִרְבָּתָם, beyond all doubt, the ה, above mentioned, is of the feminine gender, but not paragogic. Other examples are, שָׁחַטָה slaying, Hos. v. 2; שְׁאַלָה asking, Isa. vii. 11; יִרְאַה 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 פִּקֹּד, or פִּקְדִי, visit, for the second person singular masculine; פִּקְדִי, for the same feminine; פִּקְדוּ, masc. and פִּקְדוּנָה, or פִּקְדוֹנָה, 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 פִּקְדוּ 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  $\text{קָרַר}$ , as also with the same vowels: as,  $\text{שָׁמְרָה}$  *keep*,\* Ps. xxv. 20;  $\text{זָכַרְתָּ}$  *remember*, 2 Chron. vi. 42. *Khōlēm* remains unchanged in  $\text{זָעַמְתָּ}$  *vilify, curse*, Numb. xxiii. 7. Judg. xix. 5, we have  $\text{סָעַד}$  *support* (from the form  $\text{סָעַד}$ ), and v. 8,  $\text{סָעַר}$  with *Makkáph* (from  $\text{סָעַר}$ ): and, 1 Kings xiii. 7,  $\text{סָעַדְתָּ}$  (from  $\text{סָעַד}$ ) with the paragogic letter  $\text{הָ}$ , whence it should seem, that each of these forms of the verbal noun was once in use.

4.  $\text{שָׁבַב}$  *lie down*, of the form  $\text{פָּקַד}$ , will, upon receiving the feminine termination, lose (-), and then change the first (:) into *Khīrik*: as,  $\text{שָׁבַבְתָּ}$ . Upon the same principle, the *o*, of  $\text{פָּקַד}$ , is generally rejected: as in  $\text{פָּקְדֵי}$ ,  $\text{פָּקְדֵי}$ , &c., as above (Art. 189. 10.). In  $\text{כִּיְרָרְתָּ}$  *keep*, Ps. cxli. 3, we have either an euphonic, or an intensive, *Dāgēsh*.

5. Of the form  $\text{פָּקַדְתָּ}$ ,  $\text{פָּקְדֵי}$  *destroy ye*, Jer. ii. 12;  $\text{מָצַרְתָּ}$  *draw ye*, Ezek. xxxii. 20;  $\text{שָׂדְדֵי}$  *lay ye waste*, Jer. xlix. 28, are instances. So  $\text{מָלְכֵי}$  *reign thou*, fem., Judg. ix. 10;  $\text{צָעַקְתָּ}$  *cry thou*, Jer. xxii. 20; (the medial  $\tau$  has been added on account of the accent's being drawn back, Art. 120. 7.); so  $\text{קָרַבְתָּ}$  *make thou dry*, Is. xlv. 27.

6. When a guttural is the first letter of the root, (◌) is taken instead of *Khīrik* (◌) whenever any *asyllabic* augment is affixed to the word: as,  $\text{הָשַׁפְתָּ}$  *make thou bare*, fem., Isa. xlvii. 2;  $\text{תָּקַחְתָּ}$  *take thou*, fem., Ruth iii. 15.

7.  $\text{קָסַמְתָּ}$  *divine thou*, 1 Sam. xxviii. 8; takes a *Substitute of Shēvā* with the second radical letter, upon the principle of assimilation, noticed Art. 108, for  $\text{קָסַמְתָּ}$ . This is sometimes found to take place in the present tense also.

8. The feminine plural will occasionally suffer apocope; as,  $\text{שָׁמְעֵנָה}$  Gen. iv. 23, for  $\text{שָׁמְעֵנָה}$ , *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  $\text{שִׁתְּרָה}$  with it, as the accents seem to require: thus,  $\text{שִׁתְּרָה שִׁתְּרָה}$  *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 : חָכֵם *wise*, רָחוֹק *distant*, גֹּדֵל *growing*, being just as much participles, as פּוֹקֵד, masc., פּוֹקְדָה, and פּוֹקֵדֶת fem. *visiting*, or פִּקְדוֹן, masc., פִּקְדוּדָה, 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, פִּקְדוֹ, &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 PAGINUS 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 NIPHAL. נִפְעַל.*

## PRETERITE TENSE.

## SINGULAR NUMBER.

Pers.	Masc.	Fem.
3	נִבְקַדְהוּ <i>He became visited.</i>	נִבְקַדְתָּהּ <i>She became visited.</i>
2	נִבְקַדְתָּ <i>Thou becomest visited.</i>	נִבְקַדְתְּ <i>Thou becomest visited.</i>
1	נִבְקַדְתִּי <i>I became visited.</i>	נִבְקַדְתִּי <i>I became visited.</i>

## PLURAL NUMBER.

3	נִבְקַדּוּ <i>They became visited.</i>	נִבְקַדּוּ <i>They became visited.</i>
2	נִבְקַדְתֶּם <i>Ye became visited.</i>	נִבְקַדְתֶּן <i>Ye became visited.</i>
1	נִבְקַדְנוּ <i>We became visited.</i>	נִבְקַדְנוּ <i>We became visited.</i>

## PRESENT TENSE.

## SINGULAR NUMBER.

3	יִבְקַד <i>He becomes visited.</i>	תִּבְקַד <i>She becomes visited.</i>
2	תִּבְקַדְתָּ <i>Thou becomest visited.</i>	תִּבְקַדְתְּ <i>Thou becomest visited.</i>
1	אִבְקַד <i>I become visited.</i>	אִבְקַד <i>I become visited.</i>

## PLURAL NUMBER.

3	יִבְקַדּוּ <i>They become visited.</i>	תִּבְקַדְנָה <i>They become visited.</i>
2	תִּבְקַדְתֶּם <i>Ye become visited.</i>	תִּבְקַדְתֶּן <i>Ye become visited.</i>
1	נִבְקַד <i>We become visited.</i>	נִבְקַד <i>We become visited.</i>

## IMPERATIVE.

## SINGULAR.

	Masc.		Fem.	
2	הִפְקֹדְךָ	<i>Be thou visited.</i>	הִפְקֹדִי	<i>Be thou visited.</i>

## PLURAL.

2	הִפְקֹדְכֶם	<i>Be ye visited.</i>	הִפְקֹדְנָה	<i>Be ye visited.</i>
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*Forms of the INFINITIVE, or Abstract Verbal Noun.*

הִפְקֹד, הִפְקֹד, הִפְקֹד, הִפְקֹד, הִפְקֹד, and הִפְקֹד *being visited, &c.*

PARTICIPLES (*usually*) rather VERBAL CONCRETE NOUNS.

## SINGULAR.

	Masc.		Fem.	
	נִפְקָד		נִפְקָדָה, and נִפְקָדָת	<i>Visited, &amp;c.</i>
or	נִפְקֹד			

## PLURAL.

נִפְקָדִים	נִפְקָדוֹת	<i>Ib.</i>
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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, נִלְחָם *he fought*; נִשָּׁבַע *he swore*; נִשְׁעָן *he reclined*; נִשְׁפָּט *he contended*; where co-operation seems rather to be implied: at others, it is *reflective*: as, נִשְׁמַר *watching one's self*; נִשְׁאֵל *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, נְהַשֵּׁב *accounted*, Num. xviii. 27; נֶאֱמַר *said*, Dan. viii. 26; נֶעְתָּוֶה *overturned*, Esth. ix. 1; נְהַחֲמוּם *sealed*, Ib. viii. 8; נֶעְתָּוֶה *placated*, 1 Chron. v. 20; where we have the form פָּקֹד, or פָּקֹד, instead of פָּקֵד. So נְפֹל, and pl. נְפֹלוּ *circumcised*, Gen. xvii. 27, for נִנְמֹל (Art. 76.). In one instance, נ seems to have been affixed to one of the augmented forms; as, נִפְפֹּר *it shall expiate*, Deut. xxi. 8, for נְהַחֲפֹר (Art. 83. 1.), grounded on the form הִחֲפֹּר.

5. In נֶאֱשָׂא *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 הִרָּ in נִפְקֹדָה we sometimes have the Chaldee ת, as in *Kal* (Art. 188. 16.); as, נִשְׁפָּחַת *forgotten*, Is. xxiii. 15.

6. נִגְזָלוּ *they were polluted*, Lam. iv. 14, on the form פִּקֹּד, probably from גֹּאֵל *an avenger*. Of the same form is, נֶאֱחָזוּ *they shall be possessed of*, Num. xxxii. 30. In the word נֶאֱדָרָה, Exod. xv. 6, we have, perhaps, an abbreviated form for, נֶאֱדָרָה הִיא *it is become glorious*, the preceding word, יָקִי, 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, פָּקֹד, and sometimes the feminine form, פִּקְדָה; פָּקֹד, and פָּקֹד, 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, אֶדְרֹשׁ *I am enquired of*, Ezek. xiv. 3; אֶשָּׁבַע *I swear*, Gen. xxi. 24. Also with the feminine form; as, אֶפְלֹטָה *I escape*, Ib. xix. 20; אֶפְבְּרָה *I am honoured*, Exod. xiv. 17; and

\* Thes. Gram., lib. i. c. xiv. ad. particip. *Niphthál*.

אֶפְכָּר Hag. i. 8, where the פ 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 הִשָּׁבַר we have תִּשָּׁבַר *thou wilt\* be broken*, Ezek. xxxii. 28. So אֲנַשׁ *he was infirm*, 2 Sam. xii. 15; יִנְפֵשׁ *he was refreshed*, Exod. xxxi. 17; יִנְמַל *he was weaned*, Gen. xxi. 8; יֵאמַר *it was said*, Josh. ii. 2. So also, תִּזְכָּרְנָה *they shall be commemorated*, Isa. lxxv. 17; תִּאכַלְנָה *they shall be eaten up*, Jer. xxiv. 2: to which many more may be added.

10. To the plural יִפְקְרוּ, a paragogic פ is often added, as in *Kal*: as, יִפְרְתוּן *they shall be cut off*, Ps. xxxvii. 9, &c.

11. We have in the Imperative, נִקְבְּצוּ *assemble yourselves*, Joel iv. 11, for הִקְבְּצוּ, which seems to be grounded either on the form פִּקַּד, 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 *Dāgēsh forte*, the preceding vowel is necessarily made *perfect*, as in אֲנַשׁ &c. above given (No. 9.).

13. In the Infinitive, we have הֹאֲכַל *eating*, Lev. vii. 18; הִפְתּוֹן *giving*, Jer. xxxii. 4. And with נ, for the first letter, מִלְחָמָה *fighting together*, Judg. xi. 25; נִשְׁאַל *requesting*, 1 Sam. xx. 28; נִדְבַק *desiring*, Gen. xxxi. 30; נִשְׁלַח *sending*, Esth. iii. 13; נִגְפוּ, for נִגְפוּהוּ *striking*, Judg. xx. 39, grounded on the form פִּקְוִיד, or פָּקוּד. To these may be referred הִבְדִּיחַ (by Art. 76.), for הִבְדִּיחַ, or הִבְדִּיחַ, *propelling*, Ps. lxxviii. 3. We also have שִׁאֲרָה *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 *Dāgēsh 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 (τ): as, נִקְנֵשׁ, (for נִקְנֵשׁ, form נִפְקַד Art. 87. 1.) *taken in a net*, Ps. ix. 17. Alting † is of opinion, that the plurals נִבְאִים *persons prophesying*, 1 Sam. xix. 20, Jer. xiv. 15, Ezek.

\* Reasons for translating this present tense by a future will be given in the Syntax.

† Sect. vii. §. 119. de verbo perfecto.

xiii. 16 ; נִהַבְּתִים *hidden*, Josh. x. 17 ; נִמְצְאִים *polluted*, Ezek. xx. 30, 31 ; נִמְצְאִים *found*, Esth. i. 5, iv. 16, 1 Sam. xiii. 15, and some others, are formed on the measure נִפְקַד. But this is by no means necessary. The (ׁ) of the singular is, it is true, mostly found with the second radical : as, נִבְּרָאִים, but then, this vowel is not *immutable*, and may become (׃) 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, PIHEL.*

PRETERITE TENSE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	פִּקַּד,	פִּקְדָה,	פִּקְדוּ,	פִּקְדוּ.
2	פִּקַּדְתָּ,	פִּקַּדְתְּ,	פִּקַּדְתֶּם,	פִּקַּדְתֶּן.
1	פִּקַּדְתִּי,	פִּקַּדְתִּי,	פִּקַּדְנוּ,	פִּקַּדְנוּ.

PRESENT TENSE.

	SINGULAR.		PLURAL.	
3	יִפְקַד,	תִּפְקַד,	יִפְקְדוּ,	תִּפְקְדוּ.
2	תִּפְקַדְתָּ,	תִּפְקַדְתְּ,	תִּפְקַדְתֶּם,	תִּפְקַדְתֶּן.
1	אִפְקַד,	אִפְקַדְתְּ,	נִפְקַדְנוּ,	נִפְקַדְתֶּן.

IMPERATIVE.

	SINGULAR.		PLURAL.	
2	פִּקַּד,	פִּקְדִי,	פִּקְדוּ,	פִּקְדוּהָ.

INFINITIVE, or VERBAL NOUN.

Masc. Form.	Fem. Forms.
פִּקַּד.	פִּקְדָה, פִּקְדָה, פִּקְדָת, פִּקְדוֹת.

PARTICIPLES, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מִפְקַד,	מִפְקְדָה,	מִפְקְדִים,	מִפְקְדוֹת.
	or מִפְקַדְת,		

*Objective Voice of the same, termed the Fourth Species,  
or PŪHAL.*

*PRETERITE TENSE.*

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	פָּקַד,	פָּקְדָה,	פָּקְדוּ,	פָּקְדוּ.
2	פָּקַדְתָּ,	פָּקַדְתְּ,	פָּקַדְתֶּם,	פָּקַדְתֶּן.
1	פָּקַדְתִּי,	פָּקַדְתִּי,	פָּקַדְנוּ,	פָּקַדְנוּ.

*PRESENT TENSE.*

	SINGULAR.		PLURAL.	
3	וּפָקַד,	תִּפְקַד,	וּפָקְדוּ,	תִּפְקַדְנָה.
2	תִּפְקַדְתָּ,	תִּפְקַדְתְּ,	תִּפְקַדְתֶּם,	תִּפְקַדְתֶּן.
1	אֶפְקַד,	אֶפְקַדְתִּי,	נִפְקַדְנוּ,	נִפְקַדְתֶּן.

*IMPERATIVE.*

	SINGULAR.		PLURAL.	
2	פָּקַד,	פָּקְדִי,	פָּקְדוּ,	פָּקְדוּנָה.

*INFINITIVE, or VERBAL NOUN.*

פָּקַד.

*PARTICIPLES, or CONCRETE VERBAL NOUNS.*

	SINGULAR.		PLURAL.	
	מִפְקַד,	מִפְקְדָה,	מִפְקַדִּים,	מִפְקַדוֹת.
		or מִפְקַדְתָּ,		

*On the Persons, &c. of the Third Species PĪHEL.*

2. Whenever the last radical letter happens to be one of the gutturals, or ך, ( - ) *Páthakh* will be the terminating vowel; פָּקַד will, therefore, be the measure in such cases: as, שָׁבַר *he broke*, Ps. cvii. 16; בָּלַע *he swallowed*, Is. xxv. 8; שָׁלַח *he sent*,



Exod. ix. 7, &c. &c. Also when followed by *Makkáph*; as, לְיָד־דָּעַת *he taught knowledge*, Eccl. xii. 9.

3. In a few instances (·) is the terminating vowel: as, הִבְרַח *he said*; כִּבְּשׁ *he washed*; כִּפְּרַח *he expiated*.

4. When any letter, incapable of receiving *Dāgēsh*, is the medial letter of the root, a compensation is made by changing the preceding *imperfect* vowel to its corresponding *perfect* one: as, מָאָן *he refused*, for מֵאָן. So בֵּרַךְ *he blessed*; and, in the participle מְבַרְךָ *blessing*; מְרַאֵב *detesting*, &c.; גִּבֵּר *he explained*; אָחַר *he delayed* (Art. 109.). In a few instances (·) *Khīrik* remains without any apparent compensation: as, בִּעַר *he destroyed*, 1 Kings xxii. 47; נָאָה *he vexed*, Ps. x. 3; לָהַט *he inflamed*, Mal. iii. 19; נָחַם *he consoled*, Is. xlix. 13; אָחַרוּ *they delayed*, Judg. v. 28, where א occurs with *Sēgól*. So, in the Participles; מִפְּחָד *fearing*, Prov. xxviii. 14; מְנַהֵל *leading*, Is. li. 18, &c. In all which cases, *Dāgēsh* is said to be *implied* (Art. 109.).

5. When the accent is drawn back, in the feminine (פְּקֻדָּה), the characteristic vowel (·) returns: as, לִלְחָקָהּ *it licked*, 1 Kings xviii. 38; לְקַנְיָהּ *she gleaned*, Ruth ii. 18, &c. (Art. 119. 11.)

6. In some instances *Dāgēsh forte* is omitted, even when the letter is capable of receiving it: as, שְׁלְחָהּ *she sent*, Ezek. xvii. 7; שְׁלְחוּ *they sent*, Ps. lxxiv. 7. So, הַלְלֵי *passim*, for הַלְלֵי *praise ye*. See Art. 113.

7. We have, in the participle, מְלַמְּנֵנוּ *our teacher*, Job xxxv. 11, for מְאֻלְמְנֵנוּ, by Art. 73. And, Jer. xv. 10, מְקַלְלֵנִי *cursing me*, but in the margin, מְקַלְלֵנִי, 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, מְשַׁבְּלָהּ *causing abortion*, Exod. xxiii. 26; we also have מְשַׁבְּרָת *inebriating*, Jer. li. 7; and, without *Dāgēsh*, מְנַאֲפָת (for מְנַאֲפָת) *committing adultery*, Prov. xxx. 20; and by contraction, מְשַׁרְת (for מְשַׁרְתָּ) *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 PŪHAL.*

10. We sometimes have (τ) *Khātúph* in this species, instead of (·), e. g. כִּרְתָּ *it was cut*, Ezek. xvi. 4; where it should be

observed, that ך has *Dāgēsh*, contrary to the usual practice : שִׁוּדָּהּ *it is destroyed*, Nah. iii. 7. So also the participial noun מְאֻדָּם *made red*, Ib. ii. 4; and, in the plural number, מְאֻדָּמִים,\* Exod. xxv. 5.

11. In many instances, the *Dāgēsh* is implied (Art. 109.); as, וָרָחַץ *washed*, Prov. xxx. 12; רַחֲמָה *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, רָחַמָה *consoled*, Is. liv. 11.

12. When *Dāgēsh* is neither *written*, nor *implied*, the preceding vowel is necessarily made *perfect*; as, הִרְגָה *slain*, Is. xxvii. 7; טָרַף *torn*, Gen. xlv. 28; פָּרַשׁ *declared, revealed*, Num. xv. 34; סִעָרָה *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, יוּלְדָה *born*, Judg. xiii. 8; יִקְוֹשִׁים *taken in a net*, Ecces. ix. 12; מוֹנֵעֶדֶת *out of joint*, Prov. xxv. 19. In the first two examples, *Dāgēsh* 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,—

יִשְׁבְּתִי בְּלִבְנוֹן מְקַנְתִּי בְּאַרְזֵים מֵה־גִּחְתִּי בְּבֵאלֵהָ חֲבָלִים

*Thou (who) dwellest in the Libanus,—art nestled in the cedars,—how shalt thou be consoled when pains come upon thee?*

Here יִשְׁבְּתִי, is put for יִשָּׁב אֶתִּי, מְקַנְתִּי, for מְקַנֵּן אֶתִּי, and גִּחְתִּי, for גִּחְתֵּן אֶתִּי. 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 מְקַנְתִּי, Rabbi Jona was of opinion, according to Buxtorf, that some of the vowels

\* In some editions, and as cited by Buxtorf, this word is written מְאֻדָּם with *Kāméts Khâtéf* under ם, 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 *Shěvá*, where analogy requires the *Shěvá*, which seems to have been introduced for the sake of euphony: as, לָקַחְתָּ taken, Gen. ii. 23; תִּבְקָשִׁי 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, HIPHHIL and HOPHHAL.*

PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 הִפְקִיד	הִפְקִידָה	הִפְקִידוּ	הִפְקִידוּן
2 הִפְקִידְתָּ	הִפְקִידְתְּ	הִפְקִידְתֶּם	הִפְקִידְתֶּנּוּ
1 הִפְקִידְתִּי	הִפְקִידְתִּי	הִפְקִידְנוּ	הִפְקִידְנוּ

PRESENT TENSE.

SINGULAR.		PLURAL.	
3 יִפְקִיד	תִּפְקִיד	יִפְקִידוּ	תִּפְקִידְנָה
2 תִּפְקִיד	תִּפְקִידִי	תִּפְקִידוּ	תִּפְקִידְנָה
1 אִפְקִיד	אִפְקִיד	נִפְקִיד	נִפְקִיד

IMPERATIVE.

SINGULAR.		PLURAL.	
2 הִפְקֵד	הִפְקִידִי	הִפְקִידוּ	הִפְקִידְנָה

INFINITIVE, or ABSTRACT VERBAL NOUN.

Masc. Forms.	Fem. Forms.
הִפְקִיד, or הִפְקֵד	הִפְקִידָה, הִפְקִידְתִּי

## PARTICIPIAL, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מִפְקֵד	מִפְקֵדָה,	מִפְקֵדִים	מִפְקֵדוֹת
	or מִפְקֵדָת		

*Objective Voice, HOPHAL.*

## PRETERITE TENSE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	הִפְקַד	הִפְקַדָּה	הִפְקִדוּ	הִפְקִדוּן
2	הִפְקַדְתָּ	הִפְקַדְתְּ	הִפְקַדְתֶּם	הִפְקַדְתֶּן
1	הִפְקַדְתִּי	הִפְקַדְתִּי	הִפְקַדְנוּ	הִפְקַדְנוּ

## PRESENT TENSE.

	SINGULAR.		PLURAL.	
3	יִפְקַד	תִּפְקַד	יִפְקְדוּ	תִּפְקַדְנָה
2	תִּפְקַד	תִּפְקְדִי	תִּפְקְדוּ	תִּפְקַדְנָה
1	אִפְקַד	אִפְקַד	נִפְקַד	נִפְקַד

## IMPERATIVE.

	SINGULAR.		PLURAL.	
2	הִפְקַד	הִפְקְדִי	הִפְקְדוּ	הִפְקַדְנָה

## INFINITIVE.

הִפְקֹד, הִפְקֹד, or הִפְקֹד.

## PARTICIPIAL, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
מִפְקֵד	מִפְקֵדָה	מִפְקֵדִים	מִפְקֵדוֹת
	מִפְקֵדָת		

*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; הִצְמִיד *he caused to stand*, Lev. xiv. 11; הִאֲמַרְתָּ *thou hast professed*, Deut. xxvi. 17; הִצְבַּרְתָּ *thou hast caused to pass over*, Josh. vii. 7. We also have הִצְבַּרְתָּ Exod. xiii. 12; and הִצְבַּרְתָּי Zech. iii. 4, &c. And with (◌◌) under the guttural in הִצְבַּרְתָּי *it is obstructed*, Lev. xv. 3.

3. In one instance we have (◌◌) with the middle radical letter: as, הִשְׁאַלְתִּיהוּ *I have requested him*, 1 Sam. i. 28. See the notes on *Kal* (Art. 188. 28.).

4. On the word הִחַדְלֵתִי *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 חַדַּל is the form of the Imperative in *Kal*: which, according to our system, will give חִדְלֵ, 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 חִדְלֵתִי, and, by rejecting the *Khōlēm* (as in the Segolates, Art. 152. 3.), and retaining the correspondent substitute of *Shēvā*, in order to preserve the form, we shall have חִדְלֵתִי, which, with the interrogative ה prefixed (Art. 179.), we shall have הִחַדְלֵתִי *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., הִאֲמַלְתִּי *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, הִשְׁלַכְתֶּנָּה, which is an unusual, but more regular, way of writing the second person plural feminine of the preterite tense: i. e. הִשְׁלַכְתֶּנָּה, usually הִשְׁלַכְתֶּנָּה (Art. 188. 27.), *ye have cast*. In Isaiah, chap. xix. 6, we have הִאֲזַנְיָרוּ *they shall abhor*, with two letters of augmentation, א and ה; but here, אֲזַנְיָר is perhaps the ground-form.

7. In the present tense, we also have the form הִפְקֵד; and, in

both, the characteristic ך is frequently omitted. With the paragodic ה, however, ך is always added: as, אֲשַׁלֶּכֶּה *I will cast*, Neh. xiii. 8. With (·); as, יִאֲמִן *he may believe*, Job xv. 31. And by a further contraction, יִבְטַח *he will give confidence*, 2 Kings xviii. 30, for יִבְטַח, or יִבְטַח.

8. In some instances every trace of the characteristic ך is lost; as, יָדְבִקוּ *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 פְּקִיד.

9. אֶסְפָּה *I will collect*, 1 Sam. xv. 6, is put for אֶאֱסֹף (for אֶאֱסֹף Artt. 72, 87. 1.), root אֶסַּף, or אֶסַּף. So, אֶבְרֹד *I will ruin*, Jer. xlvi. 8 (for אֶבְרֹד Ib. for אֶבְרֹד), root וּבַד, Arabic بَدَّ cognate with אֶבַד.

10. א is sometimes rejected, together with the characteristic ה, to facilitate the pronunciation perhaps: as, אֶזְנֶה *I will hear*, Job xxxii. 11 (for אֶזְנֶה Art. 72.). So, אֶמְסִיחֵם *I will destroy them*, Jer. viii. 13, for אֶמְסִיחֵם; יִהַל *he shall pitch a tent*, for יִהַל, Is. xiii. 20; יִחַר *he tarries*, 2 Sam. xx. 5, is, perhaps, for the passive form יִחַר, for יִחַר (Art. 73.); and, as the quiescence of א after *Kāmets Khātuf* is rather unusual in Hebrew, the ך 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 יִגְרֹב 1 Sam. xv. 5, is put for יִגְרֹב, by omitting the א, as above, by Art. 73.

12. In the Imperative we may have a paragodic ה, which will then, as before (No. 7.), take the characteristic ך: as, הִצְלִיחֶהָ *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, הִנְחֵרְתִּי *cause to come down*, Joel iv. 11; הִרְחֵק *remove far away*, Job xiii. 21; הִיֶּשֶׁר, margin הִיֶּשֶׁר *make straight*, Ps. v. 9.

14. In the Infinitive, or abstract verbal noun, the characteristic ה has (-) for the most part; as, הַכְרִית *cutting off*, Jer. xlv. 8; הַזְכִּיר *commemorating*, 2 Sam. xviii. 18. When any one of the particles, contained in the word בְּכַלֵּם, is prefixed, this form is always adopted; when this is not the case, we may have הַפְקֵד, or הַפְקֵד: as, הַשְׁבֵּם *rising early*, Jer. vii. 13; הַעֲמִיד *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, הִפָּקֵד *resisting*, 1 Sam. xv. 23; הִזְכִּירְכֶם *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, הִרְפִּיעַ *giving rest*, as הִרְפִּיז *shaking*, Jer. l. 34; הִמְלִיט *liberating*; הִצִּיל *saving*, Is. xxxi. 5.

17. לְאַדְיֵב 1 Sam. ii. 33, is probably put for לְהַאֲדִיב (Art. 73.), derived from the root אָדַב; אָדַב *he punished*. Whence תַּדְיֵב *correction, punishment*. But see my Hebrew Lexicon.

### On the Objective Voice, הוֹפְהָל.

18. This voice is grounded on nouns of the form of הִפָּקֵד, or הִזְכִּיר (Art. 157. 10.). And here, as in the *Pūhāl*, 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 (ר) *Khātúph*; as, הִשְׁכַּב *thrown down*, Ezek. xxxii. 32; הִשְׁלַךְ *cast down*, Dan. viii. 11.

20. When the first radical letter happens to be a guttural, (ר) occupies the place of *Shévá* : as, הִרְבָּה *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 (ו), instead of

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\* Heb. בָּנָן שְׁלֵא נִפְרָ שִׁם פָּקְדוֹ, Arab. صَيْغَةُ مَا لَمْ يَسْمُ 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.

(τ) *Khātúph*: as, מִשָּׁבַב laid down, 2 Kings iv. 32. So in the feminine, מִשְׁלָכֶת cast down, 1 Kings xiii. 25. In one instance, the characteristic ה is retained, as is often the case in the Chaldee: as, מִהֲזַעְעוֹת (for מִהֲזַעְעוֹת), made angular, Ezek. xlvi. 22. But, when the first radical is a guttural, it will take (τ:), as before: e. g. מִעֲמַד set up, 1 Kings xxii. 35: מִאֲרוֹזִים contained, held, 2 Chron. ix. 18; מִחֲרָבוֹת wasted, Ezek. xxix. 12. So יִחְרַם (who is) forbidden, Exod. xxii. 19. Here also *Kāméts Khātúph* is equivalent to י.

22. The characteristic ה, of this and the last species, is generally rejected, when preceded by any preformative taking an initial *Shévá*: as, יִפְקִיד, for יִהְיֶה פֶקֶד; יִפְקֶד, for יִהְיֶה פֶקֶד, &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,	הִתְפַּקְדָּה,	הִתְפַּקְדוּ,	הִתְפַּקְדוּ.
2	הִתְפַּקְדָּתְךָ,	הִתְפַּקְדָּתְךָ,	הִתְפַּקְדְּתֶם,	הִתְפַּקְדְּתֶנּוּ.
1	הִתְפַּקְדְּתִי,	הִתְפַּקְדְּתִי,	הִתְפַּקְדְּנוּ,	הִתְפַּקְדְּנוּ.

