

A METHODIZATION  
OF  
THE HEBREW VERBS,

REGULAR AND IRREGULAR,

ON AN ORIGINAL PLAN:

IN WHICH ARE EXHIBITED ON A SINGLE SHEET THE CHIEF PECULIARITIES OF THE VERBS OF THE SACRED LANGUAGE, SO ARRANGED THAT THEY CAN BE LEARNED WITH EASE AND SCARCELY FORGOTTEN.

WITH A SHORT EXPLANATION.

BY  
TRESHAM D. GREGG,

MINISTER OF WORSHIP CHAPEL, ST. PANCRAZ, AND CHAPLAIN OF ST. NICHOLAS WITHIN, LONDON.

Third Edition, Revised and Enlarged.

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“PRETERIT DIES HODIERNUS QUE INVENIT CRISTINUS. PROBANTE NUNC, QUE MOX IMPRECANTUR SI MELIORA SUCCEDANT. SIC RERUM EST VICISSITUDO: SIC MENTIS VARIETAS, QUIA MELIORA QUERENDO, AD PERFECTIONEM ANNITUR. . . . PAUCULA TIBI ISTA VIDERI POSSUNT, SED SI UTARIS, OPINIONE PLURA INVENIENS.”—*Buxtorf*.

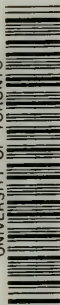
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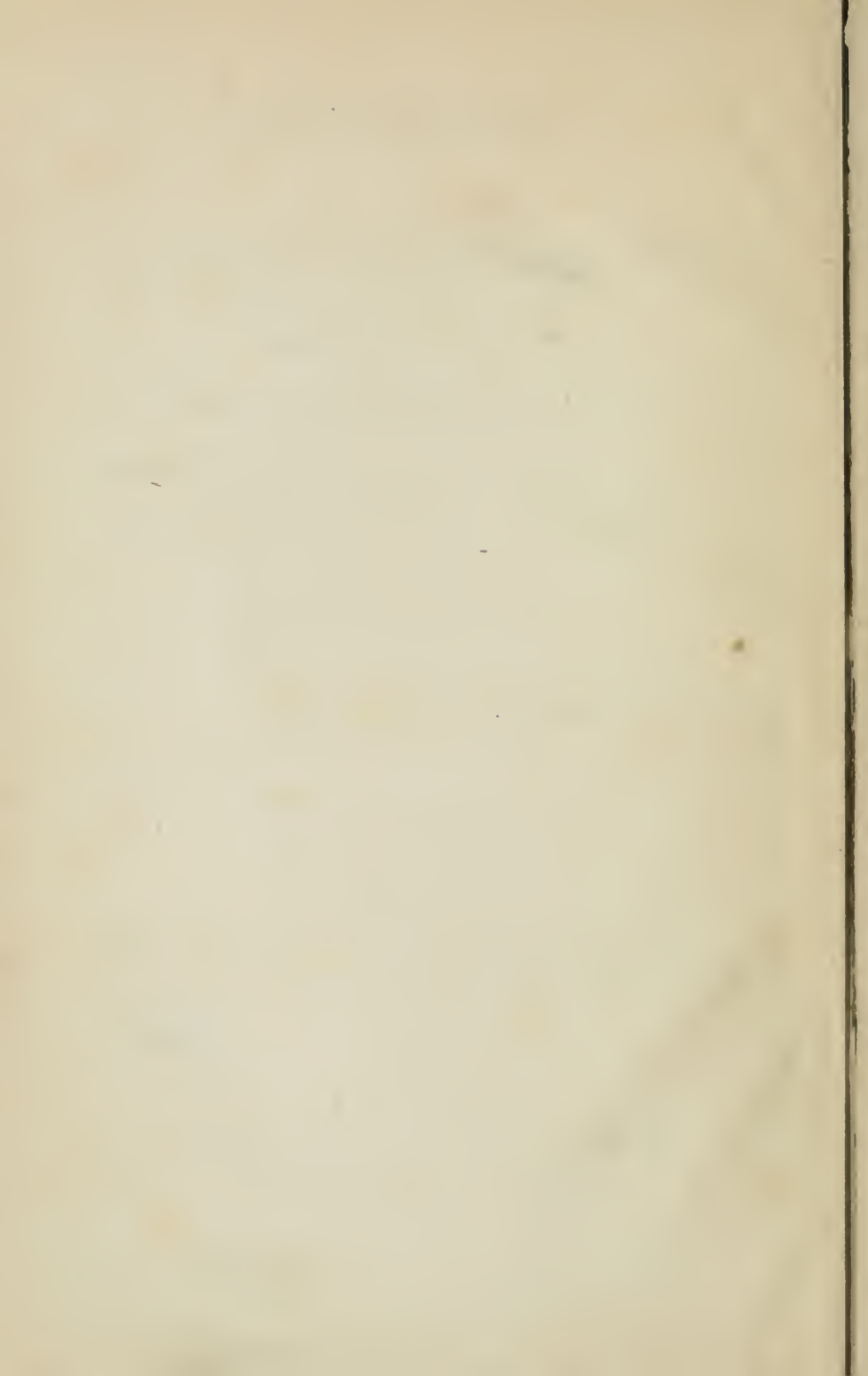
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1861.



TO THE RIGHT HONOURABLE AND  
RIGHT REVEREND

THE LORD BISHOP OF LONDON.

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MY LORD,

I feel it an honour to have your Lordship's permission to dedicate to you this Third and improved Edition of my *METHODIZATION* of the *HEBREW VERBS*;—a permission conceded, I need hardly say, on much higher than personal grounds, from an earnest desire,—on your Lordship's part,—to promote the acquaintance of the Clergy and of Churchmen generally with the Original Scriptures.

It is the happiness of the United Church of England and Ireland, my Lord, to have at this juncture in the See of London, a prelate not only far-seeing and profound; wisely determined to oppose, within his jurisdiction, his great authority to any identification of the Christian religion with the dregs of pharisaism on the one hand, or with the conceits of neology on the other; to any reduction of the grand Anglican ideal, so sound and practical, to a system of priestcraft with the South, or of rationalism with the North; but erudite, perspicacious, and discriminative,—of a very high order of intellectual eminence,—and, what is of infinitely greater moment, of deep experimental piety. To enjoy the *imprimatur* of so eminent a divine, and of so ripe a scholar, encourages me on this occasion to add, that it would be a great day for the Church of England, while she plainly articulates her repugnance to ministrations in a tongue “not understood of the people,” if she could exclude from the reading desk the use of any Old Testament but one in the original Shemitic dialects,—of any New Testament but one in the original Greek,—and suffer none to be her Clergy who



could not read such documents into English, as printed English, off hand. Such a day would see drones expelled from the services of the Church, and the people won from the assumptions of the ignorant, which can scarcely be less painful to "orthodox dissenters" than to ourselves. I am not without hope that that day is at hand. Will your Lordship bear with me if I venture to think that this little book, under such noble sponsorship, will tend to such a consummation. And if so, though small in bulk, it will be mighty in operation, and subserve vastly more than lingual potency—it will tend to the removal of all the moral evils that afflict mankind. These multiplied evils have one source—ignorance of the Scriptures. They admit but of one remedy, universal acquaintance with, and therefore, love and veneration for them; and acquaintance with the Scriptures never will be universal, until all the learned can and do habitually read them for themselves in their original forms.

While I thus speak, I feel myself at the same time bound, in truth and justice, to exempt your Lordship from any sort of identification with the opinions or the views, which I have here taken the liberty to express. I have no doubt that your position will awaken a more lively attention to what I have advanced, but as it is simply and entirely my own, it can only pretend to favour if absolutely excellent and practicable, and must be understood in no respect to compromise the Patron, whom it is on this occasion, my high privilege to acknowledge.

I have the honour to subscribe myself,

My Lord, your Lordship's

Much obliged, and faithful humble Servant,

TRESHAM D. GREGG.



“TO

“WILLIAM DIGBY SEYMOUR,

“ESQ., Q.C., M.P.

“RECORDER OF NEWCASTLE, ETC. ETC.

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“WERE the importance of this little tract and its accompaniments to be estimated by their bulk, neither should I be wise to inscribe them with your name, nor you to be a consenting party to the act. I think, however, that they develop a new idea, calculated greatly to facilitate the acquisition of the sacred language, and I have the pleasure of knowing that you appreciate (as you are very competent to do) its intrinsic value, its originality, and its object. This, I hope, will in the eyes of the critics excuse us both. Let me avail myself of the present opportunity of addressing you, to say before the public, that of the truth of which I have very great hope that I have persuaded you—namely, that the greatest reform in the world would be one which should make a thorough acquaintance with the Word of God the object of the education of all classes. A learned acquaintance with the original Scriptures for the rich, a perfect acquaintance with the Scriptures in the vernacular for the poor,—here is the proper object of education. Followed out, it would render our higher orders universally wise, generous, liberal—our lower orders contented, laborious, aspiring,—all kindly affectioned one towards another. I believe that this reform would rectify most of the evils of society, and renovate literature, philosophy, and art. As tending, by the simplification of some of the more embarrassing particulars of the elements of the Hebrew language to promote the object here stated, I place this trifle first in your hands, as evidence of the high regard I bear towards you.”

“LONDON, 19th October, 1852.”

## P R E F A C E.

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THE learned reader will be pleased to recollect, that the tables here submitted to his approbation do not profess to be more than an *aid* towards the attainment of that full and perfect information which can only be acquired by the diligent study of the best grammarians and a constant reading of the Hebrew Bible. I may be pardoned for stating, that the arrangement of the Hebrew Verbs here set forth was made by me some years ago, and the explanation sketched at the same time. Of the value of the former I have had the most ample experience: for the imperfections of the latter I beg to apologize. It is exceedingly difficult briefly to explain with pen and ink a thing which in a *vivâ voce* conversation may be made quite clear in a few minutes. As aforesaid, however, these pages were written and this methodization made years ago, and lay by me for my own sole use. But lately conversing on the importance and grandeur of Hebrew literature with a learned and accomplished friend,—whose competence to judge on such a subject, the public, were I allowed to mention his name, would at once admit,—I spoke of my tables, and subsequently showed them to him. Struck and pleased, he said, “You should publish—they would do good.” Respecting his opinion, I have acted on his *imprimatur*, and only hope that my Methodization may tend, however slightly, towards the promotion of an object for which I have otherwise not a little laboured—that is, to make the original writings of David and Moses, Isaiah, Jeremiah, and Ezekiel, the sacred prophets, poets, and historians, “classics” in our schools. Here is, indeed, a consummation devoutly to be wished, and one to the accomplishment of which the greatest powers would be well devoted.

I speak with tolerable certainty in saying, that in the study of these tables a student will learn the Hebrew Verbs more perfectly in a few hours than he could possibly do in years without them. Experience will warrant the confidence with which the statement is made. It rests upon the nature of things.

If the books in a library be scattered on a floor, can they be readily made use of? Will not the difficulty of reference exist

if they be badly arranged, or not wisely? The perfection of arrangement will be one in which there shall be one place for all, a proper place for each, and each in its proper place. This perfection our tables realize. Here the subject matter is both systematized and arranged.

