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A

HEBREW GRAMMAR,

WITHOUT POINTS:

DESIGNED

TO FACILITATE THE STUDY

OF THE

SCRIPTURES

OF THE

OLD TESTAMENT,

In the Original;

AND PARTICULARLY ADAPTED TO THE USE OF THOSE
WHO MAY NOT HAVE INSTRUCTORS.

BY JOHN SMITH, A. M.

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.....
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District of Newhampshire—TO WIT :

BE it remembered, that on the fourth day of January, in the twenty seventh year of the Independence of the United States of America, JOHN SMITH, of the said District, hath deposited in this office the title of a Book, the right whereof he claims as Author, in the words following, to wit, " A Hebrew Grammar, without Points : designed to facilitate the study of the Scriptures of the Old Testament, in the original ; and particularly adapted to the use of those who may not have Instructors. By JOHN SMITH, A. M. Professor of the Learned Languages, at Dartmouth College," in conformity to the Act of the Congress of the United States, intituled " an Act for the encouragement of learning, by securing the copies of maps, charts, and books to the Authors and Proprietors of such copies during the times therein mentioned."

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TO

THE LEARNED AND PIOUS

OF ALL DESCRIPTIONS,

PARTICULARLY

The CLERGY,

IN THE

UNITED STATES OF AMERICA,

THIS GRAMMAR IS RESPECTFULLY INSCRIBED,

By their Obedient,

And Humble Servant,

THE AUTHOR.

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HEBREW GRAMMAR.

SECTION I.

OF LETTERS AND READING.

1. The Letters in Hebrew are twenty two, of which the following table shows

The Names.	Form.	Num.	Finals.	Dilat.	Simil.	Sound or Power.
Aleph	א	1		א		A, as in <i>all</i> .
Beth	ב	2			ב	B.
Gimel	ג	3			ג	G <i>hard</i> , as in <i>go, give</i> .
Daleth	ד	4			ד	D.
He	ה	5		ה	ה	E, as in <i>me</i> .
Vau	ו	6			ו	U, or <i>o</i> in <i>tomb</i> ; or the
Zain	ז	7			ז	Z. [French <i>ou</i> .]
Heth	ח	8			ח	H.
Teth	ט	9			ט	Th, or the Greek <i>θ</i> .
Yod	י	10			י	I <i>long</i> , or the Greek <i>ι</i> .
Caph	כ	20	7500			K; or <i>c</i> hard, as in <i>came</i> .
Lamed	ל	30		ל		L.
Mem	מ	40	ם 600	ם*	ם	M.
Nun	נ	50	ן 700			N.
Shamech	ס	60			ס	Sh.
Oin	ע	70			ע	O <i>long</i> , as in <i>cold, ore</i> .
Pe	פ	80	ף 800			P.
Zhaddi	צ	90	ץ 900†			Zh, or <i>s</i> in <i>treasure</i> .
Quoph	ק	100				Q; at the end of a word, <i>k</i> .
Res	ר	200			ר	R.
Sin	ש	300				S.
Tau	ת	400		ת	ת	T.

* In Neh. II. 13. *המ* is used for *הם*: and in Ifai. IX. 7. *לסרבה*, למרבה.

† Thousands may be expressed by a perpendicular stroke, drawn over the following letters, א, ב, ג, ד, ה, ו, ז, ח, ט: as, א, 1000; ב, 2000, &c.

2. Of the *Hebrew* letters five are vowels ; viz. א, ה, ו, י, & ע : all the rest are consonants.*

3. Hebrew is read from the right hand to the left.

4. When two consonants come together, without any of the five vowels intervening, pronounce them, as if a short ě stood between them † : thus, רבר is pronounced *děbër* ; פקר, *pěquěd*.

5. The textual ‡ vowels must always be pronounced long and strong ; but the supplied one, short and quick ; as, אשר, *ásēr* ; רביר, *děbīr*.

6. A full stop, in Hebrew, is expressed thus (:) §.

7. When two or more vowels come together, they are not to coalesce in diphthongs, but must be pronounced distinctly ; as, בהו, *běó*, not *beu* : יהוה, *Īěđě*, four distinct syllables.

8. Illustration of the foregoing rules, in reading.

GENESIS, Chap. I. Verses 1, 2, & 3.

בראשית ברא אלהים את השמים ואת הארץ : והארץ
היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת
על פני המים : ויאמר אלהים יהי אור ויהי אור :

Pronounced thus :

Brásit brá Ālēm āt ěsmīm óāt ēārězh. Ôĕārězh
ĕitē tēó ôbēó óhěsk ôl pěni tēôm ôróh Ālēm měr-
hěpět ôl pěni ěmīm. Ôĭāměr Ālēm ĩēi âôr ôĭēi
âór.||

* To write the Hebrew letters frequently is the best way to make them familiar to the learner.

† When two consonants, joined with a vowel either preceding or following, will form an easy sound, it is best to run them both into one syllable : for instance, pronounce ערב, *ōrb* ; ברא, *brá*. This is nearly the same as to pronounce the supplied vowel very short.

‡ The textual vowels are the five mentioned, No. 2.

§ No other stop is used in most unpointed books.

|| A, with this (^) placed over it, is pronounced broad, as in *all* : O, with it, like *oo*, or as in *tomb*.

PROVERBS, *Chap. I. Verses 1, 2, 3, 4.*

משלי שלמה בן דוד מלך ישראל : לדעת חכמה ומוסר
 לחבין אמרי בינה : לקחת מוסר השכל צדך ומשפט
 ומשרים : לתת לפתאים ערמה לנער דעת ומומה :

Pronounced thus :

Měslī Šēlmē bēn Dôd mēlk Īsrâl. Lědôt hēkmē
 ômôshēr lēbīn âmrī bīnē. Lěquēhēt môshēr ēskēl
 zhěděk ômēspēth ômēsrim. Lētēt lēptāim ôrmē
 lēnōr dôt ômēzmē.

ZEPHANIAH, III. 8.

לכן חבו לי נאם יהוה ליום קומי לעד כי משפטי לאסוף
 גוים לקבצי ממלכות לשפך עליהם זעמי כל חרון אפי
 כי באש קנאתי תאכל כל הארץ :

Pronounced thus :

Lěkēn hēkô lī nām iēôē liôm quômī lōd kī mēspēthī
 lāshôp gōim lěquēbzhi mēmēlkôt lěspēk ôliēm zōmī
 kēl hērôn âpī kī bās quēnâtī tâkēl kēl ēârēzh.

SECTION II.

OF THE DIVISION OF LETTERS.

1. Beside the common division of letters into *vowels* and *consonants*, they are, in Hebrew, divided into *radicals* and *serviles*.

2. A *radix* or *root* is a simple word, usually consisting of three letters, from which other words are derived; as בקר, *he visited*; עבר, *he served*.

3. Radical letters are those which always make part of a *radix* or *root*.

4. Servile letters are those which *serve* for the variation of the root, by *gender*, *number*, *person*, &c. and for *particles*.

5. The *servile* letters are eleven, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת.

6. The other eleven letters are *radical*; except ט and ד when used for ת.*

7. Although the radical letters are never *servile*,† yet the servile letters are often *radical*, or make part of a root.

SECTION III.

OF WORDS AND THEIR DIVISION.

1. Words in *Hebrew* may be divided into three kinds, viz. *Nouns*, *Verbs*, and *Particles*.

2. A noun is the name of a *substance*, or of a *quality*; as, עץ, *a tree*; טוב, *good*.

3. A verb expresses the *action* or *state* of a being, or thing; as, ויאמר אלהים, *and God said*; ויכלו השמים, *and the heavens were finished*.

4. Particles denote the connexion, relation, distinction, emphasis, opposition, &c. or, in a word, the circumstances of one's thoughts; as, *and*, *but*, *with*, *or*, *although*.

* See Sect. VIII. No. 12. † Except ט, &c. as in No. 6.

SECTION IV.

OF NOUNS ; REGIMEN ; COMPARISON OF ADJECTIVES ; THE DECLENSION OF NOUNS, &c.

1. A noun is either *substantive*, or *adjective*.
2. A noun *substantive* is the name of a *substance* ; as, שן, *a tooth* ; איש, *a man* ; יעקב, *Jacob* : or of a *quality*, *action*, *passion*, or *state* of a being, or thing, considered abstractedly ; as, כבוד, *glory* ; כלמה, *shame*.
3. A noun *adjective*, so called because *adjectitious*, or *added* to a substantive, denotes some *quality* or *accident* of the substantive to which it is joined ; as, גדול, *great* ; טוב, *good*. Thus, in the phrases, ספר גדול, *a great book*, and טוב איש, *a good man*, *great* and *good* are *adjectives*.
4. Nouns, in *Hebrew*, as in *English*, are not declined by cases, or by changes made upon their terminations, to express the relation of one thing to another, as nouns in *Latin* and *Greek* are.
5. In *Hebrew*, nouns are of two genders, *masculine* and *feminine* ; and of two numbers, *singular* and *plural*.
6. Most *Hebrew* nouns not ending in ה or ת are *masculine* ; those which do end in ה or ת are usually *feminine*.*
7. The *feminine* singular may be formed from the

* Some masculine nouns singular, derived from verbs *Lamed He*, end in ה. N. B. They always throw away ה before ים.

masculine, by suffixing ה or ת ; as, טוב, *good*, masc. טובה or טובת, fem.*

8. Names of females, proper names of places, cities, countries ; and of parts or members of the human body, &c. are feminine, though of a masculine termination.

9. Cardinal numerals from *three* to *ten* are masculine with a feminine termination, and feminine with a masculine termination.

10. Nouns ending in י take ת only for the feminine ; as, מצרי, *an Egyptian man* ; מצרית, *an Egyptian woman* : also, when a letter is dropped, the feminine ends in ת ; as, בן, *a son*, בת, *a daughter*, (נ being dropped) ; אחד, *one*, אחת, feminine, (ר being dropped.)