*PRESENT TENSE.*

	SINGULAR.		PLURAL.	
3	וְיִתְפַּקֵּד,	וְתִתְפַּקֵּד,	וְיִתְפַּקְדוּ,	וְתִתְפַּקְדְּנָה.
2	וְתִתְפַּקֵּדְךָ,	וְתִתְפַּקֵּדְךָ,	וְתִתְפַּקְדוּ,	וְתִתְפַּקְדְּנָה.
1	וְאִתְפַּקֵּד,	וְאִתְפַּקֵּד,	וְנִתְפַּקֵּד,	וְנִתְפַּקֵּד.



## IMPERATIVE.

	SINGULAR.			PLURAL.
2	הַתְּפַקֵּד,	הִתְּפַקְדִי,	הַתְּפַקְדוּ,	הִתְּפַקְדוּנָה.

## INFINITIVE.

הַתְּפַקֵּד.

## PARTICIPIAL NOUNS.

	SINGULAR.			PLURAL.
	מִתְּפַקֵּד,	מִתְּפַקְדָּה,	מִתְּפַקְדִים,	מִתְּפַקְדוֹת.
		or מִתְּפַקְדֵת,		

*On the Species termed HITHPAHEL.*

2. The last vowel in both tenses, as well as in the Imperative, is frequently (-): as, הִתְּיַזְק *he seemed strong*, 2 Chron. xiii. 7: הִתְּצַלַח *he shall be shaved*,\* Lev. xiii. 33, and, with the Chaldaic prefix אֶתְּחַבֵּר *he joined himself*, 2 Chron. xx. 35. So in the present tense, אֶתְּנַחֵם *I will console myself*, Ps. cxix. 52 (the primitive word being נָחַם, not נָחַם); תִּתְּהַדָּר *thou arrogatest praise to thyself*, Prov. xxv. 6; תִּתְּחַפֵּד *thou shewest thyself kind*, 2 Sam. xxii. 26; תִּתְּמַם *thou shewest thyself perfect*, Ib. et Psalm xviii. 26; תִּתְּפַלֵּל *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 נִפְכָּר *he shall be expiated*, Deut. xxi. 8, we have a contracted form for נִתְּפַכֵּר, a compound of both the *Hithpāhél*, and *Niphhál*, forms. To which I see no good ground for objection; because I hold, that the augment of the *Niphhál* species may be prefixed to a noun commencing with ה, with just as much propriety as it can to any other. The Rabbinical writers often use this form.

\* The future signification of this tense will be accounted for in the Syntax.

4. Any root, having a medial letter incapable of receiving *Dāgēsh*, 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, הִתְהַלַּחְתִּי I will shew myself holy; הִתְהַלַּחְתִּי I will shew myself great, Ezek. xxxviii. 23. (See Lev. xi. 44.) We have also *Khōlēm*: as, הִתְהַלַּחְתִּי they shall be moved; הִתְהַלַּחְתִּי they shall be made mad, Jer. xxv. 16. The primitive nouns here, are perhaps הַלַּח, הַלַּח, הַלַּח, and הַלַּח; which will account sufficiently for the vowels.

6. In the participial noun, we have מְהַלַּח irritated, Isa. lii. 5, for מְהַלַּח, where the primitive noun is of the form הַלַּח.

7. The feminine form has sometimes a segolate termination; as, מְהַלַּחְתִּי strengthening herself, Ruth i. 18; מְהַלַּחְתִּי contained, Exod. ix. 24.

8. In Exod. ii. 4: וַתִּתְהַלַּח 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 <sup>أَفْعَل</sup> *أَفْعَل*. If then we take יִצַּב for the root, and write מְהַלַּח for מְהַלַּח and then drop the ' (Art. 72.) we shall have מְהַלַּח, which will be sufficiently analogical. Altling refers the form to a Syriasm. Heb. Gram., § 163.

9. Of the objective form of this species, only a few instances occur; as, הִתְהַלַּחְתִּי 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 (τ) instead of (-) under the first radical letter, see Art. 185. 4. 5; 157. 10, note.

Other examples are: הִתְהַלַּחְתִּי polluted (for הִתְהַלַּחְתִּי, where ט and ת combine under ט, Art. 83.), Deut. xxiv. 4; and הִתְהַלַּחְתִּי made fat, Is. xxxiv. 6, for הִתְהַלַּחְתִּי 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 פוֹקֵד, פוֹקֵד, and הִתְפוֹקֵד 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 ו, 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 לו; 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.

לְבַשׁ\* he put on a garment so called.

PRETERITE TENSE.

3 pers. לְבַשׁ; 2 לְבַשְׁתָּ; 1 לְבַשְׁתִּי, &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. יִכְרֹבֵל; 2 תִּכְרֹבֵל; 1 אִכְרֹבֵל, &c.

## ACTIVE PARTICIPIAL NOUN.

Masc. מְכַרְבֵּל, fem. מְכַרְבֵּלָה or מְכַרְבֵּלַת, sing.;  
 masc. מְכַרְבֵּלִים, fem. מְכַרְבֵּלוֹת, pl.

## PASSIVE PARTICIPIAL NOUN.

מְכַרְבֵּל, &c., 1 Chron. xv. 27.

3. So also, כָּרַם he cut off; רֹטַף he was full of moisture;  
 פָּרַשׁ he spread; נָרַק he undermined; חָרַר he inflamed, &c.,  
 which are nothing more than reduplicated nouns. See Art. 169.

4. From the noun תַּחְרָה a breast-plate, we have תַּחְתַּחְרָה thou  
 puttest on a breast-plate, Jer. xii. 5. And as a participle, מְתַחְרָה  
 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: כִּלְכַּל sustaining; פָּרַפַּר leaping; כִּבְּכוּ arming; צִפְצָפוּ chirping; נָרַק (rather נָרַקָר, 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, כִּלְכָלוּ 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, שִׁעֲשִׁיעַ causing to increase; שִׁעֲשִׂיעַ soothing, delighting; תִּצְתַּצֵּץ ridiculing. Whence מְתַצְתַּצֵּץ Gen. xxvii. 12; יִצְיָפִית thou art exceedingly beautiful, Ps. xlv. 3.; טַאטַא bowing down, debasing.—these, by reduplicating the last two, and dropping the first, radical: הִפְכַּפוּ turning about, tortuous; הִמְרַמַּר becoming very hot; סְתַרְתַּר perambulatory (see Art. 169. 6.); and the following, by prefixing the particle הַת: as, הִתְמַחַח delaying.

7. All these, as far as they are found conjugated, follow the general analogy already laid down: e. g. אֶסְכַּחְתִּי I (will) arm, Is. xix. 2; יִסְכַּחְהוּ he will arm, Ib. ix. 10. From שִׁעֲשִׁיעַ, תִּשְׁעִשְׁעִי, thou (fem.) causest to grow, Is. xvii. 11. So הִתְמַחַחְהוּ he delayed;

הִתְמַהְמְהוּ *they delayed*, Judg. xix. 8 ; הִתְמַהְמְהוּ *we delayed*, Gen. xliii. 10. Infinitive, הִתְמַהְמְהוּ *delaying*, Exod. xii. 39. Participle, מִתְמַהְמְהוּ, *It. הִתְמַהְמְהוּ he will, may, &c. delay*, Hab. ii. 3.

In the last instance, the final ה is radical, and therefore it has the *Mappik*, 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 جَرَّ, Martelotto's Gram. Arab., pp. 185. 162-3. Bochart. Hierozoicon, tom. II., col. 689. Orig. Edit. Hariri, by Mr. de Sacy, p. 10 in voce حَصَّصَ. See also Jauhari, and the Kamoos, under these and similar words.

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## 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 ה, in certain situations (Art. 76.), or either of the letters אהו (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 *Shěvá* (:), it will be dropped: i. e. whenever the נ, in נקצ of our paradigm, has a final *Shěvá*, then, putting any verb commencing with נ in the same situation, the נ will be rejected, and the defect supplied by *Dāgësh forte*.

5. All verbs of this kind, then, will be conjugated regularly in the Preterite tense of *Kal*; as, נגש, *he approached*; נגשה, נגשה, נגשה, &c., as also in the *Pihél*, *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 נגש; here, then, we should have נגש; but, by Art. 76. נגש, תגש, תגשי, and so on.

6. In the same manner, in the preterite of *Nipphál*, נגש, for נגש; 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 פְּקֹדֶת; as, נִשְׁפֵּט, and, dropping the נ (Art. 76.), נִשְׁפָּט; but, if a guttural be the last radical letter, (וּ, יוּ) will become (וּ, יוּ) as it is the case with segolate nouns (Art. 108.).

8. The Imperative is שֶׁשׁ, for נִשְׁפֵּט, which is regularly conjugated: as, שֶׁשׁ, נִשְׁפֵּט, נִשְׁפֵּט, נִשְׁפֵּט. (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 ך also for its final letter, it will be necessary briefly to notice its conjugation.

10. Here, then, the final ך will also be rejected by our rule (Art. 76.), whenever that has a final *Shěvá*: as, נָתַן, for נָתַן, &c. And, as נָתַן is the leading word for the present tense, we should have, regularly, יִנְתֵּן, יִנְתֵּן, &c.; but, by our rule, יִתֵּן, יִתֵּן, &c. This, however, does not *universally* take place in other verbs commencing with נ, as will presently be shewn.

11. In the Infinitive, for נָתַן, or יִתֵּן, according to our last example, we have יִתֵּן, by a further contraction, as if יִתֵּן, or יִתֵּן, had been the primitive form; and hence, with the affixed pronouns, יִתֵּן *my giving*; יִתֵּן *his giving, &c.*

12. In these, as in other verbs, we may have (-), (·), or (ו), for the last vowel of either of the tenses; hence יִתֵּן *thou shalt exact*, Deut. xv. 3; יִתֵּן *it shall nither*, Ps. i. 3; the primitives being, perhaps, נָתַן, and נָתַן, respectively.

13. When the second radical letter is, either a guttural, or ך, and therefore incapable of receiving *Dāgēsh*, the compensation, when נ is dropped, is either *expressed or implied*, (Art. 109.); as, first, יִתֵּן, for יִתֵּן (for יִתֵּן), *he will descend*; second, יִתֵּן, for יִתֵּן, *he will receive consolation*.

14. In most cases, when the middle radical is a guttural, the נ is not dropped; as, יִתֵּן *he groans*; יִתֵּן *he rages*; יִתֵּן *he will possess*; יִתֵּן *he is mild*. There are also a few instances in which the נ is retained, when the second radical is not guttural; as, יִתֵּן *he will keep*, Jer. iii. 5; יִתֵּן *ye will exact*, Is. lviii. 3, &c.

15. The **נ**, is also occasionally preserved in the Infinitive; as, **נָבַל** *withering*; **נָגַעַ** *touching*: and in the Imperative; as, **נָטַשׁ** *leave*; **נָצַר** *keep*; **נָקַר** *dig*; **נָטַעַ** *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*, *Niphhál*, and *Pūhál* 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 **לָקַחַ**, for **יִלְקַחַ**: and so on. In the Imperative, we have **קַחַ**, and **לָקַחַ**, **לְקַחַי**, and **לְקַחַיִּי**, &c. In the Infinitive, we have also two forms, **לְקַחַת** (once **קַחַת** 2 Kings xii. 9.), and **לְקַחַ**, Deut. xxxi. 26.

17. In *Niphhál*, the **ל** is retained; as **נִלְקַחַ**, and **נִלְקַחַהּ**, *it is taken*, 1 Sam. iv. 11. 17. 22. Infinitive, **לְקַחַת** *being taken*, Ibid. 19, 21.

18. In *Pūhál*, we have **לָקַחַ**, in the preterite, and **יִקַּחַ**, for **יִלְקַחַ**:, in the present. But, in the third person singular feminine of the preterite, **לָקַחַהּ** (for **לְקַחַהּ**), Gen. ii. 23, which has probably been effected by attraction.

19. The participles are regular, as far as they are found: as, **לֹקַחַ** *one who takes*, &c.

### *On the Verbs commencing with נ or י.*

199. The next class of roots we shall notice, as subject to certain defects, are those having either an **נ**, 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 **נָקַחַ**, in the preterite of *Kal*, the Infinitive, and Participles; as also in the whole of *Pihél*, *Pūhál*, and *Hithpāhél*; 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 בָּקַד : as, אָמַר *he said* ; אֹר *he shone* (for אָר perhaps, Art. 75.) ; that of the present, of either פָּקַד, בָּקַד, or פָּקַד, rarely בָּקַד : as, אָמַר, (for אֶאמַר Art. 87. 5.), *I say* ; אָזַר *binding* ; תֵּאָזַר *thou bindest* ; תִּאָּזַר *thou art angry* ; יָאֵתָה *he comes*. A few have two forms : as, אָחַז and אֶחַז ; אָמַר, and אֶמַר.

In one case, we have פָּקוּד : as, אָנּוּשׁ ; so אָנּוּשָׁה, contr. for אֶאנּוּשָׁה *I am languid*, Ps. lxix. 21.

4. Taking אָמַר, then, or any other of these leading words, and prefixing the abbreviated pronouns with (:), (Art. 189. 15.), we shall have וְאָמַר, תֵּאָמַר, תִּאָּמַר, אֶאמַר *he, she, thou, I, speak*, &c. : but, by contraction, (Art. 87. 5.), וְאָמַר, תֵּאָמַר, תִּאָּמַר, &c. ; and, with *apocope*, or the accent drawn back, וְאָמַר, תֵּאָמַר, &c. : also with (-), וְאָמַר, תֵּאָמַר, &c. ; אֶחַז *he held*, has וְאֶחַז, and וְאֶחַז, תֵּאֶחַז, and תֵּאֶחַז, &c. ; many other verbs also, of this kind, have two forms in the present tense.

5. In the Imperative, אָמַר, אֶמַר, &c. the Infinitive is אָמַר, or אֶמַר ; the participle active, אָמַר, plural אֶמְרִים, &c. as in בָּקַד. So in the Passive Participle, אָמוּר.

6. In *Niphhál*, the initial א, is treated like any other guttural ; as, נֶאמַר, נֶאמְרָה, נֶאמְרֵת, &c. ; and, in the present tense, וְאָמַר, תֵּאָמַר, תִּאָּמַר, &c. ; אֶחַז has in this species, נֶאֶחַז, (for נֶאֶחַז Art. 87. 5.), plural נֶאֶחְזוּ

*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, נִאָמַר, נִאָחַז, &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, נִאָמַר *Nē-ēmár*, נִפְקַד *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 *Hiphkál*, and *Hophhál*, the same rule prevails; as, הֶאֱמִין הָאֱמִינָה, הֶאֱמַנָה, הֶאֱמַנְתָּ, הֶאֱמַנְתִּי, הֶאֱמַנְתֶּם, &c. Present tense, יִאָמֵן, יִאָמְנוּ, יִאָמְנִי, יִאָמְנוּ, &c.; or, with the י omitted, יִאָמֵן, יִאָמְנוּ, as in other cases.

8. So in the Participial noun, מִאָמֵן, fem. מִאָמִינָה, pl. מִאָמִינִים, &c.

9. In a few instances, the radical א is dropped; as, הֹאֲכִיל *consuming*, for הֶאֱכִיל, where we have, also, a contraction of the vowels (Art. 87. 5.), Ezek. xxi. 33. So יִרְבֵּךְ, for יִאָרְבֵּךְ, *he lies in wait*, 1 Sam. xv. 5; אֶזְיִן *I will hear*, for אֶאָזְיִן, Job xxxii. 11; אֶסְקֵךְ, for אֶאָסְקֵךְ *I will collect*, Zeph. i. 2, 3; אֶרְיָצְנִי for אֶאָרְיָצְנִי *I will depress him*, Jer. xlix. 19; to which several other of the same kind may be added. So in the participle מִזְיִן, for מֶאָזְיִן, or מֵאָזְיִן, *hearkening*, Prov. xvii. 4.

10. In *Hophhál*, מִאָחֲזִים *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 ך, or ך, 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 ך, or ך, 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 ך.*

2. In *Pihél*, *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*, *Hiphhál*, 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 (i), 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 ך, for ך, *descending*, 1 Sam. xxx. 24; ך, *progeny*, Gen. xi. 30: ך, *id.*, 2 Sam. vi. 23; ך, *heavy*, Prov. xvii. 27; ך, *laden*, Ib. xxi. 8. In all which cases, and indeed in almost all others in the Arabic, ך is taken for the first radical: but, in the Hebrew, ך.

† I must dissent from Schræder, 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. *יִבֶּשׂ* *becoming dry*; present *יִבֶּשׂ*, by Art. 87.5. *יִיבֶּשׂ*; and, by omission, *יִבֶּשׂ*, where (·) is taken as a *perfect* vowel by analogy. So *יִירֶשׂ* *he will possess*; *אִישָׁן* *I shall sleep*; *יִיקָץ* *he will awake*; *יִישֵׁם* *he will place*; *יִיצֹר* *he will form*.

5. The second method is, by contracting the (·) and (: ) into (··), and omitting the radical י: as, *יִישָׁב*, for *יִישָׁב* *he will dwell*; *אֵלְךָ* *I will go*; *אֲדַע* *I shall know*; *תִּרְד* *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, (ו) is the last vowel of the primitive form: *נִאָּוֶר* *we agree*, Gen. xxxiv. 15; *יִאָּוֶר* *they agree*, 2 Kings xii. 9; *יִבֹּוֶשׂ* *he blushes*: but these two may be derived from *אוֹר*, and *בוֹשׂ*, as the roots.

6. Of this kind the following are, according to Alting, the only verbs which occur; viz., *יִאָּוֶר* *he agreed*; *יָדַע* *he knew*; *יָלַד* *he begat*; *יָלַח* *he went*; *יָצָא* *he went out*; *יָקַע* *it was dislocated*; *יָרַד* *he descended*; *יָרַע* *it seemed evil*; *יָשָׁב* *he dwelt*. The following have both forms; *יָהָם* *he became hot*; *יָצַר* *he formed*; *יָקַד* *he burned*; *יָקָר* *it was precious*; *יָשָׁם* i. q. *שָׁוַם*; *יָשָׁם* *he desolated*, and *יָבֶשׂ* *he became dry*, to which *יִבֹּוֶשׂ*, above noticed,

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conjugated like those commencing with י (Reg. 72.); because, the analogy of the language requires a different process, when certain vowels precede י, from what it does when they precede ו, or י; and because the signification of these roots, though cognate, requires no such sacrifice of principle.

is referred by some. In a few the <sup>1</sup> is retained with (..): as, אֵילָכָה *I will go*, Mic. i. 8; יִיָּקֵר *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: יִרְקֶה *spitting*, יִסֵּד *founding*, יִרָא *fear thou*, &c.

9. But, when an elision takes place, Art. 76, the first radical letter is dropped, the final vowel remaining: as, יִרֶה. Infinitive and Imperative; fem. יִרְדֵּה, and יִרְדֵּת. This verb has also יִרְדֵּה, and יִרְדֵּה, for the Infinitive. So the Imp. הִקְבֵּה, and הִקְבֵּה, *give*, root יִקְבֵּה; יִדַּע *know thou*; and, with the paragogic ה, יִדַּעְהָ. Infin. יִדַּעְתָּ, for יִדַּעְתָּ, and יִדַּעְתָּ. 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, יִלְוֶה *bringing forth*, Job xv. 35, form יִלְוֶה; לְוֶה Gen. xvi. 16; לְוֶה\* (for לְוֶה, form יִלְוֶה) 1 Sam. iv. 19. So יִרְדֵּה *descending*, Gen. xlii. 3; יִרְדֵּה (form יִרְדֵּה) *my descending*, Ps. xxx. 4.

11. To this variety of forms may be referred the following examples; אֲבִישׁוּב *Jer. xliii. 10, If ye will still abide*; where אֲבִישׁוּב, is probably put for אֲבִישׁוּב; the <sup>1</sup> being dropped, by Art. 76. פִּי־כָל הַיָּבֵל *that thou shalt wholly prevail*; or, *prevailing shalt prevail*, Job xlii. 2, where כָּל, stands for יָבֵל (root יָבֵל), by the same rule.

12. This verb יָבֵל forms the Present tense in *Kal*, as if the root had been יָבֵל; as, הַיָּבֵל, הַיָּבֵל, &c., for הַיָּבֵל, הַיָּבֵל. See Art. 87. 2. Which will be in the species *Hophhál*.

\* Kimkhi tells us, that his brother derived this word from יָל, thus: taking יָלָה, and striking out the latter ל, we have יָלָה; and, varying the vowel, יָלָה. In the Mikhlol, we generally have the leading word, for the Present tense, given thus: the root יָבֵל־יָבֵל; root יָבֵל־יָבֵל; whence we are to infer, that the persons of the Present tense will be יָבֵל, יָבֵל, &c., root יָבֵל־יָבֵל; whence Pres. יָבֵל, and so on.

13. In the other species, viz., *Pihél*, *Puhál*, and *Hithpähél*, the analogy of the paradigm פָּקַד, is regularly followed; excepting only, that in the verbs, יָדַע *he knew*, יָדָה *he threw*, and יָבַח *he contended*, the ' of the root, is changed to ו: as, הִדְוִיעַ *he made known*; הִדְוִיחַ *he confessed*; הִדְוִיחַ *he disputed*. In *Pihél*, however, we have יִגַּח (for יִגַּח Art. 73.) *he shall make grieve*, Lam. iii. 33; יִדְוִי (for יִדְוִי) *they shall cast out*, Ib. iii. 53. In *Puhál* we have מִדְּוִי for מִדְּוִי 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 נוֹשַׁב Art. 87. 1.), from the root נוֹשַׁב, or נוֹשַׁב. Present tense יִנוֹשַׁב (for יִנוֹשַׁב), where ו retains its power as a consonant. In a few instances ' remains in the Present: as, יִקְרַח *he shall be pierced with a dart*, Exod. xix. 13; יִחַל *he waits*, Gen. viii. 12; גָּחַם, for גָּחַם, *made hot*, Is. lvii. 5. The Imperatives and Infinitives are regularly formed; as, הוֹשַׁב. The participial noun, נוֹשַׁב, fem. נוֹשַׁבָּה, נוֹשַׁבָּת; pl. נוֹשַׁבִּים, and נוֹשַׁבוֹת. We have, however, נוֹגֵזת *made mournful*, fem., Lam. i. 4, and נוֹגֵז *id.* masc., Zeph. iii. 18 (for נוֹגֵזת &c. Art. 87. 2.).

16. In *Hiphhíl* we have הוֹשִׁיב, (for הוֹשִׁיב Art. 87. 1.), and, in the Present tense, יוֹשִׁיב, or יוֹשִׁיב, and so on throughout.

17. In some roots, however, the (') remains, and either forms a diphthong with the preceding vowel, or coalesces with it by contraction; as, first, הוֹיָא, or הוֹיָא according to the *Kéthiv* (for הוֹיָא, root הוֹיָא) *lead out*, Gen. viii. 17; הוֹיָשָׁר, or הוֹיָשָׁר, *direct thou*, Ps. v. 9; אִיָּסִיר *I will chastise*, Hos. vii. 12. So in the Participle or noun of agency, כְּיָמִינִים *using the right hand*, 1 Chron. xii. 2. In the second place, the contraction may take place by the preceding letter taking (·): as, הִטִּיב, (for הִטִּיב Art. 87. 3.) *he gave prosperity*, Gen. xii. 16. So הִטִּיב, הִטִּיב, or הִטִּיב &c. throughout; אִיָּמָנָה *I will take the right-hand direction*, Gen. xiii. 9. Inf. הִמְיִן &c. In Exod. v. 7, we have הִאֲסִפוּן *repeat ye*, where א stands in the place of ו or ' : but, here the leading word might be יִטִּיב, from the root אֲסָף, cognate with יָסַף: in יִטִּיב, for יִטִּיב,

Job xxiv. 21; יִלְלִי, for יִלְלִי Is. xvi. 7; and אִלְלִי, for אִלְלִי Jer. xlviii. 31, none of the contractions, common to other words, have taken place.

18. In *Hophhál*, the ה of the root takes ו throughout: as, הוֹשֵׁב (for הוֹשֵׁב, see Art. 87. 2.) *he was made to dwell*. So in the Present tense, יוֹשֵׁב, הוֹשֵׁב &c.; or, in both cases, with (ו), for ו: as, הוֹשֵׁב, יוֹשֵׁב &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 *Dāgēsh* in the middle radical, they follow the general paradigm; as, רָוָה *it was watered*; הָיָה *it became*; רָוַח *he breathed*; גָּנַע *he expired*; הָוָה *he became white*. So also קָוַי *vomit ye*, Jer. xxv. 27, from קָוַי; אָוַי *he acted as an enemy*, עָוַי *he was weary*; which are perhaps only nouns.—With *Dāgēsh* in the middle radical; as, עָוַת *he made crooked*; עָוַת, and הָתְעָוַת, *he was made crooked*. So in verbs with a medial י, הָיַב *he criminated*; הִצְטִיַד *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 *Shěvá*, and is, at the same time, followed by any vowel, it will be dropped, with the preceding vowel or *Shěvá*, and its own vowel will be transposed to the first radical letter (Artt. 73. 75.); as, קָם, for קָמוּ, *he stood*; מָת, for מָמוֹת, *he died*; אָוַר, for אָוַר, *he shone*; טָב, for טָוֵב, *he was good*; קָם, for קָמוּ, or קָמוּ, *to rise*. In *Niphhál*, נָקָם, for נָקָמוּ; *Hiphhál*, הָאִיר, for הָאִיר, הָקִים, for הָקִימוּ; *Hophhál*, הוֹקָם, for הוֹקָמוּ, &c. In like manner, when י is the middle radical,

בָּן for בִּין, *he understood*; בִּין for בִּיין, or בִּיין, *to understand*; *Hiphhál*, הִטִּיב, הִטִּיב, for הִטִּיב, הִטִּיב, for הִטִּיב; *Hophhál*, הִוִּב, or הִוִּב, for הִוִּב, &c.\*

3. For the forms פָּקַד, and פָּקַד, which are usual in the Imperatives and Infinitives, we here have קָוָם (for קָוָם or קָוָם Art. 87. 2.), and, בִּין (for בִּין, or בִּין Ib. 4.)

4. In the *Pihél*, *Puhál*, and *Hithpáhél*, Species, when the middle radical is not doubled, and this is mostly the case; the leading forms will be, פִּוּרַד, פִּוּרַד, and פִּוּרַד, respectively (Art. 197.): as, קָוָם *he raised*; קָוָם, and הִתְקָוָם, *he was raised*. In these cases, the process of the conjugation is regular throughout. Nouns of agency, &c. will be מְקָוָם, מְקָוָם, and מְתָקָוָם, 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, קָוָם, pl. קָוָם &c.: מָתָה, pl. מָתָה; בָּן, pl. בָּנִים &c. The passive, לָוִט, for לָוִט, *involved*, form פָּקַד; מָל, for מָוִל *circumcised*. So שָׁים, for שָׁים *placed*, form פָּקַד. In a few instances, the Participle, or noun of agency, seems to be of the form פָּקַד: as, קָוָם, for קָוָם *standing*, 2 Kings xvi. 7; בָּוָם *treading*, for בָּוָם Zech. x. 5.

6. In the first and second persons of both genders and numbers, and in the Preterite of *Niphhál*, the leading word seems to be a segolate of the form פָּקַד, or פָּקַד, i. e. קָוָם, for קָוָם, בִּין, for בִּין, Art. 87. 2. 4; in which cases, the vowel (ו) is, in the process of conjugation, introduced between the root and the abbreviated pronoun: as, נְקָוָת, נְקָוָת, נְקָוָת, &c. So נְבִיגָת, נְבִיגָת,

\* In הִטִּיב, הִטִּיב, הִטִּיב, הִטִּיב, and הִטִּיב, 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 *Hiphhál*, being the vowel obliquely corresponding to (ו) of the regular paradigm. See Art. 96. 2.

† That is, dropping the middle radical letter out of our common measure פָּקַד, as is the case in these verbs; then, assuming the proper vowel, and doubling the last radical letter, we have פִּוּרַד, &c.



נְבִיחֹתָ, נְבִיחֹתָ, and so on. Altling thinks this has been done, in order to give the fuller pronunciation to the accent, as in נְקִיחֹתָ; but, in נְקִיחֹתָ, the accent does not accompany that syllable. That reason, therefore, will not hold good. I am inclined to believe, that the  $\dot{\text{v}}$  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 נְקִיחֹתָ been adopted: and if so, this vowel has been introduced, just as the ( $\ddot{\text{v}}$ ) has in the segolate nouns (Artt. 108. 148. 2.).

7. In every other case, *Niphhál* takes the leading word קָוִים; as, נְקָוִים, for נְקָוִים, as in נְקָוִים, נְקָוִים, &c. (Art. 193. 4.).

8. A similar anomaly takes place in the corresponding persons of the *Hiphhíl* species, which may perhaps be accounted for in the same way; as, נְקָוִים, נְקָוִים, נְקָוִים, &c., but here, we also have the regular form; as, נְקָוִים, נְקָוִים, נְקָוִים.

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 *Shěvá*, or a *perfect* vowel. When the accent is far removed, it will be *Shěvá*; but, when not, the vowel will be perfect: as, Present tense, קָוִים, נְקָוִים, נְקָוִים, pl. נְקָוִים, &c. So in the nouns of patience and agency, in *Niphhál* and *Hiphhíl*, קָוִים, fem. נְקָוִים, pl. נְקָוִים, &c. *Hiph.* מְקָוִים, fem. מְקָוִים, pl. מְקָוִים, &c. In *Hophhál*, however, no such change takes place: as, הִנְקָוִים, 2 pers. pl. הִנְקָוִים, &c.