I am sufficiently sanguine to hope that the superiority of the idea thus embodied will lead to its general adoption.

The idea is this, viz., the varying from one trilateral on a single sheet the numerous classes of Hebrew Verbs. *Katal*; the trilateral here employed, has many advantages, not the least being, that, as this root is that made use of by the grammarians to illustrate the Verb; not merely in the Syriac and Arabic, but also in other Oriental dialects, its use tends to show the nature of the relation which these languages in this particular bear to the Hebrew. But there would be no essential difference should the idea be worked out on another root.

As my object has been to avoid all unnecessary repetition, I have omitted giving a place to the Infinitives. It might, however, be an improvement to introduce them where they deviate from the general rule, and this, perhaps, should it prove that in labouring to be brief I have become obscure, I may do hereafter.

In the answers to the questions set down to exemplify, I have in most cases preferred the use of the English letters, as mere suggestion is the object. It is the *study of the tables themselves*, rather than the explanation, which will satisfy and instruct. In this study there will be seen a very remarkable symmetry in the subject, not less calculated to afford pleasure to the mind which is disposed to take an interest in such matters than to assist the memory in the retention of details. For example, it is the first and last of the irregular paradigms which assume the very short *u* in the Infinitives and Participles of Hophal. The strong similarity between the third and fourth forms will not fail to be observed, and, as might be expected, several verbs in actual reading will be found which belong to both classes. It is the three middle forms of the irregulars which have the rotund vowel sound in the ult. of the Futures and Imperatives; *o* belonging to the first and third of them and *u* to the middle. The first syllable of the Futures and Imperatives of Hiphil are always alike, and always *a*; except in *one* form, in which they are *o*. Many analogous observations will be made by the student, tending to assist him in his endeavours to master the difficulties admitted to belong to the subject.

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

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THE fact that the whole impression of the First Edition of this METHODIZATION has been sold off in little more than a month, affords the most satisfactory proof of its suitableness to the wants of those engaged in the study of the Hebrew tongue. It will be found in the schoolroom a complete "Hebrew Made Easy."

February 9, 1853.

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

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A CONSIDERABLY larger Edition of this METHODIZATION than the First having been sold off, and being now out of print, with a steadily increasing demand, this Third Edition is now presented to the public. The Tables have been reduced in size, and may now be consulted without the annoying process of unfolding, with the liability to wear and tear that that process involves—and not only so, but two sets are given, one of which may be cut out and affixed within the covers of the Hebrew Bible which the reader has in use. Thus it will be found to answer the purpose of a *Clavis Hebraica*, that will unlock every anomaly of the Hebrew Verb. The Author is obliged to state that he was a loser to a considerable extent by the two former Editions. This Third, issuing from the accurate Hebrew press of the Messrs. BAGSTER, in a much improved, and more lasting form, necessitates a higher rate of charge. The Author, however, has the warrant of most competent judges for saying, that the possession of his Manual will supersede the necessity for an outlay in other elementary books, and that to so great an extent as to render its purchase an economy.

LONDON, January 28, 1861.

# EXPLANATION

OF THE

## T A B L E S.

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### FIRST, OF THAT OF THE PERSONAL CHARACTERS.

THIS first of the two Tables of the Hebrew Verbs gives a digest or arrangement of the personal characters (that is, of those marks which distinguish the *persons* in the various moods, tenses, genders, and numbers), of the regular Verbs. It is not intended, of course, to supersede the study and use of the Grammar. The object of the table is, when the Grammar has been studied and understood, to present in a narrow compass to the eye the various particulars with respect to the Verb, as to its persons, in their numbers and genders, which particulars the Grammar instructs us in, and so to present them, that the recollection of them may be facilitated.

This table does not give the conjugational characters at all; they may, however, be seen in the "regular" compartment of the second table. The seven conjugations must be learnt *memoriter* from the Grammar,—I mean, by constant repetition of the preterites of Kal, Niphal, Pihel, Puhel, Hiphil, Hophal, and Hithpahel, in a great variety of Verbs. An equal familiarity it would be well to obtain with the futures, imperatives, infinitives, and participles, with a readiness in varying



through the persons, numbers, and genders, all the parts. Our table will enable the learner with a glance to recall those easily-forgotten particulars which are involved in the operation. By the help of it those particulars which belong to the person, gender, and number, will in a short time become impressed upon the mind's eye perpetually, or, at least, so as to be readily, if they be forgotten, by reference to the table, impressed again.

## I.

*The Preterites, in their Genders and Numbers.*

The first division of the table is this:

3d Plur.	2d Plur.	1st Plur.	3d Sing.	2d Sing.	1st Sing.
	קָמַ * קָמַ * קָמַ *		* * * * * *	קָמַ * קָמַ * קָמַ *	
וּ * וּ * וּ *	קָמַ * קָמַ * קָמַ *	וּ * וּ * וּ *	קָמַ * קָמַ * קָמַ *	קָמַ * קָמַ * קָמַ *	וּ * וּ * וּ *

This division gives the personal characters of the Preterites in all the conjugations.

We shall commence, as all the old grammarians did, with the simplest form, the third masculine.

This is always in regular Verbs, save in one conjugation, a dissyllable, but the vowels in both syllables depend on the conjugation. In Kal the vowels are  $\bar{\text{a}}$ , in Niphal  $\bar{\text{a}}$ , in Pihel  $\bar{\text{a}}$ , in Puhel  $\bar{\text{a}}$ , in Hiphil  $\bar{\text{a}}$ , in Hophal  $\bar{\text{a}}$ , and Hithpahel is a trisyllable, with the vowels  $\bar{\text{a}}$ .

The two vowels, then, of the third singular masculine of the Preterite vary in every conjugation, and the variation is to be learnt *memoriter*, by constantly repeating Katal, Niktal, Kittel, Kuttal, Hiktül, Hoktal,

Hithkattel. (The last I enumerate with the rest without distinction, although a trisyllable, nor needs it any particular mention hereafter, as it is always the most regular in form and the easiest of the conjugations.) And since the two vowels are variable, they are denoted by two stars, thus  $\overline{*\text{---}^*}$ . The stars indicate that the vowels depend on the conjugations, and vary accordingly.

The third singular feminine has two forms, one for Hiphil, and the most usual  $\overline{\eta\text{---}^*}$ . It consists of three syllables; the first varies with the conjugation, and is accordingly denoted by a star; the second is  $\text{.}$ , Sheva, the very short  $\text{ě}$ ; and the third,  $\overline{\eta}$ . Thus this person and gender in the several conjugations of  $\overline{\text{קטל}}$  are (in English characters) Katelah, Niktelah, Kittelah, Kuttelah (then comes Hiphil, which is peculiar), afterwards Hoktelah, and lastly (Hithpahel), Hithkattelah.

The other form belongs to Hiphil, just mentioned, and its vowel points are uniformly  $\overline{\eta\text{---}'\text{---}\text{---}}$ , as  $\overline{\eta\text{---}'\text{---}\text{---}}\text{קטלה}$ . As the table takes it as *pro concessio* that the first vowel is variable, it does not designate it, but it intends to denote the second, and so it introduces the yod, indicating that in Hiphil the penultimate is not the short e, but the long i,  $\text{'}$ , as Hiktīlah, Hiphkīdah, Hiktīvah, etc. The  $\text{'}$  is printed in red type, to indicate that in this particular Hiphil is exceptional.

Next comes the second singular masculine, thus,  $\overline{\eta\text{---}\text{---}^*}$ ; here the ult. and penult. are constant, viz.,  $\overline{\eta\text{---}\text{---}}$ , and the first syllable varies with the conjugation as before, and is, as before, denoted by the star.

Next, the second singular feminine is underneath the masculine, thus,  $\overline{\eta\text{---}\text{---}^*}$ , and, as before, the ult. and penult. are constant, and the first variable.



The same exactly may be said *mutatis mutandis* as to the first singular, first plural, and second plural. We need not, therefore, repeat.

It will be seen that the first persons in both numbers and the third plural have but one form for both genders.

What was said as to the third singular feminine exactly applies to the third plural, and need not here be repeated. As these two parts of the Verb end in vowels, the same law governs them.

Now for the use of the table. We give the command, "Go through the second plurals feminine of all the conjugations of פִּלְשֵׁט to roll." You keep your eye fixed on that division of the table, viz., פִּלְשֵׁט, and at once say, Palashten, Niplashten, Pillashten, Pullashten, Hiplashten, Hoplashten, Hithpallashten.

"Say the last in the masculine?" You change the glance of the eye, and answer, "Hithpallashtem." "First singular?" Hithpallashti; "Kal?" Palashti; "Niphal?" Niplashti. "Third singular masculine?" Niplash. "Feminine?" Niphleshah; "Hiphil," Hiphlishah, etc. And thus any Verb can be easily varied through all the parts of the Preterites of all the conjugations, as very little practice will show.

## II.

### *The Futures, in their Genders and Numbers.*

We now come to the Futures, the representation of which in the table takes greater space than the Preterites occupied, for this reason, that in the Preterites the consonantal terminations and their vowel points were in all the conjugations (e.e.) uniform, but in the Futures, while the consonantal marks are uniform

(e.e.), each conjugation accompanies them with its own peculiar vowels. In the Preterites we had suffixes alone, here are both prefixes and suffixes.

The following is the plan of the table referred to, seen in one conjugation :

3d Plur.	2d Plur.	1st Plur.	3d Sing.	2d Sing.	1st Sing.
וְ	וְ תַ		יְ	תַ	אֲ
נָה	תַ נָה	נְ	תַ	יְ תַ	
וְ	וְ	וְ	וְ	וְ	וְ

The upper part shows the consonantal characteristics, and the lower the vowel characteristics of the Future of Kal.

Kal with its vowel points would be thus:—

יְקַטְלוּ	תַקְטִילוּ	נְקַטְלוּ	יְקַטֹּל	תַקְטִיל	אֲקַטֹּל
תַקְטִילוּנָה	תַקְטִילוּנָה		תַקְטֹל	תַקְטִילי	

Now, if the reader will refer to the vowel-points in the above table, he will at once see that they exactly agree with those given below. As the points of the third singular and first plural are alike, they are given in one division in the table; and as those of the second and third plural are also alike, they are included in one and the same division.

It will not be needful to carry on the explanation further, inasmuch as what is here said of Kal applies to all the other conjugations.

Now for the use of the table. The question is proposed—"Third singular masculine future of Kal?"

*Answer* (after referring with a glance to the consonants of the future third singular masculine, and to the vowel points of Kal).—"Yiktol."

Q.—"Puhal?"

A.—"Yekuttal."

Q.—"Hiphil?"

A.—"Yaktil."

Q.—"Plural?"

A.—"Yaktilu."

Q.—"Feminine?"

A.—"Yakltēlna."

And so on.

Thus the slightest glance at the table instantly shows the variation rendered necessary by the question. When the answers can be easily given by the table, it will be found that its use may be discontinued.

The imperatives, infinitives, and participles come now to be considered.

The imperatives have only one person, viz., the second,—singular and plural. These are given in the table in their two genders.

