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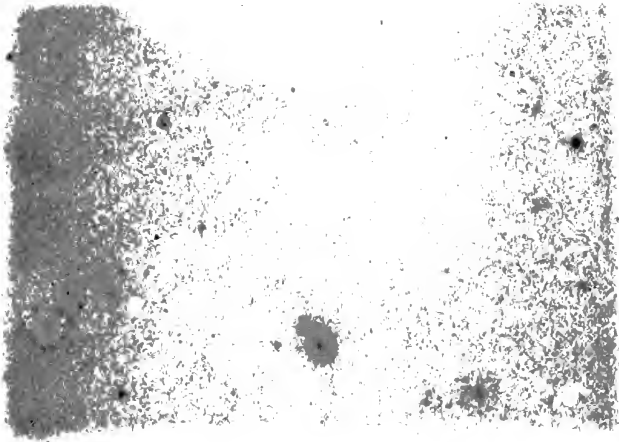


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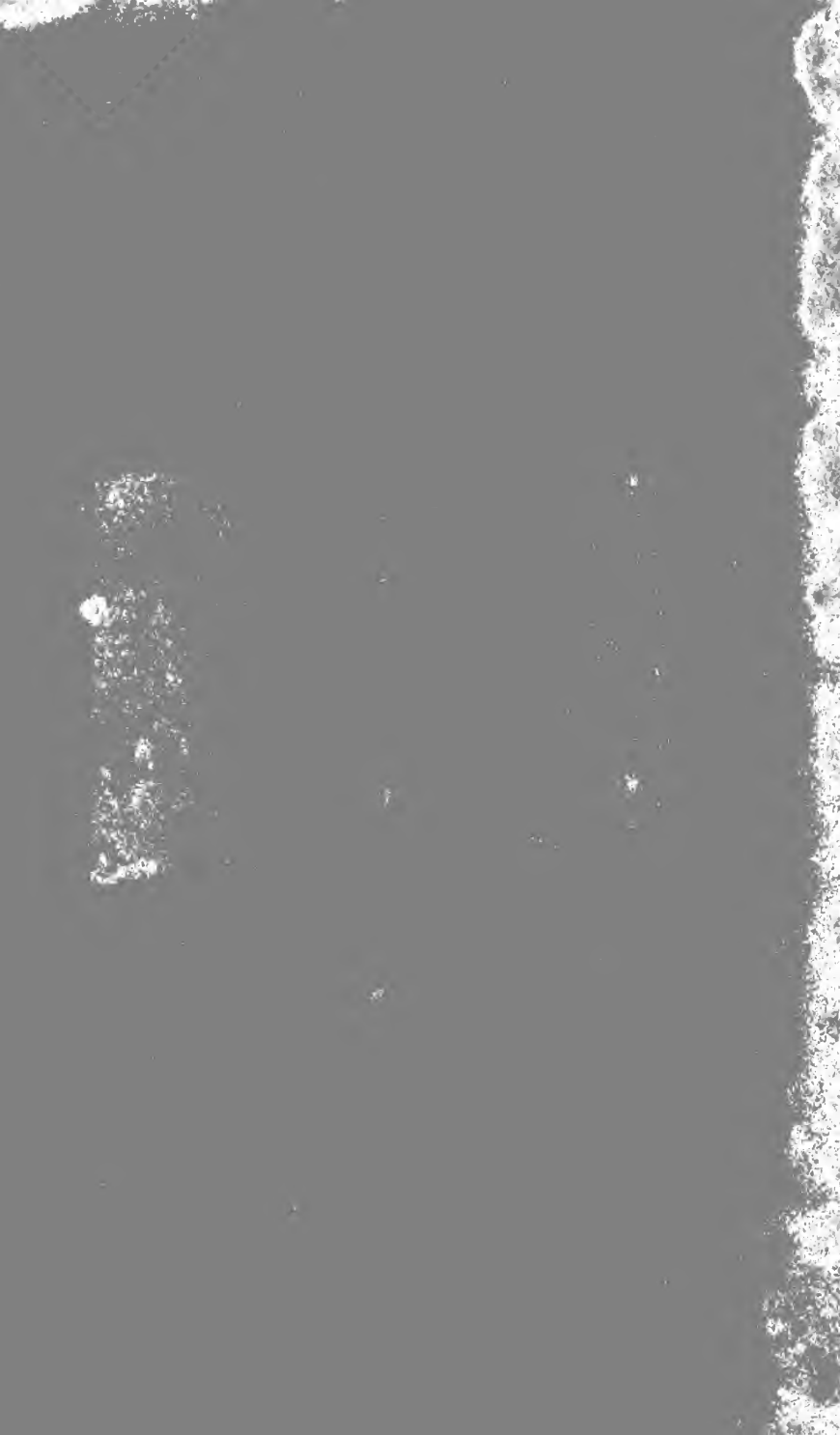
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Hygiene

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...the continuation of ...
...the ...

ON THE ...

...there are in all ...
...I shall take notice of ...

...the ...
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...the ...
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...the ...
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197. Two infinitives coming together, signify the continuance of both.

198. When a particle is to be repeated, one is often omitted.

OF THE ACCENTS.

199. There are in all about thirty accents, but I shall take notice of only these three, which serve to divide the text into sentences, imperfect, or entire.

Silluk ends a period; the mark of it is two large points (:) after the last word of an entire sentence, and a small perpendicular stroke under the last syllable; as : אָמֵן it is also called Soph-pasuk.

Athnahh answers to the English colon, the mark of it is (ˆ) placed under the word.

Sakeph-katon is of the same use as the comma in English, the mark of it is two points placed over the word: they may be all seen in this verse:

וּשְׁנַנְתֶּם לְבַנְיָהּ וְדַבַּרְתֶּם בָּם בְּשַׁבְּתֶיהָ בְּבֵיתָהּ וּבְלִכְתֶּיהָ

Deut. vi. 7. : בְּדִרְוֹהָ וּבְשִׁכְבָּהּ וּבְקוּמָהּ :

The use of the other accents is chiefly to direct the inflexions of the voices of those who read or chant the Bible in public.

200. Silluk, Athnahh always, Sakeph-katon sometimes, change (-) (ˆ) (:) into (ˆ) or (ˆ) and (:) is also sometimes changed into ˆ.

FINIS.

with each other; as קִשְׁתַּי גְּבוּרִים חָתִים *the bow of the mighty men are broken.*

189. A verb agrees with the nominative case in gender, number and person. Except

190. Sometimes a masculine verb is joined to a feminine noun, to show excellency and dignity; as וְהָיָה הַנְּעָרָה Gen. xxiv. 14.

And sometimes a feminine verb is joined to a masculine noun, to express something base and mean; as עָשִׂיתָן תּוֹעֵבָה Ezek. xxxiii. 26.

191. A plural verb to a singular nominative case, or a singular verb to a plural nominative case, signifies distributively; as נִמְלְצוּ אִמְרָתֶךָ *sweet are thy word*: Ps. cxix. 103. *i. e.* all thy words: יִצָּא עֵינָיו *their eyes swelleth, i. e.* every eye.

192. When two substantives, one of which is in regimen, come before a verb, it shall sometimes agree with the substantive in regimen, in gender and number, when, in sense, it belongs to the other; as קוֹל דְּמֵי אֶחָיִךְ צוֹעֵקִים אֵלַי *the voice of thy brother's bloods cry unto me*; Gen. iv. 10.

193. As for figures of speech, in Hebrew, ellipsis is very frequent: particularly of the particles, or of the verbs substantive, אֲנִי and הָיָה *am, is, was, &c.* Pleonasmus is also sometimes used.

194. The infinitive, and participle, are often to be rendered in person, and tense, as the foregoing verb. See Gen. iv. 6.

195. An infinitive before a verb, signifies the certainty of the verb; as אֲכַל תֹּאכַל *thou mayest freely eat.*

196. An infinitive after a verb, signifies the continuance of the verb; as וַיִּשְׁפֹּט שָׁפוּט *and he will always be a judge.*

181. Except. 1st, a plural noun of dominion may be joined to a singular adjective ; as I will deliver Egypt into the hand *אֲדוֹנִים קָשָׁה* of a cruel lords, i. e. lord, Is. xix. 4.

182. A collective noun singular may have a plural adjective ; as *עַם הַהוֹלְכִים* a people walking, Is. ix. 1.

183. In nouns of number from 1 to 10 inclusive, the adjective, though singular, takes a plural substantive : as *חֲמֵשׁ שָׁנִים* five years : *אֶלֶף* a thousand, follows this rule : all the other numeral adjectives, though plural, take a singular substantive ; as *חֲמֵשִׁים שָׁנָה* fifty years.

184. In numbers from 3 to 10 inclusive, a masculine noun takes a feminine numeral, and a feminine noun takes a masculine numeral ; as *בָּנִים שְׁלוֹשָׁה* three sons, *בָּנוֹת שְׁלוֹשׁ* three daughters.

From 3 to 9 inclusive, a plural termination makes it ten times ; as *שְׁלוֹשׁ* three, *שְׁלוֹשִׁים* thirty.

A plural termination added to the word *עָשָׂר* ten, makes it double ; as *עָשָׂרִים* twenty.

185. Nouns which are dual by nature, are feminine.

186. A singular adjective joined to a plural substantive, often signifies distributively ; as *יָשָׁר מִשְׁפָּטֶיךָ* right sing. (are) thy judgments, i. e. every one of them, *rectum judicia tua*.

187. When an adjective is joined to two substantives of different genders, it usually agrees with the masculine substantive ; as *אֲבְרָהָם וְשָׂרָה זָקֵנִים* Abraham and Sarah were old.

188. Sometimes when two substantives are in regimen, the adjective which in sense belongs to one of them, shall in number and gender agree

Except **נתת** *to give*, **מתת** *a gift*, whose first and third radicals are **נ** namely **נתן**.

176. If all the letters of a word are servile, the root must consist of servile letters, or must be an undeclined part of speech, simple or compound.

177. Sometimes a noun is put as the root in the Lexicon, and the verb is derived from it: and sometimes an undeclined part of speech is the root, and accordingly put in the Lexicon, there being no verb from whence it can be derived. An undeclined part of speech may be simple, as **גם** *also*, or compounded with another; as **בתוך** *within*: or prefixed to an inseparable pronoun, as **ל** and **ב** often are; as **בם** *in them*, **לי** *to me*: and **כ** which takes **מו** after it; as **כמו** *as*, **קמוך** *as thou*.

OF SYNTAX.

178. When two nouns are put in apposition, *i. e.* to signify the same thing, they are regularly of the same number; as **עבדי משה** *my servant Moses*.

179. Except nouns signifying dominion, and particularly the names of God, which, though plural, may be joined with a noun singular; as **האיש אדני הארץ** *the man, the lords*, *i. e. the lord of the land*, Gen. xlii. 30.

180. The adjectives agree with the substantive in gender and number; as **בן חכם** *a wise son*: **אשה יפה** *a fair woman*.

but in regimen or with a final addition, the prefixed vowel (ו) is changed into (י), as מְגִינִים *shields*.

172. If we read Hebrew with a translation, as a beginner ought to do, it is easy, by knowing the rules of grammar, to find the root of a word :* for the sense shows what part of speech the word is, and in what circumstances ; whether simple or with affixes or prefixes : if a verb, what conjugation, mood, tense, person, gender, number : if a noun, of what number, and whether absolute or in construction : and from the several forms of nouns it may be known whether it be heemantive or radical, perfect or defective : I shall therefore only give these Rules to find the root of a word.