10. Verbs having a medial ( $\dot{\text{v}}$ ) will sometimes drop it, and supply its place by ( $\ddot{\text{v}}$ ), as it happens in other verbs in the *Hiphhíl* species; as, תִּלְוֶנָּה, for תִּלְוֶנָּה, *thou shalt lodge*; and, with the accent drawn back, תִּלְוֶנָּה 2 Sam. xvii. 16. But, when either the first, or last, radical, happens to be a guttural, we shall have (-): as, נִצַּף, *he nas wearied*, 1 Sam. xiv. 28; יָנַח, *he rested*, Exod. x. 14, for יָנַח, or יָנַח. So with ר, יָנַח, *he put away*, Gen. viii. 13. The same will occasionally take place with a pause accent: as, תִּלְוֶנָּה Judg. xix. 20.

11. Hence it will appear that verbs, having a medial  $\dot{\text{v}}$ , may, in the present tense of *Kal*, take the same form which they, as well as those having a medial  $\dot{\text{v}}$ , will in *Hiphhíl*; and that, they can be distinguished only by the context.



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, רָפָה, for רָפָא, *heal thou* (root רָפָה becoming *lax*), Ps. lx. 4; אָרַפָּה, for אָרַפָּא, *I will heal*, Jer. iii. 22. So, with respect to the vowels only; as, כָּלַאתִי, for כָּלַאתִי, *I restrained*, Ps. cxix. 101, as if the root had been כָּלָה; מוֹצֵא, for מוֹצֵא, *finding*, Eccles. vii. 26; רָפְאוּנוּ, for רָפְאוּנוּ, *we have healed*, Jer. li. 9; הִנְבְּאוֹת *prophesying*, Zech. xiii. 4; הִמָּא *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; נָשָׂוי *taken away*, Ps. xxxii. 1, where the form is derived from נָשָׂה, while the sense is that of נָשָׂא. So, תִּרְפִּינָה, *they (fem.) will heal*, Job v. 18; יִרְפוּ *they (masc.) will heal*, Jer. viii. 11, and נִרְפְּתָה *she, or it, was healed*, Ib. li. 9, r. רָפָא; נִבְלִיתִי *I wondered*, Ps. cxxxix. 14, r. בָּלָא; צָמַת *thou hast thirsted*, Ruth ii. 9 (for צָמִית, as if the root had been צָמָה, but which is צָמָא). In like manner, we have נָשָׂו *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 confandas.*" The first example he gives is הִבְאִישׁ Is. xxx. 5, which he calls "specimen insigne. *Hiphh. Radicum* הִבְאִישׁ *aruit*, et הִבְאִישׁ *fatuit*, signantissimi præ se ferens: ex הִבְאִישׁ *fatere 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 הִבְאִישׁ has been the root taken, to be used, nevertheless, in the sense of הוֹבִישׁ. I must object to the vowel (י) *Kholém*: 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 הוֹבִישׁ, א is said to be *otiose*.

*full*, Ib. xxviii. 16, r. מלא; נטמינו *we are vile*, Job xviii. 3, r. טמא, 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 ה having *Mappik* inscribed, will be regularly conjugated like פקד; as, נבה he was high; נבהת thou wast high, נבהו 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; שָׁלוֹתִי *I have been tranquil*, Job iii. 26; Infin. Kal, fem. שְׁלוֹה; Participial noun, שָׁלוּ, of the same root שָׁלו. So רָאוֹה, Infin. Ezek. xxviii. 17, from the root רָאו, usually רָאָה. In *Pihel*, אֲרִיִּי *I will water*, Is. xvi. 9. But, in Job xii. 6, we have (י) for the last radical: as, יִשְׁלִי they will be tranquil (where the accent has been drawn back), Art. 119. 11. So, חֲסִיָּה *it trusted*, fem., Ps. lvii. 2; יִרְבְּנוּ *they multiply*, Deut. viii. 13, where, in the next member, we have יִרְבְּהוּ; יִתְפְּיוּ *ye assimilate*, Is. xl. 18. 25; עֲטִיָּה *becoming languid*, Cantic. i. 7; בֹּכִיָּה *weeping*, Lam. i. 16. So also, מְמִתָּהּ *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

גָּלְהוּ, or גָּלְיוּ, Art. 73.; 2 masc. גָּלִיתָם, id. fem. גָּלִיתָן; 1 com. גָּלִינוּ.

10. It must be remembered, however, that in every other species (·) is generally the vowel which precedes ׳ in the Preterite. Even in *Kal*, (·) would be more agreeable with the analogy than (·), because גָּלִיתָ &c. should be, according to the general paradigm, גָּלִיתָ, which by Art. 87. 3. would become גָּלִיתָ: but, as (·) preceding the ׳, 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, רָאָה, and רְאֵה *seeing*. † The feminine form always ends in ת; as, גָּלוּת, or גְּלוּת (for גְּלוּת Art. 87. 1.).

13. The agent, or active participle, will end in ה־; as, גָּלָה; fem. גָּלָה (for גְּלָה Art. 73.). The patient, or passive participle, ends in וי; as, גָּלוּי, form פָּקוּד, regularly where the final י is quiescent, fem. גְּלוּיָה, pl. גְּלוּיִים and גְּלוּיֹת: here י appears as the proper radical letter. †

\* 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 ו; as, 3 m. יִגְלֶה, f. תִּגְלֶה; 2 m. תִּגְלֶה, f. תִּגְלֶה (for תִּגְלֶה Art. 73.); 1 com. אֲגַלֶּה. Pl. 3 m. יִגְלֶה (for יִגְלֶה Art. 73.), f. תִּגְלֶה; 2 m. תִּגְלֶה (for תִּגְלֶה as before), f. תִּגְלֶה; 1 com. נִגְלֶה. In the same manner are the Present tenses of all the species conjugated.

† In *acquiring*, 2 Sam. xxiv. 24, and דָּרַן וְרֵגוּ *conceiving and meditating*, Is. lix. 13, Schröder thinks we have a final ו, for the last radical letter: but this is far from being certain; דָּרַן, and דָּרַן, will terminate regularly according to our paradigm; and, omitting the final ה by Art. 72, we shall have the forms, דָּרַן, and דָּרַן. The other example, viz. חָפְזֵי Hos. v. 9, adduced by him, is probably a plural noun in construction.

‡ In Is. iii. 16, we have a various reading, viz. נִשְׁחָזוּ, and נִשְׁחָזוּ, 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. אָצָה, for אָצָה, *he found*, f. אָצָה, 2 m. אָצָה, f. אָצָה, 1 com. אָצָה; pl. אָצָה, com. 2 m. אָצָה, f. אָצָה, 1 com. אָצָה.

2. The Present tense is, אָצָה, אָצָה, 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 *Pūhál*, and of the Present of *Hiphhál*, the vowel preceding א is (·). As *Niphhál*, 3 m. אָצָה, f. אָצָה, 2 m. אָצָה, f. אָצָה, 1 com. אָצָה; plur. com. אָצָה &c. Pres. tense, אָצָה &c.; *Hiph.* אָצָה, f. אָצָה, 2 masc. אָצָה &c. Pres. 3 m. אָצָה, f. אָצָה &c. In *Pihél* and *Hithpāhél* all is regular. In *Pūhál* we have, Pret. 3 pers. masc. אָצָה, f. אָצָה; 2 m. אָצָה, f. אָצָה &c. Pres. 3 m. אָצָה, f. אָצָה; 2 m. אָצָה, f. אָצָה &c. and so on throughout.

We have, however, אָצָה: *it shall be changed*, Eccl. viii. 1, where, according to Kimkhi, the vowels belong to the root אָצָה. Mikhlol, fol. קעד.

3. In the Infinitives and Participles, a contraction mostly takes place; as, אָצָה, or אָצָה, for אָצָה, or אָצָה, *bearing*; root אָצָה; אָצָה, for אָצָה; root אָצָה *finding*. We also have אָצָה. So also אָצָה, for אָצָה *hating*, form אָצָה, root אָצָה; אָצָה, or אָצָה, *calling*; אָצָה, or אָצָה, *filling* (Art. 87. 5.).

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in 1 Sam. xxv. 18; אָצָה, and אָצָה, no reliance, therefore, can be placed on Schröder's remark, that these are words retaining their primitive radical א. So likewise אָצָה Job xli. 24, may be a verb, and אָצָה Ib. xv. 22, for אָצָה by Art. 72. By the same rule we have אָצָה *clear, innocent*, for אָצָה &c.

4. Some verbs here, as in the other classes, have (·) for the last vowel of the Preterite of *Kal*: as, יָרָא he feared; מָלֵא he filled; שָׂנֵא he hated; צָמָא he thirsted, which they will retain throughout that tense, where other verbs have (·): as, 3 m. יָרָא, f. יָרְאָה; 2 m. יָרְאָתָ, f. יָרְאָתָ; 1 com. יָרְאָתִי; 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.

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## 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 *Pihél*, *Pūhál*, and *Hithpāhél*, the middle radical letter will either receive *Dāgēsh forte*, as in בָּקַד, or, the reduplication will take place on the measure פִּוּרְדַּ, פִּוּרְדַּ, or הִתְפִּוּרְדַּ; 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, יָזְמַדַּ he intended, Deut. xix. 19; יָזְמַמְתִּי I intended,

Zech. viii. 14; פִּלְלֵי they finished, Ezek. xxvii. 11; סָבְרוּ they surrounded, Ecces. xii. 5, &c.; עָשָׂתָה it decayed, Ps. vi. 8; חָנּוּן being gracious, Isa. xxx. 19.

4. The Participial nouns of *Kal*; as, סָבַב surrounding, Gen. ii. 13, pl. סִבְבִּים 2 Chron. iv. 3; אָרַר cursed, Gen. xxvii. 29, pl. אֲרָרִים, Josh. ix. 23, &c. r. אָרַר.

5. In some instances, the Infinitive also takes the form פִּינֹד; as, לְסַבֵּב for surrounding, Numb. xxi. 4;—לְחַמֵּם for warming, Isa. xlvi. 14, form פִּינֹד, 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, יִרְדּוּן for יִנְדְּדוּן they flee, Ps. lxxviii. 13; הִיָּלֵל he exclaimed, root יָלַל; וַיִּלַּל I broke to pieces, Jer. xlix. 37, for הִחַתְתֵּתִי. 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, חָי, 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 *Niphhál*, *Hiphhíl*, and *Hophhál*.

8. The most convenient method, perhaps, of stating this defect will be by saying, that the second radical with the preceding vowel, or *Shěvá*, is rejected; as, סָב, for סָבַב; *Niph.* נָסַב, for נָסַבַב, &c. which will generally hold.

9. In both tenses, then, of the species *Kal*, *Niphhál*, *Hiphhíl*, and *Hophhál*, 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 *Dāgēsh 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 *ī* is introduced, as in Art. 201. 6. between the root and the pronouns; e. g. taking *קָבַב* for the root, 3 m. קָב, f. קָבָה, 2 m. קָבוֹת, f. קָבוֹת; 1 com. קָבוֹתִי; pl. קָבוֹתֵינוּ, קָבוֹתֵיךְ, קָבוֹתֵיהֶם. So in *Niphhál*; 3 m. נָקַב, f. נָקָבָה, 2 m. נָקָבוֹת, 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 *Shěvá* (·), or a *perfect* vowel. It will take *Shěvá* 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. יָקַב, fem. יָקָבָה; pl. m. יָקָבוּ, f. יָקָבְיָנָה, &c. *Niphhál*, Pret. 3 m. נָקַב, fem. נָקָבָה, 2 m. נָקָבוֹת, f. נָקָבוֹת, &c. *Hiphhíl*, Pret. 3 m. הָקַב, f. הָקָבָה, 2 m. הָקָבוֹת, f. הָקָבוֹת; 3. pl. com. הָקָבוּ, 2 m. הָקָבוֹתֵינוּ, f. הָקָבוֹתֵיךְ, &c. Pres. 3 m. sing. יָקַב, f. יָקָבָה, 2 m. יָקָבוֹת, f. יָקָבְיָנָה; 1 com. יָקָבְנִי, 3 pl. m. יָקָבוּ, f. יָקָבְיָנָה, &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 *Hiphhíl* species, never appears in these verbs.

13. In *Hophhal*, *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. הוֹסְבוֹת, f. הוֹסְבוֹת ; 1 com. הוֹסְבוֹתַי, &c. Present : 3. sing. m. יוֹסַב, f. תוֹסַב 2 m. תוֹסַב, f. תוֹסְבִי ; pl. תוֹסְבֵינָה. 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, הוֹסַב, f. הוֹסְבִי, &c. מוֹסַב, f. מוֹסְבָה, &c.

14. In these, as in all other verbs, the final vowel of both the tenses in *Kal* may be (-), (·), or (ו). The root above given exemplifies (-) for the last vowel of the Preterite, and (ו) for that of the Present. The only variety, however, which occurs is, in having (ו) for the last vowel of the Preterite, and (-) for that of the Present : as, רָבוּ *they cast*, of רָבַב Gen. xlix. 23 ; הָלַה *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, גָּלַל, for גָּלְלַל *devolve thou*, Ps. cxix. 22. Present : יִקְלוּ *they shall be vile*, for יִקְלְלוּ 1 Sam. ii. 30. In *Hiphhâl* also we have occasionally (-) : as, הִקְלַל *he made light*, for הִקְלְלַל Is. viii. 23. Participle, מִצֵּל *giving shade*, for מִצְלַל Ezek. xxxi. 3.

15. In the species *Pihél*, *Puhál*, and *Hithpāhél*, the forms assumed for conjugation must be determined by usage, i. e. whether they are to be פִּקַּד, פִּוּרַד, פִּוּרַד, פִּוּרַד, פִּוּרַד, 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 םןו 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 *Dāgēsh 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 Schröder, 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 נתן *he gave, placed*; נגן *he played on the psaltery*; נהת *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 *Nipphál*, Pret. 2 pers. נהתה, נהתה, נהתה, for ננהתה, ננהתה; and so of the rest.

5. The first will be subject to quiescence, and the third to elision, as in נאמן *he was faithful*; ישן *he slept*; נאפת, or נפת, *he was handsome*. Here the ך will be rejected, as before, whenever it is affected by a final *Shévá* (:) by analogy; the final ת, by Art. 188. 23; and the initial י, or נ, 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 נשא *he bore*; as, Present tense, 3 p. m. *Kal*, נשא for נשא (Art. 198.); Imp. נשא; Inf. שוא, שאת, or שאת. *Niph.* Pret. and Part. נשא. *Hiphhál*, Pret. השיא. *Hoph.*, השא: also in roots terminating in ה, for ו, or י: as, נטה *he extended*; Pres. *Kal*, יטה; and, by apocope (Art. 74. 2.), יט, or יט. But here, the Imperative and Infinitive are sometimes written at length: as, יטה *extend*, Exod. viii. 1, &c.; נטות *declining*, Numb. xxii. 26. In *Nipphál*, נטו, for ננטו, and, with a pause accent (Art.

119. 11.), נִטְּיוּ *are they extended*, Numb. xxiv. 6. *Hiphhíl*, הִטְּתוּ, 3 sing. fem. with the pronoun וּ, for הִנְטְתָהּ *she subdued him*, Prov. vii. 21. Pres. הִטְּ for הִטְּהָ, by apocope, *incline*, Ps. cxli. 4, and Imper. הִטְּ for הִטְּהָ *incline thou*, Ps. xvii. 6.

7. Again, verbs having both the first and third radical letter subject to quiescence; as, יִתָּא (for יִתָּא, contraction of יִתָּא Art. 87. 5, from the root אָתָא) *he will come*, Deut. xxxiii. 21; יִאֲפֶה (for יִאֲפֶה Ib. from the root אָפֶה) *he will bake*: and 1 Sam. xxviii. 24, תִּפְּהוּ *she bakes it*, where the first and last radicals are dropped; יִצֵּא *he will go out*, for יִצֵּא, root יִצֵּא. Imper. יִצֵּא. Infin. יִצֵּא, יִצֵּא, יִצֵּא, and יִצֵּאת. So יִרָא *he feared*; Pres. *Kal*, יִרָא, or יִרָא; Infin. לִירָא, for לִירָא. *Niphhál*, Pret. or Part. נִירָא; יִרָה *he cast*, Pres. *Kal*, יִרָה. Hence נִירָם *we shoot them*, Numb. xxi. 30. In *Hiphhíl*, יִירָה, and, by apocope, יִירָה *he shot*, 2 Kings xiii. 17: יִנָּה *he grieved*; Pret. *Hiphhíl*, הִוָּנָה; Pres. pl. תִּוָּנִי; and Job xix. 2: תִּוָּנִי, with a paragoric *Nún* (Art. 120. 8.). *Hophhál*, הִוָּנָה, whence תִּוָּנָה *pain*. Participle of *Niphhál*, נִוָּנָה *persons (fem.) pained*, Lam. i. 4, &c.

#### Second Class.

8. The second class of doubly defective roots includes those which have a medial וּ, or י, subject to quiescence; and the third radical letter subject to elision; as, בִּין, or בִּין, *he understood*; לוּן *he lodged*; שׁוּתָה *he placed*; as, שָׁתָה, for שָׁוּתָה, *thou hast placed*; לָנוּ *we have lodged*, for לָנוּנוּ (Artt. 76: 188. 23.). But, in these verbs, the final ך is not universally rejected; as, בִּנְתָה *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 ש, or ה, for the third; each of which may be subject to quiescence, and in certain cases to rejection.

10. Of the first sort, בוא *entering in*; נוא *being crude*, and קוא, or קיא, *vomiting*, are examples which may thus be conjugated.

PRET.

KAL.

3 p. m. sing. בא, f. באה; 2 m. באת, f. באת; 1 com. באתי. Pl. 3 com. באו, &c.

PRES.

3 p. m. sing. יבא, f. תבא; 2 m. תבא, f. תבאי; 1 com. אבא. Pl. 3 m. יבאו, &c.

IMP.

3 p. m. sing. בוא, f. בואי; 2 m. באו. Pl. f. באינה, or באנה.

INFIN.

בוא, or בא, ביא, ביאה.

PART.

Masc. sing. בא, f. באה. Pl. באים, f. באות.

11. In those cases, in which *Khôlem* would accompany the middle radical, ו may be inserted or not: as, יבוא, תבוא &c., or יבא, תבא &c. And, in others, where *Kâmêts* attends the radical ש, ש is occasionally omitted (Art. 72.): as, בקי, for בקי *we came in*, 1 Sam. xxv. 8.

In *Hiph'il* we have, Pret. הביא, הביאת, or הביאות, &c. Pres. יביא, or יביא, or יביא, תביא, and so on. Infinitive, הביא, הביא, and with ש dropped, הבי. Part. מביא, or

מְבִי. Pret. *Hophhál*, הוֹבֵאָה, הוֹבֵאָה, הוֹבֵאָה, הוֹבֵאָה, הוֹבֵאָה, הוֹבֵאָה. Pres. יוֹבֵא, תוֹבֵא &c. Part. מוֹבֵא &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, יִהְיֶה, for יִהְיֶה *he shall, or may be*; so יִהְיֶה for יִהְיֶה by apocope (Art. 74. 2.) and having a paragogic ה; root הָוֵה, for הָוֵה, 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. הָוֵה, f. הָוֵה; 2 m. הָוֵה, f. הָוֵה; 1 com. הָוֵה.  
3 p. com. pl. הָוֵה, 2 m. הָוֵה, f. הָוֵה; 1 com. הָוֵה.

### PRES.

3 p. m. sing. יִהְיֶה, once יִהְיֶה, apoc. יִהְיֶה, f. יִהְיֶה, apoc. יִהְיֶה, &c.

### INFIN.

הָוֵה, הָוֵה, constr. הָוֵה, הָוֵה.

### IMPER.

2 p. m. sing. הָוֵה, id. fem. הָוֵה.

### PART.

Masc. sing. הָוֵה *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 ה or ו, 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 ה added: as, הָוֵה *thou gavest*,—and, that *Dāgēsh 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, *הִגְדַּלְנִי* *he grew up (for) me*, or *(with) me*, Job xxxi. 18 ; *קִדְשָׁתִּיךָ* *I am holy, (as to) thee*, i. e. *I am holier than thou*, Is. lxxv. 5. So *יִגְרַךְ* *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, <i>in pausa</i> , ךָּ, or ךָּ,	ךָ, or כָּךָ.
2 fem.	ְךָ, ..... ךָּ, — ךָּ,	ךָ, — ךָּ, or כִּי.
3 masc.	הוּ, ..... הוּ, —,	הוּ, —, הוּ.
3 fem.	הָ, ..... הָ, —, הָ,	הָ,

## PLURAL.

1 com.	נוּ, נוּ,	נוּ,
2 masc.	כֶּם,	כֶּם,
2 fem.	כֶּן,	כֶּן,
3 masc.	ם, ם, <i>poeticè</i> מוּ,	ם, ם, <i>poeticè</i> מוּ.
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 נִי, נִי,	נוּ, נוּ.
2 masc.	ךָ, כָּךָ, — ךָּ, כָּךָ,	
3 masc.	הוּ, for הוּ, הוּ,	
3 fem.	הָ, — הָ,	

## 208. EXAMPLES OF THE THIRD PERSON SINGULAR, PRETERITE, OF THE VERB, WITH ITS VARIOUS AFFIXED PRONOUNS.

בִּקְרָנִי *he visited me*; בִּקְרָנוּ — *us*; בִּקְרָךָ — *thee*, m., בִּקְרָךְ — *thee*, f.; בִּקְרָכֶם — *you* f., בִּקְרָכֶן — *you*, f.; בִּקְרָהוּ, or contr. בִּקְרָהוּ, or בִּקְרָהוּ — *him*, בִּקְרָהָ

— *her*; פָּקְדָם, poetice פָּקְדָמוּ, — *them*, m., פָּקְדוּ  
— *them*, f.

*Third Person Singular Feminine.*

פָּקְדָתִי *she visited me*, com.; פָּקְדָתֵנוּ — *us*, com.;  
פָּקְדָתְךָ — *thee*, m., פָּקְדָתְךָ — *thee*, f.; פָּקְדָתְכֶם —  
*you*, m.; פָּקְדָתְכֶן — *you*, f.; פָּקְדָתְהוּ, or פָּקְדָתוּ, —  
*him*, פָּקְדָתָהּ, or פָּקְדָתֶיהָ, — *her*; פָּקְדָתָם — *them*,  
m.; פָּקְדָתֵן — *them*, f.

*Second Person Masculine.*

פָּקְדָתִי *thou visitedst me*, com.; פָּקְדָתֵנוּ — *us*, com.;  
פָּקְדָתְהוּ, or פָּקְדָתוּ, — *him*; פָּקְדָתָהּ — *her*; פָּקְדָתָם —  
*them*, m.; פָּקְדָתֵן — *them*, f.

*Second Person Feminine.*

פָּקְדָתִי *thou (fem.) visitedst me*, com.; פָּקְדָתֵנוּ — *us*;  
com.; פָּקְדָתֵהוּ, or פָּקְדָתוּ — *him*; פָּקְדָתֶיהָ *her*; פָּקְדָתֵם  
*them*, m.; פָּקְדָתֵן *them*, f.

*First Person Singular Com.*

פָּקְדָתִי *I visited thee*, m.; פָּקְדָתְךָ — *thee*, f.;  
פָּקְדָתִיכֶם — *you*, m.; פָּקְדָתִיכֶן — *you*, f.; פָּקְדָתֵהוּ, or  
פָּקְדָתוּ — *him*; פָּקְדָתֶיהָ — *her*; פָּקְדָתֵם — *them*, m.;  
פָּקְדָתֵן — *them*, f.

*Third Person Plural Com.*

פָּקְדוּ *they visited me*, com.; פָּקְדוּנוּ — *us*, com.;  
פָּקְדוּךָ — *thee*, m.; פָּקְדוּךָ — *thee*, f.; פָּקְדוּכֶם — *you*,  
m.; פָּקְדוּכֶן — *you*, f.; פָּקְדוּהוּ — *him*; פָּקְדוּהָ —  
*her*; פָּקְדוּם — *them*, m., or, poetice פָּקְדוּמוּ; פָּקְדוּן —  
*them*, f.

*Second Person Plural Com.*

בְּקָדְתוּנִי *ye (com.) visited me*; בְּקָדְתוּנוּ — *us, com.*;  
 בְּקָדְתוּהוּ — *him*; בְּקָדְתוּהָ — *her*; בְּקָדְתוּם — *them*;  
 m., בְּקָדְתוּן — *them, f.*

*First Person Plural Com.*

בְּקָדְנִי *we (com.) visited thee, m.*; בְּקָדְנִיךָ — *thee,*  
 f.; בְּקָדְנוֹכֶם — *you, m.*; בְּקָדְנוֹכֶן — *you, f.*; בְּקָדְנִיהוּ  
 — *him*, בְּקָדְנִיהָ — *her*; בְּקָדְנִיָם — *them, m.*; בְּקָדְנִיָן  
 — *them, f.*

EXAMPLES OF THE PRESENT TENSE, WITH THE AFFIXED  
 PRONOUNS.

*Third Person Singular Masc.*

יִבְקֹדְנִי *he visits me, com.*; יִבְקֹדְנוּ — *us, com.*;  
 יִבְקֹדְךָ — *thee, m.*; יִבְקֹדְךָ — *thee, f.*; יִבְקֹדְכֶם — *you, m.*;  
 יִבְקֹדְכֶן — *you, f.*; יִבְקֹדְהוּ, or יִבְקֹדּוּ, — *him*; יִבְקֹדְהָ, or  
 יִבְקֹדְהָ — *her*; יִבְקֹדְהֶם — *them, m., or, poeticè* יִבְקֹדְמוּ;  
 יִבְקֹדְמוּ — *them, f.*: with the Epenthetic or Paragogic ׀,  
 יִבְקֹדְנֵהוּ *he visits him*; יִבְקֹדְנָהּ — *her*; יִבְקֹדְךָ — *thee*;  
 יִבְקֹדְדוּן *they visit*; יִמְצְאוּנִי *they find me, Prov. i. 28*;  
 יִשְׂרְתוּנֶךָ *they serve thee, f.*; יִלְבְּדוּ — *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, *נִבְקֹדְתִי*, or *הִתְבְּקֹדְתִי*, in *Niphhál*, or *Hithpāhél*, 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,  $\text{אָנִי עָשִׂיתִנִּי}$  *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  $\text{פָּקְדָנִי}$ , just as we have  $\text{דְּבָרִי}$  (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,  $\text{פָּקְדָם}$ , just as we have  $\text{דְּבָרָם}$  in the nouns. This necessarily holds good in the Present tense, the Imperative, Infinitive, and Participles; as also in all the other species *Niphhál*, *Pihél*, &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,  $\text{שָׁמְעָה}$  *he hath heard me*, Ps. cxviii. 5;  $\text{בָּזִיתָנִי}$  *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  $\text{ָהָ}$ , we sometimes have  $\text{ָהָר}$ ; as,  $\text{קָרָאתָהּ}$  *he hath called thee* (fem.), Is. liv. 6. So  $\text{בְּרָאתָהּ}$  *thy being created*, Ezek. xxviii. 15; which are generally thought to be Chaldaisms. 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,  $\text{אָהַבְתָּהּ}$  *she hath loved thee* (fem.);  $\text{גָּנְבְתָם}$  *she hath stolen them*, &c. Art. 119. 3. cor.

6. It should also be observed, that, whenever the root ends in either ו, or ך by the process of conjugation, &c., the affixes are simply added; as,  $\text{פָּקְדִינִי}$  without any previous vowel or *Shévá*; and that, when the affixes are found both in the *syllabic*, and *asyllabic*, forms, the *syllabic* must be taken in these cases: as,  $\text{פָּקְדִיהָ}$ , not  $\text{פָּקְדִיהָ}$  *they visited her*;  $\text{פָּקְדִיהָ}$ , not  $\text{פָּקְדִיהָ}$  *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, פָּקַדְתָּ מֵי, *thou visitedst me*.

8. The form פָּקַדְתָּ, is found in a few instances with the pronominal affixes; as, הִשָּׁבַעְתָּנוּ, *thou (fem.) hast adjured us*, Josh. ii. 17, 20: but, most frequently, the form פָּקַדְתָּי is taken (see Art. 188. 25.): as, פָּקַדְתָּי מֵי, *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 פָּקַדְתָּי, instead of פָּקַדְתָּם, or פָּקַדְתָּן, before the affixed pronouns; as, פָּקַדְתָּי יָךְ, *ye (com.) visited me*. In this case, the latent pronoun seems to be of the Chaldaic form, אַתָּהּינּוּ *you*, instead of the Hebrew one אַתָּם, or אַתְּהֶן.

### *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 trilateral verb in *Kal*, it will be rejected upon receiving any *asyllabic* affix; as, יִפְקֹדְנִי, *he visits me*; but, when the affix is *syllabic*, it will be changed for its correspondent *imperfect* vowel; as, יִפְקֹדְנִיךָ, *he visits thee*, &c., due regard being had to the vowel as determined by usage: i. e. whether it be (וּ), (-), (·), 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, יִשְׁפִּיעַנִי, *he will fill me*, Job ix. 18; יִפְיָרְנוּ, *he will acknowledge us*, Is. lxiii. 16; יִנְיָנוּ, *we will strike, or pierce, them*, Numb. xxi. 30, &c. And, *vice versá*, those proper for the present, with the preterite; as, יִפְקֹדְנִי, *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. *שְׁלַחְנִי* send me, from *שָׁלַח* send: *שְׁמַעְנִי* hear ye me, from *שָׁמַע* hear. So *יָדַעְתָּהוּ* know thou him, from *יָדַע*.