Puhal and Hophal want the imperative.

The infinitive is generally the same as the second singular masculine of the imperative; it is, therefore, to be looked for under that head, save in Puhal and Hophal, where it is given in each case in a distinct compartment, as those conjugations want the imperative.

The participles are given under the last column.

The explanations previously given of the Preterites and Futures render it needless to say more here. The intelligent student will at once see the use of the table.

SECONDLY : OF THE SECOND TABLE, THAT  
OF THE TEMPORAL AND MODAL  
CHARACTERS.

The table entitled "Temporal and Modal Characters of the Verbs regular and irregular," now comes to be explained.

This table is for the purpose of showing the variations which distinguish the tenses and moods (*tempora et modi*); that is, the *characters* or marks of those tenses and moods in the principal classes of the Hebrew Verbs, those classes which are given in the old and ordinary Grammars. If all the varieties of irregular Verbs were given, it would so enlarge and complicate the table as to render it almost useless for the purpose it is intended to serve, which is not to supersede the use of Grammars, but to facilitate the acquisition and assist the memory in the retention of their, in this department, more important contents.

The uppermost division of the table, designated at the right hand side, by the word "REGULAR," gives the moods and tenses of the simple and usual paradigm, קָטַל.

This is in many respects a desirable and unobjectionable example. None of its letters are affected by any literal law, and consequently any new appearance which any of them may take, will grow out of the laws which govern the Verb, and exemplify them.

The ordinary paradigm, פָּקַד, is objectionable, because two of its consonants—the first and last—belonging to the class called *begad kephath*, are affected by the *dagesh lene*, and are calculated thus to embarrass the learner.

The old example, פָּעַל, was still less suitable, for while its first consonant was objectionable on the

ground just mentioned, as being affected by the *dagesh lene*, its second being a guttural modified its vowel, in many cases, in a peculiar manner. In fact, Gesenius would classify this paradigm as irregular.

Considered as to its letters merely, קָטַל, *to kill*, is perfectly unobjectionable. But we find, as Gesenius tells us, that it is only used in *Kal*, and that rarely. Hence, though in the Grammars varied through all the conjugations, it may be questioned whether it really has any existence save in the first of them. The word is, in fact, much more Chaldee or Syriac than it is Hebrew; it is frequently used in the Chaldaic part of Daniel. The well-informed reader will therefore not be surprised to find it occurrent in Hebrew solely in the Book of Job and in Ps. cxxxix., as these documents both abound in Chaldaisms.

It is, then, on the ground of its literal desirableness that it has been so generally adopted by the grammarians; and the employment of it to illustrate the conjugations, generally, may be regarded as a warrant that we should make that further use of it which, as will be immediately seen, our table does.

Of the Regular Verb, the preterites third singular masculine, the futures first singular, the imperatives second singular masculine, and the participles, are given in each of the conjugations.

As the second singular masculine of the imperatives is generally identical with the infinitives (in one or other of the forms which they have) of their respective conjugations, it is unnecessary to give a distinct place to the infinitives. As, however, *Puhal* and *Hophal* have no imperatives, their infinitives are given, but in different place, for distinction's sake.

The pupil should be habituated to run through the



conjugations in every way. For example: "Through the conjugations in the Preterites?" Katal, Niktal, Kittel, Kuttal, Hiktil, Hoktal, Hithkattel. "In the Futures?" Ektōl, Ekkatēl, Akattēl, Akuttal, Aktīl, Oktal, Ethkattēl. "In the imperatives?" [Katōl], Kētōl [or Kētal] (those additional forms in brackets do not appear in the table, but will have been learnt in the Grammar, and will be suggested by the form given), Hikkatēl, Kattēl, Puhal *caret*, Haktel, Hophal *caret*, Hithkattēl. "The Participles?" Kotēl and Katūl, Niktāl, Mekattēl, Mekuttal, Maktīl, Moktal, Mithkattēl. "Tenses and moods of Kal?" Katal, Ektol, Ketol, Kotēl, Katūl. "Of Niphal?" Niktāl, Ekkatēl, Hikkatēl, Niktāl. And so on through the other conjugations.

The persons, numbers, and genders can be found by referring to the former table, that of "personal characters."

However, as the part of the table already described, that illustrative of the regular Verbs, is of usual occurrence in the Grammars, the reader will have no difficulty about it.

The remainder of the table, however, is quite peculiar.

It exhibits paradigms of the irregular Verbs; that is, as aforesaid, of those classes of them generally given as such in the Grammars.\*

These will be found in the seven compartments running across the table, which follow underneath the

\* In *truth*, these Verbs, though denominated irregular, are not so. They would be designated with much greater propriety "regulated Verbs," than irregular ones. They are anomalous, simply because the letters which compose them are of such a nature as, for euphony's sake, to render expedient a deviation from the law that governs simple triliters. This, however, is not the place to discuss so fruitful a topic. It will be found in Gesenius or in Lee, handled with their usual ability.

first compartment containing the regular Verb just described.

It conduces to simplicity that they should be given in the order natural to Hebrew.

In the second and third compartments we have those affected in the third radical; in the two following, those affected in the second radical; and in the last three, those affected in the first radical; and the order of the alphabet is followed in each case.

First, We have a paradigm of those whose third radical is *Aleph*.

Secondly, Of those whose third radical is *He*.

Thirdly, Of those whose second radical is doubled.

Fourthly, Of those whose second radical is *Shurek*.

Fifthly, Of those whose first radical is *Aleph*.

Sixthly, Of those whose first radical is *Yod*; and

Seventhly, Of those whose first radical is *Nun*.

In the margin will be found given the technical denominations of these classes respectively.

That is to say: "1st, Quiescents in the third radical, or Lamed Aleph." 2dly, "Quiescents in the third radical, or Lamed He." 3dly, "Defectives in the second radical, or Gnain doubled." 4thly, "Quiescents in the second radical, or Gnain Vau." 5thly, "Quiescents in the first radical, or Pe Aleph." 6thly, "Quiescents in the first radical, or Pe Yod." And 7thly, "Defectives in the first radical, or Pe Nun."

The peculiarity and advantage of the table lies in this, that all these paradigms of the irregular Verbs are *constructed* from the regular paradigm, קָטַל.

In the first, the *Lamed* is changed into *Aleph*, and thus arises קָטַא.

In the second, the *Lamed* is changed into *He*, and thus arises קָטַה.



In the third the *Teth* is doubled, and thus arises קָטַט.

In the fourth, the *Teth* is changed into Vau Quiescent, or *Shurek*, and thus arises קוֹל.

In the fifth, the *Koph* is changed into *Aleph*, and thus arises אָטַל.

In the sixth, the *Koph* is changed into *Yod*, and thus arises יָטַל. And

In the seventh, the *Koph* is changed into *Nun*, and thus arises נָטַל.

The advantage of this method lies in this, that these paradigms, being all constructed on a common basis, according to a law of variation, when once they are learnt they cannot readily be forgotten, or, if forgotten, can be easily recalled.

Not only so, but following out the idea, we may hence treat all the regular Verbs in the language in the same way, and thus at once perceive the varieties they each admit of. For example, as we thus *variate* (a new word is necessary to designate the operation), נָטַל, יָטַל, אָטַל, קָל, קָט, קָטָה, קָטָא, קָטַל, קָטַל; that is, as we thus give the *varieties* of irregular Verbs which may be connected with the trilateral קָטַל, we may do the same with any other root.

For example, the ordinary root פָּקַד, will, if varied, run thus, פָּקַד, פָּקַא, פָּקַה, פָּק, פָּד, אָפַד, יָפַד, נָפַד. Of these two only have practical existence, namely, יָפַד, which means, "to burn," and נָפַד, which means, "to spot," or "puncture." But though this is so, it is still interesting, if not important, to see the possible variations of the root which *might* exist.

Of the variations under קָטַל, two, at least are actually found, viz., קָטַט, to be cut off, and נָטַל, to take up or lift.

The reader will, however, remember, that the קָטַט and the נָטַל of our table are to be regarded as simply

paradigmatical: and for use it is more convenient, as we shall show by and by, that we should regard them as Englished, just in the same way (for exercise sake, and in order to acquire perfect facility in the management of the Hebrew Verb), as the root קטל with which we connect them.\*

As it respects the operation of going through the persons of the irregular Verbs, with this we do not in this table attempt to deal. A few suggestions we convey by means of red types, as explained in the next

\* There are several trilaterals, of which most, if not all the variations have actual existence, although some of them are not Verbs. For example:—

קִישָׁב <i>audivit.</i>	פּוֹשֵׁט <i>superbivit.</i>	נָכַר <i>caret.</i>
קִישָׂא <i>cucumer.</i>	אֶלֶיֶשׁ <i>caret.</i>	Here all but two.
קִישָׂה <i>durus fuit.</i>	יֵלֶשׁ <i>caret.</i>	
קִישָׂיִט <i>collegit.</i>	נָלֶשׁ <i>caret.</i>	פָּרַשׁ <i>separavit.</i>
קִיב This root seems wanting, but קִבֵּב <i>execratus est</i> , exists; and its Pihel, Puhal, and Hophal forms would be identical with those of קִיב.	Here all exist but three.	פָּרָא <i>fructus emisit.</i>
קִיטָב <i>miscuit, putavit</i> , not used, however, as a verb. See Gesenius.	קָצַר <i>messuit.</i>	פָּרַה <i>idem.</i>
קִיטָב <i>sedit.</i>	קָצָא <i>caret.</i>	פָּרַר <i>disrupit.</i>
קִיטָב <i>flavit.</i>	קָצָה <i>scidit.</i>	פּוֹשֵׁט <i>superbiit.</i>
Here all exist but Gnain Vau, if that do not.	קָצַע <i>truncavit.</i>	אָרִישׁ <i>caret.</i>
	קוֹר <i>fodit.</i>	יָרִישׁ <i>possedit.</i>
	אָצַר <i>thesauravit.</i>	נָרִישׁ <i>caret.</i>
	יָצַר <i>formavit.</i>	Here all exist but Pe Nun and Pe Aleph.
	נָצַר <i>custodivit.</i>	
	Here all exist but Lamed Aleph.	בָּנָק <i>fulgur.</i>
	קִיבֵר <i>ausus est.</i>	בָּנָא <i>diffidit.</i>
	קִיבָא <i>caret.</i>	בָּנָה <i>sprevit.</i>
	קִיבָה <i>liquefecit.</i>	בָּנָו <i>vapuit.</i>
	קִיבָס <i>liquefactus est.</i>	בּוֹק <i>evacuavit.</i>
	קִיבָר <i>mutatus est.</i>	אָנָק <i>caret.</i>
	אָבַר <i>ligavit.</i>	יָנָק <i>caret.</i>
	יָבַר <i>erudiit.</i>	יָנָק (Chaldaic) <i>damno affectus est.</i>
		Here all exist but three.

קִיבֵר *appetivit*, if variated, will only want three of the results. קִיבֵר *clausit*, will want four, and so on. These instances crossed me in my reading during only a short time.

paragraph, but for accuracy in this point a reference to the Grammar will be essential, and a thorough acquaintance with the personal variations of the regular verbs as given in the table of "personal characters."