11. The plural of *masculine* nouns is formed by adding ים, and sometimes only כ, to the singular ; as, sing. מלך, *a king* ; plur. מלכים or מלכב, *kings*.†

12. The plural of *feminine* nouns is formed by adding ות or ת to the singular ; as, ארץ, *a land* ; plur. ארצות or ארצת, *lands* : or by changing ה into ות or ת ; as, תורה, *a law* ; plur. תורות or תורת, *laws* : or by retaining ת of the singular, or by changing it into ות ; as, אגרת, *a letter* ; plur. אגרות or אגרות, *letters*.

13. *Feminine* nouns singular in ות form the plural by יות or ית ; as, sing. אחות, *a sister* ; plur. אחיות or אחית, *sisters*.

* Not only *feminine substantives* singular, but *feminine adjectives* and *participles* sing. often end in ת, in the absolute state. For the definition of the *absolute* state, see No. 19.

† It is matter of notoriety, that, by means of the points, Vau and Yod have been often dropped from the plural : they ought, however, to be restored, where the analogy of the Hebrew language requires them.

14. Some feminine nouns have moreover another plural termination, formed by changing ה-into תים or ותים ; as, רחמה, *a damsel* ; plur. רחמותים or רחמותים, *damsels*.*

15. Numeral adjectives, from *one* to *ten* inclusively, though singular in form, take a plural substantive ; as, ארבע שנים, *four years*. אלה, *a thousand*, follows this construction. All other numeral adjectives, though plural in form, take a singular substantive ; as, ארבעים שנה, *forty years*.

16. The masculine plural termination added to the cardinal numerals from *three* to *nine* inclusively, increases their number tenfold. *Twenty* is expressed by the numeral *ten*, עשר, in the masculine plural.

17. Sometimes cardinal numerals seem to be used as substantives singular in *regimen* or *construction* ; † as, שלשת ימים, *three days* (a trinity of days) ; עשרת ימים, *ten days* (a decade of days.)

18. When two substantives come together, signifying different things, the former of them is in *regimen* or *construction* ; as, רבר יהוה, *the word-of Jehovah*. § Here רבר is in *regimen*.

19. Words are said to be *absolute*, when they are not in *regimen* or *construction*.

20. Adjectives and participles, coming before substantives, are also frequently in *regimen*.

* The feminine plural, formed by changing ה into תים, is sometimes *dual* ; as, שנתיים, *two years*, Gen. XI. 10. XLI. 1.—אמהים, *two cubits*, Exod. XXV. 10 and 17.—מאחים, *two measures*, 1 Kings, XVIII. 32.—מאתים, *two hundred*, Gen. XI. 19 and 32.

† For the definition of these terms, see No. 18. Also No. 21. Note first.

§ When a word is in *regimen*, *of* is joined to *its* English ; not to that of the following word : as, the *word-of* Jehovah ; not the *word of*-Jehovah.

21. Masculine nouns singular suffer no change in regimen* ; but in the plural they drop their ם ; as, מלכי ארץ, *kings-of a country*. †

22. Nouns feminine singular ending in ה, when in regimen, change their ה into ת ; as, תורת יהוה. Other feminine nouns singular, as also feminines plural in ות and ת, suffer no change in regimen.

23. All nouns with suffixes are in regimen. ‡

24. The Comparative degree in Hebrew is made by מן or מ, thus, מהוקים מרבש, *sweeter than honey* (sweet in comparison of honey.)

25. The superlative is formed by מאד, *very* ; as, טוב מאד, *very good* : by repeating an adjective ; as, טוב טוב, *the best*, or *very good* (good good) : or, by the same or a *synonymous* word repeated, the former being in regimen ; as, עבדים עבד, *a most abject slave* (servant of servants).

26. One of the names of God is sometimes placed after the noun, some quality of which is to be expressed in the superlative ; as, ארוי אל, *the loftiest*, or *very lofty cedars* (cedars of God §).

27. Masculine nouns are thus declined :

PLURAL.		SINGULAR.	
Constructed.	Absolute.	Constructed.	Absolute.
דברי	דברים or דברים	דבר	דבר, a word.

* Words are said to be *constructed*, when they are in regimen.

† Some feminines plural end in ים ; as, נשים, *wives*, גמלים, *she camels*, עזים, *she goats*, פלגשים, *concubines*. Such feminines plural, like masculines, drop ם in regimen, as do feminines plural in תים and ותים. Also some feminine nouns *singular* end in other letters beside ה and ת. See No. 8.

‡ See Sect. VII. No. 3. Note.

§ In the book of Jonah, Chap. III. ver. 3. Nineveh is called עיר גדולה לאלהים, *an exceedingly great city* (a city great to God). In the same manner, Moses is called by Saint Stephen, Acts, VII. 20. αἰσῖος τῷ θεῷ, *exceedingly fair* (fair to God).

28. Feminine nouns ending in ה are thus declined :

PLURAL.		SINGULAR.	
Constructed.	Absolute.	Constructed.	Absolute.
צדקה or צדקות	צדקה or צדקות	צדקה	צדקה, <i>righteousness.</i>

29. Feminine nouns ending in ת are thus declined :
אגרת or אגרות | אגרת or אגרות | אגרת | אגרת, *a letter.*

30. Feminine nouns in ות are thus declined :
אחיות or אחיות | אחית or אחיות | אחות | אחות, *a sister.*

EXCEPTIONS.

31. אבות } אבה or }	אבת or אבות	אבי	אב, <i>a father.</i>
אחי	אחים	אחי	אח, <i>a brother.</i>
בני	בנים	בן } בני } בנו }	בן, <i>a son.</i> [<i>law.</i>
כז or כזימי	מים	חמי	— <i>a father-in-</i> — <i>waters.</i>
עליו*	מים, פיות or פיפות	פי	פה, <i>a mouth.</i>
	עלים	עלה	עלה, <i>a leaf.</i>

32. Adjectives and participles are liable to all the changes to which substantives are. They are thus declined :

SINGULAR.

fem. cons.	fem. abs.	mafc. abs. and cons.
ת-	ת- or ה-	טוב, <i>good.</i>

PLURAL.

fem. cons.	fem. abs.	mafc. cons.	mafc. abs.
ת- or ות-	ת- or ות-	י-	ים

* It often happens, that nouns have a feminine termination in the singular, and a masculine termination in the plural, according to this example : such nouns, derived from verbs *Lamed He*, are masculine. The reverse also occurs.

SECTION V.

OF PREFIXES.

1. These seven serviles כ, ה, ו, ב, ל, מ, and ש are called prefixes, because they are often *prefixed* to words.

2. כ signifies *in* ; (also, *into, within, among, when, to, at, against, with, concerning, of, by, for, on account of, towards, upon, above, according to*) : as, צדק, *righteousness* ; בצדק, *in righteousness*.

3. ה is demonstrative, vocative, or relative ; and, when prefixed to nouns, signifies *the, that, or O* ; when prefixed to verbs and participles, *who, which, &c.* and it is sometimes interrogative, or a note of admiration : as, מלך, *a king* ; המלך, *the, or that, or O king*. It is frequently *emphatic*.

4. ו signifies *and* ; (as also, *but, notwithstanding, that, or, nor, even, when, to wit, so, also, although, seeing that, then, because, if*) : as, מלך, *a king* ; ומלך, *and a king*.

5. כ signifies *as* ; (also, *like, according to, when*) : as, עץ, *a tree* ; כעץ, *as a tree*.

6. ל signifies *to, of, for* ; (and *until, upon, with, at, about, from, in, into, unto, on account of, after, according to, before, with*). Thus, מלך, *a king* ; למלך, *to or of a king*. ל sometimes denotes possession or property ; as, לי הם, *they are mine, (sunt mihi)*.

7. מ signifies *from* ; (*out of, in, among, by or near, by means of, because of, in comparison of, against, before, not, lest*) : as, הר, *a mountain* ; מן הר, *from a mountain*.

8. **ש** signifies *who* or *which*; (*because, that, for, when*): as, **יאחז**, *he shall take*; **שיאחו**, *who shall take*.*

SECTION VI.

OF PRONOUNS.

1. Under nouns, in Hebrew, are comprehended *pronouns*, so called, because they stand (*pro nominibus*) instead of *nouns*.

2. Grammarians divide pronouns into several kinds; as, *primitive, possessive, demonstrative, relative, and interrogative*.

3. *Primitive* pronouns are distinguished into *three persons*. The *first person singular* is **אני**, **אנכי**, or **אתי**, *I, and me*: plural, **אנו**, † **אנחנו**, *we and us*.

The *second person singular* is ‡ **אתה**, § **אה**, or **אתך**, *thou and thee*: plural, **אתם** or **אתכם** (masculine), *ye and you*; **אתן**, **אתנה**, or **אתכן** (feminine), *ye and you*.

The *third person singular* is **הוא**, *he*, **היא** or **היא**, *she*: plural, **הם** or **המה** (generally masculine), *they*; **הן** or **הנה** (generally feminine), *they*.

4. Fragments of the primitive pronouns, as **י** from **אני**, **נו** from **אנחנו**, || joined to the end of nouns, sup-

* When the prefixes are applied in any manner not noted here, an attentive reader will be at no loss for their signification.

† We rarely find **נחזנו**, for **אנחנו**. ‡ Masculine. § Feminine.

|| Thus, from **אתך**, *singular*, **אתכם**, *masculine plural*, **אתכן**, *feminine plural*, are taken **ך**, **כה**, and **כי**, *thee and thy*; **כם**, *you*

ply the place of *possessive* pronouns, and are called *suffixes*. See the next Section.

5. The *demonstrative* pronouns, in Hebrew, are* גה, וזה, וזו, זאת, והלו, והלו, and הלוה, singular, *this* or *that* : אל or אלה, plural, *these*.†

6. The *relative*, אשר, *who, which, that*, is masculine and feminine ; singular and plural.

7. The interrogatives are מי, *who*, מה,‡ *what*, com. singular and plural.

SECTION VII.

OF SUFFIXES.

I. SUFFIXES WITH A MASCULINE NOUN.

SINGULAR.