4. Those terminating in (ו), have been thought subject to a transposition; as, *שְׁמַרְנִי* keep thou me, from *שָׁמַר*. I believe, however, that *שָׁמַר*, is the primitive word taken in these cases; whence we shall regularly have, *שְׁמַרְנִי*, &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; *מְלִכּוֹ* his reigning, from *מָלַךְ*, or rather *מָלַךְ* my persecuting, from *רָדַף*, or *רָדַף*. So *מְאַסְבֶּם*, for *מְאַסְבֶּם* (Art. 106. 2.) your spurning, from *מָאָס* or *מָאָס*; *מְרַבֶּבֶם*, for *מְרַבֶּבֶם* your drawing near, from *קָרַב*, or *קָרַב*. Sometimes obliquely (Art. 96. 2.): as, *מְרַבֶּבֶם* your reaping, from *קָצַר*, or *קָצַר*.

6. It may be observed, that, with the affixes *וְ-*, *כֶּ-*, and *כֵּ-*, both forms are found; as, *אֲכַלְתָּ* thy eating, Gen. ii. 17; *אֲכַלְתֶּם* your eating, Gen. iii. 5; *שָׁמַעְתָּ* thy hearing, 2 Sam. v. 24; *שָׁמַעְתֶּם* 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 ׀׀׀׀׀׀, —on ׀, 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 *Dāgēsh forte*,—and on the vowels, as regulated by the occurrence of gutturals, the addition of *syllabic*, or *asyllabic* augmentations, 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. 5 init.	Verb. ד
<b>PRETER.</b>						
Sing. 3 m.	הִמְלִיךָ	עָמַד	זָעַק	שָׁמַע	נָגַשׁ	קָבַע
3 f.	הִמְלִיכָה	עָמְדָה	זָעְקָה	שָׁמְעָה	נָגַשְׁהָ	קָבְעָה
2 m.	הִמְלַכְתָּ	עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ	נָגַשְׁתָּ	קָבַעְתָּ
2 f.	הִמְלַכְתְּ	עָמַדְתְּ	זָעַקְתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	קָבַעְתְּ
1 com.	הִמְלַכְתִּי	עָמַדְתִּי	זָעַקְתִּי	שָׁמַעְתִּי	נָגַשְׁתִּי	קָבַעְתִּי
Plur. 3 com.	הִמְלִיכוּ	עָמְדוּ	זָעְקוּ	שָׁמְעוּ	נָגַשׁוּ	קָבְעוּ, סָבְבוּ
2 m.	הִמְלַכְתֶּם	עָמַדְתֶּם	זָעַקְתֶּם	שָׁמַעְתֶּם	נָגַשְׁתֶּם	קָבַעְתֶּם
2 f.	הִמְלַכְתֶּן	עָמַדְתֶּן	זָעַקְתֶּן	שָׁמַעְתֶּן	נָגַשְׁתֶּן	קָבַעְתֶּן
1 com.	הִמְלַכְנוּ	עָמַדְנוּ	זָעַקְנוּ	שָׁמַעְנוּ	נָגַשְׁתֶּנוּ	קָבַעְנוּ
INF. abs.	הִמְלוֹל	עָמוֹד	זָעוֹק	שָׁמוֹעַ	נָגוֹשׁ	קָבוֹב
INF. const.	הִמְלֵךְ	עָמַד	זָעַק	שָׁמַעַ	נָגַשְׁתָּ	קָבַעַ
<b>IMPERATIVE.</b>						
Sing. m.	הִמְלֵךְ	עָמַד	זָעַק	שָׁמַע	נָגַשׁ	קָבַע
f.	הִמְלִיכִי	עָמְדִי	זָעְקִי	שָׁמְעִי	נָגַשִׁי	קָבְעִי
Plur. m.	הִמְלִיכוּ	עָמְדוּ	זָעְקוּ	שָׁמְעוּ	נָגַשׁוּ	קָבַעוּ
f.	הִמְלִיכֶנָּה	עָמְדֶנָּה	זָעְקֶנָּה	שָׁמְעֶנָּה	נָגַשְׁנֶנָּה	קָבַעֶנָּה
<b>PRESENT.</b>						
Sing. 3 m.	יִמְלֵךְ	יִעֲמֹד	יִזְעַק	יִשְׁמַע	יִנְגַּשׁ	יִקְבַּע
3 f.	תִּמְלֵכֶּה	תִּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּנְגַּשׁ	תִּקְבַּע
2 m.	תִּמְלֵךְ	תִּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּנְגַּשׁ	תִּקְבַּע
2 f.	תִּמְלִיכִי	תִּעֲמְדִי	תִּזְעְקִי	תִּשְׁמְעִי	תִּנְגַּשִׁי	תִּקְבְּעִי
1 com.	נִמְלֵךְ	נִעֲמֹד	נִזְעַק	נִשְׁמַע	נִנְגַּשׁ	נִקְבַּע
Plur. 3 m.	יִמְלִיכוּ	יִעֲמֹדוּ	יִזְעְקוּ	יִשְׁמְעוּ	יִנְגַּשׁוּ	יִקְבַּעוּ
3 f.	תִּמְלִיכֶנָּה	תִּעֲמֹדֶנָּה	תִּזְעְקֶנָּה	תִּשְׁמְעֶנָּה	תִּנְגַּשְׁנֶנָּה	תִּקְבַּעֶנָּה
2 m.	תִּמְלִיכוּ	תִּעֲמֹדוּ	תִּזְעְקוּ	תִּשְׁמְעוּ	תִּנְגַּשׁוּ	תִּקְבַּעוּ
2 f.	תִּמְלִיכֶנָּה	תִּעֲמֹדֶנָּה	תִּזְעְקֶנָּה	תִּשְׁמְעֶנָּה	תִּנְגַּשְׁנֶנָּה	תִּקְבַּעֶנָּה
1 com.	נִמְלֵךְ	נִעֲמֹד	נִזְעַק	נִשְׁמַע	נִנְגַּשׁ	נִקְבַּע
Pres. apoc.	יִמְלֵךְ	יִעֲמֹד	—	—	—	—
Part. act.	מְלִיךְ	עֹמֵד	זֹעֵק	שֹׁמֵעַ	נֹגֵשׁ	קֹבֵעַ
pass.	מְלוּל	עֹמוֹד	זֹעֵק	שֹׁמֵעַ	נֹגֵשׁ	קֹבֵעַ





*Paradigm of Verbs in NIPHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. * 2 gutt.	Verb. 3 gutt.	Verb. ‡ init.	Verb. ‡
<b>PRETER.</b>						
Sing. 3 m.	נִקְחַל	נִקְחַד	נִזְעַה	נִשְׁמַע	נִבְּשׂ	נִסָּב
3 f.	נִקְחְלָהּ	נִקְחְדָהּ	נִזְעְהָ	נִשְׁמְעָהּ	נִבְּשֶׁהָ	נִסָּבָהּ
2 m.	נִקְחַלְתָּ	נִקְחַדְתָּ	נִזְעַחְתָּ	נִשְׁמַעְתָּ	נִבְּשִׁיתָ	נִסָּבִיתָ
2 f.	נִקְחַלְתִּי	נִקְחַדְתִּי	נִזְעַחְתִּי	נִשְׁמַעְתִּי	נִבְּשִׁיתִי	נִסָּבִיתִי
1 com.	נִקְחַלְתִּי	נִקְחַדְתִּי	נִזְעַחְתִּי	נִשְׁמַעְתִּי	נִבְּשִׁיתִי	נִסָּבִיתִי
Plur. 3 com.	נִקְחַלְוּ	נִקְחַדְוּ	נִזְעַחוּ	נִשְׁמְעוּ	נִבְּשׂוּ	נִסָּבוּ
2 m.	נִקְחַלְתֶּם	נִקְחַדְתֶּם	נִזְעַחְתֶּם	נִשְׁמַעְתֶּם	נִבְּשִׁיתֶם	נִסָּבִיתֶם
2 f.	נִקְחַלְתֶּן	נִקְחַדְתֶּן	נִזְעַחְתֶּן	נִשְׁמַעְתֶּן	נִבְּשִׁיתֶן	נִסָּבִיתֶן
1 com.	נִקְחַלְכוּ	נִקְחַדְכוּ	נִזְעַחְכוּ	נִשְׁמַעְכוּ	נִבְּשִׁיתֶם	נִסָּבִיתֶם
<b>INFINITIVE.</b>	הִקְחַל	הִקְחַד	הִזְעַה	הִשְׁמַע	הִבְּשׂ	הִסָּב
<b>IMPERATIVE.</b>						
Sing. m.	הִקְחַל	הִקְחַד	הִזְעַה	הִשְׁמַע	הִבְּשׂ	הִסָּב
f.	הִקְחְלִי	הִקְחְדִי	הִזְעִי	הִשְׁמְעִי	הִבְּשִׂי	הִסָּבִי
Plur. m.	הִקְחַלוּ	הִקְחַדוּ	הִזְעַחוּ	הִשְׁמְעוּ	הִבְּשׂוּ	הִסָּבוּ
f.	הִקְחַלְנָה	הִקְחַדְנָה	הִזְעַחְנָה	הִשְׁמַעְנָה	הִבְּשִׁנָה	הִסָּבִינָה
<b>PRESENT.</b>						
Sing. 3 m.	יִקְחַל	יִקְחַד	יִזְעַה	יִשְׁמַע	יִבְּשׂ	יִסָּב
3 f.	תִּקְחַל	תִּקְחַד	תִּזְעַה	תִּשְׁמַע	תִּבְּשׂ	תִּסָּב
2 m.	תִּקְחַל	תִּקְחַד	תִּזְעַה	תִּשְׁמַע	תִּבְּשׂ	תִּסָּב
2 f.	תִּקְחְלִי	תִּקְחְדִי	תִּזְעִי	תִּשְׁמְעִי	תִּבְּשִׂי	תִּסָּבִי
1 com.	אִקְחַל	אִקְחַד	אִזְעַה	אִשְׁמַע	אִבְּשׂ	אִסָּב
Plur. 3 m.	יִקְחַלוּ	יִקְחַדוּ	יִזְעַחוּ	יִשְׁמְעוּ	יִבְּשׂוּ	יִסָּבוּ
3 f.	תִּקְחַלְנָה	תִּקְחַדְנָה	תִּזְעַחְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָה	תִּסָּבִינָה
2 m.	תִּקְחַלוּ	תִּקְחַדוּ	תִּזְעַחוּ	תִּשְׁמְעוּ	תִּבְּשִׂוּ	תִּסָּבוּ
2 f.	תִּקְחַלְנָה	תִּקְחַדְנָה	תִּזְעַחְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָה	תִּסָּבִינָה
1 com.	נִקְחַל	נִקְחַד	נִזְעַה	נִשְׁמַע	נִבְּשׂ	נִסָּב
<b>Pres. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	נִקְחַל	נִקְחַד	נִזְעַה	נִשְׁמַע	נִבְּשׂ	נִסָּב



## Paradigm of Verbs in Pihel.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
<b>PRETER.</b>						
Sing. 3 m.	הָפֵלַע	עָפַד	בָּרַחַ	שָׁפַע	נָגַשׁ	סֹבַב
2 f.	הָפֵלְהָ		בָּרַחְהָ	שָׁפַעְהָ		סֹבַבְהָ
2 m.	הָפֵלְתָּ	regular.	בָּרַחְתָּ	שָׁפַעְתָּ	regular.	סֹבַבְתָּ
2 f.	הָפֵלְתְּ		בָּרַחְתְּ	שָׁפַעְתְּ		סֹבַבְתְּ
1 com.	הָפֵלְתִי		בָּרַחְתִּי	שָׁפַעְתִּי		סֹבַבְתִּי
Plur. 3 com.	הָפֵלוּ		בָּרְחוּ	שָׁפְעוּ		סֹבְבוּ
2 m.	הָפַעְתֶּם		בָּרַחְתֶּם	שָׁפַעְתֶּם		סֹבַבְתֶּם
2 f.	הָפַעְתֶּן		בָּרַחְתֶּן	שָׁפַעְתֶּן		סֹבַבְתֶּן
1 com.	הָפַעְנוּ		בָּרַחְנוּ	שָׁפַעְנוּ		סֹבַבְנוּ
<b>INFINITIVE.</b>	הָפֵלַע	עָפַד	בָּרַחַ	שָׁפַע	נָגַשׁ	סֹבַב
<b>IMPERATIVE.</b>						
Sing. m.	הָפֵלַע	עָפַד	בָּרַחַ	שָׁפַע	נָגַשׁ	סֹבַב
f.	הָפֵלְי	reg.	בָּרַחִי	שָׁפְעִי	&c.	סֹבַבִי
Plur. m.	הָפֵלוּ		בָּרְחוּ	שָׁפְעוּ		סֹבְבוּ
f.	הָפֵלְנָה		בָּרַחְנָה	שָׁפַעְנָה		סֹבַבְנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִפְלַע	יַעְפֹּד	יִבְרַחַ	יִשְׁפַע	יִנְגַּשׁ	יִסֹּבַב
3 f.	יִפְלְהָ		יִבְרַחְהָ	יִשְׁפַעְהָ	&c.	יִסֹּבַבְהָ
2 m.	יִפְלְתָּ		יִבְרַחְתָּ	יִשְׁפַעְתָּ		יִסֹּבַבְתָּ
2 f.	יִפְלְתְּ	regular.	יִבְרַחְתְּ	יִשְׁפַעְתְּ		יִסֹּבַבְתְּ
1 com.	אֶפְלַע		אֶבְרַחַ	אֶשְׁפַע		אֶסֹּבַב
Plur. 3 m.	יִפְלְאוּ		יִבְרַחוּ	יִשְׁפְּעוּ		יִסֹּבְבוּ
3 f.	יִפְלְעֶנָּה		יִבְרַחְעֶנָּה	יִשְׁפַעְעֶנָּה		יִסֹּבַבְעֶנָּה
2 m.	יִפְלְאוּ		יִבְרַחוּ	יִשְׁפַעְוּ		יִסֹּבְבוּ
2 f.	יִפְלְעֶנָּה		יִבְרַחְעֶנָּה	יִשְׁפַעְעֶנָּה		יִסֹּבַבְעֶנָּה
1 com.	נִפְלַע		נִבְרַחַ	נִשְׁפַע		נִסֹּבַב
<b>PRES. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	מִפְלַע	מֵעָפַד	מִבְרַחַ	מִשְׁפַע	מִנְגַּשׁ	מִסֹּבַב

*Paradigm of Verbs in PIHEL.*

Verb. ז init.	Verb. ס or ז init.	Verb. ס med.	Verb. ס med.	Verb. ז final.	Verb. ח final.
זָרַע	זָרַע	הוֹרַם	פָּרַג	זָרַע	זָלַח
regular.	regular.	הוֹרַמְהוּ	like the last.	זָרַעְתָּ	זָלַחְתָּ
		הוֹרַמְתָּ		זָרַעְתָּ	זָלַחְתָּ
		הוֹרַמְתִּי		זָרַעְתִּי	זָלַחְתִּי
		הוֹרַמְנוּ		זָרַעְנוּ	זָלַחְנוּ
		הוֹרַמְתֶּם		זָרַעְתֶּם	זָלַחְתֶּם
		הוֹרַמְתֶּן		זָרַעְתֶּן	זָלַחְתֶּן
		הוֹרַמְנוּ		זָרַעְנוּ	זָלַחְנוּ
זָרַעְתָּ	זָרַעְתָּ	הוֹרַם	פָּרַג	זָרַעְתָּ	זָלַחְתָּ
זָרַעְתָּ	זָרַעְתָּ	הוֹרַם	פָּרַג	זָרַעְתָּ	זָלַחְתָּ
&c.	&c.	הוֹרַמְתִּי	&c.	זָרַעְתִּי	זָלַחְתִּי
		הוֹרַמְנוּ		זָרַעְנוּ	זָלַחְנוּ
זָרַעְתֶּם	זָרַעְתֶּם	הוֹרַם	יָבִיג	זָרַעְתֶּם	זָלַחְתֶּם
&c.	&c.	הוֹרַמְתֶּם	&c.	זָרַעְתֶּם	זָלַחְתֶּם
		הוֹרַמְתִּי		זָרַעְתִּי	זָלַחְתִּי
		הוֹרַמְנוּ		זָרַעְנוּ	זָלַחְנוּ
		הוֹרַמְתֶּם		זָרַעְתֶּם	זָלַחְתֶּם
		הוֹרַמְתֶּן		זָרַעְתֶּן	זָלַחְתֶּן
		הוֹרַמְנוּ		זָרַעְנוּ	זָלַחְנוּ
		הוֹרַמְתֶּם		זָרַעְתֶּם	זָלַחְתֶּם
		הוֹרַמְתֶּן		זָרַעְתֶּן	זָלַחְתֶּן
		הוֹרַמְנוּ		זָרַעְנוּ	זָלַחְנוּ
—	—	—	—	—	זָלַחְתֶּם
זָרַעְתֶּם	זָרַעְתֶּם	מְהוֹרַם	מְפָרַג	זָרַעְתֶּם	זָלַחְתֶּם

*Paradigm of Verbs in PUHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 4.	
<b>PRETER.</b>							
Sing. 3 m.	הִפֵּל	עָפַד	בָּרַךְ	אֶשְׁמַע	נִגַּשׁ	סִוֵּב	
3 f.	הִפִּילָה		בָּרְכָה	אֶשְׁמַעַה		סִוֵּבְהָ	
2 m.	הִפַּלְתָּ	regular.	בָּרַכְתָּ	אֶשְׁמַעְתָּ	regular.	סִוֵּבְתָּ	
2 f.	הִפִּילְתְּ		בָּרַכְתְּ	אֶשְׁמַעְתְּ		סִוֵּבְתְּ	
1 com.	הִפַּלְתִּי		בָּרַכְתִּי	אֶשְׁמַעְתִּי		סִוֵּבְתִּי	
Plur. 3 com.	הִפִּילוּ		בָּרְכוּ	אֶשְׁמְעוּ		סִוֵּבוּ	
2 m.	הִפַּלְתֶּם		בָּרַכְתֶּם	אֶשְׁמַעְתֶּם		סִוֵּבְתֶּם	
2 f.	הִפִּילְתֶּן		בָּרַכְתֶּן	אֶשְׁמַעְתֶּן		סִוֵּבְתֶּן	
1 com.	הִפִּילְנוּ		בָּרַכְנוּ	אֶשְׁמַעְנוּ		סִוֵּבְנוּ	
<b>INFINITIVE.</b>	הִפֵּל	עָפַד	בָּרַךְ	אֶשְׁמַע	נִגַּשׁ	סִוֵּב	
<b>IMPERATIVE.</b>							
Sing. m.	} None.						
f.							
Plur. m.							
f.							
<b>PRESENT.</b>							
Sing. 3 m.	הִפֵּל	עָפַד	יִבְרַךְ	יֶאֱשַׁע	יִנְגַּשׁ	יִסִּוֵּב	
3 f.	תִּפִּיל		תִּבְרַךְ	תֶּאֱשַׁע		תִּסִּוֵּב	
2 m.	תִּפֵּל	&c.	תִּבְרַךְ	תֶּאֱשַׁע	&c.	תִּסִּוֵּב	
2 f.	תִּפִּילִי		תִּבְרְכִי	תֶּאֱשַׁעִי		תִּסִּוֵּבִי	
1 com.	נִפְּלֵנוּ		נִבְרַךְ	נֶאֱשַׁע		נִסִּוֵּב	
Plur. 3 m.	יִפִּילוּ		יִבְרְכוּ	יֶאֱשַׁעוּ		יִסִּוֵּבוּ	
3 f.	תִּפִּילְנָה		תִּבְרַכְנָה	תֶּאֱשַׁעְנָה		תִּסִּוֵּבְנָה	
2 m.	תִּפִּילוּ		תִּבְרְכוּ	תֶּאֱשַׁעוּ		תִּסִּוֵּבוּ	
2 f.	תִּפִּילְנָה		תִּבְרַכְנָה	תֶּאֱשַׁעְנָה		תִּסִּוֵּבְנָה	
1 com.	נִפְּלוּ		נִבְרַחוּ	נֶאֱשַׁעוּ		נִסִּוֵּבוּ	
<b>PRES. apoc.</b>	—	—	—	—	—	—	
<b>PARTICIPLE.</b>	מִפִּיל	מֵעָפַד	מִבְּרַךְ	מֵאֶשְׁמַע	מִנִּגַּשׁ	מִסִּוֵּב	



## Paradigm of Verbs in HIPHIL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
<b>PRETER.</b>						
Sing. 3 m.	הִקְמִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקַּב
2 f.	הִקְמִילָהּ	הִעֲמִידָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ	הִקְסָפָהּ
2 m.	הִקְמִילְתָּ	הִעֲמִידְתָּ	regular.	הִשְׁמַעְתָּ	הִגִּישְׁתָּ	הִקְסַבְתָּ
2 f.	הִקְמִילְתְּ	הִעֲמִידְתְּ		הִשְׁמַעְתְּ	הִגִּישְׁתְּ	הִקְסַבְתְּ
1 com.	הִקְמִילְתִּי	הִעֲמִידְתִּי		הִשְׁמַעְתִּי	הִגִּישְׁתִּי	הִקְסַבְתִּי
Plur. 3 com.	הִקְמִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישוּ	הִקְסַבוּ
2 m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם		הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם	הִקְסַבְתֶּם
2 f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן		הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן	הִקְסַבְתֶּן
1 com.	הִקְטַלְנוּ	הִעֲמַדְנוּ		הִשְׁמַעְנוּ	הִגִּישְׁנוּ	הִקְסַבְנוּ
<b>INFINITIVE.</b>	הִקְמִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקַּב
<b>IMPERATIVE.</b>						
Sing. m.	הִקְמַל	הִעֲמִד	הִזְעַק	הִשְׁמַע	הִגִּישׁ	הִקַּב
f.	הִקְמִילִי	הִעֲמִידִי		הִשְׁמַעִי	הִגִּישִׁי	הִקַּבִּי
Plur. m.	הִקְמִילוּ	הִעֲמִידוּ	&c.	הִשְׁמַעוּ	הִגִּישוּ	הִקַּבוּ
f.	הִקְמִלְנָה	הִעֲמִדְנָה		הִשְׁמַעְנָה	הִגִּישְׁנָה	הִקַּבְנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִקְמִיל	יִעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ	יִקַּב
3 f.	תִּקְמִיל	תִּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ	תִּקַּב
2 m.	תִּקְמִיל	תִּעֲמִיד	&c.	תִּשְׁמִיעַ	תִּגִּישׁ	תִּקַּב
2 f.	תִּקְמִילִי	תִּעֲמִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי	תִּקַּבִּי
1 com.	אֶקְמִיל	אֶעֲמִיד		אֶשְׁמִיעַ	אֶגִּישׁ	אֶקַּב
Plur. 3 m.	יִקְמִילוּ	יִעֲמִידוּ		יִשְׁמִיעוּ	יִגִּישוּ	יִקַּבוּ
3 f.	תִּקְמִלְנָה	תִּעֲמִדְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּקַּבְנָה
2 m.	תִּקְמִילוּ	תִּעֲמִידוּ		תִּשְׁמִיעוּ	תִּגִּישוּ	תִּקַּבוּ
2 f.	תִּקְמִלְנָה	תִּעֲמִדְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּקַּבְנָה
1 com.	נִקְמִיל	נִעֲמִיד		נִשְׁמִיעַ	נִגִּישׁ	נִקַּב
<b>PRES. apoc.</b>	יִקְמַל	יִעֲמַד	יִזְעַק	יִשְׁמַע	יִגִּישׁ	—
<b>PARTICIPLE.</b>	מִקְמִיל	מִעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ	מִקַּב



Paradigm of Verbs in HIPHIL.

Verb. ז init.	Verb. ס or ש init.	Verb. ף med.	Verb. ס med.	Verb. ז final.	Verb. ח final.
הִצְבִּיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיא	הִגְלָה
	הוֹשִׁיבָה	הִיטִיבָה	הִקִּימָה	הִמְצִיָּא	הִגְלָתָה
like	הוֹשִׁבְתָּ	הִיטִבְתָּ	הִקִּימֹתָ	הִמְצִיֹּתָ	הִגְלִיֹּתָ
הצמד	הוֹשִׁבְתְּ	הִיטִבְתְּ	הִקִּימֹתְ	הִמְצִיֹּתְ	הִגְלִיֹּתְ
	הוֹשִׁבְתִּי	הִיטִבְתִּי	הִקִּימֹתִי	הִמְצִיֹּתִי	הִגְלִיֹּתִי
	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	הִמְצִיאוּ	הִגְלִיּוּ
	הוֹשִׁבְתֶּם	הִיטִבְתֶּם	הִקִּימֹתֶם	הִמְצִיֹּתֶם	הִגְלִיֹּתֶם
	הוֹשִׁבְתֶּן	הִיטִבְתֶּן	הִקִּימֹתֶן	הִמְצִיֹּתֶן	הִגְלִיֹּתֶן
	הוֹשִׁבְנוּ	הִיטִבְנוּ	הִקִּימוּנוּ	הִמְצִיֵּנוּ	הִגְלִיֵּנוּ
הִצְבִּיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיא	הִגְלָה
הִצְבִּיל	הוֹשִׁב	הִיטִב	הִקִּים	הִמְצִיא	הִגְלָה
&c.	הוֹשִׁיבִי	הִיטִיבִי	הִקִּימִי	הִמְצִיֵּי	הִגְלִי
	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	הִמְצִיֵּאוּ	הִגְלִיּוּ
	הוֹשִׁיבְהֶ	הִיטִיבְהֶ	הִקִּימְהֶ	הִמְצִיֵּאֶה	הִגְלִיֶּה
הִצְבִּיל	יֹשִׁיב	יִיטִיב	יִקִּים	יִמְצִיא	יִגְלָה
	תוֹשִׁיב	תִּיטִיב	תִּקִּים	תִּמְצִיא	תִּגְלָה
&c.	תוֹשִׁיבִי	תִּיטִיבִי	תִּקִּימִי	תִּמְצִיֵּי	תִּגְלִי
	אוֹשִׁיבִי	אוֹיטִיבִי	אוֹקִים	אוֹמְצִיא	אוֹגְלָה
	יֹשִׁיבוּ	יִיטִיבוּ	יִקִּימוּ	יִמְצִיֵּאוּ	יִגְלִיּוּ
	תוֹשִׁיבְהֶ	תִּיטִיבְהֶ	תִּקִּימְהֶ	תִּמְצִיֵּאֶה	תִּגְלִיֶּה
	תוֹשִׁיבוּ	תִּיטִיבוּ	תִּקִּימוּ	תִּמְצִיֵּאוּ	תִּגְלִיּוּ
	תוֹשִׁיבְהֶ	תִּיטִיבְהֶ	תִּקִּימְהֶ	תִּמְצִיֵּאֶה	תִּגְלִיֶּה
	כוֹשִׁיב	כוֹיטִיב	כוֹקִים	כוֹמְצִיא	כוֹגְלָה
הִצְבִּיל	יֹשִׁב	יִיטִב	יִקִּים	יִמְצִיא	יִגְלָה
מִהִצְבִּיל	מוֹשִׁיב	מִיטִיב	מִקִּים	מִמְצִיא	מִגְלָה

*Paradigm of Verbs in HOPHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דף	
PRETER.							
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִגִּישׁ	הִוֹסֵב	
3 f.	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעִקָהּ	הִשְׁמַעָהּ	הִגִּישָׁהּ	הִוֹסְבָהּ	
2 m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	הִזְעַקְתָּ	הִשְׁמַעְתָּ	הִגִּישְׁתָּ	הִוֹסַבְתָּ	
2 f.	הִקְטַלְתְּ	הִעֲמַדְתְּ	הִזְעַקְתְּ	הִשְׁמַעְתְּ	הִגִּישְׁתְּ	הִוֹסַבְתְּ	
1 com.	הִקְטַלְתִּי	הִעֲמַדְתִּי	הִזְעַקְתִּי	הִשְׁמַעְתִּי	הִגִּישְׁתִּי	הִוֹסַבְתִּי	
Plur. 3 com.	הִקְטַלְנוּ	הִעֲמַדְנוּ	הִזְעַקְנוּ	הִשְׁמַעְנוּ	הִגִּישְׁנוּ	הִוֹסַבְנוּ	
2 m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם	הִזְעַקְתֶּם	הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם	הִוֹסַבְתֶּם	
2 f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן	הִזְעַקְתֶּן	הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן	הִוֹסַבְתֶּן	
1 com.	הִקְטַלְנוּ	הִעֲמַדְנוּ	הִזְעַקְנוּ	הִשְׁמַעְנוּ	הִגִּישְׁנוּ	הִוֹסַבְנוּ	
INFINITIVE.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִגִּישׁ	הִוֹסֵב	
IMPERATIVE.							
Sing. m.	} None.						
f.							
Plur. m.							
f.							
PRESENT.							
Sing. 3 m.	יִקְטֹל	יִעֲמִיד	יִזְעֹק	יִשְׁמַע	יִגִּישׁ	יִוֹסֵב	
3 f.	תִּקְטֹל	תִּעֲמִיד	תִּזְעֹק	תִּשְׁמַע	תִּגִּישׁ	תִּוֹסֵב	
2 m.	תִּקְטֹל	תִּעֲמִיד	תִּזְעֹק	תִּשְׁמַע	תִּגִּישׁ	תִּוֹסֵב	
2 f.	תִּקְטֹלִי	תִּעֲמִדִי	תִּזְעֹקִי	תִּשְׁמַעִי	תִּגִּישִׁי	תִּוֹסֵבִי	
1 com.	אִקְטֹל	אִעֲמִיד	אִזְעֹק	אִשְׁמַע	אִגִּישׁ	אִוֹסֵב	
Plur. 3 m.	יִקְטְלוּ	יִעֲמִדוּ	יִזְעֹקוּ	יִשְׁמַעוּ	יִגִּישׁוּ	יִוֹסֵבוּ	
3 f.	תִּקְטְלנהּ	תִּעֲמִדנהּ	תִּזְעֹקנהּ	תִּשְׁמַענהּ	תִּגִּישְׁנהּ	תִּוֹסֵבנהּ	
2 m.	תִּקְטְלוּ	תִּעֲמִדוּ	תִּזְעֹקוּ	תִּשְׁמַעוּ	תִּגִּישְׁוּ	תִּוֹסֵבוּ	
2 f.	תִּקְטְלנהּ	תִּעֲמִדנהּ	תִּזְעֹקנהּ	תִּשְׁמַענהּ	תִּגִּישְׁנהּ	תִּוֹסֵבנהּ	
1 com.	נִקְטֹל	נִעֲמִיד	נִזְעֹק	נִשְׁמַע	נִגִּישׁ	נִוֹסֵב	
PRES. apoc.	—	—	—	—	—	—	
PARTICIPLE.	מִקְטֹל	מִעֲמִיד	מִזְעֹק	מִשְׁמַע	מִגִּישׁ	מִוֹסֵב	

