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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.

Professor of the Learned Languages, at Dartmouth College.

PUBLISHED ACCORDING TO ACT OF CONGRESS.

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.....
1803.

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."*

JONA. STEELE, { Clerk of the District
of Newhampshire.

A true copy of Record,
Attest—JONA. STEELE, Clerk.

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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.

i. 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	ך 500			K; or <i>c</i> hard, as in <i>came</i> .
Lamed	ל	30		ל		L.
Mem	מ	40	ם 600		ם*	M.
Nun	נ	50	ן 700		ן	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				Qu; 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. *לטרובה*. למרובה.

† 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 *ë* stood between them † : thus, רבר is pronounced *dëbër* ; בקר, *pëquëd*.

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

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, *bëô*, not *beu* : יהוה, *Īëôë*, 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 והיו אור :

Pronounced thus :

Brâsît brâ Âlëim ât ësmîm ôât ëârëzh. Ôëârëzh
ëitë tëô ôbëô ôhësk ôl pëñî tëôm ôrôh Âlëim mër-
hëpët ôl pëñî ëmîm. Ôîâmër Âlëim îëî âôr ôîëî
âôr.||

* 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, *ôrb* ; ברא, *brâ*. 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 *lomb*.

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

משלוי שלמה בן דוד מלך ישראל : לדעת הזמה ומוסר
להבין אמרי בינה : לקחת מוסר השכל צדק ומשפט
ומשרים : להת לפתאים ערמה לנער דעת ומזמה :

Pronounced thus :

Měslī Sělmē bĕn Dōd mēlk Īsrāl. Lědōt hĕkmē
ômōshĕr lēbīn āmrī bīnē. Lěquĕhĕt mōshĕr ĕskĕl
zhĕděk ômĕspĕth ômĕsrīm. Lĕtĕt lĕptaīm ôrmē
lĕnōr dōt ômĕzmē.

ZEPHANIAH, III. 8.

לבן 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 :

Lĕkĕn hĕkō lī nām iĕōē liôm quômī lōd kī mĕspĕthī
lāshōp gōīm lĕquĕbzhī mĕmĕlkōt lĕspĕk ôlīēm zōmī
kĕl hĕrōn āpī kī bās quĕnātī tākĕl kĕl ĕārĕzh.

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 פקד, *he visited* ; עבד, *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* ; כלימה, *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 ה are *masculine* ; those which do end in ה or ה 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* ; מצריה, *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 מלכ, *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 הים or והים ; 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, דבר יהוה, *the word-of Jehovah*. § Here דבר 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 הים, is sometimes *dual* ; as, שנתיים, *two years*, Gen. XI. 10. XLI. 1.—אמתיים, *two cubits*, Exod. XXV. 10 and 17.—סאתים, *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, מתוקים 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, ארזי 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. αἰσῆτος τῷ θεῷ, *exceedingly fair* (fair to God).

28. Feminine nouns ending in ה are thus declined :

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

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

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

EXCEPTIONS.

31. אבות } אבת or אבה }	אבות or אבת	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>
מי or מימי	מים	חמני	— <i>a father-in-</i> — <i>waters.</i>
עלי*	מים, פיות or פיפיות עלים	פי עלה	פה, <i>a mouth.</i> 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.	masc. abs. and cons.
ת-	ת- or ה-	טוב, <i>good.</i>

PLURAL.

fem. cons.	fem. abs.	masc. cons.	masc. 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, נ, 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* ; מהר, *from a mountain*.

8. **ש** signifies *who* or *which*; (*because, that, for, when*): as, **יאחז**, *he shall take*; **שיאחז**, *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, **אני**, † **אנחנו**, *we* and *us*.

The *second person singular* is ‡ **אתה**, § **את**, 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 **נחנו**, 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, זה, זאת, הלו, הלו, and הלה, 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.
		com.	plur.	דברי,	my word.
2d Person	}	com.	sing.	דברנו,	our word.
		masc.	plur.	כי, כה, דברך,	thy word.
		fem.	plur.	דברכם,	your word.
3d Person	}	masc.	sing.	דברך,	your word.
		fem.	sing.	הו, ה, דברו,	his word.
		masc.	plur.	דברה,	her word.
		fem.	plur.	הם, מו, דברם,	their word.
				הון, דברן	their word.

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

From הם and המה, plural masculine, are taken הם, and מו, *them* and *their*, masculine. From הן and הנה, plural feminine, are taken 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. גה occurs in several places.

† 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.
			דברי, <i>my</i> words.
			דברינו, <i>our</i> words.
1st Person	} com.	sing.	
		plur.	
2d Person	} com.	sing.	*כִּי, דברֶיךָ, <i>thy</i> words.
		plur.	דְּבָרֵיכֶם, <i>your</i> words.
		fem. plur.	† דְּבָרֶיךָ, <i>your</i> words.
3d Person	} masc.	sing.	וְהִי, דְּבָרָיו, <i>his</i> words.
		fem. sing.	‡ הִיא, דְּבָרֶיהָ, <i>her</i> words.
		plur.	מוֹ, דְּבָרֵיהֶם, <i>their</i> words.
		fem. plur.	דְּבָרֵיהֶן, <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, דְּבָרֵי, *my* words, for דְּבָרַי.

