LINGUA SACRA:
IN THREE PARTS.

PART I.

CONTAINS A COMPLETE

Hebrew Grammar with Points,

Clearly explained in *English*, and digested in so easy a Manner, that any Person capable of understanding the *English Grammar*, may without the Assistance of a Master, arrive at a competent Knowledge of the HEBREW LANGUAGE.

ASTOR LIBRARY NEW-YORK

PART II.

A COMPLETE

Hebrew-English Dictionary;

Containing all the Words in the whole Four-and-Twenty Books of the OLD TESTAMENT, (being pure *Hebrew*); the *Chaldee* Words in *Daniel* and *Ezra*; *Targums* of *Onkelas*, *Jonathan*, and *Jerusalem*; and such Words in the *Talmud*, and Writings of the most eminent Rabbins, as serve to illustrate Scripture.

PART III.

To contain all Words, both appellative and proper, Terms of Art, and Phrases used in the *English* Tongue, arranged in Alphabetical Order, and explained in *Hebrew*.

By DAVID LEVI,
AUTHOR of the CEREMONIES of the JEWS, *&c.*

VOL. I.

Reprinted by E. Justins, Gun Street, Spitalfields:
For R. BURTON, White Lion Street, Islington; and Sold by J. ASPERNE, (Successor to Mr. Sewell), 32, Cornhill.

1803.

NEW YORK
PUBLIC
LIBRARY

PREFACE.

THE neceſſity of a revelation towards the ſalvation of mankind, is an axiom univerſally granted: And, the nearer we approach to the divine original, the greater will be the effect. This grand object can only be obtained, by a competant knowledge of the Sacred Language in which the Supreme Being was pleaſed to reveal his will to mankind; for the *Hebrew* hath ſuch an emphatic energy, a comprehenſiveneſs, and ſublimity, which it is impoſſible for the verſions to reach. Conſequently, no juſt, or critical knowledge of the Sacred Writings of the Old Teſtament, can be obtained through their means; and which I opine to be the principal cauſe of the increaſe of Deiſm. And as to the difficulty of obtaining an acquaintance with this Language, it is not more, or greater, than that of any other, provided proper rules are laid down for its attainment, which hath been my principal care, and the ſole aim of this undertaking; in order, that the generality of mankind may be enabled to partake of the happineſs of being made acquainted with the word of GOD, in its primitive tongue; which muſt, certainly, be a great felicity to a rational mind. For which reaſon, I ſuppoſe, the reverend *Anſelm Bayly*, in his Preface to his *Hebrew* and *Engliſh* Bible ſays, "It is a ſhame, if not a crime, for the "Clergy to be unacquainted with this Language." And the reverend Mr. *Romaine*, on the *Song of Songs*, ſays, "Without being acquainted with the nature of the *He*-"*brew* tongue, no man can be a Critic upon the Writings "of the Old Teſtament."

But, the critical classical Reader may, perhaps exclaim, What comparison can exist between *Moses* and the other Prophets, and the ancient Heathen Historians and Poets, for instruction and entertainment? To which I answer, That to a person who thoroughly understands the *Hebrew*, and really values a book for its intrinsic merit, and not by prejudice, a higher entertainment cannot be enjoyed, than what the Scriptures afford, exclusive of their influence on Religion. For instance, *Moses*, who stands at the head of the *Hebrew* writers, in point of time, as well as literary merit*; who, if considered as an Historian, an orator, and a Poet, can be equalled by few, but surpassed by none. For whatever defects may be noted in his history, upon the whole, by the refined Critic, when compared with the more regular, and more laboured productions of the polished Historians of *Greece* and *Rome*; yet, in many parts of it, he has given evident marks of superior abilities in the character of an Historian. Whoever carefully examines the History of *Joseph*, will find it to be, an example of simple, noble, elegant, interesting, and pathetic narration; of a justness, neatness, and perspicuity of historical composition, to which, I opine, nothing equal, or in any degree comparable, can be produced from *Herodotus* or *Xenophon*, *Sallust* or *Livy*. As an Orator, his Exhortations on the book of *Deuteronomy*, carry with them a force, a spirit, and an elegance, equal at least (considering the subject) to any thing ever penned. As a poet, his beautiful Ode, recorded in *Exodus*, is superior to any thing of the kind; but his Prophetic Poem in *Deut.* is not to be equalled. It contains Six Parts§. The first part consists of the first five verses, and is a prefatory introduction to the Poem: The second part contains nine verses; the subject of which is, the kindness and beneficence of the Supreme Being towards *Israel:* The third part consists of the next four

* The only two to be put in comparison with *Moses*, are *Isaiah* and *David*.

§ *Abarbanel* on *Deuteronomy*.

verses,

verſes, in which he deſcribes the ſin and wickedneſs of the nation; The fourth part conſiſts of the next ſeven verſes, in which he recounts the affliction with which GOD would puniſh them for their diſobedience: The fifth part contains the next eight verſes, wherein he deſcribes the final deſtruction, which the Supreme Being might have been induced to have brought upon them for their enormous crimes, had it not been for one particular reaſon, and which he inimitably deſcribes: The ſixth and laſt part contains the laſt ten verſes of the Poem, in which he rehearſes the conſolation of *Iſrael*, and the vengeance which GOD will take on their enemies.

Now, if we conſider the importance of the ſubject, the purity of the diction, the grandeur and ſublimity of the ſentiments, the force and beauty of the imagery, or the harmony of the numbers*, I ſay, if taken in the aggregate, we ſhall find, was never ſurpaſſed by any of the ancient poets, either *Greek* or *Roman*; nor never could be imitated, nor even by any of the other Prophets†. Examples without number might be produced from Scripture; but, as I am not at preſent writing a Diſſertation on *Hebrew* Poetry, but only endeavouring to point out the neceſſity and uſefulneſs of the language, as far as my poor abilities will allow, the producing of any more would only

* This Poem is a most excellent example of the poetical construction, or true sententious style, characteristic of *Hebrew* poetry; and which appears here in its just form, and full beauty.

† The Prophet *Isaiah* comes the nearest to *Moses* of any of the inspired writers; more especially as an *Hebrew* Poet, as may be seen in his odes, chap v. and xiv. and may, perhaps, by some, be accounted a more correct composer in a sententious style. For although in *Moses's* Poem it appears in its just form, and full beauty, yet is it properly tempered, not carried to its utmost precision, and most laboured accuracy; and which, would certainly not have been so suitable to the great sublimity of the subject.

ſerve

ſerve to ſwell the Preface to a much larger bulk than I intend; for which reaſon, I ſhall paſs on to take notice of another heavy charge brought againſt the *Hebrew* Language, viz. its being the moſt barren of all languages†.

† In the catalogue of those who have exhibited this charge against the *Hebrew* Language, may be reckoned *M. de Voltaire*, who, in his Philosophical Dictionary, Philosophy of History, Toleration, *&c.* has endeavoured to impress on his Readers, the idea of the barreness of the *Hebrew* Language. The authority of so celebrated and illustrious a writer, must certainly have had great weight with the generality of readers, and might possibly have done much mischief, in regard to the *Hebrew* Language, as the means of deterring such who otherwise might have been inclined to acquire a knowledge of the *Hebrew* tongue, had it not been for an antidote applied to the poison, by the letters of certain JEWS||; in which they have abundantly confuted what the illustrious writer hath advanced, and clearly shewn, that his knowledge of the Oriental languages, and the *Hebrew* in particular, was very superficial; and that a writer, who presumes to decide with such authority on languages, ought to have at least, a decent knowledge of them. For speaking of the insurmountable difficulties under which the *Hebrew* language labours, he says, "The *Hebrews* never had but "two moods for the verbs, the present and the future: The other "moods are guess work." [Toleration] Now, as the Authors of the *Jews* Letters have observed, "A real Grammarian would have said "*two tenses;* for the present and the future are tenses, *not moods.*" To which may be added, that the *Hebrew* has a present tense also, which is the participle of the present, called בינוני, *benuni*, intermedate; *i. e.* between the past and the future. But, as the above mentioned Authors facetiously observe, we must forgive such little grammatical slips in a great man, who is taken up with twenty sciences at once; That this has been the precise case of several other writers, with regard to the *Hebrew*, may be fully evinced, by any person that hath a thorough knowledge, and taste of the Sacred Language.—|| Vide *Jews* Letters, Vol. II. page 360.

This

This I take to be a charge, which thoſe who make it, will find themſelves unable to prove: For although I readily grant, that, if ſeveral of the works of the antient *Hebrew* writers (which are now loſt to us) had been preſerved, ſuch as *Solomon's* Botanical writings, *&c.* they might, perhaps have added to our ſtock of *Hebrew*; yet, am I free to aſſert, that the *Hebrew* writers never were in want of words and phraſes to expreſs themſelves properly and fully on the different ſubjects of which they treated. Nay, I farther contend, that from the Sacred Writings might be produced examples of amplification, ſet off with as great a copiouſneſs of expreſſion, as from any authors whatever. And a learned writer* takes notice, that in ſeveral inſtances there are, in the *Hebrew*, as many ſynonymous terms and phraſes to expreſs the ideas, as perhaps can be produced, in a like number of inſtances, taken at pleaſure, even in the *Greek* language itſelf. Having clearly proved, I preſume, the great utility of the *Hebrew* language; I ſhall now take notice of the method I have purſued, for the attainment of it: And, as the proper pronunciation of the language is one of its moſt eſſential qualities, I have, for that reaſon, immediately after the *Hebrew*, placed the true pronounciation in *Engliſh*; by which means (and the plain rules laid down in the grammar) any perſon may be enabled, without the help of a maſter, to attain a competent knowledge of the Sacred Language, which is the principal motive of my preſent undertaking; becauſe a number of obſtacles, at this time, lie in the way of an *Engliſh* Reader, in his purſuit of the attainment of the *Hebrew*; and that only, for want of proper aſſiſtance, the Dictionaries of real uſe being in *Hebrew*†, conſequently are not adapted to an *Engliſh* readers

* *Carpzovii Critica Sacra* Part I. cap. v. sect. 4.

† We must except *Buxtorf's*, which is in *Latin*: But that is so loaded with extraneous matter, as greatly to diminish its value. And as to his Grammar, it is but what he calls, *Epitome Grammaticæ Hebræ*; consequently, the learner can receive

The ſame may be ſaid of *moſt* of the Grammars: For although ſome attempts have been made towards a *Hebrew* Grammar in *Engliſh*, yet none have hitherto been produced, that are clear and explicit enough to enable a perſon to attain a thorough knowledge of the language: Beſides, they are generally without points, on which account, can be but of little uſe to thoſe who wiſh to approach as near as poſſible to the true pronunciation of the *Hebrew*. I ſhall, therefore, juſt mention my differing from thoſe that have preceded me in the taſk of compiling and publiſhing HEBREW GRAMMARS in *Engliſh*, as well as thoſe who have attempted to give the true pronunciation of the *Hebrew*, in *Engliſh* characters. This difference is principally in the pronounciation of the letters ב, *beth*, and י, *yod*. As to the former, when *dagaſhed*, it is pronounced as *b*, in *bad*, or *boy*; but without *Dagaſh*. its true pronounciation is as *v*, in *vow* or *voice*. As to the *yod*, its proper pronunciation is as *y*, in *young*, or *your's*, *&c.* but never pronounced as *j* in the *Hebrew*. And, as nothing can be more proper or uſeful in this kind of inſtruction, than the pointing out what is wrong, in order to avoid it*, I have, for that reaſon, enriched the work with notes; in which are ſhewn, the grammatic inaccuracies that have eſcaped the pens of ſome of the moſt diſtinguiſhed writers in the *Hebrew* Language: The oppoſite opinions of the *Hebrew* Grammarians compared, and the errors and miſtakes which ſome of them fell into, clearly pointed out. In the purſuit of which, truth, and the moſt exact impartiality, have been my guide.

D. LEVI.

ceive but little benefit from it, as will be abundantly and clearly shewn, when we come to treat of the *Dagash* in particular.

* This I think is the more necessary; for that, no proper rules have been laid down in the *Hebrew* Grammars, written in *English*; either, with regard to the peculiar properties of the long and short vowels, or the *Dagash*, much less of the accents; and which, are so essential towards a true interpretation of Scripture.

HEBREW GRAMMAR.

CHAPTER I.

SECTION I.

THE Hebrews, as moſt of the Oriental nations, read from the right to the left. Their alphabet conſiſts of twenty-two letters, five of which are double; their characters, names, and power, as follows:

Fig.	Name	Finals	Power	No.	Fig.	Name	Finals	Power	No.
א	Aleph,		a*	1	ל	Lamed,		l,	30
ב	Beth,		b, v,	2	מ	Mem,	ם	m,	40
ג	Gimel,		g, hard,	3	נ	Nun	ן	n,	50
ד	Daleth,		d,	4	ס	Samech,		s ſmooth,	60
ה	He,		h,	5	ע	Aain†,		ngn	70
ו	Vau,		v,	6	פ	Pe,	ף	p andph,	80
ז	Zain,		z,	7	צ	Tſadi,	ץ	ts,	90
ח	Cheth,		ch.	8	ק	Koph,		k,	100
ט	Teth,		t,	9	ר	Reſh,		r,	200
י	Yod,		y,	10	ש	Shin,		ſh,	300
כ	Caph,	ך	c, as before, a, u, r, &c. and as ch	20	ת	Thau,		th, t,	400

Of

* The Aleph is only a ſoft breathing, and the ſound of Beth, without Dagaſh, is the ſame nearly as ו Vau.

† There is a diverſity of opinion among the Chriſtian writers, concerning the true ſound or pronunciation of ע *ain*.

Of the foregoing alphabet, four are gutturals, viz. אחהע: Four more are Palatines, גיכק; five are Linguals, viz. דטלנת; five more are Dentals, זס שרץ, and four Labials, בומף.

The learner muſt be careful not to confound thoſe letters, which nearly reſemble each other in form, but differ widely, both in ſound and meaning; which are theſe, התח יוזן דרך בכ נג סם. — It muſt farther be obſerved, that the letter ש *ſhin* has not only two different ſounds, but two ſignifications alſo: The diſtinction of which is, by the placing a dot, or point, either on the right or left ſide thereof; for if placed on the right thus, שׁ, it is pronounced as *ſh*; but if the point is on the left, thus

Some are so bold as at once to pronounce, that the true sound thereof is lost, or at least very uncertain; others, that it is only a rough breathing. Some again pronounce it as *gn*, at the beginning of a word, *ngn* in the middle, *&c.* But the truth of the matter is, that at the beginning of a word, it has nearly the sound of Aleph, only somewhat rougher; but in the middle of a word, with a vowel point under it, or at the end of a word, it is pronounced as *ng*, in strong. Example, וַיִּשְׁמַע *vayishmang*, תַּעֲשֶׂה *taangse*, אַשְׁבִּיעֲהוּ *asbeeanghu*, לְעוֹלָם *leonglom.* Now, according to this reading, it is a strong gutteral, as it really is, being one of the four gutterals; but if as some say, it should be pronounced at the beginning of a word as *gn*, viz. *gnain*, it would not be a gutteral; for the *g* hard is equal to the ג *gimel*, which is a *Palatine*; and the *n* is equivalent to the נ *nun*, which is a lingual; and being pronounced one after the other, *viz.* the *g* first and *n* after, they cannot form a gutteral; but when the ע is pronounced according to the rule here laid down, whether at the beginning, middle, or end of a word, it is a gutteral; for being pronounced at the beginning as *aleph*, only somewhat rougher, it is a gutteral; for *aleph* is likewise a gutteral; and in the middle and end, being pronounced as *ng* in long, it is a strong gutteral.

שׂ it

שׂ, it is pronounced the ſame as the letter *ſamech*, or *s* in *Engliſh**.

SECT. II.

HAVING in the foregoing Section ſhewn the diviſion of the Alphabet, into five forms of ſpeech, we ſhall now take notice of the utility of ſuch diviſion; for to every form is annexed ſome general rules. The firſt and moſt eſſential of which is, that thoſe letters, which are of one and the ſame form of pronounciation, are frequently ſubſtituted for each other. Example of the letters א ה ח ע, *aleph, cheth, he, ain*, מְחָאֵב אָנֹכִי אֶת גָּאוֹן יַעֲקֹב *mathaiev anochi et gaon yaangkov.* I abhor the ex-

* That this is the true reading, is clear from that passage in *Judg.* xii. 6. "Then they said unto him, say now שִׁבֹּלֶת *Shibboleth;* and he said, סִבֹּלֶת *Sibboleth;* for he could not frame to pronounce it right." For if the reading of the ש *shin*, with the point on the right hand was similar to the pronounciation of the שׂ *shin*, with the point on the left, it is very surprising, by what criterion the *Gileadites* were enabled to judge, whether the *Ephraimites* pronounced right, or not; for they required them to pronounce *Shibboleth* with the point on the right, and they said *Sibboleth*, with the point on the left; and had the pronounciation of both been alike, it would never have been said in Scripture, "For he could not frame to pronounce it right." We are consequently obliged to grant, that the true and ancient reading of the *shin*, שׂ with the point on the left side, is similar to the pronounciation of the ס *samech;* and of this opinion was that great luminary, *Mamonidies*||. And, that not only the pronounciation of it is different, but the signification thereof, by far more so. Example, שִׂבְרוֹ עַל ה׳ אֱלֹהָיו, *sivro ongal adonai elohov*, i. e. *Whose hope is on the Lord, &c.* Whereas, if it should be read שִׁבְרוֹ, *shivrou*, with the point on the right, it would signify, whose *breaking* or *fracture* is on the Lord, which would be gross blasphemy.

|| Vide, *Hilchoth Tephila*, chap. xv.

cellency of *Jacob*, *Amos* vi. 8. Here מְתָאֵב is written with an א, although the true meaning of the word is, as if written מְתָעֵב *mathangiev*, with an ע. וַיְפַסְּחוּ עַל־הַמִּזְבֵּחַ *vayiephaſchu ongal hamiſhaach*, *and they leapt upon the altar*, *Kings* first, xviii. 26. This is written with a *cheth* ח; and the true meaning of the word is, as if written, וַיְפַסְּעוּ, *vayiephaſung*, with an ע. וְלִפְנֵי הִתְגַּלַּע הָרִיב נְטוֹשׁ *vieliphna hithgallang hariv nietoſh*; *therefore leave off contention before it be meddled with*, *Prov.* xvii. 14. Here the word is written with an *ain*, ע, and the true grammatic form is הִתְגַּלָּה, *hithgallah*, with ה *he*. The ſame in the form of the letters ד ט ל נ ת *daleth*, *teth*, *lamed*, *nun*, *thau*, where the נ is ſubſtituted inſtead of the *lamed*, ל. Example, לַעֲשׂוֹת לוֹ נִשְׁכָּה, *laangſoth lo niſhcha*, *Nehem.* xiii. 7. The meaning, the ſame as if written לִשְׁכָּה, *liſhcho*, *a chamber*, as in the fifth and eighth verſes. The like will be found of all the other forms.

SECT. III.

THERE is another form, where the א *aleph* is placed inſtead of a double letter. Example, אֲשֶׁר בָּזְאוּ נְהָרִים אֶרְצוֹ, *aſher bozyu*, *nieharim artso*, *Iſai.* xviii. 2. Here the word בָּזְאוּ *bozyu*, is written with an א *aleph*, although the true grammatical form is, בָּזְזוּ *baziezu*, with two *zains*‡. יִמָּאֲסוּ כְמוֹ מָיִם, *yimaaſu chamou mayim*, *Pſalm* lviii. This according to the rules of grammar, ought to be written, יִמָּסְסוּ *yimaſaſu*, with two *ſamechs*§. The reaſons given by the *Jewiſh* grammarians† for this change is, in order to lighten the difficulty, which muſt naturally occur to the

‡ Vide, *Kimchi* and *Aben Ezra* on *Iſai.* xviii.

§ *Ibid* on *Pſalm* lviii.

† Vide, *Binyon Shlomo.*

Reader,

Reader, in pronouncing two letters of one form and pronunciation, immediately following each other; and, as the א *aleph* is (to use their words) the lightest of all the letters, as being only a soft breathing, it is for that reason made use of in preference to any other. Sometimes the two letters are written, and but one of them pronounced; which the grammarians, and the authors of the *Masorah*, call כתבין ולא קריין, *kathavin velo krayin*, i. e. written but not read. Example, וְלַהֲלֶחֶם וְהַקֵּץ, second *Samuel* xvi. 2. the first ל *lamed* is not read, and the word is pronounced as if written וְהַלֶּחֶם, *vyhalechem*. בְּאַדַּיִן עַלִּין, *Dan.* iv. 4. אֲדַיִן עָלִין, *ibid* iv. 8. לְבֵית מִשְׁתְּיָא עַלַּת, *ibid* v. 10. of which are read, as if written with but one *lamed**.

SECT. IV.

OF the letters א ה ו י, *alep*, *he*, *vau*, *yod*. It must be observed that, to these letters are annexed some particular properties, not applicable to the other letters. First, when any of the other letters are quiescent, *i. e.* without any vowel point under them, they are nevertheless always perceived in the pronunciation; for which reason, such are called נָחוֹת נִרְאוֹת, *nachos niros*, visible quiescents. Example, פָּקַד שָׁמַר, *pakad*, *shamar*. The ד *daleth* and ר *resh* are both perceived in the pronunciation, notwithstanding their being quiescent; but the letters א ה ו י *aleph*, *he*, *vau*, *yod*, are sometimes visible quiescents, and sometimes not. An example of each kind will make this clear; אֵלַי אֵלָיו לָהּ *aeloy*, *aelov*, *loh*. Here the *yod*, *vau*, and *he*, are pronounced, consequently are visible quiescents; but in בָּנָה אָבִי יָצָא בְּנוֹ *banah*, *avee*, *yatsa*, *beno*, they are what the grammarians call נָחוֹת נִסְתָּרוֹת, *nachoth nistaroth*, invisible or deficient quiescents;

* Vide, the *Masorah* on *Dan.* iv. 5.

because

becauſe they are deficient, or loſt in the pronunciation; for the word would be of equal ſound and force without them, as with, Second, the letters א ו י, *aleph, vau, yod*, are quieſcent, either at the end, or middle of a word; but ה *he*, is never quieſcent in the middle of a word; the former, are quieſcent in the middle of a word בֵּין בֵּכֹחַ בֵּין בְּפוֹעַל *bien becaach, bien* biepangal*; *i. e.* whether virtual, or actual, after the following vowels; after *kamets*, the א *aleph* is quieſcent, as in קָרָא *kara*: after *chirik*, and *tſirie* the *yod* is quieſcent, as in פְּנִי אֲנִי, תְּהִי, *pienie, anee, tihee*. After *cholim* and *churick* the *vau* is quieſcent, as in בּוֹ, צִדְקוֹת, הַלְלוּ, יִקְרָאוּ, *bou, tſidakouth, halelu, yikrieu*. The reaſon aſſigned by the grammarians†, for the letters א ו י *aleph, vau, yod*, being quieſcent, after the fore-mentioned vowels, is, that as the *kamets* is pronounced by the throat, and the א *aleph* being a gutteral likewiſe; therefore the *aleph* is quieſcent after *kamets*; and the *chirik* and *tſirie* being pronounced by the palate or roof of the mouth, from thence the י *yod* alſo proceeds; for that reaſon, the *yod* is quieſcent after *chirik*, or *tſirie*; and *ſhurik* and *cholim* being pronounced by the lips; and as ו *vau* is a labial, it is for the ſame reaſon quieſcent after *ſhurik* or *cholim*.

SECT. V

THE letters א ה ו י *aleph, he, vau, yod*, by reaſon of the ſimilitude in form of their pronunciation, are often ſubſtituted in the room of each other. Example, אֶשְׁתּוֹלְלוּ אַבִּירֵי לֵב *eſhtonlielu abeerie liev*, *Pſ.* lxxvi. 5.

* If written, they are called actual; but if not, virtual. For although the quiescent letter is not written, yet the sound is the same; and, when written, is according to the *Masorah*, called מָלֵא, *malie*; *i. e.* full; when not written, חָסֵר *chasar*; *i. e.* deficient.

† *Mikna Abram.*

Here

Here, the א *aleph* is put in the room of ה *he*, *hithpangal*; but the proper grammatic form is, לִידִידוֹ שֵׁנָא. הִשְׁתּוֹלְלוּ* *leedeedo Shiena*, *Psalm* cxxvii. 2. Which ought to be, שֵׁינָה, with ה *he*; but the א *aleph* is instead of ה *he*. Sometimes the א *aleph* is substituted for the י *yod*, as אַשְׁרוּ חָמוֹץ. *ashru chamots Isa.* i. 17. which should be יַשְׁרוּ, *yashru*, with י *yod*†, *&c.*

* Vide *Aben Ezra* and *Kimchi*, on *Psalms.*

† Vide *Aben Ezra*, and *Kimchi* on *Isaiah.*

CHAP.

CHAPTER II.

SECTION I.

OF the twenty-two letters of the alphabet, one half are called שָׁרְשִׁיוֹת *ſharſheeyoth*, *i. e.* radicals; becauſe they compoſe the root or theme; and are as follows, צ ד ט פ ס ר ח ג ז ע ק *tsadi*, *daleth*, *teth*, *pe*, *ſamech*, *reſh*, *cheth*, *gimel zain*, *ain*, *kaph*. The other half are called שְׁמוּשִׁיוֹת *ſheemuſheeyoth*; *i. e* ſerviles*, and are as follows, אני שלמה כותב, *aleph*, *nun*, *yod ſhin*, *lamed*, *mem*, *he*, *caph*, *vau*, *thau*, *beth*.

SECT I.

Of the SERVILE LETTERS.

The uſe and form of the ſervile letters, are as follows, *viz.* the letters אלבש *aleph*, *lamed*, *beth*, *ſhin*, are

* The servile letters do sometimes serve to form the root, as well as being servile. Example, הָלַךְ מָלַךְ *malech*, *halach*. These two words are the root of the verbs, to go, *&c.* to reign *&c.* although the letters are what are called serviles: For which reason, I am surprised at the vague, general, and undeterminate manner, in which several Grammarians and Lexicographers have presumed to lay down rules for finding the roots of the words; for on the contrary, as the learned Author of *Binyon Shlomo* says, "Veirly to find the root in every place, requires great consideration, accuracy, and minuteness; for that several words, which, on a cursory view, appear to be one and the same form, when in truth their derivations are far different. Example, שְׁבוּ לָכֶם פֹּה *shievu lachem po*, *i. e* abide you here, *Gen.* xxii. 5. בְּנוּ בָתִּים *bienu vatim*, build ye houses, *Jer.* xxix. 5. תְּנוּלָה *tienu lah*, give unto her, *Prov.* xxxi. 31 Now שְׁבוּ is from an irregular, or quiescent verb, whose first radical is י *yod*, *viz.* יָשַׁב and בְּנוּ from an irregular verb, whose last radical is ה he, *viz.* בָּנָה and תְּנוּ from a defective verb, whose first radical is נ *nun*, *viz.* נָתַן: All which will be clearly demonstrated, in the proper derivations of each root.

always

always prefixed, never poſtfixed; nor ſuffixed; but the letters תכנהיום *thau, caph, nun, he, yod, vau, mem,* are ſometimes prefixed, and ſometimes poſtfixed: For inſtance, the ת *thau* is uſed both as a prefix and poſtfix: An example of each will ſuffice, תִּפְקֹד פָּקַדְתָּ *tiphkoa pakadta.* The ſame of the כ *caph*, כִּפְקֹד פָּקַדְתִּיךָ *kiphkod, pieckadteecha:* the נ *nun*, נִפְקֹד פָּקַדְתֶּן *niphkod, pickadten*; the ה *he*, הִפְקִיד פָּקְדָה *hiphkid, pakdoh:* the י *yod*, יִפְקֹד פָּקְדִי *yiphkod, pakdee:* the ו *vau* וּפָקַד פָּקְדוּ *uphakad, pakdu*; the מ *mem* מַפְקִיד פָּקַדְתֶּם *maphkid, piekadtem.* The letters ה מ י ת נ ו *he, mem, yod, thau, nun vau,* are poſtfixed to the vrebs in the preter tenſe. Example, פָּקַדְתֶּם פָּקַדְתִּי פָּקַדְתָּ פָּקַדְתֶּן פָּקַדְנוּ פָּקְדָה *piekadtem, pakadtee, pakadta, piekadten, pakadnu, pakdah:* And the letters א י ת ן *aleph, yod, thau, nun,* are prefixed in forming the verbs in the future tenſe: Example, אֶפְקֹד יִפְקֹד תִּפְקֹד נִפְקֹד *aephkod, yiphkod, tiphkod, niphkod.* The ſum of all is, that all the ſerviles in the preter tenſe, are poſtfixed; but in the future, they are prefixed; the reaſon of which will be fully explained, when we come to treat of the verbs.

SECT. III.

THE letters י ו נ ה *yod, vau, nun, he,* are poſtfixed in forming the imperative mood. Example, פָּקְדִי פִּקְדוּ פִּקְדָנָה *pakdee, pikdu, piekadna*; and the letters ב כ ל מ *beth, caph, lamed mem,* are prefixed in the infinitive. Example, בִּפְקֹד כִּפְקֹד לִפְקֹד מִפְקֹד *biphkod, caphkod, liphkod, miphkod.* The letters ה כ נ ו י מ *he, caph, nun, vau, yod, mem,* are poſtfixed to nouns, pronouns, and verbs. In nouns, דִּבְרָה דִּבְרֵךְ דִּבְרָן דִּבְרוֹ דִּבְרִי דִּבְרָם *deivarah dievarcha, dievaran, dievaro, dievaree, dievaram*; in pronouns, אֵלֶיהָ אֵלֶיךָ אֲלֵיהֶן אֵלָיו אֵלַי אֲלֵיהֶם *elieha, eliecha, auliehen, elav, elay, auliehem*; and in verbs, פָּקְדָה פָּקַדְךָ פָּקְדָן פָּקְדוֹ פָּקַדְנִי פָּקְדָם *piekadah, piekadcha. piekadan, piekada,*

piekada, piekadanee, piekadam, The letters ותימה *vau, thau, yod, mem, he,* are postfixed to the בינוני *bienuni**, as פקדות פקדים פקדה *paukdouth, pokdim. pokdah.* The letters שוה *shin, vau, he,* are prefixed both in the future and preter tense, with the letters יתנוהם *aleph, yod, thau, nun, vau he, mem*; but in the imperative mood, the ו *vau* is used as a prefix, at times, to all words. Note, for the sake of brevity, I have not produced examples of the letters which serve to form the conjugations of the several verbs, but in *kal* only; because, all that I have said in this section, is only meant as a general rule; but the proper and particular form of each, will be fully explained in its proper place.

SECT. IV.

Of the letters called HEMANTIV.

THESE letters are so called, because they are composed of the following, *viz.* האמנתיו *he, aleph, mem, nun, thau, yod, vau*; and which together, make the word *hemantiv.* These letters are called, by the Grammarians, נוספות *nosaphos*; *i. e.* additionals or pragogics; because they are added to all words, nouns, pronouns, and verbs; by prefix, postfix, and suffix; though sometimes without necessity†, either for forming the root, or the conjugation.

* *Bienuni.* This is the participle of the present tense, and therefore called *bienuni*, intermediate *i. e.* between the future and the past.

† Without necessity, as the *aleph*, in וּבְאֶזְרוֹעַ נְטוּיָה *uvezroang netuya, Jer.* xxxii. 21. Here, as *Kimchi* observes, וּבְאֶזְרוֹעַ בְּאֶלֶף נוֹסֶפֶת מְאוֹתִיּוֹת אמת"ין *i. e.* the א *aleph*, is an additional from the letters *amthin.* And הַמַּגְבִּיהִי לָשֶׁבֶת, הַמַּשְׁפִּילִי לִרְאוֹת, מֵקִימִי מֵעָפָר דָּל, לְהוֹשִׁיבִי עִם מוֹשִׁיבֵי עֶקֶרֶת הַבַּיִת. all in *Psalm* cxii. In these, says *Kimchi,*

SECT. V.

Of the Hemantiv Nouns.

THOSE are Nouns which are derived from the root of a verb, and formed by means of prefixing, postfixing, or suffixing, one or more of the letters called האהנתיו *hementiv* As תִּפְאֶרֶת זִכָּרוֹן אֶצְבַּע מִזְרָח מִזְבֵּחַ מִקְדָּשׁ מִשְׁכָּן &c. An Example of each will make this clear. First, from the verb שָׁכַן *shachan*, he abode; by prefixing the מ, is formed the noun מִשְׁכָּן *mishcan*, a sanctuary. Secondly, from the verb פָּדָה *padah* he redeemed; by postfixing the מ, is formed פִּדְיוֹם *pidyom*, redemption. And thirdly, from the verb חָלַק *chalak* he divided, by prefixing the מ, postfixing the ת, and suffixing the י, is formed the noun מַחְלוֹקֶת *machlouketh* a course.

Kimchi the *yods*, are נוֹסָפוֹת additionals; *i. e.* without necessity: And so says *Aben Ezra* וְלְחוּשִׁיבִי הַיּוֹד נוֹסֵף כְּמוֹ מִקִּימִי; *i. e.* the *yod* in *lichousheevee*, is additional; as in *miekeemee*.

* In *Rabbinical Hebrew*, this noun signifies dissention, or controversy.

CHAP.

CHAPTER III.

Of the Vowel Points.

SECTION I.

Of the Neceſſity of the Points.

AS I have thought proper to make uſe of the Vowel points as eſſential to the attainment of a thorough knowledge of the Sacred Language, it is fit, that I ſhould ſay ſomething in vindication of my hypotheſis. The reaſons which have induced me to embrace this opinion, are too numerous, to be all taken notice of in this place. I muſt however, take notice of a few, in order to invalidate the idle notions of thoſe who have broached the *novel* doctrine, of the *late inſtitution* of the points; the firſt and moſt conſiderable of whom is, ר׳ אליהו בחור *Rabbi Eyliyahu bachur*, known by the name of *Elias Levita*; a *German Jew*, who flouriſhed in the ſixteenth century. He aſcribed the invention of points, to the *Jews* of *Tiberias*, contrary to the ſentiments and perſuaſion of his whole nation; who either ſuppoſe that the point were formed by *Ezra*, and the men of the great ſynagogue, who were his cotemporaries; or were delivered by *Moſes*, who received them on mount *Sinai*, when he received the law; or from *Adam*, who had them from GOD, coeval with the language. This *Elias Levita* aſſerted*, "That, after the finiſhing of the *Talmud*, which he places in the year four hundred and thirty-ſix from the deſolation of the Temple, aroſe the men of *Tibrias*; wiſe and eminent men, well ſkilled in Scripture; and in eloquence, and purity of language, excelled all the Jews of thoſe times. Neither after them did there ever ariſe any like them; and theſe men of *Tiberias* were the

* Prefat, III. *ad Masorath Hamasorath.*

authors

authors of the points." This is mere aſſertion without proof; and that, by a perſon who lived near a thouſand years after the ſuppoſed tranſaction. It is really very ſtrange, that he only ſhould be in the ſecret*; that no hiſtory, Jewiſh or Chriſtian, ſhould make mention of it for ſuch a courſe of years. It is not at all probable, that there were ſuch a ſet of men at *Tiberias* about the time ſuggeſted, ſince a great deſtruction of the *Jews* was made in it, in the year three hundred and fifty-two, by *Gallus*, at the command of *Conſtantius*‡; and, as promotion to doctorſhip ceaſed in the land of *Iſrael* with הִלֵּל הַנָּשִׂא *Hilel Hanaſi*, *i. e. Hilel* the prince, who flouriſhed about the year three hundred and forty†; for about this time, the ſchools which the *Jews* had in *Judea*, were wholly diſſipated, and ſuppreſſed§, and no learned men there left, of ſufficient ability for ſuch a work. And, the flouriſhing univerſity of the *Jews* being at *Babylon*, at the very time of this pretended invention, it ſeems very unlikely, that it ſhould be undertaken, and actually done without their knowledge, advice, or aſſiſtance; and what is more ſtrange without either approbation of it, or oppoſition to it, by any of them, for ought that appears; and that it ſhould be univerſally received at once every where, and not any one perſon to find fault. All this muſt appear very extraordinary. But what is ſtill more ſurpriſing, that it ſhould be received by the *Karite Jews*, profeſſed enemies to tradition and innovation, as will be ſhewn hereafter. But, however vague and ill founded this opinion was, it ſoon

* Dr. *Gill* on the Antiquity of the *Hebrew* Language, page 146.

‡ Dr. *Gill* on the points, page 146.

† *Gans in Tsemach David*, fol. xxxvii. 1. and *Shalshaleth Hakabala*, fol. xxv. 2.

§ *Prideaux, Connect* Part I. Book V.

gained

gained proſelytes. Some Proteſtants*, at firſt received it, through their too great credulity, and their high eſteem for the above-mentioned *Elias*, by whom they were taught the *Hebrew* language, of the uſefulneſs of which they were fully ſenſible. Many of the Papiſts greedily catched at it, and commended the Proteſtants for receiving it; and who were not aware of the ſnare laid for them, nor the aim of the Papiſts, who hoped in the iſſue to avail themſelves of their credulity; ſince it would appear from hence, that the ſenſe of Scripture the Proteſtants had given into, depended on the invention of men; even of ſome *Jews*, long ſince the time of Chriſtianity. This being the caſe, they might hope that, on this account, they would at length be induced to neglect the points; and then, as words would undoubtedly be ſubject to various ſenſes without them, and ſome contrary to each other, they would at laſt be convinced of the neceſſity of one infallible interpreter of Scripture‡. We ſhall now take notice of the arguments urged by thoſe who contend for the late inſtitution of the points. The principle one, and which they urge with the greateſt weight is, that the *Babylonion Talmud* being finiſhed about the year five hundred of the Chriſtian ærea; and no mention being made therein of the vowel points and accents, conſequently the invention of them muſt be later than the work†. But, on a candid enquiry, it will be found to be far otherwiſe; for, in ſeveral places, mention is made of the diſtinction of the accents;

* Dr. *Gill* in his Dissertation on the Antiquity of the *Hebrew* language, page 151.

‡ *Morinus*, in *de Heb. & Graec. Text. Sinceritate*, L. first, *Exercitat*, 6. c. 2. sect. viii. page 198, 199.

† Praefat, III. *ad Mosorath.*

cents*; and, in particular, of the accents of the law†, which might be ſhewn and pointed at by the hand, conſequently they muſt be viſible marks or figures: and which are to be underſtood both of the vowel points and accents. And, in another place it is ſaid, that *Solomon*‡ inſtructed the people in the marks and figures of the points and accents; for ſo are thoſe words paraphraſed in it. *he taught the people knowledge*; that is, he inſtructed them, בְּסִימָנֵי טַעֲמִים *bieſemonie tangamin*; *i e.* in the ſigns, marks, figures, or characters of the accents. And, on the paſſage, קְוֻצּוֹתָיו תַּלְתַּלִּים *kievutſothav taltalim. His locks are buſhy*, it is remarked, from hence we learn that he, *(Solomon)* ſought out, and explained every tittle, or point of the law, heaps of heaps of the conſtitutions or deciſions of it§. And in another place‖, mention is made of ſome words in the Bible, "written, but not read;" and others, "read, but not written." Thoſe that are read but not written, are ſuch, whoſe vowel points only are in the text, and the conſonants in the margin; as, *Ruth*, iii. 5, 27. *Jud.* xx. 13. *Jer.* xxxi. 38. and l. 29, *&c.* Thoſe that are written, but not read, ſtand in the text without the vowel points, as in *Jer.* li. 3, *&c.*

This plainly ſhews, that the ſtate of the *Hebrew* text, in regard to theſe *Keries* and *Cathivs*, was the ſelf ſame at the compilation of the *Talmud*, as at preſent; and that the Talmudiſts muſt certainly have been acquainted with

* *T. Bab. Megillah*, fol. iii. 1. and *Nedorim*, fol. xxxvi. 2.

† *T. Bab. Berocoth*, fol. lxii. 1.

‡ *T. Bab. Eruvin*, fol. xxi. 2.

§ Ibid.

‖ *T. Bab. Nedorim*, fol. xxxvii. 1. *Massechseth, Sophrim*, chap. vi. sect. 7, 8.

pointed

pointed Bibles; consequently, points must have been in use some time before the finishing of the *Talmud*. But, when the passage in the *Talmud*§, which explains the words in *Nehemiah* viii. 8, is duly considered, it will not only prove that the vowel points were mentioned in the *Talmud*, but that the Talmudists were of the opinion, that they were made use of by *Ezra*: For thus they interpret them; *and they read in the law of GOD*, (this is the Scripture;) *distinctly*, (this is the Targum;) *and they gave or put the sense*, (these are the verses;) *and caused them to understand the reading* (these are the distinctions of the accents). This clearly shews the opinion of the Talmudists; for they understood the words, "and *they* read in the law of GOD," to have reference to the whole congregation of *Israel*, reading in the law of GOD; for, before, they could not read the law, because of the deficiency of the vowel points under the letters. But when *Ezra* and his associates in this great work had affixed the points, they then, one and all, were capable of reading the law*. This is the true meaning of the words in the *Tulmud*, זד מקרא לשז קריאה *ze mikro lishon kierih*, *i. e.* reading: מפרש זד תרגום *maaurosh ze targum*, *i. e. distinctly*; this is the Targum; that is, they read in the Scripture, which was explained to them by *Joshua*, *Bani*, and *Sherebiah*, *&c.* by means of the *Targum*; and, agreeable to this, is the meaning of וְשׂוּם שֵׂכֶל *vysum siechel*, and they put or gave the sense, these are the

§ *Nedorim*, fol. xxxvi. 2.

* For when the *Hebrew* language ceased to be the mother tongue of the *Jews*, by reason of the *Chaldee* growing up in use amongst them, on account of the *Babylonish* captivity, it was scarce possible to teach that language without the vowel points (a).

(a) *Buxtorsius de Antiquitate Punctorum*, part ii. c. 10.

verse,

verſes: And, וַיָּבִינוּ בַּמִּקְרָא *vayaveenu bawmikra*, and cauſed them to underſtand the reading, theſe are the diſtinctions of the accents: by which they inferred, that when they read the ſcripture, they were made to underſtand the ſubject matter thereof, by means of the accents: for the accents do ſo clearly explain the meaning of ſcripture, that thoſe who fully underſtand them, need no other*. This is a full confutation of the arguments advanced by *Elias Levita*†, *viz.* that no mention was made in the *Talmud* of the vowel points; the contrary of which hath been clearly proved I preſume; for in the paſſage which I have cited, concerning their interpretation of the words in *Nehemiah*, they are not only made mention of, but that they were actually made uſe of by *Ezra*, in order to make the congregation fully comprehend the true meaning of ſcripture. And, agreeable to this, is what *Moſes* ſays, *Deut.* xxvii. 8. וְכָתַבְתָּ עַל־הָאֲבָנִים אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בַּאֵר הֵיטֵב *vychaſavta angl haevanim eth cal divre hatora hazoth baer hetev. i. e.* "and thou ſhalt write upon the ſtones, all the words of this law, very plainly." Now, if it was not for the vowel points and accents, it would not be poſſible to underſtand the law plainly; for inſtance, here is an unpointed word of four conſonants, as שלמה now, if pointed thus, שַׁלָּמָה it means, for why, if שָׁלֵמָה whole, or perfect, if שְׁלֹמֹה *Solomon*, and if with the dot on the left ſide of the *ſhin* שַׂלָּמָה it is raiment. The ſame may be obſerved of thouſands of words in ſcripture; now what becomes of the letters אוי *aleph*, *vau*, *yad*, called *Matris Lectiones?* and for which ſome ſo ſtrenouſly contend, as being deſigned ſay they for vowels; for here they can be of no ſervice to the anxious reader to help him to the determinate pronun-

* *Binyon Shlomo.*——† *Praefet* III. *ad Maſoreth Hamaſoreth.*

ciation or meaning of the word*. But, although it hath been urged in favour of reading the Bible without points, that *Rabbinical* books are always written without them, and yet are eafily read. To this I anfwer, that, it ought to be obferved, that they are eafily read by thofe who have firft read the *Hebrew* Bible with points, and are perfectly mafter of the language, and well verfed in Bible *Hebrew*: by fuch, the commentaries of *Aben Ezra*, *Jarchi*, *Kimchi*, *Abarbanal*, and fome others, may be read with little difficulty, as their ftyle is for the moft part plain and clear; and by degrees, others of a more rough, crabbed and difficult manner of writing may be read alfo. But, as the learned *Buxtorf*†, and others have obferved, there is a wide difference between the Bible and *Rabbinical* books, in ftyle, in manner, and means of learning and reading them. For the greateft part of the ftyle of *Rabbinical* books is plain, and where it is not, as in the *Talmud* and fome others, it is hard and difficult to read them, and much more fo to underftand them: Whereas the ftyle of the Bible is generally fhort, concife, full of ellipfes and other figures, efpecially in the prophetic writings. To which may be added, that what is contained in *Rabbinical* writings, are for the moft part, things ufually before known to thofe who attempt to perufe them, and may therefore, be eafily read

* Befides this example, there are a great number of words, both in the Bible, and *Rabbinical* writings, in which none of thefe letters are to be found; nay, fearce any in which fome of the fyllables are not without them; how then in the name of GOD, can thefe fupply the place of vowels, and every where help the reading inftead of them as fome contend; fince they every where are not to be found?

† *De Punct, Antiq.* part iii. page 370.

and

and underſtood without much ſtop or hindrance*; but as for the ſacred ſcriptures, they contain myſteries, things ſublime, and more remote from the capacities of men: conſequently, require more attention, and greater help and aſſiſtance in reading them perfectly; beſides, if a miſtake is made in *Rabinical* writings, it is not of that importance, as in the Bible, in which caſe we might be rendered guilty of not only perverting the word of GOD, but of groſs blaſphemy alſo. For inſtance, the authors of the ſeveral *Greek* verſions of the Bible, the Septuagint interpreters, *Aquila*, *Theodotion*, and *Symmachus*, were all *Jews*, except the laſt, and he was a *Samaritan*, and may be allowed to have a conſiderable ſhare of knowledge of the *Hebrew* language; yet theſe, eſpecially the ſeventy interpreters, neglecting the points, and tranſlating without them, what groſs ſenſes have they put upon the text†, ſometimes directly contrary to what is intended, often what is very abſurd, and even blaſphemous, or nearly ſo; as a proof, I ſhall juſt produce an inſtance of each, וְאֵל זֹעֵם בְּכָל יוֹם GOD is angry every day, *Pſalm* vii. 12. the *Greek* verſion is, "does not bring on anger," or, "is "not angry every day;" this is owing to the differently pointing of the word אל, which if pointed with *tſere* אֵל *el*, ſignifies GOD, but if with *pathach*, אַל *al* means the negative not. Again, the paſſage in *Iſaiah* xxiv. 23. וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה כִּי־מָלַךְ יְהוָה צְבָאוֹת *vechaphra halvana uvoſha hachama kee malach adona tſevoeth*, *i. e.* "then the

* I except from this general rule, the greateſt part of the *Talmud*, the Book of *Zohar*, &c. And which it is almoſt impoſſible to underſtand without a thorough knowledge of *Rabbinical* writing, intenſe ſtudy, and application.

† Doctor *Gill* on the *Hebrew* Language, page 265.

moon ſhall be confounded, and the ſun aſhamed, when the "Lord of hoſts ſhall reign." Here is a paſſage at once, ſo grand and magnificent, that as Dr. *Lowth**, juſtly obſerves, no tranſlation can expreſs, nor any altogether obſcure; and yet, this is moſt miſerably done in the *Greek* verſion of it, and a ſenſe given extremely mean, low, and abſurd; *viz.* "the brick ſhall waſte, and the wall ſhall "fall, when the Lord reigns, &c. for, לְבָנָה *levana*, the moon, pointed לְבֵנָה *leviena* ſignifies a brick; and חַמָּה *chama* the ſun, pointed חֹמָה *choma* ſignifies a wall. Innumerable examples might be produced, but theſe will ſuffice to ſhew the neceſſity of the points; and what groſs errors, thoſe, who diſregard them, are liable to fall into.

I ſhall now take notice of what I have before mentioned concerning the *Karites*. That they admitted, and made uſe of pointed copies of the law, is clear and manifeſt from their own writings; for in a book of theirs †, in great repute with them, it is obſerved, "that the pa-"trons of tradition explain *boughs of thick trees*, uſed in "the feaſt of tabernacles," *Lev.* xxiii. 40, of a tree whoſe leaves are treble, according to *Exod.* xxviii. 14. "But," ſays the *Karite* writer, "this is contrary to the "nature of the language, for this ע *ain* in עָבֹת is pointed "with *kamets*, but that is with *ſheva*, עָבְת ‡." And, in another work § they ſay, "the *Rabbanites* affirm, that "what is written in the law needs explanation by tradi-"tion; but we do not believe ſo; but that what is writ-

* *De Sacr. Poes. Heb. Prealect*, 6, page 69. 70.

† *Adareth Elihu apud Trigland, de Sect. Kar.* page 32.

‡ What he calls a *ſheva*, is more properly a *chateph pathac*.

§ *R. Caleb, Aſarah Maamoroth*, MS. *apud Trigland*, I. B. page 117.

"ten,

"ten, its explanation goes along with it;" meaning the vowel points, for a little after ſome pointed words are uſed. And, *Mordecai*, the famous *Karite* in 1699, and his aſſociates, are unanimous for the antiquity of the points, and their being coeval with the letters: his words, in anſwer to ſome queſtions propounded to him by *Triglandius*, are ‡, "all our wiſe men with one mouth affirm and pro-"fess, that the whole law was pointed, as it came out of "the hands of *Moſes*, the man of God." This ſhews the fallacy of what *Morinus* ſays §, that "all the Jews, the "*Karites* alſo, though enemies to the traditions, and *Kabala*, believe, as a moſt certain tradition, that the book of the law, which Moſes delivered to the *Iſraelites*, was without points and accents; but *F. Simon* is againſt him, and affirms *, that the *Karites* readily receive the Bible with vowel points, accents, and *Maſora*. The aforeſaid *Karite* proceeds, and ſays, "far be it, that the invention "of points and accents was made after the finiſhing of "the *Talmud*, for this is largely to be confuted; for the "diviſion of the *Rabbans* and *Karites* was long before the "finiſhing of the *Talmud*, as has been proved; and if "there were no points nor accents in the time of the di-"viſion, but were found out only after the finiſhing of "the *Talmud*, then, there would be different copies of "the law and of the prophets in our hands; that is, co-"pies in the hands of the *Karites*, pointed different from "the pointing of the copies in the hands of the *Rabbans*; "for in the places where the *Rabbans* have contradicted "the vowels and accents, and ſay, do not *read ſo*, and

‡ *Dod. Mordecai*, chap. xii. page 150—157.

§ *Epiſt. Buxtorfio in Antiqu. Eccleſ. Orient.* Ep. 70, page 394.

* *Diſquiſit. Critic.* chap. 4, page 25. and c. 12, p. 93, 95.

"ſo,

"ſo, they would not have ſaid, *do not read*, but abſo-
"lutely they would have pointed according to their own
"will and ſenſe." He then produces inſtances in which they might have ſo done, and likewiſe obſerves, "that
"many of the *Rabbans* aſſert, that the points and accents
"were equally as ancient as the letters; as *R. Azariah*,
"in *Moer Enayim*, and *R. Samuel Arkuvalti*, in *Arugath*
"*Haboſam*:" and a little farther he ſays, that "the copy
"of the Scriptures which we have, is the ſame that the
"*Rabbans* have; in this there is no diviſion, no difference
"between us; for the diſpoſition or order of the Scrip-
"tures was from the men of the great ſynagogue, thoſe
"good ſigs, on whom be peace; at which time, there was
"no manner of diſſention between them: wherefore with
"us there is nothing full and deficient, neither firſt and
"laſt, no *keri* and *cathib*, but what are in the order of the
"Scriptures, which is now in the hands of the *Rabbans*:
"and the moſt correct books are the moſt in eſteem with
"us; and we follow, or depend upon the reading of *Ben*
"*Naphtali* *:" and it is certain that their Bible hath the ſame *Maſoretic* notes and obſervations in common with

* In the beginning of the eleventh century flouriſhed two famous *Maſorites*, namely, *Ben. Aſher*, and *Ben. Naphtali (a)*, who having ſpent many years labour in collecting and comparing the different copies of the *Maſorites* who preceded them, from the time, of *Ezra* and the men of the Great Synagogue to their own time, they each of them produced and publiſhed a copy of the whole *Hebrew* text, as correct as they poſſibly could make it; ſince which, the Eaſtern *Jews* have followed that of *Ben. Naphtali*, and the Weſtern *Jews* that

(a) *Zacutus in Juchſin, Shalſheleth Hakabala, Gans, in Tſemach David, Elias Levita*, &c.

thoſe

those of the *Rabbanites*; for it is observed by one of them*, that the letter ה *he*, in twenty places is written at the end of a word, but not read, which agrees with the present *Masorah*. And *R. Aaron*, a *Karite*, published a *Hebrew* grammar in 1581, in which he never deserts, as may be observed, the modern punctuation of the Bible: nay, he even consults the *Masorah* in words written defectively, or in any other irregular manner, and is full of *Masoretic* observations, such as the *Rabbanites* produce †: and a *Karite*, of the same name ‡, who wrote a Commentary on the Pentateuch in 1294, frequently refers to the points, and makes mention of the names of them, as *Pathach*, *Tsere*, *Hataph-kamets*, *Sheva*, *Cholem*, *Shurak*, *Dagash*, &c. This plainly shews the opinion which the *Karites* entertained concerning the points; for this sect would never have admitted the present punctuation, if they had not firmly believed that it obtained in the Bible of old, and came from God himself. This is with me an invincible proof of the great antiquity of the points; for from the time that this sect rose up, it was

that of *Ben. Asher (a)*, in exactly copying after them, both as to the points and accents, as well as to the letters, and that, without making any more corrections, or *Masoretical* criticisms or observations whatever upon either.

* *Manachem in Dod. Mordecai*, chap. x. p. 130. That *Manachem* was a *Karaite*, may be seen by consulting *Trigland, de sect. Karaeorum*, c. xi. p. 187.

† Vide *Wolfii Access. ad Notitiam Karaeorum*, page 37; & *Biblioth. Heb.* page 119.

‡ Vide *Simon. Disqui. Critic.* c. xii. p. 95, 96; & *Massachseth Sophrim*, c. vi. sect. 4.

(a) Maimonides in yad Hachazaka, Hilchoth Sepher Torah, chap. viii. sect. 4.

not

not possible for the *Pharisees*, *Rabbanites*, *Masorites*, or traditionary *Jews*, call them by what name you please, to have introduced such an invention as the vowel points in any period of time whatever, but these men would have objected to them as an innovation, and consequently would never have received them. This is a demonstration that the vowel-points were in being long before the schism, and which happened in the time of *John Hyrcanus* *, and *Alexander Jannaeus*, his son, A. M. 3621, about 120 years before christianity; and were universally regarded by the *Jews* so early, as being of divine original.

Another convincing proof of the antiquity of the points, is, that the *tetragrammaton*, or the word *Jehovah*, called in *Hebrew* שם ההויה, is always read *Adonai* †, a word not expressive of essence, as *Jehovah* is, but of lordship; and is likewise sometimes pointed with the points of *Adonai*, and sometimes of *Elohim*, as *R. Samuel Arkuvalti* hath observed ‡: and *Capellus* freely confesses § the same thing; and as there is no difference in the letters, but only in the points, it must of necessity be implied that they received this distinction from *Moses*; for, otherwise, how could they justly fix the pronunciation of each? and to say, that they received the sound or pronunciation without the marks or points thereof, is so futile an assertion, as scarcely to deserve an answer; for the perfection of language requires vowels; consequently, no language can be per-

* *Cosri*, part iii. sect. 65. *Abarbanal in Nachlath Avoth. Juchsin*, fol. 51, 1st. *Shalsheleth Hakabala*, page 17, 2d.

† *Maimon, in Hilcoth Bircboth Cohanim.*

‡ *In Arug. Habosam.* c. xxvi.

§ *Orat. de Nom. Tetragam*, p. 183, 191, 192.

sect

fect without them: they are the life and ſoul* of language; letters without them are truly dead letters; the conſonants are ſtubborn and immoveable things; they cannot be moved or pronounced without vowels. And is it to be imagined, that the *Hebrew* language, the firſt and moſt perfect of all languages, ſhould be without them? Surely not; for in that caſe it would be the moſt imperfect of all the Oriental languages. Beſides, I contend, that the nature and genius of the *Hebrew* language requires points and accents; for without theſe it is impoſſible to mark the difference between verbs active and paſſive; between ſome of the conjugations, moods, tenſes, and perſons, in *kal*, *pingel*, and *pungal*, imperatives and infinitives. An example will render this clear, *kal*, פָּקַד *pakad*; *pingel*, פִּקֵּד *piked*; *pungel*, פֻּקַּד *pukad*: infinitive mood; פָּקֹד *paked*: imperative mood; פָּקֹד *paked*. Here we have three conjugations of a perfect verb, in *kal*, *pingel*, and *pungel*, and two moods of the ſame verb, viz. the imperative and infinitive, all with the ſame conſonants. Now, I would fain be informed by the moſt active oppoſer of the vowel points, how we are to diſtinguiſh between theſe but by means of the points, and which mark the characteriſtic of each, as will be ſhewn at large when I come to ſpeak of the verbs. And *Morinius* † himſelf ſays, "that without points a grammar cannot be written;" as *Elias* rightly obſerves; and *Walton* ‡ alſo owns the uſe of them in the inveſtigation of the roots. For all which reaſons, I am clearly of opinion that the vowel points, as well as the letters, were given by God himſelf; and herein, I do

* *Zohar* on *Song of Songs*, and Preface to *Sepher Tekunim*.

† *Epiſt. Buxtorfio in Antiqu. Eccl. Oriental*, p. 392.

‡ *Introduct. Orient. Ling.* page 5.

not ſtand ſingly; for not only ſeveral eminent *Jewiſh* writers were of this opinion, as the Author of *Coſri* *, and his commentator *R. Judah Muſkata* †, *R. Azariah* ‡, and others, but ſome eminent *Chriſtian* writers alſo §, who aſcribe them to *Adam*, who had them from God with the letters; and as *R. Samuel Arkuvalti* rightly obſerves, "All the generations from *Adam* till *Moſes*, who uſed the *Hebrew* language, made uſe of the vowels alſo; however, when *Moſes* received the law from GOD, on Mount *Sinai*, he likewiſe received the vowels and accents; but they were not to be written with the letters, as being of the ſame order as the *Oral* law: And all the generations from *Moſes* till *Ezra*, received them by Oral tradition. But *Ezra* and his colleagues perceiving the great decline of the Sacred Language, by reaſon of the troubles and afflictions of the captivity; and that the true reading of Scripture was in great danger of being loſt, fixed the points and accents to the letters; being compelled thereto by the ſame neceſſity, that afterwards induced *R. Judah Hakadaſh* to compile the *Miſhna*."

I muſt now take notice, of what is commonly objected againſt the Bible being written and read without points, that the copy of the Law every where kept in the *Jewiſh* Synagogues is without them. In anſwer to which, I may alledge the following reaſons. Firſt, that it might be a memorial, and manifeſt proof of the *oral* tradition of

* *Coſri*, Part IV. chap. xxv.

† Ibid, fol. 229. 1.

‡ *In Moer Enayim*, chap. lix.

§ *Alſted. Chron.* p. 267. & *Buxtorf. depunct. Antiqu.* Part II. page 309, 310.

the

the points and accents, from *Moſes* to *Ezra*, who affixed them to the *Pentateuch*; for they firmly believe that the points and accents were delivered by *Moſes*, and handed down by *oral* tradition from generation to generation, till the time of *Ezra*, in the ſame manner as the *Miſhna* or *oral* law; as above mentioned. As a full and clear demonſtration of this, it is well known, that all the ſaid laws are written, according to the tradition of the *Maſorah*, and according to the reading of *Ben Aſher** ; and when read, are read according to the points and accents; and according to the *kere*‡. Secondly, the exactneſs and accuracy required in writing the law, is great; for if any one letter is wanting, or not rightly placed, or ſimilar ones put for each other, the copy is profane and rejected†: And, as it muſt be allowed, that it is ſtill more difficult to have the points and accents exactly put, I opine, that this is one reaſon of many, why the copies of the law are unpointed; on account of the difficulty, and almoſt impoſſibility of having a perfect pointed one. Thirdly, But what I take to be the principal reaſon of having unpointed copies in the ſynagogues is, that none but learned and pious men, well verſed in Scripture, and the Sacred Language, ſhould be admitted readers there§. But if the copies were pointed, then, as any common man might read them, ſo any ſuch perſon might, perhaps, through partiali-

* *Maimonides*, in *Hilchoth Sepher Torah*, c. viii. ſect. 4.

† *Shulchan Aruch*, *Aruch chayim*, *c.* cxli. ſect. 8.

† *Mamonides*, in *Hilchoth Sepher Torah*, c. x. ſect. 1. and where he enumerates twenty things requiſite, to conſtitute a perfect copy of the law; the failure of any one of which, renders ſuch copy profane, and conſequently muſt be rejected.

§ Vide, *Maimonides*, in *Hilchoth Tephila*, chap. viii.

ty, be chosen into the office of Reader, though otherwise very illiterate. And, to prevent as much as possible, any such being introduced into the office of Reader, is it, that unpointed copies are made use of in the synagogues. And though the copy is without points, or accents, yet are they read according to the points and accents, as aforementioned; for which reason, it has always been customary, and is, to this present day; for the Reader of the Synagogue, though ever so well versed in Scripture, and exact in the knowledge of the *Hebrew* language, to rehearse at home the day before the Sabbath, the portion appointed for that day, out of a *pointed* copy; that thereby, he may make himself so perfectly master of the exact reading thereof, as to be able the next day to read the said portion, without hesitation, and pronounce it in exact conformity to the present punctuation†.

SECT. II.

There are ten vowel points; which are divided by the grammarians into two species; five of which, are called תְּנוּעוֹת גְּדוֹלוֹת * *tenungoth gedaloth* i. e. great, or long vowels; *viz.* קָמַץ, חִירֵק שאחריו יוֹד, צֵירֵי, שׁוּרֵק, חוֹלָם *kamets, chirik* with *yod* after it, *tsere, shurik, cholom:* and five, are called תְּנוּעוֹת קְטַנוֹת *tenungoth ketanoth*, i. e. small or short vowels, viz. פַּתַח, חִירֵק שאין אחריו יוֹד, סֶגוֹל קִבּוּץ, קָמַץ חָטוּף *pathach, chirik* without *yod, segol, kibuts, kamats chataph*. As to the vowel point called שְׁוָא *sheva*, it is not (proper-

† *Maimonides* in *Hilchoth Tephila*. chap. xii. &c. *Shulchan Aruch, Aruch chayim*. chap. cxlii. sect. 1.