173. Cast away all the servile letters, if only three letters remain, you have the root ; as פִּקֹּד׃ *he shall visit*, פִּקְדוֹן׃ *they shall visit thee*, וְפִקְדוֹן׃ *and in visiting them*.

174. If after the serviles are cast away, there remain four letters, it is a root of four letters ; as וְגַלְמַתָּהּ, of these there are but few.

175. If after the serviles are cast away, there remain only two letters, or only one, the root is a defective verb ; all the kinds of which have been already described. As for them that have but one radical remaining ; this is the second radical, and its third radical is ה. As for the first radical, if ו or י is before the remaining single radical, then the first radical is י otherwise the first is ג.

* Quicumque bonus fuerit grammaticus, is regulis his aut similibus opus non habebit. Buxtorf. in fine regularum de themate investigando.

knew, טוב *good*; חק *a law*, from חקק; and חצות *middle*, from חצה.

166. Heemantive nouns, are such as have one or more of the letters האמנתי added to them, Rule 149. they all imitate the form of the conjugation from whence they are derived; of which, when the letters אית are prefixed, it imitates the future.

167. If the letters האמנתי are prefixed before a word whose two first radicals are not liable to be cast away, or changed, then the prefix will have a short vowel, as משפט *judgment*, מקוה *a gathering*.

168. When the letters האמנתי are prefixed before a word that has י for the first radical, then they have ו as מושב *a seat*, from ישב *reverend*, from ירא, or ו as מוסר *instruction*, from יסר: sometimes י as מיטב *best*, from יטב.

169. If נ is the first radical, or those mentioned Rule 113. then the prefix has a short vowel and puts a dagesh in the next radical, as מטע *a plant*, from נטע Rule 114.

170. When the letters האמנתי are prefixed before a word that has ו vowel, or י vowel, for the second radical, Rule 92. then they have commonly (ו) and in regimen or with a final addition, the (ו) is changed into (י) as מאור *light*, מאורות *lights*, from אור. A few have (י) as מרוץ *running*, from רוצ.

171. When the letters האמנתי are prefixed before a word whose second and third radical is the same, then the prefixed vowel is generally (ו), as מגן *a shield*, from גן; Seldom (י) or ו as משק *a steward*, from שקק, and מופו *pure*, from פו.

159. Some radical nouns are defective and cast away one radical.

160. The first radical is cast away, when it is a י as עצה *counsel*, from יעץ *he counselled*, one noun שיאת from נשא has the first radical נ cast away.

161. The second radical is cast away, when it is a י as חל *strength*, from חיל or ו as גר *a stranger*, from גיר *to sojourn*: in these, the two radicals remaining have a long vowel; except with a final addition (י) or (ו) may be changed into (י), Rule 44.

Or when the second radical is doubled, as גל *a heap*, from גלל or the second radical נ of these five nouns; as נא *anger*, from אנף; אתה *thou*, from אנת; בת *a daughter*, from בנה; חטה *wheat*, from חנט and שנים *two*, from שנה. These two sorts being defective in the second radical, take a dagesh in the third radical, when they receive any final addition, Rule 119. IV. as גלים: אפיו.

162. The third radical is cast away, when it is ה, as אב *a father*, from אבה: this ה is often changed into י as אבי *father*, or into ו as ענו *meek*, from ענה.

163. Those that are irregular in the second or third radical, after being contracted into two radicals, double sometimes both radicals, as from גל comes גלגל.

164. The participle nouns, are such as חשך *darkness*, נד *a wanderer*, from נוד; as for the participle nouns of the other conjugations, they may be called heemantive nouns; as משכיל, &c.

165. Infinitive nouns, are such as גדול *great*, שבת *shabbath*, דעה or דעת *knowledge*, from ידע *he*

154. Heemantive ו is always a vowel, ו or ו, and never begins or ends a word: it is most usually put in the last syllable; as גבור *mighty*, מלכות *a kingdom*: in feminine nouns ending in ה, it is commonly put before the last radical; as גדולה *greatness*.

155. ון and ות is often added at the end of a word; as זכרון *a memorial*, מלכות *a kingdom*, but they are usually added to words whose third radical is ה as חרון *wrath*, from חרה *to burn with anger*, and דמות *likeness*, from דמה *he was like*.

Of finding out the Root.

156. In Hebrew Lexicons the words are not usually placed in alphabetical order, but the root first, and then the words derived from it: the root is regularly the third person masc. sing. of the preter kal, as פקד; except in verbs quiescent in the second radical, the root of these is the infinitive, in one of these forms, קים or קום or בין, see Rule 92. Before we proceed any further about finding the root, something more must be premised about nouns.

157. There are four forms of nouns: the radical noun, the participle noun, the infinitive noun, and the heemantive noun.

158. The radical nouns, are such as contain only the three radical letters of the root, from whence they are derived; these may be derived from kal, piel, or pual, as זקר *a male*, חבל *a mast*, אולם *a porch*.

(:), except 1. before a monosyllable, 2. when the following syllable is accented; in both which cases, they are prefixed with (·), except 3. before another (:) then they take (:); but before י they take (·), and (:) under י is omitted, as ליהודיה.

147. These three כלב prefixed to a word with emphatic ה usually cause ה to be omitted, and take the vowel which ה should have; as בַּשָּׁמַיִם in the heaven, for בְּהַשָּׁמַיִם; the same Rule often holds with regard to ה the characteristic of the infinitives in niph'al and hiph'il. That the letters בכלם before an infinitive serve to express the Latin gerunds, has already been observed, No. 86: the manner of prefixing them, in that case, is the same as has been just now taught.

148. These three בלם are often prefixed to nouns to make them adverbs; and to adverbs to make them more adverbially.

149. These letters האמנתיו *heemantiu* are often added to the root, to form a verbal noun: such nouns are called heemantive nouns.

150. These three אהת may be placed in the beginning of a word; as אֶזְכָּר *a liar*, תִּלְמוּד *learning*; or in the end of a word, which is then always feminine; as אֶדְוָה *justice*, עֲטָרָה *a crown*.

151. מ is usually put at the beginning; seldom at the end of a word.

152. נ commonly at the end; seldom at the beginning.

153. י is put in the beginning, or middle of a word; as יָצֵהר *oil*, אֲרִיר *mighty*; and in the end, to form some adjectives, especially numeral or national adjectives; as נִבְרִי *strange*, שֵׁנִי *second*, עֲרָבִי *an Arabian*.

prefixed in the same manner as ה emphatic; as הַבְּרָרָה.

141. ה with (י) before it at the end of a noun of place, signifies motion towards it; as הָרָנָה *towards Haran*.

142. ו copulative, *and*, has also the signification of many other particles, according as the sense requires; it is sometimes adversative, *but, notwithstanding*, sometimes disjunctive, *or*; sometimes explicative, *even, to wit, namely, so, seeing that*; it is also sometimes redundant, and sometimes understood. It is regularly prefixed with (:), as וְדָרָה *and the way*: before a labial, or a letter with (:), it is written ו as וּבָאוּ *and they came*, הַגְּדוּלָה *and great*: but before י it is altogether written וי as וַיְהוּדָה; before an accent noting a pause, it takes (י), וְאֶרֶץ *and the earth*; how ו conversive is prefixed, has been already explained, No. 83 and 84.

143. כ from כֵּן signifies similitude, *so, so as, &c.*

144. ל from לֵאל is sometimes only a mark of the dative or some other case, as has been already considered, No. 51; sometimes it is a preposition, *to, of, in, upon, among, through, with, according to, whilst, instead of, &c.*

145. ב *in, into, within, at, among, on, upon, by, or with*, signifying the instrumental or material cause, or the manner of doing an action, *over, under, to, unto, towards, against, according to, after, &c.* prefixed to a noun substantive which follows an adjective, it denotes the superlative degree; as הַיְפֹתָ בְּנָשִׁים *O thou fairest among women*.

146. These three כּלל are usually prefixed with

taken comparatively, and signifies *more than*, *less than* ; sometimes negatively, as Rule 86 ; it is often redundant, and often understood, though not expressed ; מ is prefixed with a (·) and puts a double dagesh in the following letter ; as מַבֵּית *out of the house* ; if the following letter is a guttural, or ר, and so not capable of a dagesh, Rule 7th, then מ requires (·) as מֵאֲדֹנָי *from the Lord*, the word מִיְהוָה is pointed in the same manner : and pronounced as מֵאֲדֹנָי ; but when מ comes before any other word that begins with ה, then both (·) and dagesh is omitted as מִיְהוָה for מִיְהוָה.

137. Sometimes מ at the end of a noun makes an adverb ; as יוֹמָם *daily*, from יוֹם *a day*.

138. ש from אֲשֶׁר *who, which*, requires (·) and puts a double dagesh in the following letter, if capable of a dagesh : it is rarely prefixed with (-) or (:), but once with (ר).

139. ה is emphatic, or vocative, or relative, who, or which, or only signifies as the Greek article, ὁ, ἡ, τὸ, which is sometimes not expressed in English : it is prefixed with (-) and puts a double dagesh in the following letter, as הַסֵּפֶר *that book* : if the following letter be a guttural with (ר) then ה requires (·) as הַאֲמֹר *which was spoken* ; if ה be followed by a guttural with any other vowel, or by ר it requires (ר) as הָאִישׁ *that man*, הָרָשָׁעִים *the wicked*.

140. ה interrogative, or a note of admiration takes (·) as הֲיִשׁ *is it?* but if a guttural with (ר) follows, it requires (·) as הֲאִפָּסַם *has it failed?* if it be followed by a guttural with any other vowel, or by a letter with (·) it takes (-) but if it be followed by one of the letters בכל with (·) it is then

130. The affixes to participles, are the same as to nouns; but they usually signify the patient.

131. Adverbs and prepositions have usually the same affixes as nouns singular; as *בְּנִגְדְּךָ* before thee.

These seven, *אַחֲרַי* after, *אֵל* to, *בֵּין* between, *יחד* together, *עַד* until, *עַל* upon, *תַּחַת* under, require the same affixes as nouns plural do; as *אַחֲרָיו* after him.

132. These three, *אֵין* not, *הִנֵּה* behold, *עוֹד* yet, instead of the affix *ו* take *נִי* as *אֵינְנִי*.

133. When the preposition *אֶת* with, has an affix, (·) is changed into (·) and *ת* has a double dagesh, as *אֶתִּי* with me.

134. Letters are divided into servile and radical: these eleven, *אֵיתָן מֹשֶׁה וְכֹלֵב* *Ethan, Moshe, v-caleb*, are called servile; the other eleven are radical. A radical letter always makes part of the root; the servile letters are not always servile, but may also make part of the root, and be radical: they are servile, only when they serve, as has been already seen, to show the gender, case, number, tense, person; or constitute the inseparable pronouns, Rule 53; or when, as shall now be shown, they serve to supply the places of adverbs, conjunctions, or prepositions; or to form nouns from the verb which is their root.

135. These seven servile letters *מֹשֶׁה וְכֹלֵב* *Moshe v-caleb*, are often prefixed to a noun or verb, to supply the places of undeclinable parts of speech: what signification they have, and what vowels they require, shall now be shown.

136. *מ* from *מִן* signifies *from, out of, in, among, by or near, of, i. e. part of, by means of, because of, against, after, before*, Is. xliii. 13. it is often

Future.