The Preterites in the Kal, Niphal, Hiphil, and Hophal of קָטַט, and those of Niphal and Hiphil of קָיל, are printed in red letters, to indicate that they follow the same law; viz., in all the persons of these tenses in both numbers, save the third, they increase with *Cholem* (or the long *o*) in the penult. (in the ultimate of second Sing. Fem.); thus,—

קָטַט	קָטַטְתָּם	קָטַטְנוּ	קָטַטְתָּ	קָטַטְתְּ	קָטַטְתִּי
	קָטַטְתִּי		קָטַטְתָּ	קָטַטְתְּ	

For an analogous, although not the same, reason, all the Preterites of קָטַט are printed in red letters also, for they too have an increase.

In precisely the same place as the former they assume Yod (י), preceded generally by Tzere (י), as may be seen in the Grammar, and is suggested here by the distinction in the type. These three classes have an analogous increase in the Plurals Feminine of the Futures and Imperatives, for which see Grammar.

The Infinitives all through Puhal and Hophal are printed to the left of the place properly occupied by the Imperatives, as these Conjugations want the Imperatives. The variation through the persons of the regulated or irregular Verbs is so exceedingly like the some operation in the regular verb, that it will afford no sort of difficulty to the learner. As to any slight difference that may exist in the case, save offering the suggestions just alluded to, we do not undertake to elucidate it, referring the reader for satisfaction on the point to his Grammar.

The student, then, will exercise himself in going through the parts of our paradigms by referring to the analogous ones in the Grammars. קָמָא will be varied precisely according to the usual example מָצָא ; קָמָה ; קָמָה will conform to גָּלָה ; קָמָה to קָמָה ; קָמָה to קָמָה ; קָמָה to קָמָה (e.e.) קָמָה ; קָמָה to קָמָה ; and קָמָה to קָמָה.

The advantage of our artificial forms above those usually adopted are of two kinds—

1st, They will assist the memory. For they can scarcely be forgotten if the single word קָמָה, from which they are all formed, be remembered. But,

2dly, The learner will by their use be enabled to perceive with much more clearness the relation which the various forms of irregular Verbs bear to the regular Verb, and also the way in which they stand related to one another, than he will be by using the ordinary examples.

Thus both the details of variation will be more readily retained in the memory, and the *rationale* of those variations appear more clearly to the judgment.

Speaking generally, we may say that the anomalies of the Verbs arise from the peculiar nature of some of the letters that enter into them. How the peculiarity operates will be much more obvious when its working is made to take effect all through upon, as it were, the same body.

To illustrate,—it tends to embarrass the conclusions of the physician, that he sees the diseases with which he has to do in almost as many different constitutions as he has patients to attend. Could he cause these diseases to appear consecutively in the *same* person, and observe how they affected him, he would thus be enabled, with much more certainty, to deduce his inferences, and theorize on the subject of therapeutics, than



under existing circumstances he can do. This illustration is defective in many points, still it conveys a thought not foreign to our subject. The intelligent reader will oblige us by not supposing that we wish to advance it at more than its worth. Now, it is just this sort of advantage *we* secure for our incipient Hebrew doctor. We give to *one* trilateral corpus those weaknesses and defects at the front, at the back, and in the middle, ordinarily seen in some seven individuals, who have every one of them their own peculiar infirmities to bear, and thus do we enable him much more clearly to understand the philosophy of his subject than he could perhaps be made to do by the old process.

It may be objected that our paradigms are artificial—that they do not exist in reality. Now, we hold them on this very account to be *less* objectionable than the others, as a slight review of these others will show.

מָצָא, which answers to our קָטָא, is, as Gesenius tells us, only found in Kal, Niphal, and Hiphil. It may be as “bad Hebrew” to use it in the other parts as it would be bad English to say, “I have wrote,” “I have blew,” “I seen.”

גָּלָה, answering to our קָטָה, which comes in the second place, is affected in the first radical by *dagesh lene*.

בָּ, the analogue of our קָט, has the Beth subject to *dagesh lene*, and from its first radical being a hissing letter, it has a classisyncratic peculiarity in Hithpael, which would be הִתְבַּב. But this conjugation in this Verb is, as Gesenius says, not found at all; accordingly he altogether omits it. The generality of grammarians, not so scrupulous, give the form without respect to its being omitted by the sacred writers; others supply its place by the Hithpael of an analogous Verb. For example, Messrs. Bagster have lately published a

Grammar, by Dr. Robert Wolfe, in which, following Dr. Lee, הַתְּגִלָּל is made to do service for the un-presentable member.

קָם, to which our קָל is answerable, is not found in Puhal or Niphah.

אָפֵל, answering to אָטֵל, wants Hithpahel, and is one of five irregulars in the future of Kal. Moreover, the Caph is subject to *dagesh lene*.

יָשַׁב, answering to our יָטַל, is only found in Kal, Niphah, and Hiphil, and the Beth belongs to *begad kephath*. And

לָאָס, which answers to our לָטַל, is not found in Pihel or Puhah, and the *gamma* is affected by *dagesh lene*.

Hence, by using the ordinary paradigms, you may accustom the ear to solecisms in speech, while, at the same time, the learner will labour under the disadvantage of having undesirable forms to deal with. Whereas by employing our paradigms, you have always exact types of the variations of the Verb before the eye; and as the learner is all through informed that what he is handling is simply paradigmatical in its nature, he is fully aware that the words he employs are merely of use to illustrate an etymological law, and is therefore, not liable to be in anywise misled by them.

But a little consideration will show that the plan here adopted is perfectly legitimate. Gesenius acts on the principle involved in it in illustrating verbal Nouns, as will be seen by referring to his Grammar, sections 82, 83, and 84,\* and the same principle may be profitably pushed much further than we have pushed it.

For example, *all* the irregular paradigms of Gesenius,

\* *Gesenius's Hebrew Grammar, Translated from Rödiger, by Benjamin Davies.* Bagster, London, 1816.

which few can recollect without actual reference to his book, may be based upon the regular form, קָטַל, just as we have based the seven more usual ones on it. Taking our order they would, including those given in our table, be thus:—קָטַל; קָטַא; קָטַה; קָטַח; קָטַט; קָיל; קָיל; קָהַל; קָטַל, אָטַל; עָטַל; יָטַל, יָטַל; יָטַל,\* נָטַל. But however proper it may be in an elaborate Grammar intended for the use of proficients in Hebrew to enumerate and develop all these as irregular forms, it is quite unnecessary to burden tyros with so great an accumulation of redundant matter. The deviations from the normal standard of Verbs of the classes עָטַל, קָהַל, and קָטַח, are so strictly in conformity with the laws which govern the letters, that, those laws being known, a very little attentive consideration will make these intelligible and easy.

That our tables may not mislead, we shall set down a few considerations worth reflecting on.

With respect to the Infinitives, while the rule in the regular Conjugation is that the Infinitive resembles the second Singular of the Imperative, yet in Hiphil the Infinitive generally affects the longer form ending with the ' for its final vowel. With respect to the rule in the *irregular* forms it has a very lax application. In the last three of them analogy would suggest complete conformity with the regular form; and it holds good all through. Hence the Infinitives in the Kal of אָטַל, יָטַל, נָטַל, are precisely regular; viz., אָטוֹל, יָטוֹל, and נָטוֹל. The last two not following the diminished patterns seen in the Imperative. In the two pre-

\* There are three varieties of these Verbs in *Pe Yod*:—1. Those which are originally *Pe Vau*; 2, those which are originally *Pe Yod*; and 3, those which symbolize with נָטַל. Gesenius exemplifies them by יָטַב, יָטַב, and יָצַע: the distinction between them would appear more clear on our plan.



ceding irregulars קט and קול of the Imperatives, become קטוּט and קוּל in the Infinitives. And in קָטָא and קָטָה the Infinitives are קָטוּא and קָטָה. Thus it will be seen that in all verbs the Infinitives of Kal love Cholem in the ult.

In all the other Conjugations (e.e.) of the irregular verbs, save Hiphil, the rule holds good of identity between the Infinitives and the second Singular of the Imperatives. But in all the forms, regular and irregular, save in those of *Lamed He* and *Gnain Doubled*, Hiphil affects the ult. of its Preterite, having ' for the Vowel. Hence the varied Infinitives of Hiphil are הַקְטִיל, הַקְטִיא, הַקְטָה, הַקְטָא, הַקְטִיל, הַקְטִיל, הַקְטִיל, הַקְטִיל.

We shall now offer a few observations *seriatim* on the varied forms.

1. Those whose last radical is ס are distinguished by always having the last vowel, in our paradigm (that connected with ס), long. If long in the regular form it continues so; if short it is lengthened.

2. Those whose last radical is ה have the remarkable peculiarity of retaining the same final vowel through each of the Moods and Tenses. Thus the Preterites all end in הָ; the Futures all in הָ; the Imperatives all in הָ; the Infinitives all in הָ, and the Participles all (e.e.) in הָ.

3. Those whose second radical is doubled will be seen to have a close analogy to the class which follows them. The Pihels, Puhals, and Hithpabels in both are evidently formed by the same law. קט, however, will be remembered as having in the other Conjugations a closer and more Consonantal character than קט. The Futures of the two classes in this respect invite comparison, as also the Participles.

4. The learner will remark the relative position

which the red letters in the three last-mentioned classes bear to one another, narrowing from seven to two rather inverso-pyramidically, thus,—

. . . . .  
 . . . . .  
 . . . . .

This consideration, simple as it is, will easily remind him of the distinction which he no doubt has heretofore found it so difficult to remember, viz., that in verbs of the form of Gnain doubled, Kal, Niphal, Hiphil, and Hophal, take the increasing Cholem in the persons as before stated, whereas in verbs of the form of Gnain Vau only Niphal and Hiphil are thus varied.

5. It is to be remembered that verbs whose initial letter is ה, or ח, or ע, generally conform to the paradigm אָטַל, and that in five verbs of this class, viz., אָבַר *perit*, אָבָה *volut*, אָכַל *edit*, אָמַר *dit*, and אָפָה *coxit*, the Aleph of the future of Kal quiesces in Cholem, so that their futures are *not* according to the paradigm אָאָבַר, אָאָבָה, אָאָכַל, אָאָמַר, and אָאָפָה; but אָבַר, אָבָה, אָכַל, אָמַר, and אָפָה.

6. Our paradigm only characterises one form of the irregulars, which belong to the class Pe Yod. Extensive reading and study of the Grammar will be necessary to lead the learner to understand the distinction that arises from the initial Yod being *properly* Yod, or changed from Vau. Let him also bear it in mind that though verbs have the irregular forms they may be varied also regularly. Thus the regular future of יָטַל in Kal would be אִיטַל, which, to avoid the anomaly of having the first vowel Segol preceding Yod, would be changed into אִיטַל, and be thus varied

through the Persons:—אִיטַל; תִּיטַל, תִּיטְלוּ; תִּיטַל, תִּיטְלוּ; תִּיטַל, תִּיטְלוּ; תִּיטַל, תִּיטְלוּ—a form of frequent occurrence.