1st Person	} common sing.	דבר, a word.
		דברי, <i>my</i> word.
	} com. plur.	דברנו, <i>our</i> word.
		דברך, כה, כיש, <i>thy</i> word.
2d Person	} com. sing.	דברכם, <i>your</i> word.
		דברכן, <i>your</i> word.
	} mafc. plur.	דברו, ה, הו, <i>his</i> word.
		דברה, <i>her</i> word.
3d Person	} mafc. sing.	דברם, מו, הם, <i>their</i> word.
		דברן נה, **הן, ¶ <i>their</i> word.
	} fem. plur.	

and *your*, mafc. בן, *you* and *your*, feminine. From הוא *and* היא, singular, are taken הו, הו, הו, *him* and *his* ; הו, *her*, &c.

From הם *and* הוה, plural masculine, are taken הם, הם, and מו, *them* and *their*, masculine. From הן *and* הנה, plural feminine, are taken הן, הן, *them* and *their*, feminine. Parts of the *primitive pronouns*, prefixed or suffixed, also form the *persons*, and distinguish the *tenses* of verbs. Thus, from אני, א prefixed forms the first person singular future : from אתי תי, suffixed, the first person singular preter or past, &c.

* See Ezekiel XLVII. 13. ~~the nearer and the more remote~~.

† אלה denotes the *nearer*, and הם the *more remote* ; as, *hi et illi*, in Latin ; *these* and *those*, in English.

‡ Generally, מי relates to *persons*, and מה, to *things*.

§ Feminine. || Gen. I. 21. ¶ Gen. IV. 4. ** Job, XXXIX. 2.

PLURAL.

			דברים, words.
1st Person	}	com. fing.	דברי, <i>my</i> words.
		com. plur.	דברינו, <i>our</i> words.
2d Person	}	com. fing.	*דברוך, <i>thy</i> words.
		masc. plur.	דבריכם, <i>your</i> words.
		fem. plur.	†דבריכן, <i>your</i> words.
3d Person	}	masc. fing.	והי, <i>his</i> words.
		fem. fing.	‡דבריה, <i>her</i> words.
		masc. plur.	מו, <i>their</i> words.
		fem. plur.	דבריהן, <i>their</i> words.

2. When י (*my*) is suffixed to a plural noun, that noun usually loses its own י, or rather the two Yods coalesce into one; as, דברי, *my* words, for דבריי.

3. SUFFIXES WITH A FEMININE NOUN.

SINGULAR.

תורה, a law.
 תורתי, *my* law, com.
 תורתנו, *our* law, com.
 תורתך, *thy* law, com.
 תורתכם, *your* law, masc.
 תורתכן, *your* law, fem.
 תורתו, *his* law.
 תורתה, *her* law.
 תורתם, *their* law, masc.
 תורתן, *their* law, fem.

PLURAL.

תורות, or rather תורותים, laws, §
 תורותי, *my* laws, com.
 תורותינו, *our* laws, com.
 תורותיך, *thy* laws, com.
 תורותיכם, *your* laws, masc.
 תורותיכן, *your* laws, fem.
 תורותיו, *his* laws.
 תורותיה, *her* laws.
 תורותיהם, *their* laws, masc.
 תורותיהן, *their* laws, fem.

4. Masculine nouns ending in ה throw away ה before the suffixes, and, for a suffix of the third person masculine singular, take הו; as, עלה, *a leaf*; עלהו, *his leaf*.||

* Feminine. † Ezek. XIII. 20. ‡ Ezek. XLI 15.

§ Let it be remembered, that all nouns with suffixes are in regimen, according to Sect. IV. No. 23. For the reception of the suffixes, ם of the masc. plural termination ים, and of the feminine plural termination הים or ותים (see Sect. IV. No. 14.) is thrown away: ה terminating a feminine noun singular must be changed into ת. N. B. Feminines plural, with suffixes, usually take the termination mentioned, Sect. IV. No. 14.

|| Such nouns do not change ה into ת in regimen. See Sect. IV. No. 31.

5. אב, *a father*, אח, *a brother*, חם, *a father-in-law*, בפה, *a mouth*, singular with suffixes, imitate the plural; * as, אביו, *his father*; פיו, *his mouth*.

6. The conjunction of a prefix, or a particle, with a suffix, serves to supply the want of cases in the primitive pronouns :

AS,	
לו, <i>to or of me, com.</i> לו, <i>to or of him.</i> לה, <i>to or of her.</i> לך, <i>to or of thee, com.</i> לכם, <i>to or of you, masc.</i> לכן, <i>to or of you, fem.</i> לנו, <i>to or of us, com.</i> לנו, להם, <i>to or of } them, masc. }</i> להם, <i>to or of them, } fem. &c. }</i>	בי, <i>in me, com.</i> בו, <i>in him.</i> בה, <i>in her.</i> בך, <i>in thee, com.</i> בנו, <i>in us, com.</i> בכם, <i>in you, masc. &c.</i> אתי, <i>with me, com.</i> אהו, <i>with him; him.</i> ממוני <i>or מוני, from me.</i> ממונו, <i>from us, &c.</i>

7. Particles frequently take suffixes; some, like nouns singular; others, like nouns plural; and a few, like verbs; † as, אלי, *to me, com.* עמך, *with thee, com.* עמנו, *with us, com.* עלינו, *concerning us, com.* ביניהם, *between them, masc.* אליו, *to him,* אינו, *not he, or him;* והנני, *behold me, or I.*

8. Sometimes a prefix, a particle, and a suffix are all joined together; as, מאתו (מ a prefix, את a particle, and ו a suffix) *from him*: בערי, *while I have a being.*

9. ה is called *local*, when adhering to the end of nouns it signifies *to, towards, &c.* as, ים, *the west, or the sea,* ימה, *to or towards the west, &c.* קדם, *the east,* קדמה, *towards the east*: מצרים, *Egypt,* מצרימה, *towards Egypt.*

* These also take ם after them in the sing. in regimen. See Sect. IV. No. 31.

† See Sect. X. No. 1.

SECTION VIII.

OF VERBS ; DECLENSION OF REGULAR VERBS ;
GERUNDS, &c.

1. In Hebrew, verbs are varied by *conjugations, voices, modes, tenses, numbers, persons, and genders.*

2. Hebrew verbs have three conjugations.

3. The old example of a regular Hebrew verb was פָּעַל, whence are taken the following grammatical terms : *Niphal*, the passive voice of the first conjugation, *i. e.* נִפְעַל ; *Hiphil*, the active voice of the second conjugation, *i. e.* הִפְעִיל ; *Hophal*, the passive voice of the second conjugation, *i. e.* הִפְעַל ; and *Hithpael*, the third conjugation, *i. e.* הִתְפַּעֵל. N. B. *The Hebrew words, in these instances, are pronounced according to the Masoretical points.*

4. The active voice of the first conjugation is called *Kal* (קָל, *light*), because, in the preter, it is burdened with no letter at the *beginning*.

5. The signification of a verb in *Kal* is usually *active, or neuter* ; as, בָּקַר, *he visited* : it is, however, sometimes *passive*. *Niphal* is the passive of *Kal* : but verbs in *Niphal* sometimes have an active signification.

6. Verbs in *Hiphil* generally signify to cause another to do a thing ; as, הִפְקִיר, *he caused another to visit*. *Hiphil* has sometimes the signification of *Kal*. *Hophal* is the passive of *Hiphil* ; and signifies to be caused to do, or to be done ; as, הִפְקַר, *he was made to visit*.

7. A verb in *Hithpael* commonly signifies to act upon one's self ; as, הִתְפַּקֵּר, *he made himself to visit*. It has, sometimes, a passive signification.

8. Regular Hebrew verbs are conjugated and declined according to the following example :

פקד, be visited.

	III. Conjugation. Hithpael. See No. 7. SINGULAR.	II. Conjugation. Hophal. Passive. SINGULAR.	Hiphil. Active. SINGULAR.	I. Conjugation. Niphal. Passive. SINGULAR.	Kal. Active. SINGULAR.	PRETER TENSE.	FUTURE
Paragogic letters.	התפקד	הפקד	הפקיד	נפקד	פקד	פקד, <i>he visited.</i>	
ה	התפקדה	הפקדה	הפקידה	נפקדה	פקדה	פקדה, <i>she visited.</i>	
	התפקדת	הפקדת	הפקידת	נפקדת	פקדת	פקדת, <i>thou visitedst, com.</i>	
	התפקדתי	הפקדתי	הפקידתי	נפקדתי	פקדתי	פקדתי, <i>I visited, com.</i>	
א י א	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.		
	התפקדו	הפקדו	הפקידו	נפקדו	פקדו	פקדו, <i>they visited, com.</i>	
	התפקדתם	הפקדתם	הפקידתם	נפקדתם	פקדתם	פקדתם, <i>ye visited, masc.</i>	
	התפקדתן	הפקדתן	הפקידתן	נפקדתן	פקדתן	פקדתן, <i>ye visited, fem.</i>	
	התפקדנו	הפקדנו	הפקידנו	נפקדנו	פקדנו	פקדנו, <i>we visited, com.</i>	
	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.		
	התפקד	יפקד	יפקיד	יפקד	*פקד		פקד, <i>he shall, &c.</i>
ה	התפקד	תפקד	תפקיד	תפקד	תפקד		תפקד, <i>thou shalt, masc.</i>
	התפקדת	תפקדי	תפקידי	תפקדי	תפקדי		תפקדי, <i>thou shalt, fem.</i>
ה	אתפקד	אפקד	אפקיד	אפקד	אפקד		אפקד, <i>I shall, com.</i>

9. In Hebrew, active participles signify either as those of the *present*, or the future in *rus*, in Latin; passive participles, as those of the *preter*, or future in *dus*.*

10. ו prefixed to a verb often converts the preter into the present, or future, and the future into the present, or preter; as, ויגערתי, *and I will rebuke*; ויורבר, *and he spake*.†

11. The particle אז, *then*, coming before the future; sometimes converts it into the preter; as, אז יורבר, *then he spake*.

12. In Hithpael, when the first radical is ו, ס, צ, or ש, the characteristic ת is transposed with it; as, השתכר, from שכר. And the characteristic ת being transposed with ו is changed into ד, and with צ, into ט: as, רהורמן, from ומן; רהצטרק, from צרק.