* A vowel point is called by the *Hebrew* grammarians תְּנוּעָה *tenuang, Motio*; because it moves, or gives motion to the letters in the pronunciation.

ly

ly ſpeaking) to be included in the general rule of the vowels; more eſpecially, as its rules differ from thoſe of the other vowels: For which reaſon, I ſhall appropriate a chapter for the ſole purpoſe of treating of the different uſes and properties of the *ſheva*.

SECT. III.

IT is to be obſerved, that the *Jewiſh* grammarians call the תְּנוּעוֹת גְּדוֹלוֹת *tenungoth gedoloth*, אָבוֹת *avoth*, i. e. fathers, and the תְּנוּעוֹת קְטַנוֹת *tenungoth ketanoth*, תּוֹלְדוֹת *toldoth*, i. e. a generation, or begetting: For to every long vowel, there is a certain ſhort one appropriated, and which is called its תּוֹלְדָה *toldah*, i. e. begotton; the ſound or pronunciation of which reſembles the long vowel, except in its velocity‡.

For the better underſtanding of which, the following Table is annexed.

SHORT VOWELS.		LONG VOWELS.
אַ *pathach*.	וְתוֹלְדָתוֹ	אָ *kamets*.
אֶ *ſegol*.	*i. e.*	אֵ *tſere*.
אִ *chirik* without *yod*.	his be-	אִי *chirik* with *yod*.
אֲ *kamats chataph*.	gotton.	אוֹ *cholom*.
אֻ *kibuts*.		אוּ *ſhurik* with ו *vau*.

‡ To this rule, the reading of the *Portugueſe* and *Spaniſh Jews* is more conformable, than that of the *Poliſh* and *German Jews*. And which is really the true reading *(a)*.

(a) Vide, *Binyon Shlomo*.

SECT.

SECT. IV.

THE ſound of theſe Vowels I ſhall endeavour to expreſs as nearly as poſſible, by the correſponding ones in ſome *Engliſh* words.

אָ *kamets*, a, broad, as in all§.

אַ *pathach*, a, ſhort or open, as in laſs, man.

אֵ *tſere*, e, or ea; as e in penelope; or ea in great†.

אֶ *ſegol*, e, ſhort, as in fell, men.

אִי *chirik*, long, double ee, as in bee.

אִ ſhort *chirik*, i ſhort, as in fin, ſin.

אוֹ *cholom*, o long, as in bone, moan†.

אָ *kamets chataph*, o, as in rock, hock

אוּ *ſhurik*, u, long, as in uſe.

אֻ *kibuts*, u, ſhort, as in but, cut, run.

The learner muſt obſerve, that the conſonants in the *Hebrew*, are always pronounced before the vowels. Example בָּ גָ דָ הָ are pronounced *ba*, *ga*, *da*, *ha*, not *ab*, *ag*, *ad*, or *ah*.

SECT. V.

Some general RULES peculiar to the LONG VOWELS; and which evidently ſhew the utility of the POINTS.

FIRST, after a תְּנוּעָה גְּדוֹלָה *tenuag gedalah*, i. e. a long vowel, there never is a שְׁוָא נָח *ſheva nach*, i. e. a mute or quieſcent *ſheva*: nor a דָּגֵשׁ *dagaſh*: for as the ſound of

§ Some pronounce the *kamats* as o long in bone

* Some pronounce *tſere*, as I long in time.

† *Cholom* is pronounced by ſome as ow in now. In the other vowels there is no difference.

the

the long vowel is not interrupted, but allowed its full force, consequently the *sheva*, which follows it, cannot be joined to it, so as to become a quiescent *sheva*. For the *dágash*, which succeeds a vowel, is a *dagash* חָזָק *chazak*, i. e. *forti*, and which doubles the letters so, as if the first of the double letters was pointed with a quiescent *sheva*, according to the proper form of the *dagash* חָזָק *forti*, as fully explained in Chap. IV. Sect. III. And, it has already been shewn, that a שְׁוָא נַח *sheva nach*, i. e. quiescent *sheva* can by no means succeed a long vowel. Secondly, when a letter is pointed with a long vowel, and there is a musical accent* also annexed to such letter, then, a *dagash*, or quiescent *sheva* may follow such long vowel, as לָמָה יָמָה *lamah, yamah*†.

SECT.

* The musical accents point to the true pronunciation as mentioned in Section sixth, and as will abundantly appear when I come to treat of them.

† This general rule requires investigation; especially, as it is so opposite to the foregoing one. *Elias Levita* in his Commentary on the treatise called סֵפֶר הַמְּהַלֵּךְ *sepher hamhalech*, hath attempted to give a reason for this rule: He says, that the מֶתֶג *metheg (a)* which is under the *kamets* divides the quiescent from the *dagash* in such a manner, as if it was a word by itself, and as if written לָא מָה יָא מָה *la mah ya mah*. But this is futile: For even allowing that they were actually two words, yet in that case the *mem* would not have been *dagashed* according to the rule after the letters אהוי *aleph, he, vau, yod*, without the abrogative form, as the learned Author of *Binyon Shlomo* hath justly observed. Besides, if the accent was really a טַעַם מַפְּסִיק *taangm maphsik, i. e.* an accent of a pause *(b)*, yet, is it not consistent that the accent should divide the word into two; for that is a thing, whose

(a) This is the stroke next the *kamets* under the *lamed* and *mem*.

(b) Vide, chap. v. sect. 3.

SECT. VI.

General Rules peculiar to the SHORT VOWELS.

FIRST, after a תְּנוּעָה קְטַנָּה *tenuang ketanah*, *i. e.* a ſhort vowel, there never is a שְׁוָא נָע *ſheva nang*, *i. e.* a *ſheva* that is pronounced as a vowel: the reaſon is, that the rapidity required in the pronunciation of a ſhort vowel cauſes its adherence to the ſucceeding letter, in ſuch a manner, that the *ſheva* which follows ſuch ſhort vowel, muſt of neceſſity be quieſcent. Example, אַבְרָהָם יִצְחָק, &c. Secondly, after a תְּנוּעָה קְטַנָּה *tenuong katanah*, *i. e.* a ſhort vowel, there cannot be a letter which is רָפֶה *rapha*, *i. e. lax*, except ſuch letter has a quieſcent *ſheva* under it: the

whoſe congruity hath no exiſtence. Moreover, according to his hypotheſis, the *dagaſh* here ſpoken of muſt be a *dagaſh* קַל *kal, lene*; for he ſays, that the accent divides the quieſcent from the *dagaſh* in ſuch a manner, as if it was a ſeperate word, as לָא מָה יָא מָה and it is a general rule laid down by all the grammarians, that no דָּגֵשׁ חָזָק *dagaſh chazak*, *i. e. forti*, can take place in the firſt letter of a word, as is clearly ſhewn in chap. iv. ſect. 3. conſequently, according to the hypotheſis of *Elias*, the *dagaſh* in the *mem* of יָמָה and לָמָה muſt be a דָּגֵשׁ קַל *dagaſh kal*, *lene*; and this, is a flat contradiction to the general rule laid down by him in ſeveral places, *viz.* that in the letters, ט״ס״ שׁ״ ק״ ן נ״ ו״ ז״ ל״ ם *teth*, *ſameeh*, *ſhin*, *kaph*, *tſadi*, *nun*, *vau*, *zain*, *lamed*, *yod*, *mem*, no *dagaſh* קַל *kal i. e. lene*, can take place; but that the *dagaſh* in thoſe letters is always *dagaſh* חָזָק *chaſak*, *forti*; for which reaſon, I cannot admit the ſuppoſition of *Elias*: but ſhall mention what to me appears to be the true ſtate of the caſe: and for the better underſtanding of which, I muſt firſt premiſe, that, a long vowel in its pronunciation attracts the letters א ו י *aleph*, *vau*, *yod*, either virtually, or actually, *i. e.* whether written or not *(a)*: now

(a) See the Long Vowels in the Table.

if

the reaſon the ſame as the foregoing rule; and therefore, if a quieſcent *ſheva* does not follow the ſhort vowel, then, the letter which follows ſuch vowel muſt be *dagaſhed*; for the true reading of the *dagaſh* is, as if the letter was doubled, and that, in ſuch a manner, as if the firſt of the ſaid double letters was pointed with a mute *ſheva*: example, דִּבֵּר סִפֵּר *ſiper*, *diber*, theſe are read as if written דִּבְּבֵר סִפְּפֵר *dibbier*, *ſippier*. This will clearly account for the general rule, that after a תְּנוּעָה קְטַנָּה *tenuang ketana*, *i. e.* a ſhort vowel, muſt be either a quieſcent *ſheva*, or *dagaſh*. Thirdly, when the letter which is pointed with a ſhort vowel ſhould have a נְגִינַת טַעַם *negeenath tangam*, *i. e.* a muſical accent, then a שְׁוָא נָע *ſheva nang*, or רָפֶה *rapha*, may follow, *i. e.* the *ſheva* is pronounced, or the letter may be without *dagaſh*. The reaſon of this is, that the conjunction of the accent with the vowel point cauſes the pronunciation of ſuch ſhort vowel to be ſo lengthened, as to be equal to a long vowel; conſequently, it ob-

if it happens that a נְגִינַת טַעַם *negeenath tangam*, *i. e.* a muſical accent and the long vowel, are both under the ſame letter; in that caſe, the pronunciation of the long vowel, becomes ſo much more lengthened, as that the letter (whether *aleph*, *vau*, *yod*,) which follow ſuch vowel, receives alſo a kind of ſound from the long vowel *(a)* and the pronunciation which ſuch letter receives, is of the degree of a ſhort vowel; for it cannot be of the degree of a long vowel; for this reaſon, becauſe the ſound which it has, is only an emanation from the long vowel, conſequently its power muſt be leſs than that. This being granted, the whole will appear clear: for as ſuch letter has the power of a תְּנוּעָה קְטַנָּה *tenuang ketanah*, i. e. ſhort vowel, a דָּגֵשׁ חָזָק *dagaſh forti*, muſt follow, according to the form of the ſhort vowel.

(a) This rule is the ſame, whether the letter attracted by the long vowel is written or not.

tains the ſame rule as a long vowel: example, וַיָּבֶן וַיָּשֻׁבוּ *vayeeven*, *vayaſhuvu*, &c.

SECT. VII.

IT muſt be obſerved, that the תְּנוּעוֹת קְטַנּוֹת, *tenungoth*, *katanoth*, *i. e.* ſhort vowels, are ſometimes ſubſtituted * for the תְּנוּעוֹת גְּדוֹלוֹת, *tenungoth gadaloth*, *i. e.* long vowels; but that is only of ſuch vowels as are of one and the ſame ſound, as *pathach* for *kamets*, *ſegol* for *tſere*, *kibuts* for *ſhurick*, *chirik* without *yod* † for *chirik* with *yod*. The reaſon

* Vide, *Sepher Seeach Yitſchak*, chap. ii. ſect. i.

† It muſt be obſerved that we ſometimes find *chirik* with *yod*, and *dagaſh* after it, as alſo *ſhurik vau*, and *dagaſh* following: but then they are reckoned as anomalies, and are marked in the *Maſorah* מָלֵא יוד מָלֵא ואו *malea yod*, *malea vau i. e.* a *yod* or *vau* redundant. Sometimes, *chirik* without *yod*, and after it a *rapha*, or pronounced *ſheva*: as alſo *kibuts* without *vau*, and after it a *rapha*, or a pronounced *ſheva*; in which caſe, they are marked in the *Maſorah*, חָסֵר יוד חָסֵר ואו *chaſer yod*, *chaſer vau*; *i. e. yod* defective, *vau* defective. And ſo, ſays *Elias Levita*, in *Sepher Maſorath Hamaſorath*, "It muſt be remembered," ſays he, "that all ſuch words as it is "uſual to point with *vau ſhurik*, are never marked in the *Maſorah* as *vau* redundant; becauſe, it is well known that it is impoſſible for *ſhurik* to be without *vau*; and, it is likewiſe well known, that no *dagaſh* can ſucceed it; for which reaſon, ſuch words wherein *dagaſh* follows *ſhurik*, as הוּכָּה כָּעֵשֶׂב, לַנַּעַר הַיּוֹלֵד *huco chaeaſev*, *Pſalm* cii. 5, *lananger hayulad*, *Judg.* viii. 8. or the like; and which the grammarians call, a quieſcent with *dagaſh*, are all marked in the *Maſorah*, מָלֵא *malea i. e.* redundant: but in thoſe words where the ו *vau* is defective, according to the *Maſorah*, inſtead of *ſhurik*, they are pointed with *kibuts*; and are marked חָסֵר *chaſer*, i. e. defective. It muſt, however, be noticed, that this *kibuts* is not, properly ſpeaking, a ſhort

reason of this change is, that these short vowels may minister where the long vowels cannot; for, as after the long vowels no *dagash* or quiescent *sheva* can succeed; and as

a short vowel; because, the long vowel can never be reduced to a short vowel, by means of the adhering letter. But the truth is, there are two sorts of *kibuts*; the one, that just mentioned, i. e. when the *kibuts vau* is defective in *shurik*; the other, a real short vowel. And, if it should be objected, that, as there are two sorts of *kibuts*, how are we to distinguish the *kibuts*, which is a long vowel, and is placed instead of the *vau* defective in *shurik*, from the other? The answer is plain; for, it is well known that, according to the true form of grammar, after a short vowel, must succeed either *dagash* or quiescent *sheva*, and therefore, whenever we find a *kibuts* with *dagash* or quiescent *sheva* after it, then we are sure that it is a real short vowel, and is never marked as defective; as in the conjugation פֻּעַל *pungal*, פֻּקַד פֻּקְדָתָ פֻּקַדְתִּי אֻפְקַד יֻפְקַד *pukad, pukadta, pukadtee, aphukad, yepukad*; and in פֻּעוּל *pungal*, in the conjugation of the verb פִּעֵל *pingel*, as מְפֻקָּד מְפֻקָּדִים *mephukad, mephuckadim*. But, when we find it without *dagash*, or quiescent *sheva* after it, then, we may be sure that it is instead of the *vau* of *shurik*, and is then marked in the *Masorah*, *chaser*, i. e. defective. Example, מְשֻׁלָּכִים בְּחֻצוֹת יְרוּשָׁלָיִם, *mushlachim bechutsoth yerushalayim*, *Jer*. xiv. 16. Now, the *kibuts* of מְשֻׁלָּכִים is not marked חָסֵר *chasar*, i. e. defective; because it is a short vowel, a quiescent *sheva* succeeding. But the *kibuts* of בְּחֻצוֹת is marked חָסֵר *chasar*, no quiescent *sheva* or *dagash* succeeding(*a*). The

(*a*) As *Elias* hath not not been explicit enough for the learner, I shall endeavour to supply the defect. What he means by, "no *sheva* or *dagash* succeeding," is, that as it then possesses the property of a long vowel, consequently, it must be considered as such, and therefore cannot be mistaken for a short vowel, i. e. a common *kibuts*, but one that is substituted for the *shurik*, where the *vau* is defective. This will suffice for the other examples of the same kind.

as the nature of the ſubject may ſometimes require that the word ſhould be pointed with *dagaſh*, or quieſcent *ſheva*; then the rule of the ſhort vowel, being ſubſtituted for the long vowel, takes place.

ſame may be obſerved of the words עֲקֻדִים נְקֻדִים וּבְרֻדִים *ekudim, nekudim, uvrudim*; none of which are marked as defective, being dagaſhed. But the words, הָעַטֻּפִים לְלָבָן וְהַקְּשֻׁרִים לְיַעֲקֹב *haengtuphim lelavan, vehak ſhurim lieyaengkov, Gen.* xxx. 42. are both marked חָסֵר *chaſar*, i. e. defective, becauſe no *dagaſh* ſucceeds. The ſame of שֻׁלְחָן, טֻמְאָה, חֻפָּה, סֻכָּה, חֻקָּה, *ſhulchan, tuma, chuppa, ſucca, chuka*, none of which are marked as defective; becauſe, they either have quieſcent *ſheva*, or *dagaſh*; and therefore, every *kibuts* at the end of a word, is marked חָסֵר *chaſar*; becauſe, it is not proper, according to the rules of grnmmar, that there ſhould be *dagaſh*, or quieſcent *ſheva* at the end of a word. Example, שֻׁב, לֻדֹשׁ, יַאֲרִיכֻן. תַּשְׁלִיכֻן, יָקֻם, זְבֻל, פֻּדֻת, וְגֻלֻת, גָבֻל, *ſhuv, laduſh, yaerichun, taſhlichun, yakum, zevul, peduth, viegaluth, gavul*; all of which are marked defective. This rule of *Elias*, concerning the *kibuts*, is juſt, and conformable to the *Hebrew* language. It muſt farther be remarked, that *Elias* has laid down ſome rules, whereby to diſtinguiſh the *chirik*, which is a long vowel, from that which is a ſhort one(*a*); and which is nearly the ſame as that of the *kibuts*; namely, if there be a *dagaſh*, or quieſcent *ſheva*, after it, it is a ſhort vowel; but if not, it is a long vowel, and is marked according to the *Maſorah* חָסֵר *chaſar*; i. e. defective. Example, וַהֲקִמוֹתִי *vahakeemothee, Gen.* xxvi. 3. Here the *chirik* under the *kaph* is a long vowel, as no *dagaſh* follows; and is marked defective: but in וַהֲשִׁכוֹתִי *vahaſhicothee, Numb.* xvii. 20. the *chirik* under the *ſhin* is a ſhort vowel, as *dagaſh* ſucceeds.

(*a*) Vide, *Maſoreth Hamaſorath, Luchoth, Reſhonoth Diber Ghameeſhee.*

SECT.

SECT. VIII.

Some general Rules peculiar to the תְּנוּעָה קַלָּה *ticnuang kala*, *i. e.* light vowel. *

FIRST, every ſhort vowel, which is not eſſentially ſuch, but is ſubſtituted for *ſheva*, in order that two שְׁוָאִין נָעִים *ſhevain nangeem*, *i. e.* two pronounced *ſhevas*, may not follow together; ſuch ſhort vowel is ſhorter, and more rapid in its pronunciation, than the other ſhort vowels, as it cannot reach its full ſound by means of either a quieſcent *ſheva* or *dagaſh*, no ſuch following it. Example, שִׁפְכִי *ſhiphechee*, *Lament.* ii. 19; אִסְפוּ לִי *iſephu lee*; *Pſalms* l. 5; קָרְבָה *kareva*, *ibid.* lxix. 19; שִׁכְבָה עִמִּי *ſhicheva eemee*, *Gen.* xxxix. 7. The *ſhevas* of all which, are pronounced according to the rule, when they precede the letters ב ג ד כ פ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, when they are רָפָה *vapha*, *lax*, *i. e.* without *dagaſh*; and this is, becauſe the ſhort vowel preceding *ſheva*, is only ſubſtituted in the room of *ſheva*; as the abſolute form of theſe verbs is, שְׁכַב קְרַב אֶסוֹף שְׁפוֹךְ *ſhiechav*, *kerav*, *eſoph*, *ſhiphoch*, all with *ſheva*; but when another vowel is added to the verb in the conjugation, by which the vowel under the עִין הַפָּעַל *ain hapangul*, *i. e.* the ſecond radical, is changed to *ſheva*, it would then not be proper for the פֵּ הַפָּעַל *pehapangul*, *i. e.* the firſt radical, to be pointed with *ſheva* likewiſe, but is then changed to a ſhort vowel, in order that two *ſhevas* may not come together in the beginning of a word: and to ſuch ſhort vowel, ſo ſubſtituted,

* A light vowel; it is ſo called to denote the quickneſs or ſpeed with which it is pronounced, its pronunciation being quicker and ſhorter than the ſhort vowel.

I have

I have appropriated the name of תְּנוּעָה קַלָּה *tenuang kala*, *i. e.* a light vowel; and the termination of its ſound is not perfected, either by quieſcent *ſheva*, or *dagaſh* ſucceeding it. The ſame rule obtains in the letters כ ל ב *caph*, *lamed*, *beth*, the primary pointing of which is *ſheva*; but when they are prefixed to a word, whoſe firſt letter is likewiſe pointed with *ſheva*, then, the *ſheva* of the prefix letters כ ל ב *caph*, *lamed*, *beth*, is changed to *chirik*; which *chirik* is a תְּנוּעָה קַלָּה *tenuang kala*, *i. e.* light vowel, after which neither quieſcent *ſheva*, nor *dagaſh* can follow; but on the contrary, the *ſheva* which ſucceeds ſuch light vowel, is a *ſheva nang*. This is abundantly manifeſt, for that the letters ב ג ד כ פ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, which ſucceed ſuch *ſheva*, are always *rapha*, *i. e.* without *dagaſh*, according to the proper rule after a *ſheva nang*. Example, כִּדְבַר *kidevar*, *Levit.* x. 7; לִנְתָחֶיהָ *linethacheha*, *ibid.* i. 6; כִּלְבַב *kilevav*, *Kings* 1ſt. xi. 4; לִצְבִי *litſevee*, *Solom. Song*, ii. 9; בִּבְכֹר *bivechor*, *Deut.* xv. 19. This rule obtains in every form likewiſe where the firſt vowel is changed to *ſheva*, in forming the plural, as from מֶלֶךְ דֶּרֶךְ בֶּגֶד זָנָב כָּתֹף כָּנָף *melech*, *derech*, *beged*, *zanav*, *cathaph*, *canaph*, is formed מְלָכִים, דְּרָכִים, בְּגָדִים, זְנָבוֹת, כְּתֵפוֹת, כְּנָפַיִם, *melachim*, *derachim*, *begadim*, *zenavoth*, *kethephoth*, *kenaphayim*; and, as when they are formed into relatives, by declining the vowel under the *ain hapangul*, *i. e.* the ſecond radical, is alſo changed to *ſheva*; then, the firſt *ſheva* is changed into a ſhort vowel, that two *ſhevas* may not come together at the beginning of a word; and the vowel ſo changed is a light vowel, and the *ſheva* following it is a *ſheva nang*: example, מַלְכֵי מִדְיָן *malechie Midyan*, the kings *of* Midian, *Numb.* xxxi. 8. עַבְדֵי פַרְעֹה

avdie

avdie Pharong, the ſervants *of* Pharaoh, *Exod.* x. 7. דַּרְכֵּי צִיּוֹן *darechie tſeyon*, the ways *of* Zion, *Lament.* i. 4. בִּגְדֵי עֵשָׂו *bigedie eſav*, raiments *of Eſau*, *Gen.* xxvii. 15. כַּלְבֵי צֹאנִי *calevie tſonee*, the dogs *of my* flock, *Job* xxx. 1. חֶלְבֵי הַשְּׁלָמִים, *chelievie halſhamim*, the fat *of* the peace offering, *Lev.* vi. 5. זַנְבוֹת הָאוּדִים, *zanevoth haudim*, the tails *of* theſe ſmoking firebrands, *Iſa.* vii. 4. בִּתְפֹת הָאֵפֹד *kithephoth haephod*, כַּנְפֵי נְשָׁרִים *canephie neſharim*, on *eagle*'s wings. And, notwithſtanding that we find בִּרְכֵי יוֹסֵף *birkie yoſeph*, *Gen.* l. בְּפִשְׁתֵּי הָעֵץ *bepiſhtie hangets*, *Joſh.* ii. 6. where the letters ב ג ד כ פ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, are pointed with *dagaſh lene*, and which ſeems ſo oppoſite to the rule here laid down. But the truth is, that the *ſheva* in theſe two examples is a quieſcent *ſheva*, for the *chirik* under the ב *beth* and פ *pe*, is a real ſhort vowel; as a proof of which, we find in the abſolute form, when plural or collective, בִּרְכַּיִם, פִּשְׁתִּים, *bircayim*, *piſhtim*, in both of which the *ſheva* is quieſcent, and *dagaſh* follows according to the proper rule *.

Secondly,

* I muſt take the liberty to mention, that of *all* the Grammars that have been written, either in *Engliſh*, or *Latin*, from the learned *Buxtorf* to the modern *Bayley*, (at leaſt ſuch as I could procure, and I have been pretty earneſt in the ſearch after them;) I cannot find the leaſt trace of any of them having taken the ſmalleſt notice of this FORM of the תְּנוּעָה קָלָה *tenuang kala*, or light vowel; nay, the *Jewiſh* grammarians *(a)* ſeem to have been unacquainted with it; by which means, they were led into the error of accounting the *ſheva*, which ſucceeded ſuch light vowel, a quieſcent *ſheva*; for which reaſon, when they have met with thoſe words, or the like, where the

(a) I muſt except that eminent critic and grammarian *R. Solomon*, author of *Binyon Shlomo*, *Tſohar Hatavo*, *Yieſod Hanikod*, &c.

letters

Secondly, when *metheg* is fixed to ſuch light vowel, then, quieſcent *ſheva*, or *dagaſh*, may follow. Example, וְחִיִּתֶם *vichyeethem*, *Ezek.* chap. xxxvii. 14. וְהִיִּתֶם לִי *vee-yeethim lee*, *Exod.* xix. 5. תִּהְיוּ לִי *teeyu lee.* ibid, 6. תִּחְיוּ *tichyu*, *Deut.* iv. 1. beſides innumerable others of the like conſtruction: all of which, are with quieſcent *ſheva*; (for quieſcent *ſheva* cannot take place under the letters אחהע *aleph*, *he*, *cheth*, *ain*, but in conjunction with *pathach*, *ſegol*, or *kamats chataph*,) and this is, becauſe, the vowel which precedes *ſheva*, is a תְּנוּעָה קַלָּה *tenuang kala*, *i. e.* a light vowel. For as we find יְהִי אוֹר *yiehee or Gen.* i. 3. יְחִי לְבַבְכֶם *yiechee levavchem*, *Pſalm*, xxii. 27. תְּהִי נָא *tiehee na*, *Gen.* xxvi. 28. וָאֶהִי לָהֶם *vachee lahem*, *Hoſ.* xiii. 7. where the letters אתין *aleph*, *thau*, *yod*, *nun*, are with *ſheva*, (according to the proper form;) and, when a word increaſes in vowels, by declining; and the accent being thereby removed to the ſucceeding letter, which alſo cauſes the vowel under the פ הפעל *pe hapangal i. e.* the firſt radical, to be changed to *ſheva* according to the idiom of the language; then, the *ſheva* which is under one of the letters אתין *aleph*,

letters בגדכפת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, were רָפֶה *rapha*, *i. e.* without *dagaſh*, they looked on them as *anomalies*; but what are we to ſay, when it is well known that thouſands of ſuch are to be found? Are they to be accounted as *anomalies?* Surely not; for that would be contrary to all the rules of true reaſoning, to allow in the definition of a general rule, that the perverted parts thereof ſhould exceed the conſiſtent. But, agreeable to the rules here laid down, we are free from this contradiction. It will alſo be clearly perceived, that no word is to be accounted, as deviating from the general rule, but what is marked as ſuch in the *Maſorah*; as רִשְׁפֵי אֵשׁ *riſhepie ieſh*, *Solom. Song*, viii. 6. the פ with *dagaſh*; and רִשְׁפֵי קֶשֶׁת *riſhephie keſheth*, *Pſalm*, lxxvi. 4. the פ is *rapha*, i. *e.* without *dagaſh*.

yod,

yod, *thau*, *nun*, (which are uſed as prefixes) muſt of neceſſity be changed to a vowel, which is a תְּנוּעָה קָלָה *tienuong kala*, after which there ought to be a שְׁוָא נָע *ſheva nang*, *i. e.* pronounced *ſheva*; but, on account of the *metheg* being fixed thereto, it acquires the property of a real ſhort vowel, after which, ſimple, or quieſcent *ſheva* may ſucceed. All which, is a manifeſt proof of the exiſtence of the light vowel, for otherwiſe, all thoſe words would not be free from the charge of poſſeſſing two contraries in one ſubject; for the ה *he*, and ח *cheth*, in theſe words is pointed with ſimple *ſheva*, which is quieſcent; and the letter which precedes the *ſheva*, hath *metheg*, as pointed in all thoſe books which are correct; and, it is a general rule, that after *metheg*, quieſcent *ſheva* cannot ſucceed; we are conſequently neceſſitated to grant that, the ſhort vowel, which is ſubſtituted for *ſheva*, is a תְּנוּעָה קָלָה *tienuang kala*, after which, there ought to be a *ſheva nang*; however, on account of the *metheg* being fixed thereto, it obtains the degree of a real ſhort vowel, after which, quieſcent *ſheva* may ſucceed, according to the proper form.

SECT. IX.

I SHALL now lay down ſome rules for to diſtinguiſh the *kamets chatuph* from the *chatuph kamets**, and the *ka-*

* It may perhaps be thought by ſome, to be needleſs to lay down rules to mark the *kamets chatuph*, from the *chatuph kamets*, as the former hath *ſheva*, which the latter hath not; and, therefore, it would have been neceſſary to have marked the diſtinction of the *chatuph kamets*, from the *kamets* only: but when theſe rules are duly conſidered, it will be found, that it is not by the *ſheva*, that the *kamets chatuph* is to be known; as it is found without *ſheva*, as a real ſhort vowel: as will be ſhewn in rules I am now treating of.

mets‡: as a great part of the knowledge of grammar, and true pronunciation of the language depends thereon.

First. *Kamets* without a musical accent affixed to the same letter, and *dagash* after it, is *kamets chatuph*; as רָנִי עקרה *ranee akarah*, *Isa.* liv. 1. חָגִי יהודה *chagee yehudah Naum.* ii. 1. This rule is plain; for after *kamets*, or *chatuph kamets*, *dagash* cannot follow, except a musical accent should be affixed to the letter in conjunction with great *kamets*.

Secondly, *kamets* without מֶתֶג *metheg* †, and *sheva* after it, is a *kamets chatuph*, as זָכְרָה לִי *zachra lee*, *Nehem.* v. 19. think on me; in the imperative and supplicative form, the *sheva* of which is quiescent: but, זָכְרָה יְרוּשָׁלַיִם *zacherah yerushalayim*, *Lamen.* i. 7. having *metheg*, the *kamets* is a *kamets gadol*, *i. e.* a long vowel, the *sheva* of which must be pronounced*, being in the preter tense, "*Jerusalem* remembered."

Thirdly, when we find two words joined together by means of a *hyphen*, and no *metheg* with the *kamets*, then, such *kamets* is *kamets chatuph*: example, יִפְרָץ־בָּם *yiphrats bam*, *Exod.* xix. 25.

‡ Called *Great Kamets*, being a long vowel.

† This will be explained when I come to treat of the musical accents.

* This may be plainly perceived by the pronunciation in the *English* characters, annexed to the *Hebrew*.

CHAP.

CHAPTER IV.

Of the SHEVA, its Nature and Quality.

SECTION I.

IT muſt be obſerved, that the *ſheva*, ſtrictly ſpeaking, hath no ſound or pronunciation, not even as much as a very ſhort vowel; and is therefore, called by the *Hebrew* grammarians עֶבֶד עֲבָדִים *eved evadim*, *i. e.* a ſervant of ſervants; and is not included in the number of vowels, as its true pronunciation is ſo rapid, as hardly to be diſtinguiſhed; for which reaſon, I have allotted this chapter to treat of it in an ample manner; for, as to what hath been mentioned of it in the preceding chapter, was only a neceſſary conſequence of treating of the other vowels. It muſt farther be remarked, that *ſheva* is ſubſtituted for a vowel, in the increaſe of them, and is done in order to make the pronunciation the eaſier to the reader: as, from עֶבֶד *eved*, עַבְדִי *avdie*, not עֲבָדִי *evedie*, &c. This, lightens the pronunciation, as it ſaves a vowel, the *ſheva* adhering to, and being pronounced with the *ain*; for which reaſon, it may well be called *eved avadim*, *i. e.* a ſervant of ſervants, as it miniſters even to the ſhort vowels, which are as ſervants to the long vowels.

SECT. II.

HAVING mentioned that the *ſheva*, ſtrictly ſpeaking, is no vowel, but that its proper pronunciation is the moſt rapid that can be conceived, ſo, that its ſound can hardly be perceived; I ſhall, before I proceed any farther, men-

tion my reaſons for not accounting the *ſheva* as a vowel. The learned author of *Miknah Abram*, ſays, "The *ſheva* "is not to be reckoned among the vowels, neither hath "it the power of a vowel, and its form is an evident "mark thereof; for its form is two points, one above the "other, thus (:), which ſhews the termination of the "pronunciation; for in like manner is there two points "between every verſe, to ſhew the termination of each "verſe." This fully agrees with what I have advanced, viz. that the true pronunciation of the *ſheva* is ſo rapid, as hardly to be perceived: and, agreeable to this, is what the author of *Shoraſh Yehudah* ſays*, "the true reading "of the *ſheva* is with *celerity* towards the ſucceeding let-"ter." This rule is right. And my opinion is, that there is little or no difference between a שְׁוָא נָע *ſheva nang* †, *i. e.* a pronounced *ſheva*, and a שְׁוָא נָח *ſheva nach*, *i. e.* a quieſcent *ſheva*; ſave, that the quieſcent *ſheva* adheres to the preceding letter, and the *ſheva nang* adheres to the ſucceeding one; and which letter, is always pointed with a vowel, ſo that it may be enabled to ſupport ſuch *ſheva*; for, as I have obſerved, the *ſheva* is the termination of pronunciation, and hath no power to ſtand by itſelf: this is abundantly evinced, in that, it is impoſſible to form a word of it, as is done with the other vowels, where we find two conſonants with one vowel make a ſhort word, as in *Gen.* chap. xxxv. 17. כִּי, גַם, זֶה, לָךְ, בֵּן, *kee, gam, ze, lach, bean.*

* Chap. V. Sect. I. On the points.

† Of this opinion is that eminent critic and grammarian, the learned Author of *Binyon Shlomo.*

SECT.

SECT. III.

IT muſt be obſerved, that when a שְׁוָא נָע *ſheva nang*, precedes a *guttural*, its pronunciation inclines towards that of the *guttural*, as יְהִי, קָחוּ, *yehee*, *kechu*, and which are pronounced as if written יְהִי, קוּחוּ, *yeehee*, *kuchu*. The reaſon of this is, that as the pronunciation of the *guttural* letter is by extenſion, as the throat from whence the *guttural* proceeds is the moſt inwardly of any of the organs of ſpeech; and, as the pronunciation of the *ſheva* is the moſt rapid that poſſibly can be, for this reaſon, when the rapidneſs of the *ſheva* immediately precedes ſuch extenſion of the throat, then, the ſound of the *ſheva* is a near reſemblance of the ſucceeding *guttural*; this is clear and acceptable according to the right rules of reaſon, as the author of *Seeach Yitſchok* juſtly remarks*. For the very nature of the language is ſo agreeable thereto, that ſometimes the vowel point is removed from the *aleph*, or *he*, to the preceding letter, which ſhould have been pointed with *ſheva*: as, בַּשָּׁמַיִם, רְאשִׁית, *reſheeth*, *baſhamayim*, the proper form of which is בְּהַשָּׁמַיִם, רֵאשִׁית. And when a שְׁוָא נָע *ſheva nang* precedes *yod*, it then inclines towards the ſound of *chirik*, becauſe, the *yod* is pronounced by the palate or roof of the mouth, and the ſound of *chirik* iſſuing likewiſe from thence, for this reaſon, we ſeldom find *chirik* without *yod*. And if a שְׁוָא נָע *ſheva nang*, precedes *vau*, it then inclines towards the ſound of *ſhurik*, becauſe the *vau* is pronounced by the lips, from whence the *ſhurik* proceeds; for which reaſon, there never is *ſhurik* without *vau*.

* *Shangar Haſeecha*, chap. iii. ſect. i.

SECT.

SECT. IV.

THE *ſheva* is pronounced according to the ſix following forms:—

Firſt, *Sheva* at the beginning of a word is a שְׁוָא נָע *ſheva nang*, as שְׁמוֹר *ſhemor*; the reaſon is, as no letter precedes it to which it may adhere as a quieſcent *ſheva*; it conſequently muſt be a *ſheva nang*; but then, its pronunciation is in a rapid manner towards the ſucceeding letter pointed with a vowel.

Secondly, when two *ſhevas* are in the middle of a word, the firſt is a *ſheva nach*, *i. e.* quieſcent, and the ſecond, is a שְׁוָא נָע *ſheva nang*, *i. e.* pronounced; as יִשְׁמְרוּ *yiſhmieru*, the *ſheva* under the מ *mem*, is pronounced *.

Thirdly,

† The Author of *Secach Yitſchok*, in *Shangar Haſeecha*, chap. ii. ſect. ii. ſays, "That the reaſon for its being *a ſheva nang* is, that it is impoſſible for the preceding letter, which is pointed with a vowel, i. e. the *yod*, to poſſeſs ſufficient power, ſo as to cauſe two letters, both with quieſcent *ſheva*, to adhere to it." But this is not concluſive, as the very contrary of this, is often ſeen: For we find, that it is in the power of a letter, pointed with a vowel, to cauſe two quieſcent *ſhevas* to adhere to it at the end of a word. And, although it may be alledged, that it is not in the power of a vowel, in the middle of a word, to cauſe two *ſhevas* to adhere to it, becauſe we never find two *ſhevas* in the middle of a word, except after a ſhort vowel without a muſical accent; but, at the end of a word, we find two quieſcent *ſhevas* after a long vowel in particular; or after a ſhort vowel with a muſical accent, as וַיִּשְׁתְּ, וַיִּרְדְּ, *vayieſht*, *Gen.* xxv. 34. *vieyierd*, *Numb.* xxiv. 9. beſides ſeveral others, when the *chirik* is changed into *tſere*, that it may have the power of a long vowel, on account of the two quieſcent *ſhevas*, which ſucceed it. To this, I object, for two reaſons. Firſt, why not change the ſhort vowel in the

Thirdly, *ſheva* under a letter pointed with a *dagaſh* חָזָק, *chazak*, *i. e. forte*, is a *ſheva nang*, as סִפְּרוּ *ſiperu*, the form of which is the ſame as when two *ſhevas* happen in the middle of a word; for the *dagaſh forte* doubles the letter in ſuch a manner, as if the firſt of ſuch double letter was pointed with quieſcent *ſheva* *, and therefore, the

the middle of a word, to a long vowel, ſo that it may have the power to cauſe the two quieſcent *ſhevas* to adhere to it? This might as eaſily be done in the middle, as at the end of a word. Secondly, we find two quieſcent *ſhevas* at the end of a word, as וַיִּשְׁבְּ *vaiyſhb*, *Jer.* xli. 10. and the vowel which precedes them, is *chirik* without *yod*, which is but a ſhort vowel. Then, why not have the ſame power in the middle of a word, as at the end? And, notwithſtanding it may be anſwered, that the example of וַיִּשְׁבְּ *vayiſhb*, is not a fair one, as the *chirik* has a muſical accent alſo, which makes it equal to the long vowel; and which the ſhort vowel in the middle of a word, with two *ſhevas*, wants. But, notwithſtanding that I ſhould be inclined to grant all that may be deduced from this reaſoning, ſtill, my objection remains in full force: for even with the accent, it is but equal to a long vowel. So then, when two *ſhevas* come in the middle of a word, let *teſre* miniſter in the room of *chirik*; and the *tſere* being a long vowel, it muſt conſequently have the ſame power in the middle, as at the end of a word; and yet, we never find two quieſcent *ſhevas* together in middle of a word: I ſhall, therefore, mention, what to me appears to be the true reaſon, why two quieſcent *ſhevas* do not follow in the middle of a word; which is this, that the quieſcent *ſheva*, in ſome meaſure, terminates the pronunciation by its adherence to the preceding letter (*a*). Now, if two quieſcent *ſhevas* were to follow in the middle of a word, the force required in the pronunciation, to cauſe the two quieſcent *ſhevas* to adhere to the vowel, would be ſuch, as almoſt entirely to terminate the ſound ſo, as to make it appear as two words, which would be very improper; for which reaſon, the ſecond *ſheva* is not quieſcent, but is pronounced according to the true idiom of the language.

(*a*) See, Sect. ii.

* Vide, Sect. ix.

letter

word is pronounced as if written סִפְּרוּ consequently, its form is the same as the preceding one, as the *sheva* is pronounced in the like manner, as the second *sheva* is in that form.

Fourthly, *sheva* after a long vowel, is a שְׁוָא נָע *sheva nang*; the reason of this is, that in the pronunciation of the long vowel, the sound is prolonged in such a manner, as if one of the letters א ה ו י *aleph, he, vau, yod*, were quiescent after it, either virtually, or actually*; consequently, the *sheva* cannot adhere to it so as to be a quiescent.

Fifthly. *Sheva* after a short vowel, which hath a musical accent affixed to it, is a שְׁוָא נָע *sheva nang*, because, the musical accent, joined to the short vowel, lengthens its sound in such a manner, as to make it equal to a long vowel, after which no quiescent *sheva* can follow.

Sixthly. When two letters resembling each other follow, and the first is pointed with *sheva*, then, such *sheva* is a שְׁוָא נָע *sheva nang*, notwithstanding, that the preceding vowel, is a short one; but then, such short vowel hath *metheg*. Example, לְשַׁמֵּמָה *liesheemiema*, *Ezek.* xxxv. 7. צְלִלוֹ *tsilielo*, *Job.* lx. 22. The reason of which is, that, it is impossible distinctly to pronounce two letters of one form and sound immediately following each other, if the first is pointed with quiescent *sheva*; but that the sound of the one, would be swallowed up by the other; and the

* It is this I imagine, was the cause of leading some into the error of contending, that the letters *aleph, vau, yod*, were designed for vowels, calling them *Matres Lectiones*.

perfection

perfection of the language is, that we pronounce every letter as diſtinct as poſſible; for which reaſon, the quieſcent *ſheva*, is changed to *ſheva nang*, or pronounced *ſheva*. However, as we find ſome words wherein are two letters of one form and ſound, and the firſt pointed with *ſheva*, (which *ſheva* is a pronounced *ſheva*,) and a ſhort vowel without *metheg*, precede it, as צִלְלֵי־עֶרֶב *Jer.* lx. 4. חַלְלֵי־חֶרֶב *Ezek.* xxxii. 20. and which, at firſt view would appear as flat contradiction to this rule; for it is a rule, that every *ſheva* after a ſhort vowel which is without *metheg*, is a quieſcent *ſheva*; and it is likewiſe a rule, that every *ſheva* under the firſt of two letters which are of one figure, is a *ſheva nang*, or pronounced *ſheva*; but, when duly conſidered, it will be found that, this is ſo far from being a contradiction, that it is a manifeſt proof of what I have advanced concerning the תְּנוּעָה קָלָה *tienuang kala*, or light vowel; and which will make the whole appear clear; for the *chirik* in the word צִלְלֵי is ſubſtituted for *ſheva*, which is in the abſolute form, as הַצְּלָלִים *Sol. Song.* ii. 17. The ſame of the *pathach* in חַלְלֵי which is ſubſtituted for *ſheva* in the abſolute form, חֲלָלִים *Prov.* vii. 26. conſequently the vowel which precedes *ſheva* in theſe two words, is a light vowel, after which it is proper for a pronounced *ſheva* to follow, where *metheg* is not affixed, according to the form, of the light vowel; and likewiſe according to the form, where letters of one form and ſound follow, and the firſt hath *ſheva*.

From what hath been mentioned in this Section, it will appear, that the following general rules, are peculiar to the שְׁוָא נָע *ſheva nang*, or pronounced *ſheva*.

Firſt. That another *ſheva nang* cannot ſucceed it. The reaſon, becauſe the *ſheva nang*, in its pronunciation, haſtens

towards the ſucceeding vowel as it were, for ſupport; for which purpoſe, after a *ſheva nang*, muſt follow ſome other vowel.

Second, No quieſcent *ſheva* can ſucceed it. This is evident from the firſt rule; for it is neceſſary that a vowel ſhould ſucceed *ſheva nang* for its ſupport; and it is clear, that quieſcent *ſheva* hath no ſuch power; neither is it in the power of *ſheva nang* to cauſe ſuch quieſcent *ſheva*, as may follow, to adhere to *it*.

Third. No דָּגֵשׁ חָזָק *dagaſh chazak*, i. e. *dagaſh forte*, can ſucceed it; for *dagaſh forte* doubles the letter in ſuch a manner as if the firſt of them was pointed with quieſcent *ſheva*; and, it is clear, from Rule the ſecond, that it hath not power to cauſe a quieſcent *ſheva* to adhere to it.

Fourth, Neither can דָּגֵשׁ קַל *dagaſh kal*, i. e. *dagaſh lene* ſucceed it: for this reaſon, becauſe one of the properties of the *dagaſh lene*, is to ſhew, that the *ſheva*, which precedes it, does not adhere to it; for which reaſon, we generally find *dagaſh lene* at the beginning of a word, when preceded by another, which is pointed with an accent of a pauſe; or in the middle of a word after quieſcent *ſheva*, as will be explained in the next Section.

Fifth. That the letter pointed with it, cannot have a muſical accent affixed thereto. The reaſon of this is clear, for the muſical accent lengthens the ſound of the vowel, and the *ſheva* hath not the power of a vowel to be ſo lengthened. However, we ſometimes find גַּעְיָא *gangya* affixed to *ſheva*; but then, it muſt be conſidered that, *gangya*, is not, properly ſpeaking, an accent; but that its quality, among the accents,

accents, is the ſame as that of the *ſheva* among the vowels; for which reaſon, I apprehend it is, that we ſometimes find this accent affixed to the *ſheva*, but no other.

Sixth. We never find a word conſiſt of two conſonants, and *ſheva* under one of them, in order to form a ſmall word, or particle by itſelf, as we find of other vowels; as already noticed*, and which clearly ſhews, that, it is not in the power of *ſheva* to cauſe the ſucceeding letter to adhere to it.

Seventh. That it cannot take place at the end of a word, becauſe it is the nature and property of the *ſheva nang*, to haſten towards the vowel, which is under the following letter, there not being a vowel after it, by which it can be ſupported, and it is not poſſeſſed of power ſufficient to ſupport itſelf.

SECT. V.

Some RULES appertaining to the שְׁוָא נָח *ſheva, nach*, i. e. Quieſcent SHEVA.

FIRST, every *ſheva* that follows a ſhort vowel, to which no muſical accent is affixed, is quieſcent *ſheva*; as אַבְרָהָם *avraham*, becauſe, the pronunciation of the ſhort vowel is ſuch, as to cauſe the following letter to adhere to it.

Second. *Sheva*, after a long vowel, to which a muſical accent is affixed, is quieſcent *ſheva*, a קָטֹנְתִּי *katontee*, *Gen.* xxxii. 11. And ſo ſays that eminent Grammarian, *Rabbi Samuel Arkuvalti*, in *Arugath Habaſam*. "It is a general

* See Section II. in this Chap.

rule," ſays he, "laid down by all the grammarians, that *ſheva*, which ſucceeds a long vowel, is always pronounced, except the accent of the word is מִלְּעֵיל *milengl*‡. Example, שָׁבְנָה בְנֹתַי לֵכְנָ *Ruth* i. 12. כִּי יָגֹרְתִּי *Deut.* ix. 19. But, if there ſhould be a מִלָּה זְעֵירָא *milah zeingra*, i. e. a ſmall word, or a word accented *milengl*, which cauſes the preceding word likewiſe to be accented *milengl*; then, the *ſheva* is pronounced. Example, שִׁדְדֵי לַיְלָה *Obad.* i. 5. וְנִשְׁקָה לוֹ *Prov.* vii. 13. וְתִפְּשׁוּ בוֹ *Deut.* xxi. 19. otherwiſe, the direct form of reading would not leave room to perceive the ſound of the letter pointed with ſimple, or quieſcent *ſheva*.

Third. Two *ſhevas* following in the middle of a word, the firſt is quieſcent, as יִשְׁמְרוּ *yiſhmeru*; for it cannot be a *ſheva nang*, on account of its inability to cauſe the ſecond *ſheva* to adhere to it. And, it is not poſſible that they ſhould be both pronounced *ſhevas*, as already mentioned: neither is it poſſible that they can be both quieſcent, as obſerved in ſect. ii. that, two quieſcent *ſhevas* cannot follow in the middle of a word.

Fourth. Two *ſhevas*, following at the end of a word, are both quieſcent; as by neceſſity they both adhere to the preceding vowel; there not being any vowel after them, by means of which, the *ſheva nang* can be ſupported according to the form of two *ſhevas* in the middle of a word. Hence, it will appear, that the properties of the שְׁוָא נָח *ſheva nach*, or quieſcent *ſheva*, are as follows:—Firſt, a

‡ This is when the muſical accent is fixed at the beginning of a word: all which, will be fully explained in treating of the muſical accents.

ſheva

ſheva nang cannot precede it. This is clear from Rule ſecond in the foregoing Section. Second, neither can another quieſcent *ſheva* ſucceed it, which is plain from what has been ſaid in Section IV. Rule third. Third. Quieſcent *ſheva* cannot take place at the beginning of a word. This, is ſelf-evident, there not being a preceding vowel to conſtitute it ſuch. Fourth. Neither can דָּגֶשׁ חָזָק *dagaſh forte* take place after it, becauſe the *dagaſh forte* doubles the letter in ſuch a manner, as if the firſt of them was pointed with quieſcent *ſheva*: and it has been ſhewn in Rule ſecond that one quieſcent *ſheva* cannot ſucceed another. Fifth. No דָּגֶשׁ חָזָק *dagaſh forte*, can take place in the letter pointed with quieſcent *ſheva*. This is clear from the nature of the *dagaſh forte*, explained in the foregoing rule; as by this means there would be two quieſcent *ſhevas* in the middle of a word, and, which can never take place. However, when quieſcent *ſheva* takes place at the end of a word, it may be pointed with דָּגֶשׁ חָזָק *dagaſh forte*, becauſe, two quieſcent *ſhevas* may obtain at the end of a word, as may be ſeen in Rule fourth. Sixth. Neither can דָּגֶשׁ קַל *dagaſh lene* take place in the letter pointed with quieſcent *ſheva*, becauſe, *dagaſh lene* cannot take place in the middle of a word, except after quieſcent *ſheva*, and which would reduce us to the neceſſity of having two quieſcent *ſhevas* in the middle of a word, which can never take place. However, quieſcent *ſheva*, at the end of a word, may have *dagaſh lene*, according to the preceding rule. Seventh. The accent called געיא *gangya*, cannot be affixed to the letter pointed with quieſcent *ſheva*; becauſe, the *gangya*, in ſome manner, aſſiſts the pronunciation of the *ſheva*, whereas the quieſcent *ſheva* is entirely mute.

SECT.

SECT. VI.

Of the Vowels called CHATUPH PATHACH, CHATUPH SEGOL, and CHATUPH KAMETS.

IT hath already been obſerved, that the *ſheva*, even when pronounced, is not poſſeſſed of power ſufficient to ſuſtain itſelf, but haſtens towards the ſucceeding vowel, as it were, for ſupport; for which reaſon, it cannot take place under the guttural letters א ח ה ע *aleph*, *cheth*, *he*, *ain*, as ſimple *ſheva*, but it muſt be in conjunction with *kamets*, *pathach*, or *ſegol*; for, on account of the lightneſs and rapidity in the pronunciation of the *ſheva*, the *guttural* could not be properly pronounced, if ſimple *ſheva* was placed under it; for which reaſon, one of theſe three, viz. *kamets*, *pathach*, or *ſegol*, is brought to its aſſiſtance; and the *kamets*, *pathach*, or *ſegol*, is affixed with *ſheva*. But it muſt be obſerved, that, notwithſtanding the vowels are affixed to the *guttural* letter, as an aſſiſtant to the *ſheva*, yet, is the *ſheva* the principal vowel of ſuch letter: nay, the *ſheva* weakens the power of the vowel; for, as the vowel ſtrengthens the *ſheva*, ſo that the *guttural* may be properly pronounced; ſo doth the *ſheva* in its turn weaken the vowel. However, as already obſerved, the *ſheva* is the principal; for which reaſon, the *chataph kamets*, *chataph pathach*, and *chataph ſegol*, have all the properties of the שְׁוָא נָע *ſheva nang*, or pronounced *ſheva*, viz. no *ſheva*, whether pronounced or mute, can follow after them; nor *dagaſh*, either *forti*, or *lene*: neither can a muſical accent be affixed to them; nor can a word be formed of them alone, nor two of them follow, or *ſheva nang* precede them; and are called, חטף פתח*, חטף

* The word חָטַף ſignifies to ſnatch away ſuddenly, or haſtily.

קמץ, חטף סגול because, the *ſheva* ſnatches ſhort the pronunciation of the vowel which is aſſociated with it.

I have been thus clear and explicit with regard to the *chatuph pathach*, *chatuph ſegol*, and *chatuph kamets*; for that, I have obſerved, numbers to err in their pronunciation of theſe vowels; ſome pronouncing the *chatuph pathach*, as a real *pathach*; the *chatuph ſegol*, as *ſegol*; and the *chatuph kamets*, as *kamets*† ; and, here their error may plainly be perceived; for, as no *dagaſh* follow theſe vowels, it is clear, that their ſound cannot be that of a real *ſegol*, *pathach*, or *kamets*; as then, *dagaſh* muſt follow according to the form of the ſhort vowel§. Others pronounce them as ſimple *ſheva*. This is likewiſe not right; for then, theſe vowels would be affixed without any view of their utility, which is not eaſy to be imagined. Some, compound the two together, that is, the ſound of the vowel and the *ſheva*, and pronounce them through the noſtrils as *tſere**. To this, I can by no means agree: for how unreaſonable muſt it appear, that one letter ſhould receive two ſounds; for all which, I cannot forbear taking notice of what I have advanced concerning the true ſound of the *ſheva*, viz. its being ſo rapid, as ſcarcely to leave any perception of its ſound, as a vowel; for which reaſon, I contend, that the

† It is meant of *kamets chatuph*, which is a ſhort vowel.

§ Vide chap. ii. ſect. 6.

* This, I ſuppoſe to be the reaſon that ſeveral Chriſtian grammarians call theſe, compound *ſhevas*; and, this opinion, hath been embraced by the very laſt of them, the Rev. *C. Bayley*, in his "Entrance into the Sacred Language," where he ſays, "In thoſe caſes "wherein other letters would have a ſimple *ſheva*, the *gutturals* take a compound one.

chataph,

chatuph ſegol, or *chatuph pathach*, *&c.* cannot have a compound ſound; but that the *ſheva*, by means of its rapidity weakens the ſound of the vowel, and the vowel ſtops the rapidity of the *ſheva*, in ſuch a manner, that its ſound is a medium between the *ſheva*, and the ſhort vowel; ſo, that the *guttural* letter may be properly pronounced, and not ſwallowed up in the rapidity of the common *ſheva*, and which is the proper uſe of theſe vowels; and, as the *ſheva* is the principal vowel, they, conſequently, poſſeſs all the forms and properties of the *ſheva*, as above noticed.

SECT. VII.

I have already remarked, that two *ſhevas* cannot follow in the beginning of a word; and as, the general pointing of the letters וכלב *vau*, *caph*, *lamed*, *beth*, and, ה הַתֵּימָה *he hatema*, *i. e.* he admirative, is, with *ſheva*; therefore, when the firſt vowel is *ſheva*, and one of the letters וכלב or ה הַתֵּימָה is prefixed to ſuch word, then, the *ſheva*, which ought to be under ſuch prefix letter, is changed to another vowel, according to the three following forms.

Firſt, when one of the letters וכלב or ה הַתֵּימָה *he hatema he*, *admirative*, is prefixed to a word whoſe firſt letter is not one of the *gutturals*, אחהע *aleph*, *cheth*, *he*, *ain*, nor י *yod*, then, the *ſheva* which ought to be under the letters כלב is changed to *chirik*; as לִשְׁמוֹר, בִּרְקִיעַ, כִּדְבַר *kidvar*, *liſhmar*, *birkeeang*; and *ſheva* of וְאוֹ הַחְבוּר *vau hecheebur*, *i. e.* *vau* conjunctive, is changed to *ſhurik*; as וּשְׁכַבְתֶּם *uſhchavtem*; and, as to the queſtion which may be aſked, why the *ſheva* of this *vau* conjunctive is not changed to *chirik*, as in the letters כלב? To this, I anſwer, that when the *vau* with *ſheva* is prefixed to the

letters

letters בּמוּ"ף *beth*, *mem*, *pe*, it is changed to *ſhurik*; on account of the difficulty in the pronunciation of *vau* with *ſheva*, immediately preceding the *labials*; the *vau* being alſo a *labial*; and therefore, it is changed to *ſhurik*: and, that there ſhould be but one form of pointing the *vau* conjunctive with *ſheva*, it is agreed, that this *vau* ſhall likewiſe be changed to *ſhirik*, ſo as not to multiply forms without neceſſity. And the reading or pronunciation of thoſe *vaus*, is the ſame in ſound as the א *aleph* with *ſhurik*; viz. *uſh* not *vuſh*. "And this reading," ſays *R. David Kimchi*, in *Michlal*, "we have received and inherited from "generation to generation, till the preſent time." The reaſon of this change of reading, is plain; for, as the *ſheva*, is changed to *ſhurik* for the eaſe of the reader, it is proper that it ſhould be lightened as much as poſſible; it therefore takes the ſound of *aleph*, which is the lighteſt of all the letters*. I muſt however obſerve, that the וא"ו הַהִפּוּךְ *vau haheepuch*, *i. e. vau* converſive, and which changes the future to the preter tenſe ‡ notwithſtanding, the ſucceeding letter ſhould be with *ſheva*, yet, the *vau* is pointed with *pathach*†: example, וַנְּסַפֵּר לוֹ *vanneſaper lo*, *Gen.* lx. 12. וַתְּלַקֶּט בשדה *vatlaket kaſade*, *Ruth*, ii. 3. The reaſon of this difference is, becauſe, the primary pointing of this *vau*, is with *pathach*; as a proof of this, we find it ſo pointed, even if no *ſheva* ſucceeds it, as וַיֹּאמֶר וַיָּקָם וַיֵּלֶךְ in like manner, is the *chatuph pathach* of the ה הַתִּימָהּ *he admirative*, changed to *pathach*, if *ſheva* fol-

* See note firſt, of the alphabet.

‡ This will be fully and clearly explained, when I come to treat of the prefixes.

† By which means the *vau* retains its proper ſound.

 lows;

lows; as הַתְקַשֵּׁר מעדנות כימה *hathkaſher maangdanoth keema Job.* xxxviii. 31.

Second, when *yod* pointed with *ſheva*, follows one of thoſe letters; the *ſheva* is then removed; *yod* becomes mute; and the prefix letter is pointed with *chirik*: example, ראיתי בִּיהוּדָה *Nehem.* xiii. 15. כִּיקַר כרים *Pſalm.* xxxvii. 20, לִישׁוּעָתְךָ קויתי *Gen.* lxix. 18. וַיִּסַּדְתִּיךָ בספירים *Iſa.* liv. 11, וִיחִי עוד לנצח *Pſalm.* lxix. 9. All theſe, have *ſheva* under the י *yod*, when not prefixed as, יְחִי יְשׁוּעָה יָקָר יְהוּדָה &c. But the וא״ו הַהִפּוּךְ *vau converſive*, takes *pathach*: example, וַיְחִי וַיְחִי becauſe, its primary or general pointing is not with *ſheva*, as ſhewn in rule the firſt. And, the *chatuph pathach* with which the ה הַתֵּימָה *he admirative*, or ה הַשְּׁאֵלָה *he interogative*, is pointed, is changed to *pathach*, according to form; as הַיַּד עִמָּם אתלבן *Gen.* xxix. 5.

Third. When a *guttural*, which is pointed with *chatuph pathach*, follows one of the prefix letters ו כ ל ב, then, ſuch prefix is pointed with *pathach*. Examples, וַאֲרֻבּוֹת השמים *Gen.* xvii. 11. כַּאֲרָזִים עלי מים *Numb.* xxiv. 6. לַעֲבָדִים ולשפחות *Deut.* xxviii. 68. בַּעֲטָרָה שעטרה לו אמו *Solom. Song*, iii. 11. And, when the *guttural* is with *chataph ſegol*, the prefix is with *ſegol*. Example, חסד וֶאֱמֶת *Gen.* xlvii. 29, כֶּאֱכָל קש *Iſai.* v. 14, לֶאֱכוֹל לחם *Exod.* xviii. 12. בֶּאֱמֹר להם *Ezek.* xxxvi. 20. And, when the *guttural* is with *chataph kamets*, the prefix letters of ו כ ל ב, take *kamets*. Example, וְחֲלָיִם רעים *Deut.* xxviii. 59. בָּאֲנִיּוֹת סוחר *Prov.* xxxi. 14. בְּחָרִי אף *Exod.* xi. 8. However, if the prefix letters כ ל ב are prefixed, to note the cauſe, or the object, they are then pointed with *kamets*, and the *guttural* letter with *chataph pathach*. Example, לָאֲלָפִים *laelaphim*, *to* thouſands, *Exod.* xxxiv. 7. בָּאֲבָנִים

vaevanim,

vaevanim, *with* ſtones, *Numb.* xv. 35. The ſame of the *vau* converſive, which is alſo with *kamets*, and the *guttural* with *chatuph pathach*. Example, וָאֲדַבֵּר אליכם *Jer.* vii. 3. When the letters ו כ ל ב, or הַהַתִּימָה are prefixed to the noun אֲדוֹן *Adon.* i. e. LORD*, the *guttural* loſes its vowel, and becomes quieſcent; and the prefix takes *pathach*. Example, וַאדֹנָי אלהים *Jer.* x. 10. לֵאדֹנָי אלהינו *Dan.* ix. 9. הַאדֹנָי אין בציון *Jer.* viii. 9‡.

SECT. VI.

Of the PATHACH, when it precedes† the GUTTURAL Letters הח״ע at the end of a Word.

IT muſt be obſerved, that the *gutturals* require dilation before them, ſo that they may be pronounced properly; for which reaſon, whenever a long vowel (except *kamets*) precedes one of the *guttural* letters, הח״ע at the end of a word, then, *pathach* takes place after the great vowel under ſuch *gattural*. Example, רוּחַ, גְּבִיעַ, נָבָה שׁוֹמֵעַ, בֵּרֵחַ. The reaſon is, becauſe the muſical accent is always under the great vowel, in theſe words; and, it hath already been obſerved, that when a muſical accent is affixed to a great vowel, its ſound is ſo lengthened, as to communicate a ſound to the letters א ו י *aleph*, *vau*, *yod*, which are at-

* This is meant of the word JEHOVAH, which is always pointed, and pronounced אדני *Adonai*, i. e. LORD.