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 תורותיהם, 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 הוּ; 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 תים 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*, פה, *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,

לי, <i>to or of me, com.</i>	בי, <i>in me, com.</i>
לו, <i>to or of him.</i>	בו, <i>in him.</i>
לה, <i>to or of her.</i>	בה, <i>in her.</i>
לך, <i>to or of thee, com.</i>	בך, <i>in thee, com.</i>
לכם, <i>to or of you, masc.</i>	בנו, <i>in us, com.</i>
לכן, <i>to or of you, fem.</i>	בכם, <i>in you, masc. &c.</i>
לנו, <i>to or of us, com.</i>	אתי, <i>with me, com.</i>
למו, להם, <i>to or of } them, masc. }</i>	אתו, <i>with him; him.</i>
להן, <i>to or of them, } fem. &c. }</i>	מוני or מונני, <i>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.* אריו, *to him,* אינו, *not he, or him ;* הנני, *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* : בעורו, *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,* מוצרימה, *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* (קָר, *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, הִבְקִיר, *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, הִבְקַר, *he was made to visit*.

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

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

בקר, be visited.

	II. Conjugation.		I. Conjugation.		PRETER TENSE.	FUTURE
	Hophal. Passive.	Hiphil. Active.	Niphal. Passive.	Kal. Active.		
	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.		SINGULAR.
Paragogic letters.	התפקד	הפקוד	נפקד	נפקד	פקד, <i>he visited.</i>	יפקד, <i>he shall, &c.</i>
ה	התפקדה	הפקודה	נפקדה	נפקדה	פקודה, <i>she visited.</i>	תפקד, <i>she shall.</i>
	התפקדות	הפקות	נפקות	נפקות	פקות, <i>thou visitedst, com.</i>	תפקד, <i>thou shalt, masc.</i>
	התפקדתי	הפקותי	נפקותי	נפקותי	פקותי, <i>I visited, com.</i>	תפקדי, <i>thou shalt, fem.</i>
	PLURAL.	PLURAL.	PLURAL.	PLURAL.		אפקד, <i>I shall, com.</i>
א	התפקדו	הפקו	נפקו	נפקו	פקו, <i>they visited, com.</i>	
	התפקדתם	הפקתם	נפקתם	נפקתם	פקתם, <i>ye visited, masc.</i>	
	התפקדתן	הפקתן	נפקתן	נפקתן	פקתן, <i>ye visited, fem.</i>	
	התפקדנו	הפקנו	נפקנו	נפקנו	פקנו, <i>we visited, com.</i>	
	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.		
ה	יתפקד	יפקד	יפקד	יפקד		
	תתפקד	תפקד	תפקד	תפקד		
	תתפקד	תפקדי	תפקדי	תפקדי		
ו	אתפקד	אפקד	אפקד	אפקד		

	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	TENSE.
א, ו	יתפקו התפקנה התפקו התפקנה נתפק	יפקו הפקנה הפקו הפקנה נפק	יפקו הפקנה הפקו הפקנה נפק	יפקו הפקנה הפקו הפקנה נפק	יפקו הפקנה הפקו הפקנה נפק	יפקו, they shall, masc. † התפקנה, they shall, fem. התפקו, ye shall, masc. † התפקנה, ye shall, fem. נפק, we shall, com.
ה	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
ו	התפק	הפק	הפק	הפק	הפק	* יפק, visit thou, masc. יפקי, visit thou, fem.
ו	התפקו התפקנה	הפקו הפקנה	הפקו הפקנה	הפקו הפקנה	הפקו הפקנה	PLURAL. יפקו, ye, &c. masc. † יפקנה, ye, &c. fem.
ה, ה	התפק	הפק	הפק	הפק	הפק	יפק or יפק, to visit. INFIN.
י	מתפק	מפק	מפק	מפק	מפק	יפק, פוק, } מפק or } visiting. PART. ACT.
					מפק	יפק or יפק, visited. PART. PASS.

* In Kal, ו is often inferted before the last radical of the future and the imperative; as, יפקו, the imperative; as, יפקו, the future, and of the second person plural, fem. † The final ה of the second and third persons plural, fem. of the future, and of the second person plural, fem. of the imperative, is sometimes dropped. Instances of this occur, Gen. IV. 23, and Exod. I. 18, and 19, &c. ‡ י, the characteristic of Hiphil, is sometimes omitted, in all the instances, where it is inferted in this example.