13. The prefixes, כ, ג, ל, and מ, joined to the infinitive mode, form gerunds; as, בפקוד, *in visiting*; לפקר, *to visit*.§

14. When the third person feminine preter of any conjugation is followed by a pronoun suffix, its ה is changed into ת; as, ארהבתהו, *she loved him*. 1 Sam. XVIII. 28.

15. The second person masculine plural of the preter of Kal sometimes drops its כ before a suffix; as, צמתני, *ye have fasted to me*, for צמתני. Zech. VII. 5. העליתנו, *ye have brought us up*, for העליתמנו. Numb. XX. 5.

16. In the farthest column to the left hand of the preceding example of regular verbs are added the paragogic letters, i. e. letters which are sometimes suffixed to the respective persons of all the conjuga-

* In Kal, there is a *passive* as well as *active* participle.

† Sometimes the ו is not joined to the word it affects; but to another.

‡ Sometimes ת, the characteristic of Hithpael, is omitted.

§ כ, ג, and ל often exclude ה, the characteristic of the infinitive of Niphal and Hiphil.

tions, against which they stand. They are added for emphasis, or euphony. They are suffixed to *irregular* as well as *regular* verbs.

SECTION IX.

OF IRREGULAR VERBS.

1. Those verbs, which in their formation are not strictly reducible to the foregoing example of פקד, are called *irregular*, or *defective*.

2. The several kinds of irregular verbs are these, viz.

Pe Aleph,	} or a verb the first radical of which is	{ א.
Pe Yod,*		
Oin Vau,	or a verb the middle radical of which is	ו.
Lamed He,	or a verb ending with	ה.
Pe Nun,	or a verb the <u>last</u> radical of which is	נ.
Oin doubled,	or a verb the two last letters of which are the same.	

Lamed Nun,	} or a verb the last radical of which is	{ נ.	first
Lamed Tau,†			

PE ALEPH.

3. The radical א of verbs *Pe Aleph* is generally omitted in the first person singular of the future, † left two Alephs should occur; as, אכר, for אאכר. In other respects verbs *Pe Aleph* are regular.

PE YOD.

4. Verbs *Pe Yod* cast away י in the imperative of Kal; as, שב, for ישב; also י is omitted in the infinitive of Kal, and ה is added; as, ספת. See the following example:

* From the old example פעל, those verbs, which drop their first letter, have been called defective in Pe, פ; those, which drop their second, defective in Oin, ע; and those, which drop their third, defective in Lamed, ל.

† Most irregular verbs are sometimes regularly formed.

‡ Or, rather, the two Alephs coalesce in one.

Example of the conjugations and declension of verbs
PE YOD.

יִסֵּף, *he added.*

Hophal.	Hiphil.	Niphal.	Kal.	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
הוֹסֵף	הוֹסִיף	נוֹסֵף	יִסֵּף, <i>he.</i>	
הוֹסִיפָה	הוֹסִיפָה	נוֹסִיפָה	יִסִּיפָה, <i>she.</i>	
הוֹסִיפְתָּ	הוֹסִיפְתָּ	נוֹסִיפְתָּ	יִסִּיפְתָּ, <i>thou, c.</i>	
הוֹסִיפְתִּי	הוֹסִיפְתִּי	נוֹסִיפְתִּי	יִסִּיפְתִּי, <i>I, &c.</i>	PRETER.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
הוֹסִיפוּ	הוֹסִיפוּ	נוֹסִיפוּ	יִסְפוּ	
הוֹסִיפְתֶּם	הוֹסִיפְתֶּם	נוֹסִיפְתֶּם	יִסְפְתֶּם	
הוֹסִיפְתֶּן	הוֹסִיפְתֶּן	נוֹסִיפְתֶּן	יִסְפְתֶּן	
הוֹסִיפְנוּ	הוֹסִיפְנוּ	נוֹסִיפְנוּ	יִסְפְנוּ	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
יִוֹסֵף	יִוִּסֵף	יִוֹסֵף	יִסֵּף	
תִּוֹסֵף	תִּוִּסֵף	תִּוֹסֵף	תִּסֵּף	
תִּוֹסֵף	תִּוִּסֵף	תִּוֹסֵף	תִּסֵּף	
תִּוִּסְפִי	תִּוִּסְפִי	תִּוִּסְפִי	תִּסְפִי	
אִוֹסֵף	אִוִּסֵף	אִוֹסֵף	אִסֵּף	FUTURE.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
יִוִּסְפוּ	יִוִּסְפוּ	יִוִּסְפוּ	יִסְפוּ	
תִּוִּסְפְנָה	תִּוִּסְפְנָה	תִּוִּסְפְנָה	תִּסְפְנָה	
תִּוִּסְפוּ	תִּוִּסְפוּ	תִּוִּסְפוּ	תִּסְפוּ	
תִּוִּסְפְנָה	תִּוִּסְפְנָה	תִּוִּסְפְנָה	תִּסְפְנָה	
נוֹסֵף	נוֹסִיף	נוֹסֵף	נִסֵּף	
Not used.	SINGULAR.	SINGULAR.	SINGULAR.	IMPERATIVES.
	הוֹסִיף	הוֹסֵף	סֵף	
	הוֹסִיפִי	הוֹסְפִי	סְפִי	
	PLURAL.	PLURAL.	PLURAL.	
	הוֹסִיפוּ	הוֹסְפוּ	סְפוּ	
	הוֹסִיפְנָה	הוֹסְפְנָה	סְפְנָה	
הוֹסֵף	הוֹסִיף	הוֹסֵף	סֵפֶת Infinitive.	
	מוֹסִיף		יִסְפֵּי Part. act.	
מוֹסֵף		נוֹסֵף	יִסְפֵּי Part. pass.	

יִסֵּף has Hiphil הִקִּיץ, הִקִּיצָה, הִקִּיצוּת, הִקִּיצוּת, הִקִּיצוּת

5. When any of these servile letters, א, ה, י, מ, נ, ת, are prefixed to a verb *Pe Yod*, in its declension, the radical י is usually either omitted, or changed into ו. Except יטב, ילל, ימן, and ינק; which, in Hiphil, require י instead of ו; as, הוטיב, for הטיב.

6. These four verbs, יסר, יכח, ירע, and ירה, in Hithpael, change י into ו, as, התוסר. Other verbs *Pe Yod* are regular in Hithpael. N. B. Whenever Hithpael is not inserted in the examples of irregular verbs, it is regularly declined, as in פקר; unless in such instances as will be noticed.

7. The verb יכל has ו in the future of Kal; thus, אוכל, *I shall be able*.

8. לקח, *to take, or be taken*, is formed in Kal like יסף.

9. The formative ו in Hiphil is sometimes omitted; as, הושבתי for השבתי. Jerem. XXXII. 37.

OIN VAU.

10. The root of verbs *Oin Vau* is the infinitive; as, קום, *to arise*. In the third person masculine singular of the preter of Kal, which is the root of all other verbs, the ו disappears.

11. Verbs Lamed He, and a few others, when their middle radical is ו, are regular, with regard to that letter.

12. These four verbs, אור, בוש, זור, and טוב, have ו in the preter of Kal; as, טובה, טובת, טוב.

13. בוש sometimes imitates verbs *Pe Yod*; as, preter of Hiphil, הוביש.

14. The third radical of verbs *Oin Vau* is frequently repeated; as, קיום.

15. Verbs *Oin Vau* sometimes omit their ו in the future of Kal; as, ישוב for ישב; from שוב.

16. Hiphil sometimes suffers an aphæresis of the characteristic ה, in the imperative; as, קים, second per. sing. masc. for הקים. Verbs having their middle radical י sometimes, in like manner, drop ה in Hiphil.

Example of the conjugations and declension of verbs
OIN VAU.

שׁוּם, *he placed.*

Hophal.	Hiphil.	Niphal.	Kal.	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
הוּשֵׁם	הַשִּׁים	נָשׂוּם	שׁוּם, <i>he.</i>	
הוּשְׁמָה	הַשִּׁמְהָה	נָשׂוּמָה	שְׁמָה, <i>3^d s.</i>	
הוּשְׁמַת	הַשִּׁמּוֹת	נָשׂוּמוֹת	שְׁמַת, <i>thou, c.</i>	
הוּשְׁמַתִּי	הַשִּׁמּוֹתִי	נָשׂוּמוֹתַי	שְׁמַתִּי, <i>I, &c.</i>	PRETER.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
הוּשְׁמוּ	הַשִּׁימוּ	נָשׂוּמוּ	שְׁמוּ	
הוּשְׁמַתֶּם	הַשִּׁמּוֹתֶם	נָשׂוּמוֹתֶם	שְׁמַתֶּם	
הוּשְׁמַתְּנָה	הַשִּׁמּוֹתְנָה	נָשׂוּמוֹתְנָה	שְׁמַתְּנָה	
הוּשְׁמַנּוּ	הַשִּׁימוּנּוּ	נָשׂוּמוּנּוּ	שְׁמַנּוּ	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
יֹשֵׁם	יַשִּׁים	יִשׂוּם	יִשׁוּם	
תֹּשֵׁם	תַּשִּׁים	תִּשׂוּם	תִּשׁוּם	
תֹּשְׁמָה	תַּשִּׁמְהָה	תִּשׂוּמָה	תִּשׁוּמָה	
תֹּשְׁמַת	תַּשִּׁימוּ	תִּשׂוּמוֹת	תִּשׁוּמוֹת	
אוֹשֵׁם	אוֹשִׁים	אוֹשׂוּם	אוֹשׂוּם	FUTURE.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
יֹשְׁמוּ	יַשִּׁימוּ	יִשׂוּמוּ	יִשׁוּמוּ	
תֹּשְׁמַנְהוּ	תַּשִּׁימְנָה	תִּשׂוּמְנָה	תִּשׁוּמְנָה	
תֹּשְׁמוּ	תַּשִּׁימוּ	תִּשׂוּמוּ	תִּשׁוּמוּ	
תֹּשְׁמַנְהוּ	תַּשִּׁימְנָה	תִּשׂוּמְנָה	תִּשׁוּמְנָה	
נֹשֵׁם	נֹשִׁים	נֹשׂוּם	נֹשׂוּם	
Not used.	SINGULAR.	SINGULAR.	SINGULAR.	IMPERATIVE.
	הַשִּׁים	הַשׁוּם	שׁוּם	
	הַשִּׁימוּ	הַשׁוּמוּ	שׁוּמוּ	
	PLURAL.	PLURAL.	PLURAL.	
	הַשִּׁימוּ	הַשׁוּמוּ	שׁוּמוּ	
	הַשִּׁמְנָה	הַשׁוּמְנָה	שׁוּמְנָה	
הוּשֵׁם	הַשִּׁים	הַשׁוּם	שׁוּם Infinitive.	
	מְשִׁים		שׁוּם Part. act.	
מוּשֵׁם		נָשׂוּם	שׁוּם Part. pass.	