‡ Seven *alephs* deviate from this rule, being pointed according to the *Maſorah*.

† It is ſaid, to precede *guttural*, becauſe it is read before the conſonant, although it is fixed under it, as will be perceived in the Examples.

tracted

tracted to it, either virtually, or actually, in ſuch a manner, as that the letter ſo attracted, hath the ſound of a ſhort vowel, to dilate the proper pronunciation of the *guttural*. And, as a manifeſtation of the juſtneſs of this rule, I muſt obſerve, that when *kamets* precedes a *guttural*, at the end of a word, notwithſtanding its being likewiſe a great vowel; yet, is *pathach* not written after it. Example, צדיק כתמר יִפְרָח *Pſalm* xcii. 13; this is written, and pronounced *yiphrach*; not יִפְרָחַ *yiphraeha*. The reaſon of this change is obvious; for as the *aleph*, which is attracted by the *kamets*, with a muſical accent, is of the degree of a ſhort vowel, which is the *pathach* itſelf, as being the תּוֹלְדָה *toldah*, i. e. the begotten of the *kamets*, there conſequently is no neceſſity for the *pathach* to be written, it not being, in this caſe, upon a par with the letters ו י *vau*, *yod*, which are alſo attracted by the great vowels; for, the ſound which they receive from the great vowels, is as their *toldah*; ſo that from the *tſere* proceeds *ſegol*; and from *cholim kamets chataph*; for which reaſon, the *pathach* is ſubſtituted for ſuch ſound; but the ſound of the *aleph* from the *kamets*, is *pathach*; conſequently there is no occaſion for the *pathach* to be written. And, notwithſtanding that the *aleph* is alſo a *guttural*, yet, is it not included in the general rule here noticed of the letters ה ח ע *he*, *cheth*, *ain*, ſo as to be pointed with *pathach* before it‡; even if a great vowel, with

‡ It muſt be obſerved, that, in all the examples here produced, with a *pathach* under the *guttural*, the vowel is pronounced before the conſonant, as שֹׁומֵעַ בּוֹרֵחַ רוּחַ *&c.* Theſe are pronounced *voreaach*, *ruach*, *ſhomeaang*, not *voreacha*, *rucha*, *&c.* and is a manifeſt proof of the diſtinction I have made between the *aleph*, and the other gutturals; for the *pathach* is ſounded before the conſonant, as if *aleph* preceded

with a musical accent, should precede it; for we find בוֹרֵא *borea*, but not בוֹרֵאַ; for, as the *aleph* is not perceived in the sound, (it being only a soft breathing) there can be no utility in dilating before it. The same we find in בוֹנֵה ירושלים *bonea*, *Psalm* cxl. not בוֹנֵהַ; for the ה *he* being quiescent, its sound cannot be benefited by extension. But, when a short vowel preceds one of the gutturals, ה ח ע *he*, *cheth*, *ain*, at the end of a word, such short vowel is changed to *pathach*, in order to extend the sound of the *guttural*. Example, אֹרַח רֹמַח שֹׁבַע נֹגַה פֶּרַח צֶמַח סֶלַע רֶנַע the *pathachs* of all which, ought to be *segol*, had it not been on account of the *guttural* letters ה ח ע succeeding after; but *pathach* is put, that their sound might be properly extended, as will be fully explained hereafter. However, if *aleph* is the last letter of a word, and a short vowel precedes it, such short vowel is not changed to *pathach*, as, כֻּלָּא טֻנָּא. This, is clear from what is above-mentioned, viz. the *aleph*'s being quiescent. The form is the same with ה *he*, when without *mapik*, as בֹּנֶה עִיר. When the guttural letters א ח ה ע are in the middle of a word, which is accented מלעיל *milengl*, and a short vowel under such letter; then, such short vowel is changed to *pathach**. Example, תֹּאַר שֹׁדֵם שֹׁחַד פֹּעַל. These are changed from *se-*

preceded it; and the same sound, it may be observed, proceeds from the *kamets* under the ך in *yiphrach*; consequently, there is no necessity for *pathach* to be under the *aleph*. The same rule holds with the *he*. This *pathach* is called by some *pathach furtivum*.

* In this rule, the *aleph* is included; for as it hath a vowel point under it, it is pronounced; and therefore, requires extension, as another *guttural*, though not in so great a degree.

gol,

gol, as being formed from פֹּעֶל. The ſame of זָהַט זָהַב שָׁחַר שָׁחַל נָעַל which are formed from פָּעֶל as will be ſhewn hereafter; for this change of the *ſegol* to *pathach*, under the *guttural*, is, to extend the proper pronunciation of ſuch *guttural*.

CHAP.

CHAPTER IV.

Of the DAGASH in General.

SECTION I.

Of the Nature and Quality of the DAGASH and RAPHA. The Signs of the Dagaſh, and the Letters which do, and thoſe which do not receive the Dagaſh.

A DAGASH is a ſmall tittle or point in the middle of a letter, (but are never put in any but which have a vowel point under them, although it matters not whether ſhort or long): of which there are two ſorts, חזק, *forte*, ſtrong: and קל *lene*, light. The רפה *rapha*, *i. e.* remiſſion, or laxation: is, that when any of the letters, which are ſubject to the *dagaſh*, are found without it, they are called רפה *rapha i. e.* weak, or lax*. The five letters, אהחער *aleph*, *eheth*, *he*, *ain*, *reſh*, are never ſubject to the *dagaſh*, except the א *aleph* and ר *reſh*, which are *dagaſhed* in ſome few places, as marked in the *Maſorah*; the א *aleph* is *dagaſhed* in four places, *Gen.* lxiii. 25. *Lev.* xxiii. 17. &c. And the ר *reſh*, according to *Kimchi* is *dagaſhed* eight times; but according to the *Maſorah* ſeven times. All the letters, except the five above-mentioned, are ſubject to the *dagaſh viz.* מס שקץ נ ו ז ל י ם

* Some of the *Jewiſh* grammarians*(a)*, have laid it down as a rule, that the mark of the רפה *rapha*, thus (-) ought to be placed above the letter, but are omitted on account of the accents.

(a) Samuel Arkuvalti in *Arugath Haboſam*, *Soloman Hana in Binyon Shlomo*, *&c.*

teth,

teth, *ſamech*, *ſhin*, *kaph*, *tſadi*, *nun*, *vau*, *zain*, *lamed*, *yod*, and *mem*.

SECT. II.

IT muſt be obſerved of the *dageſh* קל *kal lene*, or light, that it doth not mark the conſtruction of the word, as the *dageſh* חזק *cheſak*, *forte*, or ſtrong, doth. There is alſo a diſtinction in the different placing of the one from the other; for the *dageſh* that follows the, תנועות *tenungoth*, *i. e.* the vowels, or accents, is *a dageſh* חזק *forte*; but the *dageſh* קל *lene*, on the contrary, is never preceded by any point, or accent; and is uſed in the three following forms*.

Firſt. *Dageſh*, in the firſt letter of a word, is *dageſh lene*, as בְּרֵאשִׁית *Bereſhith*, בָּרָא *Bara*, this cannot be conſtrued a *dageſh* חָזָק *cheſak*, *forte*, for this reaſon, becauſe, one of the properties of *dageſh forte* is, its being read in conjunction with the preceding letter, as if the letter *dageſhed* was doubled, as will be ſhewn hereafter; but, in theſe examples, there is no preceding letter, in conjunction of which it is to be read.

Secondly. *Dageſh* at the end of a word, is *dageſh* קל *kal*, *lene*, but this is expreſsly, when the letter in which the *dageſh* hath a quieſcent *ſheva* under it, for in that

(a) The *dageſh* קל *lene*, is uſed in the letters בגדכפת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*; when any of theſe letters are found without *dageſh*, they are pronounced as with the aſpirate h; for inſtance the פ *pe*, without *dageſh*, is pronounced *phe*, the ת *thau*, *tha*; the כ *caph*, *cha*; but with *dageſh* פ *pe*, hard, כ *ca*, hard, ת *ta* hard, &c.

caſe

caſe, the conſonant not having the power of pronunciation, conſequently, it is impoſſible to be read, with the force of a doubled letter; as זָכַרְתִּ דִּבַּרְתִּ *dibart zachart*; but, if the letter has a vowel under it, in that caſe it is a *dadaſh* חָזָק *chazok forti*, if the preceding conſonant is pointed with a ſhort vowel, as נָתַתִּ כָּרַתִּ *nathata carata*.*

Thirdly. *Dagaſh* in the middle of a word after a quieſcent *ſheva* is a *dagaſh* קל *kal lene*, as מַלְכוֹ יִזְכְּרוּ *yizkeru, malco*; the reaſon is, becauſe the *ſheva*, which precedes the *dagaſh*, hath not the power of conjoining the dagaſhed letter to it, ſo as to be pronounced as a double letter, and which is one of the principal properties of the *dagaſh* חָזָק *chazak, forte*. It muſt, however, be obſerved, that the dagaſh קל *kal, lene*, doth not always follow a quieſcent *ſheva*, there being ſeveral which depart from the general rule, according to the *Maſorah*, eſpecially in relatives, or in regimen, whether with a noun or pronoun, as מַלְכֵי אֶרֶץ דַּלְתוֹתַי *dalthathoy, malchea erets*.

SECT. III.

IT has already been obſerved, that the dagaſh חָזָק *chazak forte*, takes place, when it follows a ſhort vowel; by which means the letter dagaſhed is read, as if it was a double letter; and alſo, as if the firſt of them was pointed with a *ſheva*, according to the ſeven following forms:

Firſt. To ſhew the deficiency of the נ *nun*, as in יִגַּשׁ יִתֵּן *yigaſh, yitean*. Theſe, according to the rules of gram-

* The proper reading of theſe words is, as if written with two *tt's*, as the laſt *thau* ſhould be read in conjunction with the preceeding vowel, as well as its own.

mar, ought to be written יִנְתֵּן יִנְגַּשׁ *yingaſh yintean*, becauſe, the שרש or *radix*, of theſe words, is נָתַן נָגַשׁ *nagaſh*, *nathan*. It likewiſe ſhews the deficiency of the נ *nun* prepoſition in מִפִּרְיוֹ *mipiryo*, *Gen.* iii. 6. which ought to be מִן פִּרְיוֹ *min piryo*, with the prepoſition מִן *min*, from; inſtead of the prefix מ *mem*: as alſo the letter נ *nun*, in the conjugation *niphel*, as in the word וַתִּפָּקַחְנָה *vautippakachna*, *Gen.* iii 7. which ought to be written וַתִּנָּפַקַחְנָה *vautinpakachno*, "were opened." It likewiſe ſupplies the deficiency of the ל הפעל *lamed hapangul:* this is, when a verb, whoſe laſt radical is נ *nun*, and the pronoun in the firſt or ſecond perſon of ſuch verb, is formed by the poſtfix ת *thau*; in that caſe, the נ *nun* is deficient; and its deficiency is ſupplied by the *dagaſh forte*, thus, נָתַתָּ נָתַתִּי *nathata*, thou haſt given; *nathatee*, I have given; inſtead of נָתַנְתָּ נָתַנְתִּי (§) *nathanta*, *nathantee*.

Secondly. To ſhew the deficiency of the double letter, (which rule is equal to all the letters, except the letters א ח ה ע ר *aleph*, *cheth*, *he*, *gnain*, *reſh*, which do not receive the *dagaſh*,) as from בָּלַל *balal*, בַּלּוֹתִי *balothee*, *Pſalm* xcii. 11. and from גָּלַל *galal*, גַּלּוֹתִי *galothee*, *Joſ.* v. 9. as alſo of ſuch nouns whoſe *radix* are double, as גִּוָּה זִמָּה מִלָּה מְגִלָּה מְחִתָּה תְּחִלָּה תְּפִלָּה *tephila*, *techila*, *mechita*, *megila*, *mila*, *zima*, *giza*, the roots of all which, are double; as will be perceived in the arrangement in the Dictionary; for which reaſon, that conſonant which is deprived of its aſſociate, according to its radix, is *dagaſhed*, in order to give it the force in the pronunciation

§ This will be clearly explained, when I come to treat of regular or perfect verbs, and imperfect ones; and which will abundantly ſhew the uſe and propriety of the *dagaſh*, employed in this manner.

as a double letter. It likewise perfects the deficiency of the ל'הפעל *lamed hapangul*, in forming the pronoun of either the first or second person singular, as כָּרַתִּי, כָּרַתְּ, הִשְׁבַּתִּי, *hishbatee*, *caratee*, *carata*; for, according to rule, they ought to be written הִשְׁבַּתְּתִּי, *hishbathtée*, כָּרַתְּתִּי, *carathtée*, כָּרַתְּתָּ, *carathta*, the root being כָּרַת שָׁבַת. And, it must be particularly observed, that the *dagash*, when its use is the shewing or expressing the deficiency of a letter, that it always points to such deficiency in the preceding letter, except such letter is not fit to receive *dagash*, on account of there not being any vowel point under it; in that case, the *dagash* is placed in the preceding letter, and directs to the deficiency of the succeeding one, as וַיַּסֵּב *vayaseav*, *Exod.* xiv. 18. יִדּוֹם *yidom*, *Amos* v. 13. These ought to be written וַיְסֹבֵב *vayashive*, יִדְמוֹם *yedmom*, their roots being double, *viz.* דָּמַם *damam* סָבַב *savav*. And, according to the strict rules of grammer, the *dagash* ought to be in the letter which is the same as the deficient one; in which case, the *dagash* points out the deficiency of its preceding associate; but here, neither the ב *beth*, nor מ *mem*, being capable of receiving the *dagash*, by reason of there not being any vowel point under them; the *dagash* is consequently removed to the preceding letter.

Thirdly. To mark the different conjugations. Explanation the *dagash* is put in the *y ain hapangal*, in the conjugation of the verbs פִּעֵל *pingal*, פֻּעַל *pungal*, and הִתְפַּעֵל *hithpangel*: as פִּקֵּד *pikead*, פֻּקַּד *pukad*, and, הִתְפַּקֵּד *hithpakead*; the characteristic of all which, is the *dagash* in the second radical.

Fourthly. *Dagaſh* after the הֵ֫ הַיְדִיעָה *he hayedeeang*, *i.e. he* demonſtrative, as הַשָּׁמַיִם *haſhamayim*; and, after the הֵ֫ הַקְרִיאָה *he, ha kari*, i. e. ה *vocative*, as הַדּוֹר אַתֶּם רְאוּ *hador atem reu*, O generation, ſee ye, *Jer.* ii. 31.*

Fifthly.

* It is the opinion of that conſummate grammarian, the author of *Binyon Shlomo*, that the *dagaſh* in the הֵ֫ הַיְדִיעָה *he, hayedeeang*, i. e. he demonſtrative, is, to diſtinguiſh it from the הֵ֫ הַשְׁאֵלָה and הֵ֫ הַתְּמָה *he hateama, he admirative*, and *he haſhalo, he interrogative*; after which, there ſucceeds no *dagaſh*. And, although it may be objected that, there is a clear diſtinction between them, as the הֵ֫ הַיְדִיעָה and הֵ֫ הַקְרִיאָה *he hayideeang, he demonſtrative*, and *he hakreu, he vocative*, are pointed with פַּתַּח *pathack*; whereas the הֵ֫ הַשְׁאֵלָה *he haſhealo, he interrogative*; and the ה הַתְּמָה *he hateama, he admirative*, are pointed with חטף פתח *chataph pathach*; and which is abundantly ſufficient to diſtinguiſh the one from the other. To which I anſwer, that, if the הֵ֫ *admirative* or הֵ֫ *interrogative*, preceeds an אות גרונית *cth garouith*, i. e. a guttural letter; or before *ſheva*. In either caſe, the הֵ֫ *he* is pointed with *pathach*, the ſame as the הֵ֫ *he* demonſtrative, or vocative; conſequently, there is ſome other mark requiſite to diſtinguiſh the one from the other, which is the *dagaſh*. For, when the הֵ֫ *he* demonſtrative precedes a guttural, it is pointed with *kamets*, (ָ) to compenſate for the deficiency of the *dagaſh* in the guttural letter, as gutturals do not receive the *dagaſh*. (as ſhewn in Section I.) Example, הָאִישׁ אחד יחטא *haiſh echad yechte, Numb.* xvi. 22. But, when the הֵ֫ *he* admirative precedes a guttural, it is pointed with *pathach* (ַ). Example, הַאִישׁ כמוני יברח *haiſh chamonie yivrach, Nehem.* vi. 11. Again, when הֵ֫ *he*, demonſtrative precedes *ſheva*, it is pointed with *pathach*, and *dagaſh* in the ſucceeding letter. Example, וזאת הַבְּרָכָה *vizouth habracha, Deut.* xxxiii. 1. But, when הֵ֫ *he* admirative, or interrogative, precedes *ſheva*, they are likewiſe pointed with *pathach*, but generally without *dagaſh* in the ſucceeding letter. Example, הַבְּרָכָה אחת *havrocha*

(*a*) See Chap III. Sec.

achath,

Fifthly. To give a proper ſtrength and emphaſis, called by the grammarians תִּפְאֶרֶת הַקְּרִיאָה *tipheres hakrie, ornamentum lectiones, euphoniae cauſa*: i. e. the ornament of reading, or ſmoothneſs of pronunciation, to the end of the ſentence. Example, בִּישְׂרָאֵל חֲדָלוּ *beyiſrael chadealu, Judg.* v. 7. חֲרִים נָזֹלוּ *harim nazolu, Iſai.* lxiv. 2. בָּאֵשׁ יִצָּתוּ *baeaſh yetſatu*, ibid. 33. אֵלֶיךָ יִחֲנֶכָּךְ *alecha veechuneca, Num.* vi. 25. אֵלֵי אַתָּה וְאוֹדֶךָּ *ale ata vio deca, Pſal.* cxviii. 28. and are moſt generally to be met with, where the word is marked with the muſical accents; *athnac*, thus (ʌ) a colon, or *ſuph-paſuk*, i. e. a period; thus (ˈ), as may be obſerved in the above examples.

Sixthly. In the formation of nouns, whoſe firſt radical is pointed with a ſhort, or common vowel; and the muſical accent* is מִלְרַע *milrang*. Example אַבִּיר כַּבִּיר לַפִּיד תַּנּוּר צִפּוֹר שְׁכוֹר צִנּוֹר *tſinor, ſhicor, tſipor, tanur, lapid, cabir, abir*, or ſuch as the muſical accents are מִלְּעֵיל *milangl*, as יַבֶּשֶׁת דַּלֶּקֶת *dalekes, yabeſhes*. And, it muſt be obſerved, that the uſe of this *dagaſh* is not to point or direct to any particular ſignification; but only, according to the uſage of the language, that admits of *dagaſh* after every ſhort or common vowel, where there is no muſical accent.

Seventhly. After וְאוּ הַהִפּוּךְ *vau hahipuch*, i. e. *vau converſive*, which being prefixed, changes the preter tenſe, to the future; and is, in order to diſtinguiſh it from the וָאוּ הַחִבּוּר *vau hachibur*, i. e. the *vau* copulative‡.

achath. Gen. xxvii. 38. This is a manifeſt proof of the characteriſtic of the *dagaſh* in the ה demonſtrative and vocative, from the ה admirative and interrogative.

* This will be explained in treating of the muſical accents.

‡ Vide chap. iv. ſect. 7.

Eighthly.

Eighthly. To compenſate the deficiency of a quieſcent. Example, לְדָה֣ הַגְּדֻלָּה *leeha adonai hagdula*, *Chron.* I. chap. xxix. 10. which ought to be written הַגְּדוּלָה with a *vau*; and which the *dagaſh* in the *lamed* ſupplies. וּפְטוּרֵי צִצִּים *uphturea tſitſim*, which ought to be written צִיצִים with two *yods*; the deficiency of which is ſupplied by *dagaſh*. It likewiſe changes the force of pronunciation in the ſhort vowels to long; as, קְדֻשָּׁה *kedufha*, in which the *dagaſh* in the ש *ſhin* changes the force of the *kibbuts* under the ד *daleth*, which is *u* ſhort, into *ſhurick* וּ, which is *u* long, as if written thus, קְדוּשָׁה and, in the pronouns of the firſt, and third perſon ſingular maſc. Example, אֶתִּי אֶתּוֹ *eto*, *etee*, which ought to be written אוֹתִי אוֹתוֹ *otho*, *othee*, as וְנִדְרְשָׁה אֶתּ־אֲדֹנָי מֵאוֹתוֹ *venidriſha eth adonai meaotho*, *Kings* II. chap. iii. 11.

Ninthly. To compenſate for the deficiency of the ה *he*, poſtfix; being the mark of the third perſon ſingular *maſc*. Example, גְּמָלַתּוֹ *gemalatu*, *Sam.* I. chap. i. 24. inſtead of גְּמָלַתְהוּ *gemalathu*; as in *Prov.* xxxi. 12. גְּמָלַתְהוּ טוֹב *gymalathu touv*.

Moſt of the grammarians have laid it down as a rule, that the *dagaſh* חָזָק *chaſack*, i. e. *forte*, is alſo put, to point at the deficiency of the ה *he*, in adverbs and pronouns, whoſe laſt letter is ה *he*, and is joined to the next word by a מַקָּף *makaph*, i. e. a hyphen, thus (־) מַה־בֶּצַע *ma-betſa*, *Geneſis*, xxxvii. 26. מַה־תֹּאמַר *matoumar*, *Samuel* Firſt, chap. xx. 4. Their reaſon for this rule is, that, as it is allowed that the ה *he* in the middle of a word cannot be a quieſcent; and, in this caſe of its being joined with the following word by means of the *makaph*, or hyphen, it becomes, as it were, one word; by which means the ſound of the ה *he* is not perceived in the pronunciation; for which rea-

ſon,

ſon, the *dagaſh* is placed in the ſucceeding letter, to point to its proper pronunciation, that the reader may not miſtake, which he otherwiſe might, although it be written: in proof of which, they have produced the following example: מַזֶּה בְיָדֶךָ *Gen.* iv. 3. by which it is read the ſame, as if written מַה־זֶּה *ma ze.* מַלְכֶּם *Iſa.* iii. 15. and read, as if written מַה לָּכֶם *ma lachem.* As alſo in the affix, נוּ which forms the pronoun in the third perſon ſingular *maſc*, the *dagaſh* is placed to point at the deficiency of the ה *he.* Example, וְלֹא יִשְׁמְרֶנּוּ *velo yiſhmerennu*, *Exod.* xxi. 36. becauſe, ſometimes we find it written with the ה *he*, as וְלֹא יַעַבְרֻנְהוּ *velo yaangvrenhu*, *Jer.* v. 22. יִצְרֻנְהוּ *yitſrenhu Deut.* xxxii. 10. Again, ſometimes a quieſcent precedes *dagaſh*, without any apparent neceſſity. Example, לַנַּעַר הַיּוֹלֵד *lanangar hayulad*, *Jud.* xiii. 8. עֲרוּמִּים *erumim*, *Gen.* ii. 25. But what they have advanced in ſupport of their hypotheſis, appears to me not to be ſtrictly applicable, as the learned author of *Binyon Shlomo* hath rightly obſerved: for, as to their aſſerting that the *dagaſh* is placed after a word, whoſe laſt letter is ה *he*, when joined to another by a *makaph*, to point at the deficiency of the ה *he*, i. e. its not being pronounced. I anſwer, that, although the ה *he*, is not pronounced in the reading, yet, as it is written in the text, there conſequently is no neceſſity for the *dagaſh* to ſhew its deficiency. Beſides, if, according to this rule, a word, whoſe laſt letter is ה *he*, which is one of the נוֹסָפוֹת *noſaphoth*, i. e. additionals, and which being joined by a *makaph*, as גְּשָׁה־נָא *geſhana*, *Gen.* xxvii. 21. שְׁבָה־פֹה *ſheva po*, *Ruth* iv. 1, muſt be dagaſhed, as they ſay, to note ſuch deficiency: The rule deſtroys itſelf. For, how inconſiſtent muſt it be to ſay, that, the *dagaſh* is to ſhew the deficiency of the אוֹת נוֹסֶפֶת *euth noſapheth*, i. e. additional letter; and which letter is not

neceſſary,

neceſſary, either for the forming of the root, or to be uſed as a ſervile; than which there cannot be a greater abſurdity. But, that which appears to me to be the true ſtate of the caſe, is, that the *dagaſh* here ſpoken of, doth not point to any ſubject, but is placed, according to cuſtom, after a ſhort vowel; in proof of which, take the following examples: עֹשֵׂה־פֶלֶא *oth ephele*, *Exod* xv. 11. בְּנֵה־לִי *bynea lee* *Numb.* xxiii. 5. In theſe words, the ה is not clearly articulated, ſo as not to be quieſcent in the middle of a word; as the *makaph* conſtitutes them ſuch, by their being joined therewith. Now, I would aſk, where is the ſign to direct to the deficiency of the ה *he*? Hence, it is clear, that the true reaſon is, that which I have mentioned, viz. that this *dagaſh* is placed on account of its following a ſhort vowel; but, where the letter preceding the ה *he*, is pointed with a long vowel, as in the examples here produced, there is no *dagaſh*; it not being agreeable, according to the form of the language.

The ſame may be ſaid of the pronoun כִּנּוּי *kinuyie* נוּ *nu* which forms the third perſon ſingular; example, וְלֹא יִשְׁמְרֵנוּ *vylo yiſhmerenu*. Here, the *dagaſh* doth not point to the deficiency of the ה *he*; but is placed according to form, after a ſhort vowel. For the pronoun of the firſt perſon plural in the ſame verb, to *keep*, is formed in the like manner, except the ר *reſh*, being pointed with *tſiri*, (ִ) example, יִשְׁמְרֵנוּ *yiſhmereanu*; and the ר *reſh*, in the third perſon ſingular, is pointed with *ſegol* (ֶ) to diſtinguiſh it from the firſt perſon plural: and which, being a ſhort vowel; the *dagaſh* muſt conſequently follow; but not to ſhew the deficiency of the ה *he*: and, as to the deficiency of the ה *he*, which according to the form of the letters א ה ו י *aleph*, *he*, *vau*, *yod*, are ſometimes deficient; in that caſe, the

vowel

vowel point, which ſhould have been placed under ſuch letter, is placed under the preceding letter, in order to ſhew the deficiency of ſuch letter: ſee chap. iv. ſect. 3. This being premiſed, the whole of what I have advanced will appear clear and deciſive; for, the true grammatic form of the word is, יִשְׁמְרֶנְהוּ *yiſhmerenu*, and when the ה *he* is deficient, as in the preſent caſe, the נ *nun*, is then pointed with *ſhurik*, (וּ) to compenſate for the deficiency of the ה *he*; and which forms the *dageſh*, according to the true grammatic form of the points, viz. after every ſhort vowel, muſt ſucceed, either a quieſcent *ſheva*, or *dageſh*.

SECT. III.

It is a general and received rule by all the *Jewiſh* grammarians, that the letters בגדכפת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, which are near the letters יהוא *yod*, *he*, *vau*, *aleph*, are רָפֶה *rapha i. e.* without *dageſh*: except, מפיק ומפסיק דחיק וארתי מרחיק *mapik*, *maphſik*, *dechek*, *veathee marachik*. Explanation. When any of the letters א ה ו י *aleph*, *he*, *vau*, *yod*, are quieſcent at the end of a word, and the firſt letter of the ſucceeding word is one of the letters, ב ג ד כ פ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*; then, theſe ſix letters are רָפֶה *rapha*, except, in the four following inſtances.

Firſt. מַפִּיק *mapik*. Explanation. This ſignifies, when the letter is pronounced, the word מַפִּיק *mapik*, ſignifying in *Chaldee*, to pronounce, to utter: and this form of the מַפִּיק *mapik*, obtains only in the letters ה ו י *he*, *vau*, *yod*. Example, בְּצִדָּה תָשִׂים *betſidah taſim*, *Gen.* vi. 16. יָדָיו תְּבִיאֻנָה *yadav tyvaenee*, *Lev.* vii. 30 שְׂפָתַי תִּפְתָּח *ſyphaſoy tiphtoch*, *Pſalm* li. 17. הוֹי כָּל־צָמָא *hay cal tſomy*, *Iſai.* lv. 1. in all

of which, the last letter of the first word is pronounced, viz. the *he*, *vau*, and *yod*; but, the following, deviate from the general rule, viz. קַוֹּתוּהוּ וְאַבְנֵי־בֹהוּ *kavthouhu vyavnivouhu Isai.* xxxiv. 11. שָׁלֵוָה *shalev voh. Ezek.* xxiii. 42. אֲדֹנָי בָּם *adonay vam, Psalm,* lxviii. 19. as being without *dagash*, notwithstanding, that the last letter of the first word is pronounced.

Secondly. מַפְסִיק *maphsik.* Explanation. A word whose last letter, is one of the letters יהוא *yod, he, vau, aleph,* and a פְּסִיק *pesik* (which is the mark of a pause, thus (׀). follows; then, the first letter of the succeeding word is *dagashed.* Example, עָשׂוּ כָּלָה *asu cala, Gen.* xviii. 21. and this rule is to be observed, in all those accents, which are pauses, whose different properties will be fully explained in treating of the musical accents.

Thirdly. דֶּחִיק *dechik.* Explanation. A word whose last letter is ה *he,* and the letter immediately preceding such ה *he,* is pointed with *kamats, pathach,* or *segol*; and the first letter of the succeeding word is one of the letters בגדכפת *cheth, gimel, daleth, caph, pe, thau*; then, the general rule of the רפה *rapha* succeeding the letters יהוא *yod, he, vau, aleph,* is annulled. Example. מַה־פָּרַצְתָּ *ma paratsta, Gen.* xxxviii. 29. עֹשֶׂה־פְרִי *ouse peree, Gen.* i. 12, שְׁבָה־פֹה *shyva po, Ruth,* iv. 1. תְּכַסֶּה־בָהּ *techase bah, Deut.* xxii. 12. אַלְכָה־נָא *alcha na, Ruth,* ii .2, וּמִשְׁנֵה־כֶסֶף *umishne keseph, Gen.* xliii. 14. תַּעֲשֶׂה־פֶלֶא *taangse pele, Psalm* lxxxviii. 11. The reason of the rule of the רָפָה *rapha* being thus abrogated, is, because it is a general rule, that the ה *he,* cannot be quiescent in the middle of a word; and as the *makaph* here used, joins the two words, they in consequence

quence thereof, become as one: for which reason, the ה *he*, is removed from its place, and the musical accent being removed from the first word, (as may be seen by the examples) and the vowel point being a short one; of necessity the *dagash* must follow according to the general rule. And, it is for this reason, that this form of abrogating the *rapha*, is called דְּחִיק *dechik*, i. e. a removal, or repulse. For which reason, I opine, that this form is not congruous to the letters אהוי *aleph*, *he*, *vau*, *yod*, in general, but the letter ה *he*, only: and what confirms me in this opinion is, the rule laid down in the *Masorah*, *viz.* כֹּל זְעֵר דְּסָמִיךְ דָּגֵשׁ בַּר מִן־ד׳ מְלָכִים *col*, *zeingr desamich*, *dagash*, *bar*, *min daleth melachim*, אוֹ אֵי אִי אוּ *ou*, *i*, *ee*, *u* : *i. e.* every small or little word that is in conjunction, is dagashed, except the four kings † i. e. the long vowels: *viz.* *ou*, *ea*, *ee*, *u* · by which it is manifest, that the dagash made use of in this form, to abrogate the form of the רָפָה *rapha*, is, on account of the necessity of maintaining the universal and established rule in *Hebrew* Grammar, that, after a short vowel must follow either a quiescent *sheva*, or *dagash*; and as, by the removal of the ה *he*, and the musical accent, the short vowel takes place; consequently, the *dagash* must follow. And, according to that learned grammarian *R. Samnel Arkuvalti*, the form of the דְּחִיק *dechik*, is uniformly the same in letters טס שק״ ינ״ ולים *teth*, *samech*, *shin*, *koph*, *tsadi*, *nun*, *vau*, *zain*, *lamed*, *yod*, *mem*, as in the letters בג״ד כ״ פ״ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau* * .

Fourthly.

† See chap. III, on the vowel points.

* Eight passages are to be found in Scripture, which deviate from the general rule; being dagashed without the abrogative form,

 according

Fourthly. אָתִי מְרָחִיק *athee meaarachik.* Explanation. A word whose laſt letter is ה *he*, בְּכֹחַ אוֹ בְּפוֹעַל *becoach ou bepoal*, i. e. virtual or actual. And, ſuch ה *he* not being radical, and accented מְלֵעֵיל *mileangl:* and after ſuch word there follows another likewiſe accented מְלֵעֵיל *mileangl*, in in ſuch manner, that there is not between the muſical accent of the one word and the other, but one king, i. e. one long vowel: and the firſt letter of the ſecond, is one of the letters בגדכפת או טסשקנולים *beth, gimel, daleth, caph, pe, thau*, or, *teth, ſamech, ſhin, koph, tſadi, nun, vau, zain, lamed, yod, mem*, then, the form of the רָפֶה *rapha* is aboliſhed; example, וְעָשִׂיתָ פֶּסַח *veaugſeethiz peſach, Deut.* xvi. i. וְעָשִׂיתָ צִיץ *veangſeetha tſits, Exo.* xxviii. 3 †. וְאַעֲדֶה בָּם *veaedo com, Deut.* xxxi. 28, הֵצִיקָה לוֹ *heatsika lo, Judg.* xvi. 16. וְהֶחֱזִיקָה בּוֹ *vehechzika bo, Prov.* vii. 13. But this is on condition, that the טַעַם הַמְשָׁרֵת *tangam hamſharis*, i. e. the muſical accent of the ſervi-

according to the Maſorah, *viz.* כִּי גָאֹה גָּאָה *kee gaoh gaah, Exod.* xv. 1. כִּי גָאֹה גָּאָה *kee gaoh, gaah*, ibid. 21. עַם־זוּ גָּאָלְתָּ *am zugaalta* v. 13. יִדְמוּ כָּאָבֶן *yid mu caaven*, v. 16. מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ *mi coamoch nedor bakoudeſh*, v. 11. גְּדַבְרַיָּא דִּתְבְרַיָּא *gedovrayo dethavraya, Dan.* iii. 2. סַבְּכָא פְּסַנְתְּרִין *ſabcho peſanterin*, ibid. v. 5. וְחַכְמָה כְּחָכְמַת אֱלָהִין *vechachma kychochmas elahin*, ibid. cha. v. 11.

† In the two firſt examples, the ה *he* is בְּכֹחַ *by coach*, i. e. virtual; for although there is no ה *he*, yet is the *kamets* under the *thau*, pronounced as if the ה *he* was written, ſo that it hath the efficacy, though not the ſenſible part. In the other three, the ה *he* is בְּפוֹעַל *bepongal*, i. e. actual: as it is written, as well as pronounced.

aleph,

tor; § in the word whose last letter is יהוא *yod, he, vau, aleph,* must be מִלְּעֵיל *milengl,* and that, בְּצֶעֶם *by etsem* i. e. essential; being principally, and originally fixed so, not moved back in consequence of a small word which follows, or a word where the accent is *milengl,* on the first letter; for when the servitor accent is so moved, on account of either of the two forementioned causes; then, the form of the letters יהוא *yod, he, vau, aleph,* is not abrogated; example. וה עֶנֶה בִי *vaudonay oena vee, Ruth,* i. 22. מְצָאָה בַּיִת *matsa vayith, Psalm* lxxxiv. 3. And, it appears to me, that, for this reason, this form of abrogation is called אֶתִי מֵרָחִיק *ithee marahik,* because it doth not obtain but when the טַעַם *tangam,* i. e. the musical accent is at some distance from the vowel point, called a מֶלֶךְ *meleck,* i. e. a king; in the first instance, not moved back for any cause as may be seen by the examples.

It must be observed, that this general rule of the abrogative form, here last explained, hath never (as far as I have been able to trace) been noticed by any of the grammarians, except that consummate critic, the learned author of *Binyon Shlomo*; and as he justly observes, is not to be attained, but by extraordinary application, in a diligent search in scripture; more especially, as this form takes place, only, where the last word is ה *he,* whether written or not, * and such letter, must likewise be pointed with *kamets*; for according to the nature of the language, the *kamets* doth not attract the ה *he,* but the א *aleph*; and

§ Some of the accents are called kings, and some servitors, as will be explained in treating of them.

* See the examples.

here

here being no *aleph* written; and the vowel point preceding the *kamets*, being accented with the musical accent also, and the succeeding vowel point being likewise so accented; in which situation, the *kamets* is not a long vowel; for although, the *kamets* is really a long vowel, and attracts *aleph* whether written or not*, yet, this is only to be understood, when it occurs in the middle or beginning of a word, so as not to be between two vowel points on which are musical accents; for which reason, in the case before us, the *kamets* being between two vowel points, both of which have musical accents; by which, the *kamets* becomes, as it were, weakened; and there being no *aleph* written after it, therefore the first letter of the succeeding word is pointed with *dagash kal* †; but if the accent should be מִלְרַע *milrang* ‡ in a word whose last letter is ה *he*, and before it *kamets*; or that the proper form of the word was, that it should be accented *milrang*, but was moved back on account of the succeeding accent; in such case, the quiescent letter is in force, and the *kamets* is a long vowel; consequently,

* See chap. I. sect. 4.

† I have been explicit in saying *dagash kal*; for it cannot be *dagash chazak* for two reasons; first, the *kamets*, being originally a long vowel, no *dagash* can follow it according to the general rule; and, although I have said, that the power of the *kamets* was weakened between the two accents, yet, I do not mean that it is so weakened, as to be accounted as a short vowel; for at any rate, it retains its primitive signification as a long vowel; for which reason, the *dagash* that follows it, must be *dagash* קַל *kal*, not *dagash* חָזָק *chazak*; and what further confirms me in this opinion, is, that no *dagash chazak* can take place at the beginning of a word, unless it be joined by a *makaph* to the foregoing one.

‡ This will be likewise fully explained in treating of the musical accents.

the

the ſucceeding word cannot be dagaſhed, but is *rapha*. Hence it is clear, that when there are two vowel points between two muſical accents, or one vowel and *ſheva*, the rule of the letters יהוא *yod*, *he*, *vau*, *aleph*, is not abrogated. Example. נָחִיתָ בְחַסְדְּךָ *nachetha veechaſdycha*, *Exod.* xv. 13. מְבָרְכֶיךָ בָרוּךְ *mevarechaech varuch*, *Numb.* xxiv. 9. for as the *kamets* doth not ſtand alone between the two accents, but there is one, or more vowels, it conſequently hath its full force, and is a long vowel; after which, according to the general rule, no *dagaſh* can follow. Several of the *Jewiſh* grammarians have laid it down as a rule, that, when א *aleph*, ſucceeds a quieſcent *ſheva* at the end of a word, the form of the *rapha* is alſo abrogated. Example וַיַּרְא פַּרְעֹה *vayar parong*, *Exod.* viii. 11. וַיַּרְא בָּלָק *vayar boelak*, *Numb.* xxii. 2. וַיַּרְא גַּעַל *vayar gangal Judg.* ix. 36. וַיַּרְא דָּוִד *yayar David*, *Sam.* I. chap. xxiii. 15. the reaſon of which is, that as the *aleph* after a quieſcent *ſheva* is not pronounced, any more than if it had not been written; conſequently, the form of the letters, בגדכפת"אוטסשק"ינוזלי"ם *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, or *teth*, *ſamech*, *ſhin*, *kaph*, *tſadi*, *nun*, *vau*, *zain*, *lamed*, *yod*, and *mem*, which ſucceed ſuch *aleph*; muſt be the ſame, with regard to the *dagaſh*, as after any conſonant, that is termed a נַח נִרְאָה *nach nirah*, *i. e.* viſible quieſcent. See Chap. I. Sect IV.

CHAP.

CHAPTER VI.

OF PRONUNCIATION.

SECTION I.

AS I have already obſerved*, that the proper pronunciation of the language is one of its moſt eſſential qualities; and, as all that hath been ſaid in the preceding Chapters, was principally with a view towards accompliſhing that great end; I ſhall now, as a furtherance thereto, produce the firſt *Pſalm*, as an example: and which, I ſhall conſtrue, according to the foregoing rules, as well in regard to vowels and ſyllables, as the proper accents; for, on theſe depend, in a great meaſure, a thorough knowledge of Scripture.

SECT. II.

אַשְׁרֵי, *aſh-rea* §, הָאִישׁ, *ha-eeſh*, אֲשֶׁר, *eſher*, לֹא, *lo*, הָלַךְ, *halach*, בַּעֲצַת, *baengſtath*, רְשָׁעִים, *raſhangeem*, וּבְדֶרֶךְ, *uvederech*, חַטָּאִים, *chattaeem*, לֹא, *lo*, עָמָד, *amad*, וּבְמוֹשַׁב, *uvemoſhov*, לֵצִים, *leatſim*, לֹא, *lo*, יָשָׁב, *yaſhav*,

* See the Preface, page 7.

† I muſt juſt remind the *Engliſh* Reader to remember, that the *Hebrew* is read from Right to Left, as already obſerved in Chap. I. Sect. I. But, on account of the difficulty it would occaſion to the learner, I have put it as the Engliſh is read.

כִּי, *kee**, אִם, *im*, בְּתוֹרַת, *bethorath*, יְהוָה, *adonay*, חֶפְצוֹ, *chephtso*, וּבְתוֹרָתוֹ, *uvethoratho*, יֶהְגֶּה, *yegae*, יוֹמָם, *yomam*, וָלַיְלָה, *valayla*, וְהָיָה, *vahaya*, כְּעֵץ, *keeangts*, שָׁתוּל, *shathul*, עַל, *angl*, פַּלְגֵי, *palgal*, מָיִם, *mayim*, אֲשֶׁר, *esher*, פִּרְיוֹ, *piryo*, יִתֵּן, *yettean*, בְּעִתּוֹ, *beingto*, וְעָלֵהוּ, *veangleahu*, לֹא, *lo*, יִבּוֹל, *yibol*, וְכֹל, *vechal*, אֲשֶׁר, *esher*, יַעֲשֶׂה, *yaengse*, יַצְלִיחַ, *yatsleeach*, לֹא, *lo*, כֵּן, *chean*, הָרְשָׁעִים, *harshaingm*, כִּי, *kee*, אִם, *im*, כַּמֹּץ, *cammots*, אֲשֶׁר, *esher*, תִּדְּפֶנּוּ, *tidephenu*, רוּחַ, *ruach*, עַל, *angl*, כֵּן, *caen*, לֹא, *lo*, יָקֻמוּ, *yakumu*, רְשָׁעִים, *rashangim*, בַּמִּשְׁפָּט, *bamishpat*, וְחַטָּאִים, *vachataeem*, בַּעֲדַת, *baengdath*, צַדִּיקִים, *tsadeekim*, כִּי, *kee*, יוֹדֵעַ, *yodeang*, יְהוָה, *adonay*, דֶּרֶךְ, *derech*, צַדִּיקִים, *tsadeekim*, וְדֶרֶךְ, *vederech*, רְשָׁעִים, *reshangim*, תֹּאבֵד, *tovead*.

The preceding PSALM CONSTRUED.

Verse 1. אַשְׁרֵי *Ashrea*, א *aleph*, with *pathach*, (which is a short vowel) is pronounced as *a* short, or open‡; and the שׁ *shin*, with quiescent *sheva* under it, is joined to *aleph* †; so, that together, they form one syllable, thus אשְׁ *ash*.

רֵי *Rea*, *tsere* under the *resh*, is a long vowel; and as such, attracts י *yod* after it‖, and forms another syllable; so that this word consists of two syllables, viz. *ash-rea*.

* I make use of *k* here, instead of *c*, because the *c* before *e*, in the *English* is soft, and the *caph*, with *dagash*, is sounded hard, as *k*.

† See Chap. III. Sect. IV.

‡ Ibid, Sect. VI. and sequ.

‖ Vide, Chap. I. Sect. IV.

הָאִישׁ *Haeesh*, the ה with *kamets*, which is a long vowel, is pronounced as *a* broad, and forms a syllable, *ha*; the *chirik* under the *aleph* is likewise a long vowel, and attracts יִ *yod* §; the שׁ *shin*, which is the last letter of the word, is a visible quiescent*, having no vowel point under it; and is joined to the preceding vowel, which makes one syllable, thus, אִישׁ *eesh*. This word consists of two syllables, הָאִישׁ *ha-eesh*.

אֶשֶׁר *Esher*, the vowel under the אֶ *aleph*, is a *chatuph pathach*, and is pronounced nearly like *sheva*, but not quite so rapid, (that the guttural† letter may be properly pronounced) but somewhat like *e* short, and forms one syllable; e, the שֶׁ *shin*, with *segol*, which is a short vowel, hath ר *resh*, as a visible quiescent joined to it; and together, form a syllable, שֶׁר *sher*. This word consists of two syllable, אֶשֶׁר *e-sher*.

לֹא *Lo*. the ל *lamed* is pointed with *cholem*, which is a long vowel‡, and is pronouuced as *o* long ‖; and with the א *aleph*, which is an invisible or deficient quiescent, forms one syllable, לֹא *lo*. This word is a monosyllable.

הָלַךְ *Halach*; the ה *he*, with *kamets*, a long vowel, is pronounced as *a* broad, and forms one syllable *ha*; the ל *lamed* with *pathach*, (*a* short,) and the final ך *caph*, a visible quiescent joined to it, forms one syllable, לַךְ *lach*. This word consists of two syllables, הָלַךְ *ha-lach*.

§ See Chap. III. Sect. IV. and note, on Sect. V. &c.

* See Chap. I. Sect. IV.

† See Chap. IV. Sect. VI.

‡ See Chap. III. Sect. III.

‖ Ibid, Sect. IV.

בעצת

בַּעֲצַת *Baengtſath*; the *beth*, with *dagaſh lenc**, and *pathach*, or *a* ſhort under it, forms one ſyllable, *ba*; the עֲ *ain*, with *chatuph pathach*, is pronounced *eng*, and forms one ſyllable; the צ *tſadi*, with *pathach* under it, and to which, the *thau* is joined as a viſible quieſcent, forms another ſyllable צַת *tſath*‡. This word conſiſts of three ſyllables, בַּעֲצַת *ba-eng-tſath*.

רְשָׁעִים *Reſhaeengm*, the רְ *reſh*, with pronounced *ſheva*, ‖ forms a very ſhort ſyllable, and is pronounced *re*; the שָׁ *ſhin*, with *kamets*, a long vowel, as a broad, forms one ſyllable, *ſha*; the עִ *ain*, with long *chirik*, which attracts the *yod*, with final ם *mem* joined to it, forms one ſyllable, *eengm*: which makes this word to conſiſt of three ſyllables, רְשָׁעִים *re-ſha-eengm*.

וּבְדֶרֶךְ *Uvederech*†, the וּ *vau*, with *ſhurik*, is pronounced as *u* long, and forms one ſyllable; the בְּ *beth* without *dagaſh*, and *ſheva* under it, is pronounced§ *ve*, and forms one ſyllable: the דֶ *daleth*, with *ſegol*, *e* ſhort, forms another ſyllable, *de*; and the רֶ *reſh*, with *ſegol*, and final ךְ *caph*, a viſible quieſcent, joined to it, forms the laſt ſyllable, *rech*; ſo that this word conſiſts of four ſyllables, וּבְדֶרֶךְ *u-ve-de-rech*.

* See Chap. V. Sect. IV.

‡ The ת *thau* being without *dagaſh*, is aſpirated. See Chap. V. Sect.

‖ See Chap. IV. Sect. IV. &c.

† This *vau*, with *ſhurik*, is pronounced *u*, not *vu*. See Chap. IV. Sect. VII.

§ *Sheva*, after a long vowel, is always pronounced *ſheva*. See Chap. III. Sect. V.

חַטָּאִים *Chataeem*, the חַ *cheth*, with *pathach*, *a* ſhort, or open forms one ſyllable* *cha*; the טָ with *dageſh forte*, and *kamets* under it, *a* broad, forms another ſyllable *ta*; the אִ *aleph*, with long *chirik*, which attracts י *yod*, and the final *mem*, a viſible quieſcent, joined to it, forms another ſyllable, *eem*. This word conſiſts of three ſyllables, חַטָּאִים *chat-ta-eem*.

לֹא *Lo*, the ל *lamed*, with *cholem*, and א *aleph*, an inviſible quieſcent, joined to it, forms the monoſyllable, לֹא *lo*.

עָמַד *Amad*, the עָ *ain* with *kamets*, a long vowel, forms one ſyllable *a*; and the מָ *mem*, with *kamets* alſo, and the ד *daleth*, a viſible quieſcent, joined to it, forms another ſyllable, *mad*. This word conſiſts of two ſyllables, עָמַד *a-mad*.

וּבְמוֹשַׁב *Uvemoſhav*, the וּ *vau*, with *ſhurik*, *u* long, forms the firſt ſyllable *u*; the בְּ *beth*, with pronounced *ſheva*, forms a very ſhort ſyllable,† *ve*; the מוֹ *mem*, with *cholem*, a long vowel, and ו *vau*, an inviſible quieſcent, joined to it‡, is pronounced as *o* long, and forms another ſyllable, *mo*; the שׁ *ſhin*, with *pathach*, *a* ſhort, and ב *beth*, a viſible quieſcent, without *dageſh*, joined to it, forms another ſyllable, שַׁב *ſhav*. This word conſiſts of four ſyllables, וּבְמוֹשַׁב *u-ve-mo-ſhav*.

* It muſt be obſerved, that, ſtrictly ſpeaking, it does not complete the ſyllable; for the *dageſh forte*, in the טָ, doubles the letter, ſo as to end the firſt, and begin the ſecond. Thus, *chat-ta*. See Chap. IV. Sect. VI. &c.

† The ב *beth*, without *dageſh*, is pronounced as *vau*. See Preface, page 8.

‡ *Cholem*, always has a quieſcent ו *vau*, except הֵ *he*, or אֵ *aleph*, ſucceeds. See the table, page 37.

לְצִיּוֹן

לֵצִים *Leatſeem*, the לֵ *lamed*, with *tſere*, a long vowel under it, is pronounced as *ea* in great; and forms one ſyllable *lea*: the צִ *tſadi*, with long *chirik*, attracts the י *yod*, an inviſible quieſcent, as alſo the final ם *mem*, a viſible quieſcent; and, together form one long ſyllable: צִים *tſeem*; this word, conſiſts of two ſyllables: לֵצִים *lea-tſeem*.

לֹא *Lo* the *lamed* with *cholem*, *o* long, and א *aleph*, an inviſible quieſcent, joined to it, forms the monoſyllable: לֹא *lo*.

יָשָׁב *Yaſhav*, the יָ *yod*, with *kamets*, a long vowel, forms one ſyllable, *ya*; the שָׁ *ſhin*, with *kamets*, a long vowel, and ב *beth*, a viſible quieſcent, without *dagaſh*, joined to it, forms another ſyllable, שָׁב *ſhav*: this word conſiſts of two ſyllables, יָשָׁב *ya-ſhav*.

Verſe 2. כִּי *kee*, the *caph*, with *dagaſh lene*, which makes it be pronounced like *c* hard, or *ke*; (ſee note (*a*) page 72,) and pointed with long *chirik*, attracts י *yod*, an inviſible quieſcent, and together form the monoſyllable כִּי *kee*.

אִם *Im*, the א *aleph* with ſhort *chirik*, pronounced as *i* ſhort, with final ם *mem*, joined to it, forms the monoſyllable אִם *im*.

בְּתוֹרַת *Beihorath*, the *beth* with *dagaſh lene* *, and pointed with pronounced *ſheva* †, forms a very ſhort ſyllable ‡,

* *Dagaſh*, in the firſt letter of a word, is *dagaſh lene*. See Chap. V. Sect. II. page 72.

† *Sheva*, in the firſt letter of a word, is *ſheva nang*, i. e. pronounced *ſheva*. See Chap. IV. Sect. IV. Page 52.

‡ The true pronunciation of *ſheva* is ſo rapid, as hardly to be perceived. This is manifeſt, from what hath been ſaid in Chap. IV. Sect. II.

be;

be; the ת without *dagaſh*, which is aſpirated, and pointed with *cholem*, attracts the inviſible quieſcent ו *vau*, and together form one ſyllable *tho*; the ר *reſh*, with *pathach*, (a ſhort,) and the viſible quieſcent ת *thau*, joined to it, forms another ſyllable, רַת *rath* *; this word conſiſts of three ſyllables, בְּתוֹרַת *be-tho-rath*.

יְהוָה *Adonay*.

I muſt obſerve, for the information of the *Engliſh* reader, that theſe four letters, here written, and which compoſe the TETRAGRAMMATON ||, are always pronounced by the *Jews Adonay* ‡, and which ſignifies GOD, or LORD.

חֶפְצוֹ *Chephtſo*, the *cheth*, with *ſegol*, a ſhort vowel, and פְּ *pe*, without *dagaſh* §, and quieſcent *ſheva* under it, being joined to the חֶ *cheth* †, together form one ſhort ſyllable, *cheph*: the צ *tſadi*, with *cholem*, a long vowel, attracts

* The ת *thau* at the end of a word, as a viſible quieſcent, and when found without *dagaſh*, is as pirated; the ſame as in the middle of a word.

|| TETRAGRAMMATON; ſo called, becauſe, conſiſting of four letters, and is expreſſive of ESSENCE: for which reaſon, it is not pronounced by the *Jews*, as written, being called by them, the INEFFABLE name of GOD, and pronounced by the prieſts when they BLESS (*a*) the people in the Temple *only* (*b*).

‡ It is tranſlated in the Bible JEHOVAH.

§ When פ *pe* is without *dagaſh*, it is aſpirated, and pronounced as *ph*. See Note *a*, Page 72.

† For, the *ſegol* being a ſhort quieſcent *ſheva*, or *dagaſh*, muſt follow. See Chap. III. Sect. VI. Page 40, and ſeq.

(*a*) *Numb.* vi. 23.

(*b*) *Maimonides in Yod Hachazaka, Hilchoth Birchoth Cahinim.*

cuph;

vau, an invisible quiescent, and together form one syllable: this word consists of two syllables: חֶפְצוֹ *ceph-tro*.

וּבְתוֹרָתוֹ *Uvetboratho*, the וּ *vau*, with *shurik*, *u* long, forms one syllable: and the בְּ *beth*, with pronouneed *sheva* forms a very short syllable; the ת *thau* with *cholem*, attracts the quiescent וֹ *vau*, and together form another syllable; the רָ *resh* with *kamets*, *a* broad, forms another syllable: and, the תֹ *thau* with *cholem*, which attracts the quiescent וֹ *vau*, forms another syllable: this word consists of five syllables: וּבְתוֹרָתוֹ *u-ve-tho-ra-tho*.

יְהֶגֶה *yeh-ge*, the *yod* with *segol*, *e* short, and the ה *he*, with quiescent *sheva* joined to it, according to rule, when *sheva* succeeds a short vowel§: forms one short syllable יְהֶ *yeh*; the גֶ *gimel*, with *segol*, and quiescent ה *he*, joined to it forms another syllable, גֶה *ge*‡: this word consists of two syllables; יְהֶגֶה *yeh-ge*.

יוֹמָם *yomam*, the יוֹ *yod* with *cholom* attracts the quiescent, *vau*; and together form one long syllable יוֹ *yo*; the מָ *mem* with *kamets* and final ם *mem* (a visible quiescent) joined to it, forms another syllable; this word consists of two syllables: יוֹמָם *yom-mam*.

וָלַיְלָה *Valayla*, the וָ *vau* with *kamets*, a long vowel, forms one syllable, וָ *va*. The לָ *lamed* with *kamets cha-*

§ See the preceding note.

‡ The learner must observe to pronounce the *g* hard, otherwise it will not answer for the גֶ *gimel*, which is always pronounced as *g* hard. I have mentioned this, because, in the *English* language, *g* has two sounds, and is soft when it precedes *e*.

tuph,

tuph, a ſhort vowel; ‡ and לְ with a quieſcent *ſheva*, joined, forms a ſhort vowel; לַי *lay*; and לָ *lamed*, with *kamets* a long vowel, and quieſcent ה *he*, form another ſyllable, לָה *la*. This word conſiſts of three ſyllables, וְלַיְלָה *va-lay-la*.

Verſe 3. וְהָיָה *Vehaya*, the וְ *vau*, with pronounced *ſheva* forms a very ſhort ſyllable, *ve*; the הָ *he*, with *kamets*, a long vowel, forms a ſyllable; הָ *ha*, the י *yod*, with *kamets*, and quieſcent ה *he*, ſucceeding, form together a long ſyllable, יָה *ya*. This word conſiſts of three ſyllables, וְהָיָה *ve-ha-ya*.

כְּעֵנֶץ *Ke eangts*, the כְּ *caph* with pronounced *ſheva* and *dagaſh lene* forms a very ſhort vowel, *ke*. The עֵ *ain*, with *tſere*, a long vowel, and the final *tſadi* joined to it, forms another ſyllable, עֵץ *eangts*†. This word conſiſts of two ſyllables, כְּעֵץ *ke-eangts*.

שָׁתוּל *Shathul*, the שָׁ *ſhin*, with *kamets*, a long vowel, forms a ſyllable, *ſha*; and the תוּ *thau*, with וּ *vau ſhurik*, *u* long; and the ל *lamed*, a viſible quieſcent, joined to it, form together one ſyllable, תוּל *thul* §: this word conſiſts of two ſyllables, שָׁתוּל *ſha-thul*.

‡ This *kamets* is a real ſhort vowel, and, as ſuch, quieſcent *ſheva* ſucceeds it according to rule. See Chap. III. Sect. IX. page 49, &c.

† The *g* muſt be pronounced hard. This muſt be obſerved always.

§ The ת *thau*, without *dagaſh*, muſt be aſpirated, and pronounced as *th*, as already mentioned.

עַל *Al*, the ע *ain* * with *pathach*, (*a* ſhort,) and ל *lamed* joined to it, together form the monoſyllable עַל *al*.

פַּלְגֵי *Palgea*, the פַּ *pe*, with *pathach*, (*a* ſhort,) and *dageſh lene*, and the לְ *lamed*, with quieſcent *ſheva* joined to it, forms one ſyllable, פַּל *pal*; the גֵ *gimel* with *tſere*, (a long vowel) attracts the quieſcent *yod*, and together form one ſyllable, גֵי *gea*: this word conſiſts of two ſyllables, פַּלְגֵי *pal-gea*.

מָיִם *Mayim*, the מָ *mem*, with *kamets*, (a long vowel) forms a ſyllable, *ma*, the יִ *yod*, with ſhort *chirik*, and final ם *mem*, joined to it, forms a ſhort ſyllable, יִם *yim*: this word conſiſts of two ſyllables, מָיִם *ma-yim*.

אֲשֶׁר *Eſher*. This has been conſtrued in verſe the firſt.

פִּרְיוֹ *Piryo*, the *pe* with *dageſh lene*, and pointed with a ſhort *chirik*, to which the רְ *reſh*, with quieſcent *ſheva* is joined, forms a ſhort ſyllable, *pir*; the יוֹ *yod*, with *cholom*, (a long vowel) which attracts the quieſcent ו *vau*, forms a long ſyllable, יוֹ *yo*: this word conſiſts of two ſyllables, פִּרְיוֹ *pir-yo*.

יִתֵּן *Yittean*, the יִ *yod*, with ſhort *chirik*, forms a ſhort ſyllable, *yit*; the תֵּ *thau*, with *tſere*, (a long vowel) and *dageſh forte*, (to compenſate for the radical נ *nun*, which is deficient in this word, as it ought to be written יִנְתֵּן from the verb נָתַן *nathan*, but that being an imperfect or deficient

* The ע *ain*, at the beginning of a word, hath nearly the ſound of א *aleph*, only ſomewhat rougher; conſequently, is quieſcent like it, and therefore hath no ſound but what the vowel forms.

verb; the first, and sometimes, the last radical is dropt in declining, as the case is here; this deficiency is supplied by the *dagash* being affixed to the second radical;) with the final ן *nun* (a visible quiescent) joined to it, forms another syllable, *tean:* this word consists of two syllables, יִתֵּן *yit-tedn.*

בְּעִתּוֹ *Beingto*, the *beth* with *dagash lene*, and pronounced *sheva*, forms a very short syllable, *be*; the ע *ain*, with short *chirik*, forms a short syllable, *ing*; the ת *thau*, with *dagash forte*, and *cholom*, (a long vowel) which attracts ו *vau*, forms a long syllable, תּוֹ *to:* this word consists of three syllables, בְּעִתּוֹ *be-ingt-to**.

וְעָלֵהוּ *Veangleahu*, the וְ *vau*, with pronounced *sheva*, *ve*; the עָ *ain*, with *kamets*, (a long vowel) forms a long syllable, *ang*; the לֵ *lamed*, with *tsere*, (a long vowel) forms another long syllable, *lea*; and ה *he*, with *shurik*, (a long vowel) which attracts quiescent ו *vau*, together form another long syllable, *hu* †: this word consists of four syllables, וְעָלֵהוּ *ve-ang-lea-hu.*

לֹא *Lo*, the *lamed* with *cholom*, which attracts quiescent א *aleph*, and together form the monosyllable, לֹא *lo.*

* The תּ *thau*, with *dagash*, ought to be pronounced as if written with two *t's*, one of which, should be pronounced with the second syllable, and the other with the last, according to the rule of the *dagash forte*: See Chap. V. Sect. II. &c.

† The הוּ *he*, with *shurik* וּ *vau*, must always be pronounced *hu*, not *vu*, for the ו *vau* is placed only on account of the *shurik*, as we never find *shurik* without *vau*; (see the note on Sect. VII. Chap. III. page 42.) which *shurik* belongs to ה *he*, as forming the third person singular *mask.* of the possessive pronoun, *his less.*

יָבוֹל

יִבּוֹל *Yibbole*, the יִ with ſhort *chirik*, forms a ſhort vowel, *yib*; the בּ *beth*, with *dagaſh forte*, (to compenſate for the deficiency of the radical נ *nun*, in this word, which ought to be יִנְבּוֹל *yinvol*, as the *root* is נבל †) and *cholom* with וֹ *vau*, (a long vowel) to which, ל *lamed*, a viſible quieſcent is joined; and together form a long vowel, *bole:* this word conſiſts of two ſyllables, יִבּוֹל *yib-bole*.

וְכָל *Vechal*, the וְ *vau*, with pronounced *ſheva*, forms a very ſhort ſyllable, *ve*; the כָ *caph*, with *kamets*, (a long vowel) and the viſible quieſcent ל *lamed*, joined to it, forms another ſyllable, *chal* ‡: this word conſiſts of two ſyllables, וְכָל *ve-chal*.

אֲשֶׁר *Eſher*. This has been conſtrued.