7. The learner will recollect that the doubling of the second Consonant in the Hiphil and Hophal of the last of our forms is to compensate for the *Nun* (which is changed for euphony), and is precisely analogous to the custom that prevails in all languages; for example in Latin, irrationalis for inrationalis, illatio for inlatio, illegibilis for inlegibilis, etc.

However, enough has been said to put the reader in possession of my new method, and of its capability of further development.

I can speak from experience in this matter. I was years reading Hebrew before I could master the difficulties of the Verb, or avoid the necessity of a painful, laborious, and constant reference to the Grammar. Having adopted the idea presented in the Tables, and arranged them accordingly, all my embarrassment fled, grammatical chaos gave way to a lucid order, with respect to which forgetfulness was almost impossible, just because the whole was the result of the simple laws of reason, nature, and language.

However, the use of the Tables will appear more manifest by setting down a short series of such questions as can be instantly answered by intelligently glancing at the Tables than by any attempt to explain them in *writing*.

Perhaps it is well that קָטַל, being in the Hebrew used in Kal alone, leaves us quite at liberty to apply meanings to the other Conjugations which shall make them *quoad* signification to be as normal as we, in respect of their letters, make them etymologically to be.

Thus the Verb will mean in Kal, “to kill;” in

Niphal, "to be killed;" in Pihel, "to kill violently;" in Puhal, "to be killed violently;" in Hiphil, "to cause to kill;" in Hophal, "to be caused to kill;" and in Hithpahel, "to kill one's-self."

These preliminaries laid down, we come to our praxis.

"Say, we shall be killed violently?" Nekuttal.

"First singular?" Akuttal.

"Hithpahel?" Ethkattel.

"Preterite?" Hithkattalti.

"Plural?" Hithkattalnu.

"Third Person?" Hithkattelu.

"Future?" Yithkattelu Tithkattelnah.

"The English of the last word?" The women will kill themselves.

"Say that in the form of a double Gnain?" Tithkottetnah.

"Of Gnain Vau?" Tithkollelnah.

"Preterite?" Hithkolllelu.

"Niphal?" Nakolu.

"Future?" Tikkolnah.

"In both genders?" Yikkolu Tikkolnah.

"First Singular?" Ekkōl.

"Run through the Persons?" Ekkol; Tikkol, Tikkoli; Yikkol, Tikkol; Nikkol; Tikkolu, Tikkolnah; Yikkolu, Tikkolnah.

"Repeat the second Singular?" Tikkol, Tikkoli.

"Carry those through all the Conjugations?" Takul, Takuli; Tikkol, Tikkoli; Tekollel, Tekolleli; Tekollal, Tekolleli; Takil, Takili; Tukul, Tukeli; Tithkolllel, Tithkollleli.

"Variate לָמַד?" Lamad, Lamaa, Lamah, Lam, Lād, Amad, Yamad, Namad.

"Variate שָׁלַח?" Shalach, Shalaa, Shalah, Shal, Shach, Alach, Yalach, Nalach.

“Conjugate רָוַם?” Rām, Narom, Rōmem, Rōmam, Herīm, Huram, Hithromēm.

“Conjugate עָמַד?” [This is to be done in the form אָמַד, viz.,] Hamad, Nēmad, Himmēd, Hummad, Hēēmīd, Hāimad, Hithhaimmēd.

“Through the moods and tenses of Kal?” Hamad, Ehemod, Hemōd, Homēd, Hamūd.

The best possible exercises for the learner will consist in, 1st, *Conjugating* the Preterites, Futures, Imperatives, and Participles of the several forms of the irregular verbs. And 2nd, *Variating* each and every part of the regular verb. This should be practised until the processes are thoroughly discriminated, understood, fixed in the memory, and rapidly deliverable by the organs of speech.

Thus, I.—

“Conjugate קָטָא?”—קָטָא, נִקְטָא, קָטָא, קָטָא, הִקְטָא, הִקְטָא, הִתְקָטָא.

“Conjugate אָקָטָא?”—אָקָטָא, אָקָטָא, אָקָטָא, אָקָטָא, אָקָטָא, אָקָטָא, אָתְקָטָא.

“Conjugate קָטָא?”—קָטָא, הִקְטָא, קָטָא, קָטָא\*, הִקְטָא, הִתְקָטָא\*, הִתְקָטָא.

“Conjugate קָטָא, קָטָא?” †—קָטָא, קָטָא; נִקְטָא, מְקָטָא, מְקָטָא, מְקָטָא, מְתְקָטָא.

The same process should be gone through with the several parts of the other irregular forms, viz., קָטָה,

\* To avoid the hiatus, since they want the *Imperatives*, we here give, but in different character, the *Infinitives* of Puhā and Hophā. When exercising ourselves or others it will be found equally improving and less embarrassing to give the *Infinitives* in these places (*loco imperativorum*) than to say, “Imperative Caret.” But the peculiarity must always be understood, and when proper, expressed.

† Here and elsewhere, where the two participles of Kal occur, they are to be read in pairs, Hebrew, from right to left.





When these exercises in conjugating the several parts of all the verbs, and in varying the several parts of the regular, are adequately gone through, the tables thus perfectly fixed in the memory, and the rationale of the subject in the understanding, the learner will find no difficulty in resolving the nature of any verb that presents itself to him in reading the Hebrew Bible: those anomalies of course excepted to which no ordinary rule is applicable. The learner will see that in *conjugating* the parts of the verbs, the second table is crossed horizontally from the right hand; while in *varying* the parts of the regular verb it is crossed perpendicularly from the top.

While the Author has felt it necessary to conform to the established usage of the Grammarians in designating the classes of regulated Verbs—speaking of “irregulars in *Lamed Aleph*,” “*Lamed He*,” “Gnain doubled,” etc., he is fully alive to the purely conventional, and obviously objectionable character of such a system of designation. Based upon the original employment of the now universally exploded paradigm *פעל*, the usage is antiquated without being venerable. He submits that a nomenclature based on his Methodization would be in every respect superior. Thus,—“irregulars of the form *קטא*,”—“of the form of *קיל*,”—“of the form of *נטל*,” and so on throughout,—would be a form of words at once intelligible, and which would explain itself,—natural, and in accordance with the philosophy of the subject; as much superior to the usage thus exploded, as the nomenclature of modern chemists to the jargon of the alchemist of mediæval times.

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N.B.—*e.e.* is an abbreviation of *except. excipienda*.







# TEMPORAL AND MODAL CHARACTERS OF VERBS.

## REGULAR AND IRREGULAR.

TAB. II.

	HITHPAHEL.	HOPHAL.	HIPHIL.	PUHAL.	PIHEL.	NIPHAL.	KAL.	
PRET.	התקטל	הקטל	הקטיל	קטל	קטל	נקטל	קטל	REGULAR.
FUT.	אתקטל	אקטל	אקטיל	אקטל	אקטל	אקטל	אקטול	
IMP.	התקטלי	הקטלי	הקטילי	קטלי	קטלי	נקטלי	קטלי	
PART.	מתקטל	מקטל	מקטיל	מקטל	מקטל	מקטל	לקטל, קטול	
PRET.	התקטא	הקטא	הקטיא	קטא	קטא	נקטא	קטא	Quiesc. in 3d Rad., or Lamed Aleph.
FUT.	אתקטא	אקטא	אקטיא	אקטא	אקטא	אקטא	אקטא	
IMP.	התקטאי	הקטאי	הקטיאי	קטאי	קטאי	נקטאי	קטאי	
PART.	מתקטא	מקטא	מקטיא	מקטא	מקטא	מקטא	לקטא, קטוי	
PRET.	התקטה	הקטה	הקטיה	קטה	קטה	נקטה	קטה	Quiesc. in 3d Rad., or Lamed Me.
FUT.	אתקטה	אקטה	אקטיה	אקטה	אקטה	אקטה	אקטה	
IMP.	התקטיה	הקטיה	הקטייה	קטיה	קטיה	נקטיה	קטיה	
PART.	מתקטה	מקטה	מקטיה	מקטה	מקטה	מקטה	לקטה, קטוי	
PRET.	התקוטט	הקוט	הקוט	קוטט	קוטט	נקוט	קוט	Defect. in 2d Rad., or Gain doubled.
FUT.	אתקוטט	אוקט	אקוט	אקוטט	אקוטט	אקוט	אקוט	
IMP.	התקוטטי	הוקט	הקוט	קוטטי	קוטט	נקוט	קוט	
PART.	מתקוטט	מוקט	מקוט	מקוטט	מקוטט	מקוט	לקוטט, קטויט	
PRET.	התקולל	הקול	הקיל	קולל	קולל	נקולל	קול	Quiesc. in 2d Rad., or Gain Vau.
FUT.	אתקולל	אוקל	אקיל	אקולל	אקולל	אקולל	אקול	
IMP.	התקוללי	הוקל	הקיל	קוללי	קולל	נקוללי	קול	
PART.	מתקולל	מוקל	מקיל	מקולל	מקולל	מקולל	לקול, קול	
PRET.	התאטל	האטל	האטיל	אטל	אטל	נאטל	אטל	Quiesc. in 1st Rad., or 16 Aleph.
FUT.	אתאטל	אאטל	אאטיל	אאטל	אאטל	אאטל	אאטל	
IMP.	התאטלי	האטלי	האטילי	אטלי	אטלי	נאטלי	אטלי	
PART.	מתאטל	מאטל	מאטיל	מאטל	מאטל	מאטל	לקאטל, אטול	
PRET.	התיטל	היטל	היטיל	יטל	יטל	ניטל	יטל	Quiesc. in 1st Rad., or 16 Yod.
FUT.	אתיטל	איטל	איטיל	איטל	איטל	איטל	איטל	
IMP.	התיטלי	היטלי	היטילי	יטלי	יטלי	ניטלי	יטלי	
PART.	מתיטל	מיטל	מיטיל	מיטל	מיטל	מיטל	לקיטל, יטול	
PRET.	התנטל	הנטל	הנטיל	נטל	נטל	ננטל	נטל	Defect. in 1st Rad., Po Num.
FUT.	אתנטל	אנטל	אנטיל	אנטל	אנטל	אנטל	אנטל	
IMP.	התנטלי	הנטלי	הנטילי	נטלי	נטלי	ננטלי	נטלי	
PART.	מתנטל	מנטל	מנטיל	מנטל	מנטל	מנטל	לקנטל, נטול	

Main body of text, consisting of several paragraphs of faint, illegible script. The text is arranged in a standard columnar format.