LAMED HE.

17. Beside the changes of ה, in the following example of verbs *Lamed He*, it is sometimes changed into י; as, in חסיה, for חסיה; and into ו; as, in שלוחי, for שלוחי.

18. שחה, *he bowed down*, not only transposes the characteristic ח with its first radical ש in Hithpael,* but inserts ו between the two last radicals; as, השתחה, for השתחה.

19. Sometimes verbs *Lamed He* are declined regularly; as, גבה, גברה, גבהת.

20. The imperative of verbs *Lamed He* frequently loses the radical ה, in all the conjugations; as, התגלה, for התגלה; גל, for גלה.

21. ו conversive† prefixed to the future, the negative particle אל before it, and suffixes, usually cause ה radical to be cut off; as, ויעש, for ויעשה; עשנו, for עשהנו.

22. These two verbs, היה *he was*, and חיה, *he lived*, often lose the radical ה in the future, whether ו conversive or אל are prefixed, or not.‡

* See Sect. VIII. No. 12.

† See Sect. VIII. No. 10.

‡ Verbs ending with א sometimes omit it; as, יצאת for יצאת, *I went out*; מוחטו for מוחטו, *from sinning*.

The infinitive often assumes ת at the end; as, מלואת for מלוא, *to fill*.

The third person feminine singular sometimes ends in ת, instead of ה; as, קראת for קראה, *she called*.

The verb נשא, *he lifted up*, sometimes in the passive participle of Kal changes א into י; as, נשוי for נשוא.

Example of the conjugations and declension of verbs LAMED HE.
 קנה, *he acquired.*

Hithpael.		Hophal.		Hiphil.		Niphal.		Kal.	
SINGULAR.	התקנה	SINGULAR.	הקנה	SINGULAR.	הקנה	SINGULAR.	נקנה	SINGULAR.	קנה
	התקנהו		הקנהו		הקנהו		נקנהו		קנהו
	התקנית		הקנית		הקנית		נקנית		קנית
	התקניתו		הקניתו		הקניתו		נקניתו		קניתו
PLURAL.	התקנתו	PLURAL.	הקנתו	PLURAL.	הקנתו	PLURAL.	נקנתו	PLURAL.	קנתו
	התקנתם		הקנתם		הקנתם		נקנתם		קנתם
	התקנתן		הקנתן		הקנתן		נקנתן		קנתן
	התקנתו		הקנתו		הקנתו		נקנתו		קנתו
SINGULAR.	יתקנה	SINGULAR.	יקנה	SINGULAR.	יקנה	SINGULAR.	יקנה	SINGULAR.	יקנה
	יתקנהו		יקנהו		יקנהו		יקנהו		יקנהו
	יתקנית		יקנית		יקנית		יקנית		יקנית
	יתקניתו		יקניתו		יקניתו		יקניתו		יקניתו
	יתקנתו		יקנתו		יקנתו		יקנתו		יקנתו
	יתקנתם		יקנתם		יקנתם		יקנתם		יקנתם
	יתקנתן		יקנתן		יקנתן		יקנתן		יקנתן
	יתקנתו		יקנתו		יקנתו		יקנתו		יקנתו

PRETER.

FUTURE.

<p>PLURAL. יהקנו ההקנינה ההקנו ההקנינה נהקנה</p>	<p>PLURAL. יקנו הקנינה הקנו הקנינה נקנה</p>	<p>PLURAL. יקנו הקנינה הקנו הקנינה נקנה</p>	<p>PLURAL. יקנו הקנינה הקנו הקנינה נקנה</p>	<p>FUTURE. PLURAL. יקנו הקנינה הקנו הקנינה נקנה</p>	<p>SINGULAR. ההקנה ההקני PLURAL. ההקנו ההקנינה</p>	<p>Not used.</p>	<p>SINGULAR. הקנה הקני PLURAL. הקנו הקנינה</p>	<p>SINGULAR. הקנה הקני PLURAL. הקנו הקנינה</p>	<p>IMPER. SINGULAR. קנה קני PLURAL. קנו קנינה</p>	<p>ההקנות מהקנה</p>	<p>הקנות מקנה</p>	<p>הקנות מקנה</p>	<p>הקנות מקנה</p>	<p>קנות ה, ו PART. ACT. קוניה PART. PASS. קונוי</p>
<p>F</p>														

PE NUN.

23. Verbs Pe Nun drop נ in the imperative and infinitive of Kal; which infinitive takes the termination ת; as, פִּלְתָּ, from נִפְלָה.

24. When any of the serviles, נ, רה, י, מ, נ, ת, are prefixed, the radical נ is usually omitted; as, נִפְלָה for אֲנִפְלָה: except the future, imperative, and infinitive of Niphal, where the radical נ is retained.

25. When the second radical is נ, רה, ח, or ע, verbs Pe Nun are generally regular; as, יִנְאֹץ from נִאָץ, to despise.

26. The following verbs follow all the irregularities of Pe Nun; יָנַח, he left, יָסַר, he chastised, יָצַב, he appointed, יָצַג, he placed, יָצַע, he spread, יָצַק, he poured out, יָצַר, he formed, יָצַת, he burned, and יָקַף, he compassed about.

27. The verb לָרַע is once defective of the first radical; thus, נָרַעוּ, Job, IV. 10. for נִלְרַעוּ, are broken.

28. Sometimes ו is inserted between the two last radicals of the future of Kal of verbs Pe Nun; as, יִפְוִל, Psalm, I. 3. יִפְוִל, Job, XXXI. 22. יִפְוִל, Isai. X. 34.

Example of the conjugations and declension of verbs

PE NUN.

נפל, *he fell.*

Hophal.	Hiphil.	Niphal.	Kal.
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
הפל	הפיל	נפל	נפל, <i>he.</i>
הפלה	הפילה	נפלה	נפלה, <i>she.</i>
הפלת	הפלת	נפלת	נפלת, <i>thou, c.</i>
הפלתו	הפלתו	נפלתו	נפלתו
PLURAL.	PLURAL.	PLURAL.	PLURAL.
הפלו	הפילו	נפלו	נפלו
הפלתם	הפלתם	נפלתם	נפלתם
הפלתן	הפלתן	נפלתן	נפלתן
הפלתו	הפלתו	נפלתו	נפלתו
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
יפל	יפיל	ינפל	יפל
תפל	תפיל	תנפל	תפל
תפל	תפיל	תנפל	תפל
תפלי	תפילי	תנפלי	תפלי
אפל	אפיל	אנפל	אפל
PLURAL.	PLURAL.	PLURAL.	PLURAL.
יפלו	יפילו	ינפלו	יפלו
תפלתו	תפלתו	תנפלתו	תפלתו
הפלו	הפילו	הנפלו	הפלו
תפלתו	תפלתו	תנפלתו	תפלתו
נפל	נפיל	ננפל	נפל
Not used.	SINGULAR.	SINGULAR.	SINGULAR.
	הפיל	הנפל	פל
	הפילי	הנפלי	פלי
	PLURAL.	PLURAL.	PLURAL.
	הפילו	הנפלו	פלו
	הפלתו	הנפלתו	פלתו
הפל	הפיל	הנפל	פלת Infinitive.
	מפיל		נופל Part. act.
מפל		נפל	נפול Part. pass.

PRETER.

FUTURE.

IMPERATIVE.

OIN DOUBLED.

29. Verbs *Oin doubled*, in the first and second conjugations, usually omit the second radical ; as, סב, for סבב.

30. In the first and second conjugations, ו is usually inserted before the terminations of the first and second persons preter ; and י before the feminine plural termination נה, in the future and imperative.

31. Sometimes ו is inserted between the two first radicals ; as, מורד ; ררמורד. This generally takes place in Hithpael, which otherwise is regular.

Example of the conjugations and declension of verbs
OIN DOUBLED.

סבב, *he went about.*

Hophal.	Hiphil.	Niphal.	Kal.
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
הוסב	הסב	נסב	סב, <i>he.</i>
הוסבה	הסבה	נסבה	סבה, <i>she.</i>
הוסבות	הסבות	נסבות	סבות, <i>thou, c.</i>
הוסבותי	הסבותי	נסבותי	סבותי,
PLURAL.	PLURAL.	PLURAL.	PLURAL.
הוסבו	הסבו	נסבו	סבו
הוסבותם	הסבותם	נסבותם	סבותם
הוסבותן	הסבותן	נסבותן	סבותן
הוסבונו	הסבונו	נסבונו	סבונו
			PRETER.
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
יוסב	יסב	יסב	יסוב
הוסב	הסב	הסב	הסוב
הוסב	הסב	הסב	הסוב
תוסבי	תסבי	תסבי	תסובי
אוסב	אסב	אסב	אסוב
PLURAL.	PLURAL.	PLURAL.	PLURAL.
יוסבו	יסבו	יסבו	יסובו
תוסבינה	תסבינה	תסבינה	תסובינה
תוסבו	תסבו	תסבו	תסובו
תוסבינה	תסבינה	תסבינה	תסובינה
נוסב	נסב	נסב	נסוב
			FUTURE.
Not used.	SINGULAR.	SINGULAR.	SINGULAR.
	הסב	הסב	סוב
	הסבי	הסבי	סובי
	PLURAL.	PLURAL.	PLURAL.
	הסבו	הסבו	סובו
	הסבינה	הסבינה	סבינה
			IMPERATIVE.
הוסב	הסב	הסוב	סוב Infinitive.
	מוסב		סובב Part. act.
מוסב		נסב	סובב Part. pass.