יַעֲשֶׂה *Yaengſe*, the יַ *yod*, with *pathach*, (*a* ſhort) forms a ſyllable, *ya*; the עֲ *ain*, with *chatuph pathach*, (*e* ſhort) forms a very ſhort ſyllable, *eng*; the שׂ *ſin* §, with *ſegol*, and quieſcent ה *he*, (at the end of the word) joined to it, forms another ſyllable, *ſe*: this word conſiſts of three ſyllables, יַעֲשֶׂה *ya-eng-ſe*.

יַצְלִיחַ *Yatſleeach*, the יַ *yod*, with *pathach*, (a ſhort vowel) and צְ *tſadi*, with quieſcent *ſheva* joined to it, (according to rule after a ſhort vowel) together form one ſyllable,

† See Chap. V. Sect. III. page 73. and which will be more fully explained in treating of the conjugation of the verbs; and in the arrangement of the ROOTS, in the Dictionary.

‡ It muſt be obſerved, that the כ *caph*, when found without *dagaſh*, is aſpirated, and pronounced nearly like the guttural ח *cheth*.

§ When the שׂ *ſhin* has the dot on the left ſide, it is called by the Jews *ſin*; and is pronounced as ſ ſmooth. See Chap. I. Sect. II. and note.

yats; the לְ *lamed*, with long *chirik*, which attracts *yod*, forms another ſyllable, לִי *lee*; the חַ *cheth*, with *pathach*, (a ſhort vowel) forms another ſyllable, *ach* *: this word conſiſts of three ſyllables, יַצְלִיחַ *yats-lee-ach*.

Verſe 4. לֹא *Lo*. This has been conſtrued.

כֵּן *Chean*, the *caph* without *dageſh* †, muſt be aſpirated, as already obſerved; and having *tſere* (a long vowel) under it, with the final ן *nun*, a viſible quieſcent, joined to it, forms the monoſyllable, כֵּן *chean*.

הַרְשָׁעִים *Harſhaeengm*, the ה *he*, with *kamets* (a ſhort vowel ‡) and רְ *reſh*, with quieſcent *ſheva* to it, (according to rule after a ſhort vowel) forms the firſt ſyllable, *har*; the שָׁ *ſhin*, with *kamets*, (a long vowel, as neither *dageſh* nor quieſcent *ſheva* ſucceed) forms another ſyl-

* Vide, Chap. IV. Sect. VI. and ſeq.

† It muſt be obſerved, that the reaſon this כ *caph* is not *dageſhed*, is, according to the rule which obtains in the letters בגדכפת *beth, gimel, daleth, caph, pe, thau*, which ſucceed the letters יהוא *yod, he, vau, aleph*, which are always רָפֶה *rapha*, lax, without *dageſh*, except in one of the abrogative forms, as may be ſeen in Chap V. Sect. III. Page 81: and here, the כ *caph*, ſucceeding after a quieſcent *aleph*, it muſt conſequently be without *dageſh*. As a proof of the juſtneſs of this rule, I muſt remark, that, whenever this monoſyllable is found, as not following any of the letters יהוא, it is dageſhed. Example, לעשות כֵּן *Exod.* viii. 22. כֵּן בנות *Numb.* xxvii. 7. כֵּן מטה ibid. xxxvi. 5. עַל כֵּן in ver. 5 of this Pſalm, beſides a number of other examples which might be produced; and which, I forbear, in order to avoid prolixity, as theſe are ſufficient to evince the truth of what I have advanced.

‡ This *kamets*, is *kamets chatuph*, by reaſon of the *ſheva* joined to it; and, as ſuch, is a ſhort vowel. See this rule in Chap IV. Sect. IX. Page 49.

lable,

lable, *ſha*; the ע *ain*, with long *chirik*, which attracts the י *yod*, and final ם *mem* joined to them, together form another ſyllable, *eengm*: this word conſiſts of three ſyllables, הַרְשָׁעִים *har-ſha-eengm*.

כִּי אִם *Kee, Im*. Theſe two monoſyllables have been conſtrued.

כַּמּוֹץ *Cammots*, the כַּ *caph*, with *dageſh lene*, and *pathach*, (*a* ſhort) forms a ſhort ſyllable, *cam* *; the מּ *mem* with *dageſh* ‡, and *cholom*, (a long vowel) which attracts the ו *vau*, and final צ *tſadi*, joined to it, together form another ſyllable, מוֹץ *mots*: this word conſiſts of two ſyllables, כַּמּוֹץ *cam-mots*.

אֶשֶׁר *Eſher*. This has been conſtrued.

תִּדְּפֶנּוּ *Tiddephenu*, the תִּ *thau*, with *dageſh lene*, according to rule, at the beginning of a word, and ſhort *chirik*; forms a ſyllable, *tid*; the דְּ *daleth*, with *dageſh forte* † and

* *Dageſh forte*, which follows a vowel, doubles the letter ſo, as that it ends the firſt, and begins the ſecond ſyllable.

‡ The *dageſh* is fixed to the *mem*, to compenſate the deficiency of ה *he*, the definitive article, *the*: and which, if written according to the ſtrict rules of grammar, ought to be בְּהַמּוֹץ. This is another of the properties of the *dageſh*, according to the idiom of the *Hebrew*; the greateſt beauty of which, is, to make the pronunciation as eaſy as poſſible to the Reader, by diminiſhing, as much as can be, the heavy, or guttural ſyllables; for which reaſon, the guttural letters never have *dageſh*; except ה *he* at the end of a word, which hath *mapik*; but then, properly ſpeaking, it is not founded as a guttural.

† The *dageſh forte* in the *daleth*, is to compenſate the deficiency of the נ *nun*, which is dropt in declining; as the root is נָדַף *nadaph*, and therefore, if regular, ought to be written תִּנְדְּפֶנּוּ but being an irregular verb, the נ *nun* which is dropt, is compenſated by the *dageſh forte*.

ſheva

sheva under it, forms a very short and rapid syllable, *de*†; the פֶּ *pe*, without *dagash* must be aspirated, and pronounced as *ph*, and having *segol* under it forms a short vowel, *phe*; the נוּ *nun*, with *shurik vau*, (*u* long) forms another syllable, *nu*. This word consists of four syllables. תִּדְפֶּנוּ *tid-de-phe-nu*.

רוּחַ *Ruach*, the רוּ *resh*, with *shurik vau*, (*u* long) forms one syllable, *ru*; the guttural חַ *cheth*, with *pathach*, forms another syllable; and being at the end of a word, is pronounced *ach*, not *cha*, as already noticed; this word consists of two syllables, רוּחַ *ru-ach*.

Verse 5. עַל *Al*. This has been construed.

כֵּן *kean*, the כֵּ *caph*, with *dagash lene*, and *tsere* (a long vowel) with final ן *nun* joined to it, forms a monosyllable, כֵּן *kean*.

לֹא *Lo*. This has been construed.

יָקוּמוּ *Yakumu*, the יָ *yod*, with *kamets*, forms a syllable, *ya*; the קוּ *koph* with *kibbuts*‡, forms another syllable,

† The *sheva* under the *daleth*, is a pronounced *sheva*; as no *dagash*, neither *lene* nor *forte* can take place, in a letter pointed with quiescent *sheva*; as shewn in Chap. IV. Sect. V. page 61.

‡ This *kibbuts* is one of those made mention of in the note, on Sect. VII. in Chap. III. page 42. and Seq. viz. its being substituted for וּ *vau shurik*, and as such, is marked in the *Masorah* חָסֵר *chasear*, i. e. deficient. This is a manifestation of the justness of what I advanced in the aforesaid note; for, according to the rule laid down there, this *kibbuts* is a long vowel, (which it really is) and, as such, neither *dagash*, nor quiescent *sheva* succeeds; whereas, if it was a real *kibbuts*, it would be a short vowel, and as such, either *dagash* or quiescent *sheva*, must have succeeded, according to the proper rules of *Hebrew* Grammar; neither would it have been marked in the *Masorah*, as חָסֵר *chasear*, defective: for so it is, in all correct copies; as well in regard of the pointing, as being marked in the *Masorah*.

ku;

ku; the מוּ *mem* with *ſhurik vau*, forms another ſyllable, *mu*. This word conſiſts of three ſyllables יָקוּמוּ *ya-ku-mu*.

רְשָׁעִים *Reſhaeengm*, the רְ *reſh* with pronounced *ſheva* (according to the rule at the beginning of a word) forms a very ſhort ſyllable, *re*; the שָׁ with *kamets* (a long vowel) forms another ſyllable, *ſha*; the עִי *ain*, with long *chirik*, which attracts י *yod*, and the final ם *mem* joined to it, forms another ſyllable, *eengm*. This word conſiſts of three ſyllables, רְשָׁעִים *re-ſha-eengm*.

בַּמִּשְׁפָּט *Bamiſhpat*, the *beth* with *dagaſh lene*, and *pathach* (*a* ſhort) forms a ſhort ſyllable, *ba*; the מִ *mem*, with ſhort *chirik*, and שְׁ *ſhin* with quieſcent *ſheva*, forms another ſhort ſyllable, *miſh*; the † פַּ *pe* with *kamets*, (a long vowel‡) and ט *teth* not having a vowel point, is joined to it as a viſible quieſcent, which together form another ſyllable, פָּט *pat*. This word conſiſts of three ſyllables, בַּמִּשְׁפָּט *bam-miſh-pat*.

וְחַטָּאִים *Vechattaeem*, the וְ *vau*, with pronounced *ſheva*, forms a very ſhort vowel, *ve*; the חַ *cheth*, a guttural letter, with *pathach* (*a* ſhort) forms a ſhort ſyllable, *chat*; the ט § *teth*, with *kamets* (a long vowel) forms another

* This מ *mem* is *dagaſhed* agreeable to the rule, that after a ſhort vowel, muſt ſucceed either a *dagaſh*, or quieſcent *ſheva*. See Chap. III. Sect. VI. page 40, 41.

† The *dagaſh* in the פ *pe* hardens it ſo, that it is pronounced as *p* hard; not aſpirated, as when without *dagaſh*.

‡ It has the power of a long vowel, becauſe אֶתְנַח *ethnach*, a pauſe which lengthens the vowel, is affixed to it. See this rule in Chap. III. Sect. IV. and Note on Sect. V.

§ The ט *teth* is *dagaſhed* according to rule, after the ſhort vowel under *cheth*.

ſyllable

ſyllable, *ta*; the א *aleph*, with long *chirik*, which attracts י *yod*, and final ם *mem*, a viſible quieſcent joined to it, forms a long ſyllable *eem*. This word conſiſts of four ſyllables, וְחַטָּאִים *ve-chat-ta-eem*.

בַּעֲדַת *Baengdath*, the בַּ † *beth* with *pathach*, (*a* ſhort) forms a ſhort ſyllable, *ba*; the *ain* with *chatuph*‡, *pathach*, forms a very ſhort ſyllable, *eng* §; the דַ *daleth*, with *pathach*, (*a* ſhort) and aſpirate ת *thau*, (as not having *dageſh*) a viſible quieſcent joined to it, forms another ſyllable, דַת *dath*. This word conſiſts of three ſyllables, בַּעֲדַת *ba-eng-dath*.

צַדִּיקִים *Tſadeekeem*, the *tſadi* with *pathach*, (a ſhort vowel) forms a ſhort ſyllable, *tſa*; the דִּ *daleth* with *dageſh*, according to rule after a ſhort vowel, and pointed with long *chirik*, which attracts the *yod*, forms a long ſyllable, *dee*; the קִ *koph*, likewiſe pointed with long *chirik*, attracts *yod*, and final ם *mem* a viſible *quieſcent* joined to it; together form another long ſyllable, *keem*: this word conſiſts of three ſyllables, צַדִּיקִים *tſad-dee-keem*.

Verſe, 6, כִּי *kee*. This hath been conſtrued.

יוֹדֵעַ *Yoedeaang*, the יוֹ *yod* with *cholem*, (a long vowel) attracts the *quieſcent vau*, and together form a long ſyllable, *yoe*; the דֵ with *tſere*, (a long vowel) forms another

† The *dageſh* in בַּ *beth* is *dageſh lene*, which hardens it.

‡ As being a guttural; ſee this rule, in Chap IV. Sect. VI.

§ As the ע *ain* reſembles the א *aleph*, in not having any ſound but what it receives from the vowel; the vowel is alway pronounced firſt, contrary to the other letters, which are always pronounced before the vowels, as already obſerved.

long

long ſyllable, *dea*; the עַ *ain* with *pathach* (*a* ſhort) forms a ſhort ſyllable, *ang*. * This word conſiſts of three ſyllables, יוֹדֵעַ *yoe-dea-ang*.

יְהוָה *Adonay*. This has been conſtrued.

דֶּרֶךְ *Derech*, the דֶ *daleth* with *dagaſh lene*, and pointed with *ſegol*, a ſhort vowel, forms a ſhort ſyllable, *de*; the רֶ † *reſh* with *ſegol*, and final ךְ *caph* joined to it, forms another ſyllable, *rech*; this words conſiſts of two ſyllables, דֶּרֶךְ *derech*.

צַדִּיקִים *Tſadeekcem*. This has been conſtrued.

וְדֶרֶךְ *Vederech*, וְ *vau* with pronounced *ſheva*, at the beginning of a word, forms a very ſhort ſyllable, *ve*; the דֶ *daleth* with *ſegol*, a ſhort vowel, forms a ſhort ſyllable, *de*; the רֶ *reſh* with *ſegol*, and final ךְ *caph* joined to it, forms another ſyllable, *rech*; this word conſiſts of three ſyllables, וְדֶרֶךְ *ve-de-rech*.

רְשָׁעִים *Raſhaeengm*. This has been conſtrued.

תֹּאבֵד *Toevead*, the תּ *thaw*, (with *dagaſh lene* is pronounced hard, as *t*,) with *cholom*, a long vowel, and *quieſcent*

* The *ain* having a near reſemblance of *aleph* as a guttural, is like that, pronounced after the vowel point; the ſame rule obtains with חֵ *cheth*, when at the end of a word, as already obſerved in the notes on this Pſalm; and as may be ſeen in Chap. IV. Sect. VI. Page. 62.

† This *reſh*, ſucceeding a ſhort vowel, ought to have been dagaſhed, according to the rule; that, after a ſhort vowel muſt follow either a quieſcent *ſheva*, or *dagaſh*; but the *reſh*, being one of the five letters not ſubject to the *dagaſh*, viz. אחהער the rule is abrogated. See Chap. V. Sect. 6. Page, 71.

aleph joined to it, forms a long ſyllable, *toe*; the בֵ *beth* with *tſere*, a long vowel, and ד *daleth* a viſible *quieſcent* joined to it, forms another long ſyllable, *vead*; this word conſiſts of two ſyllables, תֹאד *toevead*.

I moſt ſincerely recommend it to the learner, (for whoſe ſake it hath principally been undertaken) to endeavour, by a diligent application, to make himſelf perfect in the foregoing rules; by which means, he may be enabled to read the *Hebrew* correctly. This, together with the help and aſſiſtance he will receive from the dictionary, may enable him to arrive at a competent knowledge of the ſacred language, without the aſſiſtance of a maſter.

CHAP.

CHAPTER VII.

Of ETYMOLOGY, or the different SORTS of WORDS.

SECTION I.

THE *Jewish* grammarians have divided the *Hebrew* language into three principal parts, viz. שֵׁם *shem*, a noun; מִלָּה* *millah*, a pronoun; and פּוֹעֵל *poeangl*, a verb.

These are subdivided into eight parts; as will be fully shewn in their proper place.

SECT. II.

Of the NOUNS.

The nouns in *Hebrew* are called שְׁמוֹת *shemoth*, and are made use of, to convey the idea of any thing, or quality belonging to it; are either substantive or adjective; and either of the masculine, the feminine, or common gender. They are divided by the grammarians into the following orders:

1. שֵׁם עֶצֶם הַכְּלָלִי *shem etsem hachlalee*, a noun substantive universal, or common.

2. שֵׁם עֶצֶם הַפְּרָטִי *shem etsem hapratee*, a noun substantive proper.

3. שֵׁם הַתֹּאַר *shem hatoar*, a noun adjective.

* Adverbs, are called in *Herbew* מִלּוֹת הַטַּעַם *milloth htatangm*, as will be shewn in treating of them.

4. שם המקרה *ſhem hamikra*, a noun of accident or cauſe.

5. שם היחס *ſhem hahyachas*, a noun of lineage, or affinity.

6. שם מצטרף *ſhem mitſtareph*, a noun relative.

7. שם הנגזר *ſhem hanigzar*, a noun derivative.

8. שם משותף *ſhem meſhutaph*, a communicable noun.

9. שם הנרדף *ſhem hanirdaph*. a noun ſynonima.

10. שם ההעדר *ſhem hahengdar*, a noun of deprivation

11. שם המושאל *ſhem hammuſhal*, an accommodative or metaphorical noun.

All of which are included in what is called שם דבר *ſhem davar*, a noun ſubſtantive.

There is another called שם המספר *ſhem hamiſper*, a noun of number. Theſe will all be clearly and copiouſly explained in proper form and order. And that all may be made as plain and eaſy as poſſible to the *Engliſh* reader, I ſhall, before I proceed to the explanation, take notice of ſome general rules.

Firſt. Nouns are either of the maſculine, feminine, or common gender. The names of countries, cities, places, &c. and thoſe which end in ה *he*, or ת *thau*, are generally feminine. Moſt others are maſculine.

Second. They have three numbers, the ſingular, dual, and plural.

Third. The caſes are formed by prefixes.

Fourth.

Fourth. And the ſuperlative degree is formed; 1ſt, by adverbs; 2d, by prefixes; 3d, by the name of GOD; as the cedars of GOD, the mountains of GOD, &c. 4. by repetition of the ſame word; 5. by two ſynonimous words; 6. and by the genitive caſe of the ſame word.

SECT. II.

I ſhall now proceed to explain the terms made uſe of in the preceding Section.

Firſt. שֵׁם עֶצֶם הַכְּלָלִי *ſhem etſem haclalee nomen univerſi-la*, i. e. general or univerſal; as comprehending many ſpecies and individuals: for firſt, it includes thoſe three great claſſes, חַי צוֹמֵחַ דּוֹמֵם *chay, tſomeaach, domam*: animal life, vegetable life, and ſilent, i. e. ſtone, or metals: each of which is a genus. Theſe are again ſubdivided; as the genus חַי *chay*, includes all animals, as well thoſe as are endowed with ſpeech, as thoſe which are not. This is again divided into ſpecies; for in the ſpecie of חַי הַמְדַבֵּר *chay hamdabear*, i. e. man; is included, male and female: male includes child, adult, &c. the ſame of female.

In the ſpecie of בִּלְתִּי מְדַבֵּר *biltee medabear*, i. e. not endowed with ſpeech; is, included beaſts, whether tame or wild, birds, &c. Theſe are again ſubdivided, as beaſt, (tame) includes ox, aſs, &c. (wild) as lion, bear, wolf, &c. Bird, includes the eagle, crow, hawk, dove, ſparrow, &c. The ſame of vegetables, metals, &c.

Second. שֵׁם עֶצֶם הַפְּרָטִי *ſhem etſem haprata*; *nomen ſubſtantivum, vel proprium*; a noun ſubſtantive proper. This is

is appropriated to ſome individual being, and diſtinguiſhes it from others of the ſame kind; as אברהם יוסף משה, or שרה מרים חנה, are names which belong to particular men or women; and are uſed to diſtinguiſh them from others of the ſame ſex or family. This noun, differs from the other nouns, according to the following forms:

Firſt, סְמִיכָה *ſemeechah*, relation, or what is called in *Latin regimen*.

Explanation. The noun ſubſtantive proper in *Hebrew* is not governed by a relative, as the other nouns; for, we cannot ſay רְאוּבֵן יְרוּשָׁלַיִם ſo as to ſignify it is *Reuben* of *Jeruſalem*; in like manner as we ſay מֶלֶךְ מִצְרַיִם אִישׁ יְרוּשָׁלַיִם becauſe, the peculiar property of the noun ſubſtantive proper, is, to diſtinguiſh that individual from others of the ſame kind; conſequently, there is no neceſſity, for its being governed by a relative.

Second, יְדִיעָה *yedeeang*, i. e. demonſtration, or noteing.

Explanation. The ה הידיעה *he hayedeehang*, he demonſtrative, is never prefixed to the ſubſtantive proper; becauſe, it would not be proper to ſay, הָרְאוּבֵן the *Reuben*, as we ſay, הָאִישׁ הַבֶּגֶד הַסֵּפֶר the *man*, the *garment*, the *book*; becauſe, when we ſay, אַבְרָהָם רְאוּבֵן it is clearly underſtood, who the perſon ſpoken of is; conſequently, there is no occaſion for the article to diſtinguiſh him.

Third, כִּנּוּי *kenuy*, i. e. affixed pronoun.

Explanation. The ſubſtantive proper cannot be declined, it not being proper acccording to the idiom of the language,

language, to say רְאוּבֵנְךָ רְאוּבֵנוֹ as we say שׁוֹרְךָשׁוֹרוֹ. The reason is obvious according to the foregoing rule.

Fourth, בִּנְיָן *binyan*. i. e. conjugation.

Explanation. We cannot form a conjugation from the substantive proper by declining, so as to say, from רְאוּבֵן. רְאוּבֵנְתָּ רְאוּבֵנְתִּי רְאוּבֵנְתָּם as we say from חָכַמְתָּם, חָכַמְתָּ חָכַמְתִּי This is plain; for being a substantive proper, it is not agreeable, to apply to it, either mood, tense, or person: However, as we find ורבים מעמי הארץ מִתְיַהֲדִים *Esth.* viii. 17. It may be objected, that the verb מתיהדים is declined from the noun substantive proper, viz. יְהוּדָה *yehudah*; but, when this is duly considered, it will appear, that it is not a substantive proper, but common, or appellative; as according to the phraseology of the language, the noun יהודה is used to signify the whole tribe of Jehudah; or more properly speaking, the whole nation of the *Jews*,* then in captivity; so, that being a substantive common, or appellative, it may be declined, as וְעוֹף יָעוּפֵף *veongph yeongpheaph*, and fowl that may fly; *Gen.* i. 20. for עוף is an appellative, as it includes the whole species of birds and fowl; for which reason, it may be declined, and say יעופף.

Fifth, קִבּוּץ *kibuts*, i. e. plurality.

Explanation. The substantive proper, will not admit of plurality; for it is not proper to say רְאוּבֵנִים *reuveanim*,

* As the principal part of those, that were carried captive to *Babylon*, were of the tribe of *Judah*; more especially as the king was of that tribe, it soon became the prevailing name of the whole nation, and hath continued so to this day: in which sense, it is here used in the text, "became *Jews*."

i. e.

i. e. Reubenes, as we say סוּסִים גְּמַלִּים *susim gamalim*, horses, camels.

This rule is self evident; for as the name *Reuben*, is a substantive proper, and appropriated to that individual person, to distinguish him from others of the same sex or family: consequently, it cannot admit of plurality, for that, would destroy the very principle of it.

Third, שֵׁם הַתּוֹאַר *shem hatoar*, *nomen formae*, *adjectivum*; formative, or adjective, which denotes the qualities of a subject; as הֶחָכָם עֵינָיו בְּרֹאשׁוֹ *hechacham eanav berosho*, the wise man's eyes are in his head; the word *wise* is an adjective, as it only denotes the quality of the man.

Fourth, שֵׁם הַמִּקְרֶה *shem hamikra*, *nomen accidentis*, *vel nomen abstractum*; an abstract noun, as it signifies the mode and quality of a being, without any regard to the subject in which it is; such, as whiteness, roundness, death, life, great, little, &c.

Fifth, שֵׁם הַיַּחַס *shem hayacheas*, *nomen gentilitum*, a noun of lineage, kindred, or pedigree, as it serves to mark the relation of a person to his country, family, or tribe; as הַתִּשְׁבִּי *Hatishbee*, the *Tishbite*. הַגִּלְעָדִי *hagilangdee*, the *Gilædite*; בֵּית הַלַּחְמִי *beth halachmee*, the *Bethlehemite*, &c. For the ה *he*, prefix, and *yod*, postfix, are to mark the relation, and degree of affinity.

In the feminine, it is, מִצְרִיָּה עִבְרִיָּה Though, sometimes the ה *he* feminine, is changed to ת. *thau*, עִבְרִיָּה עֲמוֹנִית as, אֲבִישַׁג הַשּׁוּנַמִּית *Avishag* the *Shunamite*. *King*. I. i. 3. And in the plural, מִצְרִיּוֹת עִבְרִיּוֹת with the *yod* pronounced; *cevriyoth*, *mistriyoth*. But the plural *masculine*, is formed with two *yods*; one to note the lineage, and the other

other as a mark of the plural. Example. אִיֵּי כִתִּיִּים *Jerm.* ii. 10.

Sixth. שֵׁם הַמִּצְטָרֵף *nomen relativum*, i. e. a noun relative, so called, on account of a word or term which is added to it, with which it has some respect, and without which it hath no signification; nay, strictly speaking, no existance; as אָב בֵּן *av ben*, אָח אֲחוֹת *ach, echoth*; *i. e.* father, son, brother, sister, &c. These are relative nouns, as the one has a relation with the other, without which it cannot exist; for he cannot be a father, but in relation to the son; the same of brother and sister; as being a brother is only with relation to the sister; and *vice versa*.

Seventh. שֵׁם הַנִּגְזָר *shem hanigzar, nomen derivativum, i. e.* a noun derivative, as derived from some original; as אדם from אדמה, or יצחק from צחוק, יעקב from עקב. Or derived from some verb, as מזרח *east*, from זרח to *shine*, מַאֲכָל *food*, from אכל he *eat*, &c.

Eighth. שֵׁם מְשׁוּתָּף *shem meshutaph. Nomen communicativum, æquivocum*; i. e. communicated, or made common to divers things; though some grammarians call it שֵׁם הַמּוּסְכָּם *shem hamuscam, nomen univocum*, as it agrees in name and sense, and comprehends different subjects. Example, וְאֵיד יעלה *Gen.* ii. 6. now איד conveys the same meaning as עָנָן or קִיטֹר but, וְאֵיד כָּכוֹן לְצַלְעוֹ *Job.* xviii. 12. is the same, as, שֶׁבֶר &c. and is rightly translated, *destruction*.

The same in the verbs, צדה אוֹרֶה *Samuel*, I. xx. 20. and which signifies to *shoot*; but, אוֹרֶה אתכם in *Job* xxvii. 11. signifies to teach; as he says, "I will teach you."

Ninth. שֵׁם הַנִּרְדָּף *ſhem hanirdaph, nomen ſynonium,* a *noun ſynonima,* which expreſſes by different names and terms, the ſignification of the ſame thing; as אוֹיֵב שׂוֹנֵא both of which, ſignify an enemy; the ſame of חַמָּה חֶרֶס שֶׁמֶשׁ all which, ſignify that great luminary the Sun: ſo of ירח לבנה סהר which are different names of the Moon.

Tenth. שֵׁם הֶעֵדֶר *ſhem heengder, nomen privatium,* i. e. a noun of deprivation, becauſe, it points to one particular object, and that, in ſuch a manner; that it, and its oppoſite, cannot exiſt in one ſubject; as חֹשֶׁךְ *choſhech,* darkneſs, is the oppoſite of אוֹר *or,* light; both of which cannot exiſt together, for darkneſs is only a deprivation of light.

The ſame of מָוֶת *maveth,* death, which is the oppoſite of life: or, properly ſpeaking, the deprivation of life; conſequently, life and death cannot exiſt at one time in the ſame ſubject. So alſo of עִוָּרוֹן *eevaron,* blindneſs, which is a deprivation of ſight &c.

Eleventh. שֵׁם הַמּוּשָׁאֵל *ſhem hamuſhal, nomen accommodatum, metaphoricum,* an accommodative or metaphorical noun; as it is uſed principally and eſſentially, to expreſs one thing: and, afterwards uſed in a figurative, or metaphorical ſenſe, to expreſs another ſubject by way of analogy. Example. רֹאשׁ *roſh,* head. This, is uſed primarily to ſignify the higheſt, or uppermoſt part of an animal which contains the brains; but is applied figuratively, to expreſs the uppermoſt part of other things, as רֹאשׁ הָהָר *roſh hahar,* the head or top of the hill, &c. The ſame of רֶגֶל *regel,* foot, is that part of an animal, whereon it ſtands or walks; and applied figuratively to denote the lower part or baſe of any thing, as רַגְלֵי הָהָר *raglea hahar,* the feet, or foot of the hill, &c.

SECT

SECT. III.

THE foregoing are uſed according to the following Forms:

Firſt. In the Maſculine and Feminine, both ſingular and plural, as

Maſculine		Feminine	
plu.	ſing.	plu.	ſing.
נְעָרִים	נַעַר	נְעָרוֹת	נַעֲרָה
אֲנָשִׁים	אִישׁ	אִשּׁוֹת	אִשָּׁה

Second. In the maſculine ſingular and plural; but in feminine, plural only. Example,

Feminine		Maſculine	
plu.	plu.	ſing.	plu.
יָמוֹת		יָמִים	יוֹם
בָּנוֹת		בָּנִים	בֵּן
חֲלוֹנוֹת		חַלּוֹנִים	חַלּוֹן

Sometimes, the feminine is in the ſingular and plural, and the maſculine in the plural only, as

Feminine		Maſculine
plu.	ſing.	ſing.
שָׁנוֹת	שָׁנָה	שָׁנִים

Third. In the maſculine, ſingular only; and the feminine, both ſingular and plural. Example,

Feminine		Maſculine
plu.	ſing.	ſing.
עֲלָמוֹת	עַלְמָה	עֶלֶם
חֲגוֹרוֹת	חֲגוֹרָה	חָגוֹר

Fourth. In the maſculine, plural and ſingular; but the feminine, ſingular only, as

Feminine	Maſculine	
ſing.	plu.	ſing.
שׁוֹשַׁנָּה	שׁוֹשַׁנִּים	שׁוֹשָׁן

Fifth. In the maſculine only, both ſingular and plural. Example,

plu.	ſing.	plu.	ſing.
סְפָרִים	סֵפֶר	עֵצִים	עֵץ
פַּרְדֵּסִים	פַּרְדֵּס	שׁוֹרִים	שׁוֹר
אוֹפַנִּים	אוֹפַן, &c.		

Sixth. In the ſingular and plural in the maſculine, as

Maſculine	
plu.	ſing.
עַמִּים	עַם

As alſo the plural, expreſſed by the ſingular number, and which may be called the collective, as וְעַמִּי תָלוּאִים *Hoſea*, xi. 7. הָעָם הַזֶּה *Exod.* xviii.

Seventh. In the plural and ſingular maſculine; and where the ſingular is expreſſed by the plural number, by way of eminence, as, אֲדוֹנֵי יוֹסֵף אָדוֹן אֲדוֹנִים *Gen.* xxxix. 20. אִם אֲדוֹנָיו *Exod.* xxi. 4. בְּעַל בְּעָמָיו *Lev.* xxi. אִם בְּעָלָיו *Exod.* xxii. 14.

Eighth. In the ſingular and plural maſculine, although in the feminine plural number, i. e. with ת prefixed. Example,

plu.	ſing.	plu.	ſing.
אָבוֹת	אָב	גֵּרוֹת	גֵּר &c.

Ninth.

Ninth. In the ſingular and plural; and uſed indiſcriminately in the maſculine and feminine gender, as שָׁבוּעַ אֶחָד *Dan.* ix. 27. שְׁלֹשָׁה שָׁבֻעִים יָמִים ibid. x. 2. שְׁבֻעָה שָׁבֻעוֹת *Deut.* xvi. 9.

Tenth. In the ſingular and plural feminine. Example,

plu.	ſing.	plu.	ſing.
חוֹמוֹת	חוֹמָה	מַטּוֹת	מַטָּה
בְּתוּלוֹת	בְּתוּלָה		

Sometimes the ſingular is in the feminine, and the plural in the maſculine, as

Maſc.	Fem.	Maſ.	Fem.
plu.	ſing.	plu.	ſing.
חִטִּים	חִטָּה	סְאִים	סְאָה

Eleventh. In the feminine, both ſingular and plural. Example,

Feminine		Feminine	
plu.	ſing.	plu.	ſing.
תְּבוּנוֹת	תְּבוּנָה	תְּרוּמוֹת	תְּרוּמָה
תּוֹדוֹת	תּוֹדָה	תּוֹרוֹת	תּוֹרָה

Twelfth. In the plural, both maſculine and feminine, and maſculine ſingular. Example,

Maſculine		Feminine
plu.	ſing.	plu.
אֲלָמִים	אֲלָמִתִי	מֹר וַאֲהָלוֹת
מֹר אֲהָלִים.		

Theſe laſt have no ſingular in the pure *Hebrew*; but in Rabbinical *Hebrew*, the ſingular is to be met with, as will be ſhewn in the arrangement of the Dictionary.

Thirteenth.

SECT. IV.

Of NUMBER.

Number in the *Hebrew*, is divided by the *Jewiſh* grammarians, into three parts, viz. 1ſt. נִפְרָד *niphrad*, abſolute or cardinal; 2d. מִצְטָרֵף *mitſareaph*, relative, or ordinal; 3d. חֶלְקִי * *chelkea*, a part, or portion.

Theſe, I ſhall explain according to their proper form.

Firſt. נִפְרָד *niphrad*, abſolute, or cardinal. This, hath two perſons, viz. *maſculine*, and *feminine*; and are divided into מופסק *muphſak*, abſolute; and סמוך *ſamuch*, regimen.

CARDINALS.

	Feminine		Maſculine		
	Regim	Abſol	Regim	Abſol	Fig.
1	אַחַת	אֶחָת	אַחַד	אֶחָד	א
2	שְׁתֵּי	שְׁתַּיִם	שְׁנֵי	שְׁנַיִם	ב
3	שְׁלֹשׁ	שָׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה	ג
4	אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבָּעָה	ד
5	חֲמֵשׁ	חָמֵשׁ	חֲמֵשֶׁת	חֲמִשָּׁה	ה
6	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שִׁשָּׁה	ו
7	שְׁבַע	שֶׁבַע	שִׁבְעַת	שִׁבְעָה	ז
8	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנָה	ח
9	תְּשַׁע	תֵּשַׁע	תִּשְׁעַת	תִּשְׁעָה	ט
10	עֶשֶׂר	עֶשֶׂר	עֲשֶׂרֶת	עֲשָׂרָה	י

* This part of number, has never been noticed by any of the Chriſtian grammarians, that I have met with.

The *Jewiſh* grammarians have likewiſe reckoned another, viz. מופשט מהמתואר *muph ſhat mehamtoar*, i. e. abſtract; but as that, may be comprehended in the firſt which I have mentioned, I ſhall for that reaſon, include it therein, and thereby avoid prolixity.

ORDINALS

ORDINALS.

	Fem.	Masc.
first	רִאשׁוֹנָה	רִאשׁוֹן
second	שְׁנִית שֵׁנִיָּה	שֵׁנִי
third	שְׁלִישִׁית שְׁלִישִׁיָּה	שְׁלִישִׁי
fourth	רְבִיעִית	רְבִיעִי
fifth	חֲמִישִׁית	חֲמִישִׁי
sixth	שִׁשִּׁית	שִׁשִּׁי
seventh	שְׁבִיעִית	שְׁבִיעִי
eighth	שְׁמִינִית	שְׁמִינִי
ninth	תְּשִׁיעִית	תְּשִׁיעִי
tenth	עֲשִׂירִית	עֲשִׂירִי

Above ten, there is no difference between cardinals and ordinals, and are expressed as follows.

		Fem.		Masc.	Fig.
11		עשתי or אַחַת		עשתי or אַחַד	יא
12		שְׁתֵּים		שְׁנֵים	יב
13		שְׁלֹשׁ		שְׁלֹשָׁה	יג
14		אַרְבַּע		אַרְבָּעָה	יד
15	עשרה	חֲמֵשׁ	עָשָׂר	חֲמִשָּׁה	טו
16		שֵׁשׁ		שִׁשָּׁה	טז
17		שֶׁבַע		שִׁבְעָה	יז
18		שְׁמֹנֶה		שְׁמֹנָה	יח
19		תְּשַׁע		תִּשְׁעָה	יט

From twenty and upwards, there is no difference between the mascuiine, and feminine, nor absolute, or regimin. And are as follows.

		Fig.
20	עֶשְׂרִים	כ
21	אֶחָד וְעֶשְׂרִים	כא
22	שְׁנַיִם וְעֶשְׂרִים	כב
23	שְׁלֹשָׁה וְעֶשְׂרִים	כג
24	אַרְבָּעָה וְעֶשְׂרִים	כד
25	חֲמִשָּׁה וְעֶשְׂרִים	כה
26	שִׁשָּׁה וְעֶשְׂרִים	כו
27	שִׁבְעָה וְעֶשְׂרִים	כז
28	שְׁמֹנָה וְעֶשְׂרִים	כח
29	תִּשְׁעָה וְעֶשְׂרִים	כט
30	שְׁלֹשִׁים	ל
40	אַרְבָּעִים	מ
50	חֲמִשִּׁים	נ
60	שִׁשִּׁים	ס
70	שִׁבְעִים	ע
80	שְׁמֹנִים	פ
90	תִּשְׁעִים	צ
100	מֵאָה	ק

It must be observed that מאה is absolute, but מֵאַת is in regimen as, מֵאַת כֶּסֶף *Exod.* xxxviii. 25.

200	מָאתַיִם	ר
300	שָׁלֹשׁ מֵאוֹת	ש
400	אַרְבַּע מֵאוֹת	ת
500	חֲמֵשׁ מֵאוֹת	*ך

* Some reckon the figures by the finals, as marked in the margin.

		Fig.
600	שֵׁשׁ מֵאוֹת	ם
700	שְׁבַע מֵאוֹת	ן
800	שְׁמֹנֶה מֵאוֹת	ף
900	תְּשַׁע מֵאוֹת	ץ
1000	אֶלֶף	
2000	אַלְפַּיִם or שְׁנֵי אֲלָפִים	dual
3000	שָׁלֹשׁ אֲלָפִים	
10000	רְבוֹא	
20000 or 1000	רִבּוֹתַיִם or שְׁתֵּי רִבּוֹת	
30000 or 10000	שָׁלֹשׁ רִבּוֹאוֹת	

It muſt be obſerved, that אלף is both abſolute, and regimen: as, אֶלֶף abſolute; but אֶלֶף כֶּסֶף is in regimen; and אַלְפֵי is always regimen; and רְבוֹא 10000, is the ſame in regimen, as abſolute: but in the plural, it is רִבּוֹת or רִבּוֹאוֹת.

It muſt likewiſe be obſerved, that days and years, till ten, incluſively, are always expreſſed in the plural, as, שָׁלֹשׁ שָׁנִים שְׁלֹשָׁה יָמִים But, from ten upwards in the ſingular, as, חֲמֵשׁ עֶשְׂרֵה שָׁנָה שְׁלֹשִׁים יוֹם When the units are joined to tens, the units are expreſſed firſt, as may be ſeen in the table; and from twenty and upwards they likewiſe generally precede the tens; though, ſome expreſs the tens firſt, as אַרְבָּעִים וּשְׁתַּיִם

CHAP.

CHAPTER VIII.

SECT. I.

Of the PRONOUNS.

THE Pronouns in the *Hebrew*, as in moſt other laguages, have their number, caſe, and gender; and, are either diſtinct words, or affixes.

SINGULAR.

Feminine	Maſculine	
caret,	אָנֹכִי or אָנִי	I, 1ſt: perſon
you, אַת	אַתָּה	thou, 2d. perſon
ſhe, הִיא	הוּא	he, 3d. perſon

PLURAL.

Feminine	Maſculine	
caret,	אֲנַחְנוּ or נַחְנוּ	we, 1ſt. perſon
you, אַתֶּן or אַתֶּנָה	אַתֶּם	you, 2d. perſon
they, הֵן or הֵנָּה	הֵם or הֵמָּה	they, 3d. perſon

THESE

THESE may be declined as follows. Example of the FIRST PERSON common.

	Singular		Plural	
Nominative,	I,	אָנִי אָנֹכִי	we	אֲנַחְנוּ נַחְנוּ
Genitive,	of me	שֶׁלִּי	of us	שֶׁלָּנוּ
Dative,	to me	אֵלַי לִי	to us	אֵלֵינוּ לָנוּ
Accusative,	me	אוֹתִי	us	אוֹתָנוּ
Ablative,	from, or by me	מִמֶּנִּי מֶנִּי	from us	מִמֶּנּוּ מֶנּוּ

SECOND PERSON.

SINGULAR.

	Masc.		Fem.	
Nom.	thou	אַתָּה	thou	אַתְּ
Gen.	of the	שֶׁלְּךָ or שֶׁלָּךְ	of the	שֶׁלָּךְ or שֶׁלִּיךְ
Dat.	to the	אֵלֶיךָ לְךָ	to you	לָךְ or לִיךְ
Acc.	thee	אוֹתְךָ אוֹתָךְ	thee	אוֹתָךְ
Abl.	from, or by me	מִמְּךָ מִמָּךְ	from thee	מִמֵּךְ

PLURAL

	Masc.		Fem.	
Nom.	you	אַתֶּם	you	אַתֵּנָה אַתֶּן
Gen.	of you	שֶׁלָּכֶם	of you	שֶׁלָּכֶן
Dat.	to you	אֲלֵיכֶם לָכֶם	to you	אֲלֵיכֶן לָכֶן
Acc.	you	אֶתְכֶם	you	אֶתְכֶן
Abl.	from you	מִכֶּם מִמָּכֶם	from you	מִכֶּן מִמָּכֶן

THIRD

THIRD PERSON.

SINGULAR.

	Masculine		Feminine	
Nom.	he	הוּא	she	הִיא
Gen.	of him	שֶׁלּוֹ	of her	שֶׁלָּהּ
Dat.	to him	אֵלָיו לוֹ	to her	אֵלֶיהָ לָהּ
Acc.	him	אוֹתוֹ	her	אוֹתָהּ
Abl.	from, or by him	מִמֶּנּוּ מֶנּוּ מֶנְּהוּ	from, or by her	מִמֶּנָּה

PLURAL.

	Masculine		Feminine	
Nom.	they	הֵם הֵמָּה	they	הֵן הֵנָּה
Gen.	of them	שֶׁלָּהֶם	of them	שֶׁלָּהֶן
Dat.	to them	לָהֶם לָמוֹ	to them	לָהֶן
Acc.	them	אֶתְהֶם אוֹתָם	them	אֶתְהֶן אוֹתָן
Abl.	from, or by them	מֵהֶם	from or by them	מֵהֶן

SECT. II.

Of the NOUNS and PRONOUNS, with AFFIXES, called in HEBREW כִּנּוּיִם *keenuyim*.

The affixes are certain letters and points affixed to nouns, to denote the objects, as distinguished by their situation in discourse, and are either personal or possessive. The personal pronoun distinguishes the person in *Hebrew*, thus;

thus: מדבר בעדו *medabear baangdo*, firſt perſon; נוכח *nochach*, ſecond perſon; נסתר *niſtor*, third perſon.

The letters which are made uſe of to affix to pronouns, are ſix, and are called by the *Jewiſh* grammarians הכנוים viz, *he*, *caph*, *nun*, *vau*, *yod*, *mem*: and the points, which are fixed to the affix letters, are as follows: ָ ַ ָ ִ ֶ ֹ ֻ ָ ֵ ָ ֶ ָ ֶ ָ ֶ

Feminine		Masculine		
our words	דְּבָרֵינוּ	our words	דְּבָרֵינוּ	1ſt perſon.
your words	דִּבְרֵיכֶן	your words	דִּבְרֵיכֶם	2d perſon.
their words	דִּבְרֵיהֶן	their words	דִּבְרֵיהֶם	3d perſon.

The ſingular is called in *Hebrew*, יחיד ביחיד *yachid beyachid*, i. e. the ſpeaker is in the ſingular, as well as that which is ſpoken, viz. *my word*.

And the firſt plural, רבים ביחיד *rabbeem beyachid*, i. e. the ſpeaker in the ſingular, and the ſubject in the plural, *my words*.

The ſecond plural is, יחיד ברבים *yachid berabeem*, i. e. the ſpeaker in the plural, and the ſubject in the ſingular, *our word*.

The third plural is, רבים ברבים *rabeem berabeem*, i. e. both ſpeaker and ſubject in the plural, *our words*: and in which the י *yod* is the characteriſtic of the plural.

The reader muſt obſerve that the ſtroke called מתג *metheg*, ſhews the affixes, with the points made uſe of in forming the affixed pronouns.

CHAP.

CHAPTER IX.

SECT. I.

HAVING briefly taken notice of the division of the alphabet into radicals and serviles, I shall now, before I proceed to shew the declension of the nouns, treat distinctly of the serviles; as it is by their means, that both nouns and verbs are declined, as will be shewn at large.

SECT. II.

The serviles consist of the following, viz. אני שלמה כותב *aleph*, *nun*, *yod*, *shin*, *lamed*, *mem*, *he*, *caph*, *vau*, *thau*, *beth*. Part of which are affixed to verbs; part to nouns; and some to nouns and verbs. Those affixed to verbs, are used to denote the persons; as, first, second, or third: masculine or feminine; singular or plural: as the letters איתן *aleph*, *yod*, *thau*, *nun*, are prefixed to the future; the letters ובכלם. *vau*, *beth*, *caph*, *lamed*, *mem*, are prefixed to the imperative; the letters תהימון *thau*, *he*, *yod*, *mem*, *vau*, *nun*, are postfixed to the preter: and the letters יונה *yod*, *vau*, *nun*, *he*, are postfixed to the imperatives: all of which, will clearly be perceived in the table of conjugation; for which reason, I shall not take any farther notice of them in this place, but proceed to treat of the letters: מש"ה וכל"ב *mem*, *shin*, *he*, *vau*, *caph*, *lamed*, *beth*, which are called by the grammarians אותיות ענין letters of significa-

* Vide, Chap. II. Sect. I.

tion, or ſenſe, as they give a ſenſe and meaning to the ſubject.

It muſt be obſerved, that of the ſeven letters, only three are prefixed to the verbs; according to *Elias*,* viz. the ש *ſhin*, the ו *vau*, and the ה *he*: as will be fully explained in this chapter: but the whole ſeven are prefixed to nouns, all of which will be treated of in their proper order.

SECT. II.

The מ *mem* perfixed, denotes the prepoſition מִן of, from, &c. and is therefore pointed with *chirik*, and *dagaſh*, in the ſucceeding letter, to compenſate for the נ (as may be ſeen in Chap. V. Sect. III.) but if one of the guttural letters ſhould ſucceed the prefix *mem*, it is then pointed with *tſere*, to compenſate for the *dagaſh*, which the guttural letters cannot receive. †

Example. מִפִּרְיוֹ *mippiryo of* the fruit thereof, *Gen.* iii. 3. מִדּוּדָאֵי בנך *meddudea beneach*, of thy ſon's mandrakes. *Ibid.* 30. 14. מבני נפתלי *mibnea naphtalee of* the children, &c. זֹאת פְּעֻלַּת שׂטְנַי מֵאֵת ה׳ *zoth peunglath ſotnay meacath Adonay*; this be the reward of mine adverſaries *from* the Lord. *Pſalm* cix. 20.

It likewiſe forms the comparative, as מִמִּסְחַר כֶּסֶף *miſchar caſeph*, better than the merchandiſe of ſilver. מַה מָתוֹק מִדְּבַשׁ וּמַה עַז מֵאֲרִי *ma mathak midvaſh ume az meaaree*, what

* The מ *mem* is likewiſe prefixed ſometimes to verbs; as will be perceived in the examples.

† See Chap. V. Sect. I.

is

is sweeter than honey, and what is stronger than a lion? *Judg.* xiv. 18.

Of the PREFIX שׁ *shin.*

The שׁ *shin* prefixed, is used instead of אֲשֶׁר *esher*, *that*, *which*, *who*, &c. and is generally pointed with *segol*, and *dagash*, in the letter after it; and is perfixed both to verbs and nouns: example, שֶׁאֵל יַעֲקֹב *sheel yaengkav*, *that* the God of *Jacob*, *Psalm* clxvi. 5.

שֶׁכָּכָה הִשְׁבַּעְתָּנוּ *shecacha hishbangtanu*, *that* thou hast so charged us, *Solm. Song*, v. 9.

שֶׁיִּרְאוּ מִלְּפָנָיו *sheyireu milphanav*, that men should fear before him, *Eccl.* iii. 14.

שֶׁעָמַלְתִּי *sheangmalti*, *that* I had laboured. *Ibid.* ii. 11.

This prefix שׁ *shin*, is sometimes pointed with *pathach*, and sometimes with *kamets*: as עַד שֶׁקַּמְתִּי דְּבוֹרָה *ashakamtee devorah*, until *that* I Deborah arose, *Judg.* v. 7. שָׁאַתָּה מְדַבֵּר עִמִּי *shaata medabear eemee*, *that* thou talkest with me, *Judg.* vi. 17.

Note. The prefix שׁ *shin*, sometimes stands for the genitive case, שֶׁל *shel*, (of,) and, although not found in the *Pentateuch*;* is often used by the Prophets, and always in

* In the *Pentateuch*, it is supplied by an ellipsis; as, חֲצַר הַמִּשְׁכָּן *chatsar hamishcan*, *Exod.* ii. 7. 9. for the meaning is, as if written חצר שֶׁל המשכן the court (of) the tabernacle שְׁלוֹם הָעִיר *shelom haeengr*, *Jerm.* xxix. 7. the signification as if written שְׁלוֹם שֶׁל העיר the peace (of) the city. זִקְנֵי יִשְׂרָאֵל *ziknea yisraeal*, *Exod.* iii. 16 the sense, as if written זקני שֶׁל ישראל the elders (of) Israel. Which phrase

in *Rabbinical Hebrew*: as will be perceived in the *Rabbinical* part of the Dictionary.

Of the PREFIX ה *he*.

The ה *he*, is prefixed according to the following forms:

First, ה הַיְּדִיעָה *he*, *hayedeeang*, heemonstrative, or notifiactive; as signifying the definite article (the) and is always pointed with *pathach*; and *dagash* in the following letter. As, הַבַּיִת *habbayith*, the house; הַשַּׁעַר *hashangar*, the gate: as it is never prefixed in this light, but to mark something before known, or spoken of; or at least visible: as, וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב *vayar Elohim eth heor kee tov*, and God saw the light that it was good, *Gen.* i. 4. This means the light already mentioned in verse 3. and, הַשָּׁמַיִם *hashamayin*, the heavens; i. e. the visible heaven.

This ה *he*, when prefixed to a word whose first letter is one of the letters אחעהר and which is not subject to the *dagash*, it is then pointed with *kamets* (ָ) as may be perceived in the above example, where it is pointed with *kamets*; and as, הָאָרֶץ *haarets*, the earth.

הָרָצִים *haratseem*, the posts: הָעֶבֶד *haengved*, the servant. But, when this ה *he*, precedes another ה *he*, or ח *cheth*; it is generally for the most part, pointed with *pathach*:* as

phrase, is common throughout the *Pentatench*: for which reason, and to avoid prolixity, I shall forbear citing any more examples, as they must strike the judicious reader's eye at first sight.

* The reason given by the grammarians is, that the ה *he*, and ח *cheth*, have not the power (of what they call) to drive the *dagash* from the *prefix* ה *he*, so, as to form from the *pathach* and *dagash* a *kamets*; this is what they mean, by saying that the *kamets* compensates for the *dagash*.

הַהוּן

רְבִיעִית הַהִין *reveeength haheen*, fourth part of the *hin*. *Numb.* xxviii. 7. הַחֹדֶשׁ *hachodaſh*, *the* month.

Second, ה הַתִּימָה *he hateamah*, he admirative; and ה הַשְׁאֵלָה *he haſhala*, he interrogative *. This ה *he* is generally pointed with *chatuph pathach*, and is prefixed to nouns, verbs, and pronouns. Example, הֲבַת־תִּשְׁעִים שָׁנָה תֵּלֵד *habath tiſhingm ſhana tealead*, *ſhall* the daughter of ninety years old bear †, *Gen.* xvii. 17; הֲיֵשׁ בָּהּ עֵץ *hayeaſh bah eangts*, whether there be tree or wood therein? *Numb.* xiii. 20; הֲיִצְלָח הֲיִמָּלֵט *hayitſlach*, ſhall he proſper? *hayeemaleat*, ſhall he eſcape? *Ezek.* xvii. 15. But when the firſt letter of the word is pointed with *ſheva*, the prefix ה *he*, is pointed with *pathach*. The reaſon of this is, that two *ſhevas* may not come together at the beginning of a word, as already obſerved; and the *chatuph pathach* is only reckoned as *ſheva* ‡; and then, the diſtinction between the ה הַיְדִיעָה *he hayedceang*, he demonſtrative; and this ה הַתִּימָה *he hateama*, he admirative, is, that the ה demonſtrative is generally ſucceeded by a letter pointed with *dagaſh*, whereas the letter which ſucceeds ה admirative, is generally without *dagaſh* §, as הַבְּרָכָה אַחַת הִוא־לְךָ אָבִי

* I have claſſed the ה *he* admirative, and ה *he* interrogative together, becauſe the pointing of them is nearly alike, and conſequently the rules ſo nearly the ſame, as hardly to be diſtinguiſhed.

† I have tranſlated it literally, according to the ſenſe of the *Hebrew*, which differs from the common tranſlation of the Bible, which has *old* for daughter. But the latter is more ſuitable to the phraſeology of the *Hebrew*.

‡ Vide Chap. IV. Sect. IV. page 61.

§ Vide Chap. V. Sect. III. and Note, page 76.

haveracha

haveracha achath hee lecha avi, is there *then* but one bleſſing unto thee (O) Father, *Gen.* xxvii. 38; הַכְזוֹנָה יַעֲשֶׂה אֶת אֲחוֹתֵינוּ *hachzona yaengſa eth echatheanu*, ſhould he deal with our ſiſter as with an harlot *, *Gen.* xxxiv. 31. הַבְסוֹד אֱלוֹהַּ *havſod Eloha*, haſt thou heard the ſecret of God? *Job* xv. 8; הֲדַרְכֵי לֹא יִתָּכֵנוּ בֵּית יִשְׂרָאֵל *hadrachay lo yetachnu beth yiſreal*, are my ways not equal, O houſe of Iſrael, *Ezek.* xviii. 29. Sometimes the letter ſucceeding the prefix ה *he*, is *dagaſhed*, eſpecially the ſervile letters, as הַבְּמַחֲנִים אִם־בְּמִבְצָרִים *habbemacheneem im-bemivſareem*, whether in tents or ſtrong holds? *Numb.* xiii. 19. הַכְּצֵעֲקָתָהּ הַבָּאָה אֵלַי *haketſaengkathah habaah ealay*, whether the cry, which is come unto me? *Gen.* xviii. 21. with ſeveral others which are *dagaſhed* after the prefix ה הַתֵּימָה *he* admirative, and ה הַשְּׁאֵלָה *he* interrogative; for, in this caſe, the reader cannot well err, ſo as not to be able to diſtinguiſh between them and the ה הַיְדִיעָה *he* demonſtrative, or notificative, becauſe the latter is not prefixed to the ſervile letters †. It muſt farther be obſerved, that, according to *Elias* ‡, the נעיא *gangya* §, which is under הַיְדִיעָה

* The force, ſpirit, elevation, and energy of the expreſſion, is in a great meaſure loſt in the *Engliſh* tranſlation. This is one inſtance among the many thouſands which might be produced, where the tranſlation cannot reach the ſublimity or emphatic energy of the original, and clearly points out the neceſſity of an acquaintance with the ſacred language.

† As the ב *beth*, כ *caph*, &c, as may be perceived in the examples.

‡ I have taken notice of this rule of *Elias*, and which he ſays, "he received from his father," *(a)* becauſe I would not willingly

(a) Perek haſhimuſhim, and *ſepher tuv tangam.*

§ This will be explained in treating of the muſical accents.

omit

ה הַיִּדִיעָה *he hayedceang*, is differently placed from that which is under the ה הַתְּיִמָה *he hateamah*, or ה הַשְּׁאֵלָה *he hashealah*; for under the former it is placed on the right side of the *pathach*; but as to the two latter, it is placed on the left. And when the ה הַשְּׁאֵלָה *he hashealah*, *he* interrogative, or ה הַתְּיִמָה *he hateama*, *he* admirative, are prefixed to the letters א ח ע ה *aleph, cheth, ain, he*, they are likewise pointed with *pathach*: example, הַאִישׁ כמוני יברח *haeesh camonee yivrach*, should such a man as I flee? *Nehem.* vi. 11. but הָאִישׁ אחד יחטא *Numb.* xvi. 22, shall *one* man sin? is pointed with *kamets*, because it is the ה *he* demonstrative, as *Jarchi* hath observed: "the one man is the sinner, *i. e. Korah.*" And when the guttural which follows the prefix ה *he* admirative, or ה *he* interrogative, is pointed with *kamets*, then the prefix ה *he* is pointed with *segol*: example, הֲאָנֹכִי הריתי *heanochee hareethee*, have I conceived all this people, *Numb.* ii. 12. הֲחָכָם יהיה או סכל *hechacham yeeheye ou sechel*, whether he shall be a wise (man) or a fool? *Eccles.* ii. 19. הֲהָשֵׁב אשיב *hehasheav ashiv*, &c. must I needs bring thy son again unto the land from whence thou cameſt, *Gen.* xxiv. 5.

Third, ה הַקְּרִיאָה *he hakreea*, *he* vocative: example, הַאֲזִינוּ הַשָּׁמַיִם *haazenu hashamayim*, give ear, O ye heavens.

omit any one thing, which might be the means of throwing light upon the sacred writings; notwithstanding that, after the most minute investigation of this rule, and an accurate collation of the most correct copies that I have been able to procure, I have not found it verified, except in some few instances, too few indeed, to found a rule upon. For which reason, I have omitted producing those few examples which he has mentioned in support of his hypothesis, as not being of importance sufficient for to engage the reader's attention.

Deut.

Deut. xxxii. 1. הַדּוֹר אתם ראו *hador atem reu*, O generation, see ye. *Jer.* ii. 31. There is also ה *he* postfix, which is postfixed to nouns, instead of the ל *lamed* prefix, and forms the preposition *to*, as *R. Solomon Jarchi* says on *Gen.* chap. xiv. v. 10, וְהַנִּשְׁאָרִים הֵרָה נָסוּ *vehnisharim hera nasu*, and they that remained fled to the mountain, says *Jarchi*, הֵרָה נָסוּ לְהַר נָסוּ הֵרָה כְּמוֹ לְהַר כל תיבה שצריכה למד בתחלתה הטיל לה ה״א בסופה *hera nasu, lehar nasu, hera kemoe lehar, cal tevah, shetsereecha, lamed bitchelatha hatil lah* ה *he besoepha. Hera nasu*, This is the dative case, and as if written *lehar nasu*, they fled *to* the mountain: הֵרָה *hera*, is as if written לְהַר *lehar*, *to a* mount: any word wanting the prefix ל *lamed*, to form the dative case, let ה *he* be postfixed." But then, says he, "there is a difference between הֵרָה *hera*, and הַהָרָה *hahara*, for the ה *he*, which is postfixed to הֵרָה *hara*, is instead of ל *lamed* prefix; but the ה of הַהָרָה *hahara*, is not instead of ל *lamed*, as being pointed with *pathach*; for verily, הֵרָה *hara*, is the same as לְהַר *lehar*, or אֶל הַר *el-har*, *to* a mount, not specifying what particular mount, as every one fled to the first mount which he could reach: but, when we find ה *he* prefixed, as הַהָרָה *hahara*, or הַמִּדְבָּרָה *hamidbara*, the interpretation is the same as if written אֶל הָהָר *le ha-har*, with two יה *he's*, i. e. *to the* mount, meaning some particular mount already known, or mentioned in the discourse, as the first ה *he* is the ה *he* notificative, or demonstrative." So also on *Exod.* xv. 23. he says, "וַיָּבֹאוּ מָרָתָה כְּמוֹ לְמָרָה *vayavoeu maratha, kemoe lamara*, and signifies *to mara*; for the ה *he* postfix is instead of prefix ל *lamed*; and the ת *thau*, is instead of the radical ה *he* in the noun מָרָה *mara*; for when it is in regimen, and ה *he* is postfixed, instead of ל *lamed* prefix, the radical ה *he* is changed to ת *thau*; and so

ſo is every ה *he**, which is radical in a word, exchanged to ת *thau*, when relative or in regimen; as חמה אין לי *cheama ean le*; but in regimen it is וַחֲמָתוֹ בְּעֵרָה בוֹ *vachematho baera voe*. Here, the radical ה *he* is changed to *thau*, becauſe it is in conjunction with ו *vau*, additional: the ſame of אָמָה *ama*; for when in regimen, it is, אֲמָתִי בִּלְהָה *amathee bilhah*; בֵּין הָרָמָה *bean harama*; but in regimen, וּתְשֻׁבָתוֹ הָרָמָתָה *us ſhuvatho haramatha*."

Of the PREFIX ו *vau*:

The prefix ו *vau*, is of ſeveral kinds;† the two principal of which are ו הַחִיבּוּר *vau hacheebur*, *vau* conjunctive; and ו הַהִפּוּךְ *vau hahipuch*, *vau* converſive.

Firſt. ו הַחִיבּוּר *vau hacheebur*, *vau* conjunctive. This ו *vau* is uſed in the *Hebrew* to join verb to verb, noun to noun, verb to noun, or noun to verb. It likewiſe ſerves to join the members of a period together, and ſignify the relation they have to each other; and connects the ſentence; as will be ſeen in the examples.

This ו *vau*, is pointed with *ſheva*, *pathac*, *ſegol*, *kamets*, &c. In ſhort, with all the vowel points, as the ſenſe may require; except, *cholom* and *kibbuts*; for thoſe two, are

* This is, if the laſt radical is ה *he*.

† The generality of grammarians have allowed the prefix ו *vau* to be but of two kinds, viz. ו הַחִיבּוּר *vau* conjunctive, and ו הַהִפּוּךְ *vau* converſive: but, I ſhall clearly prove it to be of many kinds; nay, ſo many, that, for this very reaſon, we never find it as a radical, either in the firſt, or laſt letter of the root; that it may not be confounded with the ו *vau* perfix, as will be explained in the examples.

never put to *vau* prefix: and as to the three *chatuphs*, it is almoſt needleſs to mention, that it is not pointed with them, as they are principally for the guttural letters.