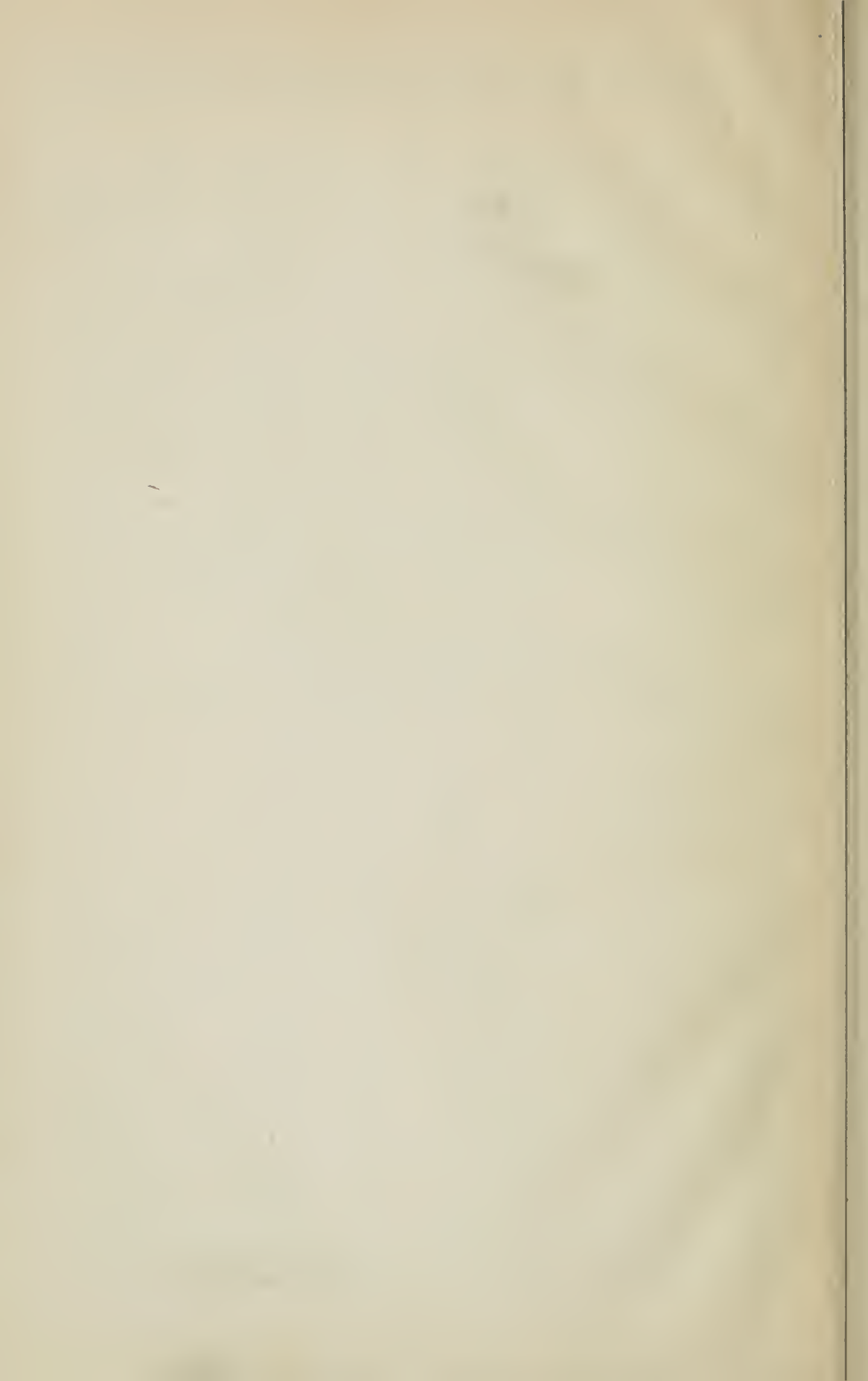
# TEMPORAL AND MODAL CHARACTERS OF VERBS.

## REGULAR AND IRREGULAR.

TAB. II.

	HITHPAHEL.	HOPHAL.	HIPHIL.	PUHAL.	PIHEL.	NIPHAL.	KAL.	
PRET.	הִתְקַטַּל	הִקְטַל	הִקְטִיל	קִטַּל	קִטַּל	נִקְטַל	קִטַּל	קִטַּל
FUT.	אֶתְקַטַּל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	REGULAR.
IMP.	הִתְקַטְּל	הִקְטַלְּ	הִקְטִילְּ	קִטַּלְּ	קִטַּלְּ	הִקְטַלְּ	קִטַּלְּ	
PART.	מִתְקַטַּל	מִקְטַל	מִקְטִיל	מִקְטַל	מִקְטַל	נִקְטַל	קִטַּל, קִטִּיל	
PRET.	הִתְקַטְּא	הִקְטַא	הִקְטִיא	קִטְּא	קִטְּא	נִקְטְא	קִטְּא	קִטְּא
FUT.	אֶתְקַטְּא	אֶקְטְא	אֶקְטִיא	אֶקְטְא	אֶקְטְא	אֶקְטְא	אֶקְטִיא	Quietest in 3d Rad., Lamed Aleph.
IMP.	הִתְקַטְּא	הִקְטְא	הִקְטִיא	קִטְּא	קִטְּא	הִקְטְא	קִטְּא	
PART.	מִתְקַטְּא	מִקְטְא	מִקְטִיא	מִקְטְא	מִקְטְא	נִקְטְא	קִטְּא, קִטִּיא	
PRET.	הִתְקַטְּה	הִקְטְה	הִקְטִיה	קִטְּה	קִטְּה	נִקְטְה	קִטְּה	קִטְּה
FUT.	אֶתְקַטְּה	אֶקְטְה	אֶקְטִיה	אֶקְטְה	אֶקְטְה	אֶקְטְה	אֶקְטִיה	Quietest in 3d Rad., or of Lamed He.
IMP.	הִתְקַטְּה	הִקְטְה	הִקְטִיה	קִטְּה	קִטְּה	הִקְטְה	קִטְּה	
PART.	מִתְקַטְּה	מִקְטְה	מִקְטִיה	מִקְטְה	מִקְטְה	נִקְטְה	קִטְּה, קִטִּיה	
PRET.	הִתְקוּטַט	הוּקַט	הוּקַט	קוּטַט	קוּטַט	נִקַּט	קַט	קַטַּט
FUT.	אֶתְקוּטַט	אֶוּקַט	אֶוּקַט	אֶקוּטַט	אֶקוּטַט	אֶקַּט	אֶקַּט	Defect. in 2d Rad., or of Gemin Doubled.
IMP.	הִתְקוּטְּט	הוּקַטְּ	הוּקַטְּ	קוּטַטְּ	קוּטַטְּ	הִקַּטְּ	קַטְּ	
PART.	מִתְקוּטַט	מִוּקַטְּ	מִוּקַטְּ	מִקוּטַטְּ	מִקוּטַטְּ	נִקַּטְּ	קַטְּ, קִטִּיטְּ	
PRET.	הִתְקוּלַל	הוּקַל	הוּקַל	קוּלַל	קוּלַל	נִקוּל	קַל	קוּל
FUT.	אֶתְקוּלַל	אֶוּקַל	אֶוּקַל	אֶקוּלַל	אֶקוּלַל	אֶקוּל	אֶקוּל	Quietest in 2d Rad., Gemin Van.
IMP.	הִתְקוּלְּל	הוּקַלְּ	הוּקַלְּ	קוּלַלְּ	קוּלַלְּ	הִקוּלְּ	קוּלְּ	
PART.	מִתְקוּלַל	מִוּקַלְּ	מִוּקַלְּ	מִקוּלַלְּ	מִקוּלַלְּ	נִקוּלְּ	קַלְּ, קוּלְּ	
PRET.	הִתְאֲטַל	הֶאֲטַל	הֶאֲטִיל	אֲטַל	אֲטַל	נֶאֲטַל	אֲטַל	אֲטַל
FUT.	אֶתְאֲטַל	אֶאֲטַל	אֶאֲטִיל	אֶאֲטַל	אֶאֲטַל	אֶאֲטַל	אֶאֲטִיל	Quietest in 1st Rad., Pe Aleph.
IMP.	הִתְאֲטְּל	הֶאֲטַלְּ	הֶאֲטִילְּ	אֲטַלְּ	אֲטַלְּ	הֶאֲטַלְּ	אֲטַלְּ	
PART.	מִתְאֲטַל	מִאֲטַלְּ	מִאֲטִילְּ	מִאֲטַלְּ	מִאֲטַלְּ	נֶאֲטַלְּ	אֲטַלְּ, אֲטִילְּ	
PRET.	הִתְיַטַּל	הוּטַל	הוּטִיל	יַטַּל	יַטַּל	נִיטַל	יַטַּל	יַטַּל
FUT.	אֶתְיַטַּל	אֶוּטַל	אֶוּטִיל	אֶיַטַּל	אֶיַטַּל	אֶיַטַּל	אֶיַטִּיל	Quietest in 1st Rad., Pe Yod.
IMP.	הִתְיַטְּל	הוּטַלְּ	הוּטִילְּ	יַטַּלְּ	יַטַּלְּ	הִיטַלְּ	יַטַּלְּ	
PART.	מִתְיַטַּל	מִוּטַלְּ	מִוּטִילְּ	מִיַטַּלְּ	מִיַטַּלְּ	נִיטַלְּ	יַטַּלְּ, יַטִּילְּ	
PRET.	הִתְנַטַּל	הִנַּטַּל	הִנַּטִּיל	נַטַּל	נַטַּל	נִנַּטַּל	נַטַּל	נַטַּל
FUT.	אֶתְנַטַּל	אֶנַּטַּל	אֶנַּטִּיל	אֶנַּטַּל	אֶנַּטַּל	אֶנַּטַּל	אֶנַּטִּיל	Defect. in 1st Rad., Pe Nun.
IMP.	הִתְנַטְּל	הִנַּטַּלְּ	הִנַּטִּילְּ	נַטַּלְּ	נַטַּלְּ	הִנַּטַּלְּ	נַטַּלְּ	
PART.	מִתְנַטַּל	מִנַּטַּלְּ	מִנַּטִּילְּ	מִנַּטַּלְּ	מִנַּטַּלְּ	נִנַּטַּלְּ	נַטַּלְּ, נַטִּילְּ	





The Rev. Dr. Tresham D. Gregg preaches at Woburn Chapel, Tavistock Place,  
Divine Service 11 a.m. and 7 p.m.

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THE  
OPINIONS OF THE CONTEMPORANEOUS PRESS  
ON THE  
NINE DAYS' DISCUSSION,

WHICH TOOK PLACE BETWEEN

THE REV. TRESHAM D. GREGG, D.D.,

CHAPELAIN OF ST. MARY'S, WITHIN THE CHURCH OF ST. NICHOLAS, INTRA MUROS, DUBLIN;  
AND MINISTER DESIGNATE OF WOBURN CHAPEL, ST. PANCRAS.

AND

THE LATE REV. THOMAS MAGUIRE, P.P.

OF BALLINAMORE,

THE GREAT CHAMPION OF THE PAPACY.

ON THE QUESTION OF THE RELATIVE MERITS OF

*The Church of England and the Church of Rome.*

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The Discussion was held in the Round Room of the Rotunda, Dublin, and commenced on May 29th, 1838. The Rev. EDWARD NANGLE, Rector of Skreen, and the late Rev. JUSTIN M'NAMARA, P.P., of Kinsale, occupying the Chair.

It was occasioned by a Challenge, addressed in one of his Sermons, to the Clergy generally, by Father Maguire; he being the acknowledged and famous Champion of the Church of Rome.