LAMED NUN OR TAU.

32. Verbs *Lamed Nun* or *Tau*, when their personal terminations begin with נ or ת, commonly drop their last radical ; as, תִּמְנַה, *Ifai*. LX. 4. *they shall be nursed, or supported*, for תִּמְנַה, from תָּמַן, *to support* : וּמְתִי, *Gen.* XIX. 19. *for I shall die*.

33. The verb נָתַן, *to give*, not only drops its initial נ, according to No. 24. of this Sect. and its final one before a personal termination beginning with נ ; but also generally loses its final נ before a personal termination beginning with ת ; as, נָתַתִּי, *I have given*, for נָתַתִּי.

34. The infinitive of נָתַן is usually תִּתֶּה, or תִּתְּהוּ with הֵּ paragogic, for תִּתֶּה*.

35. Many Hebrew words are doubly imperfect, or irregular, chiefly such as have י or נ for the first letter, and ה for the last. Thus, we find *Job*, XIX. 2. רִוּוּיִן second person masculine plural of the future of *Hiph.* from יָרָה, *to afflict* ; *Psalms*, LXXV. 2. רִוּוּיִנִי, first person plural of the preter of *Hiphil*, from יָרָה, *to confess* : *Gen.* XII. 8. יִט, third person masculine singular of the future of *Kal*, from נָטָה, *to extend* : *Exod.* IX. 15. אֶךְ, first person singular future of *Kal*, from נָכָה, *to smite*.

36. When the middle radical is irregular, the extremes are regular ; as, נָוֵם, which never loses its first radical.

37. If both or either of the extremes be irregular, the middle radical is regular ; as, נָוֵה, which never loses its middle radical : hence it follows, that, if but one radical appear in a verb, it is always the middle one ; as, תָּכַו, from נָכָה ; and the radical

* תִּתֶּה or תִּתְּהוּ seems, sometimes, to be used for second person preter of *Kal*. See II. *Sam.* 22, 41.

wanting at the beginning is either י or נ, and at the end, ה.

SECTION X.

OF VERBS WITH SUFFIXES.

1. Verbs have the same suffixes which nouns have : and these three besides, viz. נִי, *me*, com. נו, *him* or *it* ; נָה, *her* or *it*.

2. A suffix to a verb, in the indicative or imperative, always signifies a personal pronoun in some oblique case ;* as, פָּקַדְנִי, *visitavit me* ; *he visited me* : נָתַתְנִי, *dedisti mihi* ; *thou hast given to me* : יוֹגֵר, *commorabitur tecum* ; *he shall dwell with thee*.

3. A suffix to an infinitive may signify either an agent, or a patient ; that is, a pronoun, either in the nominative, or some oblique case ; as, בָּקָרְאוֹ, *when he cries* ; לְשָׁמְרוֹ, *to keep him*.

4. Verbs Lamed He lose ה before the suffixes ; as, עָשָׂנוּ, for עָשָׂהֵנוּ, *he hath made us*.

5. נ epenthetic is sometimes inserted between the suffixes, נִי, נָ, הוּ, הָ, and a verb in the future ; as, יִכְבְּדֵנִי, for יִכְבְּדֵנִי, *he shall honor me*.

6. The personal termination ו is often dropped before a suffix ; as, כִּבְשָׁה, for כִּבְשׁוּהָ. Gen. I. 28.

7. Participles have the same suffixes which nouns have ; as, עֹזְרוֹ, *helping him*, or *his helpers*.

* That is, answering to some case different from the Nominative, in Latin, &c.

SECTION XI.

OF THE VERB **יש**; REDUPLICATIVE, AND PLURILITERAL VERBS.

1. **יש**, *he is*, or *they are*, has rather the nature of a noun than of a verb, in this respect, that it takes the same suffixes as nouns, instead of the personal terminations of verbs; as, **יִשָּׁר**, *thou art*; **יִשָּׁכֶם**, *you or ye are*. See the word, in Parkhurst's and Pike's Hebrew Lexicons.

2. Reduplicative verbs have *the last*, the *first* and *last*, or the *two last radicals* doubled. They are derived from simple verbs; as, from **גול** are derived **גלל** and **גלגל**; from **קול**, **קלל** and **קלקל**; from **רפך**, **רפפך**; from **סחר**, **סחרחר**. Such verbs are declined regularly.

3. Pluriliteral verbs consist of more than three letters in their root; as, **כרסם** *to waste*, or *root up*; **כרבל**, *to invest*. The few times they occur, they are declined regularly.

SECTION XII.

OF PARTICLES.

1. Under the denomination of particles,* are included adverbs, conjunctions, prepositions, and interjections.

2. Particles have suffixes like nouns singular; as, **בְּנִגְרוֹ**, *before him*.

3. Some particles imitate nouns plural in regimen;

* See Sect. III. No. 4.

as, אחרי, *after*, which, with some others, requires the same suffixes which nouns plural do.

4. These three particles, אין, *not*, הנה, *behold*, עוד, *yet*, for a suffix of the third person masculine singular, take the verbal one נו ; as, איננו, *not he*.*

5. Particles often govern the infinitive mode.

SECTION XIII.

SYNTAX.

1. Two or more substantives signifying the same person, or thing, are regularly of the same number, by apposition ; as, משה עבדי, *Moses, my servant*.†

2. In *Hebrew* an adjective usually agrees with its substantive in gender and number ; as, בן חכם, *a wise son* ; מכות גדלות, *great strokes*. We meet, however, with such expressions as these, ערים גדלות, *great cities* ; Deut. I. 28. VI. 10.—אבנים גדלות, *great stones* ; Deut. XXVII. 2.—רעות טובה and רעות הרגלים, *good and bad figs* ; Jer. XXIV. 2. and 3.—המארת הגדולה, *the great lights* ; Gen. I. 16. As to the three first phrases, it has been observed, Sect. IV. No. 21. Note 2d, that some feminines plural end in ים : and, perhaps, in such expressions as המארת הגדולה, the adjective with a termination usually masculine is joined with a feminine substantive, as a mark of *dignity* or *excellence*.

3. Participles agree with substantives, in the same manner that *adjectives* do.

* See Sect. VII. No. 7. and Sect. X. No. 1.

† Except nouns which imply dominion or power, particularly some of the names of God ; which, although plural, may be in apposition with nouns singular.

4. When two substantives of different genders have the same adjective, that adjective is usually of the masculine gender; as, Job, I. 13. **בניו ובנותיו אכלים**, *his sons and his daughters eating*.

5. When two substantives, one of which is singular, and the other plural, or both being singular, have one adjective, or participle, that adjective or participle is, usually, in the plural number; as, **אני ובני שלמה חטאים**, *I and my son Solomon (shall be) sinning*. 1 Kings, I. 21. This rule applies to pronouns; as, **זכר ונקבה ברא אתם**, *male and female (or, as for the male and female) created he them*. Gen. I. 27.

6. A *collective noun*, or a *noun of multitude*, though singular, may have a plural adjective; as, **כל יהודה באים**, *all Judah coming*. Jer. VII. 2.—**העם מחללים**, *the people piping*. 1 Kings, I. 40.

7. A plural noun of dominion may have a singular adjective; as, **ארנים קשה**, *a cruel lord (lords)*.

8. An adjective singular is sometimes joined to a plural noun in a *distributive* sense; as, **ישר משפטך**, *right are thy judgments* (i. e. every one of them). Psalm, CXIX. 137.—**אררין ארור**, *they who curse thee are cursed* (i. e. each one of them). Gen. XXVII. 29.

9. An adjective, referring to the former of two substantives, sometimes agrees with the latter; as, **קשת גבורים חתוכ**, *the bow of the mighty men (is) broken*.

10. A verb commonly agrees with its noun in number, gender, and person; as, **והארם ידע**, *and Adam knew*. Gen. IV. 1. **הארץ היתה**, *the earth was*. Gen. I. 2.

11. Sometimes a masculine verb is joined to a

feminine noun, to show excellence and dignity ; as, והיה הנערה.*

12. A feminine verb may be joined to a masculine noun, or pronoun, to express something base and mean ; as, עשיתן תועבה.†

13. A verb singular joined with a noun plural, or a verb plural with a noun singular, often signifies *distributively* ; as, ברחמי השרה תערוג, *the beasts of the field* (i. e. each of the beasts) *shall cry*. Joel, I. 20. רשע — נסו, *the wicked* (i. e. every wicked man) *flee*. Prov. XXVIII. 1.

14. When two nouns of different genders have the same verb, that verb is usually of the masculine gender ; as, ויכלו השמים והארץ, *and the heavens and the earth were finished*. Gen. II. 1.

15. When several singular nouns have the same verb, that verb may be put in the plural number ; as, אריוך—כדרלעמר—והדעל עשו מלחמה, *Arioch, Chederlaomer, and Tidal made war*. Gen. XIV. 1. and 2.

16. A noun of multitude, though singular, may have a plural verb ; as, פן יאמרו הארץ, *lest the land shall say*. Deut. IX. 28.

17. Nouns plural, when they denote the parts of one whole, are sometimes joined with verbs singular ; as, יהי מארה, *there shall be lights*, that is, *a collection of lights*.

18. Sometimes verbs in the future, when not prefixed with ו conversive, and not in connexion with a

* Gen. XXIV. 14.

† Ezek. XXXIII. 26.

word prefixed with it, have the signification of verbs in the preter ; as, ככה יעשה איוב כל הימים, *thus did Job all the days.* Job, I. 5.

19. Sometimes a verb in the infinitive has the signification of some person in another mode ; and it must depend upon the sense and connexion to determine its signification. See Sect. IX. No. 34. Note.

20. The masculine noun plural אלהים, when meaning the true God (the adorable Trinity), is frequently joined with verbs singular, to express the unity of essence and operation ; as, ברא אלהים, *God created.* Gen. I. 1.