<p>הַפְּקֹדָה } her הַפְּקֹדָה } her הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } him הַפְּקֹדָה } him הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } me הַפְּקֹדָה } me הַפְּקֹדָה } us</p>	<p>הַפְּקֹדָה } he shall visit הַפְּקֹדָה } she הַפְּקֹדָה } thou M. הַפְּקֹדָה } I הַפְּקֹדָה } we</p>
<p>הַפְּקֹדָה } her הַפְּקֹדָה } her הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } him הַפְּקֹדָה } him הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } me הַפְּקֹדָה } me הַפְּקֹדָה } us</p>	<p>הַפְּקֹדָה } thou F. הַפְּקֹדָה } they M. הַפְּקֹדָה } ye M. הַפְּקֹדָה } ye F. הַפְּקֹדָה } they F.</p>

Infinite.

<p>הַפְּקֹדָה } her הַפְּקֹדָה } her הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } him הַפְּקֹדָה } him הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } me הַפְּקֹדָה } me הַפְּקֹדָה } us</p>	<p>הַפְּקֹדָה } me הַפְּקֹדָה } me הַפְּקֹדָה } us</p>
<p>הַפְּקֹדָה } her הַפְּקֹדָה } her הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } him הַפְּקֹדָה } him הַפְּקֹדָה } them</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } thee הַפְּקֹדָה } thee הַפְּקֹדָה } you</p>	<p>הַפְּקֹדָה } me הַפְּקֹדָה } me הַפְּקֹדָה } us</p>	<p>הַפְּקֹדָה } me הַפְּקֹדָה } me הַפְּקֹדָה } us</p>

הַפְּקֹדָה

הִיא	her
הֵם	them
הֵנּוּ	her
הֵנּוּ	them

הֵם	him
הֵנּוּ	them
הֵנּוּ	him
הֵנּוּ	them

אתָּ	thee
אתָּ	you
אתָּ	thee
אתָּ	you

אתָּ	thee
אתָּ	you
אתָּ	thee
אתָּ	you

אֲנִי	me
אֲנִי	us
אֲנִי	me
אֲנִי	us

הֵם	they
הֵנּוּ	ye M.
הֵנּוּ	ye F.
הֵנּוּ	we
אתָּ	thou M.
אתָּ	thou F.
אתָּ	ye M.
אתָּ	ye F.

Imperative.

Example of Verbs with Affixes.

Preter.

	Fem.	Masc.	Fem.	Masc.	Com.	
	הָבַרְתְּ her	הָבַרְתָּ } him	הָבַרְתְּ thee	הָבַרְתָּ } thee	הָבַרְתְּ me	הָבַרְתָּ he visited.
	הָבַרְתְּ them	הָבַרְתְּ } them	הָבַרְתְּ you	הָבַרְתְּ } you	הָבַרְתְּ us	
	הָבַרְתְּ her	הָבַרְתְּ } him	הָבַרְתְּ thee	הָבַרְתְּ } thee	הָבַרְתְּ me	
64	הָבַרְתְּ them	הָבַרְתְּ } them	הָבַרְתְּ you	הָבַרְתְּ } you	הָבַרְתְּ us	הָבַרְתְּ she —
	הָבַרְתְּ her	הָבַרְתְּ } him	הָבַרְתְּ thee	הָבַרְתְּ } thee	הָבַרְתְּ me	
	הָבַרְתְּ them	הָבַרְתְּ } them	הָבַרְתְּ you	הָבַרְתְּ } you	הָבַרְתְּ us	הָבַרְתְּ thou — M.
	הָבַרְתְּ her	הָבַרְתְּ } him	הָבַרְתְּ thee	הָבַרְתְּ } thee	הָבַרְתְּ me	
	הָבַרְתְּ them	הָבַרְתְּ } them	הָבַרְתְּ you	הָבַרְתְּ } you	הָבַרְתְּ us	הָבַרְתְּ thou — F.
	הָבַרְתְּ them	הָבַרְתְּ } them	הָבַרְתְּ you	הָבַרְתְּ } you	הָבַרְתְּ us	הָבַרְתְּ I —

termination, it is often changed into (י); as כַּבְּשֵׁהָ *subdue it*, Gen. i. 28. for כַּבְּשִׁיהָ.

127. Affixes used to Verbs.

	Patient.	Agent.		
אֲנִי	me	I	C. S. }	1. Person.
אֲנֵנוּ	us	we	C. P. }	
אַתָּה	thee	thou	M. S. }	2. Person.
אַתָּה	thee	thou	F. S. }	
אַתֶּם	ye	ye	M. P. }	
אַתֶּן	ye	ye	F. P. }	
הוּא	him	he	M. S. }	3. Person.
הִיא	her	she	F. S. }	
הֵם	them	they	M. P. }	
הֵנּוּ	them	them	F. P. }	

Note, י is only used to the infinitive.

128. In the future נ is sometimes inserted between the verb and the affix; as יַעֲבֹדֶנּוּ.

The following example פָּקַד shows how the several affixes are put to the several persons in the several moods and conjugations: when two or more words in the first column are in a bracket, it shows the affixes are put to them all in the same manner, as fut. kal, sing. יִפְקְדוּ *he will visit him*, אֶפְקְדוּ *I will visit him*. The affixes only are here in hollow letters: in the 3d pers. f. sing. of the preter, ת is in a hollow letter, because the affixes change ה into ת.

122. The word נתן makes the infinitive תת : if an affix follows, the second ת has a double dagesh, and (·) is changed into (◌) as תתי.

A general Rule for Verbs regular or irregular.

123. The formative dagesh cannot be placed in the gutturals אההע or ר Rule 7, but instead thereof, compensation is made, usually in the gutturals, always in ר by the following changes of the preceding short vowel into a long one ; viz. (◌) or (◌) is changed into (◌), (◌) into (◌) and (◌) into ◌ as ארפא for ארפא or ארפא 1st p. s. fut. niphal, from רפא *he healed* ; יברח for יברח 3d p. m. s. fut. piel ; and יבורח for יברח 3d p. m. s. fut. pual, from ברח *he blessed*.

124. Verbs have affixes as nouns. . . An affix to a verb signifies the patient, *i. e.* the person or thing acted upon ; as פקדני *he visited me*, זכרו *he remembered him or it*. Sometimes a particle, as *to, unto, upon, with, &c.* is understood ; as נתתני *thou hast given unto me*, תבואני *it shall come upon him*, יגרה *it shall dwell with thee*. After the infinitive, an affix may signify either agent or patient ; as בקראו *when he cries*, לשומר *to keep him*.

125. The addition of an affix to a verb changes the first vowel when it is (◌) into (◌) as יקמה 3d p. m. s. fut. hiphil, for קים from קים.

126. The same affix is varied, as it is applied to different persons of the verb, as פקדני *he visited me*, פקדוני *they visited me*, see the example. It is a general Rule, that when a verb has a personal termination, the first vowel or point of the affix is omitted ; as פקדתני. When ר is the personal

119. Defectives in the second radical, or such as double the second radical, are verbs which have the same letter for the second and third radicals; as סָבַב *he compassed about*: they are usually contracted, in the light conjugations, in this manner.

I. By cutting off the middle radical, with the vowel preceding it; as סָב for סָבַב.

II. The formatives הֶאֱמַנְתִּי *heemanti* are prefixed with a long vowel, to compensate for the omission of the second radical; as אָסַבּ for אֶסְבּוּב as Rule 93.

III. Except that the future prefixes in kal and hiphil and huphal, have sometimes their regular vowel, and compensate by a dagesh in the first radical; as אָקַדּ 1st p. s. fut. kal, from קָדַד *he bowed*, יָסַבּ 3d p. s. fut. hiphil, from סָבַב and יָבַת 3d p. s. fut. huphal, from בָּתַת.

IV. In all final additions, the third radical has a dagesh; as סָבַבּ for סָבַב.

V. In the first and second persons preter, וּ is inserted before the personal terminations; as סָבַבְתִּי.

VI. יְ is put before the feminine plural termination נָה as סָבַיְנָה 3d p. pl. f. imper. kal.

120. The dageshed conjugations usually omit their formative dagesh, and instead of it the first radical takes וּ for its vowel as סוּבַב for סָבַב.

121. Verbs which have נ or ת for the third radical are defective therein, when the personal termination begins with one of these letters, נ or ת; and compensation is made by a double dagesh in the termination letter; as נָתַתִּי for נָתַתִּי 1st p. s. pret. kal from נָתַן *he gave*.

Example of a Verb defective in the second Radical.

	118.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Huphal.	Hithpael.
Imperative.	he	בב	בבב	בבב	בבב	בבב	בבב	בבב
	she	בבב	בבבב	בבבב	בבבב	בבבב	בבבב	בבבב
Præter.	thou M.	בבב	בבבב	בבבב	בבבב	בבבב	בבבב	בבבב
	thou F.	בבב	בבבב	בבבב	בבבב	בבבב	בבבב	בבבב
	ye M.	בבב	בבבב	בבבב	בבבב	בבבב	בבבב	בבבב
	ye F.	בבב	בבבב	בבבב	בבבב	בבבב	בבבב	בבבב
	we	בבב	בבבב	בבבב	בבבב	בבבב	בבבב	בבבב
		not used	not used	not used	not used	not used	not used	not used

113. Defective verbs in the first radical are, when the first radical is a נ as נָגַשׁ *he approached*, and these with י for the first radical, as יָנַח *he left*, יָצַב *he appointed*, יָצַג *he placed*, יָצַע *he spread*, יָצַק *he poured out*, יָצַת *he burned*, יָקַף *he compassed about*; and one verb with ל as לָקַח *he took*; the verb יָצַר is two or three times of this form, and the verb יָסַר but once.

I. In the imperative kal, the first radical is left out, thus from נָגַשׁ comes גַּשׁ except when the third radical is ה or ע then the vowel before it, is (־) as from נָגַע *he touched*, comes נַע.

II. In the infin. kal, the termination is ת as נָשַׁת except the third radical is ה or ע then the termination is ת־ as פָּחַת *to blow*, from נָפַח and טָעַת *to plant*, from נָטַע.

114. After any of the letters הֶאֱמַנְתִּי *heemanti* the first radical is omitted, and compensation is made by a double dagesh in the second radical; as אָנַשׁ 1st pers. sing. fut. kal.—Except 1. these three נָסַע *he departed*, נָשָׂא *he lifted up*, and לָקַח *he took*; which sometimes omit this compensating dagesh; as יָסַעִי 3d p. m. pl. fut. kal, for יִסַּעִי. 2. Except also when the second radical is a guttural, then נ is not omitted; as יִנְאֵץ 3d p. m. s. fut. kal, from נָאֵץ *he despised*. 3. Except also verbs with ו for the second radical, which follow the form of קוּם No. 99; as יָנוּם 3d p. m. s. fut. kal, from נוּם *he fled away*.

115. Some verbs end in the future of kal with ו as יָבֹול from בָּבַל.

116. The root יָתַן terminates in the future of kal with (־) or (ֿ) as יִתֵּן or יִתְּן.

117. When a verb has נ for the first radical, and ה for the third, it has a twofold irregularity; and is varied in the beginning according to Rule 114, and at the end according to No. 111.

Example of a defective Verb with נ for its first Radical.