I ſhall now treat of the different properties of this ו *vau*, according to the following examples:

Firſt. as ו *vau* conjunctive in nouns, זָהָב וָכֶסֶף וּנְחֹשֶׁת gold, and Silver, *and* braſs, *Exod.* xxv. 3. In verbs, וַיֹּאכַל וַיִּשְׁתְּ וַיָּקָם וַיֵּלֶךְ וַיִּבֶז עֵשָׂו אֶת־הַבְּכֹרָה *and* he did eat, *and* drink, *and* roſe up, *and* went his way; *and Eſau* deſpiſed he birthright. *Gen.* xxv. 34.

Note. It muſt be obſerved, that when this *vau* conjunctive, is marked with *pathach*, as in the laſt example, the י *yod* which ſucceeds it, is pointed with *dageſh*, according to rule, after a ſhort vowel.

In pronouns, כִּי זְכֹר אֲנִי וָאַתָּה for remember, how that when I *and* thou, *Kings* ii. 9, 25. In joining the members of a period; as, וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה וְהֵבֵאתִי אֶתְכֶם צִיּוֹן *and* I will take you one of a city, *and* two of a family, and I will bring you to *Zion*. *Jerm.* iii. 14.

Second. ו הַהִפּוּךְ *vau hahipuch*, *vau* converſive. This *vau* is perfixed both to the future and preter tenſe, and altemately changes the one to the other. Example, שָׁמַר *ſhamer he did* keep. This is in the preter tenſe: but by prefixing ו *vau*, it is changed to the future; as, וְשָׁמַר יְהוָה אֱלֹהֶיךָ and the Lord thy God *will* keep, *Deut.* vii. 12. As alſo וַיְהִי וַיֹּאמֶר וַיְדַבֵּר all of which without *vau*, are in the future

tenſe

tenſe, but by the prefixing ו *vau*, are changed to the preter.

This *vau* will be more largely ſpoken of, (as far as regards its pointing,) in treating of the verb.

Third. ו הַתְּנָאִי *vau hatenay*, *vau* conditional, and is uſed inſtead of אם *im*, if: as, וְצָמִת וְהָלַכְתְּ אֶל הַכֵּלִים which ought to be tranſlated, *if* thou art athirſt, go unto the veſſels, *Ruth*. ii. 9. וְאָמְרוּ־לִי מַה שְׁמוֹ the meaning of which is, *if* they ſhall ſay unto me, what is his name? *Exod*. iii. 13.

Fourth. ו לְתְשׁוּבַת הַתְּנָאי *vau lithhuuath hatonay*, and may be properly called a conditional conjunction, as it ſerves to mark the propoſition, and implies ſome reſtriction, or condition upon the granting a thing, on certain terms or limitations. As, אִם־בְּחֻקֹּתַי תֵּלֵכוּ *im bechukothay tealeachu*, *if* ye walk in my ſtatutes, &c. וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם *vena thatee gaſh meachem beingtam*, *then* I will give you rain in due ſeaſon, *Levit*. xxvi. 3. This is the ſame as if written אָז *az*. then.

Again, אִם אֶת הַדָּבָר הַזֶּה תַּעֲשֶׂה *im eth hadavar haze taengſe*, *if* thou ſhalt do this thing; וְיָכָלְתָּ עָמֹד *veyachalta emod*, *then* thou ſhalt be able to endure, *Exod*. xviii. 23.

Fifth. This ו *vau*, is ſometimes perfixed inſtead of the prefix שׁ *ſhin*, which ſtands for a אֲשֶׁר that, and is uſed in the ſame ſenſe: Example, דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה *dabar el benea yeſraeal veyikchu lee terumah*, ſpeak unto the children of *Iſrael*, *that* they bring me an offering, *Exod*. xxv.

xxv. 2. This is the ſame as if written שֶׁיִּקְחוּ *ſheyikchu*. וְלֹא יַרְבֶּה לוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ *veloe yarbe loe naſhim veloe yaſur levavoe*, neither ſhall he multiply wives to himſelf, *that* his heart turn not away. *Deut.* xvii. 17. Here the ſenſe and meaning is the ſame as if written שֶׁלֹּא *ſheloe*.

Sixth. It is prefixed to mark the preter perfect tenſe; as, הֵן־אַתָּה קָצַפְתָּ וַנֶּחֱטָא *hean atah katſaphta vanechta*, behold, thou art wroth, for we *have* ſinned, *Iſai*, lxiv. 5. i. e. we have already ſinned, and therefore thou art wroth.

Seventh. Sometimes, it ſignifies the ſame as the particle, *or*, in *Engliſh*; as וּמְקַלֵּל אָבִיו וְאִמּוֹ *umekaleal aviv veimmoe*; and he that curſeth his father, *or* his mother. It is alſo uſed inſtead of the adverb, *verily*, or the conj. *but*; as, וה׳ שָׁמַיִם עָשָׂה *veadonay ſhamayim aſah*; *but*, *verily* the Lord made the heavens, *Pſalm* xlii. 5.

Again, וַעֲבָדֶיךָ בָּאוּ לִשְׁבָּר אֹכֶל *vaengvadecha bau liſhbar occhal*; *but* to buy food are thy ſervants come. *Gen.* 42. 10.

Of the PREFIX כ *caph*.

This כ *caph* is prefixed according to the following forms:

Firſt. כ הַדִּמְיוֹן *caph hadimyon*, *caph* ſimilitude, or likeneſs. Example, כִּרְאוּבֵן וְשִׁמְעוֹן יִהְיוּ לִי *kiruvean ve ſhemongn yeheyu lee*, as *Reuben* and *Simeon* they ſhall be mine, *Gen.* xlviii. 5. And *Elias Levita* in *Perek Haſhim uſhim* ſays, "This כ *caph* is called כ הַדִּמְיוֹן *caph hadimyon*, *caph* ſimilitude, and is uſed to form a ſimilitude or equaliſation between different

different ſubjects; as in *Iſai.* xxiv. 2, &c. כָּעָם כַּכֹּהֵן כָּעֶבֶד כַּאֲדֹנָיו *chaangm cacoehean, eaengved cadoenav*, &c.

Eleven. כפין *caphin, caphs*, are in this verſe, all of which are as ſimilitudes; and, this is the general method of the inſpired writers, when they would compare, or equaliſe different things; to put the prefix כ *caph*, between the two ſubjects ſo likened, for the ſake of brevity.* For if it had been ſaid הָעָם כַּכֹּהֵן *haeang m cacoehean*, with ה inſtead of כ it would be underſtood to mean, that the people ſhall be like the prieſt; but it would not have been underſtood that the prieſt ſhould be like the people: (and which is the intention of the ſpeaker) but by making uſe of the כ *caph*, and ſaying כָּעָם כַּכֹּהֵן the true and real ſenſe of the paſſage is clearly underſtood, viz. "That the judgment which God would bring upon the land, ſhould be ſo great, that there would be no reſpect or diſtinction of perſons; but that all would be confounded and involved in one common ruin; ſo that the people ſhould be like the prieſt, and the prieſt like the people: the ſervant like the maſter, and the maſter like the ſervant," &c. This the true uſe of the כ *caph* in this place," ſays *Elias*.† The ſame in *Kings* I. xxii. 4, כָּמוֹנִי כָּמוֹךָ כְּעַמִּי כְּעַמֶּךָ כְּסוּסַי כְּסוּסֶיךָ I am as thou art, my people as thy people, my horſes as thy horſes: we will all be of an equality; all ſhall be employed to the ſame purpoſe, my people as well as thine, &c.

Second. כ הַשִּׁעוּר *caph haſheengur*, a *caph* of eſtimation, or conjecture, Example, כְּשִׁלֹּשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה *kiſhloeſheth e a-phim*

* This, according to *Rabbi Solomon Jarchi*, is called, מִקְרָא קָצָר *mikua katſar*, a ſhort, or elliptical verſe.

† To this ſenſe of the paſſage in *Iſaiah*, thoſe great commentators, *Aben Ezra, Kimchi, Jarchi, Abarbanel*, &c. agree.

phim eesh veisha, *about* three thousand men and women. כְּאֵיפָה שְׂעֹרִים *kecaphah seongreem*, *about* an ephah of barley. It is sometimes used to mark the time of an action, as כְּשִׁמְעַ עֵשָׂו *kishmoang easov*, *as when Esau* heard. As to the particular manner of pointing this כ *caph*, I shall defer it till I have treated of the remaining two letters, the ל *lamed* and ב *beth*, as one form and rule obtains in all three.

Of the PREFIX ל *lamed*.

The prefix ל *lamed* is used according to the following forms:

First, it is prefixed to pronouns in forming the dative case: Example, לַאדֹנִי לְעֵשָׂו *ladoenee leangsav*, *unto* my Lord, *unto Esau*; and is used in the same sense as לי לך לו להם all of which are used to form the dative case, as may be seen in the declination of the pronouns.

Second, to form the genitive case: Example, לְעַבְדְּךָ לְיַעֲקֹב *leangvdecha leyaengkov*, they be thy servant *Jacob's*, מִזְמוֹר לְדָוִד *mizmor ledavid*, a Psalm *of David*.

It is likewise used to form the preposition *about*, *concerning*, &c. as וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ *vayishalu anshea hamakom leishtoe*, and the men of the place asked him *concerning* his wife.

Of the PREFIX ב *beth*.

The ב *beth* is prefixed to form the prepositions *in*, (as applied to place or time,) *by*, *with*, *for*, *unto*, &c. Example, וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ *vayargaehu bachaneetho*, and he slew him

him *with* his own ſpear, 2 *Samuel* xxiii. 21. בְּחַרְבִּי וּבְקַשְׁתִּי *becharbee uvekaſhtee*, *with* my ſword, and *with* my bow, *Gen.* xlviii. 22. בַּבַּיִת וּבַשָּׂדֶה *babyith uvaſade*, *in* the houſe, and *in* the field. וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה *vayaengvod yiſraeal beiſha*, and *Iſrael* ſerved *for* a wife, *Hoſea* xii. 13. בְּהַנְחֵל עֶלְיוֹן גּוֹיִם *behancheal elyon goyim*, *when* the moſt High divided to the nations their inheritance. וְדָבַק בְּאִשְׁתּוֹ *vedavak beiſhto*, and cleave *unto* his wife, *Gen.* ii. 24. וְהַנּוֹתָר בַּבָּשָׂר וּבַלָּחֶם *vehanothar babaſar uvalachem*, and that which remaineth *of* the fleſh, and *of* the bread, *Lev.* viii. 32. Beſides ſeveral other uſes to which the ב *beth* is applied, but they are ſo few of each ſort, as not to be of ſufficient conſequence to found a rule upon.

As to the pointing of theſe three letters, it muſt be obſerved that the principal one is the *ſheva*, as בְּדָבָר לְדָבָר but when prefixed to a word whoſe firſt letter is *ſheva*, it is then pointed with *chirik*. בִּרְאוּבֵן לִרְאוּבֵן כִּרְאוּבֵן And if the firſt letter of the word to which they are prefixed is *yod*, they are likewiſe pointed with *chirik*, and the *yod* becomes quieſcent, as בִּיהוּדָה &c. and when they precede any of the guttural letters, which are pointed with *chatuph pathach*, they are then pointed with *pathach*, as בַּעֲבָרִים לַעֲבָרִים and if the guttural is pointed with *chatuph ſegol*, they are pointed with *ſegol*, as לָאֵיל but when prefixed to the noun אֱלֹהִים which ſignifies God, it is pointed with *tſere*, notwithſtanding that the guttural is pointed with *chatuph ſegol*, as כֵּאלֹהִים לֵאלֹהִים בֵּאלֹהִים There is likewiſe one general rule appertaining to the letters כלב, viz. when they are prefixed to a word which has the ה הַיְדִיעָה *he* notificative, or demonſtrative, then the ה *he* notificative becomes deficient, and the vowel, which ought

ought to have been under the ה *he*, is put under the prefix letter, as בַּבַּיִתלַבַּיִת which ought to be בְּהַבַּיִת לְהַבַּיִת &c. as we find, בְּהַשָּׁמַיִם חַסְדֶּךָ ה׳ *Psalm* xxxvi. 6. or וַיַּבְדִּילֵם אֲמַצְיָהוּלְהַגְדוּד 2 *Chron*. xxv. 10. but these, are accounted as anomalies, as there is no more than these two to be found in all the Old Testament. It must also be remarked, that the rule of the points which obtains in the ה notificative or demonstrative, obtains likewise in the letters ב ל כ when prefixed, to mark the article notificative.

CHAP.

CHAPTER X.

SECTION I.

IT muſt be obſerved that the verb in *Hebrew*, (and from which the nouns are generally derived) conſiſts of three conſonants, and is called the שֹׁרֶשׁ *ſhoraſh* i. e. the *root* or *theme**, and which the *Jewiſh* grammarians have formed on the verb פָּעַל *pangal*, he wrought; and therefore call the firſt radical letter פ *pe*, the ſecond ע *ain*, and the third ל *lamed*; and ſuch roots wherein any one of theſe three radicals are either deficient or quieſcent, they call חֲסֵרֵי פ *chaſearea pe*, deficient in the letter *pe*, or נַחֵי פ *nachea pe*, quieſcent *pe*, or *ain*, or *lamed*. The difference between quieſcent, and defective or deficient, will be explained in treating of the verbs, as this is appropriated to the nouns.

It muſt now be obſerved, that the grammarians have formed the nouns in the ſame manner as the verbs, as אֶרֶץ *erets*, they have formed from פָּעֵל, חָכָם *chacham*, from פָּעָל†. The ſame in thoſe nouns which have an additional letter

* Proper rules will be laid down to find the roots of all words, (not ſuch vague, general, and undeterminate ones, as the generality of the grammarians and lexicographers have laid down,) as will be clearly perceived in the rules laid down in this and the following chapters, by which the different roots will be ſo diſtinguiſhed, and the radicals from the ſerviles ſo plainly marked, as to make it almoſt next to an impoſſibility for any perſon, maſter of theſe rules, to err.

† The judicious reader will eaſily perceive both the manner, and utility of theſe forms; the former, depends on the equality of the

 points,

letter prefixed, or postfixed: as מִשְׁמַר *mishmar*, on the form of מִפְעַל *miphangl*. זִכְרוֹן *zichron*, on the form of פִּעֲלוֹן *pienglon*. תִּפְאֶרֶת *tipheretb*, on the form of תִּפְעֶלֶת *tipheleth*.

They have observed the same form in such nouns, as are derived from defective, or quiescent verbs; so as to form them on the root פָּעַל *paangl*: for instance, if one of the radical letters in the noun is deficient or quiescent, they form it on a verb likewise deficient or quiescent in a radical; as מַטַּע מַשָּׂא *matang masa*, both of which being deficient in the נ *nun*, the first radical;* and have מ *mem* additional prefixed: they have for that reason, formed them from מַנַּל *mangal*; the same of מַטָּרָה מַתָּנָה *mattarah*, *mattanah*; from מַעֲלָה *maenglah*; for as the nouns are deficient in the first radical, and have מ *mem* prefixed, and ה† *he* postfixed; they have, on that account, formed them on a verb, likewise so deficient, and prefixed, and postfixed. The same of a quiescent noun defective in פ יוד *pe*, *yod*, as, דֵּעָה עֵצָה שֵׁנָה *sheanah*, *deaang*, *etsah*, all of which are defective in the first radical, which is *yod*; and have ה *he* postfixed to form

points; and the latter, shews the true meaning and signification of the word; as will be abundantly proved hereafter.

* The roots of these nouns are, נטע נשא and which are defective verbs, as will be perceived by the arrangement in the Dictionary, where they will be copiously treated of; and to which, I must refer the reader, for explanation of what may be said of the quiescent or defective nouns or verbs, in this and the succeeding Chapter.

† This ה *he*, is to mark the feminine gender.

‡ The reader must observe, that, it has already been noticed in this Section, that the first radical, is called פ *pe*; the second, ע *ain*, and

form the feminine; and are therefore formed on the verb עָלָה *ealah*. So alſo of the quieſcents.* For inthoſe whichare called נחי ע *nachee ain*, *ain* quieſcent, i.e. quieſcent in the ſecond radical; as, אוֹר יוֹם. Theſe are formed according to the form פּוֹל and קִיר סִיר on the form פִּיל and סָר צָר on the form פָּל.

And, when any of theſe quieſcents have an additional letter, as מָקוֹם מָלוֹן they are formed, according to the form מָפוֹל and תַּבְנִית תַּרְמִית on the form תַּפְעִית. The ſame in the derivation of all nouns. But, I muſt caution the reader, not to attempt to compoſe any form, except, he is able to diſtinguiſh truly, which of the letters are ſervile, and which radical; otherwiſe, he may commit very groſs miſtakes; eſpecially in the verbs†: for inſtance, מוֹצֵא אֲנִי *motſe anee*, *Eccl.* vii. 26. The form of this is, פּוֹעֵל as being the participle of קל *kal*; and its root is, מָצָא. But, מוֹצֵא רוּחַ *motſea ruach*, *Pſal.* cxxxv. is the participle of הפעיל *hipheengl*, and its root is יָצָא and therefore formed from מוֹעֵל.

This ſhews the neceſſity of being thoroughly acquainted with theſe forms: for the firſt is derived from an irregular

and the third לי *lamed*; ſo that when it is ſaid quieſcent, or defective, in פ יו"ד it is to be underſtood, that it is quiecent or defective in the firſt radical, which is *yod*, if ע the ſecond radical, and if ל the third radical.

* The difference between quieſcents and defectives is, that the defective verbs are ſuch, whoſe firſt radical is נ or any other letter which is dropt in declining; but quieſcents are thoſe whoſe firſt radical is א *aleph*, or י *yod*; or the ſecond radical is ו *vau*; and which, in declining, become quieſcent, although they are written, as will be clearly perceived in the examples.

† See the note, on Sect. I. Chap. II. Page 16.

or quiescent verb, in the last radical, א *aleph*; and the second is from an irregular or quiescent verb; between the first and last radical viz. א *aleph*, and י *yod*.

The same may be observed in nouns, as מַפַּל בַּר *mapal bar*, *Amos* viii. 6. and which appears to be of the same form, as מַקַל יַד *makal yod*, *Ezek*. xxix. 9. whereas, מפל is from a defective verb, whose first radical is נ *nun*, and the מ *mem*, is an additional letter; and מקל is from a perfect one, and the מ *mem*, radical. The same of מָקוֹם שָׁלוֹם *makom*, *shalom*, although מָקוֹם is from a quiescent verb, whose second radical is ו *vau*; and שָׁלוֹם from a perfect one: and yet, have they so great a resemblance, as, at first view, to appear of one form. Nay, even in declining, either in regimen or plural, the resemblance still exists; and the different changes which the points undergo is still the same, as will be fully explained, in its proper form and place.

SECT. II.

I shall now explain the cause, why or when the points are changed, in nouns: what points are liable to the different changes; as also, to which of the points they are changed.

It must be observed, that there are several things which cause the different changes of the points in nouns; and which, (that they may the better be retained in memory) are contained in these four letters, סרנ״ך as an abbreviation: for the ס stands for סְמִיכוּת *semechoth*; relation or conjunction: the ר for רִבּוּי *ribbuy*, plurality: the נ for נְקֵבָה *nekeava*,

nekeava, feminine: and the כ for כִּנּוּי *kinnuy*, or affixed pronouns.

The points which undergo the change in nouns, are four, viz. קָמֶץ צֵרֵי סֶגוֹל חוֹלֶם *kamets*, *tsere*, *segol*, *cholom*: and sometimes the *sheva*, but this is not reckoned as equal with the others, it not being included in the points, as already shewn in Chap. IV. Sect. I.

The principal change of *tsere* and *kamets*, is to *sheva*; in particular, when they are under the first letter; but when under the second, are then changed to *pathach*: as from דָּבָר דְּבַר ה׳ *davar* a word, *devar Adonay*, the word of the Lord: and from זָקֵן *zakean*, old, זְקַן בֵּיתוֹ *zekan beatho*, the eldest of his house. The same in some of the affixed pronouns, which are in the singular, as דָּבָרְךָ דְּבָרְךָ they are likewise changed to *sheva*, in some of the affixed pronouns, in the plural, as also in relative; as דִּבְרֵי דִּבְרֵכֶם דִּבְרֵכֶן In these last, the *kamets* under the second radical is changed to *sheva*, as hath been explained in Chap. VIII. Sect. VIII.

The sum of all is, that all nouns which are derived from the perfect verbs, and the first vowel point thereof is *kamets*, is, in declining, changed to *sheva*. And this rule is the same, if the first vowel is *tsere*, there being no difference between them, except that the *kamets* is changed to *sheva* in all nouns, let the second vowel be of what kind soever; but *tsere* is not changed to *sheva*, except the second vowel is *kamets*. For instance, from דָּבָר גָּדוֹל קָצִיר זָקֵן we say in relatives in the singular, דְּבַר גְּדוֹל קְצִיר זְקַן

and

and in the affixes to pronouns, we ſay זְקֵנוֹ קְצִירוֹ גְדוֹלוֹ דְּבָרוֹ and in the plural דְּבָרִים גְּדוֹלִים קְצִירִים זְקֵנִים and in affixed pronouns plural maſculine, it is דְּבָרָיו גְּדוֹלָיו קְצִירָיו זְקֵנָיו but when the plural is in the relative, we ſay, דִּבְרֵי גְדֹלֵי קִצְרֵי זִקְנֵי the reaſon of this change, will be explained, in Sect. VI. of this Chapter.

There are four roots of the form of פָּעֵל and which, in relatives, are according to the form פָּעֶל. abſolute, גָּזֵל גָּדֵר כָּתֵף יָרֵד relatives, גָּזֶל אָח וְגָדֶר אֲבָנָיו כֶּתֶף הַשַּׁעַר יֶרֶד יַעֲקֹב. And where the firſt letter is pointed with *tſere*, and the ſecond with *kamets*, as לֵבָב עֵנָב שֵׂעָר the *tſere* is changed to *ſheva* in all the four forms, and the *kamets* to *pathach*, in the relative ſingular only; as לְבַב עֲנַב שְׂעַר but in the third perſon ſingular, or the plural, the *kamets* is not changed, as לְבָבוֹת עֲנָבִים שְׂעָרוֹת לְבָבוֹ עֲנָבוֹ שְׂעָרוֹ. But, if the ſecond vowel is not *kamets*, then, the *tſere* (which is the firſt) is not changed; as from אֲבוּס בַּר אֲפוּד בַּד we ſay, אֲבוּסוֹ אֲפוּדוֹ this is the ſame in all the forms.

And thoſe which have ſegol for the ſecond vowel, as סֵפֶר עֵגֶל עֵשֶׂב will be explained in the next Section; and are ſometimes found with two *tſeres*, as הֵילֵל בן שחר *Iſai.* xiv. 12. תֵּבֵל ויושבי בה *Pſalm*, xxiv. 1. and are not to be found in the plural; but תֶּבֶל הוא *Levit.* xviii. 23. which ſignifies nearly the ſame as תּוֹעֵבָה an abomination, or confuſed mixture; and is derived from בלל is always with two *ſegols*.*

There

* *Elias Levita*, hath given a ſign by which they are diſtinguiſhed, viz. אַרְבָּעָה הֵם קְטַנֵּי אָרֶץ *Prov.* xxx. 24. and שֵׁשׁ הנה שנא ה׳ *Ibid.* vi. 16. I have inſtanced this, to ſhew the juſtneſs of the rule, and the *acumen* of the learned author.

There are ſome few, where the firſt vowel is *kamets*, and the ſecond *ſegol*, as אָוֶן מָוֶת עָוֶל, &c. in all of which, the ע הפעל *ain hapangal*, or ſecond radical, is ו *vau*; for which reaſon, it is proper to claſs them in the number of נחי עין ויו *nachee ain vau*, or quieſcent *vau* in the ſecond radical; as will be explained in Sect. IV. of the next chapter.

It muſt now be obſerved, that the *ſecond* vowel point is never changed, except it be one of theſe three, viz. *kamets*, *tſere*, or *ſegol*; the *kamets* and *tſere* are changed to *pathach*, in the ſingular relatives, as above ſhewn; but in plural relatives, they are all three changed to *ſheva*; as likewiſe in ſome few plural pronouns, as will be explained in the ſixth Section.

SECT. III.

Of thoſe NOUNS which are pointed with *Segol*.

I MUST, in the firſt place, inform the reader, that there never is a noun, whoſe firſt vowel point is *ſegol*, unleſs the ſecond is ſo likewiſe, as קֶבֶר חֶסֶד עֶבֶד בֶּגֶד &c. and which are by far the moſt numerous part of the nouns, and are called by the *Jewiſh* grammarians שמות של שש נקדות *ſhemoth ſhel ſheſh nakudoth*, nouns of ſix points; for the two *ſegols* make ſix dots, or points, and are always pointed with the muſical accent *milengl*, as may be perceived in the examples; and are never changed in the ſingular relative, as חֶסֶד אֵל &c. However, in ſingular pronouns, the firſt *ſegol* is changed to *chirik*, and the ſecond to *ſheva*, as בִּגְדוֹ קִבְרוֹ *bigdoe*, *his* garment, *kivroe*, *his* grave: but עַבְדּוֹ חַסְדּוֹ are with *pathach*, on account of the

the פ הפעל *pe hapangal*, or first radical, being guttural, viz. the ח and ע. But if the ע הפעל *ain hapangal*, or second radical, is a guttural, they are then both changed to *pathach*, as שַׁחַק שַׁחַר שַׁחַל בַּעַל נַעַר שַׁעַר בַּעַר תַּעַר טַעַם פַּעַם לַהַג לַהַב רַהַב and א *aleph*, as ע הפעל *ain hapangal*, I have never met with in this form. But although this rule of changing the *segol* to *pathach*, in the second radical, is proper, on account of its being a guttural, and therefore requires proper extension in the pronunciation, it may yet be fit to enquire, why the *segol* under the פ הפעל *pe hapangal*, or first radical, should also be changed to *pathach*; and, on consulting the works of all the grammarians *, I have not been able to discover the least trace of any of them having said any thing upon the subject. But, after I had long pondered on it, and well weighed all its parts, I perceived, that it was suitable to the nature of the language, which would not admit of *segol* before a guttural, on account of the dilation required in the pronunciation of such guttural.

This is what I opine to be the real state of the case; and, great was my astonishment at the silence of those learned men, who had spent so much time in compiling their works, for the benefit and instruction of those that attempted to study the sacred language, and yet omit so material a part: notwithstanding that they have all, with one unanimous voice, agreed, that according to the fitness of the language, *pathach* cannot precede a guttural, if such guttural is pointed with *kamets*; but that the *pathach* is changed to *segol*, as והקריב את השעיר חָיָּ *Levit.* xvi. 20.

* I must except that consummate grammarian the learned author of *Binyon Shlomo*, &c.

which

which ה *he*, ought to have been pointed with *pathach*; the ſame as in the following verſe, על ראש השעיר הַחַי but is changed to *ſegol*, on account of the guttural ח *cheth* being pointed with *kamets*; the ſame in *Nehemiah* v. 14, לחם הַפֶּחָה לא אכלת *lechem hapecha le achalteeo*, where the פ *pe* is pointed with *ſegol*, on account of the guttural being pointed with *kamets*; which, if it had not been, the פ *pe* would have been pointed with *pathach*; and therefore, when the word is in conjunction with the ſucceeding word, and which changes the *kamets* under the guttural ח *cheth* to *pathach*, then the *ſegol* under the פ *pe*, is alſo changed to *pathach*, as פַּחַת יהודה *Hag*. ii. 3. for this *pathach* is the very foundation of this form *. And the reaſon that *pathach* does not precede the guttural pointed with *kamets*, is, becauſe the nature of the language will not admit of a ſhort vowel to precede a long vowel, of which it is the תולדה *toldah* ‡; and as the *pathach* proceeds from the *kamets*, it for that reaſon cannot precede it, although it would more properly dilate the pronunciation of ſuch guttural than *ſegol*.

There are many to be met with, which have *pathach*, although the firſt letter is not a guttural: as from רֶגֶל we ſay רַגְלוֹ and from נֶפֶן נַפְנוֹ &c. However, in the other changes, they generally are conformable to the form of two *kamets's*; for, as we ſay from דָּבָר דִּבְרֵי דִּבְרִים דָּבָרָיו, ſo from בֶּגֶד we ſay בִּגְדִים, בִּגְדֵי, בִּגְדָיו, and from חֶסֶד חֲסָדִים חֲסָדֵי חֲסָדָיו.

* See Chap. IV. Sect. VI.

‡ See Chap. II. Sect. III.

It muſt be remarked, that there are ſeveral of theſe nouns which are called of שׁשׁ נקודות *i. e.* two *ſegols*, to be met with, which are pointed with what is called five points, viz. a *tſere*, and *ſegol*, as נֶדֶר five of which are written נֵדֶר with five points, and all the reſt with ſix; the ſame of שֶׂכֶל five of which are with two *ſegols*, and all the reſt with *tſere* and *ſegol*, as marked in the *Maſorah*.

There are alſo ſome to be found, which are always pointed with *tſere* in the firſt radical, and *ſegol* in the ſecond, as סֵפֶר עֵגֶל עֵשֶׂב חֵלֶב חֵלֶק moſt of them with ח or ע; but a noun with the firſt radical pointed with *ſegol*, and the ſecond with *tſere*, is never to be met with; as mentioned in the beginning of this Section.

It muſt farther be obſerved, that all thoſe nouns which are pointed with two *ſegols*, when the ל הפעל *lamed hapangal*, or third radical, is either guttural ח or ע, that then the ſecond *ſegol* is changed to *pathach*, as פֶּגַע צֶמַח פֶּרַח שֶׁבַח שֶׁבַע רֶבַע. This change is on account of the laſt radical being a guttural, and is a manifeſt proof of what I have advanced concerning the change of the points to *pathach*, when the ſecond radical is a guttural; for here it may plainly be perceived, that as the ſecond radical is not a guttural, the *ſegol* under the firſt radical is not changed to *pathach*, as in the other form, there not being that neceſſity for dilation, as is required when the ſecond radical is a guttural: and, as to the change wrought in the vowel under the ſecond guttural in theſe examples, from *ſegol* to *pathach*, it is on account of the laſt radical being a guttural; and as it hath no vowel point under it, it conſequently receives its ſound from the vowel which is under

the

the preceding letter, and which muſt therefore be changed to *pathach*, to form a proper dilation for the pronunciation of the guttural; for which reaſon, if the laſt radical is א *aleph*, or ה *he*, notwithſtanding that they are gutturals, yet, as they are not perceived in the pronunciation of the preceding letter, being inviſible quieſcents, there conſequently is no neceſſity for the change of *ſegol* under the ſecond to *pathach*: Example, כֻּלָּא טָנָא פֻּלָּא הָגָה בָּכָה. But if the firſt radical is a guttural, the *ſegol* is not changed to *pathach*; as אֶרֶץ הֶבֶל חֶסֶד עֶבֶד for as the muſical accent is fixed to them, they are thereby ſufficiently extended, without the neceſſity of changing the vowel.

SECT. IV.

Of the NOUNS whoſe firſt RADICAL is pointed with *Cholom*.

WHEN the firſt vowel of a noun is *cholom* without *vau*, it is changed in declining to *kamets chataph*, or ſhort *kamets*, in all its inflections, except the relative ſingular; but with this expreſs condition, that the ſecond radical is pointed with *ſegol*, as אֹזֶן קֹדֶשׁ חֹדֶשׁ theſe are changed in declining to אָזְנוֹ קָדְשׁוֹ חָדְשׁוֹ אָזְנַיִם אָזְנֵי אָזְנָיו but in the ſingular relative it is not changed, (as above noticed) as קֹדֶשׁ לַה׳ אֹזֶן אַהֲרֹן *koedeſh laadonay*, *oezen aharon*, holy *unto* the Lord; the ear of *Aaron*.

But when the ſecond radical is a guttural, the *ſegol* is then changed to *pathach*: as תֹּאַר שֹׁהַם צֹהַר בֹּהַק מֹהַר בֹּחַן

that the guttural may be properly pronounced, as already noticed.*

For although the ſecond radical in ſome of the examples, is א *aleph*, and ה *he*, yet, as they are not quieſcent, the ſame rule obtains in them, in this caſe, as in the reſt of the gutturals: and, if the ל הפעל *lamed hapangal*, or third radical is one of the gutturals, חעה then, the *ſegol* under the ſecond radical, is in the ſame manner changed to *pathach*, in order to form a proper extenſion for the pronunciation of the guttural: as, וְנֹגַהּ כָּאוֹר תִּהְיֶה *venoegah chaortikeyeh*, *Hab.* iii. 4. the ſame in אֹרַח רֹמַח שָׁבַע &c.

SECT. V.

Of the NOUNS pointed with the other Vowels in general.

NOUNS, whoſe firſt radical is pointed with *ſhurik*, are very few in number: as עוּנָב כּוּמָז and with *kamets chatuph*, but one, יְדֵי אָמָן *Sol. Song*, vii. 2. I ſhall therefore proceed to treat of the *pathach*, *chirik*, and *kibuts*; and for which, I ſhall lay down one general rule.

It muſt be obſerved, that as theſe are ſhort vowels, *dagaſh* muſt always ſucceed them, according to rule; (ſee Chap. II. Sect. VI.) for which reaſon, the nouns with *dagaſh*, do not undergo any change, for from אַבִּיר כַּבִּיר גַּנָּב סְלָלָה we ſay אַבִּיר הרועים כַּבִּיר כֹּחַ and in pronouns אַבִּירוֹ כַּבִּירוֹ

* We find two which have deviated from this form, viz. בֻּדֶּקוּ אֹהֶל and which retain the *ſegol*; but theſe are accounted as anomalies.

&c.

&c. There are ſome few, however, which deviate from the general rule, and undergo a change.

The nouns which have *ſheva* under the firſt letter, it muſt be remarked, never undergo any change in the ſaid point: as דְּבַשׁ גְּבִיר זְאֵב חֲמוֹר גְּבוּל * and when *ſheva* is under the firſt radical, the vowel which is under the ſecond, is likewiſe not changed, except it be *kamets*; as כְּתָב יְקָר &c. and when they are found in the plural relative, then the *ſheva* under the firſt letter, is changed to *chirik*; as כִּתְבֵי יִקְרֵי the reaſon of which will be explained in the next Section.

SECT. VI.

Of the form of the FEMININE NOUNS.

THE feminine nouns have ה *he*, for the laſt letter, and the letter preceding it, is pointed with *kamets*, and the muſical accent is under the letter ſo pointed; as צְדָקָה חָכְמָה גְּזֵלָה אֲכִילָה שִׂמְלָה עֲבוֹדָה מְלוּכָה and in relative, the ה *he*, is changed to *thau*, and the *kamets* to *pathach*: but the other vowels do not undergo any change, except in thoſe nouns which are formed on the form of פְּעֻלָּה as from צְדָקָה בְּרָכָה we ſay בִּרְכַּתהֹ צִדְקַת הֹ *bircath Adonay*, the

* But as it may be ſaid, that we find דְּבַשׁ with the *ſheva* changed to *chirik*, as עִם דִּבְשִׁי *Sol. Song*, v. 1. I muſt in anſwer there to, obſerve, that the generality of grammarians do not allow it to be of this form; more eſpecially, as in all the forms there are ſome few which deviate from the general rule, as is the caſe in moſt languages.

bleſſing

bleſſing of the Lord: *tſidkath Adonay*, the righteouſneſs of the Lord.*

The cauſe of this change is, that as the firſt *kamets* is changed to *ſheva* in theſe two nouns, the *ſheva* is conſequently obliged to be changed to *chirik*; for two *ſhevas* cannot come together at the beginning of a word: but the other forms do not undergo any change, as from חָכְמָה we ſay חָכְמָתוֹ and from אֲכִילָה אֲכִילָתוֹ &c.

The ſum of all is, that the ה *he*, which forms the termination of the feminine nouns, has two peculiar marks, by which it is diſtinguiſhed: firſt, that the letter preceding it, muſt be pointed with *kamets*; ſecond, the muſical accent muſt be under the ſaid letter, ſo pointed with *kamets*; that is, it muſt be accented מלרע *milrang*: if either of theſe marks are wanting, it is not to mark the feminine; but is an additional, or radical ה *he*, as אֶרֶצָה שֵׂעִיר נָחֲלָה מִצְרַיִם קָרָא לַיְלָה &c. none of which are accented milrang; and in all, the ה *he* is additional, not feminine. And the ה's which are radical, are from the irregular verb, called *quieſcent lamed* ה *he*, as will be explained in the next Chapter; and where ſome general rules will be laid down, for to enable the reader to diſtinguiſh the additional ה *he*, from the radical.

SECT. VII.

Of the Feminine Nouns in the Plural.

The plural feminine nouns have, ת *thau* for their termination, and the letter preceding, it is pointed with *cholom*

* Some call this, "the contracted form."

and

and quiescent ו *vau*, as חָכְמוֹת *chachmoth*, בְּרָכוֹת *berachoth*, צְדָקוֹת *sedakoth*; but in relatives, or regimen, they are contracted, as צִדְקוֹת הַ בִּרְכוֹת אָבִיךָ and in the masculine pronoun, we say צִדְקָתוֹ בִּרְכָתוֹ &c. but חַכְמוֹת שָׂרוֹתֶיהָ *Judg.* v. 29. is pointed with *pathach*, on account of its being a guttural.

There are also some feminine plural nouns, which end in ת *thau*, and have *segol* before it, as שְׁבוּלֶת קְטוֹרֶת and very often with two *segols*, as עֲטֶרֶת אַדֶּרֶת &c.

SECT. VIII.

Of the NOUNS which have an additional letter to the RADICALS.

Having already * taken notice of the letters האמנתי *he*, *aleph*, *mem*, *nun*, *thau*, *yod* †; as being sometimes prefixed, or postfixed. I shall now treat more particularly of each.

The ה *he* is never prefixed to a noun derived from a perfect verb ‡, except two, viz. שָׁמַע רָוַח for from רָוַח we say הַרְוָחָה and from שָׁמַע we find לְהַשְׁמִעוֹת אָזְנַיִם *Exek.* xxiv. 26. but in imperfect nouns, *he* prefix and postfix, ה is more numerous.

* See Chap. II. Sect. IV.

† The ו *vau*, which is properly a servile, though sometimes used as an additional, has been copiously treated of already among the serviles.

‡ It must be observed, that the additional letters are not added to nouns, but which are derived from some verb, as already shewn in the examples, Chap. II. Sect. V.

The

The א *aleph*, is prefixed as an additional; and is generally pointed with *ſegol*, as אֶצְבַּע אֶשְׁכּוֹל אֶגְרוֹף and ſometimes with *pathach*, as אַבְרֶךְ אַבְנֵט &c. and it muſt be remarked, that after the *aleph* additional, there always ſucceeds quieſcent *ſheva*.

The מ *mem*, is prefixed to nouns; and is generally pointed with *chirik*, and quieſcent *ſheva* after it; and the ultimate vowel is *kamets*; as מִקְדָּשׁ מִשְׁכָּן and ſometimes, the ultimate vowel is *cholom*, as מִכְלוֹל מִזְמוֹר and when a gutturel follows the prefix *mem*, it is then pointed with *pathach*, as מַחֲשׁוֹף מַאֲכָל and ſometimes this change takes place without a guttural; but are then generally *dagaſhed*, both in the plural, and in pronouns; as from מַחֲמַד מַרְבַּד מַטְעַם we ſay in pronouns, מַחֲמַדּוֹ מַרְבַּדּוֹ מַטְעַמּוֹ and in the plural nouns מַחֲמַדִּים מַרְבַּדִּים מַטְעַמִּים ſome few inſtances are found, where they are pointed with *chirik*, and *dagaſh* alſo, as from מִשְׁגַּבִּי מִשְׁגַּב in this laſt, the *dagaſh* is in the ultimate vowel, pointed with *pathach*; but, in *kamets* and *cholom* ultimate, we never find *dagaſh*. And *kamets* ultimate, when in regimen, is changed to *pathach*, as מִשְׁכַּן ה׳ *miſhcan adonay*, the tabernacle of the Lord, *Levit.* xvii. 4. מַאֲכַל פִּרְעֹה the ſame with feminine ה poſtfixed, and the *mem*, with *pathach*, *chirik*, or *ſegol*; as מִלְחָמָה מַמְלָכָה מַמְשָׁלָה and in relatives, מִלְחֶמֶת כְּנָעַן *milchemeth canangan*, מַמְלֶכֶת עוֹג *mamlecheth og*, לְמֶמְשֶׁלֶת הַיּוֹם *lememſhelcth hayom*.

SECT.

SECT. IX.

Of the manner of pointing the NOUNS, which have ת *thau*, or נ *nun*, or י *yod*, either prefixed, or postfixed.

THE נ *nun* is seldom found as a prefix, but as a postfix; it is very common; and the first radical generally, is pointed with *chirik*, as זִכְרוֹן שִׁלְטוֹן and with *kamets* ultimate, as פִּשְׁטָן &c. some few are found with *kamets chatuph*, or *kibbuts* under the first letter, as קָרְבָּן שָׁלְחָן when these last are in the feminine plural, they are written שֻׁלְחָנוֹת קָרְבָּנוֹת &c. there are also some with *dagash*, as זָכְרוֹן שָׁכְרוֹן &c. and likewise, where the second radical is pointed with *sheva*, as קַמְשׁוֹן קַלְשׁוֹן these last, are not common.

The ת *thau*, is prefixed, and generally pointed with *pathach*, and quiescent *sheva* after it; and the ultimate vowel is for the most part *shurik*; as תַּמְרוּק תַּעֲנוּג &c. some few with *chirik* and *tsere*, as תַּדְהַר תַּשְׁבֵּץ תַּרְשִׁישׁ תַּכְרִיך תַּלְמִיד &c. some have *thau*, prefixed and postfixed, as תִּלְבּוֹשֶׁת תִּפְאֶרֶת and are accented milengl.

Some are found with ת *thau*, postfix only, and the letter which precedes it, is pointed with *shurik*; and the פ הפעל *pe hapangul*, or first radical, is pointed with *pathach*, as מַלְכוּת גַּבְהוּת מַרְדוּת and some with the first radical pointed with *chirik*, as עִקְּשׁוּת שִׁפְלוּת רִפְּאוּת also with the first radical, pointed with *sheva*, and *chirik* after it: as, מְרִירוּת יְדִידוּת and which *Elias Levita* says, "ought to

be in the plural with י נעה *yod nang*, i. e. pronounced *yod*; for as we find from מַלְכוּת. מַלְכֻיּוֹת *malchuyoth*; so ought we to say שִׂכְלִיּוֹת עִקְשִׁיּוֹת גַּבְהִיּוֹת &c."

The י *yod*, is added as a prefix to a noun ſubſtantive proper, as יִצְחָק יַעֲקֹב יִצְהָר * but in עִבְרִי מִצְרִי יְהוּדִי &c. the *yod* is not poſtfixed as an additional; but to mark the relation or affinity of the perſon.

* Theſe are derived from צחק צהר &c.

CHAP.

CHAPTER XI.

Of the NOUNS which are derived from imperfect VERBS.

SECT. I.

Of ſuch NOUNS as are deficient in the firſt radical, נ *nun*.

IT muſt be obſerved, that all thoſe *nouns* which are deficient in the firſt radical נ *nun*, have additional מ *mem* prefixed; which *mem*, is always pointed with *pathach*, and *dagaſh* after it, to compenſate for the deficiency of ſuch *nun*: as מַטַּע יְהוָה מַטָּעַ *matang Adonay*, the planting of the Lord, *Iſai.* lxi. 3. *maſſang veſhiryah*, the dart, and the habergeon, *Job* xli. 17. the ſame of מַבּוּעַ מַבּוּל the roots of which are נָטַע נָסַע נָבַע נָבַל and are alſo found with feminine ה in the termination, as מַפָּלָה מַטָּרָה and ſometimes with *tſere* under the *dagaſhed* letter, as מַגֵּפָה מַסֵּכָה &c. From hence it isplain, that all nouns with additional מ *mem*, prefixed, and pointed with *pathach*, and the ſucceeding letter, with *dagaſh*, are derived from irregular or defective verbs, whoſe firſt radical is *nun*.

SECT. II.

Of the NOUNS derived from irregular or quieſcent VERBS, whoſe firſt radical is א *aleph*, or י *yod*.

IT is clear, that no letter, properly ſpeaking, can be quieſcent at the beginning of a word; for which reaſon,

they are treated on nearly the ſame form as perfect nouns: as from אָמַר is formed אוֹמֶר and from אָכַל or אוֹכֶל אֲכִילָה and ſometimes have additional מ *mem* prefixed, as מַאֲכָל מַאֲמַר and in which, the *aleph* is pronounced; and ſo it is in the middle of a word, as שָׁאַל שְׁאֵלָה &c. And the nouns derived from quieſcent verbs, whoſe firſt radical is *yod*, have generally מ *mem*, or ת *thau*, prefixed; and are pointed with *cholom*, and *kamets* for the laſt ſyllable: as מוֹצָא מוֹשָׁב alſo ſome with *tſere* ultimate; as מוֹעֵד מוֹקֵשׁ &c.

It muſt be obſerved, that thoſe which are pointed with *kamets*, when in the ſingular, are ſo likewiſe in the plural; as from מוֹצָא מוֹשָׁב מוֹצָאוֹת מוֹשָׁבִים but thoſe that are pointed with *tſere*, are, when in the plural, changed to *ſheva*; as from מוֹקֵשׁ מוֹפֵת we ſay מוֹקְשִׁים מוֹפְתִים and all accented milrang.

But thoſe which have ת *thau* prefixed, have generally a feminine termination: as תּוֹכֶחָה תּוֹלְדָה and ſome with ת *thau*, both prefixed and poſtfixed; as תּוֹעֵלֶת תּוֹחֶלֶת *toengleth*, *tocheleth*, &c. In fine, all nouns that have מ *mem*, or ת *thau*, prefixed, and are pointed with *cholom*, are from a quieſcent verb, whoſe firſt radical is *yod*.

SECT. III.

Of NOUNS derived from VERBS quieſcent, in the ſecond radical, and have an additional letter prefixed.

MOST of the nouns, which are quieſcent in the ſecond radical, have מַ *mem* prefixed, pointed with *kamets*; as מָקוֹם

מָנוֹס מָלוֹן מָקוֹם and in regimen, or pronouns, the *kamets* is changed to *ſheva*; the ſame as in the perfect nouns; as מְלוֹנוֹ מְלוֹן מְקוֹמוֹ מְקוֹם *melon, melonœ, mekom, mekomoe,* and with feminine ה poſtfixed; the מ *mem* prefix, is pointed with *ſheva*, and the following letter with *ſhurik*, as מְשׁוּבָה מְלוּכָה מְבוּכָה *meſhura, melucha, mevucha*; the ſame with ת *thau* prefixed, when feminine ה is poſtfixed; as תְּקוּמָה תְּלוּנָה תְּרוּמָה *tekuma, leluna, teruma*; but without feminine ה *he*, additional מ *mem*, or ת *thau*, are never found in this form.

SECT. IV.

Of Nouns quieſcent, in the ſecond radical; and without an additional letter.

IT muſt be particularly remarked, that there are ſeveral nouns of this form, without an additional; ſome of which, are then, but of two letters; the firſt of which, is pointed with one of the five following vowels: viz. *kamets*, as זָר צָר רָע and with *tſere*, as גֵּר צֵר עֵד with *chirik*, as סִיר קִיר עִיר with *cholom*, as טוֹב יוֹם אוֹר and ſometimes with *ſhurik*, as שׁוּר דוּד but we never find any of them pointed with any of the ſhort vowels.

Moſt of theſe do not undergo any change; and thoſe which do, differ from each other; as יוֹם, is in the plural, and in pronouns, changed to *kamets*, as יָמָיו יָמִים &c. and from רָאשָׁיו רָאשִׁים, רֹאשׁ and *cholom* in טוֹב in pronouns and in regimen, is changed to *ſhurik*, as טוּבוֹ טוּב &c. This is when it is a ſubſtantive; but when an adjective, it is not changed,

and is written טוֹב טוֹבִים Vide, *R. David Kimchi*, in *Sepher Hasharashim*.

And those pointed with *kamets* and *tsere* do not undergo any change, the cause of which will be explained in Sect. VIII. of this Chapter: also those pointed with *chirik* and *shurik* do not, for the most part undergo any change, except עִיר which in the plural hath the י *yod* pronounced, as עֲיָרִים *eyareem*, עֲיָרוֹת *eyaroth*; and from קוּץ. קְוֻצּוֹתָיו *kevutsothav*, with the pronounced ו *vau* not quiescent, as in the root. So we also find from דוּד in the plural בַּסִּירוֹת וּבַדְּוָדִים *baseeroth uvadevadem*, 2 *Chron.* xxxv. 15. And the י *yod* is pronounced in the singular, as בַּיִת עַיִן זַיִת לַיִל אַיִל חַיִל עַיִר *bayith*, *ayin*, *zayith*, *layil*, *ayil*, *chayil*, *ayir*, all of which are accented *milengl*; which, if they had not, the *yod* must have been *dagashed* according to rule after a short vowel. But in all the four changes, the י *yod* is quiescent, if the first radical is pointed with *tsere*, as בֵּית בֵּיתוֹ *beath*, *beatho*, זֵית זֵיתוֹ *zeath*, *zeatho*, זֵיתִים *zeatheem*. לֵיל לֵילוֹ לֵילוֹת *leal*, *lealo*, *lealoth*, אֵלוֹ אֵלִים *ealo*, *ealoem*, חֵיל חֵילוֹ *cheal*, *chealo*. This last is found in the plural with pronounced י *yod*, חֲיָלִים *choyalim*; but, as to the word בָּתִּים it is accounted a most extraordinary anomaly, in as much as it is *dagashed* after a long vowel, and the accent is *milrang*.

There are some which have the ו *vau* pronounced in the singular, or absolute, as מָוֶת תָּוֶךְ עָוֶל אָוֶן but when in regimen, they are for the most part quiescent, as בְּתוֹךְ הָעִיר *bethoch haeengr*, מוֹת יְשָׁרִים *moth yeshareem*. *Numb.* xxiii. 14. The same in pronouns, לִפְנֵי מוֹתוֹ *lephnea motho*, אֶל תּוֹכוֹ *el tocho*, מַחֲשְׁבוֹת אֹנֶךָ *machshevoth oenach*, sometimes with quiescent

quiescent ה *he*, additional at the end, and *vau* pronounced, as מָוֶתָה, עֹלָה *mavthah*, *avlah*, and שָׁוְא *shav*, is also of this form, says *Elias*, but that the *segol* is exchanged to *sheva* on account of the *aleph* being quiescent.

SECT. V.

Of the Nouns that are quiescent in לָמֶד אלֶף *i. e.* the last radical *Aleph*.

THE greatest part of these nouns, which are quiescent in *aleph*, the last radical, are pointed with what the grammarians call שֵׁשׁ נְקוּדוֹת *shesh nekudoth*, six points, *i. e.* two *segols*, as כָּלָא פָּלָא גָּבָא טָנָא and are nearly the same in the changes as the perfect ones; for in pronouns they are changed to *chirik*, as כִּלְאוֹ פִּלְאוֹ as also to *pathach*, as טַנְאָךְ they are likewise found according to the form of פָּעָל with two *kamets's*, as צָמָא צָבָא and according to פּוֹעֵל as גּוֹמֵא סוֹבֵא and one with *dagash*, viz. כִּסֵּא and which does not undergo any change in relatives, but in pronouns; the *tsere* is changed to *sheva*, and the *dagash* is dropped, as כִּסְאוֹ כִּסְאֵךְ the same in the plural, but which is in the feminine, as שָׁמָּה יָשְׁבוּ כִסְאוֹת *shama yashva chisoth*, *Psalm* cxxii. 5.

And חֵטְא is also of this form, and ought to be pointed חֶטֶא but is lightened in the same manner as שָׁוְא as I have already observed; and in pronouns the *tsere* under the ח *cheth* is changed to *segol*, as חֶטְאוֹ חֶטְאָם and in the plural חֲטָאִים but וּבְדֶרֶךְ חַטָּאִים in *Psalm* i. 1. is an adjective, and of the form of those with *dagash*, which do not undergo any change; and in regimen, or plural pronouns, is

is written חַטָּאֵי עַמִּי *chattaea amee*, the ſinners of my people, *Amos* ix. 10. וְחַטָּאֶיהָ יַשְׁמִיד *vechattaeha yoſhmid*, and the ſinner thereof he ſhall deſtroy, *Iſai*. xiii. 9.

SECT. VI.

Of the NOUNS that are quieſcent in למד ה *lamed he*; i. e. the laſt Radical ה *he*.

IT muſt be obſerved, that the nouns which are quieſcent in the laſt radical ה *he*, have generally an additional מ *mem*, or ת *thau*, prefixed, are pointed with *chirik*, and quieſcent *ſheva* after it, as מִצְוָה מִנְחָה תִּקְוָה תִּכְלָה *mitſva*, *mincha*, *tikva*, *tichla*; and when the prefix precedes a guttural, it is pointed with *pathach*, as מַחֲצָה מַחְתָּה תַּאֲוָה *machetſa*, *machta*, *taeva*, the ה's of all which are to mark the feminine; as a proof of this, they are all accented *milrang*: but what is a more manifeſt proof of this, is, that in relatives, or pronouns, they are changed to ת *thau*, רפויה *rephuya*, i. e. without *dagaſh*, according to the form of ה *he* feminine, as מִנְחַת יְהוּדָה *minchath yehudah*, מִצְוַת ה׳ *mitſvath Adonay*, and תַּאֲוָתוֹ מִנְחָתוֹ מִצְוָתוֹ *taevatho*, *minchatho*, *mitſvatho*, &c. And ſome with ה *he* additional, as from עָלָה *aloh*, מַעֲלָה *maenglah*, and which are very few; but with radical ה *he* they are numerous, with *ſegol* preceding the ה *he*, as מִקְנֶה מִשְׁנֶה מִקְרֶה *mikne*, *mikne*, *miſhne*; and if the firſt radical is a guttural, they are pointed with *pathach*, as מַעֲשֶׂה *maengſe*, מַחֲנֶה *machane*, and it is this which diſtinguiſhes theſe ה's from the feminine, or additional, as they are pointed with *kamets*; and additional ת *thau* prefixed to this radical ה *he* is never to be met with; and in pronouns they are written with ו

vau

vau after the ה *he*, as מִקְנֵהוּ מִשְׁנֵהוּ מַחֲנֵהוּ מַעֲשֵׂהוּ *mikneahu*, *mishneahu*, *macheneahu*, *maengseahue*; and some where ה *he* is deficient, as מִקְנֵי מִקְנֶךָ מִקְנָם *miknea*, *miknecha*, *miknam*.

SECT. VII.

Of the NOUNS that are quiescent in the last radical ה *he*, and have ת *thau*, or מ *mem*, prefixed, and ת *thau* postfixed.

THERE are several nouns of this form, which have מ *mem* prefixed, and ת *thau* postfixed, as מַשְׂכִּית מַרְבִּית *maskeeth*, *marbeeth*; and some with ת *thau* prefixed and postfixed, as תַּבְנִית תַּכְלִית *tavneeth*, *tachleeth*.

There are likewise some of this form with *shurik* ultimate, and ת *thau* prefix, as תַּרְבּוּת תַּזְנוּת *tarbuth*, *taznuth*, and with מ *mem*, אַנְשֵׁי מַצּוּתֶיךָ * *anshea matsuthecha*, *Isai*. xlii. 11. and in the absolute מַצּוּת *matsuth*, with *dagash*, to compensate for the deficiency of the radical נ *nun*, as the root is נָצָה. The sum of all is, that all nouns with מ *mem*, or ת *thau* prefixed, and pointed either with *chirik* or *pathach*, and *sheva* after it, and which are not of the perfect nouns †, are of this form, viz. quiescent in the last radical, which is ה *he*.

* This is written מַצֻּתֶיךָ but is marked according to the *Masorah* חָסֵר *chasar*, defective; as the *kibbuts* under the *tsadi* is instead of וּ *vau shurik*. See Note on Section VII. Chap. III. Page 42, and seq.

† That is, there are not three radical letters pronounced; for when perfect, as בָּגַד &c. the three radical letters are all pronounced.

SECT. VIII.

Of the NOUNS which are quiescent in ה *he*, the third radical, and have no additional letter prefixed, but only ה *he* feminine in the termination.

THERE are some nouns of this form, which have a feminine termination, and the first radical pointed with *kamets*, as מָנָה שָׁפָה *manah*, *sapha*, and some with *tsere*, as פֵּאָה מֵאָה *peaah*, *meaah*, and all of them in declining are changed to *sheva*, according to rule, as already observed. However, those which are quiescent in ע הפעל or second radical, of these two forms, do not undergo any change, as צָרָה קָמָה *tsorah*, *kamah*, are in regimen קָמַת צָרַת *kamath*, *tsarath*, and in the plural קָמִים צָרִים *kameem*, *tsareem*, in all, the *kamets* under the first letter is not changed.

The same of *tsere* in this form, in which it does not undergo any change, as צֵידָה שֵׂבָה *tseadah*, *seavah*, these in relatives, are written צֵדַת *tseadath*, שֵׂבַת עַבְדֶּךָ *seavath avdecha*. The reason of this is, that the nouns which are quiescent in the second radical, must always be pointed with a long vowel, to compensate for the deficiency of the quiescent letter, and therefore do not undergo any change. But in מֵאָה פֵּאָה שָׁפָה מָנָה where the long vowel under the first letter doth not point to the deficiency of the quiescent, they undergo a change, and are written מְנַת פְּאַת שְׁפַת *menath*, *peath*, *sephath*, &c.

This rule is of the utmost consequence in the grammatical part of the language; for which reason, it deserves particular attention from the student in the *Hebrew*.

SECT.

SECT. IX.

Of the NOUNS quiescent in the last radical ה, and have not ה prefixed; but the ה in the termination is radical.

THERE are but few of these nouns, where the ה is so radical, as from גֵּאָה. וַיֵּצֵא מִגֵּוָה *vayeatsca migeavea*, *Job* xx. 25. and some with *segol*; as גֵּאָה מְאוֹד *geaah meod*, *Jerm.* xlviii. 29. and *tsere*, as רֵעֵהוּדָוִד *reaeang David*, *Sam.* II. xv. 37. and in the plural גֵּאִים, רֵעִים and from גֵּאָה is derived הַבּוּז לִגְאֵיוֹנִים *habuz ligeayonim*, *Psalm*, cxxiii. 4. with pronounced י *yod*; and so is the ו *vau*, in גוה changed to pronounced י *yod*, in relatives; as בִּגְוִיַּת הָאַרְיֵה *bigviyath haaryeah*, in the carcass of the lion, *Judg.* xiv. viii. and the plural, מָלֵא גְוִיּוֹת *malea geaviyoth*, *Psalm* cx. 6.

It must be farther observed, that there are several nouns in this form, where the ה is changed to quiescent י *yod*, with *chirik* under the preceding letter; and which, are of four species.

First. When the vowel under the first letter is *kamets*; as צָלִי קָלִי and which in relatives, is changed to *sheva*; as קְלִי צְלִי נְקִי and in the plural; עֲנִיִּים נְקִיִּים *eniyeem*, *nekiyeem*.

Second. When the vowel, under the first letter is *sheva*, as כְּלִי מְרִי פְּרִי שְׁבִי and which are sometimes changed to *segol*, if the accent be a pause; as מֶרֵי כֶּלִי לֶחִי and חִצִּי to *tsere*,

as

as וְאַמָּה וָחֵצִי and in pronouns, שָׁבִיךָ מָרִיךָ תָּלִיךָ or *chirik*, as שָׁבָיו נָשָׁיךָ and in the plural, שְׁבִיכֶם פְּרָיִם &c.

Third. When the vowel under the first letter is *cholom*, as חֹרִי הֹלִי עֹנִי and which in pronouns, and in regimen, is changed to *chatuph kamets*; as חָלָיו and sometimes when not in regimen: as אל דָמִי לך, מה חָרִי, כל חָלִי &c.

Fourth. When the first vowel is *segol*, as מֶשִׁי פֶּתִי קֶרִי and in pronouns the י *yod*, is pronounced, as קֶרָיִם &c. and which are common chiefly in *Rabbinical Hebrew*, as will be perceived in the examples in the Dictionary. And some of these forms, have sometimes ת *thau* post-fixed; as צָפֹה הַצָּפִית עָמִית *tsapho hatsaphecth*, *Isai.* xxi. and some with *cholom* ultimate; as חָמוֹת אָחוֹת &c. and in pronouns are changed to *sheva*; as חֲמוֹתָךְ אַחוֹתָךְ עֲמִיתָךְ &c. and sometimes with *sheva* in the absolute, as חֲנִית שְׁבִית &c. and sometimes with *shurik* ultimate; as גָּלוּת חָזוּת and some, where the first radical has *sheva*; as שְׁבוּת פְּדוּת also with *cholom*; as חֲצוֹת פְּנוֹת and some with ן *nun* post-fixed; as קָלוֹן רָצוֹן and the like; which are written with quiescent ו *vau*, in the place of ה ל הפעל *he*, *lamed hapangul*; i. e. the third radical ה which is quiescent in this form; and the ן *nun*, is additional. And there are some, which have ן *nun* additional, and pronounced י *yod*, in the room of the quiescent radical ה *lamed hapangul*, or third radical; as בְּנִין עֲנִין קִנִּין &c.

SECT.

SECT. X.

Of the NOUNS which are from quiescent ל.ה *lamed he*, or third radical; and consist but of two letters.

IT must be observed, that there are several nouns of this form, which have no additional letter; and the *he*, *lamed hapangul*, or third radical, is defective; so that they consist but of two letters; some of which, are always pointed with *kamets*, and some always with *pathach*. Some again, are at times with *kamets*, and at times with *pathach*; (and are marked according to the *Masorah*,) as אָב אָח יָד דָג *ab*, *ach*, *yod*, *dag*. and צַו לְצָו קַו לְקָו *tsav*, *letsav*, *kav*, *lekav*, *Isai*. xxviii. 10. Many of these have been confounded with נָחִי ע *nachee ain*, quiescent in the second radical; or those whose roots are double. But in the succeeding Section, I shall lay down some general rules, and point out some particular marks, by which, the reader may be enabled clearly to distinguish the one from the other.

There are some in this form, pointed with *chirik*, and quiescent *yod*; and are derived from such roots, where the ע הפעל *ain hapangul*, or second radical, is one of the letters ו י ה *vau*, *yod*, *he*, as from the root רָוָה *ravah*, is said רִי as אַף בְּרִי *aph beree*, *Job* xxiii. and from נָהָה *nahah*, נִי as בְּנִיהֶם קִנָּה *beneehem kenah*, *Ezek*. xxvii. 32. and from צִיָּה *tsiyah*, וְצִי אַדִּיר *vetsee adeer*, *Isai*. xxiii. 21.

and

and from כָּוָה *kava*, we find כִּי־תחת *kee thachath*, *Ibid.* iii. 24. In all of which, the *yod* is instead of the quiescent radical ה, and the ע or second radical is defective.