21. Hebrew verbs are often joined with their infinitives, which may then be rendered as participles active, or as the Latin gerunds. This kind of expression denotes succession or continuance ; as, ברך אברכך והרבה ארבה את זרעך, *in blessing (or, to bless) I will bless thee, and, in multiplying, I will multiply thy seed :* that is, *I will continually bless thee, and multiply thy seed.* Gen. XXII. 17.*

22. The substantive verbs, היה and יש, *he was, &c.* are often omitted.

* Thus, Ifai. VI. 9. שמעו שמוע ואל תבינו וראו ראו ואל תדעו, *hear, in hearing (i. e. be continually hearing), and ye shall not perceive ; and see, in seeing (i. e. be continually seeing), and ye shall not know.* Gen. II. 16. and 17. *Of every tree of the garden אכל האכל, thou shalt or mayest continually eat ; but of the tree of knowledge of good and evil thou shalt not eat of it, &c.*

SECTION XIV.

GRAMMATICAL FIGURES.

1. The Hebrews sometimes make use of enallage ; as, חוסי בו. Pf. II. 12. חוסי לו. Isai. XXX. 18. In these instances, the constructed form is used for the absolute.

2. Paragōge frequently occurs. See the example of the conjugations and declension of regular verbs.

3. Ellipsis is frequent, particularly of the particles, and the substantive verbs, היה and יש. See Sect. XIII. No. 22. Pleonasm is often used.

4. Aphæresis sometimes takes place in the imperative of Hiphil of verbs Oin Vau, &c. See Sect IX. No. 16.

5. Epenthesis is sometimes used. See Sect. X. No. 5.

6. Apocöpe sometimes occurs. See Sect. VIII. No. 8. Note 2d.

SECTION XV.

DIRECTIONS FOR FINDING THE ROOT IN HEBREW LEXICONS.

1. The root, whence words of like signification are derived, is commonly a verb in the third person masculine singular of the preter of Kal.

2. A root usually consists of three letters.

3. To find a root, cast away all the serviles ;* if three radicals remain, you have the root ; as, *ממסגרותיהם*, *out of their close places*, from *מסגרת*, found in the lexicon under *סגר* : *רשעים*, *impious*, from *רשע*.

4. If, after the serviles are cast away from a word, there remain two radicals only, the root is an irregular verb ; in such case, add י or נ to the beginning of the word ; thus, in *הדעת*, Gen. II. 9. ה is a prefix (emphatic), Sect. V. No. 3. ה is the feminine termination ; דע remains ; but, not finding this in a two-lettered form, add י to the beginning, and you will have the root.

5. If, after the prefixes and formative letters are rejected, one letter only should remain, the root is a doubly imperfect verb ; and, in order to find it, add י or נ to the beginning, and ה to the end : thus, in *ויכם*, Gen. XIV. 15. ו is a prefix ; י is the sign of the third person masculine sing. future, and כ is a suffix, *them* ; there remains כ only, to which prefix נ, and suffix ה, and you have the root.

* See Sect. II. No. 4. and 5. The learner should know what letters are servile, and what the use of the serviles is, in forming *prefixes*, *suffixes*, the *plural number* of nouns, the conjugations and persons of verbs, &c.

6. Sometimes, though rarely, the root consists of but two letters ; as, אר, *or* ; גג, *a roof*. And,

7. Sometimes the root consists of four or five letters ; as, כרסם, *he wasted* ; סחרחר, *he panted*.* See Sect. XI. No. 2. and 3.

* In most Hebrew Lexicons, the roots are placed in alphabetical order ; and all the branches proceeding from a root are placed after it.

It is needless to be more particular on this subject, since almost every Hebrew Lexicon gives directions for finding the root.

GRAMMATICAL EXERCISES.

EXERCISE I.—*Examples of the use of Prefixes.*

1. בספר, *in a book.*

בוה, *in this.*

בדבש, *with honey.*

בפקד, *in visiting.*

2. המלך, *the, that, or O king.*

ההם, *they.*

הרעה, *who fed.*

3. ומלך, *and a king.*

4. בעץ, *as a tree.*

כפקד, *like visiting.*

5. לעם, *to, of, or for a people.*

לבטח, *in safety.*

לפקד, *to visit.*

6. מרוח, *from the wind.*

מדבש, *in comparison of honey.*

מפקד, *that he might not visit : or, from visiting.*

7. שיאחו, *who shall take.*

EXERCISE II.—*Words in regimen. Words with suffixes, &c.*

1. בגן עדן, *in the garden-of Eden.*

2. עלה אלון, *a leaf-of an oak tree.*

EXPLANATIONS.

1. ספר is a masculine noun singular, prefixed with כ, signifying *in*. See § V. No. 2.—ספר is absolute; § IV. 19. It is declined like דבר; § IV. 27. כ is a prefix, as above. זה is a demonstrative pronoun; § VI. 5. כ is a prefix, &c. כפקר is a gerund in כ; § VIII. 13.
2. ה is a prefix; § V. 3. ה is a prefix, as above. It is here emphatic. הם is a personal pronoun; § VI. 3. ה is a prefix, signifying *who*; § V. 3. רעה is a verb Lamed He, 3d person sing. masc. preter of Kal.
3. ו is a prefix, signifying *and*; § V. 4.
4. כ is a prefix. § V. 5. כפקר is a gerund in כ; § VIII. 13.
5. ל is a prefix; § V. 6. ל is a prefix, as in the preceding word. A gerund in ל; § VIII. 13.
6. מ is a prefix; § V. 7. מ is a prefix, signifying *in comparison of*; § V. 7. A gerund in מ; § VIII. 13.
7. ש is a prefix. יאזח is a verb Pe Aleph, in the 3d person sing. masc. of the future of Kal; § IX. 3.

EXPLANATIONS.

1. בנן is a masc. noun sing. prefixed with כ, signifying *in*. It is in *regimen*; § IV. 18.—עין is a masculine noun sing. *absolute*; § IV. 19.
2. עלה is a masc. noun sing. with a fem. termination; § IV. 6. Note. It is in *regimen*.—אלון is a masculine noun singular, *absolute*.

3. יהוה תורה, *the law-of Jehovah.*
4. המלך אחות, *a sister-of the king.*
5. יהוה צדקות, *the righteousnesses-of Jehovah.*
6. שנאה דבריו, *words-of hatred.*
7. לב ערל, *uncircumcised-of heart.*
8. עבדו, *my servant.*
9. דברנו, *our word.*
10. ראשו, *his head.*
11. ממסגרותיהם, *out of their close places.*
12. ויאמר אלהים, *and God said.*
13. מאן לשלח העם, *he refused to send away the people.*

EXPLANATIONS.

3. תורה is a feminine noun singular in regimen, declined like צדקה, § IV. 28. Rule for regimen No. 18; for the change of ה at the end of the word into ת, No. 22. of the same section.— יהוה is a masc. noun sing. with a fem. termination; § IV. 6. Note.
4. אחות is a fem. noun sing. declined § IV. 30. The word is in regimen, No. 18. of the same sect.— מלך is a masc. noun sing. *absolute*. It is prefixed with ה.
5. צדקות is a fem. noun plur. declined § IV. 28. It is in regimen. See § IV. 22.— יהוה is a masc. noun sing. *absolute*, as explained above.
6. רברי is a masc. noun plur. in regimen: ך is cast away from the end; § IV. 21.— שנאה is a fem. noun sing. declined § IV. 28.
7. ערלי is a pass. part. in Kal, declined § IV. 32. See also No. 20. of the same section.— לב is a masc. noun sing. *absolute*.
8. עברי is a masc. noun sing. suffixed with י, signifying *my*. See § VII. 1. It may also be plur. suffixed with י; No. 2. of the same section.
9. רברנו is a masc. noun sing. suffixed with נו, signifying *our*; § VII. 1.
10. ראשו is a masc. noun sing. suffixed with ו, *his*; § VII. 1.
11. מ is a prefix, signifying *out of*. ממסגרותיהם is a fem. noun plur. suffixed with הם, signifying *their*; § VII. 3. The sing. is מסגרת, found in the Lexicon under the root סגר.
12. ויאמר is a verb Pe Aleph; § IX. 3. found in the third per. sing. of the future of Kal, prefixed with ו, which converts the future into the preter; § VIII. 10.— אלהים is a masc. noun plur. with which יאמר agrees; § XIII. 20.
13. מאן is a verb Lamed Nun; § IX. 32. found in the third per. sing. preter of Kal, agreeing with הוא understood; § VI. 3.— לשלח is a gerund in Lamed; § VIII. 13. העם is a masc. noun sing. prefixed with ה, signifying *the*.

EXERCISE III.—*Psalms I.**Verse 1.*

אשרי האיש אשר לא הלך
 בעצת רשעים וכדרך חטאים
 לא עמד ובמושב לצים לא
 ישב :

Verse 1.

Blessed is the man who
 walketh not in the coun-
 sel of the ungodly, nor
 standeth in the way of sin-
 ners, nor sitteth in the seat
 of the scornful.

Verse 2.

כי אדם בתורת יהוה חפצו
 ובתורתו יהנה יומם ולילה :

Verse 2.

But his delight is in the
 law of the LORD ; and in
 his law doth he meditate
 day and night.

EXPLANATIONS.

Ver. 1. **אשרי** is a masc. noun plur. in regimen, coming before **האיש**, § IV. 18. The phrase, **אשרי האיש**, literally, in English, is, O the blessednesses of the man. **אשרי** wants the sing. numb.—**האיש** is a masc. noun sing. prefixed with **ה**, signifying *the*; § V. 3.—**אשר** is a relative pronoun; § VI. 6.—**לא** is a particle; § III. 4. and § XII. 1.—**הלך** is a regular verb, found in the third per. sing. masc. of the preter of Kal; § VIII. 8.—**בעצת** is a fem. noun sing. prefixed with **ב**, signifying *in*. It is in regimen, as it comes before **רשעים**, which is an adjective plur. masc. used substantively.—**וכדרך** is a masc. noun sing. in regimen, prefixed with **ו**, signifying *and*, and with **ב**, signifying *in*.—**הטאים** is a masc. noun plur. absolute; or, rather a participle masc. plur. absolute of Kal, from **הטא**, *to sin*, used substantively.—**לא** is a particle, as above.—**עמד** is a regular verb, found in the third person sing. masc. of the preter of Kal.—**ובמושב** is a masc. noun sing. in regimen, coming before **לצים**. It is prefixed with **ו**, signifying *and*, and with **ב**, signifying *in*.—**לצים** is a masc. noun plur. absolute.—**לא** is a particle, as above.—**ישב** is a verb Pe Yod, found in the third person sing. masc. of the preter of Kal; § IX. 4.