*Paradigm of Verbs in HOPHAL.*

Verb. ז init.	Verb. ס or ש init.	Verb. ש med.	Verb. ס med.	Verb. ז final.	Verb. ז final.
הִתְקַל	הוֹשֵׁב	הוֹשֵׁב	הוֹקֵם	הִמָּצֵא	הִגְלָה
	הוֹשֵׁבָה		הוֹקֵמָה	הִמָּצְאָה	הִגְלָתָה
like	הוֹשֵׁבֶת	like the last.	הוֹקֵמֶת	הִמָּצְאֶת	הִגְלִיתִי
עצמו	הוֹשֵׁבֹתֵי		הוֹקֵמֹתֵי	הִמָּצְאוּתִי	הִגְלִיתִי
	הוֹשֵׁבוּ		הוֹקֵמוּ	הִמָּצְאוּ	הִגְלוּ
	הוֹשֵׁבִים		הוֹקֵמִים	הִמָּצְאתֶם	הִגְלִיתֶם
	הוֹשֵׁבִינָם		הוֹקֵמִינָם	הִמָּצְאתֶנּוּ	הִגְלִיתֶנּוּ
	הוֹשֵׁבֵינוּ		הוֹקֵמֵנוּ	הִמָּצְאתֵנוּ	הִגְלִינוּ
הִתְקַל	הוֹשֵׁב	הוֹשֵׁב	הוֹקֵם	הִמָּצֵא	הִגְלָת

וְהִתְקַל	וְהוֹשֵׁב	וְהוֹשֵׁב	וְהוֹקֵם	וְהוֹקֵם	וְהִמָּצֵא	וְהִגְלָה
	וְהוֹשֵׁבָה		וְהוֹקֵמָה		וְהִמָּצְאָה	וְהִגְלָתָה
&c.	וְהוֹשֵׁבֶת	&c.	וְהוֹקֵמֶת	&c.	וְהִמָּצְאֶת	וְהִגְלִיתִי
	וְהוֹשֵׁבֹתֵי		וְהוֹקֵמֹתֵי		וְהִמָּצְאוּתִי	וְהִגְלִיתִי
	וְהוֹשֵׁבוּ		וְהוֹקֵמוּ		וְהִמָּצְאוּ	וְהִגְלוּ
	וְהוֹשֵׁבִים		וְהוֹקֵמִים		וְהִמָּצְאתֶם	וְהִגְלִיתֶם
	וְהוֹשֵׁבִינָם		וְהוֹקֵמִינָם		וְהִמָּצְאתֶנּוּ	וְהִגְלִיתֶנּוּ
	וְהוֹשֵׁבֵינוּ		וְהוֹקֵמֵנוּ		וְהִמָּצְאתֵנוּ	וְהִגְלִינוּ

מְהִתְקַל	מְהוֹשֵׁב	מְהוֹשֵׁב	מְהוֹקֵם	מְהוֹקֵם	מְהִמָּצֵא	מְהִגְלָה
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*Paradigm of Verbs in HITHPAHEL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
<b>PRETER.</b>						
Sing. 3 m.	הִתְקַטֵּף	הִתְעַמֵּד	הִתְבַּרַּךְ	הִתְבַּלַּח	הִתְנַבֵּשׂ	הִתְגַּלְּל
3 f.	הִתְקַטְּלָה		הִתְבַּרְכָּה	הִתְבַּלְּחָה		הִתְגַּלְּלָה
2 m.	הִתְקַטַּלְתָּ	regular.	הִתְבַּרַּכְתָּ	הִתְבַּלַּחְתָּ	regular.	הִתְנַבֵּשְׁתָּ
2 f.	הִתְקַטַּלְתְּ		הִתְבַּרַּכְתְּ	הִתְבַּלַּחְתְּ		הִתְנַבֵּשְׁתְּ
1 com.	הִתְקַטַּלְתִּי		הִתְבַּרַּכְתִּי	הִתְבַּלַּחְתִּי		הִתְנַבֵּשְׁתִּי
Plur. 3 com.	הִתְקַטְּלוּ		הִתְבַּרְכוּ	הִתְבַּלְּחוּ		הִתְנַבֵּשׂוּ
2 m.	הִתְקַטַּלְתֶּם		הִתְבַּרַּכְתֶּם	הִתְבַּלַּחְתֶּם		הִתְנַבֵּשְׁתֶּם
2 f.	הִתְקַטַּלְתֶּן		הִתְבַּרַּכְתֶּן	הִתְבַּלַּחְתֶּן		הִתְנַבֵּשְׁתֶּן
1 com.	הִתְקַטַּלְנוּ		הִתְבַּרַּכְנוּ	הִתְבַּלַּחְנוּ		הִתְנַבֵּשְׁנוּ
<b>INFINITIVE.</b>	הִתְקַטֵּף	הִתְעַמֵּד	הִתְבַּרַּךְ	הִתְבַּלַּח	הִתְנַבֵּשׂ	הִתְגַּלְּל
<b>IMPERATIVE.</b>						
Sing. m.	הִתְקַטֵּף	הִתְעַמֵּד	הִתְבַּרַּךְ	הִתְבַּלַּח	הִתְנַבֵּשׂ	הִתְגַּלְּל
f.	הִתְקַטְּלִי		הִתְבַּרְכִּי	הִתְבַּלְּחִי	&c.	הִתְנַבֵּשִׁי
Plur. m.	הִתְקַטְּלוּ		הִתְבַּרְכוּ	הִתְבַּלְּחוּ		הִתְנַבֵּשׂוּ
f.	הִתְקַטְּלֶנָּה		הִתְבַּרְכֶּנָּה	הִתְבַּלְּחֶנָּה		הִתְנַבֵּשֶׁנָּה
<b>PRESENT.</b>						
Sing. 3 m.	יִתְקַטֵּף	יִתְעַמֵּד	יִתְבַּרַּךְ	יִתְבַּלַּח	יִתְנַבֵּשׂ	יִתְגַּלְּל
3 f.	תִּתְקַטֵּף		תִּתְבַּרַּךְ	תִּתְבַּלַּח	&c.	תִּתְגַּלְּל
2 m.	תִּתְקַטֵּל	&c.	תִּתְבַּרַּךְ	תִּתְבַּלַּח		תִּתְנַבֵּשׂ
2 f.	תִּתְקַטְּלִי		תִּתְבַּרְכִּי	תִּתְבַּלְּחִי	regular.	תִּתְנַבֵּשִׁי
1 com.	אֶתְקַטֵּל		אֶתְבַּרַּךְ	אֶתְבַּלַּח		אֶתְנַבֵּשׂ
Plur. 3 m.	יִתְקַטְּלוּ		יִתְבַּרְכוּ	יִתְבַּלְּחוּ		יִתְנַבֵּשׂוּ
3 f.	תִּתְקַטְּלֶנָּה		תִּתְבַּרְכֶּנָּה	תִּתְבַּלְּחֶנָּה		תִּתְנַבֵּשֶׁנָּה
2 m.	תִּתְקַטְּלוּ		תִּתְבַּרְכוּ	תִּתְבַּלְּחוּ		תִּתְנַבֵּשׂוּ
2 f.	תִּתְקַטְּלֶנָּה		תִּתְבַּרְכֶּנָּה	תִּתְבַּלְּחֶנָּה		תִּתְנַבֵּשֶׁנָּה
1 com.	נִתְקַטֵּל		נִתְבַּרַּךְ	נִתְבַּלַּח		נִתְנַבֵּשׂ
<b>Pres. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE</b>	מִתְקַטֵּף	מִתְעַמֵּד	מִתְבַּרַּךְ	מִתְבַּלַּח	מִתְנַבֵּשׂ	מִתְגַּלְּל

*Paradigm of Verbs in HITHPAHEL.*

Verb. ִּי init.	Verb. ִּי init.	Verb. ִּי init.	Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
הִתְאַפֵּל	הִתְאַפֵּב	הִתְאַפֵּג	הִתְקוּמֶם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְבַּלֶּה
regular.	regular.	regular.	הִתְקוּמְךָ	like the last.	הִתְמַצְּךָ	הִתְבַּלְּךָ
			הִתְקוּמְתָּ		הִתְמַצְּתָּ	הִתְבַּלְּתָּ
			הִתְקוּמֹתָ		הִתְמַצְּתֹתָ	הִתְבַּלְּתִית
			הִתְקוּמְתֵי		הִתְמַצְּתֵי	הִתְבַּלְּתֵי
			הִתְקוּמְמוֹ		הִתְמַצְּמוֹ	הִתְבַּלְּמוֹ
			הִתְקוּמְמֶם		הִתְמַצְּמֶם	הִתְבַּלְּמֶם
			הִתְקוּמְמֵן		הִתְמַצְּמֵן	הִתְבַּלְּמֵן
הִתְקוּמְמוֹ	הִתְמַצְּמוֹ	הִתְבַּלְּמוֹ				
הִתְאַפֵּל	הִתְאַפֵּב	הִתְאַפֵּג	הִתְקוּמֶם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְבַּלֶּה
&c.	&c.	&c.	הִתְקוּמְמִי	&c.	הִתְמַצְּמִי	הִתְבַּלְּמִי
			הִתְקוּמְמוֹ		הִתְמַצְּמוֹ	הִתְבַּלְּמוֹ
			הִתְקוּמְמֶךָ		הִתְמַצְּמֶךָ	הִתְבַּלְּמֶךָ
הִתְאַפֵּל	הִתְאַפֵּב	הִתְאַפֵּג	יִתְקוּמֶם	יִתְבּוֹנֵן	יִתְמַצֵּא	יִתְבַּלֶּה
&c. regular.	&c. regular.	&c. regular.	יִתְקוּמֶם	like the last.	יִתְמַצֵּא	יִתְבַּלֶּה
			יִתְקוּמֶם		יִתְמַצֵּא	יִתְבַּלֶּה
			יִתְקוּמְמוֹ		יִתְמַצֵּא	יִתְבַּלֶּה
			יִתְקוּמֶם		יִתְמַצֵּא	יִתְבַּלֶּה
			יִתְקוּמְמוֹ		יִתְמַצֵּא	יִתְבַּלֶּה
			יִתְקוּמְמֶךָ		יִתְמַצֵּא	יִתְבַּלֶּה
			יִתְקוּמְמוֹ		יִתְמַצֵּא	יִתְבַּלֶּה
יִתְקוּמְמֶךָ	יִתְמַצֵּא	יִתְבַּלֶּה				
—	—	—	—	—	—	יִתְבַּלֶּה
מִתְאַפֵּל	מִתְאַפֵּב	מִתְאַפֵּג	מִתְקוּמֶם	מִתְבּוֹנֵן	מִתְמַצֵּא	מִתְבַּלֶּה

## 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. זָרַע עֹלָה

\* In such expressions as, הַיְוָה הַמִּיכָה הַזֶּה הַמִּיכָה *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 *formul* point of view, their relation being purely *logical*. The author of the *Hidāyat oon Nahve* (p. ۳۴) says, المبتدأ والخبر هما اسمان مَجْرُوران من العوامل اللفظية أحدهما مسندٌ إليه ويسمى المبتدأ والثاني مسندٌ به ويسمى الخبر نحو زَيْدٌ قَاتَمٌ والعامل فيها معنويٌّ

יִקְצֹר־אֶן (any one)\* SOWING *iniquity, reaps vanity*, Prov. xxii. 8 ; מֵיִם עֲמֻקִּים עֵצָה בְּלֵב-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 ; פְּקוּדֵי יְהוָה יִשְׂרָיִם 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, יִבְנֶה בַּיִת *a*

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وهو الابتداءُ “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 المبتدأ 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 تضمن كلمتين بالاسناد ولا يتأتى 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 (المبتدأ) 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 יִבְנֶה בַּיִת 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 יִבְנֶה בַּיִת *in wisdom is a house built*: of the second, וַיִּזְעַץ הַמֶּלֶךְ וְשָׂרָיו וְכָל-הַקְּהָל, *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. זֹנָה עֲמוּקָה זֹנָה *a whore (is) a deep ditch*, Prov. xxiii. 27.

3. Here, זֹנָה, 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 זֹכָה be the *Subject*, although שְׂוִיחָה *a ditch*, precedes: the sentence may be thus rendered, (as) *a deep ditch (is) a whore*: the particle ׀ being omitted by the ellipse. See my *Lexicon* under כ, p. 280. seq.

4. Examples of particular propositions: וְהָאָרֶץ הָיְתָה וְיְהוָה  
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 אֱלֹהִים רַחוּם וְרַחוּם *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־דָרִיבָה 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 דָרִיבָה, and that דָרִיבָה 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. **כָּשָׁלָה יְרוּשָׁלַיִם וַיְהִינָדָה נָפֶל** *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, **כָּשָׁלָה** is said to be in *logical*, not in *formal*, concordance with it. In the next member, **וַיְהִינָדָה**, though feminine in form, is not so in signification, its Predicate, therefore is put in the masculine gender, **נָפֶל**.\*

6. In the example, **וְהָיְתָה מְסֻלָּה** *And (there) shall be a high way*, Isa. xi. 16, the concordance is purely *formal*. The same may be said of . . . **אֱלֹהִים קְדוֹשִׁים** *God (is) holy ones*, Josh. xxiv. 19. **הִתְעַר אֶתִּי 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.†

\* 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. xlvi. 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 וְאֱמֶת נִפְגְּשׁוּ צָדֵק וְשָׁלוֹם נִשְׁקָו  
 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 :\*  
 הַבָּל בְּנֵי־אָדָם כְּזָב 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; קִירָתוֹ עֵץ its  
 walls (are) wood, i. e. made of wood, Ezek. xli. 22;  
 יְהוּי כְּלֵי הַנְּעָרִים קֹדֶשׁ the vessels of the young men are  
 holiness, i. e. are made holy, 1 Sam. xxi. 6; הַמְּלָאכָה †  
 הַרְבָּה 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 Syuecdoche, see p. 20; and vice versa, p. 21.

be considered the *most worthy*:\* e. g. וְאַבְרָהָם וְשָׂרָה וְיִצְחָק and *Abraham and Sarah* (were) OLD, Gen. xviii. 11: וַיָּקָם אַבְיִמֶלֶךְ וּפִיכֹל שָׂר־צָבָאוּ וַיָּשָׁבוּ *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-עַמָּה נֹאֲנָחִים *the whole of her people* (ARE) SIGHING, Lam. i. 11; עֲשֶׂרֶת צַמְדֵי-כָרֶם בַּת אֶחָת יַעֲשׂוּ בַת 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 רְמֵי אָחִיד צֹעֲקִים אֵלַי *the voice of thy brother's bloods* (THEY ARE) CRYING *to me*,† Gen. iv. 10; קִשֶׁת גְּבִרִים הִתְּיָם *the bow of the mighty* (ones, THEY ARE) BROKEN, 1 Sam. ii. 4.

\* 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 יַעֲשֶׂה *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, כָּרָה קְנֵאת, 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. <sup>رَحْمَةً</sup> <sup>لِلَّذِينَ</sup> <sup>يَعْمَلُونَ</sup> <sup>السَّالِحِينَ</sup> إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ 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 *יֹאמֵר אֱלֹהִים* and *פָּרָא*. 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, *הַפְּלֹחָמָה . . . הָיָזָק* *it* (masc.) *became strong* (i. e.) *the war* (fem.), 2 Kings iii. 26; 2d, *הָבִיא שְׂפָחָתָךְ* *he hath brought* (i. e.) *thy handmaid*, 1 Sam. xxv. 27; 3d, *יְהִיָּה נַעֲרָה בְּתוּלָה* *he* (some one) *may be* (i. e.) *the young woman, a virgin*, Deut. xxii. 23; 4th, *מָה יִהְיוּ הַלְּמֹתָיו* *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. xlvi. 15; 7th, *זְרָעוֹת יְתָמִים יִדָּבָא* (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, *בִּדְלֵ אֲכִל*

*בִּדְלֵ אֲכִל* 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, *جَاءَنِي عَمْرٌ*

*جَاءَنِي عَمْرٌ* *Amru came to me* (I mean) *thy brother*; 2, *بَدَلُ الْبَعْضِ مِنَ*

*بَدَلُ الْبَعْضِ مِنَ* *the change of a part from the whole*; as, *جَاءَنِي الْقَوْمُ بَعْضُهُمْ*

*جَاءَنِي الْقَوْمُ بَعْضُهُمْ* *the people came to me* (I mean) *some of them*; 3, *بَدَلُ الْإِسْتِمْرَالِ*

*بَدَلُ الْإِسْتِمْرَالِ* *the change of the contained for the container, or, vice versâ*; as,

*بَدَلُ الْغُلَطِّ* *Zaid was stripped* (I mean) *his garment*; \* 4, *بَدَلُ الْغُلَطِّ*

\* We have a remarkable instance of this construction, in Gen. xxxvii. 23.

the change of error; as, *مررت بکلب فرس* *I passed by a dog* (I mean) *a horse*. See M. de Sacy's Gram. Arab., vol. ii. pp. 225. 394: the *الكافيه* شرح by Moolla Jami, pp. ۲۱۴۰-۲۱۴۵. 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 *דבר* *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 *היה* is thus introduced, it is sometimes found to agree with the Subject, at others, with the Predicate: e. g. *תְּנָתֶיךָ יְהִיָּה שְׂבָרָךְ* *thy reward SHALL BE the spotted ones*, Gen. xxxi. 8; *נִשְׁמָמָה תְּהִיָּה הַר־שֵׁעִיר* 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. *הַקּוֹת הָעַמִּים הִבֵּל 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 סִבְיֹתֶיהָ עַבְר־אֶרֶץ*

*וּבִשְׂיָבוֹ אֶת־יוֹכָה אֶת־בְּקָנָמוֹ אֶת־פְּחָתָהּ הַפָּסִים 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, *πῶτε ἀρδην ἐξολοθρεῦσαι*,—*aliquando* (*ἀρδην*) *significat sublime*, Viger., Ed. 1813, p. 294.

† This is constant in the Arabic; and generally, in all the dialects of this family 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; *שְׂפָתַי הַחֲכָמִים תִּשְׁמֹרֵם* *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. xlvi. 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. *בְּיִלְגַּשׁ פְּלִיב מֵעֵבֶר 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. *בְּאִשֶּׁר עָשִׂיתֶם* *as ye* (women) *HAVE DONE* (masc. courageously) *with the dead and with me*, Ruth i. 8; *וַיֵּדְעֶתֶם כִּי אֲנִי יְהוָה* *and ye* (women) *SHALL KNOW* (masc. effectively) *that I am the Lord Jehovah*, Ezek. xxiii. 49; *וַתַּעֲשִׂי הָרָעוֹת וַתִּבְקָל* *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

\* But here we may have an ellipsis, and *בְּיִלְגַּשׁ* 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 Moola Jāmi*, p. ۳۱۱.

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. נִפְשׁ כִּי־תִחַטָּא וְעֵשָׂה . . . . &c. (as to) *a soul, when it shall sin . . . AND HE DO, &c.*, Lev. iv. 2; i. e. as spoken of a rational person. וּמְבִיבֶשֶׁת בֶּן־אֲדִנְיָהּ יֹאכַל and (as to) *TEN MEN, they were found among them*, Jer. xli. 8; וּמְבִיבֶשֶׁת בֶּן־אֲדִנְיָהּ יֹאכַל and (as to) *Mephibosheth, the son of thy master, HE SHALL EAT continually*, 2 Sam. ix. 10; וּבִילְגָשׁוֹ וּשְׁמָהּ 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. הִדְבָּרִים אֲשֶׁר שָׁמַעְתָּ (as to) *THE WORDS which thou hast heard, &c.*, 2 Kings xxii. 18; הִדְבָּר אֲשֶׁר־דִּבַּרְתָּ . . . . אֵינָנוּ שׁוֹמְעִים (as to) *THE WORD which thou hast spoken . . . . we regard it not*, Jer. xliv. 16; וּדְמוֹת הַחַיּוֹת מְרִאִיהֶם and (as to) *THE SIMILITUDE of the living creatures, THEIR appearances, &c.*, Ezek. i. 13; וְכָל דְּבַר חֲכָמַת בִּינָה . . . . וַיִּמְצָאם and (as to) *EVERY MATTER of the wisdom of discrimination . . . . so he found them*, Dan. i. 20; אֲנִי הִנֵּה בְרִיתִי אִתְּךָ (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 תִּדְבְּרוּ



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 הַמְּנַיִד לִי לֵאמֹר . . . . וְהוּא הָיָה** FOR (*as to*) *him who announced to me, saying . . . . and he was, &c.*, 2 Sam. iv. 10 ; **גַּם־אֲנִי יִקְרָנִי** 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 בְּחַנוֹת יְדֵיהֶם וְרַגְלֵיהֶם מִקָּצְצִים הָיוּ מִלְּקָטִים** (*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 prothesis, and apodosis : e. g. **וְאִם יִלְקַח . . . . יִמְעַט הַבַּיִת** 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, יהוה אלהים *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, **יְשִׁי בֵּית הַלְּחֶמִי** *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. *Cedipus 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 Jâmi*, on the Gram. of Ibn ul Hâjib, p. ۴۱, الرّوصف وهو كون الاسم دالاً على ذات مبهمّة مأخوذة مع ۴۱,

which, having a certain relation to one another, will, by their combination, afford the idea of *propriety*, *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. יְהוָה יְרַחֵם יִרְפּוּן יְרַחֵם *merciful and gracious (is) Jehovah*, Ps. ciii. 8, &c., which, Exod. xxxiv. 6, &c. is given יְהוָה אֱלֹהֵי יְרַחֵם יְרַחֵם *Jehovah (is) A GOD merciful and gracious*. So the passage יְרוּשָׁלַם יִרְדָּף *Jerusalem hath stumbled*, might be thus fully

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 Bengali. 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. 55—.

expressed, יְרוּשָׁלַיִם עִיר פְּשָׁלָה, *Jerusalem (is) a city (that) hath stumbled*; and hence perhaps, פְּשָׁלָה 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 רָחֹם and רַחֲמֵיךָ, are to be considered as in apposition with אֱלֹהִים, 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, <sup>س</sup>اللَّهِ <sup>س</sup>كَرِيمٍ, is put for <sup>س</sup>إِلَهِ <sup>س</sup>كَرِيمٍ *God (is) a bountiful God*. Hence, also the absence of the article universally after the negative

particles, <sup>ل</sup>لَا, <sup>أ</sup>أَلَّا, <sup>م</sup>مَا, &c. *no, not, &c.* because the word, thus negated, must necessarily be a *predicate*, not a *subject* as in the European languages.\* Hence <sup>س</sup>اللَّهِ <sup>س</sup>لَا <sup>س</sup>إِلَهَ <sup>س</sup>إِلَّا <sup>س</sup>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 <sup>أ</sup>أَبْنُ <sup>أ</sup>مَالِكٍ

Ibn Málik, in the *Alfia*, <sup>أ</sup>عَمَلٌ <sup>أ</sup>أَنْ <sup>أ</sup>أَجْعَلَ <sup>أ</sup>لَا <sup>أ</sup>فِي <sup>أ</sup>نَكْرَةٍ. <sup>أ</sup>مَفْرُودَةٌ <sup>أ</sup>جَاءَتْ <sup>أ</sup>تَكَ <sup>أ</sup>أَوْ, <sup>أ</sup>مَكْرُورَةٌ. Its government is such, that <sup>أ</sup>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 מְעוֹט *men, a FEW, i. e. a few men*, Neh. ii. 12; אֱמָרִים אֱמֶת *words, TRUTH, i. e. true words*, Prov. xxii. 21: שֶׁה בְּרִיָּה *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: כֶּפְרִים

\* 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 יהוה אלהים *Jehovah Elohim*; the other, *Specification*, as in the instances above.

This last is termed by the Arabian Grammarians تَمْيِيز specification,

and is thus explained in the *Hidayat oon Nahve*, p. 149—

التميز 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 زبدًا وقد يكون من غير مقدار

نحو خاتم حديدًا وسوار ذهبًا—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) زبدًا 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

הַבָּקָר \* *two talents* (of) SILVER, 2 Kings v. 23; הַבָּקָר \*  
הַנְּחֹשֶׁת *the oxen*, THE BRASS, i. e. *brazen*, 2 Kings

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 *Alfiya* of Ibn Málík: <sup>أَسْمٌ بِمَعْنَىٰ مِنْ مَبِينٍ نَكْرَةً يَنْصَبُ تَمْيِيزًا بِمَا</sup>  
<sup>كُشْبِرِ أَرْضًا وَقَفِيْزٍ بَرًا وَمَنْوِيْنٍ عَسَلًا وَتَمْرًا</sup> 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, <sup>الْأَخْفَشُ</sup>, and Soheili <sup>سُهَيْلِي</sup>, as recorded by El Azherí (Schnabell's Com. on the *Agrúmia*, p. ٨٢)—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. <sup>الْقَرَامِيَّ الْخَشَبِ</sup> *the billets*, (i. e.) *of the wood*, i. e. *the wooden billets*. So <sup>الْخَرَارِيْبِ الْذَهَبِ</sup>, <sup>الْأَصْلَابِ الْخَشَبِ</sup>, and <sup>الْخَبْرِ الشَّعِيْرِ</sup> *Sindbad*, by Langlés, <sup>السُّرُوْجِ الْخَشَبِ</sup>.

p. ١٤, and without the article <sup>أَوْحِ خَشَبِ</sup>, 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 Málík above, or by El Azherí, (<sup>الْأَزْهَرِي</sup>) 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. <sup>السُّرُوْجِ (أَعْنَىٰ) سُرُوْجِ الْخَشَبِ</sup>: or, which is still better,

xvi. 17; טוֹרִים 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. יָמִים שְׁנַתַּיִם *two years*, DAYS, i. e. *the space of two years*, Gen. xli. 1; יָמִים שָׁבָעִים *weeks*, DAYS, i. e. *the space of certain weeks*, Dan. x. 3; אֵיפָה שְׁעָרִים *an ephah*, (of) BARLEY, Ruth ii. 17; סָאֵה-סֶלֶת *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 Schröderus 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 בָרַע הוּא *for he is in evil*, i. e. *in a calamitous situation*, Exod. xxxii. 22; בְּקִדְשׁ דְּרַבְּדָּה *in holiness (is) thy way*, Ps. lxxvii. 14; יְהוָה יִהְיֶה בְּבִסְלָה *Jehovah shall be in (or for) thy confidence*, Prov. iii. 26; אֲדֹנָי בְּסִמְכָי \* *the Lord, (is) among the sustainers of my soul*, Ps. liv. 6.

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 Schröderus has done. Synt. R. III. See also Freytag's *Hamasa*, vol. i. p. 3.