But פִּי *pee*, is not of this form and derivation; for its root, is פֶּה*, of two letters only; the same as שֶׁה and is the same in regimen, and in the pronoun of the first person; for, there is no difference between פִּי ה׳ *pee Adonay*, the word, or command of the Lord, Numb. xiv. 41. and פִּי הַמְדַבֵּר *pee hamdabear*, my mouth that speaketh, *Gen.* xlv. 12. which last, ought to have been written with two *yods* פִּיִּי but on account of the difficulty, which must naturally occur to the reader in pronouncing two *yods* so situated, they have omitted one: especially, as the context sufficiently points out, when it is a relative, or pronoun.

The sum of all that hath been said in this, and the preceding Section, is, that all nouns which consist of two letters, and have ת *thau*, additional postfixed, with *chirik* or *shurik* preceding it; or have quiescent י *yod*, for their termination; whether both the letters are pronounced, or one only; or have pronounced י *yod*, after the two radicals, are all from נחי למ״ד ה *nachee lamad* ה; quiescent in the third radical ה.

And the reason that I have been particular in saying, after the two radicals, is, to except the perfect nouns; and those which are from נחי ע *nachee ain*, quiescent in the second radical: for when we find י *yod*, in the perfect nouns, it is, after the three radical letters; as חֲמִישִׁיּוֹת *chameeshieyoth*, &c. and in those that are quiescent in the

* See *Kimchi*, in *Sepher Hashorashim*.

second

ſecond radical, the pronounced י *yod*, is placed after the firſt radical; as בַּיִת זַיִת &c.

Note. I have not claſſed in this general rule, thoſe nouns, which have ן *nun* for their termination; and *cholom* before it; as קָלוֹן רָצוֹן for fear, of their being confounded by the learner, with thoſe, where the נ *nun* is radical; as אָרוֹן אָדוֹן *Aron*, *Adon*, as alſo מָדוֹן from נחי ע *nachee ain*, quieſcent in the ſecond radical; as the root is דון.

SECT. XI.

Of the Nouns, whoſe roots are double.

THERE are ſeveral nouns, whoſe roots are double; and in which, one of the double letters is deficient, ſo that there remains but two, as דַל טַל טַף סַל עַז עַם כַּף תַּם and the greater part, are pointed with *pathach*, and ſome few with *kamets*; and are known according to the *Maſorah*.

There are alſo ſome with *cholom*; as עוֹז חוֹם עוֹל קוֹר. and ſome with *tſere*, as חֵן שֵׁן צֵל לֵב. and all theſe, which are pointed with *kamets* and *tſere*, are of an equal degree, and ſubject to the ſame changes in their different inflections, as the nouns which are derived from נחי ע *nachee ain*, or נחי ל *nachee lamed*, quieſcent in the ſecond or third radical; which have been already treated of.

I ſhall now proceed to lay down ſome rules, by the help of which, the reader will be enabled clearly to diſtinguſh thoſe which are quieſcent in the ſecond or third radical, from thoſe which are double.

For

For inſtance the double ones ought to be with *dagaſh*, to compenſate for the deficiency of the ſecond double letter: but that it is impoſſible to point one of them with *dagaſh* חזק *chazak*, *forte**, for *dagaſh forte*, can never take place at the beginning of a word †; and, at the end of a word, when no vowel point is under the letter, no *dagaſh* can take place: and therefore, if the reader at any time, meets with a word conſiſting of two letters, and does not know from whence it is derived, he is to try it by the following rule, viz. if it will bear to be ſo *dagaſhed*, either in the change to a pronoun, or plural, or with ה feminine, it is then of the double letters. I ſhall illuſtrate this by an example.

Suppoſe, the reader meets with theſe two letters, זָד *Exod.* xxvii. 20. and would know from whence derived; let him poſtfix the letter which forms the plural, or pronoun, or ה feminine, he will then find it to be זַדִּים זַדָּיו זַדָּה the ſame of חַג, חַגִּים חַגּוֹ all with *dagaſh*; conſequently, they are of thoſe which are double; but from דָּג it is, דָּגָה דָּגִים without *dagaſh*, which ſhews that it is derived from the quieſcents: and I have already ſhewn the difference between thoſe that are quieſcent in the ſecond or third radical, and how to diſtinguiſh them: one of which is, that the firſt vowel does not undergo any change; and therefore, as we ſay from דָּגִים. דָּגֵי הים *degea hayam*, the fiſh of the ſea, where the *kamets* is changed to *ſheva*, it conſequently is, from נחי ל *nachee*

* It is *dagaſh forte*, which is uſed to mark the deficiency of the double letter, as may be ſeen in Sect. III. Chap. V. Page 73.

† Ibid. Sect. II. Page 72.

lamed

lamed, quiescent in the third radical; and its root, דָּגָה but from גֵּר we say גֵּרִים גֵּרוֹ the *tsere*, not suffering any change; it consequently, is from נחי ע *nachee ain*, quiescent in the second radical; and its root גוּר. Hence, if ever you meet with two radical letters, and the second is *dagashed*, either in the plural, pronoun, or feminine, you may be sure, it is from a noun whose root is double. And to make this as plain and intelligable as possible to the learner, I must remind him to observe, that these last in the different inflections, have always a short vowel under the first radical, which renders the second capable of receiving the *dagash**: and even those which are to be pointed with *kamets*, according to the *Masorah*, as תָּם וְיָשָׁר *Job*, i. &c. when declined, either in the plural, or pronoun, or feminine, have *pathach*, as תַּמִּים תַּמָּה *tammah*, *tammeem*, and the *tsere's* are changed to *chirik*, as from שִׁנּוֹ, שֵׁן and from חִנּוֹ, חֵן &c. and *cholom*, is changed to *kibbuts*, as from חוֹק. חֻקָּם חֻקִּי חֻקּוֹ &c. and when the second radical is pointed with *sheva*, then the first radical, has *kamets chatuph*, as בְּעָזְּךָ and עָזִּי וזמרת יה *Exod.* xv. 2. as *Rabbi Solomon Jarchi*, hath observed on the passage: and, as to the objection of *Aben Ezra*, against *Jarchi*, in that place, it is not on account of the pointing, but the sense which the word conveys; as may be seen by consulting those two great commentators on the passage.

* See Chap. III. Sect. V. and Chap. V. Sect. III.

SECT. XII.

Of the NOUNS, whose roots are double, and have מ *mem* or ת *thau* prefixed.

THE nouns of this form, which have מ *mem* prefixed, are for the most part pointed with *kamets*; the same as those that are quiescent in the second radical; but with this difference, that they, have *cholom* ultimate, as מָלוֹן מָכוֹן מָקוֹם and these, *kamets* and *tsere*, as מָסָךְ מָגֵן &c.

There is also another distinction; for in those which are quiescent in the second radical, the *kamets* is changed in declining to *sheva*; but in these, the *kamets* is not changed, as from גָּנַן is derived מָגִנִּי מָגִנִּים מָגֵן where the *kamets* does not undergo any change; and the reason is, because it is instead of *dagash*: and it has already been observed, that *dagash* cannot undergo a change.

There are also some few, with מ *mem* prefixed, pointed with *cholom*, as from רָדַד is derived מוֹרָד and from רָכַךְ, מוֹרָךְ these are but few.

Note. There is likewise a distinction between these, and those which are quiescent; they having *kamets* or *tsere*, ultimate; and these, *pathach*, or *segol*.

And the nouns of this form, with ה feminine are numerous, and easily to be distinguished, as the second radical is *dagashed*, as מְחִתָּה מְגִלָּה and with ת *thau* prefixed, as תְּפִלָּה תְּחִנָּה and one with מ *mem* postfixed, viz. חִנָּם from the root חָנַן.

SECT.

SECT. XIII.

Of Nouns which consist of four or five letters.

IT must be observed, that there are nouns which are derived from roots that are double in the last radical, and have four radical letters; that is, between the double letters, it happens sometimes, that the first radical is again introduced: for example, from בָּרַר is derived בַּרְבָּרִים and from בָּקַק, בַּקְבּוּק and from צָלַל, צַלְצַל and from קָדַד, קָדְקֹד &c. in all of which, the first radical is introduced between the double letters. There are also some of five letters, viz. the second and third radical doubled, as from יָרַק, יַרְקְרַק and from אָדַם, אַדְמְדַם and from אָסַף אַסְפְּסוּף &c. There are also some to be met with of five letters, none of which are alike, as צַפְרְדֵּעַ, שַׁעֲטְנֵז &c. and about which there is a dispute between the *Jewish* grammarians, some contending that they are compound words, and others, that they are not proper *Hebrew* words, but are derived from some *Ægyptian*, *Persic*, or *Chaldea* words, as פַּתְשֶׁגֶן אַדַּרְכְּמוֹנִים אַחַשְׁתְּרָנִים * אֲחַשְׁדַּרְפְּנִים &c. Of this opinion is *Elias Levita*, and some others. But, I shall deliver my opinion on this subject in the arrangement in the Dictionary, as the most proper place for its discussion.

* *Rabbi Samuel Arkuvalti*, in *Arugath Habosam*, Chap. XXV. says, that "this word is compounded from three different languages, viz. *Persic*, *Chaldee*, and *Hebrew*; for אַחַשְׁ is *Persic*, and signifies great; and דַּר is *Chaldee*, and signifies to stand, or minister; and פָּנִים is *Hebrew*." So that the whole word, according to this definition, signifies, great men that stood before the King.

CHAPTER XII.

SECTION I.

Of the VERBS.

THE Verb consists of three consonants, which are called שרש *shoresh*, root, or theme, and which the *Jewish* grammarians, as already observed, have formed on the form of פעל and call the first radical פ הפעל the second ע הפעל and the third ל הפעל *pe hapangul*, *ain hapangul*, and *lamed hapangul**. Every root, which is quiescent or defective in one of these letters, in the conjugations, are called quiescent or defective in *pe hapangul*, *ain hapangul*, or *lamed hapangul*, viz. first, second, or third radical. Every perfect verb has seven conjugations, viz. 1. קל *kal*; 2. נפעל *niphangl*; 3. פעל *piengl*; 4. פעל *puangl*; 5. הפעיל *hipheengl*; 6. הפעל *hophangl*; 7. התפעל *hithpaengl*. The *Jewish* grammarians have differed widely concerning the number of the conjugations of the verb. Some of the ancient grammarians have formed but six, viz. 1. *kal*, 2. *hipheengl*, 3 *piengl*, 4. *merubang*, 5. *niphangl*, 6. *hithpangl*. This opinion was embraced by *Rabbi Judah Chiyug*, one of the first grammarians; by *R. Moses Cohen*, *R. Jonah Aven Ganach*, *Aben Ezra*, and that eminent grammarian *R. Joseph Kimchi*; and their followers. And, *R. David Kimchi*, and his brother *R. Moses Kimchi*, sons to

* See Chap. X. Sect. I.

the

the abovementioned *Joseph Kimchi*, have formed eight, viz. four *avoth*, or fathers, and four *toldath*, or begotten, *i. e.* four active, and four passive: for they reckoned *kal*, *pingel*, *hipheengl*, and *meruba*, active; and *niphangl*, *pungal*, *hophangl*, and *hithpaengl*, passive. This has likewise been embraced by a number of grammarians. And the author of *Leshon Leemudeem* has laid down seven conjugations; that is, he has adopted part of the opinion of *R. Moses* and *David Kimchi*, viz. that the conjugations are part active, and part passive; but has excluded the *meruba*, and formed *hithpaengl*, as active on one part, and passive on the other, *i. e.* reciprocal. And this opinion, which I take to be just, has been embraced by the greatest number of grammarians, viz. *R. Judah Leon*, author of *Livnath Hasapeer*, *Elias Levita*, *Samuel Arkuvalti*, the author of *Seeach Yitschak*, and that consummate grammarian, *R. Solomon Heyna*, author of *Binyon Shlomo*; and all those that have since written on *Hebrew* grammar. For as the author last mentioned says, "if the ancients had been acquainted with this form, which we moderns have adopted, they would also have embraced it."

To return; there are three moods in every conjugation, viz. 1. *indicative*, 2. צוּוי *tsevuy*, imperative, 3. מִקְוָר *mekor*, infinitive. But *puangl* and *hophangl* have no imperative. There are three tenses, viz. 1. first עָבַר *avar*, past, called the preterite; and which expresses all kinds of past action. It must be observed, that in most other languages there are three kinds of preterite; first, what is called in *Hebrew* עָבַר נִשְׁלָם *avar nishlam*, i. e. preterperfect, and is formed in the *English* by prefixing the auxiliary verb *have*.

Second,

Second, עבר בלתי נשלם *avar biltee nishlam*, preterimperfect.

Third, עבר יותר מן הנשלם *avar yothar min hanishlam*, preterpluperfect, and is expressed in the *English* by the auxiliary verb *had*. But in the *Hebrew* they are all expressed in one form, and by means of the text are easily distinguished, as והוא פָּקַד *vehu pakad*, *Ezra* i. 2. in *English*, *hath* charged; and is reckoned by the grammarians as the preterperfect in *Hebrew*: and וה׳ פָּקַד את שׂרה *veadonay pakad eth Sarah*, *Gen.* xxi. 1. and the Lord visited *Sarah*, as the preterimperfect. And כי פָּקַד ה׳ את עמו *kee pakad Adonay eth amoe*, how that the Lord *had* visited his people, the preterpluperfect.

Second, בנוני פועל *benunee pangal*, the present tense, as it shews the action to be begun, and yet continues, and is therefore called *benunee*, i. e. intermediate, between the past and the future. There is likewise פָּעוּל *pangul*, called also *benunee*, and which is the participle of the preter and the present, and partakes of the nature both of a verb and an adjective.

Third, עתיד *athid*, future, and which expresses what is yet to be done.

Verbs admit of persons, number, and gender. Note, all the first persons have but one termination, which is common, as will be clearly perceived in the Table.

SECT.

SECT. II.

Of the CONJUGATIONS.

OF קל *kal*. This is what the *Jewiſh* grammarians call אב *ab*, father, as it has an active ſenſe, in oppoſition to *niphangl*, which is called בן *ben*, ſon, as being the paſſive of *kal*. It is called *kal*, which ſignifies lightneſs, becauſe it is the lighteſt of all the conjugations, as not having *dagaſh*, or any additional letter to mark it; whereas, the others, whether active or paſſive, have all, either *dagaſh*, or an additional letter, as a particular mark by which they are known; as will be ſeen in the Table of Conjugations.

Of the pointing of קל *Kal*.

The preter of *kal* is pointed in this manner: the פ *pe*, or firſt radical, is pointed with *kamets* (ָ) except in the ſecond perſon plural, both maſculine and feminine; as פָּקַדְתֶּם. פָּקַדְתֶּן and the ע *ain*, or ſecond radical, is pointed with *pathach*; except the third perſon plural, and third perſon feminine, which have pronounced *ſheva*, as פָּקְדוּ. פָּקְדָה. The reaſon of this change is, that if it had been pointed with *pathach*, *dagaſh* muſt have been in the *daleth*, or third radical, according to rule after a ſhort vowel; and it has already been ſhewn, that no *dagaſh* can take place in this form of *kal*.

The *benunee* of *kal* is pointed with *cholom* in the firſt radical in all the three perſons; and the ſecond radical with *tſere* in the firſt perſon ſingular only, as פּוֹקֵד but in the other

other persons it is changed to *sheva*, as פּוֹקְדִים. פּוֹקְדָה. פּוֹקְדוֹת. and the feminine has generally ת *thau* ultimate, with two *segols*, as פּוֹקֶדֶת though some have ה *he*, as שׁוֹפְטָה. הוֹלְכָה &c.

The participle *pangul* is pointed with *kamets* under the first radical in the singular, פָּקוּד and in the other persons it is changed to *sheva*, the same as the preter; and in all the persons, the second radical is pointed with *shurik*, as פְּקוּדִים. פְּקוּדָה. פְּקוּדוֹת.

The infinitive, called מִקוֹר *mekor*, is pointed with *kamets* under the first radical, as פָּקוֹד and with the letters בכלם prefixed with *chirik*; and the letter after the prefix without *dagash*, as בִּפְקוֹד כִּפְקוֹד לִפְקוֹד but after the prefix מ *mem*, *dagash* follows, as מִפְּקוֹד to compensate for the deficiency of נ *nun*, in the preposition מן as already noticed in treating of the *dagash*.

The imperative is pointed with *sheva* in the first radical, and the second with *cholom*, in the singular, the same as the infinitive; but in the plural and feminine singular, it is with *chirik*.

The future, called עתיד is formed by prefixing one of the letters איתן and its pointing is the same as the imperative; for this one general rule is to be observed in all the conjugations and inflections of the verb, that if one of the letters איתן is prefixed to the imperative, it shews the future, and is always pointed with *chirik*.

PARA-

PARADIGM of a perfect VERB, in the CONJUGATION קל *Kal.*

INDICATIVE MOOD.

PRETER KAL.

SINGULAR.

Fem.	Masc.	
פָּקְדָה	פָּקַד	3d person.
פָּקַדְתְּ	פָּקַדְתָּ	2d person.
com.	פָּקַדְתִּי	1st person.

PLURAL.

com.	פָּקְדוּ	3d person.
פְּקַדְתֶּן	פְּקַדְתֶּם	2d person.
com.	פָּקַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
פּוֹקֶדֶת or פּוֹקְדָה	פּוֹקֵד	singular.
פּוֹקְדוֹת	פּוֹקְדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
פָּקוּדָה	פָּקוּד	singular.
פְּקוּדוֹת	פְּקוּדִים	plural.

INFINITIVE MOOD.

פָּקוֹד

And with the LETTERS.

ב	כ	ל	מ
בִּפְקוֹד	כִּפְקוֹד	לִפְקוֹד	מִפְּקוֹד

IMPERATIVE MOOD.

Fem.	Masc.	
פִּקְדִי	פְּקוֹד	singular.
פִּקְדְנָה	פִּקְדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com. קַד	אֶפְקוֹד	1st person.
תִּפְקְדִי	תִּפְקוֹד	2d person.
תִּפְקוֹד	יִפְקוֹד	3d person.

PLURAL.

com.		
	נִפְקוֹד	1st person.
תִּפְקְדוּ / תִּפְקֹדְנָה	תִּפְקְדוּ	2d person.
	יִפְקְדוּ	3d person.

Of

Of נפעל *niphangl.*

Niphangl is the paſſive of *kal*, and is therefore called by the *Jewiſh* grammarians בֵּן the ſon of *Kal*; the characteriſtic of which, is נ *nun.*

In the preter tenſe, the נ *nun* is pointed whith *chirik*, and quieſcent *ſheva* after it, and the ſecond radical with *pathach*, as נִפְקַד נִפְקַדְתָּ &c.

The *benunee* has likewiſe *nun*; but the ſecond radical is pointed with *kamets*, as נִפְקָד נִפְקָדָה.

There is no *pangul* in *niphangl.*

The infinitive is without *nun*, for which reaſon, the פ or firſt radical is *dagaſhed*, to compenſate for the deficiency of the *nun*; and therefore, we are obliged to perfix ה additional before the פ, as הִפָּרֵד לוט this is, to form the *dagaſh forte*, for otherwiſe we could not; as no *dagaſh forte* can take place at the beginning of a word: as ſeveral times already noticed.

And, even when the letters בכלם are prefixed, the ה is ſtill retained, as בְּהִקָּהֵל העדה *behikkaheal haengda*, *Numb.* xvii. 7. although, in ſome few places, the ה is deficient, as בְּעָטֵף עולל *beangteaf oeleal*; *Lament.* ii. 11. לְעָנוֹת מפני *leaangnoth mippeny*, *Exod.* x. 3.

The imperative has always ה as הִפָּרֶד נא מעלי *hipparead na maanglay*, *Gen.* xiii. 9. But the future has no occaſion for ה, as the letters אֵיתָן which are prefixed, ſerve to form the *dagaſh forte*; and the general rule for pointing this conjugation, is *chirik*; even the *aleph* in the

the prefix letters אֵיתָן is often pointed with *chirik*, as אנכי אֶשָּׁבֵעַ *anochee eeshaveaang*, *Gen.* xxi. 24. and which is not the case in *Kal*.

And the פ *pe*, or first radical, is always pointed with *kamets* and *dagash*, except it should be one of the guttural letters א ח ה ע ר then the ה, or prefix letters אֵיתָן are with *tsere*, as הֶאֱסֹף יֶעֱבֹד &c.

CONJUGATION of a PERFECT VERB, in נִפְעַל *nephangl.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נִפְקְדָה	נִפְקַד	3d person.
נִפְקַדְתְּ	נִפְקַדְתָּ	2d person.
com.	נִפְקַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	נִפְקְדוּ	3d person.
נִפְקַדְתֶּן	נִפְקַדְתֶּם	2d person.
com.	נִפְקַדְנוּ	1st person.

PARTICI. PRES. BENUNEE.

Fem.	Masc.	
נִפְקֶדֶת or נִפְקָדָה	נִפְקָד	singular.
נִפְקָדוֹת	נִפְקָדִים	plural.

PARTICIPLE

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִפָּקֵד

And with the LETTERS.

ב	כ	ל	מ
בְּהִפָּקֵד	כְּהִפָּקֵד	לְהִפָּקֵד	מֵהִפָּקֵד

IMPERATIVE MOOD.

Fem.	Masc.	
הִפָּקְדִי	הִפָּקֵד	singular.
הִפָּקַדְנָה	הִפָּקְדוּ	plural.

FUTURE.

SINGULAR.

Fem.	Masc.	
com.	אֶפָּקֵד or אִפָּקֵד	1st person.
תִּפָּקְדִי	תִּפָּקֵד	2d person.
תִּפָּקֵד	יִפָּקֵד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִפָּקֵד	1st person.
תִּפָּקַדְנָה	תִּפָּקְדוּ	2d person.
	יִפָּקְדוּ	3d person.

Of

Of פעל PIENGL.

PIENGL is active, and ſignifies to do a thing with aſſiduity, or diligence. It's characteriſtic is *dagaſh* in the ſecond radical.

Of the pointing of PIENGL.

The preter is pointed with *chirik* in the firſt radical, and *pathach* in the ſecond; except in the third perſon ſingular, the ſecond is generally pointed with *tſere*, as חִקֵּר אֵזֵן תִּקֵּן *chikkear*, *izzean*, *tikkean*, and is ſometimes found with *pathach*; as אִבַּד וְשִׁבַּר בריחיה *ibbad veſhibbar bereecheha*, *Lament.* ii. 9. And the third perſon plural, and third perſon feminine, have pronounced *ſheva*, (according to rule under the *dagaſhed* letter,) as פִּקְּדוּ. פִּקְּדָה. The *benunee* and participle pangul, have always מ *mem*, with *ſheva*, prefixed; the *benunee* with *patach* after it, and *pangul* with *kibbuts*, as מְפֻקָּד *mephukkad*, and the ſecond radical, in the ſingular in *benunee*, is with *tſere*, מְפַקֵּד *mephakkead*; and in the other perſons, with pronounced *ſheva*, מְפַקְּדִים *mephakkedeem*, &c. In *pangul*, the ſecond radical, in all the perſons, is pointed with *kamets*: as מְפֻקָּד מְפֻקָּדִים *mephukkad*, *mephukkadeem*, &c.

The infinitive, the firſt radical is with *pathach*, and the ſecond with *tſere*; as פַּקֵּד גַּדֵּל *pakkead*, *gaddeal*, &c. and the letters ב כ ל ם have always *ſheva*, except the מ *mem*, which has *chirik*.

The

The imperative in the ſingular, is the ſame as the infinitive, פַּקֵּד. but in the plural, and feminine, it is with pronounced *ſheva*, as פַּקְדוּ פַּקְדִי *pakkedu*, *pakkedee*; and in the feminine plural, the *ſheva* is changed to *tſere*, as פַּקֵּדְנָה *pakkeadnah*. In the future the letters איתן are prefixed; the poining of which, is with *ſheva*, the ſame as the *mem* in *benunee*. And this general rule, I recommend the ſtudent to obſerve, viz. in every conjugation, where the *benunee* has מ *mem* prefixed, the letters איתן which are prefixed to form the future, have the ſame pointing as the *mem*.

CONJUGATION of a PERFECT VERB, in פִּעֵל *piengl.*

IDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
פִּקְּדָה	פִּקֵּד	3d person.
פִּקַּדְתְּ	פִּקַּדְתָּ	2d person.
com.	פִּקַּדְתִּי	1st. person.

PLURAL.

Fem.	Masc.	
com.	פִּקְּדוּ	3d person.
פִּקַּדְתֶּן	פִּקַּדְתֶּם	2d person.
com.	פִּקַּדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְפֻקֶּדֶת or מְפֻקָּדָה	מְפֻקָּד	singular.
מְפֻקָּדוֹת	מְפֻקָּדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְפֻקֶדֶת or מְפֻקָדָה	מְפֻקָד	singular.
מְפֻקָדוֹת	מְפֻקָדִים	plural.

INFINITIVE MOOD.

פָּקֹד

And with the LETTERS

ס	ל	כ	ב
מִפָּקֹד	לִפְקֹד	כִּפְקֹד	בִּפְקֹד

IMPERATIVE MOOD.

Fem.	Masc.	
פִּקְדִי	פְּקֹד	singular.
פִּקְדְנָה	פִּקְדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶפְקֹד	1st person.
תִּפְקְדִי	תִּפְקֹד	2d person.
תִּפְקֹד	יִפְקֹד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִפְקֹד	1st person.
תִּפְקֹדְנָה	תִּפְקְדוּ	2d person.
	יִפְקְדוּ	3d person.

Of

Of פֻּעַל *Puengl.*

Puengl is the paſſive of *piengl*; its chief characteriſtic is *dagaſh*, in the ſecond radical.

Of the pointing of *Puengl.*

In the preter, the firſt radical is pointed with *kibuts*, as פֻּקַּד פֻּקַּדְתָּ *pukkad pukkadta*, &c. in the other points of the preter, it is the ſame as its active.

The participle *benunee*, is the ſame in the pointing in the ſingular, as the preter; except that the ſecond radical is pointed with *kamets*, as פֻּקָּד פֻּקָּדִים *pukkad, pukkadeem*, &c.

No *pangul* nor *imperative* in this conjugation.

And the few of the *infinitive* which are to be found, the firſt radical is likewiſe with *kibuts*, as גֻּנֹּב גֻּנַּבְתִּי *gunov, gunavtee, Gen.* xl. 15.

The future is formed by prefixing the letters אֵיתָן with *ſheva*, the ſame as in *piengl*; and the firſt radical with *kibbuts*, the ſame as the preter, as אֻפֻּקַּד יֻפֻּקַּד *ephukkad, yephukkad*, &c. and if the ſecond radical is a *guttural*, or ר *reſh*, the *kibbuts* is changed to *cholom*, throughout the conjugation, as כִּי לֹא פֹרַשׁ *kee loe phoraſh, Numb.* xv. 34. וּמֹרַק וְשֻׁטַּף *umorack veſhutaph, Levit.* vi. 21.

CONJUGATION of a PERFECT VERB in *puengl.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
פִּקְּדָה	פִּקֵּד	3d person.
פִּקַּדְתְּ	פִּקַּדְתָּ	2d person.
com.	פִּקַּדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	פִּקְּדוּ	3d person.
פִּקַּדְתֶּן	פִּקַּדְתֶּם	2d person.
com.	פִּקַּדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
פְּקֻדָּה	פָּקֻד	singular.
פְּקֻדּוֹת	פְּקֻדִּים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

פָּקוֹד

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶפְקֹד	1st person.
תִּפְקְדִי	תִּפְקֹד	2d person.
תִּפְקֹד	יִפְקֹד	3d person.

PLURAL.

Fem. com.	Masc.	
	נִפְקֹד	1st person.
תִּפְקֹדְנָה	תִּפְקְדוּ	2d person.
	יִפְקְדוּ	3d person.

Of

Of הפעיל *Hipheengl.*

Hipheengl is active, and signifies, the causing a thing to be done: Its characteristic is ה *he*, prefixed to the first radical, and י *yod* between the second and third radical.

Of the pointing of *Hipheengl.*

In the preter, the prefix ה has *chirik*; but the *chirik* which is under the second radical, is used in the third person only, as הִפְקִיד הִפְקִידוּ הִפְקִידָה *hiphkeed, hiphkeedue, hiphkeedah.*

In the other persons, *pathach* is used instead of *chirik*: and is done to lighten the pronunciation in the increase of the vowels; as הִפְקַדְתָּ הִפְקַדְתִּי *hiphkadta, hiphkadtee*, &c.

The *benunee*, is formed with מ *mem* prefix, pointed with *pathach*; and *pangul* with מ *mem* also, but pointed with *kibbuts*; and after both, follows quiescent *sheva*; as מַפְקִיד מְפֻקָּד and throughout, the second radical in *benunee* is pointed with long *chirik*, and *pangul*, with great *kamets*.

The infinitive, has ה *he* prefixed, but pointed with *pathach*, to distinguish it from the preter, and the second radical with *tsere* for the most part, as, וְהַכְבֵּד אֶת לִבּוֹ *vehachbead eth liboe. Exod.* viii. 11. But with the prefix letters בכלם it is with *chirik*, as לְהַקְטִין אֵיפָה וּלְהַגְדִּיל שֶׁקֶל *lehakteen ephah, ulhagdeel shekel, Amos.* xxviii. v.

In

In the imperative, the ſecond radical in the ſingular, is pointed with *tſere*, as הַפְקֵד *haphkead*; but when additional ה is poſtfixed, (to make it the more earneſt) it is then, with *chirik*: as הַאֲזִינָה *haezeenah*, הַקְשִׁיבָה *haſheevah*; and in the plural maſculine, and feminine ſingular, it is always with *chirik*, as הַפְקִידוּ *haphkeedu*, הַפְקִידִי, and in the feminine plural, it is, הַפְקֵדְנָה *haphkeadenah*.

This laſt, although ſo formed by the grammarians, has no other foundation, than mere opinion; for it is not to be found in ſcripture.

Note. When ever the *Jewiſh* griammarians have formed any form which is not to be found in ſcripture, they call it, וזה מדרך סברא *veze miderech ſivra:* this, is only by way of opinion.

The future is formed, by prefixing the letters איתן to the imperative, as אַפְקִיד יַפְקִיד *aphkeed yaphkeed*; although, it ought properly to have been written אֲהַפְקִיד יְהַפְקִיד *ahaphkeed, yahaphkeed*; with ה *hipheengl*, but it is omitted, in order to leſſen the number of vowels; and the prefix letter is pointed with *pathach*; the ſame in *benunee*, where the ה is omitted on account of the prefix מ *mem*, as מַפְקִיד *maphkeed*, which ought to be written מְהַפְקִיד *mahaphkeed*: the ſame in *pangul*, where the ה is omitted; and the ſecond radical in this form, is generally pointed with *chirik*; (as may be ſeen by the examples,) except ſome few which are pointed with *tſere*, when formed according to the imperative; as יַכְרֵת ה׳ *yachreath Adonay*, the Lord *ſhall* cut off, &c. *Pſalm*, xii. 4. and when ו *vau* converſive is prefixed to the future, the ſecond radical is always with *tſere*; as וַיַבְדֵל אֱלֹהִים *vayavdeal Elohim*, *Gen.* i. 3.

CONJUGATION

CONJUGATION of a PERFECT VERB, in *Hipheengl.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִפְקִידָה	הִפְקִיד	3d person.
הִפְקַדְתְּ	הִפְקַדְתָּ	2d person.
com.	הִפְקַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִפְקִידוּ	3d person.
הִפְקַדְתֶּן	הִפְקַדְתֶּם	2d person.
com.	הִפְקַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מַפְקִדָה or מַפְקִדֶת	מַפְקִיד	singular.
מַפְקִידוֹת	מַפְקִידִים	plural.

PARTI-

PARTICIPLE PANGUL.

Fem.	Masc.	
מְפֻקֶדֶת or מְפֻקָדָה	מְפֻקָּד	singular.
מְפֻקָדוֹת	מְפֻקָדִים	plural.

INFINITIVE MOOD.

הַפְקֵד or הַפְקִיד

And with the LETTERS.

ב	כ	ל	מ
בְּהַפְקִיד	כְּהַפְקִיד	לְהַפְקִיד	מֵהַפְקִיד

IMPERATIVE MOOD.

Fem.	Masc.	
הַפְקִידִי	הַפְקֵד	singular.
הַפְקֵדְנָה	הַפְקִידוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אַפְקִיד	1st person.
תַּפְקִידִי	תַּפְקִיד	2d person.
תַּפְקִיד	יַפְקִיד	3d person.

PLURAL.

Fem.	Masc.	
com.	נַפְקִיד	1st person.
תַּפְקֵדְנָה	תַּפְקִידוּ	2d person.
	יַפְקִידוּ	3d person.

Of הֻפְעַל HUPHANGL.

Huphangl, is the passive of *hipheengl*; as receiving the effect from another; its characteristic is ה *he*, the same as the active.

In the preter the ה is pointed with *kamets chatuph*, as, הָכְרַת מנחה *hachrath mincha*; or with *kibuts*, as, וְהֻשְׁלַךְ מכון מקדשו *vehushlach mechon mikdasho*. *Dan.* viii. 11. But when the first or second radical is quiescent in this form, the ה *he*, is pointed with ו *vau shurik*, as ויוסף הורד *veyosaph hurad*, *Gen.* xxxix. 1. There is no participle *benunee*, participle *pangul*, or *imperative*, in this conjugation; and as to the *infinitive*, it is likewise pointed with *kamets chatuph*, or *kibuts* under the first radical, and *tsere* under the second: as וְהָמְלֵחַ לֹא הֻמְלַחְתְּ וְהָחְתֵּל לֹא חֻתָּלְתְּ *vehamleach loe humlachat*, *vehachteal loe chutalt*, *Ezek.* xvi. 4. sometimes, with additional ה *he* postfixed, as רְדָה וְהֻשְׁכְּבָה *redah vehashcavah*, *Ibid.* xxxii. 19. And according to *Elias**, are not to be found with the prefix letters בכלם.

In the future, the prefix letters איתן are pointed with *kibuts*, or *kamets chatuph*, as כליל תֻּקְטַר *caleel taktar*, *Levit.* vi. 15. And when the first radical is a guttural, the first is with *kamets*, and the second with *chatuph kamets*, as יֻעֲמַד חי *yaengmad chay*, *Ibid.* xvi. 10. &c.

* In *Sepher Habachur*, *Maamar shenee*, *ikar sheveeang*.

CONJUGATION of a PERFECT VERB in HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.		Masc.	
הֻפְקְדָה	הֻפְ	הֻפְקַד	3d person.
הֻפְקַדְתְּ		הֻפְקַדְתָּ	2d person.
com.		הֻפְקַדְתִּי	1st person.

PLURAL.

Fem.	Masc.
com.	הֻפְקְדוּ
הֻפְקַדְתֶּן	הֻפְקַדְתֶּם
com.	הֻפְקַדְנוּ

PARTICIPLE PRESENT BENUNEE.

CARET.

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הָפְקֹד or הָפְקֹדָה

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.		Masc.	
	אָפ	אִפְקֹד	1st person.
תִּפְקְדִי		תִּפְקֹד	2d person.
תִּפְקֹד		יִפְקֹד	3d person.

PLURAL.

Fem. com.	Masc.	
	נִפְקֹד	1st person.
תִּפְקֹדְנָה	תִּפְקְדוּ	2d person.
	יִפְקְדוּ	3d person.

Of

Of התפעל HITHPANGL.

Hithpaengl is generally reciprocal, and ſignifies firſt, the performance of an action on one's ſelf, as וְהִתְקַדִּשְׁתֶּם *vehithkadiſhtem*, prepare, or ſanctify yourſelves, to become holy, *Lev.* xx. 7.

Second, to ſhew the continuance and force of the action, as הִתְמַכֵּר לַעֲשׂוֹת הָרַע *hithmakear laangſoth harang*, did ſell himſelf to work wickedneſs, *Kings* i. 21. 25. i. e. was *continually* working wickedneſs. מִתְדַּפְּקִים עַל הַדֶּלֶת *mithdapkeem angl hadeleth*, beat at the door, *Judg.* xix. 22. i. e. they beat with great *force* at the door.

Third, to mark an apparent or imaginary action, not the reality of the thing; as מִתְעַשֵּׁר *mithangſheer*, maketh himſelf rich, ſhews himſelf, or appears to be rich, but in reality is not ſo: the ſame of מִתְרוֹשֵׁשׁ *mithroſhaſh*, maketh himſelf poor. This is the miſerable ſtate of the miſer, who imagines himſelf poor, though in poſſeſſion of great riches. Its characteriſtic is ה. ת *he* and *thau* prefixed, and *dagaſh* in the firſt radical; the laſt is to mark its being of the heavy conjugation, i. e. with *dagaſh*. In the preter, the ה *he*, is pointed with *chirik*, and the ת *thau* with quieſcent *ſheva*, the firſt radical with *pathach*, and the ſecond has *dagaſh*: as הִתְפַּקֵּד *hithpakkad*; but if the ſecond radical is a *guttural*, or *reſh*, the firſt radical is then pointed with *kamets*, to compenſate for the *dagaſh*, as הִתְפָּאֵר עָלַי *hithpaear alay*, *Exod.* viii. 5. וְהִתְבָּרֵךְ בְּלִבָּבוֹ *vehithbareach bilvavoe*, *Deut.* xxix. 18.

The participle *benunee*, is formed with מ *mem* prefix pointed with *chirik*, and the ת *thau* with quieſcent *ſheva*; but

but the ה *he*, which forms the conjugation, is dropt, as מִתְפַּקֵּד. There is no participle *pangul* in this conjugation.

The infinitive is the ſame as the preter, and with the letters ב כ ל ם prefixed to it; the ה is not dropt, as will be perceived in the table. The imperative has always ה *he* prefix; but in the future tenſe, it is ſometimes dropt, the ſame in *benunee*: and the prefix letters איתן are pointed with *chirik*; the ſame as in the *kal*, and *niphengl*; and the ſecond radical is generally pointed with *tſere*, as אֶתְהַלֵּךְ לִפְנֵי ה׳ *eth haleach liphnea Adonay*, *Pſal.* cxvi. 9. and ſome few with *pathach*, as אל תִּתְהַדַּר לפני מלך *al tithhadar liphnea melech*, *Prov.* xxv. 6.

I muſt now obſerve, that in this conjugation, the ת *thau* which marks it, always precedes the firſt radical, as already ſhewn; but when the firſt radical is one of the letters, פ ש ץ *ſamech*, *ſhin*, *tſadi*; a different rule obtains, viz. when the firſt radical is *ſamech*, or *ſhin*, the ת *thau*, is affixed after the firſt radical, as וְיִשְׁתַּמֵּר חקת עמרי *veyiſhtamear chukkath amree*, *Mic.* vi. 16. וְיִסְתַּבֵּל הַחֹגֵב *veyiſtabeal hachagav*, *Eccl.* xii. 5. in both of which, the *thau* is placed after the firſt radical, as the roots are סבל שמר. And when the firſt radical is *tſadi*, the *thau* is changed to ט *teth*, as מה נִּצְטַדָּק *ma nitſtaddak*, *Gen.* xliv. 16. the root of which, is צדק.

CONJUGATION

CONJUGATION of a PERFECT VERB, in *Hithpaengl.*

IDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְפַּקְדָה	הִתְפַּקֵּד	3d person.
הִתְפַּקַּדְתְּ	הִתְפַּקַּדְתָּ	2d person.
com.	הִתְפַּקַּדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְפַּקְדוּ	3d person.
הִתְפַּקַּדְתֶּן	הִתְפַּקַּדְתֶּם	2d person.
com.	הִתְפַּקַּדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְפַּקְדָה	מִתְפַּקֵּד	singular.
מִתְפַּקְדוֹת	מִתְפַּקְדִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְפַּקֵּד

And with the LETTERS.

ב	כ	ל	מ
בְּהִתְפַּקֵּד	כְּהִתְפַּקֵּד	לְהִתְפַּקֵּד	מֵהִתְפַּקֵּד

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְפַּקְּדִי	הִתְפַּקֵּד	singular.
הִתְפַּקְּדָנָה	הִתְפַּקְּדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתְפַּקֵּד	1st person.
תִּתְפַּקְּדִי	תִּתְפַּקֵּד	2d person.
תִּתְפַּקֵּד	יִתְפַּקֵּד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִתְפַּקֵּד	1st. person.
תִּתְפַּקְּדָנָה	תִּתְפַּקְּדוּ	2d person.
	יִתְפַּקְּדוּ	3d person.

I shall

I ſhall now proceed to treat of the irregular VERBS.

The irregular verbs, are of two ſorts: firſt, what are called חסרים *chaſereem*, defective; ſecond, נחים *nacheem*, quieſcent.

The defective verbs are thoſe, whoſe firſt radical is נ *nun*; whoſe firſt and third, or ſecond and third, are the ſame, and are called defective; becauſe theſe letters are omitted in ſome of the conjugations, moods, and tenſes: the quieſcents are thoſe, whoſe firſt radical, is א *aleph*, or י *yod*; the ſecond, ו *vau*, or י *yod*; the third ה *he*, or א *aleph*: and are called quieſcents; becauſe in declining, they are ſometimes not pronounced, although they are written, as will be ſeen in the table.

SECT. III.

Of the irregular or defective VERBS.

Firſt. Of verbs defective in פ *pe*, or firſt radical; as נָגַשׁ &c. In the preter tenſe of the conjugation *kal*, as alſo the participle preſent *benunee*, and participle *pangul*, they are not defective, but retain the נ *nun*, the ſame as the perfect verb. And ſo it is in the infinitive mood, for the moſt part, as נָפוֹל תִּפּוֹל לִפְנֵיו *naphol tippol lephanav*, *Eſt.* vi. 13. הָלוֹךְ וְנָסוֹעַ *haloch venaſoeang*, *Gen.* xii. 9. The imperative likewiſe, is for the moſt part formed as a perfect verb; as נְצוֹר בְּנִי *natſor benee*, *Prov.* vi. 20. הריב נְטוֹשׁ *hareev netoſh*, *Ibid.* xvii. 14. נִדְרוּ וּשׁלמו *nidru veſhalmu*,

Psalm, lxxvi. 12. However, there are some roots where the נ *nun* is defective in the infinitive mood; and instead of which, ת *thau* is postfixed; these are, נָפַח נָטַע נָגַע נָגַשׁ which drop the נ *nun* in the infinitive, as בְּגֶשֶׁת בני ישראל *begaesheth benea yisraeal*, *Numb.* viii. 19. לָפַחַת עליו *laphachath alav*, *Ezek.* xxii. 20. לָגַעַת בך *lagangath bach*, II. *Sam.* xiv. 10. עת לָטַעַת *eth latangath*, *Eccl.* iii. 2. But, notwithstanding that in these examples, the נ *nun* is dropt in the infinitive mood, it must yet be observed, that they are only so, when they have one of the letters ב כ ל ם prefixed; but without such prefix letters, the *nun* is not defective, or additional *thau* postfixed.

In the imperative also, the נ *nun* is defective in some of these, as גֵּשׁ הלאה *gaesh halah*, *Gen.* xix. 9. וְנַע אל עצמו *vegang el atsmoe*, *Job* ii. 5. וּפְחִי בַּהֲרוּגִים *uphechee baherugeem*, *Ezek.* xxxvii. 9. and from נשל we find שַׁל נעליך *shal naanglecha*, *Exod.* iii. 5. but from נָטַע we never find טַע. In the future tense of *kal*, they are mostly defective in the first radical נ *nun*, and *dagash* in the second radical, to compensate for the deficiency; and which is generally pointed with *pathach*, or *cholom*, as אֶפּוֹל יִפֹּל אֶגַּשׁ יִגַּשׁ &c. and some few which are perfect, and do not drop the נ *nun*, as ותורתו יִנְצֹרוּ *vetharathoe yintsoru*, *Psalm* cv. 45. הַיִּנְטוֹר לעולם *hayintor leonglom*, *Jerm.* iii. 5. And when the second radical is a *guttural*, they are always perfect, as לא תִנְאָף *loe thinaph*. *Exod.* xx. 13. ולחם סתרים יִנְעָם *velachem sethareem yinangm*, *Prov.* ix. 17. הַיִּנְהַק פרא *hayinhak pere*, *Job* vi. 5. and some few, with the letters איתן prefixed, and pointed with *tsere*, in exchange for נ *nun*, as מִי יַחַת עלינו *mee yeachath aleanu*, *Jerm.* xxi. 13. וַתֵּהוֹם כל

הָעִיר *vuteahom col haeengr*, *Ruth* i. 19. The roots of these, are נָחַת נָהַם.

NIPHANGL. This I shall include in PIENGL.

Of PIENGL and PUANGL.

It must be observed, that as these two conjugations are always *dagashed* in the second radical, (as already shewn,) they are for that reason always perfect in these conjugations, viz. the first radical נ *nun*, is not dropt; for if the נ *nun* should be dropt, the second radical must be *dagashed*, to compensate for the deficiency; but this cannot be done, for the second radical is already *dagashed*, as the characteristic of the conjugation: and it would be improper to put two *dagashes* in one letter; and absurd, that one *dagash* should point at two different things; for which reason, they are always perfect.

It must be farther remarked, that in this derivation, there is no difference between the preter tense in *niphangl*, and the preter in *piengl*; as both have *dagash* in the second radical: that in *niphangl*, is to point the deficiency of the radical נ *nun*; and *piengl*, to mark the form of conjugation. An example will make this clear, as לא נִכַּר שוּע לִפְנֵי דל *loe nicear shuang liphnea dal*, *Job* xxxiv. 19. This is the preter of *niphangl*; but, נִכַּר אתו אלהים *niccear oethoe Elohim*, *Sam.* I. xxiii. 7. is the preter of פִּעֵל *piengl*; the distinction is easy, by means of the context.

The conjugations of *hipheengl*, and *huphangl*, of a verb defective in the first radical נ *nun*, are the same, with regard to their poining, as in a perfect verb; save, that the second radical is *dagashed*, to compensate for the deficiency of the radical נ *nun*, through all the conjugation.

For in the preter, it is הִגִּישׁ which ought to be הִגְגִּישׁ but the *dagaſh* in the ג *gimel*, which is the ſecond radical, compenſates for the deficiency of the firſt radical; in the *benunee*, it is מַגִּישׁ. and in *pangul*, מֻגָּשׁ. and the infinitive and imperative, is הַגֵּשׁ with *tſere*; as alſo with *chirik*, as הַגִּישׁוּ הַגִּישִׁי. the ſame with the prefix letters בכלם as בְּהַגִּישׁ כְּהַגִּישׁ &c. and the future, is אַגִּישׁ יַגִּישׁ.

Huphangl; the ה throughout is pointed with *kibuts*; and in the preter, as הֻגַּשְׁתָּ הֻגַּשׁ &c. There is neither *benunee*, *pangul*, or *imperative*, in this conjugation; and the *infinitive*, is הֻגֵּשׁ and the *future* אֻגַּשׁ יֻגַּשׁ &c.

Hithpaeengl. This conjugation is formed nearly as the perfect verb, and for the ſame reaſon as mentioned in *piengl.* And it muſt be obſerved, that there are ſeveral roots, whoſe firſt radical is י *yod*, and are formed after the manner of the defective verb, whoſe firſt radical is נ *nun*; for which reaſon the grammarians have called them חסרי פ"י inſtead of נחי פ"י i. e. defective in the firſt radical *yod*, inſtead of quieſcent, in the firſt radical *yod*; but, as *Elias Levita* has obſerved, they ought properly to be treated of as quieſcent verbs.

For thoſe which are formed like the defective verb נָגַשׁ are only thoſe, whoſe ſecond radical is צ *tſadi*, as, יָצַג יָצַק יָצַע יָצַר יָצַת &c. from which, is formed, אַצִּיגָה נא יַצֵּב גבלות בטרם אֶצָּרְךָ בבטן. וְאַצִּיעַ שאול. כי אֶצּוֹק מים. עמים. וַיַּצֵּת־אֵשׁ בציון in all, the צ *tſadi* which is the ſecond radical, is *dagaſhed*, to compenſate for the deficiency of the *yod*, the firſt radical; but the root יָצָא is excepted from this rule; and thefore, as we find כי הִקִּיפוּ ימי המשתה *kee hikkeephu yeamea hamiſhteh*, *Job* i. 5. and לא הִנִּיחַ אדם *loe hinnocach Adam*, *Pſalm* cv. 14. both with *dagaſh*. I am inclined

inclined to ſuppoſe, the roots of theſe to be נקף. נגת not יגח יקף and of this opinion was that eminent grammarian *Elias Levita*. And that conſummate grammarian and lexicographer *Rabbi David Kimchi*, in his *Sepher Haſharoſhim*, ſeems to be inclined thereto; for he has arranged הִקִּיפוּ under the root נקף though he had placed it already under the root יקף and ſays there, "It is poſſible that this may belong to the verbs defective in נ *nun*," and accordingly, afterwards treats it as ſuch.

There is likewiſe another root, whoſe firſt radical is ל *lamed*, and in which, the *infinitive*, *imperative*, and *future*, is formed, according to the form of a verb defective in the firſt radical נ *nun*: this root is לָקַח and which in the infinitive is, קַחַת. בְּקַחַת. לָקַחַת and the imperative, is קַח. קְחִי. קְחוּ and in the future, it is with *dagaſh*, as תִּקַּח. יִקַּח אֶקַּח the *dagaſh*, to compenſate for the radical *lamed*: and we do not find another *lamed*, which is defective as a firſt radical.

And the reaſon given by the grammarians for this, is on account of the general and frequent uſe made of this root *: and for the ſame reaſon, they have ſometimes omitted the *dagaſh* †; but this, is only when the ſecond radical is pointed with *ſheva*, as וְיִקְחוּ אליך *veyikchu elecha*, *Exod.* xxvii. 20. וְאֶקְחָה פת לחם. *vaekcha path lechem*, *Gen.* xviii. 5. in both, the ק *koph* is without *dagaſh*: the ſame in the root נָסַע which is written וַיִּסְעוּ and וַיִּשְׂאוּ אתו בניו where the ס *ſamech*, and ש *ſin*, are both without *dagaſh*, for the reaſon aforementioned.

* See *Elias Levita*, in *Sepher Habachur*, *maamer ſheanee*, *ikar chameeſhee*. And *R. David Kimchi*, in *Sepher Haſharaſhim*, in *Sheraſh* לקח.

† Ibid.

PARA-

PARADIGM of a VERB DEFECTIVE in the first radical, viz. נָגַשׁ *nagash*.

CONJUGATION *Kal*.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נָגְשָׁה	נָגַשׁ	3d person.
נָגַשְׁתְּ	נָגַשְׁתָּ	2d person.
com.	נָגַשְׁתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	נָגְשׁוּ	3d person.
נְגַשְׁתֶּן	נְגַשְׁתֶּם	2d person.
com.	נָגַשְׁנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נוֹגֶשֶׁת or נוֹגֶשָׁה	נוֹגֵשׁ	singular.
נוֹגְשׁוֹת	נוֹגְשִׁים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
נָגוּשָׁה	נָגוּשׁ	singular.
נְגוּשׁוֹת	נְגוּשִׁים	plural.

INFINI-

INFINITIVE MOOD.

נָגֹשׁ or גֶּשֶׁת

And with the LETTERS

ב	כ	ל	מ
בְּגֶשֶׁת	כְּגֶשֶׁת	לָגֶשֶׁת	מִגֶּשֶׁת

IMPERATIVE MOOD.

Fem.	Masc.	
גְּשִׁי	גֵּשׁ or גְּגַשׁ	singular.
גֶּשְׁנָה	גְּשׁוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶגַּשׁ	1st person.
תִּגְּשִׁי	תִּגַּשׁ	2d person.
תִּגַּשׁ	יִגַּשׁ	3d person.

PLURAL.

Fem. com.	Masc.	
	נִגַּשׁ	1st person.
תִּגֹּשְׁנָה	תִּגְּשׁוּ	2d person.
	יִגְּשׁוּ	3d person.

NIPHANGL.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נִגְּשָׁה	נִגַּשׁ	3d person.
נִגַּשְׁתְּ	נִגַּשְׁתָּ	2d person.
com.	נִגַּשְׁתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	נִגְּשׁוּ	3d person.
נִגַּשְׁתֶּן	נִגַּשְׁתֶּם	2d person.
com.	נִגַּשְׁנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נִגָּשֶׁת or נִגָּשָׁה	נִגָּשׁ	singular.
נִגָּשׁוֹת	נִגָּשִׁים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

דְּהַפְּגֵשׁ

And with the LETTERS.

ב	כ	ל	מ
בְּדְהַפְּגֵשׁ	כְּדְהַפְּגֵשׁ	לְדְהַפְּגֵשׁ	מֵדְהַפְּגֵשׁ

IMPERATIVE MOOD.

Fem.	Masc.	
הַפְּגִשִׁי	הַפְּגֵשׁ	singular.
הַפְּגִשְׁנָה	הַפְּגִשׁוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶפְגֵשׁ	1st person.
תִּפְגִשִׁי	תִּפְגֵשׁ	2d person.
תִּפְגֵשׁ	יִפְגֵשׁ	3d person.

PLURAL.

Fem.	Masc.	
com.	נִפְגֵשׁ	1st person.
תִּפְגִשְׁנָה }	תִּפְגִשׁוּ	2d person.
	יִפְגִשׁוּ	3d person.

PIENGL, according to the form of a perfect VERB, as already noticed.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נִפְּצָה	נִפֵּץ	3d person.
נִפַּצְתְּ	נִפַּצְתָּ	2d person,
com.	נִפַּצְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	נִפְּצוּ	3d person.
נִפַּצְתֶּן	נִפַּצְתֶּם	2d person.
com.	נִפַּצְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְנַפֶּצֶת or מְנַפְּצָה	מְנַפֵּץ	singular.
מְנַפְּצוֹת	מְנַפְּצִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְנֻפָּצָה	מְנֻפָּץ	singular.
מְנֻפָּצוֹת	מְנֻפָּצִים	plural.

INFINI-

INFINITIVE MOOD.

נַפֵּץ

And with the LETTERS.

ב	כ	ל	מ
בְּנַפֵּץ	כְּנַפֵּץ	לְנַפֵּץ	מִנַּפֵּץ

IMPERATIVE MOOD.

Fem.	Masc.	
נַפְּצִי	נַפֵּץ	ſingular.
נַפֵּצְנָה	נַפְּצוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶנַפֵּץ	1ſt perſon.
תְּנַפְּצִי	תְּנַפֵּץ	2d perſon.
תְּנַפֵּץ	יְנַפֵּץ	3d perſon.

PLURAL.

Fem.	Masc.	
com.	נְנַפֵּץ	1ſt perſon.
תְּנַפֵּצְנָה	תְּנַפְּצוּ	2d perſon.
	יְנַפְּצוּ	3d perſon.

PUANGL.

This is the ſame as the preceding form.

IDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
לֻקְחָה	לֻקַח	3d perſon.
לֻקַחְתְּ	לֻקַחְתָּ	2d perſon.
com.	לֻקַחְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	לֻקְחוּ	3d perſon.
לֻקַחְתֶּן	לֻקַחְתֶּם	2d perſon.
com.	לֻקַחְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
לֻקָחָה	לֻקָח	ſingular.
לֻקָחוֹת	לֻקָחִים	plural.

PARTI-

There is no PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE, in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶלָּקֵחַ	1st person.
תִּלָּקֵחִי	תִּלָּקֵחַ	2d person.
תִּלָּקֵחַ	יִלָּקֵחַ	3d person.

PLURAL.

Fem. com.	Masc.	
	נִלָּקֵחַ	1st person.
תִּלָּקֵחְנָה	תִּלָּקְחוּ	2d person.
	יִלָּקְחוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִנְגִּישָׁה	הִנְגִּישׁ	3d person.
הִנַּגְשְׁתְּ	הִנַּגְשְׁתָּ	2d person.
com.	הִנַּגְשְׁתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִנְגִּישׁוּ	3d person.
הִנַּגְשְׁתֶּן	הִנַּגְשְׁתֶּם	2d person.
com.	הִנַּגְשְׁנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מַנְגִּישָׁה or מַנְגֶּשֶׁת	מַנְגִּישׁ	singular.
מַנְגִּישׁוֹת	מַנְגִּישִׁים	plural.

PARTICIPLE PANGUL.

מֻנְגָּשָׁה or מֻנְגֶּשֶׁת	מֻנְגָּשׁ	singular.
מֻנְגָּשׁוֹת	מֻנְגָּשִׁים	plural.

INFINI-

INFINITIVE MOOD.

הַגִּישׁ or הַגִּישׁ

And with the LETTERS.

ב	כ	ל	מ
בְּהַגִּישׁ	כְּהַגִּישׁ	לְהַגִּישׁ	מֵהַגִּישׁ

IMPERATIVE MOOD.

Fem.	Masc.	
הַגִּישִׁי	הַגִּישׁ or הַגֵּשׁ	singular.
הַגִּישְׁנָה	הַגִּישׁוּ	plural.

FUTURE TENSE

SINGULAR.

Fem.	Masc.	
com.	אַגִּישׁ	1st person.
תַּגִּישִׁי	תַּגִּישׁ	2d person.
תַּגִּישׁ	יַגִּישׁ	3d person.

PLURAL.

Fem.	Masc.	
com.	נַגִּישׁ	1st person.
תַּגִּישְׁנָה }	תַּגִּישׁוּ	2d person.
	יַגִּישׁוּ	3d person.

HUPHANGL.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הֻפְּשָׁה	הֻפַּשׁ	3d person.
הֻפַּשְׁתְּ	הֻפַּשְׁתָּ	2d person.
com.	הֻפַּשְׁתִּי	1st person.

PLURAL.

Fem.	Masc.
הֻפְּשָׁה	הֻפְּשׁוּ
הֻפַּשְׁתֶּן	הֻפַּשְׁתֶּם
com.	הֻפַּשְׁנוּ

There is no PARTICIPLE BENUNEE, or PANGUL, in this Conjugation.

INFINI-

INFINITIVE MOOD.

הִנָּפֵשׁ הִנָּפֵד

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אִנָּפֵשׁ	1st person.
תִּנָּפְשִׁי	תִּנָּפֵשׁ	2d person.
תִּנָּפֵשׁ	יִנָּפֵשׁ	3d person.

PLURAL.

Fem. com.	Masc.	
	נִנָּפֵשׁ	1st person.
תִּנָּפְשְׁנָה }	תִּנָּפְשׁוּ	2d person.
	יִנָּפְשׁוּ	3d person.

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְנַפְּלָה	הִתְנַפֵּל	3d person.
הִתְנַפַּלְתְּ	הִתְנַפַּלְתָּ	2d person.
com.	הִתְנַפַּלְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְנַפְּלוּ	3d person.
הִתְנַפַּלְתֶּן	הִתְנַפַּלְתֶּם	2d person.
com.	הִתְנַפַּלְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְנַפֶּלֶת or מִתְנַפְּלָה	מִתְנַפֵּל	singular.
מִתְנַפְּלוֹת	מִתְנַפְּלִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְנַפֵּל

And with the LETTERS

ב	כ	ל	מ
בְּהִתְנַפֵּל	כְּהִתְנַפֵּל	לְהִתְנַפֵּל	מֵהִתְנַפֵּל

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְנַפְּלִי	הִתְנַפֵּל	singular.
הִתְנַפְּלוּנָה	הִתְנַפְּלוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתְנַפֵּל	1st person.
תִּתְנַפְּלִי	תִּתְנַפֵּל	2d person.
תִּתְנַפֵּל	יִתְנַפֵּל	3d person.

PLURAL.

Fem.	Masc.	
com.	נִתְנַפֵּל	1st person.
תִּתְנַפְּלוּנָה	תִּתְנַפְּלוּ	2d person.
	יִתְנַפְּלוּ	3d person.

SECT. IV.

Of VERBS quiescent in the first radical א *aleph*, as אָמַר.

IN *kal*, it is of the form of a perfect verb in all the inflections, except the future tense; in which, the radical א *aleph* becomes quiescent, as יֹאמַר תֹּאמַר נֹאמַר *yoemar*, *toemar*, *noemar*. But in the first person of the future tense, the א *aleph* is dropt, as אֹמַר אֶל אֱלוֹהַּ *oemar el Eloha*, *I will* say unto God, *Job* x. ii. The reason is, that two *alephs* may not come together, as אֶאֱמַר. And, as to the other persons, as יֹאמַר תֹּאמַר נֹאמַר when they have ו *vau* conversive prefixed, the *pathach* is then changed to *segol*, and the accent is *milengl*, as וַנֹּאמֶר וַתֹּאמֶר וַיֹּאמֶר and at the end of a sentence, they return to *pathach*, and the accent is *milrang*, as וַתֹּאמַר וַיֹּאמַר except, וַיֹּאמַר איוב ויען which is accented *milengl*, as are those of his associates.

The other conjugations, are according to the regular verb, and the *aleph* is not quiescent; but the points in some are changed, on account of the *aleph* being a *guttural*; the same in the other *gutturals*: for then, the *chirik* of the נ *nun* in *niphengl*, and the ה *he*, in *hiphcengl*, is changed to *segol*; and the letter succeeding the *nun*, or *he*, is pointed with *chatuph segol*, as נֶאֱכַל. הֶאֱכִיל. There are some verbs, whose first radical is א *aleph*, and are formed as a regular verb; and in the future of *kal* also, as from אָסַר. אָסַף. is formed אֶאֱסוֹר. אֶאֱסוֹף.

The reason assigned by the *Jewish* grammarians for this difference, is, that as the use of these verbs is not great, they were not over solicitous about their form.

PARA-

PARADIGM of a VERB quiescent in the first radical א *aleph*, viz. אָמַר אָבַד. &c.

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
אָמְרָה	אָמַר	3d person.
אָמַרְתְּ	אָמַרְתָּ	2d person.
com.	אָמַרְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	אָמְרוּ	3d person.
אָמַרְתֶּן	אָמַרְתֶּם	2d person.
com.	אָמַרְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
אוֹמֶרֶת or אוֹמֶרָה	אוֹמֵר	singular
אוֹמְרוֹת	אוֹמְרִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
אֲמוּרָה	אָמוּר	singular.
אֲמוּרוֹת	אֲמוּרִים	plural.

INFINI-

INFINITIVE MOOD.

אָמוֹר

And with the LETTERS.