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, וּגְעַרְתִּי, *and I will rebuke*; וַיְדַבֵּר, *and he spake*.†

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

12. In Hithpael, when the first radical is ו, ס, צ, or ש, the characteristic ת is transposed with it; as, הִשְׁתַּכַּח, from שָׁכַח. And the characteristic ת being transposed with ו is changed into ר, and with צ, into ט: as, רִחַצְתָּ, from רָחַץ; רִצַּחְתָּ, from רָצַח.

13. The prefixes, ב, כ, ל, and מ, joined to the infinitive mode, form gerunds; as, בַּפְקֹד, *in visiting*; לַפְקֹד, *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, אֶרְבַּחְתָּהּ, *she loved him*. 1 Sam. XVIII. 28.

15. The second person masculine plural of the preter of Kal sometimes drops its ם before a suffix; as, צַמְתֶּנִּי, *ye have fasted to me*, for צַמְתֶּמְנִי. Zech. VII. 5. הֶעֱלִיתֵנוּ, *ye have brought us up*, for הֶעֱלִיתֶמְנוּ. 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.

§ ב, כ, 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,*				י.
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 last 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.
Lamed Tau,†				ת.

PE ALEPH.

3. The radical א of verbs *Pe Aleph* is generally omitted in the first person singular of the future,‡ lest 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.

יִסַּף, *be added.*

Hophal.	Hiphil.	Niphal.	Kal.	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
הוֹסֵף	הוֹסִיף	נוֹסֵף	יִסַּף, <i>he.</i>	
הוֹסִיפָה	הוֹסִיפִי	נוֹסִיפָה	יִסַּפְהָ, <i>she.</i>	
הוֹסִיפְתָּ	הוֹסִיפְתִּי	נוֹסִיפְתָּ	יִסַּפְתָּ, <i>thou, c.</i>	
הוֹסִיפְתֶּם	הוֹסִיפְתֵּם	נוֹסִיפְתֶּם	יִסַּפְתֶּם, <i>I, &c.</i>	PRETER.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
הוֹסִיפוּ	הוֹסִיפוּ	נוֹסִיפוּ	יִסַּפוּ	
הוֹסִיפְתֶּם	הוֹסִיפְתֶּם	נוֹסִיפְתֶּם	יִסַּפְתֶּם	
הוֹסִיפְתֶּן	הוֹסִיפְתֶּן	נוֹסִיפְתֶּן	יִסַּפְתֶּן	
הוֹסִיפְנוּ	הוֹסִיפְנוּ	נוֹסִיפְנוּ	יִסַּפְנוּ	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
יִוֹסֵף	יִוֹסִיף	יִוֹסֵף	יִסַּף	
תוֹסֵף	תוֹסִיף	תוֹסֵף	תִּסַּף	
תוֹסִיף	תוֹסִיף	תוֹסֵף	תִּסַּף	
תוֹסִיפִי	תוֹסִיפִי	תוֹסִיפִי	תִּסַּפִּי	
אוֹסֵף	אוֹסִיף	אוֹסֵף	אִסַּף	FUTURE.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
יִוֹסִפוּ	יִוֹסִפוּ	יִוֹסִפוּ	יִסַּפוּ	
תוֹסִיפוּ	תוֹסִיפוּ	תוֹסִיפוּ	תִּסַּפוּ	
תוֹסִיפוּ	תוֹסִיפוּ	תוֹסִיפוּ	תִּסַּפוּ	
תוֹסִיפְנָה	תוֹסִיפְנָה	תוֹסִיפְנָה	תִּסַּפְנָה	
נוֹסֵף	נוֹסִיף	נוֹסֵף	נִסַּף	
Not used.	SINGULAR.	SINGULAR.	SINGULAR.	IMPERATIVE.
	הוֹסִיף	הוֹסֵף	סַּף	
	הוֹסִיפִי	הוֹסִיפִי	סַּפִּי	
	PLURAL.	PLURAL.	PLURAL.	
	הוֹסִיפוּ	הוֹסִיפוּ	סַּפוּ	
	הוֹסִיפְנָה	הוֹסִיפְנָה	סַּפְנָה	
הוֹסֵף	הוֹסִיף	הוֹסֵף	סַּפְתָּ Infin.	
	מִיֹּסִיף		יִסַּף Part. act.	
מִיֹּסֵף		נוֹסֵף	יִסַּף Part. pass.	

5. When any of these servile letters, א, ה, י, נ, מ, 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, הטיב, for הטיב.

6. These four verbs, יטר, יכה, ידע, and ירה, in Hithpael, change י into ו, as, התיטר. 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 יכה.

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, וור, and טוב, have ו in the preter of Kal; as, טוב, טובה, טובת, אור.