\* M. de Sacy remarks on the expression, *كَانَ لَقْمَانٌ 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 וְאִם a city AND mother, i. e. a mother city or metropolis, 2 Sam. xx. 19; בְּרַמָּה וּבְעִירוֹ in Ramah, AND in his own city, i. e. in his city Ramah, 1 Sam. xxviii. 3; בְּבֵלְיָקוּט וּבִלְקוּט . . . 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

terme circonstanciel ou modificatif, un sur attribut . . . exprime sous une forme

adverbiale, e qui équivaut à بِحَكِيمٍ, ou à "وَهُوَ حَكِيمٌ." And in a note,

"C'est ainsi que l'on peut dire مِنْ الْكَاذِبِينَ ou بِكَاذِبٍ ou مَا زِيدَ كَذِبًا

à la lettre, non Zeidus mendacem, ou in mendaci, ou ex menducibus." So Sophocl. Œdip. Rex. l. 287, οὐκ ἐν ἀργείοις. Schol. τὸ ὄνομα ἀντὶ ἐπιρρήματος. οὐκ ἀργεῖος. 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. صَوْمُوا أَيَّامًا مَعْدُودَةً, fast ye (for) days numbered; امام المسجد 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. יָמִים שְׁנַיִם *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; וְעַמֹּד פֶּתַח הָאֹהֶל *and it stood* (at) THE OPENING of the tent, Exod. xxxiii. 9; עֲמֻדִים מִזְרָח לְמִזְבֵּחַ *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. יָתִיצְבוּ בְּתַחְתֵּית 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, מְרוֹ בָד *HIS GARMENT* (of) linen, Lev. vi. 3; מִחֲסִי־עוֹ *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 Schröderus, 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. עֹלָה כָּלִיל *an offering, a COMPLETE ONE*, i. e. *a complete offering*, 1 Sam. vii. 9 ; בֶּשֶׂר בַּשָּׂדֶה טֶרֶף *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 עֲמוּקָה *a ditch, DEEP*, Prov. xxiii. 27 ; רַבִּים צִידִים *MANY, hunters*, Jer. xvi. 16 ; הַדְּבָרִים הָאֵלֶּה *the words, THESE*, Gen. xlvi. 1 ; הָאָרֶץ הַזֹּאת *the land, THIS*, Ib. v. 4 ; בְּנֵי הַנוֹלָדִים *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 ; מִיֶּזֶה רֹעֵה אֲשֶׁר יַעֲמֵד *who (is) THIS shepherd who standeth?* Jer. xlix. 19 ; מִיֶּזֶה הַלֵּוֹה הַהֵלֵךְ *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 מַלְאָכָיִם הַבָּאִים *by the hand of messengers, THE coming ones*, Jer. xxvii. 3; עֲבָדִים הַמֹּתְפָרְצִים *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, הַדָּוָר אֶחָד *THE basket, one*, Jer. xxiv. 2: לְעֵינֵי הַגּוֹיִם רַבִּים *in the eyes of THE nations, many*, Ezek. xxxix. 27; אֶת־הָעֲגָלָה הַחֲדָשָׁה *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. הַדָּוָר 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, הַדָּבָר יְהוָה, or הַדָּבָר הַמְּלֵאךְ: 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, חָלְלָהּ לְךָ מַעֲשֵׂת פְּדָבָר הַזֶּה לְהַמִּית צְדִיק עִם־רָשָׁע וְהָיָה כְּצִדִיק כְּרָשָׁע *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 אֲזִי יֵשֵׁב בְּאֶרֶץ וְהַפְּרִזִּי, *and* THE CANAANITE, and THE PERIZZITE, *dwelt then in the land*. So also with respect to abstract nouns: 1 Kings vii. 14, וַיִּמְלֵא אֶת־הַחֲכֵמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת פְּלִמְלָאכָה בְּנִחֻשֶׁת *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, הַצֹּר; 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. ۲۳۳

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 الحمر والدرهم البيض 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 معرفًا باللام يفيد ان الثاني عين الاول نحو كما ارسلنا الي فرعون رسولا فعصي فرعون الرسول . . . وقد يستعني عن تقدم ذكره بالقرائن نحو خرج الامير اذا



הַיּוֹם, 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. الْيَوْمَ, הַיּוֹם, Gen. ii. 23, Exod. ix. 27; הַלַּיְלָה, Gen. xix. 34, comp. ver. 35. In the same way,

لم يكن في البلد الا امير واحد والثالث ما يشير به الي المهية الموجودة في الذهن في ضمن فرد ما نحو اني اخاف ان يأكله الذئب ويسمي بالعهد الذهني وهذا في المعني كالنكرة واما في اللفظ فيجري عليه احكام المعارف من وقوعه مبتدأ . . . والزابع 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*: יַרְד, or רַד, in the Syriac, signifying *to run, flow*, &c.) Jer. xii. 5, xlix. 19; but Job xl. 23, &c. יַרְדֵּן *Jordan*: הַיַּאֲרֵן *the Nile*, i. e. *the River*: Gen. xli. 1, 2. 18. יַאֲרֵן, Isa. xix. 7, xxiii. 3, Zech. x. 11; הַלְבָּנוֹן *the Libanus*, Deut. iii. 25, &c.; Ps. xxix. 6, &c. לְבָנוֹן, as a proper name; הַיַּרְמֶל 1 Sam. xv. 12, &c. פְּעֹר, הַפְּעֹר, and בָּשָׁן, הַבָּשָׁן, and פְּרָמֶל, הַפְּרָמֶל Josh. xv. 55. So הַבָּשָׁן, and הַפְּעֹר, and פְּעֹר. So also in the names of men: הַיַּעֲקֹב, Num. xiii. 22. 28; יַעֲקֹב, Deut. ix. 2; הַיַּרְמֶל, 2 Sam. xxiv. 16; הַמְּגֹג Ezek. xxxviii. 2, &c.\* See Nold. Concord. Part. annot. and vind. p. 855, &c.

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\* In the کتاب المظهر في اللغة by Essoyūti, 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, *הַקְרִית הָאַרְבַּע* Neh. xi. 25, but *קְרִית אַרְבַּע* Gen. xxiii. 2. So *הַקְרִית הַיְעָרִים* Jer. xxvi. 20, but *קְרִית יְעָרִים* Josh. ix. 17, &c. So 1 Sam. xvii. 34, *הָאֲרִי* and *הַדָּב*, 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, *הַבְּיָר* *the well*, Exod. ii. 15; *הַפֶּזֶר* *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, xlvi. 3, xlix. 7, lxii. 1, Esth. i. 9. So *שָׂמֶשׁ*, for *הַשָּׁמֶשׁ* Ps. lxxii. 17, Jer. xxxi. 35, &c. So *אֶרֶץ*, for *הָאֶרֶץ*, Ps. ii. 2, Job iii. 14, xxxv. 11, &c.; and *אֱלֹהִים*, frequently for

والام فالجواب ان ذلك جائز في كل معرفة اصله الوصف كالعباس والحارث والفرات هو الماء العذب قال تعالى واسقيناكم ماءً فراتا.  
*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 Pleonasm, p. 23, edit. 1813; Freytag's Hamasa, p. 1<sup>r</sup> line 16, &c.*

\* This the Arabs term <sup>الغلبة</sup> *prevalency*, i. e. a sort of antonomasia. So in the Greek, ὁ ποιητὴς: ὁ ὦν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. See also Freytag's Hamasa, p. 1.—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. רֵךְ הַלֵּב *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 הַלְחָמִי *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, נְשֵׂאֵי הָאָרוֹן הַבְּרִית Josh. iii. 14; שְׂתֵי הָעֵבֹת; הַנְּהָב, Exod. xxxix. 17; כְּלֵי־הָעַם הָאֲרָץ, 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. i. c. נְשֵׂאֵי אָרוֹן 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 הָאֱלֹהִי, Josh. vii. 21. Comp. Lev. xxvii. 23, 2 Kings xv. 16, Micah ii. 12, Josh. viii. 33, Ps. lxxxii. 11, ciii. 4, Is. ix. 12. But, in some of these instances, particularly the last, הַ 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, הַעֵי Josh. vii. 2. Comp. Numb. xxiii. 14, 1 Sam. vii. 16, &c. In such cases as הָאֲרֹנָה, 2 Sam. xxiv. 16, the הַ probably stands for אֲשֶׁר, or may be used *distinctively*, as in הַפְּנֵי, הַרְשִׁיעַ, &c. Arab. الْحَارِثُ, الْعَبَّاسُ, &c. above.

8. Some personal pronouns, with the Demonstratives, זֶה, זֹאת, אַתְּ, 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.; הַהֶמְּהָה, Numb. ix. 7, &c.; הַהֶמְּהָה, 1 Sam. xvii. 28, &c.; הַהִנֵּה, Gen. xxviii. 20, &c.; הַזֹּאת, Gen. xv. 18; הַהֵלֶּל, Gen. xix. 8; הַהֵלֶּה, 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; פָּקֹדֵי פָּקְדָתִי *visiting*, † *I have visited* (or, will surely visit); וַיִּגַּשׁ הַפְּלִשְׁתִּי הַשָּׂמַיִם וְהָעָרִב *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 וַיֵּלֶךְ הָלוֹךְ . . . וַיִּבְכֶּה *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 *الْحَال* 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, *انتخب توكيدا* "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 καταφύγων καταφύγη ἐς τοὺτους*. Herodot. iv. 23. See Weiske's *Pleonas. Græc.*, Ed. 1813, pp. 9. 15. 27. Bos. *Ellipses Græc.*, p. 3, Edit. 1813.

words intervening : יתן אֶל לְמִכְבִּיר *he giveth food to abundance*, i. e. abundantly, Job xxxvi. 31 ; יִבְרָחוּ בְהִתְחַבֵּא *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. הִחֵל רָשַׁע

\* 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. ۲۳۵-۶). His words are: وذلك اما لدفع ضرر الغلظة 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 والأقار . . . جمع بينهما نضرب من التاكيد كما قال طرفة متي ادن منه يفاء 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.



and HEART *they speak*, i. e. while they profess one thing they mean another, Ps. xii. 3; וְהָיָה כָּעֵם כִּפְהֵן כְּעֶבֶד וְהָיָה כְּאֲדֹנָיו *it shall be, LIKE people LIKE priest, LIKE servant LIKE master, &c.*, Isa. xxiv. 2; אֲזַן וּכְחַתִּי עִתָּהּ *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; גִּדְרַר מִזֶּה וְגִדְרַר מִזֶּה *a wall from this, and a wall from this*, i. e. on each side, Numb. xxii. 24; וְהָיָה בִּי-תֵצֵא לְמִלְחָמָה עַל-אֹיְבֶיךָ וְנָתַנּוּ יְהוָה לְחִי, i. e. *wholly, or every one of them*, Deut. xxi. 10; וְתִקַּח הָאִשָּׁה אֶת-שְׁנֵי הָאֲנָשִׁים וְתַצְפֵּנּוּ *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 לְאָמַר, 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, וַיְהִי; and “*behold,*” הִנֵּה passim. These apparently superfluous terms are, however, of immense importance to the unity and perspicuity of the context.\*

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\* 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 מִדְּרָכֵיכֶם הָרָעִים** TURN YE, TURN YE, *from your evil ways*, Ezek. xxxiii. 11; **רִיבוּ בְּאִמְכֶם** CONTEND *with your mother*, CONTEND YE, Hos. ii. 4; **הַיְכָל יְהוָה הַיְכָל יְהוָה הַיְכָל** 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*, (هَيْكَلٌ, 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: **מִשְׁגַּבִּי וּמְפַלְטֵי-לִי** *my high tower, and MY deliverer FOR ME*, i. e. *my sure deliverer*, Ps. cxliv. 2; **מִי יִתֵּן מוֹתִי אֲנִי תַחֲתֶיךָ** *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; **וּבְגָרֵיכֶם אֲתָם יִפְּלוּ** *and YOUR carcasses (even) YOU shall fall*, Numb. xiv. 32. See Artt. 216. 4. 219. 5.

So **מִשְׁעָן וּמִשְׁעָנָה**, 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 وَشَيْظَمٌ**, 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 Kāfia, p. ۲۳۰. 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*; אֲדֹנָיִם *Lord*; בָּעֲלָיִם *Baal*; עֲשֶׂתְרוֹת *Ash-taroth, Venus*; חֲכָמוֹת *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, בְּחַמּוֹת, *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. <sup>ع-س-و</sup> غلام زيد *the slave of Zaid*, is, according



5. The case will be the same, should a sentence stand in the place of the qualifying word: \* e. g. *לֹא יָדַעְתִּי אֶשְׂמַע* a lip (or language of which) I knew not, I heard, Ps. lxxx. 6 ; *יָרַתְתָּ עֲשָׂה* יִרְתָּתְךָ the acquisition (of that which) he made, they have lost, Jer. xlviii. 36 ; *לֹא אֶחְבֵּל לְךָ בְיָדַי* into the hands (of those) I am not able to rise against, Lam. i. 14. See Ps. lxxv. 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 Schræderus,—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 scorix argenti, Prov. xxvi. 23 ; *קִרְבַּן 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 קְדוֹשִׁי* the mountain (of) my holiness, i. e. my holy mountain, Ps. ii. 6 ; *בְּסִלְיֵי כֶסֶף* 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. *وَقْتِ رَفْتَن* the time of going, &c. So

*اِرَادَتِ بِي چُون* 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.

הָאֵלֶּה הַתְּעֻבוֹת הָאֵלֶּה עַמֵּי הַתְּעֻבוֹת 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. הָאֵלֹהִים אֶרֶץ וְשָׁמַיִם יָצָרָהּ יְהוָה *THE LORD GOD'S making (of) the earth and heavens*, Gen. ii. 4; מְשַׁלְּחֵי מְנוּחַת אִישׁ לְרֵעֵהוּ *THE SENDING GIFTS of each man to his friend*, Esth. ix. 19; בְּשִׁלְחֵי אֹתוֹן כְּרִגְוֹן *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*: הוּא אֲשֶׁר שָׁבַט אֲפִי וַיִּמְטֵהָ הוּא בְיָדָם וְעַמֵּי *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 الْكِتَابُ بِكَفِّ 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. מוֹאָב הָרִפְתָּ הַרְפַּת 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 הָרִפְתָּ עַבְדֶּיךָ Ps. lxxxix. 51, *the reproach of thy servants*, is that which they suffer, not that which they inflict. In like manner, . . . הַיּוֹשְׁבִים הַחַמַּס *the violence* (exercised by the) *inhabitants*, Ezek. xii. 19; but בְּגִי יְרֻבְעֵל . . . הַחַמַּס *the violence* (suffered by the) *children of Jerubbaal*, Judg. ix. 24. וַעֲנַת־דָּל *the cry of the poor*, Prov. xxi. 13: but וַעֲנַת קְדָם *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. xcvi. 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 \* מֵעֵר *a boar out of the forest*, i. e. *of the forest*, or, *a forest boar*, Ps. lxxx. 14; לְאֵמִים מְרָחוֹק *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 לְאֵסָף—מִזְמוֹר לְדָוִד—*a psalm of David*, —*of Asaph*; לְאִשְׁלֵמָה *which (is) Solomon's*, i. e. *belonging to Solomon*, Cant. i. 1, &c., where the proprietor, author, possessor, or the like, is designated.†

\* 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. מִשְׁקִימֵי בֹקֶר . . . מְאַחֲרֵי בֶנְשֶׁף those arising early in the morning . . . lingering after the twilight, Isa. v. 11; יֹשְׁבֵי בְּאֶרֶץ צְלִמּוֹת 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, חֵכְמָה וְדַעַת wisdom and knowledge, Isa. xxxiii. 6. With אִין: as, אִין מְיָדָם 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. לִי וְאֵנִי לִי my love (is) MINE, and I (am) HIS, Cant. ii. 16; אֲבְרָם בְּרִוּוֹ אָבְרָם לְאֵל עֲלִיוֹן 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 following: אֱלֹהֵי הָרוּחֹת 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-הַנְּפָשׁ הַבָּאָה כָּל-הַנְּפָשׁ לִיעֲקֹב הַבָּאָה, Every soul (person) OF JACOB, which came, &c. So the Arab. العبد لزيد e. g. عبد زيد Zaid's servant.—In many such cases ש, or אֲשֶׁר, will be introduced, as שְׁרָמִי שְׁרָמִי my vineyard WHICH (is) MINE: i. e. my own vineyard,

Cant. i. 6; שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה, *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; יִשְׂרָאֵל 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.

\* 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* حَسَنٌ وَجْهٌ *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*, تَمْيِيزٌ. See M. de Sacy's Arab. Gram., vol. ii. p. 161, &c. So Rev. xii. 1. γυνή περιβεβλημένη τὸν ἥλιον. Arab. امْرَأَةٌ مَلْبُوسَةٌ الشَّمْسِ.



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*, **בֶּן** *son*, **בַּעַל** *Lord, possessor*, **אֲנָשִׁי**, **אֲנָשֵׁי**, **מְתֵי** *men*, &c. for the first member, followed by certain others, in the definite state of construction: e. g. **אִישׁ מוֹת הַתְּהָה** *thou art a man of death*, i. e. *deserving death*, 1 Kings ii. 26; **בְּנֵי שִׁבְעַת 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; **אִישׁ מוֹת הוּא בֶּן־מוֹת הוּא** *a son of death, (is) he*, i. e. *he shall die*, 1 Sam. xx. 31; **אִישׁ דְּבָרִים** *a man of (both) lips*, i. e. *loquacious*, Job xi. 2; **אִישׁ מִדְּבָרִים** *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; **אֲנָשֵׁי הַשָּׁם** *men of name*, i. e. *famous*, Gen. vi. 4; **אֲנָשֵׁי־חַיִל** *men of might*, i. e. *mighty men*, Gen. xlvii. 6; **מְתֵי מְקַטְר** *men of number*, i. e. *few*, Gen. xxxiv. 30; **אִישׁ בַּעַל שְׂעָר** *a man possessed of hair*, i. e. *hairy*, 2 Kings i. 8; **כָּל־בַּעַל פֶּנֶף** *every (one) possessed of wing*, i. e. *winged bird*, Prov. i. 17.

So **אֲנָשֵׁי כְדָם** *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 **בָּנוֹת 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 וְאַמָּה הַכֶּסֶף** *one thousand and one hundred (pieces of) silver*, **אֵילָם שְׁנַיִם** *rams two*, **שְׁתַּיִם עָרִים** *cities two*, **שְׁלֹשָׁה בָּנִים**, or **שְׁלֹשָׁה בָּנִים**, *sons three*, or *three sons*, **שְׁלֹשִׁים בָּנִים** *thirty sons*. In *construction*: **שְׁלֹשָׁת אֲנָשִׁים** *three, or, a triad, of men*; **שְׁנֵי בָּנִים** *two sons*; **שְׁתֵּי בָּנוֹת** *two daughters*.

2. The dual and decimal numerals, however, signify-  
ing numbers above ten, such as עֶשְׂרִים, *twenty*; מֵאָתַיִם  
*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 כִּבְשִׂים, or שִׁבְעַת כִּבְשִׂים  
*seven male lambs*; שִׁבְעַת נְשִׁבָּע כִּבְשִׂוֹת *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. שִׁבְעֵים  
וְשִׁבְעָה אִישׁ *seventy and seven men*; שִׁבְעַת עֶשְׂרֵה  
שָׁנָה *seventeen years*; חֲמִישׁ שָׁנָה וּמֵאָתַת שָׁנָה  
*and a hundred year*, Gen. v. 6.

5. There is nothing peculiar in the construction of such nume-  
rals 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. מֵאָתַת  
וְשִׁבְעֵים אֶלֶף וְשִׁבְעֵים אֶלֶף וְשִׁבְעֵים אֶלֶף וְשִׁבְעֵים אֶלֶף  
*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 שְׁנַיִם-עָשָׂר *rams twelve*; Numb. vii. 87; שְׁנַיִם עָשָׂר . . . כְּבָשִׂים *lambs male . . . twelve*, Ib.; פָּרִי שְׁנַיִם עָשָׂר *twelve bullocks*, Ib.; עֲשָׂרִים 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*, חֲמֵשׁ 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. עָשָׂר שִׁבְעָה *seventeen*, in *Immediate* apposition; שִׁבְעַת וְשִׁבְעִים *seven and seventy*, *Mediate* apposition: שְׁנַיִם עָשָׂר *twelve*; שְׁמֹנְתָּ 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, שְׁמֹנְתָּ אִישׁ נֶשֶׂא אֶפֶד *eighty and five men*, (each, or the whole) *bearing (sing.) an ephod*, 1 Sam. xxii. 18.—In the second, חֲמֵשִׁים 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, בָּנִים שְׁלֹשִׁים *thirty sons*; אֶלֶף כֶּסֶף *a thousand*



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 כִּדְבַרְךָ 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 برجله *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; זָרַע זָרַע *seeding, or producing, SEED*, Ib. 29.

2.—In *Mediate* connexion, and where the influence is also *simple*: בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created THE HEAVENS*, Gen. i. 1; וַיֵּרָא . . . אֶת הָאֹר . . . *and he saw . . . THE LIGHT*, Ib. 4; וַיִּבְרָל . . . בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ *and he divided . . . BETWEEN the light and BETWEEN the darkness*, Ib.; וַיִּקְרָא לָאֹר . . . וְלַחֹשֶׁךְ קֶרָא *and he called the LIGHT . . . and THE DARKNESS he called . . .* Ib. 5; מִבְּדִיל בֵּין מַיִם (a thing) *dividing BETWEEN the waters*, Ib. 6.

3.—Both in *Immediate*, and *Mediate*, connexion, and where the influence is *various*: עֲשֶׂה פְרִי לְמִינֹו (a tree) *producing FRUIT, ACCORDING TO ITS KIND*, Gen. i. 11; מְזֵרֵעַ זָרַע 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. לְעֶשְׂרֵי הָיָה צֹאן *the rich man had flocks*, 2 Sam. xii. 2; וַיְהִי לָדָם *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 לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִיר אֶל-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 אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִיר : וְלִמְשָׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין עַל-הָאָרֶץ : וַיִּרְא אֱלֹהִים וַיֵּרָא 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. וְהִלַּכְתִּיהָ וְהִלַּכְתִּיהָ *and I caused HER to walk* THE DESERT, Hos. ii. 6 ; מוֹשֵׁב יְחִידִים בֵּיתָהּ *who causes* THE SOLITARY *ones to possess* A HOUSE, Ps. lxxviii. 7. In these instances the connexion is *Immediate*; in the following, it is both *Immediate*, and *Mediate*: e. g. וַיִּשָׁב . . . אֶת-הַמֶּלֶךְ דָּבָר *and he caused* WORD *to be returned* TO THE KING, 1 Kings ii. 30 ; לְמֹד דַּעַת אֶת-הָעָם *he taught* KNOWLEDGE *to the people*, Eccl. xii. 9. וַיִּשְׁמְעוּ 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 יִקְוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם אֶחָד וַתֵּרָא הַיַּבֶּשֶׁת : 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 ; וְהִרְאָה אֶת-הַכֹּהֵן \* *then let it be shewn TO the priest*, Lev. xiii. 49 ; אֲשֶׁר בָּהָר *which thou wast shewn IN the mount*, Exod.

\* The particles mostly used with passive verbs, however, are ל and כ. See Gen. xiv. 19, Is. i. 26, lxii. 4, Ezek. xiv. 3, Neh. vi. 1, 1 Chron. v. 20, &c.



xxvi. 30; **לֹא תַעֲבֹדֵם** *thou shalt not cause THEM to be worshipped*, Exod. xx. 5, xxiii. 24; **יָתֵן אֶת־הָאָרֶץ הַזֹּאת לְעַבְדֶּיךָ** *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 **נַעֲשֵׂה 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 **אַרְבָּעִים שָׁנָה** *year* does the word **אַרְבָּעִים** *forty*, in the phrase *forty year* (Art. 227. 3.); or, as the English word *year* does the word *forty*, in the same example, *absolutely*, as it regards the gram-

matical construction, and, therefore, just as the **تَمَيِّز** 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,

**النَّصِب**, or **المفعول به**, thus; **نَصَعَ إِنْسَانًا**, or **لِنَصْعِ إِنْسَانًا**, where the last, or qualifying, word is in reality nothing more than a **تَمَيِّز**, i. e. *specification*, with reference to the signification of the verb.

The next example (Art. 229.) is perfectly parallel to the Arabic, **حَسَنَ وَجْهًا**, or **حَسَنَ وَجْهًا**, *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 **אֵל**, 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 אֵל, will signify, *he walked towards*; with מִ, or מִן, *from*; with לְפָנַי, *before*; with אַחֲרַי, 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: אֵת-עַמּוּד הַעֲנָן 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 ل. 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 *וַיִּתְחַלֵּץ 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 *אֶת*. 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

\* Schræderus 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 Schræderus 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 כְּנָעַן* *so they enter the land of Canaan*, Gen. xlv. 25, for *אֶל אֶרֶץ כְּנָעַן* *into the land of Canaan*; *וַיָּבֹאוּ אֶל הָעִיר* *return (to) the city*, for *אֶל הָעִיר* *to the city*, 2 Sam. xv. 27; *וַיַּעֲלוּ שָׁמַיִם וַיֵּרְדוּ 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, *וַיִּירָא אֶת־הַמֶּלֶךְ* 1 Kings i. 51; *וַיִּירָא מִפְּנֵי שְׁלֹמֹה* *he feared the King—he feared from before Solomon*, Ib. 50. And Ps. lv. 20, *וַיִּירָאוּ אֱלֹהִים* *they fear God*, without a particle. So, with *וַיֵּצֵא הָעִיר*, *he went out (into) the city*, 2 Kings xx. 4; *וַיֵּצֵא אֶל־הַמִּזְבֵּחַ* *he went out to the altar*, Lev. xvi. 18; *וַיֵּצֵא מִן־הַבְּיֹרֶן* Numb. xxi. 28; *וַיֵּצֵא מֵאֵת דָּוִד* Numb. xvi. 35; *וַיֵּצֵא מִלִּפְנֵי יְהוָה* Ib. xvii. 11. With *מִשִּׁי* Esth. vii. 8, compare viii. 15; *וַיֵּצֵא אֶת־הָעִיר* Gen. xlv. 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 *التفسير* *ما اضمر علي 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 Jâmi's Com. on Ibn Ulhâjib, p. 127, &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,

أَطْعَمْتُ ابْنَكَ لَحْمًا *I caused thy son to eat flesh; passive,*

أُطْعِمُ ابْنَكَ لَحْمًا *thy son was caused to eat bread.* See M. de Sacy's Gram. Arab., vol. ii. p. 101. In the species, viz. *Pihél*, 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, בְּיָמֵי הַשֹּׁפְטִים *in the days of the judges' judging*, Ruth i. 1; מִדְּבָרֵי בֹרַחַת *from the abundance of my speaking against him*, Jer. xxxi. 20; שֹׁמֵר מִצְוֹתָיו *the keeping of his statutes*, Deut. viii. 11;

הַדָּן וְהַחֲבֵת הַחֶסֶד *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 מִגְן וְדֹרְגֵי קֶשֶׁת *carriers of the shield, and treaders of the bow*, 2 Chron. xiv. 7 ; מְשִׁיבַת נַפְשׁ *restorer of the soul*, מְחַדְּשֵׁי פְתֵי *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 בָרַתְּ רַבִּית *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 בְּמַחֲרֵי יָהָם *by their price*, it is *various*, and necessarily *explicit* ; and we have the particle ב, introduced for the purpose of pointing this out. So בְּלִישְׁרָשׁ *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 *Pihél* and *Hiphhíl* 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. 8, line 22. Ludolf. Gram. Eth., p. 32, 3.

x. 18, Josh. xxiv. 20, &c. So הִטְהַרְרִי *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: לוֹ הָרָהּ HE *became hot to himself* (or, HEAT *became hot to him*), Ps. xviii. 8; אֶל-יָחַר בְּעֵינֵי אֲדֹנָי *let IT not become hot* (i. e. let not heat exist) *in the eyes of my Lord*, Gen. xxxi. 35; אֶל יָרַע בְּעֵינֶיךָ *let not EVIL be in thy eyes*, Ib. xxi. 12; וַתִּצָּר לְדָוִד *and* (pressure) *pressed upon David*, 1 Sam. xxx. 6: \* לֹא תִמְטִיר עָלֶיהָ (rain) *rains not upon it*, Amos iv. 7.

3. So with passive verbs and participles; as, וְאָמְרוּ נֹאֲשׁ *so they said, IT has become desperate*, Jer. xviii. 12, i. e. אָמַר נֹאֲשׁ, or דָּבַר נֹאֲשׁ THE MATTER *has become desperate*; נִשְׁעָרָה מְאֹד IT *became very tempestuous*, Ps. l. 3, i. e. *the tempest שְׁעָרָה became so*; אֲשֶׁר עָבַד בְּךָ *which IT has been imposed as slavery upon thee*, Isa. xiv. 3, i. e. הַעֲבֹדָה *the slavery mentioned just before*; אֲשֶׁר יָלַד לוֹ *which had been caused to be born to him*, Gen. xxxv. 26, i. e. the sons mentioned just before; שֶׁיִּדְבַּר בָּהּ *in which IT shall be spoken respecting her*, Cant. viii. 8, i. e. דְּבַר *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 יִלְדָהּ 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 باران نه بارانیده است بر آن.

i. e. *a messenger*, Ib. xli. 14; יִצְבֵּר *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, יְכַרֵּת *he cut, or made*, i. e. *a covenant*, בְּרִית 1 Sam. xx. 16; לֹא יִפְּרוּ *they broke not*, i. e. *bread*, לֶחֶם Jer. xvi. 7; הִפִּילוּ *they cast*, i. e. *the lot*, גּוּרֵל 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. וְשָׂאֵךְ עַל-אֶשֶׁר לֹא-אֲדַע. *He will take thee up to (that place) which I know not*, 1 Kings xviii. 12; וְשָׂתִית מֵאֲשֶׁר יִשְׁאָבוּן הַנְּעָרִים. *And thou shalt drink out of THAT WHICH the young men draw*, Ruth ii. 9; בְּאֲשֶׁר 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; אֲשֶׁר־יִימָדֵם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן. *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 pronomem antecedens כִּי vel כִּה," &c. See also his note under אֲשֶׁר. Concord. Part. Ed. 1734.

contravened: e. g. *אֲנִי הַגִּבּוֹר רָאָה עָנִי* *I am THE man (who) has seen affliction*, Lam. iii. 1; *וַיִּזְבְּחוּ לַשְּׂדִיִּים לֹא אֱלֹהִים* *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: *וַיַּגִּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל-דִּבְרֵי יְהוָה אֲשֶׁר שָׁלַח* *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; *וַפָּחְדוּ אֶל-יְהוָה* *and they shall fear towards Jehovah*, i. e. *fearing shall turn to Jehovah*, Hos. iii. 5; *וַיַּחַרְדּוּ לִקְרַאתוֹ* .... *and they fear for meeting him*, i. e. *they fearing proceed to meet him*, 1 Sam. xvi. 4; *לְאָרְץ חָלְלוּ מִשְׁכַּן שְׁמִי* *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. *הִטְלִיבִי אֶל-עֲדוּתֶיךָ וְאַל אֶל-בָּצַע* *INCLINE my heart to thy statutes, and INCLINE not (my heart) to gain*, Ps. cxix. 36; *וְכָל-הָעַם רָאִים אֶת-הַקּוֹלוֹת וְאֶת-הַלְפִידִם וְאֶת 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 :  
 וְשָׁמְרוּ-מִי בְּנֵעַר בְּאַבְשָׁלוֹם OBSERVE YE *who* (whoever of you) *the young man* (OBSERVE YE) *Absalom*, 2 Sam. xviii. 12 ; וְאִישׁ אֶל-עִירוֹ וְאִישׁ אֶל-אָרְצוֹ (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 לְאָמַר *saying*, e. g. יִתְבּוֹנְנֵי הַיְהוָה הָאִישׁ (לְאָמַר) *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 לְעַמָּל אֹר (God) *light to the sorrowful*, Job iii. 20 ; וַשָּׂאֵל וַיָּבֵא שָׁלוֹ וַיִּקְרָא-לוֹ דָּוִד וַיֹּאכֵל לֶכְנִיֹו וַיִּשְׂתֵּי וַיִּשְׁכַּרְהוּ וַיֵּצֵא בְעֶרְבַּ וַיִּקְרָא-לוֹ דָּוִד וַיֹּאכֵל לֶכְנִיֹו וַיִּשְׂתֵּי וַיִּשְׁכַּרְהוּ וַיֵּצֵא בְעֶרְבַּ *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, אֵין, אַל, &c. : e. g. לֹא לִנְצַח יִשְׁכַּח אֶבְיוֹן *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. xlv. 19, Prov. xxv. 27, xxx. 3, Is. xxxviii. 18, xli. 28, &c. Of לֵּאמֹר *lest*, Exod. xix. 22,

Is. vi. 10; לָמָּה לָּמָּה *why?* Ps. ii. 1, 2; x. 1; כָּפֹּה כָּפֹּה *how often?* Job xxi. 17, 18, 19, 20: אֵיךְ אֵיךְ *how?* Ps. lxxiii. 19; אֵיכָּה אֵיכָּה *Id.* Lam. i. 1, 2, 3, 4; ii. 1, 2; iv. 1. 4. 8. 10; מָה מָה *what?* Joel i. 18; עַד־מָה עַד־מָה *how long?* Ps. iv. 3; lxxxix. 47; עַד־מָתַי 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 וַיִּקְרָא *and he (i. e. some one, any one, or every one), calls his name*; Ps. cx. 7; מִנְחַל בְּרֶדְדָּה יִשְׁתָּהּ יִשְׁתָּהּ *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, וַיִּסָּת אֶת־דָּוִד וַיִּסָּת *so (one, some one) tempts David*; which is supplied, 1 Chron. xxi. 1, by וַיִּשָּׂא *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, לָךְ קָרָא *it hath been called to thee, i. e. thou hast been named*, Is. xlvi. 8, equivalent to the Arabic يقال له. See also v. 11, אֵיךְ יִחַל *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

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\* 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. ۳۴۲—.