ב	כ	ל	ם
בֶּאֱמוֹר	כֶּאֱמוֹר	לֶאֱמוֹר or לֵאמוֹר	מֵאֱמוֹר

IMPERATIVE MOOD.

Fem.	Masc.	
אִמְרִי	אֱמוֹר	singular.
אֱמוֹרְנָה	אִמְרוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אוֹמַר	1st person.
תֹּאמְרִי	תֹּאמַר	2d person.
תֹּאמַר	יֹאמַר	3d person.

PLURAL.

Fem.	Masc.	
com.	נֹאמַר	1st person.
תֹּאמַרְנָה	תֹּאמְרוּ	2d person.
	יֹאמְרוּ	3d person.

NIPHANGL.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נֶאֱמְרָה	נֶאֱמַר	3d person.
נֶאֱמַרְתְּ	נֶאֱמַרְתָּ	2d person.
com.	נֶאֱמַרְתִּי	1st person.

PLURAL.

Fem.	Masc.	
נֶאֱמְרָה	נֶאֱמְרוּ	3d person.
נֶאֱמַרְתְּ	נֶאֱמַרְתֶּם	2d person.
com.	נֶאֱמַרְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נֶאֱמָרָה or נֶאֱמֶרֶת	נֶאֱמָר	singular.
נֶאֱמָרוֹת	נֶאֱמָרִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הֵאָמֵר

And with the LETTERS.

ס	ל	כ	ב
מֵהֵאָמֵר	לְהֵאָמֵר	כְּהֵאָמֵר	בְּהֵאָמֵר

IMPERATIVE MOOD.

Fem.	Masc.	
הֵאָמְרִי	הֵאָמֵר	singular.
הֵאָמַרְנָה	הֵאָמְרוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֵאָמֵר	1st person.
תֵּאָמְרִי	תֵּאָמֵר	2d person.
תֵּאָמֵר	יֵאָמֵר	3d person.

PLURAL.

Fem.	Masc.	
com.	נֵאָמֵר	1st person.
תֵּאָמַרְנָה	תֵּאָמְרוּ	2d person.
	יֵאָמְרוּ	3d person.

PIENGL.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
אֲבָדָה	אָבַד	3d person.
אֲבַדְתְּ	אֲבַדְתָּ	2d person.
com.	אֲבַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	אָבְדוּ	3d person.
אֲבַדְתֶּן	אֲבַדְתֶּם	2d person.
com.	אָבַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְאַבֶּדֶת or מְאַבְּדָה	מְאַבֵּד	singular.
מְאַבְּדוֹת	מְאַבְּדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְאֻבָּדָה	מְאֻבָּד	singular.
מְאֻבָּדוֹת	מְאֻבָּדִים	plural.

INFINITIVE MOOD.

אַבֵּד

And with the LETTERS.

ב	כ	ל	מ
בְּאַבֵּד	כְּאַבֵּד	לְאַבֵּד	מֵאַבֵּד

IMPERATIVE MOOD.

Fem.	Masc.
אַבְּדִי	אַבֵּד singular.
אַבֵּדְנָה	אַבְּדוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.
com.	אֶאֱבַד 1st person.
תְּאַבְּדִי	תְּאַבֵּד 2d person.
תְּאַבֵּד	יְאַבֵּד 3d person.

PLURAL.

Fem.	Masc.
com.	נְאַבֵּד 1st person.
תְּאַבֵּדְנָה }	תְּאַבְּדוּ 2d person.
	יְאַבְּדוּ 3d person.

PUANGL.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
אֻכְּלָה	אֻכַּל	3d person.
אֻכַּלְתְּ	אֻכַּלְתָּ	2d person.
com.	אֻכַּלְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	אֻכְּלוּ	3d person.
אֻכַּלְתֶּן	אֻכַּלְתֶּם	2d person.
com.	אֻכַּלְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
אֻכָּלָה	אֻכָּל	singular.
אֻכָּלוֹת	אֻכָּלִים	plural.

There is no PANGUL, INFINITIVE, or IMPERATIVE, in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֵאֻכַּל	1st person.
תֵּאֻכְּלִי	תֵּאֻכַּל	2d person.
תֵּאֻכַּל	יֵאֻכַּל	3d person.

PLURAL.

Fem.	Masc.	
com.	נֹאכַל	1ſt perſon.
תֹּאכַלְנָה	תֹּאכַלוּ	2d perſon.
	יֹאכַלוּ	3d perſon.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הֶאֱבִידָה	הֶאֱבִיד	3d perſon.
הֶאֱבַדְתְּ	הֶאֱבַדְתָּ	2d perſon.
com.	הֶאֱבַדְתִּי	1ſt perſon.

PLURAL.

Fem.	Masc.	
com.	הֶאֱבִידוּ	3d perſon.
הֶאֱבַדְתֶּן	הֶאֱבַדְתֶּם	2d perſon.
com.	הֶאֱבַדְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מַאֲבֶדֶת or מַאֲבִידָה	מַאֲבִיד	ſingular.
מַאֲבִידוֹת	מַאֲבִידִים	plural.

PARTI-

PARTICIPLE PANGUL

CARET.

INFINITIVE MOOD.

הַאֲבֵד or הַאֲבִיד

And with the LETTERS.

ס	ל	כ	
מֵהַאֲבִיד	לְהַאֲבִיד	כְּהַאֲבִיד	בְּהַאֲבִיד

IMPERATIVE MOOD.

Fem.	Masc.	
הַאֲבִידִי	הַאֲבֵד	singular.
הַאֲבֵדְנָה	הַאֲבִידוּ	plural.

FUTURE TENSE.

Fem.	Masc.	
com.	אַאֲבִיד	1st person.
תַּאֲבִידִי	תַּאֲבִיד	2d person.
תַּאֲבִיד	יַאֲבִיד	3d person.

PLURAL.

Fem.	Masc.	
com.	נַאֲבִיד	1st person.
תַּאֲבֵדְנָה	תַּאֲבִידוּ	2d person.
	יַאֲבִידוּ	3d person.

HUPHANGL.

HUPHANGL.

CARET.

HITHPAEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְאַמְּרָה	הִתְאַמֵּר	3d person.
הִתְאַמַּרְתְּ	הִתְאַמַּרְתָּ	2d person.
com.	הִתְאַמַּרְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְאַמְּרוּ	3d person.
הִתְאַמַּרְתֶּן	הִתְאַמַּרְתֶּם	2d person.
com.	הִתְאַמַּרְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְאַמֶּרֶת or מִתְאַמֶּרָה	מִתְאַמֵּר	singular.
מִתְאַמְּרוֹת	מִתְאַמְּרִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְאַמֵּר

And with the LETTERS.

ב	כ	ל	מ
בְּהִתְאַמֵּר	כְּהִתְאַמֵּר	לְהִתְאַמֵּר	מֵהִתְאַמֵּר

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְאַמְּרִי	הִתְאַמֵּר	singular.
הִתְאַמֵּרְנָה	הִתְאַמְּרוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem com.	Masc.	
	אֶתְאַמֵּר	1st person.
תִּתְאַמְּרִי	תִּתְאַמֵּר	2d person.
תִּתְאַמֵּר	יִתְאַמֵּר	3d person.

PLURAL.

Fem. com.	Masc.	
	נִתְאַמֵּר	1st person.
תִּתְאַמֵּרְנָה	תִּתְאַמְּרוּ	2d person.
	יִתְאַמְּרוּ	3d person.

SECT.

SECT. V.

Of VERBS quiescent, in the first radical י *yod*, as יָשַׁב יָסַד יָדַע יָלַד &c.

IN *kal*, they are the same as a perfect verb in the first three inflections, viz. the *preter tense*, *participle benunee*, and *participle pangul*: and the *infinitive* also, when in conjunction with an active verb, as יָרֹד יָרַדְנוּ *yaroed yaradnu*, *Gen.* lxiii. 19. but when absolute, the י *yod* is defective, and ת *thau* additional postfixed, as שָׁבֹת רָדֹת דַּעַת &c.

The *imperative* is defective in י *yod*, as לֵד לְדוּ שֵׁב שְׁבוּ &c. and with additional ה *he*, as שְׁבָה. and with an accent of a pause under the word, it is with *tsere*, as רְדָה. and when joined to a word by a hyphen, it is pointed with *segol*, and accented *milengl*, as לֶךָ־נָא.

Note. There is no distinction in the *imperative mood*, between the verbs *quiescent* in the first radical י *yod*; and those *defective* in the first radical נ *nun*; for which reason, I must recommend it to the reader, to be careful not to confound the one with the other.

But in the *future tense*, the prefix letters אתין do abundantly distinguish the two derivations from each other; for in the verbs defective in נ *nun*, the prefix letter, is pointed with *chirik*, and *dagash* after it, as תִּנַּשׁ יִנַּשׁ &c. *yiggash*, *tiggash*: but in this derivation, they are with *tsere*, and which, is a long vowel, to compensate for the quiescent י *yod*, which is not written, as אֵלֵד יֵלֵד אֵשֵׁב תֵּשֵׁב &c. though sometimes the י *yod* is written, and the prefix letter is with

tsere

tſere nevertheleſs; as אֵילֶכָה שׁוֹלֵל *ealecha ſhoelal*, *Micha* i. 8. But this is not common; for when the י *yod* is written, they are for the moſt part pointed with *chirik*, and the ſecond radical, with *pathach*, as אִישַׁן יִיטַב אִיטַב יִירַשׁ אִירַשׁ יִינַק אִינַק יִישַׁן. And there are ſome, which have *dageſh* inſtead of the quieſcent י *yod*, as from יָצַק we find אֶצּוֹק רוּחִי *etſoek ruchee*, *Iſai.* xliv. 3. and from יָצַר. בְּטֶרֶם אֶצָּרְךָ *beterem etſarcha*, *Jerm.* i. 4. and which, the grammarians call חסרי פא יוד *chaſearea pe*, *yod*, defective in the firſt radical *yod*, and not נחי פא יוד *neachea pe yod*, quieſcent in the firſt radical; becauſe, they are formed in the *future tenſe*, according to the form of thoſe which are defective in the firſt radical נ *nun*, as already obſerved.

And, as after the moſt exact ſearch into the writings of the moſt eminent grammarians, for the reaſon of this change, I have not been fortunate enough to find any thing ſatisfactory: I ſhall therefore, mention, what to me appears the moſt probable, and which nearly coincides with that of *Elias*, viz. that the ס *ſamech*, and צ *tſadi**, have a near reſemblance in ſound and pronunciation, eſpecially

* Although in the pronunciation of צ in the *Engliſh* language, it is abundantly diſtinguiſhed from the ס, by having *t* joined to the *ſ*. It muſt however be obſerved, that this is not according to the true pronunciation of the *Hebrew*; but is done, to enable the *Engliſh* reader, to comprehend the difference between the one and the other: conſequently, nothing concluſive can be deduced from thence. I judged it neceſſary to mention this, for the benefit of the *Engliſh* reader, that he may be enabled clearly to comprehend the force of what I have advanced.

when the צ *tſadi* is not *dagaſhed*; ſo that numbers *ſcarcely make any diſtinction between them; and therefore, if from יָצַב יָצַק we ſhould ſay אֶצֵּב יֶצֵּק תֵּצֵּב according to the form of quieſcent *yod*, in the firſt radical, it might in the quickneſs of pronunciation appear, as if ſaid יֶסֵּק תֵּסֵּב אֶסֵּב for which reaſon, the צ *tſadi* is *dagaſhed*, to ſtrengthen its pronunciation. I muſt farther obſerve, that this rule is of the utmoſt importance in the grammatical part of the language; viz. when we find *dagaſh*, inſtead of a deficient letter, the word is then reckoned, as belonging to the defective verbs: but when we find a long vowel affixed to compenſate for ſuch deficiency, it is then reckoned as belonging to the quieſcents.

In *niphangl*, the preter is formed with quieſcent ו *vau* pointed with *cholom*, inſtead of the radical י *yod*, as נוֹדַעְתִּי נוֹדַעְתָּ נוֹדַע &c. *noedantee*, *noedangta*, *noedang*. The ſame in *benunee*, נוֹדָעִים נוֹדָע *noedaeengm*, *noedang*; but in the other parts of the conjugation, the ו *vau* is pronounced, and its pointing is the ſame as in the perfect verbs; as from יָדַע is derived הִוָּדַע. *hivvadang*, and with the prefix letters אית to form the *future*, it is יִוָּדַע אִוָּדַע *yivvadang ivvadang*, the *aleph* with *chirik*, contrary to rule, as its proper pointing is with *ſegol*, except in this; and for which, I am

*Elias mentions in particular, "כל אנשי צרפת *cal anſhea tſarphath*, all the men of *France*." I ſuppoſe he meant *all* the *Jews* ſettled in *France*. What authority he had for the aſſertion, he does not mention; neither am I ſo well acquainted with any of the *Jews* born within the *French* dominions, as to be able either to confirm or deny it; it muſt therefore be underſtood, as his bare aſſertion; and as ſuch I have noticed it.

realy

really unable to affign any reafon. But as to the change of י *yod*, to ו *vau*, I opine, it is on account of the *dagafh*, as its force is better perceived in ו *vau*, than in י *yod*.

In *hiphcengl*, the *preter* is formed with ה *he* prefix, pointed with *cholom*, inftead of the radical י *yod*, as הוֹשִׁיב הוֹשַׁבְתָּ &c. *hoefheev*, *hoefhavta*. The fame of all the prefix letters throughout this conjugation; for in the *participle benunee*, it is מוֹשִׁיב *moefheev*. In the *infinitive* and *imperative* הוֹשִׁיב *hoefheev*. In the *future tenfe*, it is תּוֹשִׁיב. יוֹשִׁיב*. אוֹשִׁיב *oefheev*, *yoefheev*, *toefheev*, or אוֹלִיד יוֹלִיד תּוֹלִיד *oeleed*, *yoeleed*, *toeleed*. But in the *participle pangul*, the prefix מ *mem*, is always pointed with *fhurik*, or *kibbuts*; as well in the perfect or regular verbs, as the irregular or imperfect; as מוּשָׁב. מֻפְקָד and one or two with *kamets chatuph*, as שֵׁשׁ מָשְׁזָר *fheafh mafhzar*, *Exod.* xxvi. 1. The pointing of the fecond radical, is the fame in this inflection as the perfect verbs: it muft however, be noticed, that the verbs of this form, which I have mentioned, as having fometimes in the *future tenfe*, the prefix letters pointed with *chirik* and radical י *yod*, written alfo; have in this conjugation, the י *yod* likewife written; but with this difference, that the prefix letter is pointed with *tfere*; as from יָטַב is derived וַתֵּיטֶב־את ראשה *vateatev eth roefhoh*, *Kings*. II. ix. 30. from יָנַק. וְתֵינֵק לךָ את הילד *vetheanik lach eth hayaled*, *Exod.* ii. 7. and from יָמַן. אם השמאל וְאֵימִנָה *im hafmoel vecameenah*, *Gen.* xiii. 9. and in the *participle benunee*, the מ *mem*, is pointed with *tfere* in all the perfons: as מֵטִיבָה מֵטִיב &c. but when quiefcent in the fecond

* The reader muft obferve, that the י *yod* in יושיב is not radical, but is prefixed to form the derivation, the fame as ה.

radical, the ſingular only, is pointed with *tſere*, and the reſt with *ſheva*, as מֵבִין and מְבִינִים &c.

In *hiphangl*, the ה *he*, is with *ſhurik*, as וְיוֹסֵף הוּרַד *veyoeſeaph hurad*, *Gen.* xxxi. i. The ſame in thoſe which are quieſcent in the ſecond radical, as הוּקַם *hukam*; and thoſe which are double, as הוּסַב *huſav*; in all three, the ה *he*, is with *ſhurik*, and no difference in their pointing; but in the other perſons, there is a difference in the *preter tenſe*, between thoſe which are quieſcent in the firſt radical י *yod*, or the ſecond radical ו *vau*; and thoſe which are double; viz. the *dagaſh*; as will be ſhewn when I come to treat of the roots which are double.

Hithpaengl. This conjugation is formed as the perfect verb, as from יָלַד is derived וַיִּתְיַלְּדוּ *vayithyaldu*, *Numb.* i. 18. and from יָצַע וְיִתְיַעֲצוּ *veyithyaengtſu*, *Pſalm* lxxxiii. 4. though ſometimes the י *yod* is changed to pronounced ו *vau*, as from יָדַע is derived, בְּהִתְוַדַּע יוֹסֵף *behithvaddang yoeſeaph*, *Gen.* xlv. i. and from יָדָה וְהִתְוַדָּה *vehithvaddang*, *Levi.* v. 5. and xvi. 21.

PARA-

PARADIGM of a VERB quiescent in the first radical י *yod*, viz. יָדַע יָסַד יָלַד &c.

CONJUGATION *Kal*.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
יָלְדָה	יָלַד	3d person.
יָלַדְתְּ	יָלַדְתָּ	2d person.
com.	יָלַדְתִּי	1st person.

PLURAL

Fem.	Masc.	
com.	יָלְדוּ	3d person.
יָלַדְתֶּן	יָלַדְתֶּם	2d person.
com.	יָלַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
יוֹלֶדֶת or יוֹלֶדָה	יוֹלֵד	singular.
יוֹלְדוֹת	יוֹלְדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
יָלוּדָה	יָלוּד	singular.
יְלוּדוֹת	יְלוּדִים	plural.

INFINI-

INFINITIVE MOOD.

יָלוֹד. יָדוֹעַ or דַּעַת or דָּעָה

And with the LETTERS

ב	כ	ל	מ
בְּלֶדֶת	כְּלֶדֶת	לָלֶדֶת	מִלֶּדֶת

IMPERATIVE MOOD.

Fem.	Masc.	
לְדִי	לֵךְ	singular.
לְדֹנָה	לְדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֵלֵךְ	1st person.
תֵּלְדִי	תֵּלֵךְ	2d person.
תֵּלֵד	יֵלֵךְ	3d person.

PLURAL.

Fem.	Masc.	
com.	נֵלֵךְ	1st person.
תֵּלְדוּ	תֵּלְדוּ	2d person.
תֵּלֵדְנָה	יֵלְדוּ	3d person.

NIPHANGL

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נוֹלַדָה	נוֹלַד	3d person.
נוֹלַדְתְּ	נוֹלַדְתָּ	2d person.
com.	נוֹלַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	נוֹלְדוּ	3d person.
נוֹלַדְתֶּן	נוֹלַדְתֶּם	2d person.
com.	נוֹלַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נוֹלֶדֶת or נוֹלָדָה	נוֹלָד	singular.
נוֹלָדוֹת	נוֹלָדִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הוֹלֵךְ הוֹדֵעַ

And with the LETTERS.

ב	כ	ל	מ
בְּהוֹלֵךְ	כְּהוֹלֵךְ	לְהוֹלֵךְ	מֵהוֹלֵךְ
בְּדַעַת	כְּדַעַת	לָדַעַת	&c.

IMPERATIVE MOOD.

Fem.	Masc.	
הוֹלִכִי	הוֹלֵךְ	singular.
הוֹלִכְנָה	הוֹלִכוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֵלֵךְ	1st person.
תֵּלְכִי	תֵּלֵךְ	2d person.
תֵּלֵךְ	יֵלֵךְ	3d person.

PLURAL.

Fem.	Masc.	
com.	נֵלֵךְ	1st person.
תֵּלֵכְנָה	תֵּלְכוּ	2d person.
	יֵלְכוּ	3d person.

PIENGL.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
יִסְּדָה	יִסַּד	3d person.
יִסַּדְתְּ	יִסַּדְתָּ	2d person.
com.	יִסַּדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	יִסְּדוּ	3d person.
יִסַּדְתֶּן	יִסַּדְתֶּם	2d person.
com.	יִסַּדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְיַסֶּדֶת or מְיַסֶּדָה	מְיַסֵּד	singular.
מְיַסְּדוֹת	מְיַסְּדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְיֻסָּדָה	מְיֻסָּד	singular.
מְיֻסָּדוֹת	מְיֻסָּדִים	plural.

INFINITIVE MOOD.

יַסֵּד

And with the LETTERS.

ב	כ	ל	מ
בְּיַסֵּד	כְּיַסֵּד	לְיַסֵּד	מִיַּסֵּד

IMPERATIVE MOOD.

Fem.	Masc.	
יַסְּדִי	יַסֵּד	singular
יַסְּדְנָה	יַסְּדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֲיַסֵּד	1st person.
תְּיַסְּדִי	תְּיַסֵּד	2d person.
תְּיַסֵּד	יְיַסֵּד	3d person.

PLURAL.

Fem.	Masc.	
com.	נְיַסֵּד	1st person.
תְּיַסְּדְנָה	תְּיַסְּדוּ	2d person.
	יְיַסְּדוּ	3d person.

PUANGL.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
יָלְדָה	יָלַד	3d person.
יָלַדְתְּ	יָלַדְתָּ	2d person.
com.	יָלַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	יָלְדוּ	3d person.
יָלַדְתֶּן	יָלַדְתֶּם	2d person.
com.	יָלַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem	Masc.	
יָלְדָה	יָלַד	singular.
יָלְדוֹת	יָלְדִים	plural.

No PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אִיָּלֵד	1st person.
תִּילְדִי	תִּיָּלֵד	2d person.
תִּילֵד	יִיָּלֵד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִילַד	1st person.
תִּילַדְנָה	תִּילַדוּ	2d person.
	יִילַדוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הוֹלִידָה	הוֹלִיד	3d person.
הוֹלַדְתְּ	הוֹלַדְתָּ	2d person.
com.	הוֹלַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוֹלִידוּ	1st person.
הוֹלַדְתֶּן	הוֹלַדְתֶּם	2d person.
com.	הוֹלַדְנוּ	3d person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מוֹלֶדֶת or מוֹלִידָה	מוֹלִיד	singular.
מוֹלִידוֹת	מוֹלִידִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מוּלֶדֶת	מוּלָד	singular.
מוּלָדוֹת	מוּלָדִים	plural.

INFINI-

INFINITIVE MOOD.

הוֹלִיד

And with the LETTERS

ב	כ	ל	מ
בְּהוֹלִיד	כְּהוֹלִיד	לְהוֹלִיד	מֵהוֹלִיד

IMPERATIVE MOOD.

Fem.	Masc.	
הוֹלִידִי	הוֹלִיד	singular.
הוֹלִידְנָה	הוֹלִידוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אוֹלִיד	1st person.
תוֹלִידִי	תוֹלִיד	2d person.
תוֹלִיד	יוֹלִיד	3d person.

PLURAL.

Fem.	Masc.	
com.	נוֹלִיד	1st person.
תוֹלִידְנָה }	תוֹלִידוּ	2d person.
	יוֹלִידוּ	3d person.

HUPHANGL.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הוּלַדָה	הוּלַד	3d person.
הוּלַדְתְּ	הוּלַדְתָּ	2d person.
com.	הוּלַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוּלַדוּ	3d person.
הוּלַדְתֶּן	הוּלַדְתֶּם	2d person.
com.	הוּלַדְנוּ	1st person.

No PARTICIPLE BENUNEE, or PANGUL, in this Conjugation.

INFINI-

INFINITIVE MOOD.

הִוָּלֵד

And with the LETTERS

ב	כ	ל	מ
בְּהִוָּלֵד	כְּהִוָּלֵד	לְהִוָּלֵד	מֵהִוָּלֵד

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אוּלַד	1st person.
תּוּלַדִי	תּוּלַד	2d person.
תּוּלַד	יוּלַד	3d person.

PLURAL.

Fem. com.	Masc.	
	נוּלַד	1st person.
תּוּלַדְנָה	תּוּלַדוּ	2d person.
	יוּלַדוּ	3d person.

HITH-

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְוַדָּעָה	הִתְוַדָּע	3d person.
הִתְוַדַּעְתְּ	הִתְוַדַּעְתָּ	2d person.
com.	הִתְוַדַּעְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְוַדָּעוּ	3d person.
הִתְוַדַּעְתֶּן	הִתְוַדַּעְתֶּם	2d person.
com.	הִתְוַדָּעְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְוַדָּעָה or מִתְוַדַּעַת	מִתְוַדָּע	singular.
מִתְוַדָּעוֹת	מִתְוַדָּעִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִתְוַדַּע

And with the LETTERS

ב	כ	ל	מ
בְּהִתְוַדַּע	כְּהִתְוַדַּע	לְהִתְוַדַּע	מֵהִתְוַדַּע

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְוַדַּעִי	הִתְוַדַּע	singular.
הִתְוַדַּעְנָה	הִתְוַדָּעוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶתְוַדַּע	1st person.
תִּתְוַדַּעִי	תִּתְוַדַּע	2d person,
תִּתְוַדַּע	יִתְוַדַּע	3d person.

PLURAL.

Fem. com.	Masc.	
	נִתְוַדַּע	1st person.
תִּתְוַדַּעְנָה	תִּתְוַדָּעוּ	2d person.
	יִתְוַדָּעוּ	3d person.

SECT. VI.

Of VERBS quiescent, in the second radical ו *vau*, as בוֹן קוּם &c.

EVERY verb, whose second radical is ו *vau*, is quiescent in all the conjugations, as from קוּם *kum*, we say קָם. *kam*, קָמְתָּ *kamta*, &c. but when the last radical is ה *he*, the ו *vau* is then pronounced throughout all the conjugations: as from אָוָה *avah*, we find, אִוִּיתָה נַפְשִׁי *ivvetha naphshee*; from קָוָה *kava*, קִוִּיתִי ה׳ *kivveethee Adonay*; from רָוָה *rava*, הִרְוָה אֶת הָאָרֶץ *hirva eth haarets:* from צָוָה *tsivva*, צִוִּיתָ *tsivveetha*; and from עָוָה *ava*, עָוִיתָה וַשְׁתִּי *avetha vashtee*. In all which roots the ו *vau* is never quiescent. And there are five roots, whose third radical is not a mutable ה *he*, and yet, the ו *vau*, is not quiescent; viz. גָּוַע שָׁוַע עָוַת עָוַל עָוַר. It must however, be observed of them, that גָּוַע *gavang*, is to be met with only in *kal*, as כִּי גָוַע אַהֲרֹן *kee gavang aharon:* וַיִּגְוַע וַיָּמוּת *vayigrang vayyamoth:* and שָׁוַע *shavang* is found in *piengl hadagash* only, as שִׁוַּעְתִּי. שִׁוַּעְתָּ. שִׁוַּע *shivvang*, *shivvangta*, *shivvangtee:* and עָוַת *avath*, in *piengl*, *niphangl*, and *hithpaengl*; as, first, לְעַוֵּת אָדָם *leangveth Adam*; second בֶּן נַעֲוַת הַמַּרְדּוּת *ben naengvath hammarduth*; third, וְהִתְעַוְּתוּ אַנְשֵׁי הַחַיִל *vehithangvethu anshea hechayil*; but עָבַר and עָוַל *avar* and *aval*, are only to be met with in *piengl*, as מִכַּף מְעַוֵּל וְחוֹמֵץ *miccaph meangveal vechomeats*; הַשּׁוֹחֵד יְעַוֵּר *hashoechad ycangvear*; the rest are quiescent.

Of

Of the pointing of these VERBS.

In the preter of *kal*, the first radical is pointed with *kamets*, to shew the deficiency of ו *vau*, as קָם. and, notwithstanding that it is not usual for the *kamets* to point at the deficiency of ו *vau*, but the *cholom*; for it is that, which is appropriated for this use; and is here changed to *kamets*, that the form of *kal*, may be the same in pointing, as the other forms; their first radicals being all pointed with *kamets*, except the double roots, as will be shewn hereafter. And we sometimes meet with the א *aleph*, written after the *kamets*, as וְקָאם שׁאון *vekoem shaon*, *Hosea* x. 14. and is quiescent; but in וְרָאֲמָה וישבה *veráémah veyashva*, *Zach.* xiv. 10. the *aleph* is pronounced. In these examples, the א *aleph* compensates for the deficiency of ו *vau*. In the third person plural, and the first person feminine singular, the first radical has *kamets*, and is accented *milengl*, to shew the deficiency of the quiescent ו *vau*, as קָמָה, קָמוּ but in the other persons, the first radical is pointed with *pathach*, as קַמְתָּי, קַמְתָּ the reason of this change is on account of the quiescent *sheva*, which always takes place in the preter of *kal*, in the first and second persons; (as may be seen by consulting the tables,) for if it had been pointed with *kamets*, quiescent *sheva* could not have followed; but on the contrary, must have been pronounced *sheva*; as may be seen in Chap. III. Sect. V. and seq. The preter is also pointed with *tsere* sometimes, according to the form of פָּעֵל *paeangl*, as כאשר מֵת אהרן *caasher meath aheron*, *Deut.* xxxii. 50. כי מֵתוּ כל האנשים *kee meathu cal haenasheem*, *Exod.* iv. 19. מדוע אתם לֵנִים נגד החומה *maduang atem leaneem neged hachoma*, *Nehem.* xiii. 21. and some few after

the form of פָּעוֹל *paoengl*, הבוקר אור *habboekar oer*, *Gen.* xliv. 3. כי אורו עיני *kee oeru caynay*. I. *Sam.* xiv. 29. The *participle benunee*, is with *kamets* in the first radical; and there is no difference in the pointing of the *benunee*, from that of the *preter* in the third person singular; for instance, בָּא אחיך במרמה *ba acheecha bemirma*; thy brother *came* with subtility, *Gen.* xxvii. 35. this is the *preter tense*, but הנה אנכי בָּא אליך בעב העגן *hinnea anoechee ba ealecha beangv haangnan*; Lo, I *come* unto thee in a thick cloud; *Exod.* xix. 9. is the *benunee*.

And in the feminine, there is a distinction in the accents; for the *preter* is accented *milangl*, as ורחל בָּאָה but the *benunee* is accented *milrang*; as, והנה רחל בתו בָּאָה.

It is sometimes pointed with *tsere*, after the form of פָּעֵל as מֵת אתה. as also, according to פָּעוֹל, as טוֹבִים. טוב.

The *participle pangul*, the *infinitive*, and the *imperative*, have all, the second radical pointed with *shurik* generally; for in the *infinitive*, it is לא אוכל קוּם *loe uchal kum*; and in the *imperative* קוּם קרא *kum kara*; so also in the *participle pangul*; but with this difference, that we cannot form it from קוּם. for that is a פועל עומד *poeangl oemead*, or intransitive verb; it is therefore, formed from שוּם which is a פועל יוצא *poeangl yoetsea*, or transitive verb; as, שׂוּמָה *sumah*, כי־על־פִּי אבשלום היתה שׂוּמָה *kee angl pee avshalom hayetha sumah*; for by the appointment of *Absalom* was it determined. II. *Sam.* xiii. 32. And the *infinitive* and *imperative*, are sometimes pointed with *cholom*, after the manner of the roots which are double, as קוֹם. יָקוּמוּ *koem yakoemu* פּוֹר הִתְפּוֹרְרָה *poer hithpoererah Isai.* xxiv. 20. and שׁוֹב אלי *shoev elay*. מוֹל אֶת בְּנֵי־יִשׂרָאֵל *moel eth benea yisraeal*,

Josh

Josh. v. 2. The *future tense*, is formed by the prefix letters אית֑ן pointed with *kamets*, to mark the second radical ו *vau*, which is quiescent, as, אָקוּם. יָקוּם &c. *yakum*, *akum*, &c*. There are some which are pointed with *cholom*, without

* According to the opinion of *R. D. Kimchi*, in *Michlol*, and *Elias Levita* in *Sepher Habachur*, the ו *vau* in אָקוּם, יָקוּם is not radical, but what is called by the grammarians *vau* attractive; as the *vaus* in יִפְקוֹד אֶפְקוֹד &c. To this opinion I can by no means assent; but pronounce it to be radical; and that for the following reason; for we find יָקוּמוּ, תָּקוּמוּ Now, if the ו *vau* had not been radical, it would have been written, יָקְמוּ תָּקְמוּ according to the form of תִּפְקְדוּ יִפְקְדוּ and which have no ו *vau*; hence it is manifest, that the ו *vau* is radical and not attractive. And I must freely confess, it is with extreme reluctance, that I presume to oppose these great authorities, and who have thrown such great light on the sacred language; but the *love of truth*, which I so strongly profess, will not permit me to pass unnoticed, what I take to be the least deviation therefrom, let the authority from whence it proceeds be ever so great; consequently, am no respector of persons, or names: nothing but what is just and true shall have weight with me. And, as a manifestation of the truth of what I have advanced, I shall take the liberty to mention, that that consummate grammarian; *R. Solomon Hayna*, author of *Binyon Shlomo*, &c. coincides with me in this opinion; for in the above work, *Beth Habinyaneem*, *cheder aseree*; he severely reprehends *Kimchi*, for advancing an opinion so contradictory to the rules of grammar; and after exhibiting the proofs which *Kimchi* has advanced in support of his hypothesis; confutes them in the most satisfactory, clear, and unequivocal manner.

I would willingly have transcribed the whole for the satisfaction of the reader; but as it is somewhat long, and would be still more so in the translation; and as my design is not to spin out the Grammar to an unnecessary length; I have, for that reason, ommitted it, and must refer the learned reader to the work itself; where he will find the subject treated in a most copious manner.

ו *vau*,

ו *vau*, as אל תָּקֹץ *al takoets*, *Prov.* iii. 11. יָשֹׁב אפך *yaſhoev apcha*, *Iſai.* xii. 1. and ſo it is marked in the *Maſorah*; "The words תָּחוֹס, יָחוֹס are all with *cholom*, except one with *ſhurik*, viz. לא תָחוּס עינם." And at the end of a ſentence, or with an accent of a pauſe, they are always with *cholom*, as יחי ראובן ואל יָמֹת *yachee reuvean veal yamoth*, *Deut.* xxxiii. 6. שלשים שנה וַיָּמֹת *ſheloeſheem ſhanah vayamoth*. But without the accent of a pauſe, the *cholom* is changed to *kamets*; eſpecially, with ו *vau* converſive. as וַיָּקָם אברהם . וַיָּקָן מואב and ſometimes without the ו *vau* converſive, when joined to a ſmall word by means of a *hyphen*, as תָּשָׁב־נא נפש־הילד *taſhavna nepheſh hayeled*; *Kings* I. xvii. 21. the *kamets* ultimate of all theſe examples, is *kamets chatuph*.

Niphangl, in the preter, the firſt radical is pointed with *kamets* in the third perſons, as נָבוֹנָה . נָבוֹנוּ . נָבוֹן . and in the other perſons, the *kamets*, is changed to *ſheva*, according to its form, and the *cholom* is changed to *ſhurik*, or *kibbuts*, as כי נְבֻנוֹתִי . נְפִוּגֹתִי *Iſai.* x. 13. the reaſon of this is, that two *choloms* may not come together.

The *benunee* in the maſculine ſingular, is the ſame as the preter; but in the other perſons, the *kamets* is changed to *ſheva*, as from נָבוֹן . נְבוֹנִים . נְבוֹנָה . נְבוֹנוֹת . The *infinitive* and *imperative*, have ה *he* prefix, pointed with *chirik*, and *dagaſh* after it, the ſame as the perfect verbs, as הִבּוֹן, the ſame in the *future*, as יִבּוֹן. נִבּוֹן תִּבּוֹן &c.

PIENGL and PUANGL.

Before I proceed to treat of the pointing of the conjugations, in this derivation, I ſhall attempt to prove that the conjugation

conjugation laid down by ſome of the grammarians called *merubang*, mentioned in ſection the firſt of this chapter, hath no exiſtence.

It muſt be obſerved, that thoſe grammarians have produced the following examples in ſupport of their propoſition, viz. תְּאָכְלֵהוּ אֵשׁ לֹא נֻפָּח *teachleahu eaſh loc nuphach*, *Job* xx. 26. מְלָשְׁנִי בְּסֵתֶר * *melaſhnee baſether*, *Pſalm* ci. 5. לִמְשֹׁפְטִי אֶתְחַנָּן *limſhophtee eth channan*, *Job* ix. 15. Theſe, ſay they, are of the form of the *merubang*, as conſiſting of four radical letters; for the *cholom* in the firſt radical of the laſt is to mark the quieſcent *vau* which is deficient, and the *kamets chatuph*, under the former, is for the ſame purpoſe; from theſe, they have formed in the preter of *kal*, אוֹכַלְתָּ. אוֹכֵל. לוֹשַׁנְתָּ. לוֹשֵׁן. שׁוֹפַטְתָּ. שׁוֹפֵט the roots of which, ſay they, are אוֹכֵל . לוֹשֵׁן . שׁוֹפֵט with four radical letters; but this is futile; for how improper muſt it be to deduce proofs from theſe three only, there being no other of the kind to be found; and conſequently, contrary to all the rules of true grammar, to found a conjugation on account of them; it is therefore, by far more reaſonable, to reckon them either as a nomalies, or compound words: but that which they have urged with the greateſt force, is, that in this derivation are to be found, what is called מרובעים אמיתים *true* † *merubangs*, as from בוֹן is derived בוֹנֵן. here, ſay they, "the ו *vau* quieſcent, is the ſecond radical, and then follow two *nuns*, which are the two *lameds hapangul*, or third radicals; conſequently, here are four

* This is marked in the *Maſorah*, יתיר ו *vau*, abundant, or redundant.

† This is called *true*, as having the four letters written in oppoſition to the other, which is formed on mere conjecture.

radicals

radicals written; which ſhews them to be true roots of four letters."

To this I anſwer, that it is certain, that in בּוֹנֵן קוֹמֵם שׁוֹבֵב the third radical is doubled; but yet I contend, that they are of the form of פֻּעֵל. the characteriſtic of which, is *dagaſh* in the ſecond radical; and as the ו *vau* (which is the ſecond radical,) is quieſcent, it cannot be *dagaſhed*; for *dagaſh* can never take place in a quieſcent letter; for this reaſon, the third radical is doubled, to compenſate for the dificiency of the *dagaſh*; and is written בּוֹנֵן inſtead of בּוּן, as a demonſtration of this, I ſhall ſhew that, in the conjugation *hithpaengl* of this derivation, the third radical is likewiſe doubled, to compenſate for the *dagaſh*, as הִתְבּוֹנֵן inſtead of הִתְבֻּנֵּן. the ſame in *puangl*, which alſo requires *dagaſh*, באין תחומות חוֹלַלְתִּי *lecan tehoemoth choelaltee*, *Prov.* viii. 24. inſtead of חֻלַּלְתִּי. and מה מצעדי גבר כּוֹנָנוּ *meadonay mitſangdeagever coenanu*, *Pſal.* xxxix. 23. this is of the form of *puangl*, and is inſtead of כֻּנָּנוּ. But if we form them after the form of יָקוֹם, יָשׁוֹב as the conjugation of *merubang*, according to their hypotheſis, we ſhould then be obliged to conſider them, as intranſitive verbs, to which, I can by no means aſſent; for this conjugation, is for the moſt part tranſitive, as its proper form is active: hence it is manifeſt, that this form is, inſtead of *piengl*, which is always active.

Another proof that this conjugation is inſtead of *piengl*, is, that in the *participle benunce*, and *participle pangul* of it, the prefix מ *mem*, as alſo the letters בכלם, and the prefix letters אית״ן in the *future tenſe*, are all pointed with *ſheva*; the

the ſame as the form פִּעֵל *piengl.* And the diſtinction between the *participle benunee*, and *participle pangul*, is, that the *benunee* hath *tſere* ultimate; as מְשׁוֹבֵב נתיבות *meſhoeveav* netheevoeth, *Iſai* lviii. 12. and *pangul*, *kamets* ultimate: as וְהוּא מְחֹלָל מִפְּשָׁעֵנוּ vehu *mechoelal* mippſha eangnu, *ibid.* liii. 5. In fine, the ſum of all that has been ſaid is, that in this conjugation of *piengl*, the firſt radical is pointed with *cholom*, to mark the quieſcent *vav*, which is the ſecond radical; and the third radical is doubled, (to compenſate for the deficiency of the *dagaſh*, which ought to be in the ſecond radical) and pointed with *tſere*, as קוֹמֵם . בּוֹנֵן . and the points of the prefix letters, are all with *ſheva*, according to the form of *piengl*; and there is no other mode of diſtinguiſhing *piengl* from *puangl*, than by means of the context: for inſtance, כּוֹנְנוּ חֹצֵם *coeneanu* chitſom, *Pſalm* xi. 2. is of the conjugation *piengl*: and מִצְעֲדֵי גֶבֶר כּוֹנָנוּ mitſangde gever *coenanue*, *ibid.* xxxvii. 23. is of the conjugation *pungl*: חוֹלֶלָה יְדוֹ *choelela* yadoe, *Job.* xxvi. 13. is of *piengl*, but וּלְפָנֵי גְבָעוֹת חוֹלַלְתִּי veliphnea gavangoth *choelaltee*, *ibid.* xv. 7. is of *puangl*.

Hipheengl, the preter has הִ *he* prefix, pointed with *tſere*; and in the third perſons, the firſt radical is pointed with *chirik*, as הֵקִימוּ . הֵקִימָה . הֵקִים . but in the other perſons, with *pathach*, as הֵקַמְתִּי . הֵקַמְתָּ &c. though ſometimes, the firſt radical is with *chirik*; but then the prefix הִ *he*, is with *chatuph pathach*, as הֵקִימוֹתָ הֵקִימוֹתִי *hekeemoetha*, *hekeemoethee*, or with *chatuph ſegol*, as הֶקִיצוֹתִי כִּי ה׳ יִסְמְכֵנִי *hekeetſoethee* kee Adonay yiſmecheanee, *Pſalm* iii. 6. In *benunee*, the מ *mem* prefix, in the maſculine ſingular, is pointed with *tſere*, the ſame as the הִ in the preter; but in the other perſons, the *tſere* is changed to *ſheva*, according to rule;

as מְקִימִים. and מָקִים. In *pangul*, the מ is with *ſhurik*, according to form, as מוּבָנִים. מוּבָן &c. In the *infinitive*, the ה is pointed with *kamets*, to diſtinguiſh it from the preter; and the firſt radical, is ſometimes with *tſere*; as הָכֵן. and ſometimes with *chirik*, as הָבִין. but with the letters בכלם it is generally with *chirik*, as בְּהָבִין. כְּהָבִין &c. The ſame in the *imperative*; ſome with *tſere*, and ſome with *chirik*, as הָבִינִי. הָבִין. and הָבִנָּה. andſometimes the ה is dropt in the *imperative*, as שִׂים כֹּה *Gen.* xxxi. 37. לִין פֹּה *Judg.* xix. 9. בִּינוּ בערים *Pſalm* xciv. 8. &c. Theſe are, as if written, הָבִינוּ. הָלִין. הָשִׂים. &c. and ſometimes in the *infinitive*, as נצב לָרִיב ה׳. ועמד לָדִין עמים nitſav *lareev* adonay, veoengmead *ladeen* ammeem, *Iſai.* iii. 13. as if written לְהָדִין. לְהָרִיב. and in the plural, the ה is for the moſt part dropt, as שִׂימוּ שִׂיחוּ שִׂירוּ שִׂיתוּ גִּילוּ לִינוּ and are all accented *milengl.* Sometimes the ה is defective in the preter; as בִּינוֹתִי בספרים *benoeethee* baſphareem, *Dan.* ix. 2. inſtead of הֲבִינוֹתִי. And it muſt be obſerved, that this deficiency of the ה, is chiefly in ſuch verbs, as do not admit of the *imperative* in the conjugation *kal*, as thoſe which I have mentioned; for we cannot ſay לִינוּ גוּלוּ שׂוּחוּ שׂוּמוּ &c.

In the *future*, the prefix letters איתן are pointed with *kamets*, as יָבִין אָבִין &c. although they ought to have been with *tſere*, the ſame as the מ *mem* in the *infinitive*; but are pointed with *kamets*, to diſtinguiſh them from the *future* in *kal*, where the firſt radical is quieſcent *yod*; and which are with *tſere*, as יֵשֵׁב אֵשֵׁב &c. for which reaſon, they are pointed with *kamets*, and the ſame as the prefix letters of *kal*, in this derivation; (i. e. quieſcent in the

ſecond

ſecond radical) but with this diſtinction; that in *kal*, the firſt radical is pointed with *ſhurik*, as אָקוּם . יָקוּם . אָבוּן . יָבוּן &c. but in theſe, it is with *chirik*, as אָקִים. יָקִים. אָבִין. יָבִין &c. or with *tſere*, as יָקֵם &c. *Hiphangl*, has been treated of in thoſe which are quieſcent in the firſt radical *yod* י in the preceding ſection.

Hithpaengl, has been treated of in this ſection, in the conjugation *piengl*, and ſhewn, that its form is to have the laſt radical doubled, to compenſate for the *dageſh*; as הִתְבּוֹנֵן. הִתְבּוֹנַנְתָּ &c. The *benunee* is מִתְבּוֹנֵן. the *imperative* and *infinitive*, הִתְבּוֹנֵן the ſame as the *preter*. And the *future* אֶתְבּוֹנֵן. תִּתְבּוֹנֵן . יִתְבּוֹנֵן.

PARADIGM of a VERB quiescent in the second radical ו *vau*, as קוּם בוֹן &c.

CONJUGATION *Kal*.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
בָּנָה	בָּנָה	3d person.
בָּנִית	בָּנִיתָ	2d person.
com.	בָּנִיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	בָּנוּ	3d person.
בָּנִיתֶן	בָּנִיתֶם	2d person.
com.	בָּנִינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
בָּנָה	בָּנוּ	singular.
בָּנוֹת	בָּנִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
בּוּנָה	בּוּן	singular.
בּוּנוֹת	בּוּנִים	plural.

INFINI-

INFINITIVE MOOD.

בוֹן

And with the LETTERS

ב	כ	ל	מ
בְּבוֹן	כְּבוֹן	לָבוֹן	מִבּוֹן

IMPERATIVE MOOD.

Fem.	Masc.	
בּוֹנִי	בוֹן	ſingular.
בּוֹנָה	בּוֹנוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אָבוֹן	1ſt perſon.
תָּבוֹנִי	תָּבוֹן	2d perſon.
תָּבוֹן	יָבוֹן	3d perſon.

PLURAL.

Fem. com.	Masc.	
	נָבוֹן	1ſt perſon.
תָּבוֹנָה	תָּבוֹנוּ	2d perſon.
	יָבוֹנוּ	3d perſon.

NIPHANGL.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נָבוֹנָה	נָבוֹן	3d person.
נָבוּנוֹת	נָבוּנוֹתָ	2d person.
com.	נָבוּנוֹתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	נָבוֹנוּ	3d person.
נָבוּנוֹתֶן	נָבוּנוֹתֶם	2d person.
com.	נָבוּנוּנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נְבוֹנָה	נָבוֹן	singular.
נְבוֹנוֹת	נְבוֹנִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִבּוֹן הִכּוֹן

And with the LETTERS

ב	כ	ל	מ
בְּהִבּוֹן	כְּהִבּוֹן	לְהִבּוֹן	מֵהִבּוֹן

IMPERATIVE MOOD.

Fem.	Masc.
הִבּוֹנִי	הִבּוֹן singular.
הִבּוֹנְנָה	הִבּוֹנוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.
com.	אֶבּוֹן 1st person.
תִּבּוֹנִי	תִּבּוֹן 2d person.
תִּבּוֹן	יִבּוֹן 3d person.

PLURAL.

Fem.	Masc.
com.	נִבּוֹן 1st person.
תִּבּוֹנְנָה	תִּבּוֹנוּ 2d person.
	יִבּוֹנוּ 3d person.

PIENGL.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
בּוֹנְנָה	בּוֹנֵן	3d person.
בּוֹנַנְתְּ	בּוֹנַנְתָּ	2d person.
com.	בּוֹנַנְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	בּוֹנְנוּ	3d person.
בּוֹנַנְתֶּן	בּוֹנַנְתֶּם	2d person.
com.	בּוֹנַנּוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem	Masc.	
מְבוֹנֶנֶת or מְבוֹנֶנָה	מְבוֹנֵן	singular.
מְבוֹנְנוֹת	מְבוֹנְנִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְבוֹנָנָה	מְבוֹנָן	singular.
מְבוֹנָנוֹת	מְבוֹנָנִים	plural.

INFINI-

INFINITIVE MOOD.

בוֹנֵן גוֹלֵל

And with the LETTERS

ב	כ	ל	מ
בְּבוֹנֵן	כְּבוֹנֵן	לְבוֹנֵן	מִבּוֹנֵן

IMPERATIVE MOOD.

Fem.	Masc.	
בּוֹנֵנִי	בּוֹנֵן	singular.
בּוֹנְנָה	בּוֹנְנוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֲבוֹנֵן	1st person.
תְּבוֹנֵנִי	תְּבוֹנֵן	2d person.
תְּבוֹנֵן	יְבוֹנֵן	3d person.

PLURAL.

Fem. com.	Masc.	
	נְבוֹנֵן	1st person.
תְּבוֹנֵנָה	תְּבוֹנְנוּ	2d person.
	יְבוֹנְנוּ	3d person.

PUANGL.

In this Derivation, there is no distinction between PUANGL and its active PIENGL; as already mentioned in this Section.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הֻבִינָה	הֻבִין	3d person.
הֻבַנְתְּ	הֻבַנְתָּ	2d person.
com.	הֻבַנְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הֻבִינוּ	3d person.
הֻבַנְתֶּן	הֻבַנְתֶּם	2d person.
com.	הֻבַנּוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְבִינָה	מֵבִין	singular.
מְבִינוֹת	מְבִינִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מוּבָנָה	מוּבָן	singular.
מוּבָנוֹת	מוּבָנִים	plural.

INFINI-

INFINITIVE MOOD.

הָבִין

And with the LETTERS

ב	כ	ל	מ
בְּהָבִין	כְּהָבִין	לְהָבִין	מֵהָבִין

IMPERATIVE MOOD.

Fem.	Masc.
הָבִינִי	הָבִין ſingular.
הָבִנְנָה	הָבִינוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אָבִין 3d perſon
תָּבִינִי	תָּבִין 2d perſon.
תָּבִין	יָבִין 1ſt perſon.

PLURAL.

Fem. com.	Masc.
	נָבִין 1ſt perſon.
תָּבִנְנָה }	תָּבִינוּ 2d perſon.
	יָבִינוּ 3d perſon.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR

Fem.	Masc.	
הוּבְנָה	הוּבָן	3d person.
הוּבַנְתְּ	הוּבַנְתָּ	2d person.
com.	הוּבַנְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוּבְנוּ	3d person.
הוּבַנְתֶּן	הוּבַנְתֶּם	2d person.
com.	הוּבַנְנוּ	1st person.

There is no BENUNEE, PANGUL, INFINITIVE, nor IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אוּבָן	1st person.
תּוּבְנִי	תּוּבָן	2d person.
תּוּבָן	יוּבָן	3d person.

PLURAL.

Fem.	Masc.	
com.	נוּבָן	1st person
תּוּבַנְנָה	תּוּבְנוּ	2d person.
	יוּבְנוּ	3d person.

HITH_

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְבּוֹנְנָה	הִתְבּוֹנֵן	3d person.
הִתְבּוֹנַנְתְּ	הִתְבּוֹנַנְתָּ	2d person.
com.	הִתְבּוֹנַנְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְבּוֹנְנוּ	3d person.
הִתְבּוֹנַנְתֶּן	הִתְבּוֹנַנְתֶּם	2d person.
com.	הִתְבּוֹנַנּוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְבּוֹנֶנֶת or מִתְבּוֹנְנָה	מִתְבּוֹנֵן	singular.
מִתְבּוֹנְנוֹת	מִתְבּוֹנְנִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִתְבּוֹנֵן

And with the LETTERS

ב	כ	ל	מ
בְּהִתְבּוֹנֵן	כְּהִתְבּוֹנֵן	לְהִתְבּוֹנֵן	מֵהִתְבּוֹנֵן

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְבּוֹנְנִי	הִתְבּוֹנֵן	singular.
הִתְבּוֹנְנָה	הִתְבּוֹנְנוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתְבּוֹנֵן	1st person.
תִּתְבּוֹנְנִי	תִּתְבּוֹנֵן	2d person.
תִּתְבּוֹנֵן	יִתְבּוֹנֵן	3d person.

PLURAL.

Fem.	Masc.	
com.	נִתְבּוֹנֵן	1st person.
תִּתְבּוֹנְנָה }	תִּתְבּוֹנְנוּ	2d person.
	יִתְבּוֹנְנוּ	3d person.

SECT.

SECT. VII.

Of VERBS quiescent in the third radical א *aleph*, as קָרָא מָצָא &c.

IN the preter of *kal*, the א *aleph* is quiescent, and *kamets* before it, as מָצָא. but in the third person plural masculine, and third person singular feminine, the א *aleph* is pronounced, as מָצְאוּ. מָצְאָה. and in *benunee*, and *pangul*, the א is quiescent in the masculine singular only; as מוֹצֵא. but in the other persons it is pronounced, as מוֹצְאִים מְצוּאִים מְצוּאָה &c.

The *infinitive* is קָרֹא מָצוֹא. and with the letters בכלם with *chirik*, as בִּקְרֹא &c. and sometimes with additional ת *thau* postfixed, after the form of the quiescent verb in the third radical ה, as לבלתי קְרֹאתלנו leviltee *keroeth* lanu, *Jud.* viii. 1. לפי מְלֹאת לבבל lephee *meloeth* lebavel, *Jerm.* xxix. 10.

In the *imperative*, the א is quiescent in the masculine singular only, as קְרָא מְצָא. but in the other persons it is pronounced, as מִצְאִי מִצְאוּ. קִרְאֶנָה. in this last the ה feminine is sometimes defective, as קִרְאֶן־לוֹ *kirren loe*, *Exod.* ii. 20. and sometimes with the א *aleph* quiescent, as קְרֶאן לִי *kerena lee*, *Ruth*, i. 20. The prefix letters איתן are pointed the same as in the perfect verbs, and the *aleph* is always quiescent, when it is the last letter of a word, as אֶקְרָא. יִקְרָא. אֶמְצָא. יִמְצָא &c. but if there is another letter after it, it is then pronounced; as תִּקְרְאִי. תִּקְרְאוּ. יִקְרְאוּ. תִּמְצְאִי. תִּמְצְאוּ &c. But in the feminine plural, it is quiescent,

quiescent, as כִּי תִקְרֶאנָה מלחמה kee *thikrena* milcha, *Exod.* i. 10. תִּמְצֶאנָה &c.

And, after this manner, are all the other conjugations formed; except that *tsere* precedes the quiescent א, in the first and second persons in the *preter tense*, as נִקְרֵאתָ. נִקְרֵאתִי. חִבֵּאתָ. חִבֵּאתִי. נִמְצֵאתָ. נִמְצֵאתִי. מִלֵּאתָ. מִלֵּאתִי. הִמְצֵאתָ. הִמְצֵאתִי. הִתְחַבֵּאתָ. הִתְחַבֵּאתִי &c.

PARADIGM of a VERB quiescent, in the last radical א *aleph*, as קָרָא. מָצָא. חָבָא &c.

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
מָצְאָה	מָצָא	3d person.
מָצָאת	מָצָאתָ	2d person.
com.	מָצָאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	מָצְאוּ	3d person.
מְצָאתֶן	מְצָאתֶם	2d person.
com.	מָצָאנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מוֹצְאָה or מוֹצֶאת	מוֹצֵא	singular.
מוֹצְאוֹת	מוֹצְאִים	plural.

PARTI-

PARTICIPLE PANGUL.

Fem.	Masc.	
מְצוּאָה	מָצוּא	singular.
מְצוּאוֹת	מְצוּאִים	plural.

INFINITIVE MOOD.

מְצוֹא or מָצוֹא קְרוֹא or קָרוֹא

And with the LETTERS

ב	כ	ל	מ
בְּמְצוֹא	כְּמְצוֹא	לְמְצוֹא	מִמְצוֹא

And with ת *thau* postfixed.

מְלֹאת

בְּמְלֹאת	כְּמְלֹאת	לְמְלֹאת	מִמְלֹאת

IMPERATIVE MOOD.

Fem.	Masc.	
מְצֵאִי	מְצָא	singular.
מְצָאנָה	מִצְאוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶמְצָא	1st person.
תִּמְצָאִי	תִּמְצָא	2d person.
תִּמְצָא	יִמְצָא	3d person.

PLURAL.

Fem.	Masc.	
com.	נִמְצָא	1st person.
תִּמְצָאנָה	תִּמְצְאוּ	2d person.
	יִמְצְאוּ	3d person.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נִמְצָאָה	נִמְצָא	3d person.
נִמְצֵאת	נִמְצֵאתָ	2d person.
com.	נִמְצֵאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	נִמְצָאוּ	3d person.
נִמְצֵאתֶן	נִמְצֵאתֶם	2d person.
com.	נִמְצֵאנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נִמְצֵאת or נִמְצָאָה	נִמְצָא	singular.
נִמְצָאוֹת	נִמְצָאִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִמָּצֵא

And with the LETTERS

ב	כ	ל	מ
בְּהִמָּצֵא	כְּהִמָּצֵא	לְהִמָּצֵא	מֵהִמָּצֵא

IMPERATIVE MOOD.

Fem.	Masc.	
הִמָּצֵאִי	הִמָּצֵא	singular.
הִמָּצֵאנָה	הִמָּצְאוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶמָּצֵא	1st person.
תִּמָּצֵאִי	תִּמָּצֵא	2d person.
תִּמָּצֵא	יִמָּצֵא	3d person.

PLURAL.

Fem. com.	Masc.	
	נִמָּצֵא	1st person.
תִּמָּצֵאנָה	תִּמָּצְאוּ	2d person.
	יִמָּצְאוּ	3d person.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
מְלֵאָה	מְלֵא	3d person.
מְלֵאת	מְלֵאתָ	2d person.
com.	מְלֵאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	מְלֵאוּ	3d person.
מְלֵאתֶן	מְלֵאתֶם	2d person.
com.	מְלֵאנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְמַלֵּאָה	מְמַלֵּא	singular.
מְמַלֵּאוֹת	מְמַלֵּאִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְמֻלָּאָה	מְמֻלָּא	singular.
מְמֻלָּאוֹת	מְמֻלָּאִים	plural.

INFINI-

INFINITIVE MOOD.

מְלֹא or מְלֹאת

And with the LETTERS

ב	כ	ל	מ
בְּמַלֵּא	כְּמַלֵּא	לְמַלֵּא	מִמַּלֵּא

And with ת *thau* postfixed.

בְּמִלֹּאת כְּמִלֹּאת לְמַלֵּאת

IMPERATIVE MOOD.

Fem.	Masc.	
מַלֵּאי	מַלֵּא	singular.
מַלֵּאנָה	מַלֵּאוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֲמַלֵּא	1st person.
תְּמַלֵּאי	תְּמַלֵּא	2d person.
תְּמַלֵּא	יְמַלֵּא	3d person.

PLURAL.

Fem. com.	Masc.	
	נְמַלֵּא	1st person.
תְּמַלֵּאנָה	תְּמַלֵּאוּ	2d person.
	יְמַלֵּאוּ	3d person.

PUANGL.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
חָבְאָה	חָבָא	3d person.
חָבְאַת	חָבְאָתָ	2d person.
com.	חָבְאָתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	חָבְאוּ	3d person.
חָבְאָתֶן	חָבְאָתֶם	2d person.
com.	חָבְאנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem	Masc.	
חָבָאָה	חָבָא	singular.
חָבָאוֹת	חָבָאִים	plural.

PARTICIPLE PANGUL

CARET.

INFINI.

INFINITIVE MOOD.

קְרָא קְרֹא מְצָא מְצֹא

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶחְבָּא	1st person.
תִּחְבָּאִי	תִּחְבָּא	2d person.
תִּחְבָּא	יִחְבָּא	3d person.

PLURAL.

Fem. com.	Masc.	
	נִחְבָּא	1st person.
תִּחְבָּאנָה	תִּחְבָּאוּ	2d person.
	יִחְבָּאוּ	3d person.

HIPHEENGL.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִמְצִיאָה	הִמְצִיא	3d person.
הִמְצֵאת	הִמְצֵאתָ	2d person.
com.	הִמְצֵאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִמְצִיאוּ	3d person:
הִמְצֵאתֶן	הִמְצֵאתֶם	2d person.
com.	הִמְצֵאנוּ	1st person:

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מַמְצִיאָה	מַמְצִיא	singular.
מַמְצִיאוֹת	מַמְצִיאִם	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְמֻצָאה	מְמֻצָא	singular
מְמֻצָאוֹת	מְמֻצָאִים	plural.

INFINI-

INFINITIVE MOOD.

הַמְצִיא הַפְלִיא הַחְבִיא

And with the LETTERS

ב	כ	ל	מ
בְּהַמְצִיא	כְּהַמְצִיא	לְהַמְצִיא	מֵהַמְצִיא

IMPERATIVE MOOD.

Fem.	Masc.	
הַמְצִיאִי	הַמְצִיא	singular.
הַמְצִיאוּנָה	הַמְצִיאוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אַמְצִיא	1st person.
תַּמְצִיאִי	תַּמְצִיא	2d person.
תַּמְצִיא	יַמְצִיא	3d person.

PLURAL.

Fem. com.	Masc.	
	נַמְצִיא	1st person.
תַּמְצִיאוּנָה	תַּמְצִיאוּ	2d person.
	יַמְצִיאוּ	3d person.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR

Fem.	Masc.	
הָחְבָּאָה	הָחְבָּא	3d person.
הָחְבָּאת	הָחְבָּאתָ	2d person.
com.	הָחְבָּאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הָחְבָּאוּ	3d person.
הָחְבָּאתֶן	הָחְבָּאתֶם	2d person.
com.	הָחְבָּאנוּ	1st person

The *Hebrew* grammarians in general, are of opinion, that there is no *benunee*, *pangul*, *infinitive* or *imperative*, in this conjugation: though, *Elias* has formed the *participle benunee*, and the *infinitive*: but as they are founded on mere conjecture, I am not inclined to adopt them.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶחְבָּא	1st person.
תִּחְבָּאִי	תִּחְבָּא	2d person.
תִּחְבָּא	יִחְבָּא	3d person.

PLURAL.

PLURAL.

Fem.	Masc.	
com.	נְחִבָּא	1st person.
תִּחְבָּאנָה	תִּחְבָּאוּ	2d person.
	יִחְבָּאוּ	3d person.