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

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

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, *be placed.*

Hophal.	Hiphil.	Niphal.	Kal.	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
הוּשַׁם	הִשָּׁם	נִשָּׁם	שָׁם, <i>be.</i>	
הוּשְׁמָה	הִשְׁמָה	נִשְׁמָה	שְׁמָה, <i>she.</i>	
הוּשְׁמַת	הִשְׁמֹת	נִשְׁמֹת	שְׁמַת, <i>thou, &c.</i>	
הוּשְׁמַתִּי	הִשְׁמֹתִי	נִשְׁמֹתִי	שְׁמַתִּי, <i>I, &c.</i>	PRETER.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
הוּשְׁמוּ	הִשְׁמוּ	נִשְׁמוּ	שְׁמוּ	
הוּשְׁמַתֶּם	הִשְׁמֹתֶם	נִשְׁמֹתֶם	שְׁמַתֶּם	
הוּשְׁמַתְּן	הִשְׁמֹתְן	נִשְׁמֹתְן	שְׁמַתְּן	
הוּשְׁמוּנִי	הִשְׁמוּנִי	נִשְׁמוּנִי	שְׁמוּנִי	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
יִוָּשֵׁם	יִשָּׁם	יִנָּשֵׁם	יִשָּׁם	
תִּוָּשֵׁם	תִּשָּׁם	תִּנָּשֵׁם	תִּשָּׁם	
תִּוָּשֵׁם	תִּשָּׁם	תִּנָּשֵׁם	תִּשָּׁם	
תִּוָּשְׁמוּ	תִּשְׁמוּ	תִּנָּשְׁמוּ	תִּשְׁמוּ	
אִוָּשֵׁם	אִשָּׁם	אִנָּשֵׁם	אִשָּׁם	FUTURE.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
יִוָּשְׁמוּ	יִשְׁמוּ	יִנָּשְׁמוּ	יִשְׁמוּ	
תִּוָּשְׁמַנְהוּ	תִּשְׁמַנְהוּ	תִּנָּשְׁמַנְהוּ	תִּשְׁמַנְהוּ	
תִּוָּשְׁמוּ	תִּשְׁמוּ	תִּנָּשְׁמוּ	תִּשְׁמוּ	
תִּוָּשְׁמַנְהוּ	תִּשְׁמַנְהוּ	תִּנָּשְׁמַנְהוּ	תִּשְׁמַנְהוּ	
נִוָּשֵׁם	נִשָּׁם	נִנָּשֵׁם	נִשָּׁם	
Not used.	SINGULAR.	SINGULAR.	SINGULAR.	IMPERATIVE.
	הִשָּׁם	הִשָּׁם	שׁוּם	
	הִשְׁמוּ	הִשְׁמוּ	שׁוּמוּ	
	PLURAL.	PLURAL.	PLURAL.	
	הִשְׁמוּ	הִשְׁמוּ	שׁוּמוּ	
	הִשְׁמַנְהוּ	הִשְׁמַנְהוּ	שׁוּמַנְהוּ	
הוּשָׁם	הִשָּׁם	הִשָּׁם	שׁוּם Infinitive.	
	מִשָּׁם		שָׁם Part. act.	
מִוָּשֵׁם		נִשָּׁם	שָׁם 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* חסחה ; and into ו ; as, in שלותי, *for* שלייתי.

18. שחה, *he bowed down*, not only transposes the characteristic ת 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, גבהה, גבהת.

20. The imperative of verbs *Lamed He* frequently loses the radical ה, in all the conjugations ; as, התגלה, *for* התגלה ; גלה, *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* יצאתי, *I went out* : מוזטוי *for* מוזטוי, *from sunning*.

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* נשא.

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

		PRETER.		FUTURE.	
Hithpael.	Kal.	Niphal.	Hiphil.	Hophal.	Kal.
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
התקנה	קנה	נקנה	הקנה	הקנה	יקנה
התקנתה	קנתה	נקנתה	הקנתה	הקנתה	תקנה
התקנית	קנית	נקנית	הקנית	הקנית	תקנה
התקניתה	קניתה	נקניתה	הקניתה	הקניתה	תקני
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	אקנה
התקנו	קנו	נקנו	הקנו	הקנו	
התקנתם	קנתם	נקנתם	הקנתם	הקנתם	
התקניתם	קניתם	נקניתם	הקניתם	הקניתם	
התקניתם	קניתם	נקניתם	הקניתם	הקניתם	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
יתקנה	יקנה	ינקנה	יחקנה	יחקנה	ינקנה
תתקנה	תקנה	תנקנה	תחקנה	תחקנה	תקנה
תתקנה	תקנה	תנקנה	תחקנה	תחקנה	תקנה
תתקני	תקני	תנקני	תחקני	תחקני	תקני
אתקנה	אקנה	אנקנה	אחקנה	אחקנה	אקנה