Huphal.	Hiphil.	Niphal.	Kal.	112.	
הִנָּשׁ הִנָּשָׁה הִנָּשְׁתָּ הִנָּשְׁתִּי הִנָּשׁוּ הִנָּשׁוּם הִנָּשְׁתֶּם הִנָּשְׁתִּי	הִנָּשׁ הִנָּשָׁה הִנָּשְׁתָּ הִנָּשְׁתִּי הִנָּשׁוּ הִנָּשׁוּם הִנָּשְׁתֶּם הִנָּשְׁתִּי	נָּשׁ נָּשָׁה נָּשְׁתָּ נָּשְׁתִּי נָּשׁוּ נָּשׁוּם נָּשְׁתֶּם נָּשְׁתִּי	נָּשׁ Regular	he she thou M. thou F. I they ye M. ye F. we	Præter.
not used	הִנָּשׁ הִנָּשָׁה הִנָּשׁוּ הִנָּשְׁתָּ	Regular	נָּשׁ נָּשָׁה נָּשׁוּ נָּשְׁתָּ	thou M. thou F. ye M. ye F.	Imperative.
נָּשׁ הִנָּשׁ הִנָּשָׁה הִנָּשְׁתָּ הִנָּשְׁתִּי נָּשׁוּ הִנָּשׁוּ הִנָּשׁוּם הִנָּשְׁתֶּם הִנָּשְׁתִּי נָּשׁ	נָּשׁ הִנָּשׁ הִנָּשָׁה הִנָּשְׁתָּ הִנָּשְׁתִּי נָּשׁוּ הִנָּשׁוּ הִנָּשׁוּם הִנָּשְׁתֶּם הִנָּשְׁתִּי נָּשׁ	Regular	נָּשׁ הִנָּשׁ הִנָּשָׁה הִנָּשְׁתָּ הִנָּשְׁתִּי נָּשׁוּ הִנָּשׁוּ הִנָּשׁוּם הִנָּשְׁתֶּם הִנָּשְׁתִּי נָּשׁ	he she thou M. thou F. I they M. they F. ye M. ye F. we	Future.
הִנָּשׁ	הִנָּשׁ	Regular	נָּשָׁה		Inf.
מָּשׁ מָּשָׁה מָּשְׁתָּ מָּשְׁתִּי	מָּשׁ מָּשָׁה מָּשְׁתָּ מָּשְׁתִּי	מָּשׁ מָּשָׁה מָּשְׁתָּ מָּשְׁתִּי	מָּשׁ מָּשָׁה מָּשְׁתָּ מָּשְׁתִּי	M. S. F. S. M. P. F. P.	Participle.

Example of a quiescent Verb with ה for its Radical.

	111.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Huphal.	Hithpael.
Prater.	he	הָלַח	הִלְחַח	הִלַּח	הִלַּח	הִלְחִיחַ	הִלְחַח	הִתְלַחֵחַ
	she	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחָהּ
	thou M.	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחֶיךָ
	thou F.	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחִי
	I	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחֵהוּ
	they	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחוּ
	ye M.	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחֶינֶם
	ye F.	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחֵינָהּ
	we	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחֻם
	Imperative.	thou M.	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ
thou F.		הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחִי
ye M.		הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחֶינֶם
ye F.		הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִלְחִיחַ	הִתְלַחֲחֵינָהּ
					not used			
Future Sing.	he	יִלְחַח	יִלְחַח	יִלְחַח	יִלְחַח	יִלְחִיחַ	יִלְחַח	יִתְלַחֵחַ
	she	תִּלְחַח	תִּלְחַח	תִּלְחַח	תִּלְחַח	תִּלְחִיחַ	תִּלְחַח	תִּתְלַחֲחָהּ
	thou M.	תִּלְחַח	תִּלְחַח	תִּלְחַח	תִּלְחַח	תִּלְחִיחַ	תִּלְחַח	תִּתְלַחֲחֶיךָ
	thou F.	תִּלְחַח	תִּלְחַח	תִּלְחַח	תִּלְחַח	תִּלְחִיחַ	תִּלְחַח	תִּתְלַחֲחִי
	I	אִלְחַח	אִלְחַח	אִלְחַח	אִלְחַח	אִלְחִיחַ	אִלְחַח	אִתְלַחֲחֵהוּ

the radical ה is often cut off together with the preceding vowel, and the formative dagesh omitted ; as גל for גלה thus התגל for התגלה.

108. The imperative of hiphil often loses ה as העל for העלה but has generally two (◌) as קרר for הרפה.

109. ו conversive prefixed to the future, or the negative particle אל before the future, usually cause ה radical to be cut off, and the formative dagesh to be omitted, these several ways.

I. Sometimes ה is cut off together with the (◌) which should be before it, as ויכל for ויכלה.

II. Sometimes (◌) is changed into quiescent (◌) as ויפת for ויפתה.

III. Sometimes the future formative letters in kal have (◌) as ויבך for ויבכה.

IV. Sometimes (◌) is transposed from the second radical to the first radical, as וינן for וינה.

V. And sometimes the future formatives in kal have (◌) and (◌) also transposed, as ויתרב for תרבה and אל-תפן for תפנה.

VI. The future hiphil is commonly formed with two (◌) ויפן for ויפנה.

VII. Some verbs lose the third radical ה in the future, whether ו conversive, or אל is prefixed or not, as ירב for ירבה.

VIII. These two verbs יהי from היה and יהי from היה have the vowels transposed for better pronunciation ; instead of יהי and יהי.

110. When a verb has י for the first radical and ה for the last, it has a twofold irregularity, and is varied according to two several examples ; that of No. 91. and the following one 111. as from ידה comes in fut. hiphil יודה for ידיהו.

103. The foregoing example of a quiescent verb, א the third radical is liable to these exceptions.

I. Sometimes א is omitted, as יצאתי for יצאתי and מחטו for מחטו.

II. The infinitives often make their terminations in את as מלאת.

III. The third person singular feminine often terminates in ת instead of ה as קראת for קראה.

IV. These four ירא he feared, טמא he was unclean, מלא he filled, שנא he hated, form the pret. kal with (·) for the 2d vowel as מלאה מלאה מלאה.

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

Quiescent Verbs with the third Radical ה.

104. Besides the changes of ה in the following example, sometimes ה is changed into י consonant, as חסיה 3d p. f. sing. חסיו 3d p. pl. pr. kal.

In the verb שָׁלָה he was quiet; ה is changed into ו consonant, as שְׁלוֹתִי 1st p. pr. kal.

The verb שָׁחָה is formed in hithpael, as a four radical root; by inserting a consonant ו as וישתחוה and when this radical ו is at the end of a verb, it is changed into י as וישתחוה and he bowed himself, Gen. xxiii. 7, 12.

These three verbs נגבה נגבה נגבה are regular, and neither lose the ה nor change it.

105. In some verbs the first and second radical are doubled in the dageshed conjugations, as שעשע from שערה he delighted.

106. The infinitives end generally in ות as גלות some with ה as גלה and some with ו as גלו.

107. In the imperative of piel and hithpael,

Example of a quiescent Verb with י for its second Radical.

	99.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Huphal.	Hithpael.
	he she thou M. thou F. I	הָיָה הָיִיתְּ הָיִיתִי הָיִיתְּ הָיִיתִי	הָיָה הָיִיתְּ הָיִיתִי הָיִיתְּ הָיִיתִי	הָיָה הָיִיתְּ הָיִיתִי הָיִיתְּ הָיִיתִי	הָיָה הָיִיתְּ הָיִיתִי הָיִיתְּ הָיִיתִי	הָיָה הָיִיתְּ הָיִיתִי הָיִיתְּ הָיִיתִי	הָיָה הָיִיתְּ הָיִיתִי הָיִיתְּ הָיִיתִי	הָיָה הָיִיתְּ הָיִיתִי הָיִיתְּ הָיִיתִי
	they ye ye we	הָיוּ הָיִיתְּ הָיִיתְּ הָיוּ	הָיוּ הָיִיתְּ הָיִיתְּ הָיוּ	הָיוּ הָיִיתְּ הָיִיתְּ הָיוּ	הָיוּ הָיִיתְּ הָיִיתְּ הָיוּ	הָיוּ הָיִיתְּ הָיִיתְּ הָיוּ	הָיוּ הָיִיתְּ הָיִיתְּ הָיוּ	הָיוּ הָיִיתְּ הָיִיתְּ הָיוּ
Imperative.		הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי
Future Sing.		הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי	הָיִי הָיִי הָיִי

Empire	Industry	Product	Year	Value	Quantity	Price	Weight	Volume
Empire	Agriculture	Wheat	1910	100,000,000	1,000,000,000	100,000,000	100,000,000	100,000,000
		Corn	1910	200,000,000	2,000,000,000	200,000,000	200,000,000	200,000,000
Empire	Manufacturing	Iron	1910	50,000,000	500,000,000	50,000,000	50,000,000	50,000,000
		Steel	1910	100,000,000	1,000,000,000	100,000,000	100,000,000	100,000,000
Empire	Retail	Food	1910	150,000,000	1,500,000,000	150,000,000	150,000,000	150,000,000
		Textiles	1910	80,000,000	800,000,000	80,000,000	80,000,000	80,000,000

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VIII. The dagesh conjugations, because they cannot put a dagesh in the second radical, which is here a vowel, they double the last radical; as קוּמָם.

94. Except that sometimes the imperative and future kal, instead of ו take ו as מוּל *circumcise*, יָשׁוּב *he shall return*: or (־) as יָקָם *rise*, יִקָּם *he shall rise*.

95. Except also these four, אֹרַר *he shined*, בּוֹשׁ *he was ashamed*, זוּר *he was squeezed*, טוֹב *he was good*, which form the preter kal with ו as בּוֹשׂ בּוֹשָׁה בּוֹשֵׁת.

96. One verb, מוּת *to die*, forms the third pers. preter and participle present kal with (־)

97. Except also בּוֹשׂ *to be ashamed*, which in the future kal is formed with (־) like the quiescent verbs with י for the first radical; as יָבֵשׁ &c. the same word also sometimes imitates those verbs in the preter of hiphil; as הוֹבִישׁ.

98. Verbs of the form בִּין No. 92, omit ה formative in the imp. hiphil; as בִּין *consider*. Yet I should think such words are rather kal.

92. Quiescent verbs in the second radical are such as have only two consonants in the root, and a vowel in the place of the second radical, as קם; this vowel is (ַ) in the third pers. masc. sing. of the preter, which is the root in all regular verbs; but in these the root in all dictionaries is to be found in the infinitive, where the vowel is usually ו or ו as קים or קים *to rise*: except some which have י as בן *to consider*.

Those verbs which have Vau consonant, or Yod consonant for the second radical, as שָׁע *he cried*, חָיב *he was indebted*, are regular in all the conjugations; and therefore fall not under our present consideration.

93. The formation of quiescent verbs in the second radical is as in the following example קים.

I. In the preter of kal, in the third persons, the radical vowel is (ַ) in the first and second persons it is (-)

II. In the participle present of kal, it is also (ַ) except some few have ו as בּוֹסִים and בּוֹשִׁים.

III. The prefixes of the light conjugations have long vowels; thus (ַ) is put to the future of kal, to the characteristic נ of niphil, and to the imperative, future, and infinitive of hiphil.

IV. The preter and participle of hiphil have (ִ)

V. In huphal the prefixes have ו

VI. If the termination be a whole syllable, or any final addition, then the (ַ) or (-) under the formative prefix, is changed into (ִ) but under נ into (ִ) and under ה into (ִ) or (ִ) Rule 24.