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. בְּרָא אֱלֹהִים בְּרָא שָׁמַיִם וְאֶרֶץ 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, וַיֵּרַד בָּעֵת הַהִיא וַיֵּרַד. So IT COMES to pass, AT THAT TIME, that HE DESCENDS, Gen. xxxviii. 1; וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֵא הַבַּיִתָּה וַיִּבֶן. 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 מֹשֶׁה אֶל-יְהוָה וַיֹּאמֶר. 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 וְיָבִין.

tense, or one of the participles, may be used : e. g. *لَمَّا لِي* *what (is) the multitude of your*

*he gives*, to refer to the declaration or prediction of the Prophet, which is here termed *آيَة* *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 *Kāfiya* of Ibn ul Hājib, by Najm Oddeen of Irāk, 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  
لأنه اذا خلي من القرائن لم يحتمل الا علي الحال ولا ينصرف  
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,

وابن الفحَام  
لأن الأصل  
... هو فعل الحال فصلح اللفظ إذا قلت هو يكتب . . . أن  
يكون في الحال . . . وهي تدل بمجردها علي حقيقتها ولا تدل  
علي الاستقبال إلا بقريضة من السين أو 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 *Kāfiya*, p. ٣٤٢ *زيد المعطي غلامه درهمًا* *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 تحقيرًا*: 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 ; *לְכוּנָא וְנִדְבָקָהּ* ; *come now*, LET US REASON *together*, SAITH JEHOVAH, Ib. vr. 18. *הוּי מְגִיעַי בֵּית בְּבֵית שְׁדָה בְּשְׁדָה יִקְרִיבוּ*

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

حَالٌ حَكَايَةٌ : 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 Kāfīa by Moolla Jāmī will be sufficient to shew in what manner they speak on this subject (p. ۳۷۳-۴). When speaking of the use of

the particle حَتَّى, he says, *إذا كان أي المضارع مستقبلاً بالنظر إلى ما* قبلها *وإن كان بالنظر إلى زمان التكلم ماضياً أو حالاً أو 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, *فإن أردت*

*بالفعل الذي دخله حتى الحال يعني زمان الحال تحقيقاً أي بطريق التحقيق بأن يكون هي زمان التكلم بعينه . . . . أو حكاية أي بطريق الحكاية كما تقول كنت سرت أمس حتى أدخل البلد فأدخل في هذا الموضع حكاية الحال الماضية فكانت كنت في زمان الدخول هيأت هذه العبارة وتحكيها في زمان التكلم علي ما كنت هيأته*

i. e. *if you intend by the verb preceded by حتى 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 أدخل 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 enuncer, of any proposition. On this use of the Arabic participles, see Jāmī's Comm., p. ۳۷۲—*

*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 יְהוֹה אֱלֹהֶיךָ מְבִיאֶךָ אֶל-אֶרֶץ טוֹבָה אֶרֶץ : נַחְלֵי מַיִם יַעֲנוֹת וַתְּהַמַּת יַצְאִים בְּבִקְעָה וּבְהָר : *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. וְאַעֲשֶׂה לְגוֹי גָדוֹל וְאַבְרַכְךָ וְאַגְדֹּלְהָ וְשִׁמְךָ אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנַת תֹּאכַל-בָּהּ לֶחֶם לֹא-תִחַסֵּר כֹּל בָּהּ 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 לֶפֶת 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. וְאַנִּי הִנְנִי מְקִים וְאַתְּ בְּרִיתִי אִתְּכֶם וְאַתְּ-זֶרְעֶכֶם 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; יהוה אלהי השמים אשר לקחני מבית אבי ומארץ מולדתי ואשר דבר-לי ואשר נשבע-לי לאמר לזרעה אתן את-הארץ הזאת הוא ושלח מלאכו לפניך *the Lord God of heaven, who TOOK me from my father's house and from the land of my kindred, 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 דָּבַר, 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 לְאמֹר, *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.†

\* 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. اَلتَّمَسَ شَيْئًا لِيَأْكُلَهُ فَلَمْ يَجِدْ.

13. Corollary. Hence, citations will generally be made in the words of the first speaker: i. e. it is not said,

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

إِلَى خِرَاسَانَ 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 auxiliaire influe sur les prétérits خَرَجَ, &c. et les convertit tous en preterits antérieur.” 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 كُذْرَم نَزْدِ دُوسْتِي اَفْتَادِ دَرِ اَنجَا

عَجَبَ بَزْمِي مِي بَيْنَمِ وَطَرَفَه تَمَاشَائِي مِي كَنَمِ 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 مَصِيفَ چُنِينِ كُوبِدِ بِيغَامْبَرِ چَنَانِ The writer thus observes:

دِهْدِ خَبْرِ مِي دِهْدِ the Prophet thus informs (or has informed) us.—This must bring to every one’s mind, the *φησι*, *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 swore 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: לְמַשִּׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר-הִחֲזַקְתִּי בְיָמֵינוּ לְרַדְד־לְפָנָיו גּוֹיִם וּמַתְּנֵי מְלָכִים אֶפְתַּח לְפָתַח לְפָנָיו דְּלֹתִים וְשַׁעֲרִים לֹא יִסְגְּרוּ: אֲנִי לְפָנָיִךְ אֵלֶּךְ וְהִדּוּרִים אֲנֹשֶׁר דְּלֹתוֹת נְחֹשֶׁת אֲשַׁבֵּר וּבְרִיחֵי בְרוֹז אֲנַדְעַ: וְנָתַתִּי לְךָ אוֹצְרוֹת חֵשֶׁךְ וּמַטְמְנֵי &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 אֶפְתַּח, and יִסְגְּרוּ, 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 עָרַב, is present to the fulfilment of this, or immediately subsequent to it. The second preterite, יִקְרָא, 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, אֶפְתָּח, and יִפְגְּרוּ, though presents or futures to יִקְרָא, seem, nevertheless, to be anterior to אָמַר, as to tense. In the next place, אֲנִי, and אֲבִירָא, are evidently *present* or *future* to אָמַר, and consequently, in a tense future to אֶפְתָּח, and יִפְגְּרוּ. In the last place, יִבְרָא is manifestly future, with respect to the preceding verb אֲבִירָא, &c. and יִבְרָא, 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, χαλώσι, &c. As future, Matt. ii. 4, γενήσεται; 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, ἔλθῃ; 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. וִיקְרָא אֱלֹהִים לְאוֹר.

\* So, "INSTANT *Volsci recentes*, qui è castris impetum fecerant; INTEGRANT

הַלַּיְלָה קָרָא לְלֵילָה וְלַחֲשָׁךְ יוֹם *so God CALLS the light Day; but the darkness he CALLED Night*, Gen. i. 5; וַיָּנִיחוּ אֹתוֹ עַד-הַבֶּקֶר בְּאֶשֶׁר צָוָה מֹשֶׁה וְלֹא הִבְאִישׁ *So they LAY IT UP till the morning, as Moses HAD COMMANDED, and it DID not BECOME foetid, &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-יִשְׁכַּם עֲשִׂים חֶסֶד וְאַמֶּת אֶת-אֲדֹנָי הַגִּידוּ לִי וְאִם-לֹא הַגִּידוּ לִי וְאַבְנֶה 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 אוֹלֵי לֹא-תֵאבְדָה הָאִשָּׁה וַיֵּלֶכֶת אַחֲרַי אֶל-הָאֶרֶץ הַזֹּאת הֲהֵשֵׁב אֶשְׁיב אֶת-בְּנֵי אֵל-הָאֶרֶץ אִשְׁרֵי-צִאתָ 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. ἜΩΡΑΚΑΣ δ' ἔΦΗ ὦ κύριε, τὴν γυναῖκα, ἣν με ΚΕΛΕΥΕΙΣ φυλάττειν; Μὰ Δὲ ἔΦΗ ὁ κύριος, &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 זו אחר במקום אם והיא מורה להשובת ההנאי ומענהו כמו אם קנה תבדל' החשובה תהלים יג'ר' אם קנה תלמי המענה וקתהי נשמיקם נשמיקם' ונ' i. e. And there is another (use of) *Vaw* in the place of אם, 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 Jāmī's Com. on Ibn Ulhājib, pp. ۳۷۱-۳۷۷-۳۷۸ ۳۸۰.—&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 *الكافية* شرح, by the Moolla Jāmī, and the work of *نجم الدين* العراني, 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, יהי יְהִי *let him, or it be* ; יִפְתֵּהּ *let him, or, may he, stultify* ; יִפְחֵהּ *let him be blotted out* ; \* אֶל-יִרְא *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. יהי אור יְהִי אור LET (there) BE *light* : AND *light* (accordingly) EXISTS. This connexion is also extended throughout the next verse ; thus ; וִירָא אֱלֹהִים אֶת-הָאֹר וַיִּבְרָא אֱלֹהִים בֵּין הָאֹר 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, לֹא הִקְשַׁבְתָּ

\* The Arabic imperatives are regularly apocopated forms ; as, <sup>أَنْصُرْ</sup> أَنْصُرْ *assist* thou : the preformative <sup>أ</sup> *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. אֶהְיֶה 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 Jāmí says, in his Commentary on Ibn Ulhājib (p. ۳۸۲), وَلَا مِ

לְמִצְוֹתַי נִיהַי כְּנָהָר 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,

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, *ليغفر 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 اكرمك*

*تُرزني* Putting the case (thus), or, surely, *despise thou me; let me honour thee:*

*ازرك* visit me, (so) *let me visit thee.* And hence the peculiar force of the

Arabic *ومن عاك* so, therefore, and the Hebrew illative particle *ו*; as,

*فَيَنْتَقِمُ اللهُ مِنْهُ* "And, as to him who returns to sin, God will accordingly take vengeance on him: and, in the Hebrew, *וְיִהְיֶה אֹרֶךְ יְמֵי אִיר* let there be light, ACCORDINGLY, CONSEQUENTLY, so (or the like) *let it be taken for granted that light becomes, (exists).*



when the *illative* ך accompanies the preterite, and exercises the influence of removing the accent, (Art. 119.) e. g. Exod. xxix. 1—3. לְקַח פֶּר אֶחָד . . . וְנָתַתָּ אוֹתָם עַל- \*  
 לְקַח פֶּר אֶחָד . . . 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, כְּשֶׁלָּה בָּרָחוּב אָמַת וּנְכָחָה לֹא-תוּכַל, לְבוֹא : וְתֵהִי הָאָמַת נְעֻדָּת . . . וַיֵּרָא 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 ان كان تميمه قد . . . ف . . . فنصقت, putting the case that his frock was torn . . . then she has spoken truly. This ف, is termed by the Arabian Grammarians الفاء التعميية the consequent ف. Jāmi'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 ך, 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. כיה 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) ההודי. It is very doubtful, therefore, whether the Jews originally believed an *absolute* *conversive* power to be vested in this ך. See my Heb. Lexicon, under ך.



one. Examples of the first case:—Gen. xxxvii. 13. **לָכֶּה וְאַשְׁלַחְךָ אֵלֵיהֶם**, *Come (I pray), and let me send thee to them.* In the next verse this command is prefaced by **לָךְ-נָא**, *come I pray*, equal, apparently, to the preceding **לָכֶּה**: and in verse 16, we have both combined in **הַגִּידָה-נָא**, *Shew now I pray.* So also Ib. xxxviii. 16, **הַבֵּה-נָא** *Give now I pray.* See Ps. ii. 3. 7; lxix. 19, &c.

2. Examples of the second case: \*—Ps. ii. 8. **שְׁאַל מִמֶּנִּי גוֹיִם וְאֶתְּנָה גוֹיִם** *Ask of me, and I will (accordingly) give, or, let me (then) give, nations, &c.* Ib. lxix. 15. **הַצִּילֵנִי מִטֵּיט וְאֶל-אֶטְבְּעָה** *Deliver me from the mire, and let me*

\* This relation is marked in the Arabic by the vowel *Fatha*, placed on the last letter of the verb in the present tense, as **يُنصِرُ**, instead of **يُنصِر**; 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 Jāmi in his commentary on the *Kāfia*. Speaking of the particle **ف**, our *illative* **و**, 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 للتخصيص علي السببية حيث يدل تغير اللفظ تغير المعني فاذا لم يقصد السببية لا يحتاج الي دلالة عليها &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 (ʔ) to (ʿ) 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 וְאֲבִיטָה 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 וְגַקוּמָה Arise ye, and let us (too) arise, Hab. ii. 1. עַל-מִשְׁמַרְתִּי \* אֶעֱמְדָה וְאֶתִּיצְבָּה עַל-מְצוֹר וְאֶצְפָּה. 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*, בְּעֵבוֹר *in order to, because of, &c.*, כִּי *that, ut*, לְ *to, in order to*, כִּן *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, מִצְרֵימָה will signify *to, or towards, Egypt*, and will be equivalent to אֶל-מִצְרַיִם: but both are not usually combined, as אֶל-מִצְרֵימָה: 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* (ן, 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. אֶצְפָּה, for אֶצְפְּדָה, 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.\*

\* This is also the doctrine of the Arabian Grammarians on the same letter, which they term النون التأكيدي, *the confirmatory Nūn*, as in the following extracts. Jāmī says: ومشددة . . . ونون التأكيد قسما خفيفة ساكنة . . . مفتوحة . . . تختص . . . بالفعل المستقبل الكاين في ضمن الامر نحو اضربن بالتخفيف واضربن بالتشديد وانهي نحو لا تضربن والاستفهام نحو هل تضربن والتمني نحو ليتك تضربن والعرض نحو الا تنزلن بنا فتصيب خيرا والنقسم 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 تأكيد الفعل ايضا لكلا ينتقص المقصود من (p. ١٣٧٧) 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* (اضربن), in its light form, and اضربن 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. lxxviii. 17; לָמָּה תִּרְצֹדוֹן *why will ye (persevere to) watch?* Job ix. 12; מִי יִשְׁיבֵנִי *who will (effectually) turn him back?* Mic. vi. 6; הֲאֶקְרָאֵנִי *shall I (actually) approach him?* Gen. xxxvii. 21; לֹא נִכְנְנוּ נִפְשׁ *let us by no means strike his person*, Amos i. 3; לֹא אֲשִׁיבֵנִי *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; כִּן יִרְצֹן *so shall they assuredly run*: Ib. ver. 7; כְּגִבּוֹרִים יִרְצֹן *like heroes shall they (certainly) run*; אִישׁ בְּדַרְכֵּי יִלְכּוּן *each in his ways shall they march*; וְלֹא יֵעָבְטוּן אֶרְחוֹתָם *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; וְנִמְכַרְנִי לָכֵן *come, and let us actually sell him*. Isa. xxvi. 5—7; כִּי הִשָּׁח יִשְׁבִּי מְרוֹם קִרְיָה נִשְׁפִּילָהּ *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 הִשָּׁח, a manifest prophetic future, is parallel to נִשְׁפִּילָהּ 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 ישפילה has no such *Nūn* : it commences, therefore, a new series of context, i. e. it resumes the original theme commenced with השח, and has יגיענה, with the Epenthetic *Nūn*, for its consequent ; and, in apposition with this is the following הרמסנה. See Ib. xliii. 5 ; Deut. viii. 5. 19, 20 ; Job ix. 6. 32. 34 ; xii. 7, 8, &c. In the nouns, too, the termination ך appears to have a corroborative force, see Art. 168.

The following examples present a *single* Epenthetic כ, as in the Arabic extract given above (see also my Heb. Lexicon, p. 400). יסבבנהו יבוננהו יצרנהו וגו' *He accordingly turns him about, He instructs him, He keeps him, &c.*, Deut. xxxii. 10 ; וקברלי *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 ; אף כִּי־אָנֹכִי אֶעֱנֶנּוּ *Nay, (supposing) that I may really answer him, (then) let me, I pray, select my words (for use) with him*, Gen. xii. 2 ; וְאֶעֱשֶׂךָ לְגוֹי גָדוֹל...וְאֶנְדָּלָה *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־ אֲרָצְךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ : וְהִשְׁבִּיעִיתָ תְּשֻׁמַּתָּנָהּ וְנִשְׁשַׁתָּהּ וְאָכְלוּ אֲבוֹנֵי עַמְּךָ וְיִתְּרָם תֹּאכַל חֵית 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: בִּי-יִלְדַּד יִלְדוּ-לָנוּ בְּיָן נִתְּן-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:

كَاْفِرٍ اِمْرُوْزٍ اِكْرِيْحَةٌ خُوْشٍ اَسْتِ لِيْكِن فِرْدَا اَسْتِ كِه طُوْقٍ لَعْنَتٍ بَر  
 گِرْدَن كَشِيْدَه وَبَانُوَاعِ عَذَابِ گِرْفَتَارِ گِرْدِيْدَه  
 ‘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 تَلْمِظْتِ بَقْرَاكُم اَوْ 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. صَعَس , &c.

The following passages from the Commentary on the Arabic Grammar of Ibn Ulhājīb 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:



הַמְשָׁרָה עַל-שְׂכֻמוֹ וַיִּקְרָא שְׂמוֹ פְּלֵא יוֹעֵץ אֵל גְּבוּר אֲבִי-עַד  
: שַׁר-שְׁלוֹם. *For a child* HAS BEEN (i. e. shall surely be)

وينصرف الي الاستقبال بالانشاء الطلبي اما دعاءً نحو رحمك الله او امرأً  
نحو قول علي عليه السلام أجزأ امرؤ قرنه آسا اخاه بنفسه وينصرف الي  
الاستقبال أيضاً بان يخبر من الامور المستقبله ان قصد القطع بوقوعها  
كقوله تعالى ونادي اصحاب الجنة . . . انه من حيث افادة المتكلم  
لوقوع الفعل قطعاً كانه وقع ومضي . . . وينقلب الماضي اليه ايضاً اذا كان  
منفياً او ان كان في جواب القسم نحو والله لا فعلت وان فعلت . . .  
وينقلب ايضاً اليه بدخول كلم المجازاة غير لو واما كان فقد يبقي  
معها علي المضي نحو قوله تعالى ان كنت قلته . . . وينقلب ايضاً  
&c., i. e. بدخول ما النايبة عن الظرف . . . نحو ما دامت السموات  
“ *The preterite takes the future signification, when used in passages intimating  
desire—whether in prayer; as, رحمتك الله MAY GOD HAVE MERCY ON  
THEE;—or, command, as in the saying of Ali, LET THE MAN REWARD HIS  
NEIGHBOUR (أجزأ 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 prin-  
ciple prevails throughout every instance here adduced (if we except the hypo-  
thetical 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 בַיּוֹם הַהוּא יִשְׂרָק, וְהָיָה לְזָבוּב אֲשֶׁר בְּקֶצֶה יְאִרֵי מִצְרַיִם, &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 וַנְּחוּ בָלֵם בְּנִחְלֵי, &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 אֶת יְהוָה, אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ : וְשָׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְדַּרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ : וְקִתְבָתָם : עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ : 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 שָׁמַע (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, גּוֹר בְּאֶרֶץ הַזֹּאת וְאֶהְיֶה עִמָּךְ וְאַבְרָכְךָ בְּיָלְדְךָ וְלִזְרַעְךָ אֲתֵן אֶת-כָּל-הָאָרֶצַּת הָאֵל וְהִקְמַתִּי אֶת-הַשְּׂבָעָה אֲשֶׁר נִשְׁבַּעְתִּי : אֲבִידָהּ 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 swear 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 בְּיָאֲתָךְ אֲנֹכִי וְהִרְבִּיתִּי אֶת-זַרְעֲךָ וּבִרְכִיתִּיךָ וְהִרְבִּיתִּיךָ וְהִרְבִּיתִּיךָ *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:

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\* 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 יָבִיֵאֵךְ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה, בָּא-שָׁמָּה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם-רַבִּים מִפְּנֶיךָ.... וַיִּתְּנֶם יְהוָה &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 נְשָׁמוֹת בְּשֵׁמוֹת 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*.

\* 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 יִקְרָא is preterite with 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 لَعَمَلْتُ عَسَلًا وَثَلْكَ, *had you taken me with you, I had made honey like yourself*;

لَوْ كَانَ النَّاسُ كُلُّهُمْ عَقْلًا, *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, אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רְשָׁעִים וּבְדַרְךְ הַטְּאִים לֹא עָמַד וּבְמִשְׁבַּ לַיִם 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 scorers;* Prov. xxviii. 7, נֹצֵר תּוֹרָה בֶן מִבִּין וְרָעָה זֹלָלִים יִכְלִים : *An intelligent son KEEPS the law ; but he who ATTENDS upon base men, PUTS his father to shame ;* Ib. xi. 4, : לֹא-יִוָּעַל הַזֶּן בְּיוֹם עֲבָרָה וְצַדִּיקָה תַּצִּיל מִמּוֹת : *Riches PROFIT not in the day of wrath ; but righteousness delivers from death.*

238. Hypothetical sentences,—which are very nearly

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 ; <sup>كُرِين</sup> <sup>پس</sup> <sup>به</sup> *“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, <sup>الإنشاء</sup> <sup>الابتداعي</sup>, by which they mean the retention of an event in the mind, which, although past as to fact is nevertheless present in effect; as,

<sup>أشتريت</sup> *I have sold, and am now dispossessed of the thing sold,* <sup>أشتريت</sup> *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 ; <sup>וְנָחָה</sup> <sup>שָׁקֵטָה</sup> <sup>בְּלִי-הָאָרֶץ</sup> <sup>פָּצְחוּ</sup> <sup>וְנָחָה</sup> &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 <sup>יָבֵל</sup>, <sup>הִתְחַבֵּ</sup>, <sup>הִתְחַבֵּ</sup>, <sup>הִתְחַבֵּ</sup>, 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, מֵה־זֹאת עָשִׂיתָ לָנוּ כַּמַּעַט שָׁכַב : מה־זאת עשית לנו כמעט שכב : *What is this (that) thou hast done to us? Some one of the people MIGHT lightly HAVE LAIN with thy wife, so thou WOULDST HAVE BROUGHT sin upon us* ; Ib. xxvii. 12, אָבִי וְהָיִיתִי בְעֵינָיו כַּמַּתְעַתֵּעַ וְהִבֵּאתִי עָלַי קָלְלָה וְלֹא בֵרָכָה : *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, בְּנֵי אִם־עֲרֵבְתָּ לְרֵעֶךָ תִּקְעֶתָ לְזָר כַּפִּידֶיךָ : 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־יְהִיָּה אֱלֹהִים עִמָּדִי, וְשָׁמְרָנִי בְדַרְדָּר הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבְגָד לְלַבֵּשׁ : וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְיְהִיָּה וְיְהִיָּה לִי לֵאלֹהִים : וְהָאֵבֶן, &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, לֹא־קִרְעֶתָ שָׁמַיִם יִרְדֹּת מִפְּנֵיךָ הָרִים נָזְלוּ :—מִפְּנֵיךָ, &c.

\* 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 Jāmī on Ibn Ulhājib, pp. ۴۱۷-۴۱۶. These forms, therefore, imply no curse or ban, as the forms of cursing do; which run thus, *God do so to me, &c.*

: הָרָזוּ יְרֵאָו 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,

\* In translating this passage, I have taken נָזַל as the *Niphhál* of נָזַל, to which it seems to me most properly to belong, (see Simonis's *Lexicon sub voce*.) and לֹא 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 ذَلِكَ 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 فَعَلْتَ ذَلِكَ ضَيَعْتَ مَالِي HAD I DONE *this*, I SHOULD SURELY HAVE LOST *my wealth*; إِنْ أَنَا كَثُرْتُ عُلْفَهَا 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; اِگَر نَرَسِيْدِي اَنْتِظَارَتِ HAD you not ARRIVED, *the expectation of you*, WOULD (probably) HAVE KILLED (me); اِگَر اِيْمَرْوَز بَر خَلْقِ رَحْمِ كُنِي فَرْدَا مَرْحُوْمِ 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.

: וְאִבְלַתִּי הַטָּאָת הַיּוֹם תִּיטֵב 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 (Art. 233. 3. 234. 235.): as, Gen. xxvii. 3, וְעַתָּה שָׂא-נָא כְלִיד תְּלִיד וְקִשְׁתְּךָ וְצַדִּיָּה : *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, בָּנֵה-נָא וְיָבִיאוּ לִי בָנִים : *COME NEAR NOW, and KISS me, my son.* Ib. v. 28, וְיָתֵן-לְךָ הָאֱלֹהִים מַטְל הַשָּׁמַיִם *and MAY God GIVE (or, he shall give) thee of the dew of heaven.* Ps. xxxvii. 1, : אַל-תִּתְהַר בַּמַּרְעִים אֶל-תִּקְנָא בְּעֹשֵׂי עוֹלָה : *BE not IRRITATED at those who are evil; ENVY thou not the workers of iniquity.* Gen. xxiv. 60, הֲיִי לְאַלְפֵי רֶבֶבָה, וְיִירֶשׁ זֶרְעֶךָ אֶת שַׁעַר שְׁנָאוֹי : *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 prophetic. 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.

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## 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: תִּרְדּוּ בְּלַיִם *she descends*, WONDERS! i. e. wonderfully, Lam. i. 9; מִיִּשְׂרָיִם תִּשְׁפֹּטוּ RIGHT THINGS *judge ye*, i. e. righteously, Ps. lviii. 2; נִרְאֹת נִפְלִיֹתֵי (in) DREADFUL THINGS *I have become wonderful*, i. e. I have become fearfully wonderful, Ps. cxxxix. 14; וְתִרְדּוּ נִרְאֹת יְמִינְךָ 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: בְּזֶה *in this* (place), for *here*; בְּזֶה, בְּזוֹה, and בְּזֹאת *like this*; *thus*; לָמָּה,\* or לָמָּה *for what, why*? בְּאִשֶּׁר, *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 negating the substance implied by the noun; † e. g. אֶם לֹא-עוּ 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, בִּמְצַח εἰς δύνάμειν; *powerful, effective*, ib. בְּיָדָיו 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 ; <sup>לֹא-כֵן עָשׂוּ</sup>\* NOT SO (or, according to Schreoderus, *right*) *have they done*, Jer. xlvi. 30 ; <sup>נִתְּנִי לָהֶם</sup> *I ascribed to them*,—i. e. declared that they were subject to,—*statutes* (which were) NOT GOOD,

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.

<sup>جَاءَنِي زَيْدٌ رَاكِبًا</sup> *Zaid came to me*, RIDING ; <sup>ضَرَبْتُ زَيْدًا مَشْدُودًا وَلَقِيتُ</sup>

<sup>عَمْرًا رَاكِبِينَ</sup> *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*. <sup>جَاءَنِي زَيْدٌ وَغُلَامُهُ رَاكِبًا</sup> *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. 149) is, that a verb is understood : his words are,

<sup>وَمِثَالُ مَا كَانَ عَامِلَهَا مَعْنَى الْفِعْلِ نَحْوُ هَذَا زَيْدٌ قَائِمًا فَإِنَّ مَعْنَاهُ ائْتَى</sup>

<sup>وَأَشِيرُ</sup>. 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 <sup>رَاكِبًا</sup> as

intended to point out a sort of logical objective case to the verb <sup>جَاءَ</sup>. 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 <sup>بِ</sup>, see note, p. 291, and to be translated thus : *Zaid came to me* (IN the situation of) *a person riding*.

\* <sup>يُ</sup> establish, &c. Hence <sup>يُن</sup> ; and Art. 73. <sup>يُن</sup> establishing, right, just, &c.