<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>FUTURE.</p>
<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>PLURAL. יִקְנוּ תִּקְנִינָה תִּקְנוּ תִּקְנִינָה נִקְנָה</p>	<p>IMPER.</p>
<p>SINGULAR. הִתְקַנָּה הִתְקַנִּי PLURAL. הִתְקַנּוּ הִתְקַנִּינָה</p>	<p>SINGULAR. הִתְקַנָּה הִתְקַנִּי PLURAL. הִתְקַנּוּ הִתְקַנִּינָה</p>	<p>SINGULAR. הִתְקַנָּה הִתְקַנִּי PLURAL. הִתְקַנּוּ הִתְקַנִּינָה</p>	<p>SINGULAR. הִתְקַנָּה הִתְקַנִּי PLURAL. הִתְקַנּוּ הִתְקַנִּינָה</p>	<p>SINGULAR. קַנֵּה קַנִּי PLURAL. קַנּוּ קַנִּינָה</p>
<p>הִתְקַנּוּ</p>	<p>הִתְקַנּוּ</p>	<p>הִתְקַנּוּ</p>	<p>הִתְקַנּוּ</p>	<p>קַנּוּ הַ הַ</p>
<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>קַנּוּנָה</p>
<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>קַנּוּנָה</p>
<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>מִתְקַנָּה</p>	<p>קַנּוּנָה</p>

PE NUN.

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

24. When any of the serviles, נ, ה, י, נו, נ, ת, are prefixed, the radical נ is usually omitted; as, לפל for הנפל: except the future, imperative, and infinitive of Niphal, where the radical נ is retained.

25. When the second radical is נ, ה, ח, or ע, verbs Pe Nun are generally regular; as, ינאץ from נאץ, to despise.

26. The following verbs follow all the irregularities of Pe Nun; ינה, *he left*, יסר, *he chastised*, יצב, *he appointed*, יצג, *he placed*, יצע, *he spread*, יצק, *he poured out*, יצר, *he formed*, יצח, *he burned*, and יקף, *he compassed about*.

27. The verb לרתע is once defective of the first radical; thus, נרתעו; Job, IV. 10. for גלרתעו, *are broken*.

28. Sometimes ו is inserted between the two last radicals of the future of Kal of verbs Pe Nun; as, יבול, Psalm, I. 3. תפול, Job, XXXI. 22. יפול, 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>
הפלתיו	הפלתיו	נפלתיו	נפלתיו
PLURAL.	PLURAL.	PLURAL.	PLURAL.
הפלו	הפילו	נפלו	נפלו
הפלתם	הפלתם	נפלתם	נפלתם
הפלתו	הפלתו	נפלתו	נפלתו
הפלתו	הפלתו	נפלתו	נפלתו
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
יפל	יפיל	ינפל	יפל
תפל	תפיל	תנפל	תפל
תפלו	תפילו	תנפלו	תפלו
אפל	אפיל	אנפל	אפל
PLURAL.	PLURAL.	PLURAL.	PLURAL.
יפלו	יפילו	ינפלו	יפלו
תפלנה	תפילנה	תנפלנה	תפלנה
הפלו	הפילו	הנפלו	הפלו
תפלנה	תפילנה	תנפלנה	תפלנה
נפל	נפיל	ננפל	נפל
Not used.	SINGULAR.	SINGULAR.	SINGULAR.
	הפיל	הנפל	פל
	הפילו	הנפלו	פלו
	PLURAL.	PLURAL.	PLURAL.
	הפילו	הנפלו	פלו
	הפילנה	הנפלנה	פילנה
הפל	הפיל	הנפל	פלת Infinitive.
	מפיל		נופל Part. act.
מופל		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 ; דרתמורד. 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.	
חוסב	חסב	נסב	סב, <i>he.</i>	
חוסבה	חסבה	נסבה	סבה, <i>she.</i>	
חוסבות	חסבות	נסבות	סבות, <i>thou, c.</i>	
חוסבותי	חסבותי	נסבותי	סבותי,	PRETER.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
חוסבו	חסבו	נסבו	סבו	
חוסבותם	חסבותם	נסבותם	סבותם	
חוסבותן	חסבותן	נסבותן	סבותן	
חוסבונו	חסבונו	נסבונו	סבונו	
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	
יוסב	יסב	יסב	יסוב	
חוסב	חסב	חסב	חסוב	
חוסבה	חסבה	חסבה	חסובה	
חוסבתי	חסבתי	חסבתי	חסובתי	
אוסב	אסב	אסב	אסוב	FUTURE.
PLURAL.	PLURAL.	PLURAL.	PLURAL.	
יוסבו	יסבו	יסבו	יסובו	
חוסבינה	חסבינה	חסבינה	חסובינה	
חוסבו	חסבו	חסבו	חסובו	
חוסבינה	חסבינה	חסבינה	חסובינה	
נוסב	נסב	נסב	נסוב	
Not used.	SINGULAR.	SINGULAR.	SINGULAR.	IMPERATIVE.
	חסב	חסב	סוב	
	חסבתי	חסבתי	סובתי	
	PLURAL.	PLURAL.	PLURAL.	
	חסבו	חסבו	סובו	
	חסבינה	חסבינה	סובינה	
חוסב	חסב	חסוב	סוב Infinitive.	
	מסב		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, תִּחַמְנֶנּוּ, Ifai. LX. 4. *they shall be nursed, or supported*, for תִּחַמְנֶנּוּ, from חָמַן, *to support* : וּמָתִי, Gen. XIX. 19. for וּמָתִי, *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 תַּת, or תַּתָּה with הַ paragogic, for תַּתָּה.*