VII. In the first and second persons of the preter niphil and hiphil, ו is inserted before the personal termination.

91. Example of a quiescent Verb with י for its first Radical.

Huphal.	Hiphil.	Niphal.	Kal.	
הַשְׁבִּיב הִשְׁבִּיבָה הִשְׁבִּיבְתִי הִשְׁבִּיבְתֵּנִי הִשְׁבִּיבוּ הִשְׁבִּיבוּם הִשְׁבִּיבוּנִי הִשְׁבִּיבוּנֵיכֶם	הַשְׁבִּיב הִשְׁבִּיבָה הִשְׁבִּיבְתִי הִשְׁבִּיבְתֵּנִי הִשְׁבִּיבוּ הִשְׁבִּיבוּם הִשְׁבִּיבוּנִי הִשְׁבִּיבוּנֵיכֶם	הַשְׁבִּיב הִשְׁבִּיבָה הִשְׁבִּיבְתִי הִשְׁבִּיבְתֵּנִי הִשְׁבִּיבוּ הִשְׁבִּיבוּם הִשְׁבִּיבוּנִי הִשְׁבִּיבוּנֵיכֶם	יָשַׁב Regular	Preter.
not used	הַשְׁבִּיב הִשְׁבִּיבָה הִשְׁבִּיבְתִי הִשְׁבִּיבְתֵּנִי	הַשְׁבִּיב הִשְׁבִּיבָה הִשְׁבִּיבְתִי הִשְׁבִּיבְתֵּנִי	שָׁב שָׁבָה שָׁבְתִי שָׁבְתֵּנִי	Imperative.
יִשְׁבֹּב תִּשְׁבֹּב תִּשְׁבֹּבִי יִשְׁבֹּב יִשְׁבֹּבוּ תִּשְׁבֹּבוּ תִּשְׁבֹּבוּנִי תִּשְׁבֹּבוּנֵיכֶם נִשְׁבֹּב	יִשְׁבֹּב תִּשְׁבֹּב תִּשְׁבֹּבִי יִשְׁבֹּב יִשְׁבֹּבוּ תִּשְׁבֹּבוּ תִּשְׁבֹּבוּנִי תִּשְׁבֹּבוּנֵיכֶם נִשְׁבֹּב	יִשְׁבֹּב תִּשְׁבֹּב תִּשְׁבֹּבִי יִשְׁבֹּב יִשְׁבֹּבוּ תִּשְׁבֹּבוּ תִּשְׁבֹּבוּנִי תִּשְׁבֹּבוּנֵיכֶם נִשְׁבֹּב	יִשְׁבֹּב תִּשְׁבֹּב תִּשְׁבֹּבִי יִשְׁבֹּב יִשְׁבֹּבוּ תִּשְׁבֹּבוּ תִּשְׁבֹּבוּנִי תִּשְׁבֹּבוּנֵיכֶם נִשְׁבֹּב	Future.
הַשְׁבִּיב	הַשְׁבִּיב	הַשְׁבִּיב	שָׁבַת	Inf.
מִשְׁבִּיב מִשְׁבִּיבָה מִשְׁבִּיבְתִי מִשְׁבִּיבְתֵּנִי מִשְׁבִּיבוּ מִשְׁבִּיבוּם	מִשְׁבִּיב מִשְׁבִּיבָה מִשְׁבִּיבְתִי מִשְׁבִּיבְתֵּנִי מִשְׁבִּיבוּ מִשְׁבִּיבוּם	נִשְׁבִּיב נִשְׁבִּיבָה נִשְׁבִּיבְתִי נִשְׁבִּיבְתֵּנִי נִשְׁבִּיבוּ נִשְׁבִּיבוּם	Regular	Participle.

loved, אָחַז *he possessed*, אָסַף *he gathered*, sometimes follow this Rule.

88. The radical א is generally omitted in the first person singular of the future, in all the conjugations, that two Alephs may not come together: as fut. piel, אֶבְדֹּ instead of אֶאֱבֹד *I will destroy*, אֶאֱמַר *I will speak*.

89. All verbs which have י for their first radical cast it away in the imperative kal; thus from יָשַׁב comes שֵׁב *sit thou*, י is also omitted in the infinitive kal, and ת added to the end with two (·) as שֵׁבֵת *to sit*; except the root יָדַע has (-) in the imperative, and in the infinitive of kal; as דַּע *know*, דַּעֵת *to know*.

90. After any of the letters האמנתי *heemanti* י is omitted, and compensation is made, by a longer vowel under that letter, in the manner following; 1. In the future kal, the letters איתן *ethan* require (·) or י and some few (·) as אֶשֶׁב *I will sit*, אֶיבֹשׁ *I wither*. Except יכל which requires ו as אוּכַל *I shall be able*.* 2. In the preter and participle of niphal, they require ו as בִּישַׁב. 3. The future, imperative, and infinitive niphal, instead of י with a dagesh, take Vau consonant with a dagesh; as הִישַׁב instead of הִישֵׁב. 4. Through all hiphil ו is required, as הוֹשִׁיב except these four יטב *he did good*, ילל *he howled*, יסן *he turned to the right*, ינק *he gave suck*; which require י as הִינִיק. 5. Through all huphal ו is required, as הוֹשֵׁב. These four יכה ידה ידע in hithpael, change Yod into Vau consonant; as הִתְוַדַּה הִתְוַסַּר הִתְוַבַּח הִתְוַדַּע.

* Such words are rather huphal.

85. The particle *אז* *then*, coming before the future, is also generally conversive, and changes it into the preter; as *אז ידבר אז* *then spake*, Josh. x. 12.

86. The Latin gerunds in *do* and *dum* are expressed by prefixing to the infinitive of an active conjugation one of the letters בכלם *baclam*, as *בפקוד* or *בפקוד* *in visitando*, or *inter visitandum*, in visiting: *לפקוד* *ad visitandum*, to visit: *מפקוד* *a visitando*, from visiting: this last often signifies negatively; as 1 Sam. viii. 7. *they have despised me* *ממלוק* *from reigning*, i. e. *that I should not reign*. With a passive infinitive the signification is passive; as *בהפקוד* *in being visited*, *להפקוד* *to be visited*. When a noun or pronoun follows, these words are, in Latin and other languages, often rendered by the subjunctive mood; as *בפקודי* *when I visited*; *לפקודו* *that he might visit*: *מפקוד העם* *that he might not visit the people*.

OF IRREGULAR VERBS.

Irregular verbs are either quiescent, or defective: examples of both are here given, so far as they are irregular; the conjugations, moods and tenses omitted are regular. Quiescent verbs are such as have among their radicals one or more of the quiescent letters, *אדווי* *chevi*.

87. These five verbs having *א* for their first radical, viz. *אמר* *he said*, *אבד* *he perished*, *אבה* *he was willing*, *אכל* *he did eat*, *אפה* *he baked*, in the future kal, take hholem for the vowel to their prefixes; as *תאמר* &c. These three *אהב* *he*

niphal, and is taken for it by some grammarians, who say, niphal has sometimes the signification of hithpael; as Numb. xxii. 25. וַתִּלְחֹץ אֶל הַקִּיר *and she thrust herself unto the wall.*

81. Sometimes a word seems to be compounded of two conjugations, as Lev. xiii. 55. הִבֵּס here is ה the formative of huphal, and double dagesh in the first radical כּ to compensate for the formative ת omitted Rule 80: and in the second radical כּ as a characteristic of hithpael: this word is therefore said to be of the form of huphal and hithpael.

82. Vau prefixed to the preter often makes it have the sense of the future, sometimes of the present; and Vau prefixed to the future always changes its sense, generally into the preter, but sometimes into the present: in each of these cases it is called Vau conversive: and has, besides this change of tenses, always the signification of some particle.

83. Vau conversive is prefixed to the preter with (:) as וְנָעַרְתִּי *and I will rebuke*, from נָעַרְתִּי *I have rebuked*: except before a labial, or another (:) for then the conversive prefix is ו as וַיִּפְקְדֵנִי *I will visit*; but before י it is וי as וַיִּדְעֶתֶם.

84. The formative letters of the future are איתן; Vau conversive is prefixed to the future formative א with (ר) see Rule 123, as וַאֲשַׁמֹּר *I did keep*: before the other three future formatives יתן it is prefixed with (-) and puts a double dagesh in the formative; as וַיִּפְקֹד *he visited*, וַנִּפְקֹד *we visited*: except when the formative י has a (:) then the dagesh is omitted.

Every regular verb is conjugated in the same manner as פָּקַד, by putting its radicals, as לָמַד or יָדַל instead of פָּקַד; only it is to be observed, that the dagesh in פ, when it begins a syllable, is not formative; but is placed there by Rule 5th, and is therefore omitted in all other letters except begadkephat.

78. Some exceptions to the form of פָּקַד No. 77.

I. The termination י in kal is often changed into (-) as שָׁאַל *ask*; seldom into (ִ) (ִ)

II. The termination (ִ) in niph'al and piel is often changed into (-) or (ִ) (ִ)

III. The termination long hhiric in hiph'il may be expressed without י Rule 9th; it is often changed into (ִ) as וַיִּבְדֵּל, seldom into (ִ) as וַיִּבְעַר.

IV. ה and ע will rather have (-) than (ִ) or (ִ) and will often have the vowel before them also (-) as שֹׁמְעֵת for שִׁמְעֵת

V. When the last radical is הֵעַר it commonly terminates in all conjugations with (-)

79. In hithpa'el, 1. when the first radical is ט or שׁ or שׂ it changes place with the formative ת: thus from the root סַבַּל comes הִסְתַּבֵּל, from שָׁמַר comes הִשְׁתַּמֵּר, from שָׁכַר comes הִשְׁתַּכֵּר. 2. When the first radical is צ the formative ת is changed into ט which is also transposed with צ as from צִדֵּק comes הִצְטַדֵּק. 3. When the first radical is ד or ט or ת the formative ת is omitted, and compensated by a double dagesh in the first radical: as הִתְמַהוּ הִטְהַר יִדְכָאוּ.

80. This rule sometimes holds in some other letters; in which case, when the second radical is a guttural or ר it is like the form of

Inf.	Future Plur.	they M. F. they F. ye M. ye F. we	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ
			ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ ႵႵႵႵႵႵႵႵ
Participle pres.	Participle pass.		ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ
			ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵ ႵႵႵႵႵႵႵ

In this example, the personal prefixes, and terminations, as also the letters which form the conjugations are printed in hollow letters to distinguish them from the root.
 Paragogic letters are such as are added to the end of a word to make it emphatical.

An example of a Regular Verb.

	77.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Huphal.	Hithpael.
Præter.	he she thou M. thou F. I	הָבַר הָבַרְתְּ הָבַרְתָּ הָבַרְתְּ הָבַרְתִּי	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ
Imperative.	thou M. thou F. ye M. ye F.	הָבַר הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ	הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ הָבַרְתְּ
Future Sing.	he she thou M. thou F. I	יְהַבֵּר יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר	יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר	יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר	יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר	יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר	יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר	יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר יְהַבִּיר

73. Hithpael commonly signifies to act upon himself, either really, or in pretence, or intensely; as קדש *he made holy*, הִתְקַדֵּשׁ *he made himself holy*, or *he pretended to be holy*, or *he made very holy*, or *he made himself very holy*.

74. Some verbs have in kal the signification of niph'al; a few in niph'al have that of kal; and some in hiph'il have the signification of piel.

75. Piel, pual, and hithpael are dageshed conjugations, i. e. the second radical has a double dagesh: the rest are light conjugations.

76. The different persons of a verb are expressed by different prefixes, or by different terminations affixed, or by both.