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LONDON:

PRINTED BY ADAMS & GEE, MIDDLE STREET, WEST SMITHFIELD, E.C.

1861.

## OPINIONS OF THE PRESS.

*From the Church of England Gazette.*

The discussion in Dublin between our old friend, the Rev. T. Gregg, and Father Maguire, has terminated; and it is agreed on all hands that the priest of the Ancient Catholic Faith has gloriously triumphed over the wily advocate of the new and degrading religion known by the name of Popery. The matter will not end with the Dublin discussion; it will be followed up, not only in Dublin, but in England, with a power and energy which will make Popery quail, and skulk in the dark places of the earth. We congratulate Mr. Gregg on the success of his important struggle, and on the feeling which has been manifested towards him by his brethren.

*From the Manchester Courier.*

The discussion on the tenets of the Protestant and Romish religions, between the Rev. T. D. Gregg, A.M., and the Rev. T. Maguire, is likely to result in the utter confusion and defeat of the Romish party. Mr. Maguire cannot fail to have convinced every rational mind that he is fully sensible of the disadvantageous position in which he has been placed by his astute and talented opponent.

Since writing the above, the success of the latter gentleman has been so complete as to render it imperative on the civil authorities to cause him to be escorted to the place of disputation by the police patrol, in order to protect him from threatened violence.

We think the Roman Catholics have exercised a sound discretion in putting a stop to the discussion; we hope they may profit by the lesson that has been read to them.

*From the Liverpool Mail.*

We refrain, through the want of space, from attempting any report of the Dublin Controversy, which has so intensely engaged public attention. Our readers, however, know that the Church of Rome had for its redoubted champion on the occasion the famous Father Thomas Maguire; and that the Protestant Church of this land was defended by the Rev. T. D. Gregg, of Dublin. They perhaps know that the discussion terminated rather abruptly by the Romanists withdrawing their champion—by Father Thomas's hasty retreat from the field, a disappointed priest and a discomfited chevalier. The letter which is found in our columns to-day has been extorted from Mr. Gregg, in consequence of Mr. Maguire persevering in denying his defeat. It is written in good, old, stiff, uncompromising Saxon, and inflicts a terrible castigation on the monk. We make bold to say, that nothing has been penned like to it since the days of Luther, Calvin, and John Knox.

Mr. Gregg took his stand (to use his own expression) "on the platform of the Holy Catholic Church," and that was vantage-ground, from which the boldest efforts of the Popish champion could not drive him. He never deserted that ground for an instant. Father Tom felt his difficulty. He was not to be seared by a bubble which would erect every individual token into a tribunal which could roll the thunders of the Vatican; but when Mr. Gregg proceeded to show, step by step, the encroachments of Papal Rome and the catholicity of Reformed England, then did the priest of the intruding faith quail under his well-administered lash, and retire vanquished from the contest. Mr. Gregg, by keeping his ground, made every blow tell—there was no recoil—there were no suicidal stabs. If any good is to come of our controversy with Rome, it must be conducted with a due regard to the authority of that one Holy Catholic and Apostolic Church of which we express our belief in the Nicene Creed.

*From the Liverpool Standard.*

The discussion has more than realised the most sanguine expectations of the friends of true and unadulterated Christianity. Day after day did Mr. Gregg meet the evils and demolish the sophistries of his crafty opponent. The word of truth has proved indeed a powerful weapon in the hands of the admirable champion of Protestantism. Fears were entertained when he entered the arena with so accomplished a logician and so eloquent a speaker as the doughty priest Maguire, but we are proud to say that Mr. Gregg has proved himself, in every respect, more than a match for his opponent.

We sincerely hope that the proceedings of this triumphant discussion may shortly be published, so as to be accessible to all classes of the community. We are sure that much good may be done by their dissemination in England.

*Second Notice.*

That Mr. Gregg has acquitted himself with zeal, energy, and talent in the course of this protracted discussion, is evident. But who or what has triumphed? Is it merely Mr. Gregg that has achieved a victory over his subtle and crafty opponent? Is it merely the personal triumph of one out of two acute logicians or accomplished scholars? No! It is a far greater victory than this. It is the triumph of the purity of Protestantism over the complicated abominations of Popery. It is the triumph of truth over error, and Christian knowledge over sottish superstition—of charity over bigotry—of the immutable Word of God over the cunningly-devised fables of the Church of Rome. The effects of this glorious victory will be long felt, in Ireland especially, and throughout the whole extent of the usurped dominion of the Papacy. A spirit of inquiry has been already generated, which cannot but lead to the most satisfactory results.

*From the Bath Chronicle.*

The discussion came to an end on Thursday last, by Mr. Maguire declining to prolong it. A wish to prevent public excitement was assigned as the reason for bringing the matter to a conclusion, but this has deceived nobody. The public of Dublin agree that the discomfiture of the priest has been complete. These uncloakings of the dark doings of Popery cannot but be productive of the greatest good. There are, we are aware, well-meaning Protestants, who are opposed to such discussions, as creating, they say, irritation on religious subjects. But these individuals effectually play the game of the papistical priesthood, whose object is to mine in undisturbed secrecy, until they think they may boldly operate in open day, and who for the present dread nothing so much as the result of free inquiry. To appeal to a Protestant in favour of religious liberty is to take him on his most accessible side; but to consider that it is inconsistent with liberty of conscience to lay bare the iniquities of a system, the tendency of which is to cripple all liberty, whether civil or religious, is a most fatal error.

*From the Birmingham Advertiser.*

As we confidently anticipated, the interesting discussion in Dublin has terminated in the complete triumph of the Rev. Mr. Gregg. Never was Popery so completely exposed in any similar controversy—never was Protestantism more nobly or successfully vindicated. The sudden and unexpected retirement of Father Maguire from the arena is sufficient evidence of the utter frustration of the cause which he advocated.

*From Felix Farley's Bristol Journal.*

It has been out of our power to give any report of the very interesting discussion which has taken place at Dublin between the Rev. Mr. Gregg and Father Maguire; but we rejoice to say, that Protestantism has achieved a splendid triumph, in the person of Mr. Gregg, over the errors of Popery, as represented by the celebrated champion of the Romish Church.

*From the Wakefield Journal.*

Previous to the commencement of the discussion, the Protestants trembled for the fate of their champion, fearful that he might not be equal to an encounter with his celebrated antagonist. But the first day's controversy relieved the minds of the Protestants of all their fears. Their champion exhibited talent and eloquence of the first order, an intimate acquaintance with everything bearing upon the subject in debate, and a skill in bringing forward the stores of learning he possessed, which astonished his auditory. It is not to be concealed that the eloquent speeches of Mr. Gregg have inflicted the severest blow upon the cause of Romanism which it has yet received.

*From the Newcastle Journal.*

An interesting discussion has taken place in Dublin, between the Rev. T. D. Gregg and the Rev. Father Maguire, on the doctrines of the Popish Church, and has terminated in the complete discomfiture of the latter. Never was a greater victory achieved than on this occasion, and the effect of it will be felt through the length and breadth of the enslaved dominions of Popery. The controversy was protracted for nine days, and was unexpectedly concluded in consequence of the Rev. Father being unable any longer to sustain the well-directed artillery of his successful opponent.

*From the Dublin Evening Mail.*

The discussion between the Rev. Tresham D. Gregg and the Rev. Thomas

Maguire has come to a close. The Roman Catholic party have formally declined to continue the controversy—the most interesting, and probably the most important discussion which our times have witnessed. We feel a pleasing triumph in using the liberty we enjoy, and expressing our entire contentment with the whole proceeding.

The dissenter is not a separatist from the Church of Rome. He has come forth out of the bosom of the Church of England, and with her is his *immediate* controversy. His quarrel with Rome is but *mediate*—nay, remote; and his position requires him to justify nothing of his own institutions or faith, until first the Church of England has justified her secession and his inclusively. The true quarrel is between the member of the Anglican Church and the member of the Church of Rome; and therefore, entering into the argument on this ground, Mr. Gregg occupied the very position which enabled him to wield the spiritual sword, that is the Word of God, with its full effect. He stood upon the foundations of the Church, and on her acknowledged and recognised formulæ and laws; and he was thence enabled to use all her constitutional weapons with advantage. The Bible is the charter, the *constitution* of the Established Church—of the Church of God—and, in Mr. Gregg's position, his appeal to its authority, his voucher for its genuineness and authenticity, and his confidence in its true interpretation, were as conclusive as they were easy and free from cavil.

*From the Dublin Record, during the Discussion.*

Let our report go forth as it stands. We appeal to it without a moment's hesitation, as affording a noble and convincing evidence of the clear and manifest triumph of truth during, and at the end of, those two days of trial. The Lord has blessed the work in the hands of His servant, and the prayers of His believing people have been manifestly answered. Thus far the battle has gone gloriously for us, and a great victory has been achieved. In Mr. Maguire we perceive all his accustomed fluency and readiness, and, on the first day at least, we might add, his usual confidence also. Of our friend Mr. Gregg, we cannot possibly speak in the frigid terms of supervising criticism; and we must not give way to those expressions of pleasure and satisfaction, at the manner in which he has been enabled thus far to perform his great work.

*Second Notice.*

The farther progress of this contest leaves us nothing to wish for. The Goliath of Irish Popery has been brought low—so low that all that can be said of him is that he is alive. The [newspaper] reports, with all our care, give no adequate idea of the clearness of argument, the perspicuity of style, the point, vigour, and decision of our admirable champion, for such we gladly hail him. The priests of the apostasy all feel it deeply. God has sent upon them a strong delusion in provoking this controversy; and they are trembling for the consequences. They see what an exposure they have brought upon themselves; they see what an able champion of the truth it has pleased God to raise up; they perceive what a tremendous castigation he has inflicted on their (as they vainly hope) indomitable hero; and perceiving how admirably our advocate has used every opportunity, not merely to overturn error, but to impress truth—not to ensure a conquest merely, but to effect a conversion,—the terrific result yawns before them, they feel keenly and sorely that their craft is in danger.

Our present conviction is, that the Rev. Mr. Gregg has, by God's permission, struck a blow in Ireland, which will be felt in its remotest corner—a deadly blow at the head of the beast.

*Third Notice, at the conclusion of the Discussion.*

It is quite unnecessary to exert any little weight that our opinion may have with our readers, in order to convince them of the reality of the signal victory we have obtained in this remarkable, and, as we trust it will long be, this memorable controversy. We have an immediate and palpable victory, felt, we are sure, and admitted by Roman Catholics themselves; and felt, too, and acknowledged, by Protestants also, we trust, in a Christian spirit of joy and thankfulness. Mr. Gregg has occupied a place, and performed a great undertaking, for which he has showed himself eminently qualified, and to which he seems to have been called in the Providence of God. We cannot speak too highly of the ability and the spirit with which he has executed his task. It was nobly done in the Lord's strength, from first to last. As to Popery and its priests, never, we believe, were they so powerfully exposed,—never, certainly, were they shown up with such unpromising severity in the presence of hundreds of Roman Catholics.