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. תִּגְיוֹן second person masculine plural of the future of *Hiph.* from יָגַה, *to afflict* ; Psalm, LXXV. 2. רָוִינוּ, first person plural of the preter of *Hiphil*, from יָדָה, *to confess* : Gen. XII. 8. יִט, third person masculine singular of the future of *Kal*, from נָטָה, *to extend* : Exod. IX. 15. יִךְ, first person singular future of *Kal*, from נָכָה, *to smite*.

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

37. If both or either of the extremes be irregular, the middle radical is regular ; as, נִיטָה, 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, תָּכֹה, from נָכָה ; and the radical

* תַּת or תַּתָּה 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. נִי, *him* or *it* ; נִה, *her* or *it*.

2. A suffix to a verb, in the indicative or imperative, always signifies a personal pronoun in some oblique case ;* as, בִּקְרַנִּי, *visitavit me* ; *he visited me* : נָתַתָּה לִּי, *dedisti mihi* ; *thou hast given to me* : יִגְרָה, *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, בִּקְרִי, *when he cries* ; לְשִׁמְרוֹ, *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, נִי, רֵו, רֵה, and a verb in the future ; as, יִכְבְּרֵנִי, for יִכְבְּרֵנִי, *he shall honor me*.

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

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

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

SECTION XI.

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

1. **יֵשׁ**, *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, **יֵשׁוּךְ**, *thou art*; **יֵשׁנכם**, *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 **גוּל** are derived **גלל** and **גלגל**; from **קוּל**, **קלל** and **קלקל**; from **הפך**, **הפכך**; from **סחר**, **סחרחר**. Such verbs are declined regularly.

3. Pluriliteral verbs consist of more than three letters in their root; as, **כרם** *to waste*, or *root up*; **כרב**, *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, **נגדו**, *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*, עיר, *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 גדולות, *great strokes*. We meet, however, with such expressions as these, ערים גדולות, *great cities* ; Deut. I. 28. VI. 10.—אבנים גדולות, *great stones* ; Deut. XXVII. 2.—רעות טובות and רעות רעות, *good and bad figs* ; Jer. XXIV. 2. and 3.—הגדלים המארת, *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 הגדלים המארת, 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 חתים**, *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 הועבה*.†

13. A verb singular joined with a noun plural, or a verb plural with a noun singular, often signifies *distributively* ; as, *בהמות השדה 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—ותרעל 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, *כִּן 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 מארת*, *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, ברוך אכרכך 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, Isai. VI. 9. שמעו שמעו 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 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. Ifai. 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. Aphærēsis sometimes takes place in the imperative of Hiphil of verbs Oin Vau, &c. See Sect IX. No. 16.

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

6. Apocōpe 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 *כגר : רשעים : רשע*, *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 *הרעת*, Gen. II. 9. ה is a prefix (emphatic), Sect. V. No. 3. ת is the feminine termination ; רע 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 ס 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, **או**, *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. בכפר, *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. **כפר** is a masculine noun singular, prefixed with **כ**, signifying *in*. See § V. No. 2.—**כפר** 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. **יאחז** is a verb Pe Aleph, in the 3d person sing. masc. of the future of Kal; § IX. 3.

EXPLANATIONS.

1. **כגן** is a masc. noun sing. prefixed with **כ**, signifying *in*. It is in *regimen*; § IV. 18.—**ערך** 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 תורת, *the law-of Jehovah.*
4. המלך אחות, *a sister-of the king.*
5. יהוה צדקות, *the righteousnesses-of Jehovah.*
6. שנאה דברי, *words-of hatred.*
7. לב ערלי, *uncircumcised-of heart.*
8. עבדי, *my servant.*
9. דברנו, *our word.*
10. ראשו, *his head.*
11. ממוסגרותיהם, *out of their close places.*
12. ויאמר אלהים, *and God said.*
13. מאן לשלח העם, *he refused to send away the people.*

EXPLANATIONS.

3. תורת 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. דברי is a masc. noun plur. in regimen : ם 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. דברנו 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.—*Pfalm I.**Verse 1.*

אשרי האיש אשר לא הלך
 בעצת רשעים וכדרך הטאים
 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 אם בתורת יהוה חפצו
 ובתורתו יהגה יומם ולילה :

Verse 2.

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

A HEBREW GRAMMAR.

EXPLANATIONS.