The short line — is put here in the place of the root, and shows how the prefixes are placed before, and the affixes after it.

					he	
					she	
					thou	M.
					thou	F.
					I	
					{ they	M.
					{ they	F.
					ye	M.
					ye	F.
					we	C.

Affixed to the						
Imperative.						

Prefixed } to the						
Affixed } Future.						

but in Hebrew, conjugation is a varying of the same verb, in order to express its different manner of signifying; as will presently appear.

68. Conjugations of verbs are seven. 1. קל kal. 2. נפעל niph'al. 3. פעל piel. 4. פועל pual. 5. הפעיל hiph'il. 6. הפועל huphal. 7. התפעל hithpa'el.

The word used by the ancient grammarians for an example of a verb, was פעל; from the variations of this word, all the conjugations are named, except the first, which has its name קל kal, i. e. *light*, from its not being burthened with any additions to the root, except personal prefixes, and personal terminations; this was anciently called פועל paal.

69. Regularly, the root, from whence all words of the like signification are derived, is the third person masculine singular of the præter tense in kal; as פעל *he worked*, פקד *he visited*. The root generally consists of three consonants, or radicals: the vowels are (··) sometimes (···) a few וּ as פקד, חפץ, קמון.

70. The signification of a verb in kal is simply active; as פקד *he visited*. Niph'al is the passive of kal; as נפקד *he was visited*.

71. In piel the signification is more intense and emphatical, as שבר in kal, *he broke*; in piel שבר *he broke in pieces*; pual is the passive of piel; שבר *he was broken in pieces*.

72. Hiph'il is to cause another to do a thing; as from מלך in kal, *he reigned*, in hiph'il המליך *he made to reign*. Huphal is the passive of hiph'il; as הומלך *he was made to reign*.

OF VERBS.

62. A verb is varied by moods, tenses, conjugations, numbers, persons and genders.

63. There are only three moods; the indicative, the imperative, and the infinitive; their signification is the same as in other languages.

64. Verbs have only two tenses; the preter, and the future; one preter tense serves instead of all the variety of tenses used in other languages to signify the time past: and one future to signify the time to come. The future is also used to express the continuance of doing a thing, or that is customary, possible, lawful, reasonable, or desirable to do it.

65. Instead of the present tense is used the participle called *benoni*, *i. e.* middle, because it expresses the time between the past and future, this participle has also often the signification of a noun substantive, thus *שׁוֹמֵר* signifies both a person actually watching, and a watchman, whose business it is to watch: it is subject to contraction regimen, &c. as a noun is, Rule 34. I.

66. Both the preter, and the future often signify the time present; especially in the prophetic and poetical parts of scripture.

OF CONJUGATIONS.

67. Conjugation in Greek, Latin, and several modern languages, is the different way of varying different verbs, according to their different terminations; as *amare, docere, legere, audire*;

Third Person

Plur.			Sing.		
F.	M.		F.	M.	
הֵן	הֵם		הֵּה	הִי	
שָׁלָהֶן	שָׁלָהֶם	Gen.	שָׁלָהּ	שָׁלוּ	
לָהֶן	לָהֶם לְמוֹ	Dat.	לָהּ	לוֹ	
אוֹתָן אֹתָהֶן	אוֹתָם אֹתָהֶם	Acc.	אוֹתָהּ	אוֹתוֹ	
מֵהֶן	מֵהֶם	Abl. {	מִמֶּנָּה	מִמֶּנּוּ	
בָּהֶן	בָּם בָּהֶם		בָּהּ	בוֹ	

59. *The third Person undeclined.*

Singular.

הוּא	he, that man, this man	mas.
	that thing, this thing	com.
זוֹ or זוּה	that, or this thing	fem.
זוֹת	this woman, this thing	
זוּ	that or this person, or thing	com.
הֵן	this person, or this thing	

Plural.

אֵלֶּה or אֵלֶּהָ	these	com.
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60. *The relative Pronouns.*

אֲשֶׁר } שֶׁ } הַ }	who, which. Sing. and plur.	com.
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61. *Interrogatives.*

מִי	who?	com.
מִי הוּא	who is he?	mas.
מִי אַתָּה	who art thou?	fem.
מִי בַּחֲצֵר	who is in the court?	com.
מָה מָה מָה	what? or for what?	com.

57. An example of a noun feminine תורה *a law*, with affixes.

3 Fem. 3 Masc. 2 Fem. 2 Masc. 1 Com.

תּוֹרַתָּהּ her law	תּוֹרַתּוֹ his law	תּוֹרַתְּךָ thy law	תּוֹרַתְּךָ thy law	תּוֹרַתִּי my law
תּוֹרַתָּן their law	תּוֹרַתָּם their law	תּוֹרַתְּכֶן your law	תּוֹרַתְּכֶם your law	תּוֹרַתֵּנוּ our law
תּוֹרוֹתֶיהָ her laws	תּוֹרוֹתָיו his laws	תּוֹרוֹתֶיךָ thy laws	תּוֹרוֹתֶיךָ thy laws	תּוֹרוֹתֵי my laws
תּוֹרוֹתֵיהֶן their laws	תּוֹרוֹתֵיהֶם their laws	תּוֹרוֹתֵיכֶן your laws	תּוֹרוֹתֵיכֶם your laws	תּוֹרוֹתֵינוּ our laws

58. The particles which signify the cases are prefixed to the affixes, thus:

First Person

נִי	Plur.		Sing.
	שְׁלָבֹו	Gen.	שְׁלִי
	לָנֹו	Dat.	לִי
	אוֹתָנֹו	Acc.	אוֹתִי
	מִמֶּנֹו	Abl.	מִמֶּנִּי
	בְּנֹו		

Second Person

	Plur.		Sing.		
	F. קָן	M. כָּם	F. קָךְ	M. כָּךְ	
	שְׁלָבֹן	שְׁלָכֶם	Gen.	שְׁלָךְ	שְׁלָךְ
	לָבֹן	לָכֶם	Dat.	לָךְ	לָךְ
	אוֹתָבֹן	אוֹתָכֶם	Acc.	אוֹתְךָ	אוֹתְךָ
	מִמֶּבֹן	מִמֶּכֶם	Abl.	מִמֶּךָ	מִמֶּךָ
	בְּבֹן				

To a noun plur.

To a noun sing.

אֲנִי	my	אֲנִי	my	C. S.	} 1 Pers.
אֲנֵינוּ	our	אֲנֵנוּ	our	C. P.	
אַתָּה	thy	אַתָּה בָּהּ	thy	M. S.	} 2 Pers.
אַתָּה יָדָא	thy	אַתָּה כִּי	thy	F. S.	
אַתֶּם	your	אַתֶּם	your	M. P.	
אַתֶּן	your	אַתֶּן	your	F. P.	
אִישׁ יָדָא	his	אִישׁ הוּא	his	M. S.	} 3 Pers.
אִישָׁהּ	her	אִישָׁהּ	her	F. S.	
אִיהֶם יָמוּ	their	אִיהֶם מוּ	their	M. P.	
אִיהֶן	their	אִיהֶן	their	F. P.	

54. A pause accent changes הָ in הַ

55. The pronouns of the third pers. masc. or fem. Either the separable pronoun, or the inseparable pronoun, signify a person, or thing, near or remote; this person or this thing, that person or that thing.

56. An example of a noun masculine דְּבַר *a word*, with affixes.

3 Fem. 3 Masc. 2 Fem. 2 Masc. 1 Com.

דְּבַרָּהּ	דְּבַרּוֹ	דְּבַרָּהּ	דְּבַרָּהּ	דְּבַרִּי
her word	his word	thy word	thy word	my word
דְּבַרָּיהֶן	דְּבַרָּיהֶם	דְּבַרְכֶּן	דְּבַרְכֶּם	דְּבַרְנוּ
their word	their word	your word	your word	our word
דְּבַרֶּיהָ	דְּבַרֶּיו	דְּבַרֶּיהָ	דְּבַרֶּיהָ	דְּבַרִּי
her words	his words	thy words	thy words	my words
דְּבַרֶּיהֶן	דְּבַרֶּיהֶם	דְּבַרְכֶּן	דְּבַרְכֶּם	דְּבַרְנוּ
their words	their words	your words	your words	our words

* הַ after אֲנִי is changed into a consonant אֵ as אֲבִיו *his Father*, for אֲבִי

The same particles are used to the feminine, as also to the dual, and plural.

This is commonly the use of these prefixes, however **ל** **את** **ל** and **ב** may be found to have the signification of all the cases except the vocative, and **ה** has often the signification of the genitive, and the accusative.

These prefixes are sometimes omitted, and sometimes are redundant.

OF PRONOUNS.

Pronouns are either separable, or inseparable.

52. The separable pronouns signifying persons.

Plural.			Singular.	
אֲנֵנוּ	we	C.	אֲנִי	I
אַתֶּם	ye	M.	אַתָּה	thou
אַתֶּן	ye	F.	אַתְּ	thou
הֵם	they	M.	הוּא	he
הֵן	they	F.	הִיא	she

53. Of inseparable Pronouns or Affixes

The affixes are particles affixed to the end of a word, and are most of them derived from the separable pronouns.

The affixes proper to verbs, participles, and adverbs, will be mentioned hereafter.

The affixes placed after a noun signify the pronoun possessive, as **דְּבָרִי** *my word*. They are these that follow :

vowel into (:) and this (:) changes the preceding vowel into (·) (˘) (˙) short (˚) or (˚) as פְּרִיּוֹ מִלְכֵי הַלְקָם קִדְשֵׁי גְדֻלּוֹ

But sometimes this (:) and short vowel change place, and then (˚) is generally long, as דְּבָרֵי.

45. (:) in the beginning of a syllable before another (:) is changed into (·) or some other short vowel, but (:) before י is altogether changed into י as for יְהִי comes יִהְיֶה.

46. ı the first syllable when it doth change, it is into (˙) or short (˚) as from קִדְשׁ comes קִדְשֵׁי.

47. י is changed into יֵ as from בֵּית comes בֵּיתֵי.

48. Hhiric in the first or second syllable, is not changed, as כְּפָר plur. כְּפָרִים and קָרִים plur. קָרִים.

49. (·) under a prefix before a guttural, is often changed into (˙) as יְהִי for יְהִי or (˘) as לְחָטָב for לְחָטָב.

50. Nouns with these points (˘) (˙) (˚) though they make no change in their vowels when in regimen, yet they are changed like others when any final addition is made to them, as זְכָרִי from זְכָר.

51. Nouns in Hebrew have no cases properly so called, made by different terminations, as in Greek or Latin; but instead thereof, are varied by particles prefixed, as in the following example:

Nom.	סֵפֶר	a book
Gen.	שֶׁל־סֵפֶר	of a book
Dat.	לְסֵפֶר	to a book
Acc.	אֶת־סֵפֶר	a book
Voc.	הַסֵּפֶר	O book
Abl.	{ מִסֵּפֶר בְּסֵפֶר	from a book
		in a book.

line termination in the singular, and a feminine termination in the plural, as אֲרָצוֹת plural אֲרָצִים.

37. There are a few which have only the masculine, or only the feminine termination in the singular, but have both terminations in the plural: as פְּנוֹת פְּנִים פְּנָה and דּוֹרוֹת דּוֹרִים דּוֹר as

38. Some nouns are found only in the singular, some only in the dual, and some only in the plural.

39. Nouns masculine are made feminine by adding הַ to the masculine, as masculine צֶדֶק feminine צְדָקָה

OF NOUNS ADJECTIVES.