*From the Leinster Express.*

Since the days of the great German Reformer, when the voice of truth was heard assailing her doctrines from the cloister of Wittenburg, the Papal Church never met a more potent adversary than the Rev. Mr. Gregg. He chased his subtle adversary through all the labyrinths of wily arguments and slippery evasions. No perversion could foil, no declamation disconcert him—no smooth and specious but false gloss of reason could deceive him. He drove his adversary from his different positions, and then followed him with the greatest perseverance and pertinacity through the perplexing doubles of a peculiar sophistry, defeating every attempt and artifice to elude his immitigable pursuit. Mr. Gregg's answer to Mr. Maguire, when the latter defied him to prove the authenticity of the Bible, is, we think, one of the severest and most solemn specimens of eloquent rebuke we have ever read: and we are sure it will take a long time to erase the effects of his exposure of that canonized—Dens from the public mind. The marble, the statuary, and graven silver of the sculptor could not last as long. Mr. Gregg undertook the discussion under the most discouraging circumstances, and we cannot too much admire the honest confidence that made him hold out against all the cold dissuasion of distrustful friends. His conduct on that occasion not a little resembled that of Luther, who, when advised not to go to the Diet of Worms, resolutely declared that he would go, "though there were as many devils there as tiles on the houses."

*From the Carlow Sentinel.*

We have attentively perused the discussion between Messrs. Gregg and Maguire; and we believe we may add that, since the Reformation, the power of our liege lord the Pope never received so fatal a blow in Ireland. Mr. Maguire, the great Goliath of the Irish priesthood, was prostrated; in fact, with him it was a continued scene of shifting and manœuvring to evade the force of truth, powerfully brought to bear upon the superstitions he vainly defended. He fled for refuge to the fathers of the Church, and occasionally attempted to shelter himself beneath the wings of Dr. Jeremy Taylor, Thorndyke, and Protestant divines; but was hunted out of every position by his powerful opponent, who grappled with every sophism with a vigour and strength of reasoning which astonished him.

*From the Cork Constitution.*

Mr. Gregg has done good service to the cause of truth. Brushing aside the sophisms by which an ingenious and accomplished disputant endeavoured to mislead him, he stood unflinchingly by the oracles of God—refused all recognition of the phantasies of Rome, and rending the veil from the "mystery of iniquity," made such an exposure of the foulness it concealed, as that the very "sons whom she had brought up" stood aghast at the impurities of their delinquent mother.

*From the Derry Sentinel.*

No event which has occurred for many years should yield the Protestants of Ireland more genuine, more solemn satisfaction, than the controversy between the Reverends T. D. Gregg and T. Maguire. No doubt the spirit of some will be chafed, particularly among the ignorant and bigotted; but the controversy will lead also to thoughtful inquiry, and many a deluded Roman Catholic will be taught by it to "search the Scriptures," and to abandon a system which substitutes a round of formal empty services, with all the trumpery of beads, holy water, scapulars, cords, and relics for that spiritual worship which God has declared that He will alone receive, and which is the only worship worthy a rational and immortal being. Yes, this controversy will lighten the moral gloom that rests on our country, and the Sun of Righteousness will penetrate the mists of superstition until, by degrees, He shall shine more and more unto the perfect day.

*From the Drogheda Conservative.*

The discussion between the Rev. Mr. Gregg and Father Tom Maguire has come to a close—the champion of mother Church having fled the field, conscious that in his opponent he had caught a Tartar. As it is, we are convinced that Popery has received a blow in the recent discussion, which it will never recover in this country.

*From the Fermanagh Reporter.*

Mr. Gregg's services in the cause of truth have become duly appreciated. The vulgar abuse which the radical press is heaping on him is grateful to the ears of Protestants, who can see that there would be little of this passionate ebullition of spleen if they did not smart under the mortification of defeat, on

the same principle that children seldom cry until they are hurt. In the chief town meetings have been held, and complimentary resolutions and addresses are showering upon him. Every good man and true will lose no time in coming forward and adding the weight of his individual testimony to the general feeling of rational gratitude with which Mr. Gregg's efforts deserve to be greeted.

*From the Kilkenny Moderator.*

The late discussion has inflicted a wound on the side of Popery, from the effects of which she will take some time to recover. It is admitted on all hands, that Mr. Maguire is an able casuist, but when opposed to the champion of truth, who wielded his weapons with consummate skill and ingenuity, he was utterly confounded. Indeed, the merciless exposure of the superstitions of the Apostate Church struck the priests with such dismay as to induce them to quit the field. Mr. Gregg laid the system open in all its naked deformity. The great champion of Popery is now laid low. We shall hear no more of his peregrinations to Glasgow, or of his challenges to the Protestant clergy; and we should not be surprised if the confession box were in future carefully guarded, if not voted useless, after Mr. Gregg's exposure of its contents. We have had a great victory.

The closing scene is extremely fine, if not dramatic—to behold priestcraft stripped of every tattered garment, and exhibited to the gaze of the astonished multitude, was a scene both novel and interesting. To see the consecrated trumpety, beads, holy cords, gospels, hair shirts, knee bones, holy candles, and so forth, laughed at even by the Roman Catholics, is a circumstance which appears to us to force Popery to a crisis. The astonishment of the priests may well be conceived when husbands, fathers, and brothers, were let into the secrets of Peter Dens—when the mysteries of the confessional were exposed to public view.

*From the Limerick Standard.*

Universally admitted as it now is, that the victory obtained by Mr. Gregg has been the most triumphant and complete that has been achieved in late years, it becomes our bounden duty to offer up our thanks, in the first place, to Him who so graciously enabled His servant to combat with success against the powers of darkness.

*From the Londonderry Standard.*

The most extraordinary discussion perhaps ever witnessed—that which recently occupied the public mind—has come to a close. A victory more complete we could not have wished for. Mr. Gregg proved himself a very David against the Popish Goliath. He had no mercy on the apostate Church—he dealt his blows one after another with a force and pertinacity which astonished while it stupified his adversary. People could scarce believe their ears while the Protestant champion uttered the tremendous truths of Christianity before those who only knew them through the mist and shadow of Roman dogmatism. It almost appeared as if this brilliant disputant had been raised up for the overthrow of Popery in this country; at least he spoke as if he thought so. His denunciations of the apostate Church and its theologians were terrific. Even in the poorest weapon of the controversialist, that of personal sarcasm, he was unmeasurably more skilful than his opponent.

*From the Sligo Journal.*

We have read with deep interest the important discussion between Messrs. Gregg and Maguire, but forebore any comment upon the proceedings until we should ascertain the result. Mr. Gregg has now, it must be acknowledged even by the opposing party, been gloriously triumphant over the celebrated champion of Popery, both in the soundness of his logic, the power of his argument, the uncompromising boldness with which he assailed the mysterious system and unbending determination to expose the fallacy of her superstition to the last. It is needless to make the slightest allusion to the manner in which the discussion terminated. We congratulate Mr. Gregg upon the victory. It is well that an extinguisher has been put on Mr. Maguire's vauntings.

*From the Westmeath Guardian.*

The issue of the contest between the two Churches will naturally benefit the cause of truth, and should be hailed with satisfaction and delight by every friend of civil and religious liberty. Mr. Maguire left the field in possession of his opponent. He was foiled in argument, defeated in all his false positions, and driven out of all his resources.

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\*.\* The Notices of all the contemporaneous Church of Eng'and Papers were of the same character.

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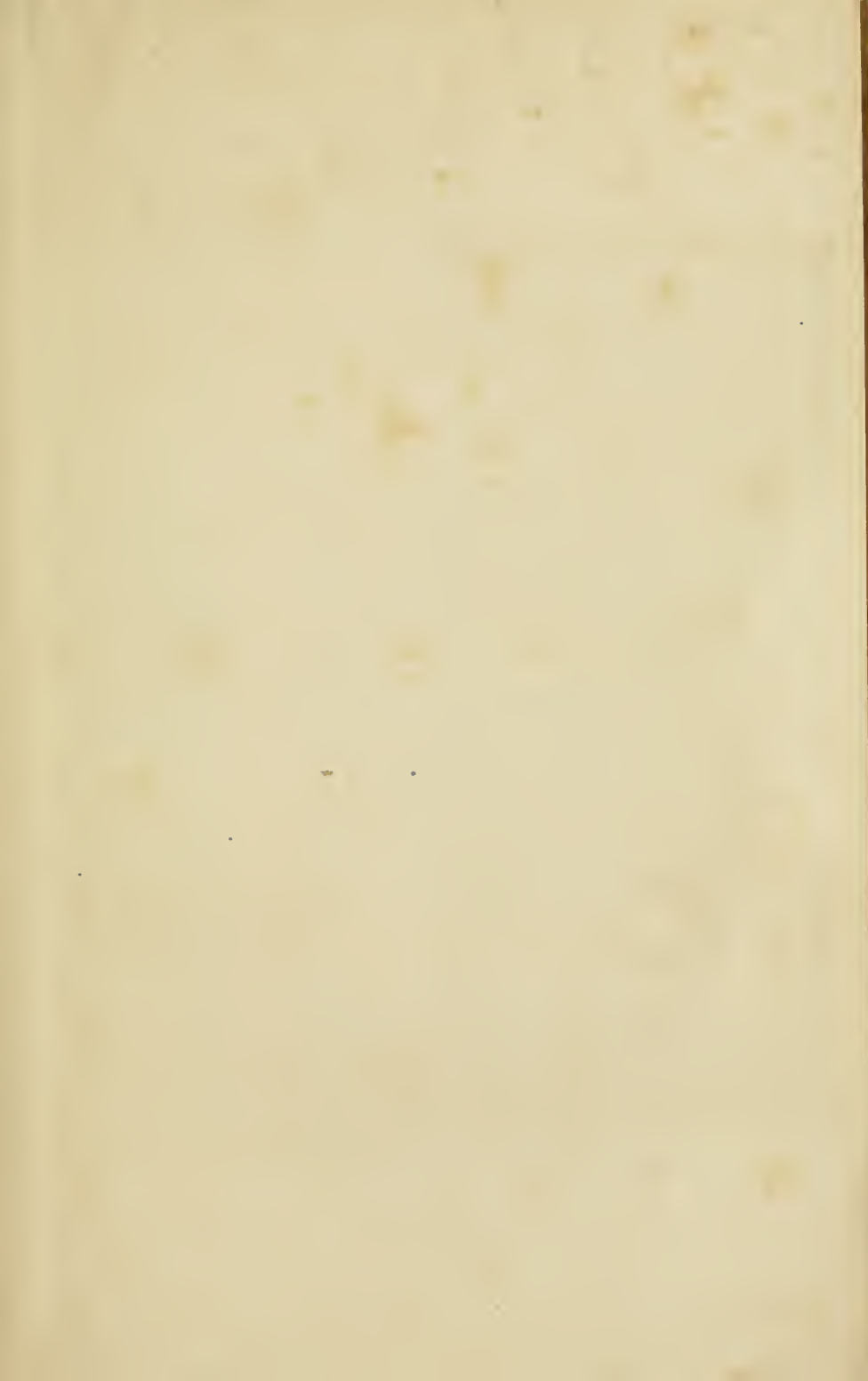
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