Ver. 2. **כי** and **אם** are particles. Joined, as in this place, they signify *certainly*, or, *but in truth*.—**בתורת** is a fem. noun sing. in regimen, prefixed with **ב**, signifying *in*.—**יהוה** is a masc. noun sing. with a fem. termination; § IV. 6. Note. It is absolute.—**חפצו** is a masc. noun sing. suffixed with **ו**, signifying *his*.—**ובחורתי** is a fem. noun sing. prefixed with **ו**, signifying *and*, and with **ב**, signifying *in*; and suffixed with **ו**, signifying *his*.—**יהנה** is a verb Lamed He, in the third person sing. masc. future of Kal; § IX. 22.—**יומם**, *by day*; *in the day time*. It is in the form of a particle, from **יום**, *a day*.—**ולילה** is a fem. noun sing. absolute, prefixed with **ו**.

Verse 3.

והיה כעץ שתול על פלגי
מים אשר פרו יתן בעתו
ועלהו לא יבול וכל אשר
יעשה יצליח :

Verse 3.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doth shall prosper.

Verse 4.

לא כן הרשעים כי אם כבמוץ
אשר תרפנו רוח :

Verse 4.

The ungodly are not so ; but are like the chaff which the wind driveth away.

EXPLANATIONS.

Ver. 3. וְהָיָה is a verb Lamed He ; § IX. 22. It is found in the third person sing. masc. of the preter of Kal, converted into the future by the prefix ו ; § VIII. 10. It agrees with הָיָה understood ; § VI. 3.—כֵּן is a masc. noun sing. prefixed with כ, signifying *as*. — שָׂוִי is a passive participle of Kal, from the regular verb שָׁוָה, and declined like טוֹב ; § IV. 32. — עַל is a particle.—פְּלִגִּי is a masc. noun plur. in regimen.—מִי־ is a masc. noun plur. *absolute*. It is irregularly declined ; § IV. 31.—אֲשֶׁר is a relative pronoun ; § VI. 6.—כִּרְיוֹ is a masc. noun sing. suffixed with ו, signifying *his*.—יִתֵּן is a verb Pe Nun and Lamed Nun ; § IX. 2. 32. and 33. It is found in the third per. sing. masc. of the future of Kal ; § XIII. 18.—בְּעָתוֹ is a feminine noun sing. prefixed with ב, and suffixed with ו. In the plur. it is עֵתוֹת and עֵתוֹת.—וְעָלָהּ is a masc. noun with a feminine termination ; § IV. 6. Note. It is declined § IV. 31. prefixed with ו, and suffixed with הָ ; § VII. 4.—לֹא is a particle ; explained above.—יָבֹל is a verb Pe Nun, found in the third per. sing. masc. of the future of Kal ; § IX. 28.—וּבֹל is an adjective undeclined, sing. and plur. prefixed with ו.—אֲשֶׁר just explained.—יַעֲשֶׂה is a verb Lamed He, found in the third per. sing. masc. of the future of Kal.—יַעֲלֶיחַ is a regular verb, found in the third per. sing. masc. of Hiphil.

Ver. 4. לֹא and בֵּן are particles. They have been explained above.—הַרְשָׁעִים is an adjective plur. masc. prefixed with ה ; it is used substantively.—כִּי אִם are particles ; explained above.—כִּמּוֹן is a masculine noun sing. prefixed with כ.—אֲשֶׁר is a relative pronoun.—תִּרְפְּנוּ is a verb Pe Nun, found in the third person sing. fem. of the future of Kal, suffixed with נו ; § X. 1. It agrees with רִוַח, which is fem. with a masc. termination ; § IV. 21. Note 2d.

Verse 5.

על כן לא יקמו רשעים
 במשפט וחסאים בעדת
 צדיקים :

Verse 5.

Therefore the ungodly
 shall not stand in the judg-
 ment, nor finners in the
 congregation of the righ-
 teous.

Verse 6.

כי יודע יהוה דרך צדיקים
 ודרך רשעים תאבד :

Verse 6.

For the LORD knoweth
 the way of the righteous :
 but the way of the ungod-
 ly shall perish.

EXPLANATIONS.

Ver. 5. על, בן, and לא are particles. They have been explained.— יקמו is a verb Oin Vau from קום; found in the third person plur. masc. of the future of Kal; § IX. 15.— רשעים has been explained verse 1. and 4.— במשפט is a masculine noun singular, prefixed with ב.— וחטאים is a masculine noun plural, prefixed with ו.— בערת is a feminine noun singular, prefixed with ב, declined like צרקה; § IV. 28. It is in regimen, as it comes before צדיקים.— צדיקים is an adjective plural masc. declined like טוב § IV. 32.

Ver. 6. לי is a particle.— יודע is an active participle of Kal, from the verb Pe Yod ידע. It is declined like טוב § IV. 32. See also § XIII. 22.— דרך is a noun with a masculine termination; but it is frequently feminine. It is here in regimen.— צדיקים is an adjective, explained above.— ודרך, prefixed with ו, just explained.— רשעים explained.— תאכר is a verb Pe Aleph, from אכר. It is found in the third person singular feminine of the future of Kal; and it agrees with דרך; § IV. 21. Note 2d.

REMARKS ON THE READING OF HEBREW.

IT has been asserted, that all the letters of the Hebrew alphabet are consonants, and that the vowels are marked by certain signs, called points : as, kametz or kamets; זְ , bâ ; patach or pathah, זַ , ba ; chateph-patach or hateph-pathah, זֶ , ä, &c.

But, what reason can be offered, why α in Greek, and a in English and Latin, should be acknowledged as vowels, while \aleph in Hebrew is not, although the former have their shape and place in the alphabet from the latter ?

\aleph , א , ב , ג , and ד , together with the found of ע , according to the directions in Sect. I. of this Grammar, furnish us with all the vowel-sounds which are requisite to read Hebrew with accuracy. This mode of reading is very simple and easy ; whereas the Masoretic pointing has unnecessarily multiplied the inflections of nouns and verbs, and, on various accounts, is difficult and perplexing.

*The following observations are taken from WILSON'S
ELEMENTS OF HEBREW GRAMMAR.*

This method of using marks for vowels was adopted by a set of Jewish critics, called Masorites,* who flourished after the commencement of the Christian æra.

These men bestowed much pains upon the text of the Old Testament, particularly that portion of it which was named the law. Their labor, indeed, did not penetrate very deep. They afford us little or no assistance in the investigation of the true sense of Scripture.

In vain do we seek from them the solution of difficulties, the elucidation of obscure passages, or any useful information concerning the manners and customs of their ancestors. Their time was chiefly spent in giving directions about the pronunciation or spelling of the language, about the manner in which it ought to be read, in numbering the syllables and words of particular books, and in attempting to unfold the mysteries, or rather superstitious fables,

* The name is borrowed from a word that signifies *tradition*. Masora, a critic on the text of the Old Testament, principally founded on tradition.

hid under the veil of *inverted, enlarged, or diminished* letters. Their attempts to affix points or marks to the Hebrew letters, with an intention to supply the defects of vowel-letters in the original text, appeared in the *fifth* century. These attempts continued to increase till about the *tenth*, at which period, it is generally thought, this art attained its perfection.*

The matter has been agitated with keenness and acrimony. Heat and passion have been introduced into a controversy of little or no importance: for, whether we read with or without vowel-points, the sense and meaning of the language must entirely depend upon the written characters, destitute of points and accents, as they still remain in the most ancient and authentic manuscripts. The Jews have never suffered the manuscripts, which are preserved in their synagogues for the purposes of religious worship, to be disfigured with points.

Every one acquainted with Hebrew knows, that the whole structure of the language is independent of them, and can be much more easily learned, and much better understood, without than with them.†

The vowel-marks are no indications to us of the antient sounds of the language. [See *Bishop Hare's Prolegomena in Psalmos.*] These sounds have vanished, like the breath of those who uttered them; and no tradition could either arrest or transmit them. We are at liberty to invent sounds for ourselves, and no objection can lie against this expedient, if we employ them only for the purposes of pronunciation, not to alter the radical parts of the words, not to determine their signification, nor to confound the original principles of the grammar, as the inventors of points have done.

It is a favorite argument with the advocates for the vowel-points, that without their assistance, the sense of a vast number of words would be left in a fluctuating and uncertain state—that, on this account, they are absolutely necessary to prevent ambiguities in the language.

A very little reflection will shew the weakness of this argument. It is the unavoidable fate of all languages to be liable to ambiguities. The Hebrew is not more so than any other. But these ambiguities must be resolved by an investigation of the sense of the period, by considering the disposition and connection of the words, and not by points and marks, which particular persons may impose.‡

* Pages 30. and 31. third Edit, Edinburgh.

† Page 35.

‡ Pages 61. and 62.

To these I add the following observations of ARIAS MONTANUS, the compiler of the INTERLINEAR BIBLE.

Quæ punctis sive vocalibus exemplaria carent, variam lectionem admittere possunt, idque non promiscue et passim, verum quibusdam in locis ac verbis accidit, ex varia adjunctione vocalium in scripto vel pronuntiatione. Ut si quispiam his Latinis literis fr p n t m interferat vocales e e e, *serpentem* efficiet ; si vero postremo loco u ponat, dicet *serpentum*.*

* Vid. Benedicti Ariæ Montani de varia Hebraicorum Librorum Scriptione et lectione Comment.

F I N I S.