40. A noun *adjective* masculine may have any termination that a masculine substantive can have. The feminine is made by adding הַ to the masculine, as גָּדוֹל *great*, masc. גְּדוּלָה fem.

The change made in the termination only of a noun has been hitherto considered; there is also a farther change of the vowels or points in the two first syllables to be taken notice of:

41. When a noun is in regimen, or is made longer by any addition to the end of it, the vowels of the first and second syllables are changed.

42. The vowel of the first syllable when it is (ִ) is changed into (ֵ) as from דְּבַר comes דְּבָר (ֵ) when it is the first vowel is also sometimes changed into (ֵ) as from לֶבֶב comes לֵב

43. In the common plural the first vowel is usually (ֵ) and the second (ִ) as דְּבָרִים

44. A final addition to a word or the plural contracted of nouns, changes the preceding

32. A masculine noun forms the dual number by adding to the singular the termination ים the plural by adding ים* ; as יום *a day*, יומים *two days*, ימים *days*. Some few end in יו.

33. A feminine noun likewise takes ים to form the dual, and moreover changes the feminine ה into ת ; as שנה *a year*, שנתים *two years*.

Feminine plurals always end in ות as שנות *years*.

The termination ית forms the plural in יות as עברית plural עבריות, and the termination ית, in יות as מלכות plural מלכותות

34. A noun signifying a person, or thing belonging to another noun, or pronoun, is contracted thus, the masculine singular, by shortening the vowels, as בן־דוד *the Son of David*, בני *my son*, for בן ; and דבר משה *the word of Moses*, דברו *his word*, for דבר

I. The masculine dual, and plural, by changing ים and ים into יי as ידי אליהו *the hands of Eli-jahu*, for ידים and דברי קהלת *the words of the preacher*, for דברים &c.

II. The feminine is commonly contracted in the singular, by changing the feminine termination ה before a noun into ת as שנת פקדה *the year of visitation*, and before a pronoun into ת as שנתו *his year*, for שנה

III. The noun thus contracted is said to be in construction, or in regimen.

35. Some masculine nouns have the feminine termination in the singular, and the masculine termination in the plural, as פשתה plural פשתים

36. And some feminine nouns, have a mascu-

* In the plural, *Yod* is sometimes left out from *long hhiric*, as mentioned in Rule 9th.

ceding vowel into the like vowel not compounded; thus (־) changes the preceding vowel into (-), thus also (ֿ) changes it into (ֿ), and (ֿ) into short (ֿ); as יַעֲמֵד יִחְשֵׁי יִהְיֶה for יַעֲמֵד יִחְשֵׁי יִהְיֶה.

26. Except א when it is to have (ֿ) and accordingly the preceding vowel should be (ֿ) then (ֿֿֿ) are sometimes changed into (ֿ) and placed under the consonant before א as בְּצִאתִי לְאֶמֶר.

27. A compound vowel having by the 25th Rule changed the preceding vowel, is itself often changed back again into (ֿ), thus יִהְיֶה is by the 24th Rule changed into יִהְיֶה and by the 25th Rule into יִהְיֶה and by the 27th Rule into יִהְיֶה. See Rule 49.

28. A compound vowel coming before (ֿ) either becomes uncompounded, or is changed into (ֿ); as from יַעֲזֹר comes יַעֲזֹרִי and יַעֲזֹרֶךָ, but a compound vowel before (ֿ) not expressed, becomes uncompounded, as וַיַּעַשׂ.

OF NOUNS SUBSTANTIVES.

Nouns are either masculine, or feminine.

29. A masculine noun may end in any consonant, except ה with (ֿ) before it or ת

30. Feminines usually terminate in הָ; some in תָּ, יָתָ; and תָּ

31. Except the names of females, the proper names of places, cities, towns, countries, winds; and many common names of things inanimate, which are feminine, though of a masculine termination.

Numbers of nouns are three; the singular, dual, and plural.

Short Vowels.

17. A short vowel has the consonant following adhering to it, as דִּבְרַתִּי *dib-bar-ti*.

18. A short vowel with an accent becomes long, as מֶלֶךְ *me-lekh*.

Kametz-hhattuph.

19. Short kametz is thus distinguished from long kametz; when (ֿ) comes before dagesh, or (ֿֿ), or makkaph without an accent, or (ֿ) without an accent, or mappik; it is then short (ֿ) as רֶנּוּ *ron-nu*, קֶסֶם *ko-so-mu*, כֹּל־חֹכְמָה *col hhokh-moh*.

As also when it is put instead of וּ or וֹ, which case will appear hereafter.

Sheva.

20. (ֿ) is pronounced only when the consonant over it begins a syllable, as וְאָמְרוּ סִפְרוּ אֶשְׁכְּלוּתֶיהָ *ve-a-me-ru sappe-ru ash-ke-lo-the-ha*.

21. Dagesh following (ֿ) is single dagesh.

Compound Vowels.

22. These three vowels (ֿ) (ֿֿ) and short (ֿ) are compounded with sheva (ֿ), thus (ֿֿֿ) (ֿֿֿֿ) (ֿֿֿֿֿ), and are then pronounced very short.

23. A consonant with a compound vowel is not joined to another consonant, but makes a syllable by itself, as קֶסֶםֿֿֿ *ko-so-mi*, מִלֵּיֿֿֿ *mi-la-lai*.

24. The gutturals do not regularly admit (ֿֿֿ), but instead thereof take a compound vowel, as אֶבֶק for אֶבֶקֿֿֿ, and יֶחֱרֵשׁ for יֶחֱרֵשֿֿֿׁ.

25. A compound vowel thus taken under a guttural in the middle of a word changes the pre-

9. ' is often left out from long hhiric, and ׀ from hholem.

10. The distinguishing point which is upon ש, when no vowel goes before the point, serves also for hholem; as מֹשֶׁה *mo-she*, שֹׁנֵה *so-ne*: when it has two points thus שׁ, if it has a vowel under it, the first is hholem; as בֹּשֶׁם *bosem*, otherways the second is hholem, as שׂוֹמֵר *shomer*.

11. Makkaph (ֿ) is a line which joins two words together, thus, כָּל-גֹּיִם

When makkaph follows, hholem is changed into short (י), and (ֿ) into (ֿ); as בַּל־ for בַּל, אֶת־ for אֶת.

Of pronouncing and forming Syllables.

12. A consonant with a vowel under it, or following it, forms a syllable, in which the consonant is always pronounced before the vowel; as בּוּ, בֵּי, בִּי, בּוֹ, בּוּ, read *ba, be, bi, bo, bu*.

13. Except (ֿ) pathahh under הוֹע at the end of a word is pronounced before the consonant; as מַגְבִּיָּה read *mag-bi-ah*, רוּחַ read *ru-ahh*, מַדְדִּיעַ read *mad-du-ang*.

14. ׀ at the beginning of a word forms a syllable by itself, as וּמָה *u-ma*.

Long Vowels.

15. A long vowel finishes a syllable, as בָּנוּ *ba-nu*; except in a last syllable of a word which ends with a consonant; as בָּנִים *ba-nim*.

16. When dagesh follows, the long vowel becomes short; as יָסוּבִי *ya-sob-bu*, and usually

changed into a short one thus, $\left. \begin{array}{c} \text{ֿ} \\ \text{ֿ} \\ \text{ֿ} \end{array} \right\} \text{into} \left\{ \begin{array}{c} \text{ֿ} \\ \text{ֿ} \\ \text{ֿ} \end{array} \right.$

OF VOWELS OR POINTS.

The Hebrew has five long vowels, five short, three very short, one extremely short.

Long Vowels.			
<i>Name.</i>		<i>Sound.</i>	
Ɽ	Kametz	a	small
Ɽ	Tzere	ea	great
Ɽ	Long hhiric	ee	thee
Ɽ	Hholem	oa	coach
Ɽ	Shurek	u	music
Short Vowels.			
<i>Name.</i>		<i>Sound.</i>	
-	Pathahh	a	art
Ɽ	Segol	e	fed
Ɽ	Short hhiric	i	in
Ɽ	Kametz-hhattuph	o	home
Ɽ	Kibbutz	u	dust
Extremely short.			
<i>Name.</i>		<i>Sound.</i>	
Ɽ	Sheva	e	below
Compound Vowels, or very short.			
<i>Name.</i>		<i>Sound.</i>	
Ɽ	Hhattuph-pathahh	a	among
Ɽ	Hhattuph-segol	e	edition
Ɽ	Hhattuph-kametz	o	hold

1. Letters are of different denominations, from the different organs used in pronouncing them.

א ה ח ע gutturals, by the throat.

ב ו מ פ labials, by the lips.

ג י כ ק by the palate.

ד ט ל נ ת linguals, by the tongue.

ז ס צ ר ש dentals, by the teeth.

2. Letters of the same organ are often changed one for another, especially in Chaldee.

3. These letters א ה וי are often quiescent, *i. e.* not pronounced.

I. Sometimes they are omitted in writing, and sometimes they are redundant.

II. They are often changed one for another.

Of Dagesh and Mappik.

4. The pronunciation of some of the consonants is altered by a point (·) which is called dagesh, placed in the middle of the letter.

Dagesh is either single, or double.

5. Single dagesh only makes the pronunciation of the letters בגד כפת *begud khepath* a little harder in their organs: and is generally used when one of these letters begins a syllable. Sometimes at the end of a word after (:)

6. Double dagesh comes after a short vowel, and makes the consonant double; as דִּבֵּר read *dibber*, not *dhi-ver*.

7. The gutturals א ה ח ע and ר are incapable of a dagesh.

8. ה at the end of a word admitteth of a point thus, הֵּ; which is called mappik, and is then harder pronounced than a common ה

OF THE CONSONANTS.

Letters alike in shape.	Sound.	Final, or used only at the end of a word.	Names.
	has no sound	א	Aleph
כ ב	Bh or V	ב	Beth
	B	בּ	
ג	Gh	ג	Gimel
	G, as in ga, go, gu,	גּ	
ד ך	Dh	ד	Daleth
	D	דּ	
ה ח ת	H	ה	He
ו ז י	W or V	ו	Vau
ז ן	Z	ז	Zain
	Hh	ח	Heth
ט ם	T	ט	Teth
	Y	י	Yod
	Kh	ך	Caph
	C, as in ca, co, cu	ךּ	
	L	ל	Lamed
ם ם	M	ם	Mem
	N	נ	Nun
	S	ס	Samekh
ץ ץ	Gn at the end, ng	ץ	Gnain
	Ph	פ	Pe
	P	פּ	
	Tz	צ	Tzade
	K	ק	Koph
	R	ר	Resh
	Sh	ש	Shin
	S	שׁ	
	Th	ת	Tau
	T	תּ	

P R E F A C E
TO
THE THIRD EDITION.

IN the present demand for Hebrew literature, the publisher of this Grammar presumed he should render an acceptable service to the student, by reprinting a new edition of this work, which has always been considered as an excellent instructor, (with points,) but which had become extremely scarce, was to be found with much difficulty, and could only be obtained at a very high price.

In order to render this work complete, the suggestion of the author, in his preface to the second edition has been adopted, by publishing (separately) "a few chapters of the Bible printed with the servile letters distinguished from the radicals," as recommended by him, and which it seems, indeed, was his own intention to have published.* This has also recently been recommended by the present Right Reverend Bishop of ST. DAVID'S. These will facilitate the study of the Hebrew language, and together will form an easy and pleasant introduction to the Hebrew Scriptures.