(Art. 154. 8. note.) Ezek. xx. 25. So, תהו לא־דָרָךְ EMPTINESS (want of culture, in which there is) *not a way*, Ps. cvii. 40; לא־שָׁם לוֹ NOT *giving light*, Amos v. 20; לא־אִישׁ (there is) NO *name to him*, i. e. *he is nameless*; לא־אִישׁ (who is) NO *eminent man*, לא־אָדָם (who is) NOT *a mean man*, Is. xxxi. 8; אֶמְרָתִי לְלֹא־עַמִּי I *will say to* (her who is) NOT *my people*, Hos. ii. 25; הַשִּׂמְחִים 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; לְחַנְּנָה 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 אִישׁ אָדָם THE BEING, EXISTING, *of a man*, i. e. there is a man, Eccl. ii. 21; יֵשׁ צְדִיקִים THE EXISTENCE *of just men*, i. e. there are just men, Eccl. viii. 14; בְּאֶרֶץ אִם־יִשְׁנֶה בְּאֶרֶץ 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 הָיִיתֶם לֹא *for now ye have become* (of) NOTHING, Job vi. 21; מֵיִם אֵין *water* (is) NOT; יֵשׁ מִסְפּוֹא *provision* BEING, i. e. there is provision, Judg. xix. 19.

7. Similar to לֹא, and אֵין, in construction and force

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\* See my Hebrew Lexicon sub voce. On the etymology of these particles, see Art. 171.

is **סָאָס\*** *terminating, expiring*; hence, *defect, non-existence, &c.*: e. g. **אֵלֹהִים לֹא אֵל** NOT *a God*, or, *no God*, Isa. xlv. 14; **אֲנִי וְאֶפְסֵי 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.*; **הִן** *see, behold*; **אֵל** *defect, want, not*; **בִּי** *marking, observing, inferring, whether, that, &c.*; **מִן**, or **מִ**, *cutting off, separating, from, than, &c.*; **בְּלִי**, and **בְּלִתִּי**, *growing old, decaying, lack, non-existence*; **טָרַם** *cutting off, defect, want, not yet, &c.*, with or without other particles, &c.; **עוֹדךָ מְחַזֵּק** *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; **אֲבָרָהָם עָמַד** *Abraham, HIS CONTINUING a stander, i. e. he still stood*, Gen. xviii. 22; **הִנֵּהוּ עוֹשֶׂה** *BEHOLD HIM, a doer, i. e. he does*, Jer. xviii. 3; **מֵאֵין כְּמוֹךָ** *FROM (there) NOT BEING (any) like thee*, Jer. x. 7; **קָלוֹן מִכְבוֹד שְׁבַעְתָּ** *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, **קָרוֹי מוֹסְרֵי וְאֵל-בְּסוֹף וְדַעַת מְחַרְרֵץ נִבְחָר** *accept my castigation, and NOT, i. e.*

\* See also Art. 171. 2. 3.

† **עוֹד** *returning, &c.*; **עוֹד** and Art. 87. 1. **עוֹד**.

‡ In the case of the *Epenthetic* **ו** 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 **אֶפְסֵי**, &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 אֵתִי הֲפָה, *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 יָרַח *until the DECAY of the moon*, i. e. as long as it shall endure, Ps. lxxii. 7 ; עַד־בְּלַתִּי שָׁמַיִם *until THE DEFECT of the heavens*, i. e. as long as they shall last, Job xiv. 12 ; מִבְּלִי הַשְׂאִיר־לּוֹ כֹּל *from THE NOT leaving to him every thing*, i. e. any thing, Deut. xxviii. 55 ; לְבִלְתִּי־שׁוּב *for the LACK of returning*, i. e. the not returning, Ezek. xiii. 22 ; מִבְּלַתִּי יִכְלַת *from the WANT of power*, Numb. xiv. 16 ; לְבִלְתִּי תַחַטָּאוּ *for CESSATION of your sinning*, i. e. that you should not sin, Exod. xx. 20 ; הֲמִבְּלִי אֵין־קִבְרִים *Is it from the WANT of graves ?* Exod. xvi. 11 ; בְּטָרֶם־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־הֵם הַיֹּשְׁבִים שָׁם לְפָנַיִם, 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־עֵפָה לָּהּ**, *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־הַקָּבֵר** *to the grave*, Job v. 26; **עַל־יְשׁוּר** *over the wall*, Gen. xlix. 22; **אַחֲרַי מֹשֶׁה** *after Moses*, Exod. xxxiii. 8; and in the Arabic always, as, **عَلِي الْمَسْجِدِ** 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: **נָתַתִּי לָב . . . אֶבְחַת־הָרֶב**, *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 מִטָּף**, *for each*, EXCLUDING *infants*, i. e. with respect to the men, excluding the children, or, beside the children, Exod. xii. 37; **מֵחוּץ 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: **חֲוָצָה לְעִיר**, *outwards (with reference) to the city*, 2 Chron. xxxiii. 15; **אֶל־יַמִּיּוֹת לְפָרֹקֶת**, *to (that which is) FROM within (with respect) to the veil*, Lev. xvi. 15; **אִתָּה חַיִּים** **לְמַעַן לְמַעַל לְמַשְׁבִּיל לְמַעַן סוּר מִשְׂאוֹל מִטָּח**, *the way of life, or, religious instruction (is) FOR the elevating or the understanding (person), FOR the purpose of (his) receding from the grave beneath*, Prov. xv. 24; **חָשַׁבְתָּ לְמַטָּח מֵעֲוֹנוֹ**, *thou hast refrained (with reference) to bringing down (degrading) FROM our sins*, Ezra ix. 13.

Of this kind are the combinations **לְמַאדַּר עַד** 2 Chron. xvi. 14 ; **עַד לְמַעְלָה** Ib. xvii. 12 ; **עַד לְאִין מִרְפָּא** Ib. xxxvi. 16, &c.

So, **אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם** : **אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל**, *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 לְמַיִם** *between waters (as opposed) to waters*, Gen. i. 6 ; **בֵּין דָּוָן לְדָוָן** *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; \* יָלְכוּ מִחֵיל אֶל-חֵיל, *they proceed FROM strength TO strength*, i. e. *they become stronger and stronger*, Ps. lxxxiv. 8; כִּי מִרָעָה אֶל-רָעָה יֵצְאוּ, *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-אָבֵא אֶל- אֲדֹנָי שְׁעִירָה *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.

\* So in the Arabic, من ناحية الى ناحية, *from part to part*, i. e. proceeding on. Tale of Sindbad, Ed. Langlés, p. 1., &c. So also χάρις ἀπὸ 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, מִן, 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 ل, which is said to mark the accusative; and it is probably derived from the same root. No one I think can read

הִטְלִיכֶם אֶרְצָה, *cast it to the earth*, Exod. iv. 3, and اطرحوه أرضاً &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, אָל seems to have the same force with ב : . . . . אֲלֵ-אֲבֹתַי אֲנִי נֹאֲכַף אֶל-עַמִּי קָבְרוּ אֹתִי אֶל-הַמְּעָרָה . . . . בְּמַעְרָה &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 אָל refers in every case to the verb נֹאֲכַף, and ב in vr. 30, to קָבְרוּ; and if so, these particles retain their usual and proper signification. So 1 Kings viii. 30; וְשָׁמַעְתָּ אֶל-תְּהִינָת וְעָבְדָה וְעַמִּי יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל-הַמָּקוֹם הַזֶּה וְאַתָּה תִשְׁמַע אֶל-הַשְּׁמַיִם, 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 וְיִתְפַּלְלוּ; and, if so, the construction will be regular, and the signification of the particle אָל 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; וּפְרַח כְּרֹאשׁ מְשַׁפֵּט עַל : תְּלֵמֵי שָׂדֵי : and judgment blossoms forth, just as hemlock (does) on the furrows of the field, i. e. abundant and deleterious, Isa. i. 12: כִּי תֵבֵאוּ לְרֵאוֹת פָּנַי מִי-בִקֵּשׁ זֹאת מִיָּדְכֶם רָמַס חֲצָרַי : 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. lxxiii. 2, 3; צִמְאָה לֵךְ נַפְשִׁי כִּמְהָ לֵךְ בְּשָׂרֵי בְּאֶרֶץ-צִיָּה וְעַיִן בְּלֵי-מָוֶם : כִּן בִּקֵּרַשׁ חֲזִיתָה עָלִיתָ : לְרֵאוֹת עֵזָה וּבְבוֹדָה . 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. lxxviii. 19; אֶלְהִים : לְפָרוֹם שְׁבִיתָ לְשָׁבִי לְקוֹחַת מִתְּנוֹת בְּאָדָם וְאַף כּוֹרְרִים לְשֹׁפֵן יָהּ : 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 דֹרֵר דִּרְשָׁיו־וַיֶּקֶב, *This (is) the race of those who seek Him, (viz.) of Jacob.* In Amos v. 16, construe קָרָאִי with יִדְעִי בְחַיִּי אֶל־יִוְדְעֵי, *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 נִמְאָם preceding. This will make all easy and clear. So also Ps. lxxxiv. 3, 4, where אָתֵּן מִזִּבְחוֹתַיָּהּ, is to be referred to the verb נִקְסְפָה in the preceding verse. Ps. xlv. 6, הֲצִיף בְּלִבּוֹ וּגִ'... בְּלִבּוֹ, *Thy arrons....in the heart, &c.* So also Gen. x. 22, הִגְדֹּל, is to be construed with אֲשֶׁם preceding. To which others almost innumerable might be added.

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## 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 ו, ׀, &c.\* are always used as conjunctions.

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\* The first of these seems to be derived from ו a hook, connector,—Art. 173—and consequently, to signify, *in addition, besides, and, &c.* The second is probably from the word  $\text{גָּמַל}$  *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.\**

וַיֵּרָא שָׂאוּל אֲשֶׁר-הוּא מִשְׁכִּיל. AND *Saul saw THAT* (QUOD) *he (was) intelligent*, 1 Sam. xviii. 15 ; אֲשֶׁר עָשָׂה דָּוִד אֶת-הַיְשָׁר. (Because) THAT *David did what (was) right, &c.*, i. e. *eo quod fecit, &c.*, 1 Kings xv. 5 ; וַיָּשָׁב הָעָפָר עַל-הָאָרֶץ כַּשֶּׁהָיָה. And the dust returns to the earth like WHAT it was, Eccl. xii. 7.

2. Of *adverbs, prepositions, &c.*, simple or compound: בְּלֹא אִם-לֶכְדּ. UNLESS TRULY *he have taken*, Amos iii. 4 ; עַקֵּב כִּי בִזְתֵּנִי. A CONSEQUENCE THAT *thou hast despised me*, i. e. because that, &c. 2 Sam. xii. 10 ; עַקֵּב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי. 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-דִּבַּר אֲשֶׁר, *upon the affair which ; because ;* Deut. xxi. 14 ; תַּחַת אֲשֶׁר, *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 : חֲזִיקוּ יְדֵי מְרַעִים לְבִלְתִּי-שׁוּבוּ, *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 בְּלֹא *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, מִכָּה עַמִּים בְּעֵבְרָה מִפֶּת בְּלֹא 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 מַפְרָה is evidently in the state of definite construction with בְּלִיתִי; 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, עֲקֹב 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. xlvi. 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 חַיְתֵּךְ וְאַשְׁרֵי־תִשָּׁב חַמַּת־אָחִיךָ : עַד שׁוֹב אֶחָד־אָחִיךָ מִמָּדָה וְשָׁכַח חַמַּת־אָחִיךָ וְאַשְׁרֵי־תִשָּׁב חַמַּת־אָחִיךָ : AND (until) HE HAVE FORGOTTEN, &c. Gen. xxvii. 44—5; עַל־שִׁלְשָׁה . . . . עַל־מִצְוֹתֵי יְהוָה וְעַל־אֲשֶׁר חָקְרוּ לֹא שָׁמְרוּ מִצְוֹתֵי יְהוָה וְעַל־כֵּן יִהְיֶה עִנְיֹנְךָ : 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 מְרַם *not yet*, is found twice in Zeph. ii. 2, with לֹא, —לֹא־מְרַם לֹא.

5. It is the opinion of Shroederus (R. 105), that לֵבִי *lest*, and אִם *if, surely*, &c. imply an ellipsis of some other word or words: as, אֲנִי־יִקְחֶנּוּ (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 לֵבִי is, *seeing, observing*, or the like, from the root פָּנָה; 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, פָּנָה־נְשָׂאוֹ רִיחַ יְהוָה וְנִשְׂאוֹ רִיחַ יְהוָה : SEEING (that) the Spirit of Jehovah (might) HAVE TAKEN HIM UP. So also with respect to the particle אִם: 2 Sam. xi. 11, חַיֵּיךָ וְחַיֵּי נַפְשֶׁךָ אִם־תִּשְׁלַח אֶת־יָדְךָ בְּחַיֵּי יְהוָה (as) *thy life and the life of thy soul* (exists,

so) SURELY *shall I do this thing?* And again, Gen. xxiv. 37, 38, וַיִּשָּׁבַעַנִי אֲדֹנָי לֵאמֹר לֹא-תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר וַיִּשָּׁבַעַנִי אֲדֹנָי יֵשֵׁב בְּאֶרְצוֹ : אִם-לֹא אֶל-בֵּית-אָבִי הִלְךָ &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, אִזְ הַנִּקָּה מֵאֲלָתַי כִּי תָבוֹא, אִזְ הַנִּקָּה מֵאֲלָתַי וְאִם לֹא יִתְנֶה לָּךְ וְהָיִיתָ כְּקִי מֵאֲלָתַי, *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 אָמֵן, *firm, steady, permanent*, and hence, *sure, surely, true, trust-worthy, faithful*, and the like, and suppose it to be of the primitive form אָמֵן (see Art. 151), which will make the elision of the ך necessary (Art. 76.), then we shall have אִם 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 **أَمَّ**, 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



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 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *He created the heavens AND the earth*, Gen. i. 1. So in the next verse : וְהָאָרֶץ הֵיְתָה תְּהוֹ וְבָהּ *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-יֹפֶה לֶאֱכֹל וְלִשְׁתּוֹת, *It is a good, THAT one becomingly eat and drink*, &c. Eccl. v. 17 ; וְהוּא אֲדָמוּנִי עִם-יֹפֶה עֵינָיִם, *And he was ruddy WITH (being) beautiful of eyes*, 1 Sam. xvi. 12 ; וַיִּתְּנֶהוּ לְדָוִד וְעַד חֲרָבּוֹ *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, xl. 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





Therefore I hope, Lam. iii. 21 ; לְמַעַן שְׂמֶךָ, *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, הוּ הוּ *oh oh!* הוּ *O!* אַהֵה *ahah!* אוי *alas!* אַהֵה *alas!* or, *significant* ; as, נָא\* *up!* לָךְ, לָכֵה, לָכוּ, *go to!* הִבֵּה *give!* הַלִּילָה *profane!* And, according to Schræderus, אֲשֵׁרִי *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 הוּ-הוּ, *They shall say, OH!* OH! Amos v. 16 ; הוּ אָחִי, *O my brother!* Jer. xxii. 18 ; אוי לְנַפְשָׁם, אַהֵה, *our desire!* Ps. xxxv. 25 ; אַלֵּס, *for them!* Is. iii. 9 ; אַלֵּס לַיּוֹם, *for the day!* Joel i. 15 ; לָךְ עֲשֵׂה, *GO TO, do (it),* 2 Sam. vii. 3 ; הִבֵּה נִרְדָּה, *GIVE (up), GRANT (or the like), let us descend,* Gen. xi. 7 ; נָא סוּרוּ *proceed ye, OBSERVE!* Numb. xvi. 26 ; אִם יִשְׁדֶּה-נָּא מִצְּלִיַת דְּרַבִּי, *If it be (so with) thee,*

\* Imperat. a נָא *surrexit*, Schræd. 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 نواك الله *may God preserve thee!* Ib.

ATTEND (as) *one prospering my journey*, Gen. xxiv. 42; תָּמוּת לֹא תִלְיָה אָבֹמִינָבִילִי! FORBID IT! *thou shalt not die*, 1 Sam. xx. 2; לִי מִיְהוָה אָבֹמִינָבִילִי! 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, Schroëderus, &c. however, supply הִתְשַׁבּ *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. אָנָּה, or אָנָּה, the same perhaps with אָנָּה; and בִּי \* *attend*, ἰλεως, אֵי *woe, alas!* סֵלָה *felix! O happy!* or the like. Examples: אָנָּה נָא יְהוָה הוֹשִׁיעָה נָא אָנָּה יְהוָה הַצְּלִיחָה נָא *save NOW; O Jehovah! give NOW prosperity*, Ps. cxviii. 25 (see Art. 234.); אָנָּה יְהוָה זְכַר־נָא *O Jehovah! remember NOW*, 2 Kings xx. 3; בִּי אֲדָנִי יָרַד יִרְדְּנוּ, ATTEND, *my lord, we truly came down*, &c., Gen. xliiii. 20; אֵי־לָךְ נָעַר שְׂמֹלְכֶךָ אֶרֶץ שְׂמֹלְכֶךָ *woe to thee, O land, whose king is a boy*, Eccl. x. 16; רַבִּים אָמְרוּ לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ *Many say of my soul, There is no salvation for him in God.*—PRAISE! Ps. iii. 3; אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי *To Jehovah do I cry, and he answers me from his holy hill.*—PRAISE! Ib. v. 5; עַל עַמֶּךָ בְּרַכְתֶּךָ *Upon thy people (is) thy blessing.*—PRAISE! † Ib. v. 9.

\* “Vox dolentis et supplicantis,” says Noldius: which he derives from נָדָה as נָדָה is from נָדָה.... “notans consolationem, recreationem,” as نَادَى with the Syrians, and نَادَى الله “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 صَلَّى *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



tolloci (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 Prosaic; the other, to those which are said to be Poetical. The Poetical Books are Job אֵיּוֹב, Proverbs מִשְׁלֵי, and the Psalms תְּהִלִּים; termed by the Rabbins אֲמַת; 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 Prosaic.

6. We shall first lay down a few rules for the prosaic, 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 prosaic 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 :	מרקא	טפחא	זקף קטן	זקף קטן
	אתנח	מונח	<i>id.</i>	<i>id.</i>	<i>id.</i>
Kings	סגול	מונח	זרקא	רביעי	זקף קטן
	זקפין	<i>id.</i>	פשטא	<i>id.</i>	<i>id.</i>
	טפחא	מרקא	הבנר	<i>id.</i>	<i>id.</i>
	רביעי	מונח	א.ג.ג	קטן	ז.ר.ג
Dukes	זרקא	מונח	א.ג.ג	קטן	ז.ר.ג
	פשטא	מהפך	<i>id.</i>	<i>id.</i>	<i>id.</i>
	הבנר	דרגא	<i>id.</i>	<i>id.</i>	<i>id.</i>
	א.ג.ג	קדמא	קטן	פזר	<i>id.</i>
Counts	פזר	מונח	מונח	פזר	ז.ר.ג
	תלישא ג	<i>id.</i>	<i>id.</i>	<i>id.</i>	<i>id.</i>

\* 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*, שלשלת, for example, with *Pésik*, 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. *Záképh gādól*, זקה גדול and *Sëgoltá* סגולתא, or סגלתא, 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 *ס*, for *סִלְסִל*, which is the same with *Géresh* (Art. 59.), the mark for which is placed above the *ס*. In every other case, the form of the accent meant is placed over the initial letter of its name: as, *תְּלִישָׁה גְדוֹלָה* *Telisha Gedóla*, *תְּלִישָׁה קְטַנָּה* *Telisha Ketanna*, and so of others. In one instance, we have *זִקְהֵי גָדוֹל*, 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.

\* "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* אֲתֻנָּח. 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* מוֹנָח, 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 distinctivè, 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, יהוה אלהים, *the Lord God*, Gen. iii. 1; עבד אברהם, *Abraham's servant*, Gen. xxiv. 33; אחת מיניאלף, *one of a thousand*, Job ix. 3. So אלהי מקרב, *the God of near*, who is near, &c. Jer. xxiii. 23; עבד ושפחה, *servant and maiden*, Gen. xxxii. 6; בדרך בדרך, *in way*, (and) *in way*, i. e. in the common roads, Deut. ii. 27 . . . חרב חרב, *a sword (nay) a sword . . .* Ezek. xxi. 14; מאד מאד, *exceedingly, exceedingly*, Numb. xiv. 7; ביד חזקה, *with a mighty hand*, Exod. iii. 19.

2. The same is the case when the construction is *distinctive* (Art. 225.): as, נקוי כפיים, *clean (of) hands*, Ps. xxiv. 4; ברא ללב, *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): פחד פתאום, *sudden fear*, Prov. iii. 24; שאול המטה, *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, ברא אלהים, *God created*, Gen. i. 1; ויאמר אברם, *and Abram said*, Ib. xv. 2.

\* *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, הוֹלְךָ 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 וְכֶסֶף וּנְחָשֶׁת, *gold and silver, and (also) brass*, Exod. xxv. 3. So חֶשֶׁן וְאַפֹּדֶרֶת וְיַמְעִיל, *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, וְאֵת כָּל-בְּהֵמָתָם וְאֵת-כָּל-מִקְנֵיהֶם, *and all their cattle, and all their flocks, and all their power, they spoiled*, Numb. xxxi. 9; וְלֹא אֶרְחַם וְלֹא אֶחָמוּם, *I will neither suffer, nor spare, nor have mercy*, Jer. xiii. 14.

10. Also, when they are not all of the same person; as, וְאִדְבָּרָה וְיִשְׁמְעוּ וְאִתְּדַבֵּר, *Let me speak, and attest, and they shall hear*, Jer. vi. 10.

11. Numerals are similarly connected; as, שִׁבְעִים וְעֶשְׂרִים וּמֵאָתַיִם, *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 תִּירֹשׁ וְיַיִן, *corn, wine, and oil*, Deut. xxviii. 51; צֹאן וְעַבְדֵי 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 וּבְנְחָשֶׁת וּבְבַרְזֶל וּבְשִׁלְמֹת, *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 ; פְּקֻדֹת שְׁמָרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ *the superintendence of the keepers of the charge of the sanctuary*, Numb. iii. 32 ; יְיָ אֱלֹהֵי אֲבֹרָהֶם 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 הַיְיָתָה לְהוֹרָה וְלְבָהוּ, *and (as to) the earth, it was vacuity and emptiness*, Gen. i. 2 ; וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם, *and (as to) the Spirit of God (it was) brooding upon the face of the waters*, Ib. ; וְדַמּוּת 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 מִבְּיַת עַבְדִּים : מֵאֶרֶץ מִצְרַיִם, *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־סֹדֹם לִקְרָאתוֹ (אֲחֵרֵי שׁוּבוֹ מִהַכּוֹת אֶת־כְּדֹרְלַעְמֹר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ) הַמֶּלֶךְ שָׁוֵחַ וְאֶל־עַמָּה שׁוֹחַ *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 : וְרַב נְשֵׁיכֶם וּמִפְּעֵי וּמִהֶנְכֶם (וְיָדַעְתִּי כִּי־מְהֻנָּה רַב לָכֶם) יֵשְׁבוּ בְעָרֵיכֶם *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 גִּדְּלוּ אִתּוֹ לֵאמֹר כְּהִי אֵלֵינוּ לְאֵלֵינוּ (אֲשֶׁר דִּבְּרוּ אֵלָיו לֵאמֹר אֲבִיךָ) הַכְּבִיד אֶת־עֲלֵינוּ וְאֶתָּה הַקָּל מֵעֲלֵינוּ) כִּי הִתְגַּבַּר אֵלֵיהֶם הַטָּנִי : עָבְדָה מִפְּתָנֵי אֲבִי, *And the young men who had grown up with*

\* Hence Jarchi's comment on Ezek. i. 11, which has so frequently been cited and misunderstood, is only intended to shew, that וַיִּפְּתֵהֶם, with *Záképh gādól*, is to be separated from the word following, thus : וַיִּפְּתֵהֶם וְנִשְׂפְּתָם, *and (as to) their faces, even their wings were spread out above (them)*. His words are : הָיוּ שׂוֹדְרוֹת לְמַעַל מִפְּנֵיהֶם וּמִכֹּסוֹת אוֹתָם. 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 (בְּכַלְתּוֹ לְדַבֵּר אִתּוֹ בְּהַר סִינַי) שְׁנֵי לְחֹת: וַיִּצַּח וַיִּעָדַת 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: : וַיִּצַּח הַמֶּדֶר מִגִּנּוּעַ יֶשׁוּ וַנִּצֵּר מִשָּׂרְשָׁיו 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:—

: וַיִּצַּח הַמֶּדֶר מִגִּנּוּעַ יֶשׁוּ וַנִּצֵּר מִשָּׂרְשָׁיו יִפְרֶה:

3. The following example from Gen. i. 2, contains several propositions.

וְהָאָרֶץ הַיְתֵמָה תֶּהוֹ וְנָחִי:  
וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם  
וַרִיחַ אֱלֹהִים מְרַחֶפֶת  
עַל-פְּנֵי הַמַּיִם:

*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, וְחֹשֶׁךְ and וַרִיחַ 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 וְנָחִי, having the distinctive accent *Rēviah*; the second with תְהוֹם, having *Athnāk*; 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.

שָׁמְעוּ שָׁמַיִם וְהָאֲרֶזֶץ  
 כִּי יְהוָה דִּבֶּר  
 בְּנִים גִּבְלֹתַי וְרוֹמְמֹתַי  
 וְהֵם פָּשְׁעוּ כִּי :

*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 אֶמְרֹתַי לְרֵיקָה יִגְעֹתַי  
 לְתֹהוּ וְהִבֵּל כְּלֵי־יָמַי

*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 אֲמֹת, 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 prosaic 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 prosaic, 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,

:  $\bar{\text{Sillúk}}$ ;  $\overset{\zeta}{\text{Mercá}}$ , with  $\text{Mahpák}$ ;  $\bar{\text{Athnákh}}$ ;  $\overset{\zeta}{\text{Rěvíah}}$ , with  $\text{Géresh}$ ;  $\bar{\text{Rěvíah}}$ ;  $\overset{\zeta}{\text{Zarká}}$ ;  $\bar{\text{Tiphkhá}}$  anterior;  $\overset{\zeta}{\text{Pázér}}$ ;  $\overset{\zeta}{\text{Shalshéleth}}$ , with  $\text{Pěsíik}$ ;  $\bar{\text{Kadmá}}$ , with  $\text{Pěsíik}$ ; and,  $\bar{\text{Mahpák}}$ , with  $\text{Pěsíik}$ .

4. The *conjunctive*, or *servile*, accents are the following:  $\bar{\text{Mercá}}$ ;  $\overset{\zeta}{\text{Mercá}}$ , with  $\text{Zarká}$ ;  $\bar{\text{Mahpák}}$ ;  $\overset{\zeta}{\text{Mahpák}}$ , with  $\text{Zarká}$ ;  $\bar{\text{Múnákh}}$ ;  $\overset{\zeta}{\text{Múnákh}}$  superior;  $\bar{\text{Tiphkha}}$ , not anterior; and  $\bar{\text{Yérakh}}$ .

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 *Pěsíik*, are always found on the tone-syllable.

8. Of *Mercá*, with *Mahpák*  $\overset{\zeta}{\text{Mercá}}$ . *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  $\overset{\zeta}{\text{Mercá}}$ , with *Zarká*; and  $\overset{\zeta}{\text{Mahpák}}$ , with *Zarká*.

10. In the occurrence of  $\overset{\zeta}{\text{Rěvíah}}$  with *Géresh*; *Rěvíah* 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,  $\text{שְׁמוֹ} \text{his name}$ , and  $\text{בְּיָדְךָ} \text{flee ye}$ .

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 הִלְכוּ בַּעֲצַת רְשָׁעִים וּבַדְרֹךְ הַטָּמִים לֹא  
עָמַד וּבַמִּשָּׁב לִצְדִים לֹא יִשָּׁב :

3. This is to be divided, in the first place, into the two larger divisions, indicated by the greater *distinctive* accents, which are  $\bar{\text{—}}$  *Sillúk*, and  $\acute{\text{—}}$  *Mercá* with *Mahpák* (Art. 249. 3.). We shall have, therefore, for the first great division:

אַשְׁרֵי הָאִישׁ אֲשֶׁר | לֹא הִלְכוּ בַּעֲצַת רְשָׁעִים. *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, אֲשֶׁר־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. אֲשֶׁר־הָאִישׁ, will, on account of their close connexion, be coupled by a *conjunctive* accent; and here we have  $\bar{\text{—}}$  *Munákh* for that purpose (Art. 247.).

5. The next portion will be, לֹא הִלְכוּ | אֲשֶׁר *who hath not walked*. Here we have first אֲשֶׁר |, with *Mahpák* and *Pésik*; 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 הִלְכוּ, must be construed together (Art. 247. 4.), they are, therefore, connected by a *conjunctive* accent.

\* *Accentuatio Metrica*, c. xvii. § 18—19, &c.

7. The next two words are, **בְּעֵצַת 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 הַטְּאִים לֹא עָמַד וּבְמִשְׁבַּ לְצִיִּים 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 **עָמַד**; where we have the next larger *distinctive* accent. This may, again, be subdivided into two smaller ones, the former of which will end at **הַטְּאִים**, having the *distinctive* accent  $\bar{\text{—}}$  *Tiphkhá* anterior.

10. In this smaller division, viz. **וּבְדֶרֶךְ הַטְּאִים**, we have two words in construction; and this is marked by the *conjunctive* accent  $\bar{\text{—}}$  *Mūnák*.

11. The next phrase, **לֹא יָשָׁב**, is connected in the same way, and for the same reason.

12. Our next subdivision will be, **וּבְמִשְׁבַּ לְצִיִּים**. Here we have *Réviah* 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  $\bar{\text{—}}$  *Mūnák*; 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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