Ver. 1. אֲשֶׁרִי is a masc. noun plur. in regimen, coming before הַאִישׁ, § IV. 18. The phrase, אֲשֶׁרִי הַאִישׁ, literally, in English, is, O the blessednesses of the man. אֲשֶׁרִי wants the sing. numb.—הַאִישׁ is a masc. noun sing. prefixed with ה, signifying *the*; § V. 3.—אֲשֶׁר is a relative pronoun; § VI. 6.—לֹא is a particle; § III. 4. and § XII. 1.—הִלֵּךְ is a regular verb, found in the third per. sing. masc. of the preter of Kal; § VIII. 8.—בַּעֲצָתָא is a fem. noun sing. prefixed with ב, signifying *in*. It is in regimen, as it comes before רִשְׁעִים, which is an adjective plur. masc. used substantively.—וְיִבְרָךְ is a masc. noun sing. in regimen, prefixed with ו, signifying *and*, and with ב, signifying *in*.—חַטָּאִים is a masc. noun plur. absolute; or, rather a participle masc. plur. absolute of Kal, from חָטָא, *to sin*, used substantively.—לֹא is a particle, as above.—עָמַד is a regular verb, found in the third person sing. masc. of the preter of Kal.—וּבְמוֹשָׁב is a masc. noun sing. in regimen, coming before לְצִיִּם. It is prefixed with ו, signifying *and*, and with ב, signifying *in*.—לְצִיִּם is a masc. noun plur. absolute.—לֹא is a particle, as above.—יֵשֵׁב is a verb Pe Yod, found in the third person sing. masc. of the preter of Kal; § IX. 4.

Ver. 2. כִּי and אִם are particles. Joined, as in this place, they signify *certainly*, or, *but in truth*.—בְּתוֹרַת is a fem. noun sing. in regimen, prefixed with ב, signifying *in*.—יְהוּהָ is a masc. noun sing. with a fem. termination; § IV. 6. Note. It is absolute.—חֲפָצוֹ is a masc. noun sing. suffixed with ו, signifying *his*.—וּבְתוֹרָתוֹ is a fem. noun sing. prefixed with ו, signifying *and*, and with ב, signifying *in*; and suffixed with ו, signifying *his*.—יִהְיֶה is a verb Lamed He, in the third person sing. masc. future of Kal; § IX. 22.—יוֹמָא, *by day*; *in the day time*. It is in the form of a particle, from יוֹם, *a day*.—וּלְיַלְלָהּ is a fem. noun sing. absolute, prefixed with ו.

Verse 3.

והירה בעץ שתול על פלגי
 מים אשר פרוו 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 כמוז
 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 הוּא understood ; § VI. 3. — כַּעַז is a masc. noun sing. prefixed with כ, signifying *as*. — שָׂחַל is a passive participle of Kal, from the regular verb שָׁחַל, and declined like טוֹב ; § IV. 32. — עַל is a particle. — לַגִּי is a masc. noun plur. in regimen. — מִיִּם is a masc. noun plur. *absolute*. It is irregularly declined ; § IV. 31. — אֲשֶׁר is a relative pronoun ; § VI. 6. — כִּרְיִי is a masc. noun sing. suffixed with ו, signifying *his*. — יִתְּ 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. — בַּעֲתוֹ is a feminine noun sing. prefixed with ב, and suffixed with ו. In the plur. it is עֲתוֹת and עֲתוּיִם. — וְעַלְהוּ is a masc. noun with a feminine termination ; § IV. 6. Note. It is declined § IV. 31. prefixed with ו, and suffixed with הוּ ; § VII. 4. — לֹא is a particle ; explained above. — יִבּוֹל is a verb Pe Nun, found in the third per. sing. masc. of the future of Kal ; § IX. 28. — וּכְלִי 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. — יִצְלִיחַ is a regular verb, found in the third per. sing. masc. of Hiphil.

Ver. 4. לֹא and כֵּן 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. — כְּמוֹן is a masculine noun sing. prefixed with כ. — אֲשֶׁר is a relative pronoun. — הִרְשָׁנִי is a verb Pe Nun, found in the third person sing. fem. of the future of Kal, suffixed with נִי ; § X. 1. It agrees with רוּחַ, which is fem. with a masc. termination ; § IV. 21. Note 2d.

Verse 5.

על כן לא יקמו רשעים
 במשפט וחטאים בעדת
 צדיקים :

Verse 5.

Therefore the ungodly shall not stand in the judgment, nor finners in the congregation of the righteous.

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 ungodly 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 צדקה ; § IV. 28. It is in regimen, as it comes before צדיקים.— צדיקים is an adjective plural masc. declined like טוב § IV. 32.

Ver. 6. כי 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.— תאמר is a verb Pe Aleph, from אמר. 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.