* *Vide* Preface to the Second Edition.

to be gotten by heart : observing the characteristics of the several conjugations. Nothing is so useful here as writing much, this will make the letters familiar, and fix every thing in the memory. 7. Then begin to read with some literal version, this will show what part of speech every word is, and in what circumstances. 8. Find the root in Buxtorf's Lexicon, by the Latin index, if you cannot by the rules of the Grammar : and write down every day the new roots that occur, with their most usual significations.

believe, L. Capellus, who has argued the most strenuously against their antiquity, has said enough to show the reasonableness of retaining them, and following the reading which they determine us to; when he owns that the Masorites did not place the points at random, after their own fancies, but according to the reading then in use among the Jews, in all the parts of the world, which had been delivered down to them by tradition, as they believed, from the time of the first penning the Scriptures by Moses and the Prophets: that points are great helps in reading the Scriptures: that the present reading was settled by comparing many manuscripts together: and that in following the Masorites reading we build upon the foundation of the Prophets.*

It is true, whoever is master of Hebrew can read it without points: and yet that is no better reason for teaching it at first without them, than it would be to teach a beginner Latin with all the contractions and abbreviations used in ancient manuscripts, because a man who understands Latin well is able to read it so abbreviated. Whoever then attempts to learn at first without points, out of a persuasion that it is the most easy way, will, I think, be greatly deceived. 4. The next thing to be done is to learn the pronouns, separable, and inseparable; 5. Then to be perfect in the nouns, with and without the affixes: 6. Next to these, the examples of the perfect and imperfect verbs are

* L. Capell. Arcan. Punctat. Revelat. & Vindic. passim.

to give it its true shape. Observe well the difference between those letters which are alike.

ק	רם	ו נ מ		ז	י א
ר	ז	ו נ		ד ה	ב ר
ש ש		רם		ט ח	ג ו
ת ת		ע ע		י	ד
	ך ך	פ פ	ך	כ	ד ה
	ץ	צ		ל	ו

2. There is no difference between the long and short vowels as to pronunciation or quantity, as there is in Greek; the only use of them is that set down, Rule 15, and 17. The Hebrew grammarians more properly call them great and little vowels.* 3. The difference between short and long kametz is here given in one Rule, viz. 19; and this I think too is needless, for the German Jews make no difference in their pronouncing these two vowels. In short, the learner need not be very solicitous about pronouncing, except he is to read Hebrew in public; yet I cannot approve of a late invented method of teaching Hebrew without points, with a barbarous and unheard-of pronunciation; † for if it were demonstrated that points are of as late invention as many learned men would have us

* Vide L. Capell. Arcan. Punct. l. 1. c. 13.

† Fr. Masclef Grammatica Hebraica a punctis aliisque inventis Massorethicis-libera. Paris, 1731.

P R E F A C E
TO
THE SECOND EDITION.

THE Grammar here presented to the Public is designed to facilitate the study of the Hebrew tongue: in order to this, after consulting the best grammarians, it is thrown into the following method. The Rules are short, and the Examples full: the variations of the verbs are distinguished by different kinds of letters. It would be useful for beginners to have a few chapters of the Bible printed in this way, with the servile letters distinguished from the radicals; perhaps this may be done in a little time;* but to print the whole Bible so, as Hutterus has done, is keeping the Reader too long in leading-strings. In the mean time, I would offer the following directions to beginners: 1. Make the letters familiar, by often writing them over; Hebrew is written, as it is also read, from the right hand towards the left; the following scheme shows, by piece-meal, how each letter is to be formed,

* This has now been done, and may be had as an Appendix to this Grammar. *Vide* Preface to the Third Edition.

מורה תלמודים
THE

SCHOLAR'S INSTRUCTOR,
A HEBREW GRAMMAR,
WITH POINTS.

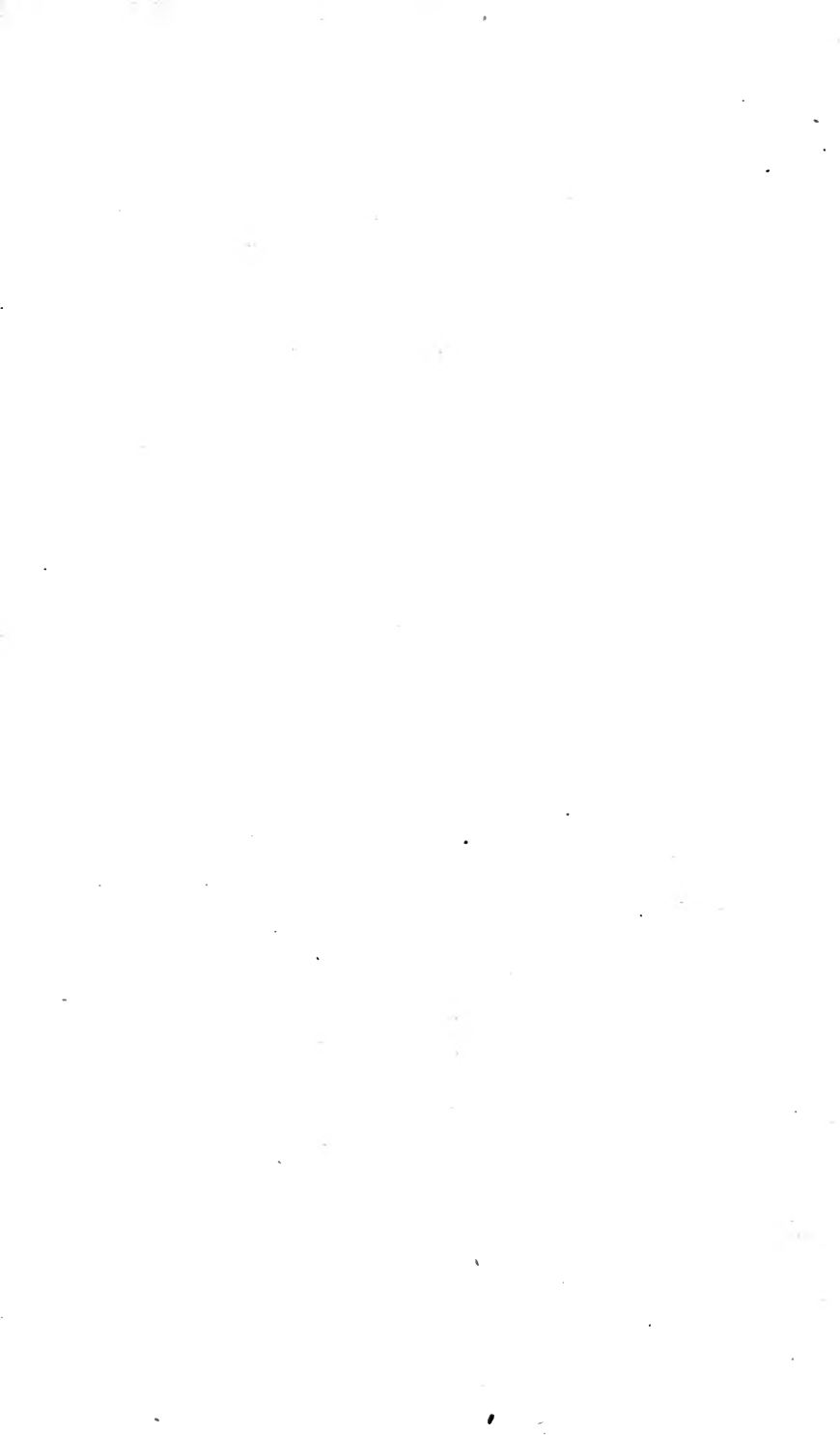
BY ISRAEL LYONS,
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THE UNIVERSITY OF CAMBRIDGE.

REVISED AND CORRECTED
BY HENRY JACOB,
Author of "THE HEBREW GUIDE."

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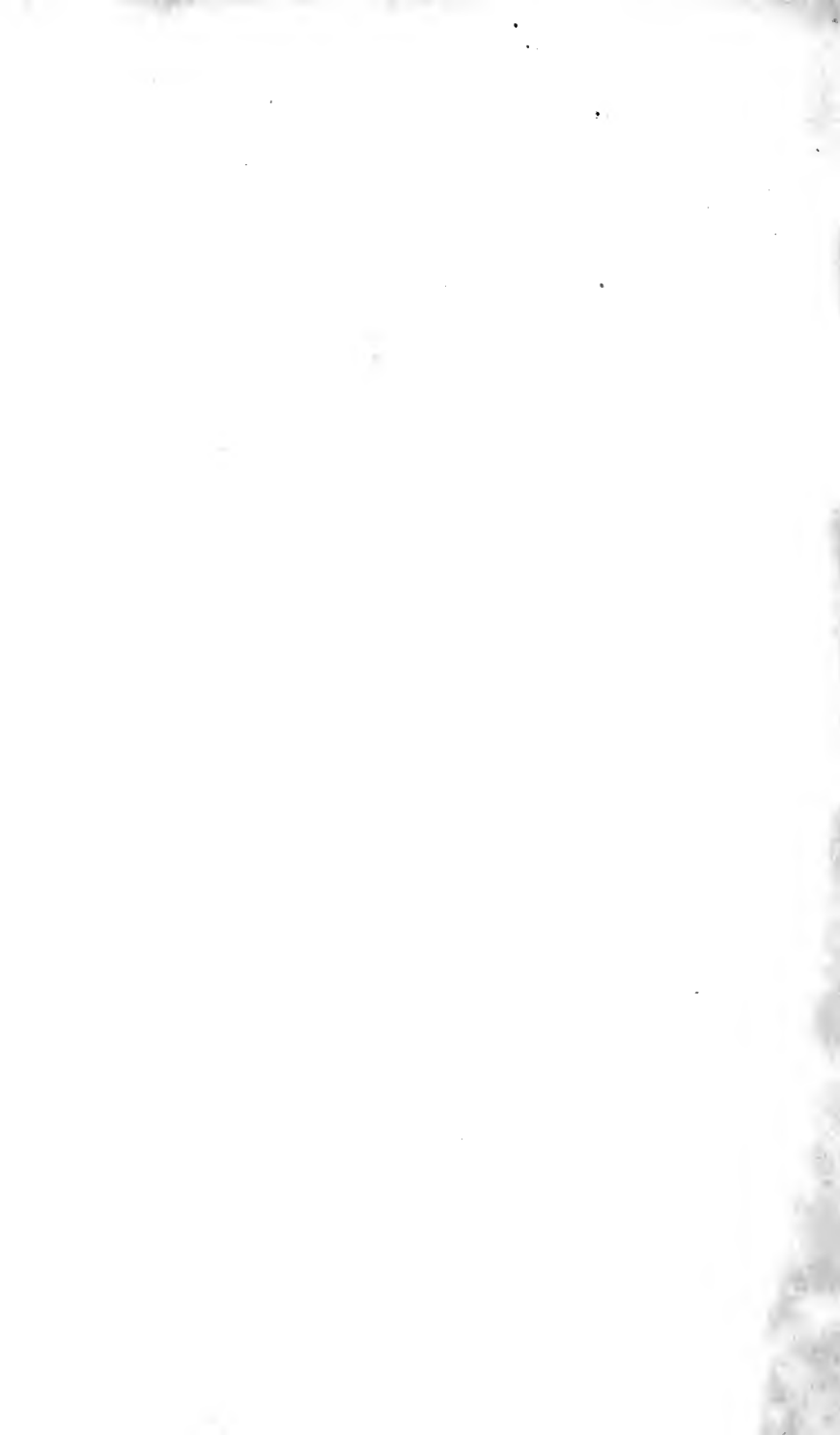
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