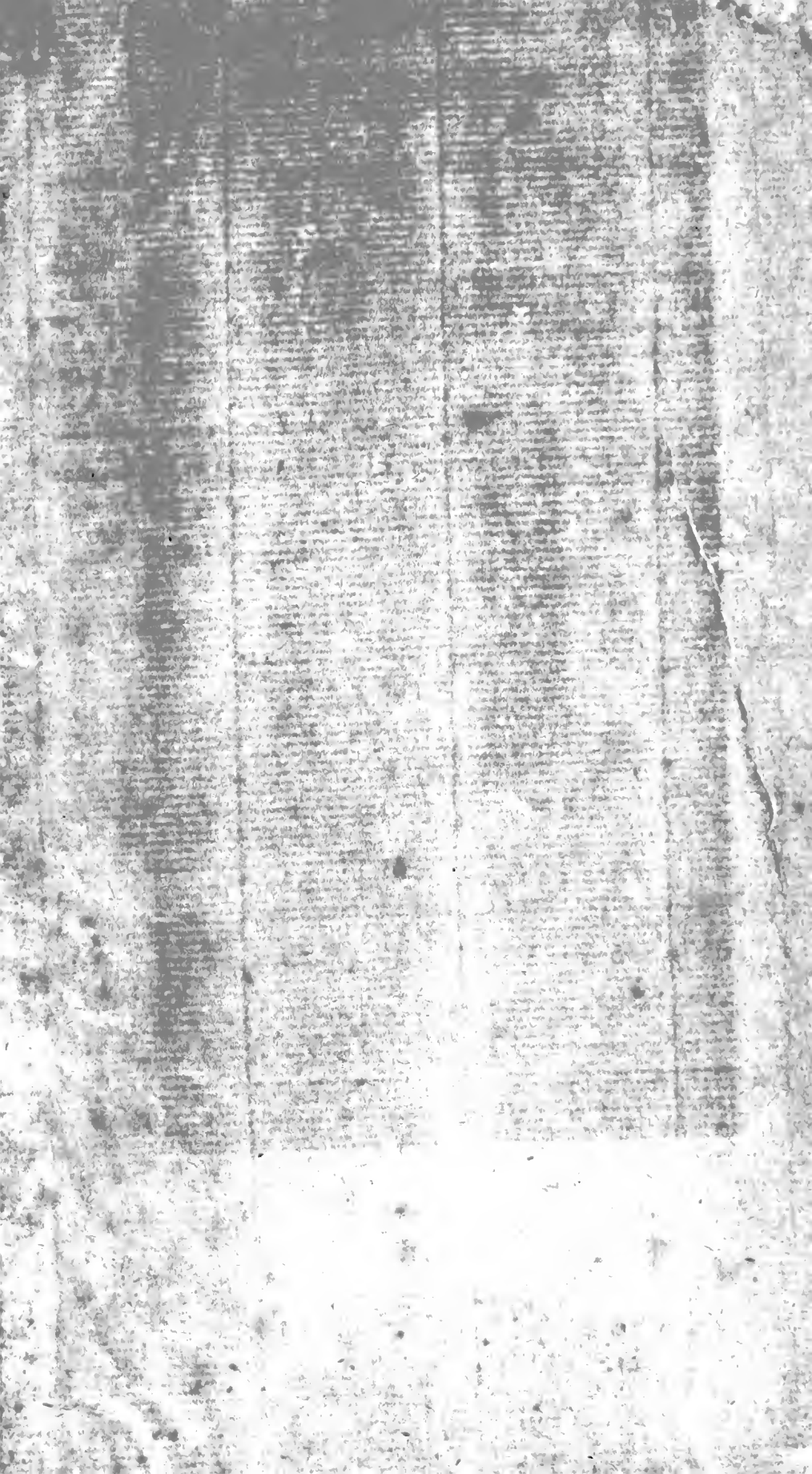
‡ Pages 61. and 62.

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 *f r p n t m* interferat vocales *e e*, *serpentem* efficiet ; si vero postremo loco *u* ponat, dicet *serpentum*.*

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

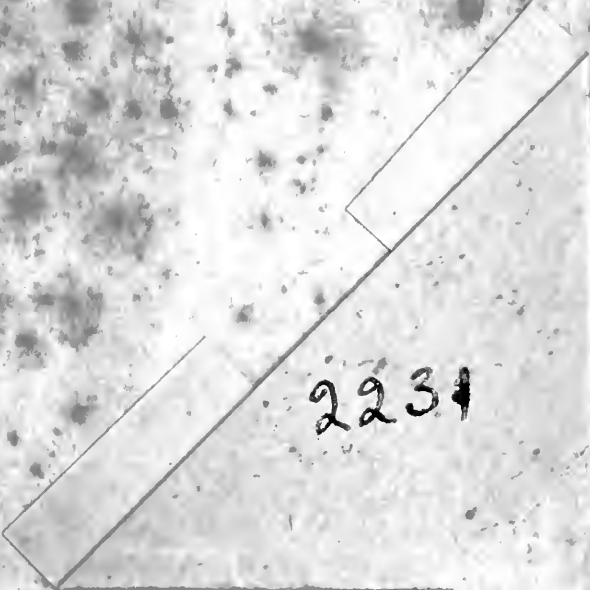
F I N I S.



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