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְחַבְּאָה	הִתְחַבֵּא	3d person
הִתְחַבֵּאת	הִתְחַבֵּאתָ	2d person.
com.	הִתְחַבֵּאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְחַבְּאוּ	3d person.
הִתְחַבֵּאתֶן	הִתְחַבֵּאתֶם	2d person.
com.	הִתְחַבֵּאנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְחַבֵּאת or מִתְחַבְּאָה	מִתְחַבֵּא	singular.
מִתְחַבְּאוֹת	מִתְחַבְּאִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְחַבֵּא הִתְנַבֵּא

And with the LETTERS

ב	כ	ל	מ
בְּהִתְחַבֵּא	כְּהִתְחַבֵּא	לְהִתְחַבֵּא	מֵהִתְחַבֵּא

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְחַבְּאִי	הִתְחַבֵּא	singular.
הִתְחַבְּאוּנָה	הִתְחַבְּאוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתְחַבֵּא	1st person.
תִּתְחַבְּאִי	תִּתְחַבֵּא	2d person.
תִּתְחַבֵּא	יִתְחַבֵּא	3d person.

PLURAL.

Fem.	Masc.	
com.	נִתְחַבֵּא	1st person.
תִּתְחַבְּאוּנָה	תִּתְחַבְּאוּ	2d person.
com.	יִתְחַבְּאוּ	3d person.

SECT.

SECT. VIII.

Of VERBS quiescent in the third radical ה *he*, as &c. גָּלָה

IN the conjugation קל *kal*, it is of four forms. First, with quiescent ה, as גָּלָה in the third person singular of the *preter*. Second, where the ה is deficient, as גָּלוּ in the third person plural. Third, where the ה is changed to ת without *dagash*, as גָּלְתָה in the third person feminine singular. Fourth, in the other persons it is changed to י as גָּלִיתָ. גָּלִינוּ &c. and in all the forms, the first radical is pointed the same as the perfect verbs.

It must be observed, that in the third person plural, and third person feminine singular, the ה is sometimes changed to pronounced י *yod*, as from חָסָה is derived, צוּר חָסִיוּ בוֹ tsur *chasayu** boe, and בְּךָ חָסִיָּה נַפְשִׁי. vecha *chasayah* naphshee, after the form of פָּקְדָה. פָּקְדוּ.

In the *participle benunee*, the singular masculine, has always quiescent ה, and generally preceded by *segol:* as גּוֹלֶה, this is to distinguish it from the *benunee* of the verb quiescent in the third radical א which is with *tsere*; as מוֹצֵא. קוֹרֵא &c. but when in conjunction with what the grammarians call מלה זעירה a small word; or with a word accented *milengl*, it is also with *tsere*, as וּיהִי בַּנֶּה עִיר &c. עֹשֵׂה פֶלֶא according to the *Masorah*.

* This is the proper pronunciation: not *chasavu*, as some, ignorant of the true meaning of the language pronounce it; not considering, that the *vau* is only placed, to support the *shurik*.

And

And the feminine ſingular, is with *kamets* before the ה, as אסתר עֹשֶׂה *Eſth.* ii. 20. But in both maſculine and feminine plural, the ה is deficient, as גּוֹלִים . גּוֹלוֹת . In the *participle pangul*, the ה is changed to pronounced י *yod*, and is pointed the ſame as the perfect verbs, as גָּלוּי . גָּלוּיִם . גָּלוּיָה . גָּלוּיוֹת galuy, geluyeem, geluyah, geluyoeth.

In the *infinitive*, the firſt radical is pointed with *kamets*, and the ſecond with *cholom*, and quieſcent ה ultimate; this is, when without the prefix letters בכלם, and in conjunction with verbs, as רָאֹה רָאִינוּ *Gen.* xxvi. 28. עָשֹׂה יעשה *Prov.* xxiii. 25. &c. but when not in conjunction with verbs, it is with *ſheva*, as רְאֹה פְנֵיךָ *Gen.* xlviii. 11. עֲשֹׂה צדקה *Prov.* xxi. 3. the ſame when it ſucceeds a verb, as הסכלת עֲשֹׂה *Gen.* xxxi. 28. But with the prefix letters בכלם, the ה is changed to quieſcent ו and additional ת poſtfixed; as בִּגְלוֹת . כִּגְלוֹת &c. and ſometimes without the prefix letters, as גְּלוֹת הארץ . *Judg.* xviii. 30. Theſe are but few: and there is but one that is in conjunction with a verb that has ת, viz. הֱיוֹת אהיה כמוך *Pſalm* l. 20.

In the *imperative*, the maſculine ſingular, is with *ſheva*, and quieſcent ה, with *tſere* before it, גְּלֵה, and in the plural maſculine, and feminine ſingular, the ה is dropt, as גְּלוּ . גְּלִי . and in the feminine plural, the ה is changed to quieſcent י *yod*, with *ſegol* before it; as אל שאול בְּכִינָה *Sam.* II. i. 24. The *future* is formed, by prefixing the letters איתן to the *imperative*; the pointing of which, is the ſame as the perfect verbs; as will be perceived in the table.

I muſt now obſerve, that all the general rules laid down in this conjugation, concerning the different changes of the

the radical ה, to י, or ת, or its being dropt in ſome inſtances, obtain, in all the ſeven conjugations: and the pointing of the firſt radical; the additional letters; as alſo the מ, in the *participle benunee*, and *pangul*; the prefix letters בכלם in the *infinitive*, and the prefix letters איתן which form the *future tenſe*, are the ſame as the perfect verb, throughout all the conjugations: for which reaſon, I ſhall forbear treating of them ſeparately; but proceed to treat of them conjunctively.

In the *preter tenſe*, the ה is quieſcent, in the third perſon ſingular, in all the conjugations; and the ſecond radical is pointed with *kamets*; as גָּלָה. גִּלָּה. נִגְלָה. הִגְלָה &c. and in the *future*, it is with *ſegol*, as אֶגְלֶה. אִגְלֶה. אַגְלֶה. אָגְלֶה &c. and in the *participle benunee*, the maſculine ſingular is with *ſegol*, and the feminine with *kamets*; the ſame in the *participle pangul*; except in the conjugation *kal*, as above mentioned.

The *infinitives* have the prefix letters בכלם with additional ת poſtfixed, and *cholom* before it; and the *imperatives* have *tſere* before the quieſcent ה, as גְּלֵה. גַּלֵּה. הַגְלֵה. הִגָּלֵה &c. And in the *future tenſe* of this derivation, the ה is often dropt; as in *kal*, יִגֶל. אָגֶל. תִּגֶל. גָּגֶל with *chirik* and *ſegol*, and accented *milengl*; they are likewiſe to be found with the prefix letters pointed with *tſere*, as אל תֵּפֶן. *Numb.* xvi. 15. וַתֵּתַע במדבר *Gen.* ii. 14. and in *niphangl* יִגָּל. אִגָּל &c. with *cherik* and *kamets*. And in *piengl*, called בנין הדגש it is, יְגַל. תְּגַל &c. with *ſheva* and *pathach*; but *puangl*, and *huphangl*, are never to be met with without the ה. In *hipheengl*, יְגֵל. תְּגֵל. אֶגֵל &c. with two *ſegols*; and in *hithpaengl* יִתְגַּל. תִּתְגַּל. אֶתְגַּל. This form wherein the ה is dropt, ſeldom obtains; but with ו *vau* converſive

as

as in *kal* וַיִּבֶן אלהים. in *niphangl*, וַיִּקַּר אלהים in *piengl* וַיְצַו אלהים in *hipheengl*, וַיִּפֶן זנב אל זנב *Judg.* xv. 4. and in *hithpaengl*, וַיִּתְגֹּל בתוך אהלו *Gen.* ix. 21. although we find some few without the ו *vau*, as יַעַשׂ ה". אל תְּגֹל. In the *imperative*, the masculine singular is sometimes deficient in ה, as in *piengl*, צַו אתבני ישראל *Levit.* xxiv. ii. גַּל מעלי *Psalm* cxix. 22. הָרֶף ממני *Deut.* ix. 14. הָרֶב כבסני *Psalm* li. 4. and in *hithpaengl*, שׁכב על מטתך וְהִתְחָל *Sam.* II. xiii. 5. But in *kal* and *niphangl*, the *imperative* is not deficient in the ה.

Note. There are four roots whose third radical is ה, and in which, it is never quiescent; viz. נָבַהּ. נָגַהּ. תָּמַהּ. כָּמַהּ. and are therefore pointed with *kamets* and *pathach*, the same as the perfect verbs; not like those which are quiescent in the third radical ה, which are always with two *kamets's*; and for the same reason, the ה which succeeds the *pathach* has *mappik*, as from נָבַהּ is derived וַיִּגְבַּהּ ה" צבאות *vayigbah* Adonay tsevaoeth, *Isai.* v. 16. and יען כי גָבְהוּ yaang kee *gavehu*, *Ibid.* iii. 16. and from כָּמַהּ. כָּמַהּ לך בשרי *camah* lecha besaree, *Psalm* lxiii. 2. and from נָגַהּ. לא יִגַּהּ loe *yiggah*, *Job* xviii. 5. and from תָּמַהּ. כן תָּמְהוּ chean *tamahu*, *Psalm* xlviii. 6. and תִּתְכַּהּ *tithmah*, *Eccl.* v. 7. the ה with *mappik*.

PARA-

PARADIGM of a VERB quiescent in the third radical ה, as &c. גָּלָה. רָפָה

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
גָּלְתָה	גָּלָה	3d person.
גָּלִית	גָּלִיתָ	2d person.
com.	גָּלִיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	גָּלוּ	3d person.
גְּלִיתֶן	גְּלִיתֶם	2d person.
com.	גָּלִינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
גּוֹלָה	גּוֹלֶה	singular.
גּוֹלוֹת	גּוֹלִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
גָּלוּיָה	גָּלוּי	singular.
גָּלוּיוֹת	גְּלוּיִם	plural.

INFINITIVE MOOD.

גְּלֹה or גְּלוֹת

And with the LETTERS

ב	כ	ל	מ
בִּגְלוֹת	כִּגְלוֹת	לִגְלוֹת	מִגְלוֹת

IMPERATIVE MOOD.

Fem.	Masc.	
גְּלִי	גְּלֵה	singular.
גְּלִינָה	גְּלוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶגְלֶה	1st person.
תִּגְלִי	תִּגְלֶה	2d person.
תִּגְלֶה	יִגְלֶה	3d person.

PLURAL.

Fem.	Masc.	
com.	נִגְלֶה	1st person.
תִּגְלֶינָה	תִּגְלוּ	2d person.
	יִגְלוּ	3d person.

NIPHANGL.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נִגְלֵתָה	נִגְלָה	3d person.
נִגְלֵית	נִגְלֵיתָ	2d person.
com.	נִגְלֵיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	נִגְלוּ	3d person.
נִגְלֵתֶן	נִגְלֵיתֶם	2d person.
com.	נִגְלִינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נִגְלֵית or נִגְלָה	נִגְלֶה	singular.
נִגְלוֹת	נִגְלִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִנָּלוֹת הִנָּלֵה הֵעָלוֹת

And with the LETTERS

ב	כ	ל	מ
בְּהִנָּלוֹת	כְּהִנָּלוֹת	לְהִנָּלוֹת	מֵהִנָּלוֹת

IMPERATIVE MOOD.

Fem.	Masc.	
הִנָּלִי	הִנָּלֵה	singular.
הִנָּלִינָה	הִנָּלוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶנָּלֵה	1st person.
תִּנָּלִי	תִּנָּלֵה	2d person.
תִּנָּלֶה	יִנָּלֵה	3d person.

PLURAL.

Fem.	Masc.	
com.	נִנָּלֵה	1st person.
תִּנָּלִינָה	תִּנָּלוּ	2d person.
	יִנָּלוּ	3d person.

PIENGL.

PIENGL.

INDICATIVE MOOD.

SINGULAR.

Fem.	Masc.	
גִּלְּתָה	גִּלָּה	3d person.
גִּלִּית	גִּלִּיתָ	2d person.
com.	גִּלִּיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	גִּלּוּ	3d person.
גִּלִּיתֶן	גִּלִּיתֶם	2d person.
com.	גִּלִּינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem	Masc.	
מְגַלָּה	מְגַלֶּה	singular.
מְגַלּוֹת	מְגַלִּים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְגֻלָּה	מְגֻלֶּה	singular.
מְגֻלּוֹת	מְגֻלִּים	plural.

INFINI-

INFINITIVE MOOD.

גַּלּוֹת נַסּוֹת

And with the LETTERS

ב	כ	ל	מ
בְּגַלּוֹת	כְּגַלּוֹת	לְגַלּוֹת	מִגַּלּוֹת

IMPERATIVE MOOD.

Fem.	Masc.	
גַּלִּי	גַּלֵּה	singular.
גַּלֶּינָה	גַּלּוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶגַּלֶּה	1st person.
תְּגַלִּי	תְּגַלֶּה	2d person.
תְּגַלֶּה	יְגַלֶּה	3d person.

PLURAL.

Fem.	Masc.	
com.	נְגַלֶּה	1st person.
תְּגַלֶּינָה }	תְּגַלּוּ	2d person.
	יְגַלּוּ	3d person.

PUANGL.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
גֻּלְּתָה	גֻּלָּה	3d person.
גֻּלֵּית	גֻּלֵּיתָ	2d person.
com.	גֻּלֵּיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	גֻּלּוּ	3d person.
גֻּלִּיתֶן	גֻּלִּיתֶם	2d person.
com.	גֻּלִּינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
גֻּלָּה	גֻּלָּה	singular.
גֻּלּוֹת	גֻּלִּים	plural.

PARTICIPLE PANGUL

CARET.

INFINI-

INFINITIVE MOOD.

עָנוֹתוֹ

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
תִּגְלִי	אֶגְלֶה	1st person.
תִּגְלֶה	תִּגְלֶה	2d person.
	יִגְלֶה	3d person.

PLURAL.

Fem. com.	Masc.	
	נִגְלֶה	1st person.
תִּגְלִינָה	תִּגְלוּ	2d person.
	יִגְלוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem. com.	Masc.	
הִגְלִיתָה	הִגְלָה	3d person.
הִגְלִית or לִית	הִגְלִיתָ	2d person.
	הִגְלִיתִי	1st person.

PLURAL.

PLURAL.

Fem.	Masc.	
com.	הִגְלוּ	3d person.
הִגְלִיתֶן	הִגְלִיתֶם	2d person.
com.	הִגְלִינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מַגְלָה	מַגְלֶה	singular.
מַגְלוֹת	מַגְלִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מֻגְלָה	מֻגְלֶה	singular.
מֻגְלוֹת	מֻגְלִים	plural.

INFINITIVE MOOD.

הַגְלוֹת. הַגְלֵה. הַרְאוֹת. הַרְבּוֹת.

And with the LETTERS

ב	כ	ל	מ
בְּהַגְלוֹת	כְּהַגְלוֹת	לְהַגְלוֹת	מֵהַגְלוֹת

IMPERATIVE MOOD.

Fem.	Masc.	
הַגְלִי	הַגְלֵה	singular.
הַגְלֶינָה	הַגְלוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֵגְלֶה	1st person.
תִּגְלִי	תִּגְלֶה	2d person.
תִּגְלֶה	יִגְלֶה	3d person.

PLURAL.

com.	נִגְלֶה	1st person:
תִּגְלֶינָה }	תִּגְלוּ	2d person.
	יִגְלוּ	3d person.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הָגְלֵתָה	הָגְלָה	3d person
הָגְלֵית	הָגְלֵיתָ	2d person.
com.	הָגְלֵיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הָגְלוּ	3d person.
הָגְלֵיתֶן	הָגְלֵיתֶם	2d person.
co	הָגְלִינוּ	1st person.

No PARTICIPLE BENUNEE, or PANGUA this Conjugation.

INFINI-

INFINITIVE MOOD.

הָגֵל הָגֵלָה הָפֵרָה

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶגֵּלָה	1st person.
תִּגְלִי	תִּגֵּלָה	2d person.
תִּגֵּלָה	יִגֵּלָה	3d person.

PLURAL.

Fem. com.	Masc.	
	נִגֵּלָה	1st person.
תִּגֵּלְנָה	תִּגְלוּ	2d person.
	יִגְלוּ	3d person.

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְנַלְּתָה	הִתְנַלָּה	3d person.
הִתְנַלִּית	הִתְנַלִּיתָ	2d person.
com.	הִתְנַלִּיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְנַלּוּ	3d person.
הִתְנַלִּיתֶן	הִתְנַלִּיתֶם	2d person.
com.	הִתְנַלִּינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְנַלָּה or מִתְנַלִּית	מִתְנַלֶּה	singular.
מִתְנַלּוֹת	מִתְנַלִּים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִתְגַּלֵּה הִתְגַּלּוֹת

And with the LETTERS

ב	כ	ל	מ
בְּהִתְגַּלּוֹת	כְּהִתְגַּלּוֹת	לְהִתְגַּלּוֹת	מֵהִתְגַּלּוֹת

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְגַּלִּי	הִתְגַּלֵּה	singular.
הִתְגַּלֵּינָה	הִתְגַּלּוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתְגַּלֶּה	1st person.
תִּתְגַּלִּי	תִּתְגַּלֶּה	2d person.
תִּתְגַּלֶּה	יִתְגַּלֶּה	3d person.

PLURAL.

Fem.	Masc.	
com.	נִתְגַּלֶּה	1st person.
תִּתְגַּלֵּינָה	תִּתְגַּלּוּ	2d person.
	יִתְגַּלּוּ	3d person.

SECT.

SECT. IX.

Of the VERBS called כפולים *caphuleem*, double; i. e. the ſecond and third radical alike, as, &c. סָבַב שָׁלַל נָזַז

IT muſt be obſerved, that ſome of theſe verbs are formed the ſame as the perfect ones, as from סָבַב שָׁלַל &c. is derived . שָׁלַלְתָּ . סָבַבְתָּ and from . נָזַז . נָזַזְתָּ &c. and which do not require explanation.

But thoſe which I mean to treat of, are ſuch, as are deficient in one of the double letters; and the other, has *dagaſh*, to compenſate for the deficiency, as . סַבּוֹתָ . סַבּוֹתִי. the *dagaſh* in the ב *beth*, is to compenſate for the deficiency of the other ב *beth*, which is the ſecond radical; for that which is *dagaſhed*, is the third radical, not the ſecond, as ſome have imagined: for had it been the ſecond radical, the *dagaſh* in it could not have compenſated for the deficiency; for the property of the *dagaſh*, is to point at the deficiency of the preceding letter, not the ſucceeding one*.

In the preter of *kal*, the third perſon is . סַב . תַּם with *pathach*, to diſtinguiſh it from the verb quieſcent in the ſecond radical, which is pointed with *kamets*: and, on account of the *dagaſh* which takes place in the other perſons: as . סַבּוֹתִי . סַבּוֹתָ . תַּמּוֹתִי . תַּמּוֹתָ &c. for if the ס *ſamech* or ת *thau* was pointed with *kamets*, the *dagaſh* could not take place; for *dagaſh* cannot ſucceed *kamets*†, which is a long vowel.

* See Chap. V. Sect. III. Page 73.

† See Chap. III. Sect. V. and Chap. V. Sect. III. Page 73.

The

The *benunee* is likewise with *pathach*, as תַּמִּים. תַּם. סַבִּים. סַב. and even those which are pointed with *kamets*, according to the *Masorah*, as תָּם וישר are in the plural with *pathach*, as יהיו תַּמִּים *Exod.* xxvi. 24. but, צדיק תָּמִים which is with *kamets* is singular; and in the plural is, תְּמִימִים after the form of חָסִיד which in the plural, is חֲסִידִים.

Pangul is the same as in the perfect verb, as רְצוּצִים &c. תְּמוּמִים. תָּמוּם. שָׁדוּד. The *infinitive* and *imperative* are with *cholom*, to distinguish them from those quiescent in the second radical, which are with *shurik*; as the *infinitive* is סוֹב. תּוֹם. סוֹב את ההר *Deut.* ii. 3. and the *imperative* תּוֹם סֹבִּי עִיר. סֹבוּ ציון. סוֹב. תּוֹמִי. תּוֹמוּ. and which are accented *milengl*, in order to admit *dagash* after the *cholom*, which is a long vowel.*

The *future* is formed with the prefix letters איתן pointed with *kamets*, the same as the verbs quiescent in the second radical; but with this difference, that these last are with *shurik*, and the other with *cholom*, as ותניתי את אשר אָחוֹן *Exod.* xxxiii. 19. the same in the plural masculine תָּסֹבּוּ. יָרֹנוּ: תָּשֹׁלוּ &c. and in the plural feminine, it is תִּסֹבֶּינָה. תִּתֹּמֶנָה. and in the *imperative*, סֹבֶּינָה &c.

In the conjugation *niphangl*, the נ in the third person is pointed with *kamets*; and the first radical with *pathach*, *tsere*, or *cholom*, as וְנָסַב. וְנָקַל. נָמֵס בתוך מעי. *Ps* xxii. 15. נָסַבָּה אלי *Ezek.* xxvi. 2. but the *cholom* is in the plural only, as וְנָגֹלוּ בספר *Isai.* xxxiv. 4. נָגוֹזוּ ועבר *Nah.* i. 12. And the other persons have all *dagash*, as נָסַבּוּ על הבית. נְסַבּוֹתֶם. נְסַבּוֹנוּ.

* See Note on Sect. V. Chap. III. Page 39.

Gen.

Gen. xix. 4. נָתַמּוּ נְתַמּוּתָם &c. And the other inflections, after the manner of the preter, have all *dagaſh*; though ſome few are to be met with without; as וְנָבְקָה רוּח מצרים *Iſai.* xix. 3. . ורחבה וְנָסְבָה *Ezek.* xl. 7. נָקְטָה נפשי *Job* x. 1. and which ought to be, . נָבְקָה . נָסְבָה . נָקְטָה.

In the *participle benunee*, the maſculine ſingular is with *kamets*, as . נָבָר . נָתָם &c. and with *tſere*, לֵב־נָמֵס. נָקֵל מהיותך לי *Iſai.* xlix. 6. but the other perſons are with *dagaſh*, as . נְתַמִּים . נְתַמָּה . אנחנו נְמַקִּים *Ezek.* xxxiii. 10. The *infinitive* is with *cholom*, הָבוֹק . הָתוֹם &c. or with *tſere*, הָמֵס . הָתֵם. The *imperative* is likewiſe with *cholom*:

In the *future tenſe* of *niphangl*, and the other conjugations, the pointing is the ſame as in thoſe, quieſcent in the ſecond radical.

PARA-

PARADIGM of a VERB whose second and third radicals are alike, as &c. סָבַב תָּמַם

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
תַּמָּה . מָדַדָה	תַּם . מָדַד*	3d person.
תַּמּוֹת . מָדַדְתִּ	תַּמּוֹתָ . מָדַדְתָּ	2d person.
com.	תַּמּוֹתִי . מָדַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	תַּמּוּ . מָדַדוּ	3d person.
תַּמּוֹתֶן . מָדַדְתֶּן	תַּמּוֹתֶם . מָדַדְתֶּם	2d person.
com.	תַּמּוֹנוּ . מָדַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem	Masc.	
תַּמָּה . מוֹדֵדָה	תָּם . מוֹדֵד	singular.
תַּמּוֹת . מוֹדְדוֹת	תַּמִּים . מוֹדְדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
רְצוּצָה	רָצוּץ	singular.
רְצוּצוֹת	רְצוּצִים	plural.

* Observation, the words in this conjugation which have ת *thau* for the first radical, are those I have been treating of, as subject to the *dagash*, on account of the deficiency of the second radical: the others have the three radicals the same as the perfect verbs: consequently, are not subject to the pointing of the defective or quiescent verb, but are conformable to those of the perfect ones.

INFINITIVE MOOD.

תֻּם מְדֹד

And with the LETTERS

ב	ל	ס
בְּתֻם or בַּתֻּם	כְּתֻם לַתֻּם	מִתֻּם
בְּמִדֹּד	כְּמִדֹּד לְמִדֹּד	מִמִּדֹּד

IMPERATIVE MOOD.

Fem.	Masc.	
תֻּמִי . מִדְדִי	תֻּם , מְדֹד	singular.
תֻּמְנָה . מְדֹדְנָה	תֻּמוּ . מִדְדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אָתֻּם . אֶמְדֹּד	1st person.
תָּתֻּמִי . תִּמְדְּדִי	תָּתֻּם . תִּמְדֹּד	2d person.
תָּתֻּם . תִּמְדֹּד	יָתֻּם . יִמְדֹּד	3d person.

PLURAL.

Fem.	Masc.	
com.	נָתֻּם . נִמְדֹּד	1st person.
תִּתֻּמְנָה . תִּמְדֹּדְנָה	תָּתֻּמוּ . תִּמְדְּדוּ	2d person.
	יָתֻּמוּ . יִמְדְּדוּ	3d person.

NIPH-

NIPHANGL:

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נָתְמָה	נָתַם	3d person.
נִתַּמּוֹת	נִתַּמּוֹתָ	2d person.
com.	נִתַּמּוֹתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	נָתַמּוּ	3d person.
נִתַּמּוֹתֶן	נִתַּמּוֹתֶם	2d person.
com.	נִתַּמּוֹנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נָתַמָּה	נָתַם	singular.
נִתַּמּוֹת	נִתַּמִּים	plural.

PARTICIPLE PANGUL

CARET.

INFINITIVE MOOD.

הִתָּוֹם הִתֵּם

And with the LETTERS

ב	כ	ל	מ
בְּהִתָּוֹם	כְּהִתָּוֹם	לְהִתָּוֹם	מֵהִתָּוֹם

IMPERATIVE MOOD.

Fem.	Masc.	
הִתָּוֹמִי	הִתָּוֹם	singular.
הִתָּוֹמֵנָה	הִתָּוֹמוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶתָּם or אֶתָּוֹם	1st person.
תִּתָּוֹמִי	תִּתָּוֹם	2d person.
תִּתָּוֹם	יִתָּוֹם	3d person.

PLURAL.

Fem. com.	Masc.	
	נִתָּם or נִתָּוֹם	1st person.
תִּתָּוֹמֵנָה	תִּתָּוֹמוּ	2d person.
	יִתָּוֹמוּ	3d person.

PIENGL.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
פִּלְלָה . גוֹלְלָה	פִּלֵּל . גוֹלֵל	3d person.
פִּלַּלְתְּ . גוֹלַלְתְּ	פִּלַּלְתָּ . גוֹלַלְתָּ	2d person.
com.	פִּלַּלְתִּי . גוֹלַלְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	פִּלְּלוּ . גוֹלְלוּ	3d person.
פִּלַּלְתֶּן . גוֹלַלְתֶּן	פִּלַּלְתֶּם . גוֹלַלְתֶּם	2d person.
com.	פִּלַּלְנוּ . גוֹלַלְנוּ	1st person.

Obſervation. The words in this conjugation which have ג for the firſt radical, are called כפול דומה למרובע i. e. a double verb, *reſembling* one with four radicals. This *merubang*, is the conjugation mentioned in the firſt ſection of this chapter, ſaid to be laid down by ſome of the grammarians. And here follow, what are called true viz. &c. כִּלְכֵּל 3. &c. קִלְקֵל 2. &c. כִּרְסֵם 1.

Of theſe, the firſt is allowed by all the grammarians and lexicographers to have four letters to its root. The ſecond, has the firſt and ſecond radicals doubled; but the third radical is defective; as the root is קָלָה the ſame of יָפִיחַ &c. The third, has the firſt and third radicals doubled, and the ſecond, defective: the root, כּוּל.

This is what I thought neceſſary to obſerve for the information of the reader, towards enabling him the better to find the roots.

PARTI-

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְפַלֶּלָה . מְגוֹלֶלָה	מְפַלֵּל . מְגוֹלֵל	singular.
מְפַלְּלוֹת . מְגוֹלְלוֹת	מְפַלְּלִים, מְגוֹלְלִים	plural.

MERUBANG.

&c. מְכַלְכֵּל &c. מְקַלְקֵל &c. מְכַרְסֵם

PARTICIPLE PANGUL.

Fem.	Masc.	
מְהֻלָּלָה. מְגוֹלָלָה or מְהֻלֶּלֶת	מְהֻלָּל . מְגוֹלָל	singular.
מְהֻלָּלוֹת. מְגוֹלָלוֹת	מְפֻלָּלִים. מְגוֹלָלִים	plural.

MERUBANG.

&c. מְכֻלְכָּל &c. מְקֻלְקָל &c. מְכֻרְסָם

INFINITIVE MOOD.

פַּלֵּל סַבֵּב גוֹלֵל . עוֹלֵל

And with the LETTERS.

ב	כ	ל	מ
בְּפַלֵּל	כְּפַלֵּל	לְפַלֵּל	מִפַּלֵּל
בְּגוֹלֵל	כְּגוֹלֵל	לְגוֹלֵל	מִגּוֹלֵל

MERUBANG.

&c. כַּלְכֵּל &c. קַלְקֵל &c. כַּרְסֵם

IMPE-

IMPERATIVE MOOD.

Fem.	Masc.	
פַּלְּלִי . גוֹלְלִי	פַּלֵּל . גוֹלֵל	singular.
פַּלֵּלְנָה . גוֹלֵלְנָה	פַּלְּלוּ . גוֹלְלוּ	plural.

MERUBANG.

&c. כַּלְכֵּל &c. קַלְקֵל &c. בַּרְסֵם

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֲפַלֵּל . אֲגוֹלֵל	1st person.
תְּפַלְּלִי . תְּגוֹלְלִי	תְּפַלֵּל . תְּגוֹלֵל	2d person.
תְּפַלֵּל . תְּגוֹלֵל	יְפַלֵּל . יְגוֹלֵל	3d person.

PLURAL.

Fem.	Masc.	
com.	נְפַלֵּל . נְגוֹלֵל	1st person.
תְּפַלֵּלְנָה . תְּגוֹלֵלְנָה	תְּפַלְּלוּ . תְּגוֹלְלוּ	2d person.
	יְפַלְּלוּ . יְגוֹלְלוּ	3d person.

MERUBANG.

&c. אַקַלְקֵל &c. אָכַלְכֵּל &c. אֲבַרְסֵם

PUANGL.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
שָׁדְדָה	שָׁדַד	3d person.
שָׁדַדְתְּ	שָׁדַדְתָּ	2d person.
com.	שָׁדַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	שָׁדְדוּ	3d person.
שָׁדַדְתֶּן	שָׁדַדְתֶּם	2d person.
com.	שָׁדַדְנוּ	1st person.

MERUBANG.

כָּלְכַּל 3. יָפִיף 2. רָטַפַּשׁ 1.

&c. כָּלְכַּלְתָּ &c. יָפִיפִיתָ &c. רָטַפַּשְׁתָּ

Observation, concerning the first of these, there is a dispute between the *Jewish* grammarians; some assert, that it is a compound word; but the most prevailing opinion is, that it is of the *merubang*; i. e, is composed of four radical letters: the former opinion was embraced by *Elias*, and the latter, by *Kimchi*, *R. Samuel Arkuvalti*, *R. Solomon Heyna*, &c. And some have reckoned חֲמַרְמַר as of five radical letters. See, the Dictionory in שרש חָמַר

PARTI-

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
שָׁדָדָה	שָׁדַד	singular.
שָׁדָדוֹת	שָׁדָדִים	plural.

No PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶשְׁדַּד	1st person.
תִּשְׁדְּדִי	תִּשְׁדַּד	2d person.
תִּשְׁדַּד	יִשְׁדַּד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִשְׁדַּד	1st person.
תִּשְׁדֹּדְנָה	תִּשְׁדְּדוּ	2d person.
	יִשְׁדְּדוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הֵתֵמָה	הֵתֵם תַם	3d person.
הָתִמּוֹת	הָתִמּוֹתָ	2d person.
com.	הָתִמּוֹתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הֵתֵמוּ	3d person.
הָתִמּוֹתֶן	הָתִמּוֹתֶם	2d person.
com.	הָתִמּוֹנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתִּמָּה	מֵתֵם	singular.
מִתִּמּוֹת	מִתִּמִּים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מוּתַמָּה	מוּתָם	singular.
מוּתַמּוֹת	מוּתַמִּים	plural.

INFINI-

INFINITIVE MOOD.

הָתֵם הֵתֵם הֵסֵב הֵדֵק הָדֵק

And with the LETTERS

ב	כ	ל	מ
בְּהָתֵם	כְּהָתֵם	לְהָתֵם	מֵהָתֵם

IMPERATIVE MOOD.

Fem.	Masc.	
הָתֵמִי	הָתֵם	singular.
הָתִמְנָה	הָתֵמוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתֵם אֵסֵב	1st person.
תִּתֵּמִי	תִּתֵּם	2d person.
תִּתֵּם	יִתֵּם	3d person.

PLURAL.

Fem.	Masc.	
com.	נָתֵם נֵסֵב	1st person.
תִּתֵּמְנָה	תִּתֵּמוּ	2d person.
	יִתֵּמוּ	3d person.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR

Fem.	Masc.	
הוּתַמָּה	הוּתַם	3d person.
הוּתַמּוֹת	הוּתַמּוֹתָ	2d person.
com.	הוּתַמּוֹתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוּתַמּוּ	3d person.
הוּתַמּוֹתֶן	הוּתַמּוֹתֶם	2d person.
com.	הוּתַמּוֹנוּ	1st person.

No PARTICIPLE BENUNEE, PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אוּתַם	1st person.
תּוּתַמִּי	תּוּתַם	2d person.
תּוּתַם	יוּתַם	3d person.

PLURAL.

Fem.	Masc.	
com.	נוּתַם	1st person.
תּוּתַמְנָה	תּוּתַמּוּ	2d person.
	יוּתַמּוּ	3d person.

HITH-

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULA.

Fem.	Masc.	
הִתְפַּלְּלָה . הִתְגוֹלְלָה	הִתְפַּלֵּל . הִתְגוֹלֵל	3d per.
הִתְפַּלַּלְתְּ . הִתְגוֹלַלְתְּ	הִתְפַּלַּלְתָּ . הִתְגוֹלַלְתָּ	2d per.
com.	הִתְפַּלַּלְתִּי . הִתְגוֹלַלְתִּי	1st per.

PLURAL.

Fem.	Masc.	
com.	הִתְפַּלְּלוּ . הִתְגוֹלְלוּ	3d per.
הִתְפַּלַּלְתֶּן . הִתְגוֹלַלְתֶּן	הִתְפַּלַּלְתֶּם . הִתְגוֹלַלְתֶּם	2d per.
com.	הִתְפַּלַּלְנוּ . הִתְגוֹלַלְנוּ	1st per.

And what are called *merubang*; but which more properly belong to the second sort mentioned in the conjugation *piengl* in this section.

	plur.	sing.
&c.	הִתְמַהְמַהְנוּ	הִתְמַהְמַהְתִּי

PARTICIPLE PESENT BENUNEE.

Fem.	Masc.	
מִתְפַּלֶּלֶת . מִתְגוֹלֶלֶת	מִתְפַּלֵּל . מִתְגוֹלֵל	singular.
מִתְגוֹלְלוֹת . מִתְפַּלְּלוֹת	מִתְפַּלְּלִים . מִתְגוֹלְלִים	plural.

MERUBANG.

&c. מִתְמַהְמֵהַ

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְפַּלֵּל הִתְגוֹלֵל

MERUBANG.

הִתְמַהְמֵהַּ

And with the LETTERS

ם	ל	כ	ב
מֵהִתְפַּלֵּל	לְהִתְפַּלֵּל	כְּהִתְפַּלֵּל	בְּהִתְפַּלֵּל
מֵהִתְגוֹלֵל	לְהִתְגוֹלֵל	כְּהִתְגוֹלֵל	בְּהִתְגוֹלֵל

MERUBANG.

לְהִתְמַהְמֵהַּ

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְפַּלְּלִי . הִתְגוֹלְלִי	הִתְפַּלֵּל . הִתְגוֹלֵל	singular.
הִתְפַּלְּלְנָה הִתְגוֹלְלְנָה	הִתְפַּלְּלוּ . הִתְגוֹלְלוּ	plural.

MERUBANG.

הִתְמַהְמֵהוּ

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶתְפַּלֵּל . אֶתְגוֹלֵל	1st per.
תִּתְפַּלְּלִי . תִּתְגוֹלְלִי	תִּתְפַּלֵּל . תִּתְגוֹלֵל	2d per.
תִּתְפַּלֵּל . תִּתְגוֹלֵל	יִתְפַּלֵּל . יִתְגוֹלֵל	3d per.

PLURAL.

PLURAL.

Fem. com.	Masc.	
	נִתְפַּלֵּל . נִתְגוֹלֵל	1st per.
תִּתְפַּלֵּלְנָה תִּתְגוֹלֵלְנָה	תִּתְפַּלֵּלוּ . תִּתְגוֹלְלוּ	2d per.
	יִתְפַּלְּלוּ . יִתְגוֹלְלוּ	3d per.

MERUBANG.

&c. אֶשְׁתַּעֲשַׁע

SECT. X.

Of the derivations of the VERBS called מורכבים murcaveem. i. e. compound derivations.

THESE are so called, as having two defects or irregularities: and are formed according to verbs defective or irregular in one of the letters, in which they are so defective, or irregular.

For instance, the verb נָטָה is formed after this manner; the נ after the form of the נ of נָגַשׁ. and the ה after the ה of נָלָה. that is, in every inflection where the נ of נָגַשׁ is deficient, or the ה of נָלָה is quiescent: the נ and ה of נָטָה is likewise deficient or quiescent;* and is therefore called a compound derivation; as being formed after two

* It must be observed, that in the *imperative mood*, this rule does not hold; for in נָגַשׁ the *imperative* is גֵּשׁ . גֵּשׁוּ the נ of which is deficient: but in נָטָה it is נְטֵה . נְטוּ

paradigms:

paradigms: the one defective in the first radical, and the other quiescent in the last radical; for which reason, I shall omit forming tables of these and the like derivations; more especially, as the following observations will be sufficient to elucidate them.

The verb, נָשָׂא is formed after the manner of קָרָא that is, where the א of קרא is quiescent, so is the א of נשא. except in the *infinitive*, where the א is pronounced, as שְׂאֵת &c. Those which are quiescent in the first and third radicals, called נחי קצוות *nachee ketsavoeth*, are of three species; First, such as have א for the first radical, and ה for the third, as אָבָה . אָפָה in which, the א is formed according to those quiescent in the first radical א, as אֹכַל. and the ה according to those quiescent in the third radical ה, as תָּפְנָה. Second, such as have י for the first radical, and א for the third, as יָרֵא . יָרֵאתָ. the second radical of which, is pointed with *tsere*, after the form of פָּעֵל. the *infinitive* is יָרֹא or יָרֵא. and with the letters בכלם . בִּירוֹא . כִּירוֹא &c. and the *imperative* is יְרָא. all with quiescent א: and the *future tense*, is תִּירָא . יִירָא . אִירָא . with quiescent י also; and in the feminine plural, תִּירֶאנָה In *niphangl*, the י is changed to ו, as נוֹרָא and in the *future* it is אִוָּרֵא. Third, such as have י for the first radical, and ה for the third, a יָדָה . יָדִיתָ the י being formed after the manner of the verb quiescent in the first radical י as יָשַׁב. and the ה. after the form of נָלָה, and in the *participle benunee*, it is יוֹרֶה . יוֹרִים . and in the *infinitive* יָרֹה or יָרֶה. and with the letters בכלם . לִירוֹת . בִּירוֹת &c. The *imperative* is יְרֵה . יְרוּ. The *future*, יִירֶה אִירֶה &c. In fine, all those compound derivations which have י *yod* for the

first

first radical, are never deficient in י, neither in the *infinitive*, or *imperative*; except the root יָצָא. from which is formed in the *infinitive*, צֵאת. בְּצֵאת. כְּצֵאת &c. in the imperative צֵא. צֵאוּ. and in the future אֵצֵא. תֵּצֵא &c. Those which are called חסרי הקצוות *chaserea haketsevyoth*, i. e. *defective* in the first and third radical, are, properly speaking, not to be met with, but in the root נָתַן. in which the נ ultimate is deficient in the preter tense; as נָתַתִּי נָתַתָּ and in the imperative mood, and future tense, the first נ is deficient; as תֵּן. אֶתֵּן. יִתֵּן &c. and in the infinitive, they are sometimes both deficient; as אחל תֵּת. בְּתֵת ה׳ and in the preter tense likewise; as תַּתָּה לִי עוֹרְף 2 Sam. xxi. 41. The others called *merubang*, or the double ones, resembling them, have been noticed in the preceding Section.

CHAPTER XIII.

SECTION I.

Of the POSTFIXES to the VERBS: called כִּנּוּיִם *keenuyim*, i. e. Pronouns.

THE Pronouns formed by postfixing the verbs, are of two sorts, viz. personal, and possessive. The verbs only, are postfixed in forming the personal pronouns; and the nouns, in forming the possessive*. The postfixes are distinguished thus, from the persons.

* They are also postfixed after personal pronouns, postfixed to verbs.

	Personal Pronouns.		
SINGULAR.			
1st Person, com.			
אֲנִי אָנֹכִי	תִּי נִי	I, me	הַמְדַבֵּר בַּעֲדוֹ
2d Person, masc.			
אַתָּה	תָּ דְּ	thou	לְנוֹכֵח
2d Person, fem.			
אַתְּ	תְּ דְּ	thou	לְנוֹכְחָה
3d Person, masc.			
הוּא	הוּ וֹ	he	לְנִסְתָּר
3d Person, fem.			
הִיא	ה ָ	she	לְנִסְתָּרָה
PLURAL.			
1st Person, com.			
אָנוּ אֲנַחְנוּ	נוּ תָּנוּ	we	מְדַבְּרִים בַּעֲדָם
2d Person, masc.			
אַתֶּם	תֶּם כֶם	ye, you	נוֹכְחִים
2d Person, fem.			
אַתֶּן	תֶּן כֶן	ye, you	נוֹכָחוֹת
3d Person, masc.			
הֵם	וּ מוֹ ָ ם יהֶם	they	לְנִסְתָּרִים
3d Person, fem.			
הֵן	נָה ן	they	לְנִסְתָּרוֹת

Possessive Pronouns.		
my, me	גִּי יִ ַי	
your, thine, thy	דִּ יךָ	
your, thine, thy	דִּ יךְ	
his	וֹ יו	
her	ָה יָהּ	
our	ֵנוּ ינוּ	
your	כֶם יכֶם	
your	כֶן יכֶן	
their	הֶם יהֶם ָם ימוֹ	
their	הֶן ָן יהֶן	

EXPLANATION.

The pronouns in the middle column, are the nominatives; and from which the other cases are derived, by the postfixing one or more of the letters on the right or left column, as will be fully explained in the succeeding Section.

SECT. II.

Examples of the perſonal Pronouns poſtfixed to Verbs.

SINGULAR.

פָּקַד *paked*, he viſited. This is the שׁוֹרֶשׁ *ſhoeraſh*, i. e. root or theme; and by poſtfixing תִּי to this root, is formed the firſt perſon ſingular common, viz. פָּקַדְתִּי pakad*tee*, *I* viſited; and with נִי poſtfixed to it, it forms the genitive caſe *me*; or what is called in Engliſh the oblique caſe; as, פְּקָדַנִי pekada*nee*, he viſited *me*.

The ſecond perſon maſculine ſingular, is expreſſed by the poſtfix תָּ as פָּקַדְתָּ pakad*ta*, *thou* viſitedſt: and with final ךָ poſtfixed, it forms the oblique caſe *thee*, as פְּקָדְךָ pakade*cha*, he viſited thee.

The ſecond perſon feminine ſingular, is formed by poſtfixing תְּ thus, פָּקַדְתְּ pakad*t*, *thou* viſitedſt: and the poſtfix ךְ forms the oblique caſe *thee*, as פְּקָדֵךְ pekada*ch*, he viſited *thee*.

The third perſon maſculine ſingular, hath no poſtfix to expreſs number or perſon; as the root itſelf (of all verbs) is the third perſon ſingular, as already mentioned; and therefore, the poſtfixes וֹ and הוּ are only to form the oblique caſe *him* as the patient, and the feminine as the ac-

* It muſt be obſerved that the root or theme, always forms the third perſon maſculine ſingular; as is manifeſt from the preceding conjuations.

The

tive, thus פְּקָדָתְהוּ pekadath*hu*, or פְּקָדְתּוֹ pekad*toe*; *she* visited *him*.

The third person feminine singular, is expressed by the postfix ה, thus, פְּקָדָה pekad*ah*, *she* visited.

PLURAL.

The first person common, is expressed by the postfix נוּ, as פָּקַדְנוּ pakad*nu*, *we* visited: and with תָּ suffixed, it forms the oblique case *us*; as, פְּקַדְתָּנוּ pekad*tanu* *ye*, or *you* visited *us*.

The second person masculine, is expressed by the postfix תֶּם, as, פְּקַדְתֶּם pekad*tam*, *ye* visited: and when כֶם is postfixed thus, פְּקַדְכֶם pekad*chem*: it forms both the active and passive; *he* visited *ye*, or *you*.

The second person feminine is formed by postfixing תֶּן, as פְּקַדְתֶּן pekad*ten*, *ye* visited; and sometimes with the postfix כֶן, as, פְּקַדְכֶן pekad*chin*, *he* visited *ye*, or *you*.

The third person masculine is formed by postfixing the ו with shurik, as פָּקְדוּ paked*u*, *they* visited; and with ם postfixed, forms the oblique case *them*, as פָּקָדָם pakad*am*, *he* visited *them*; and with יהֶם or מוֹ postfixed, and suffixed, forms the participle benunee, *visiting*. And also where both the agent and the patient are plural; as פּוֹקְדֵיהֶם poek-d*eahem*, or פּוֹקְדֵימוֹ poekd*eamoe*, *they* are visiting *them*.

The third person feminine is expressed by postfixing נָה to the Imperative Mood, as פִּקּוֹדְנָה pokoed*nah*, visit *ye*, and likewise to form the future tense of the second and third person plural; as תִּפְקוֹדְנָה tiphkad*ath*, *they*, or *ye* *will*

will or *shall* visit. The ן is postfixed, to form the oblique case, *them*, as, פָּקָדָן pekad*an*, he visited *them*.

SECT. III.

Of the Possesive Pronouns postfixed to Nouns.

Singular.

When the Pronouns of the first person common is postfixed to a noun, it is distinguished by the postfix י, and which is borrowed from the nominative pronoun אֲנִי *anee*, *I* or *me*.

Example of the noun בַּיִת *bayith*, a house. When the י is postfixed to the noun, it forms the possessive pronoun of the first person common; as בֵּיתִי beath*ee*, *my* house; and in order to form the noun of the plural number, the chirik is changed to *pathach*; בָּתַּי beath*ay*, *my* houses.

The second person masculine is formed by having ך postfixed, pointed with kamets; from the תָּ in the nominative, אַתָּה. as בֵּיתְךָ Beath*echa*, *thy* house. And to form the noun in the plural number, the י is suffixed between the noun and the postfix letter, thus, בָּתֶּיךָ Beath*echa*, *thy* houses.

The second person feminine is formed by having ך postfixed, from the תְּ in the nominative אַתְּ which has quiescent sheva likewise; and is formed thus, בֵּיתֵךְ Beath*each* *thy* house. And with י suffixed between the ת and ך is formed the plural: as בָּתֶּיךְ Beath*each*, *thy* houses.

The

The third perſon maſculine has ו poſtfixed from the nominative pronoun הוּא. and is formed thus, בֵּיתוֹ Beath*oe*, *his* houſe. And to form the plural, has יו ſuffixed: and the thau with kamets, בָּתָיו Beath*ayv*, *his* houſes.

The third perſon feminine has הָ poſtfixed, the ſame as the perſonal pronoun: בֵּיתָהּ Beath*ah her* houſe. And to form the noun of the plural number, י is ſuffixed, and the הָ is pointed with kamets, and ſegol under the thau, as בָּתֶיהָ Beath*eayha*, *her* houſes.

PLURAL.

The firſt perſon common of the plural, is diſtinguiſhed by the poſtfix נו from the nominative אֲנַחְנוּ. as בֵּיתֵנוּ Bate*anu*, *our* houſe. And the plural has ינו ſuffixed: בָּתֵינוּ Bate*aynu*, *our* houſes.

The ſecond perſon maſculine has כֶם poſtfixed; which is derived from the nominative pronoun אַתֶּם, thus, בֵּיתְכֶם Beayth*chem*, *your* houſe. And the plural has ם ſuffixed, בָּתֵיכֶם Bate*aychem*, *your* houſes.

The ſecond perſon feminine is diſtinguiſhed by the poſtfix כֶן, from the nominative pronoun אַתֶּן, and formed thus, בֵּיתְכֶן Beath*chen*, *your* houſe. And the plural noun is formed by having ין ſuffixed, בָּתֵיכֶן Bate*achen*, *your* houſes.

The third perſon maſculine is diſtinguiſhed by the poſtfix הֶם. from the nominative הֵם. as בָּתֵיהֶם Bate*ahem*, *their* houſe. And the plural has ם ſuffixed: בָּתֵיהֶם Bete*ayhem* their houſes. Sometimes the ה is deficient, and ם only poſtfixed;

postfixed: as, בֵּיתָם Beatham, *their* house. And sometimes the syllable מו is postfixed, and י suffixed; as, בָּתֵּימוֹ Bateaymoe, *their* houses.

The third person feminine is distinguished by the postfix הֶן, from the nominative הֵן, and is formed thus, בָּתֵּיהֶן Bateahen, *their* house. The ה is sometimes deficient, and ן only postfixed; בֵּיתָן Beaythan, *their* house. And in forming the plural, י is suffixed; as בָּתֵּיהֶן Bateayhen, *their* houses.

SECT. IV.

Of the Adverbs.

The adverbs are called in Hebrew מלות הטעם *milloeth hatangam*, i. e. words or particles of sense; as they denote the *manner*, and other *circumstances* of the action; and thereby give a sense to the whole sentence; for if the adverb is wanting, we cannot make sense of the sentence: for instance, if we were to say in Hebrew וַיְדַבֵּר רְאוּבֵן שִׁמְעוֹן *vaydabear reuvean shimongn*: and he spake reuvean shimongn; it would not make sense; neither should we be able to discern whether *reuvean* spoke to *shimongn*, or *shimongn reuvean*, or whether it was a third person that spoke to both: but when we make use of the adverb, and say וידבר ראובן אֶל שמעון the sense is clear, and signifies, "and *reuvean* spake *to shimongn*." However, they have no sense alone: and have neither person, mood,* tense, number,

* It is agreed by the grammarians, that there are eight and twenty adverbs which undergo a variation: as בִּלְעָדֵי בִּלְעָדַי בִּגְלָלִי

ber, or gender; so that their whole use consists in their junction with the nouns or verbs. Many of the adverbs are only affixes, and may be properly called inseparable prepositions, as אֵלַי אֵלֶיךָ אֲלֵיהֶם &c. from אֶל *to*. אַחֲרַי מִמְּךָ מִמֶּנִּי מֶנִּי מִנִּי &c. from מִן &c. &c. Besides these, there are others which are distinct words; as, First, negative adverbs, לֹא אַל. Second, the redditive. כֵּן. הֵן. אָכֵן. אֵין. Third, the relative. אֵיה. אֵיפֹה. אֵיךְ. אֵיכָה. לָמָה. מָתַי. Fourth, the demonstrative, עַתָּה. שָׁם. שָׁמָה. כֹּה. כָּכָה. בָּזֶה. אָז, Fifth, the conjunctive; עוֹד. אֶת. I have omitted the explanation of the adverbs in *English*, as they will be fully treated of in the Dictionary.

בְּעֵינֵיכֶם בֵּינוֹתֵינוּ בֵּין זוּלָתִי זוּלַת בַּעֲבוּרִי בַּעֲבוּר בִּגְלַל בִּגְלָלִי &c.

CHAPTER. XIV.

SECT. I.

Of the musical accents called טעמים *taangmeem.*

I HAVE forbore treating of the accents hitherto, that the student might be pretty well grounded in the language before he proceeded thereon; more especially, as they are so necessary towards a thorough knowledge and understanding of scripture.

And, *Aben Ezra,* in Sephor Meoznea Halashon, says, "I admonish you to follow (or abide by)* the author of the accents; and every explanation which is not according to the sense of the accents, I exhort you, by no means to pay any regard to; for the author of the accents knew the explanation better than we do."

* It must be observed, that when the *Jews* speak of the author of the accents, it is evident they do not mean the inventor or discoverer of them, but only the person who affixed them; for as it has been already shewn, they firmly believe, that both the *points* and *accents* were from *Moses,* but affixed to the letters by *Ezra*; and who, being a ready scribe in the law of God, was thoroughly acquainted with the true signification of *every* accent; and which we, through the length of our captivity, and the severe persecutions which we have undergone, together with the loss and destruction of the writings of our eminent men, are at present unable fully to comprehend.

And

And *R. Solomon Jarchi*, in his comment on ſcripture, often obſerves, "If it had not been for the accents, I ſhould not have been able to explain this paſſage."

And, the love of truth obliges me freely to confeſs, that we are not able at preſent finally to comprehend the ſentiments or meaning of the author in his arrangement of the accents. For as that conſummate grammarian *R. Kluneemus* ſays, "If we were fully able to comprehend the meaning of the author, who affixed the points, we ſhould then be able to aſſign a reaſon for every particular; as, why ſuch an accent ſhould precede ſuch a one, and why ſuch a one muſt ſucceed it; the reaſon of one accent miniſtering for ſuch a cauſe, and another for another. This is all owing to our great troubles and afflictions, and the extraordinary perſecutions which we have ſuffered, and which hath been the cauſe of the decreaſe of our former knowledge, in thoſe ſublime and heavenly things: and this is to be the more lamented; for he that thoroughly underſtands the points and accents needs no other interpreter of ſcripture."

But, although we cannot boaſt of a thorough knowledge of the ſignification of *every one* of the accents; we, however, have yet ſome ſmall knowledge remaining of the utility and ſignification of many of them; as for inſtance, which are accents of a pauſe, and which are not; as will be explained hereafter.

And, when accented *milengl*, or *milrang*, change the ſignification of a word from one ſubject to another, as שָׁבָה בָּאָה in theſe, the accent is *milrang*, (i. e. under the laſt ſyllable of the word,) which ſhews it to be the *parti-*

ciple benunee: but בָּאָה שָׁבָה with the accent *milengl*; (i. e. under the first syllable) is the *preter tense*: the same of אחת מהנה לא נִשְׁבְּרָה *Psalm* xxxiv. 21. which being accented *milengl*, is the *preter tense* of the conjugation *niphangl*: but רוח נִשְׁבָּרָה *Psalm* li. 19. being accented *milrang*, is the *participle benunee*.

Of the same effect is the *metheg*, as לא יִשָּׁנוּ *Prov.* iv. 16. for by *metheg* being affixed to the *yod*, it shews the root is ישן, but לא יִשְׁנוּ in *Job* xxix. 22. not having *metheg* under the *yod*, shews its root to be שנה the same in זָכְרָה ירושלים *Lament* i. 7. which having *metheg* under the ז shews it to be of the *preter tense*, but זָכְרָה־לִי *Nehem.* v. 19. the ז *zain* is without *metheg*, and shews it to be of the imperative and supplicative form.

Now, if the *metheg* is of such consequence in fixing the true sense and meaning of the word, and which is not a real accent, (as will be explained hereafter) how much greater must then be the effect of the real accents? For which reason, *Aben Ezra* might justly say, "Every explanation which does not accord with the sense of the accents, I admonish you, by no means, to pay any regard to."

I shall just produce one instance more in support of what I have advanced concerning the great utility of the accents, in fixing the true meaning and interpretation of scripture.

The two parallel passages I mean to take notice of are, first, וַיִּקְרָא בְשֵׁם יְהוָה *vayikra besheam Adonay*, *Gen.* xii. 8, second, וַיִּקְרָא בְשֵׁם יְהוָה *vayikra besheam Adonay*, *Ex.* xxxiv. 5. In the former, the word וַיִּקְרָא is accented with a טִפְחָא *tiphcha*,

tiphcha, or *tercha* thus (׃) (and which is an accent of a pause) and בְּשֵׁם is accented with a מרכא *mearcha*, thus, (׳) and which is not an accent of a pause; but, on the contrary, is, what is called a servitor; and which shews it to be in conjunction with the word *Adonay:* consequently, the true explanation of the passage is, and he *(Abraham)* called upon the name of the Lord.

But in the latter, the case is different; for there, the word וַיִּקְרָא is accented with מרכא *mearcha* and בְּשֵׁם with טפחא *tiphcha* or טרחא *tercha*; which being an accent of a pause, shews that here is a cessation of the sentence: and the true meaning of the passage is, and he called or proclaimed the name; i. e. the Lord proclaimed his own name; so that וַיִּקְרָא בְּשֵׁם refers to the Lord, not to *Moses*, as some have imagined. And of this opinion was *Maimonides*, *Aben Ezra*, *R. Solomon Heyna*, &c. And as a farther proof of the truth of what I have advanced, we need only refer to verse 19. in the preceding chapter; for there it says, וְקָרָאתִי בְשֵׁם ה׳ לְפָנֶיךָ *vekarathee vesheam Adonay lepha necha*; and I will proclaim the name of the Lord before thee. This makes it manifest that it was the Lord who proclaimed his own name.

Hence the great utility of the accents may be plainly perceived; for without them, it would be almost impossible to distinguish those two passages from each other, or to give the real sense of the subject; and which has been the cause of various opinions among the commentators: some contending, that it was *Moses* that called on the name of the Lord; and others with greater justice, have understood it to mean that the Lord himself proclaimed his own name.

I say

I ſay his *own* name, for this ſolves the objection of *R. Eliyahu Mizrachee*, who contends, "that from the ſenſe of the *Targumiſt*, it is plain that *Moſes* was the perſon who called on the name of the Lord; for thus ſays he, has *Onkelas* paraphraſed it, וּקְרָא בִּשְׁמָא דַיְיָ and he called *in* the name of the Lord.

That *Onkelas* has ſo paraphraſed it, I readily grant; but at the ſame time, I am free to aſſert, that thoſe who endeavour to avail themſelves of the ſenſe ſo given by him, do not really comprehend him; nor are they acquainted with the motive which induced him ſo to tranſlate it, though eaſily accounted for by thoſe who fully underſtand the grammatical part of the language; for *Onkelas* finding the noun בְּשֵׁם accented with a טִפְחָא, which is an accent of a pauſe, and conſequently, ſeperates the word from the following one, viz. ה׳ *Adonay*; but then, the ב of בְּשֵׁם was pointed with *ſheva*, and which ought to have been with *pathach*, בַּשֵׁם to accord with the accent.

Here then was the difficulty: for according to the accent there was to be a ceſſation between בְּשֵׁם and ה׳ *Adonay*; but according to the points, they were to be in conjunction. This *ſeeming* contradiction, clears the whole; for, according to the *ſheva* under the ב of בְּשֵׁם it is to be underſtood, as if the ellipſis was ſupplied, thus, וַיִּקְרָא בְּשֵׁם (שֶׁל) ה and he called in the name of the Lord: but according to the accent which is under בְּשֵׁם, a pauſe muſt enſue, thus, and he called, or proclaimed the name, the Lord*: i. e. the Lord proclaimed his own name: the paſſage

* As this may appear unintelligible to the *Engliſh* reader, as being unacquainted with the phraſelogy of the *Hebrew*, eſpecially the prophetic

paſſage is now clear, and is to be underſtood as if written thus, and the Lord, proclaimed the name of the Lord. This was well known to the *Targumiſt*: for which reaſon he interpreted it according to the pointing of the ב. that is, בְּשֵׁם in conjunction with *Adonay*: viz. and he called in the name of the Lord. But did not think himſelf under any neceſſity of explaining according to the accent, who it was that proclaimed the name of the Lord; fully relying on the name in the preceding verſes; rightly inferrring from thence, that it needed no farther explanation. This I take to be the real ſenſe of the *Targumiſt*; and to which *Jarchi* likewiſe inclines, as may be ſeen in his comment on the paſſage in queſtion.

SECT. II.

Of the ACCENTS, nineteen are called *Kings*; the miniſters are ſeven; and as to the ſervitors, ſome reckon four, and others five: the names as follows.

KINGS.

1. זַרְקָא. *Zareka*, 2. סְגוֹלְתָּא. or שֵׁרֵי *Segoelta*, *Segoel*, or *Shearea*, 3. פָּזֵר, or פָּזֵר גָּדוֹל *Pazear*, or *Pazeargadoel*, 4. קַרְנֵי פָרָה *Karneay parah*, 5. תְּלִישָׁא גְדוֹלָה *Teliſha gedoelah*, 6. אַזְלָא גֵרֵשׁ, or טֶרֶס. *Azla*, *Geareſh*, or *Teres*, 7. רְבִיעַ *Reveeang*, 8. גֵּרְשַׁיִם. שְׁנֵי גְרִישִׁין or שְׁנֵי טְרִיסִין. *Gearſhayeem*, *ſhenea gereeſheem*, or *ſhenea*, *tereeſen*, 9 פְּסִיקוֹ

phetic writings, and which are full of ſuch ellipſis: I ſhall endeavour to explain it in a manner, as conformable as poſſible to the *Engliſh*. "And he proclaimed the name;" (and as it might be natural to enquire who it was that proclaimed the name; the anſwer follows,) "the Lord."

Peſeek,

Peſeek, 10. לְגַרְמֵיהוֹ *legarmeah*, 11. זָקֵף גָּדוֹל *Zakeaph gadoel*. 12. פַּשְׁטָא or פֶּשֶׁט *Paſhta*, or *Peſhet*, 13. זָקֵף קָטוֹן *Zakeaph katoen*, 14. טִפְחָא or טַרְחָא *Tiphcha*, or *Tarcha*, 15. אַתְנַח or אֶתְנַחְתָּא *Athnach*, or *Ethnachta*, 16. תְּבִיר *Teveer*, 17. שַׁלְשֶׁלֶת *Shalſheleth*, 18. יָתִיב or שׁוֹפָר מְקַדָּם *Yatheev*, or *Shoepar Makdam*, 19. סוֹף פָּסוּק or סִלּוּק *Soeph paſuck*, or *Silluk*.

MINISTERS.

1. מוּנַח. שׁוֹפָר יָשָׁר or שׁוֹפָר הוֹלֵךְ *Munach*, *Shoephar yaſhar*, or *Shoephar hoeleach*, 2. מַהֲפַךְ or שׁוֹפָר הִפּוּךְ *Mahepach*, or *Shoephar hippuch*, 3. יָרֵחַ בֶּן יוֹמוֹ *Yerach ben yoemoe*, 4. תְּלִישָׁא קְטַנָּה. תְּלִישָׁא or תַּרְסָא *Teleeſha ketanah*, *Talſha* or *Tarſa*, 5. קַדְמָא *Kadmah*, 6. דַּרְגָּא *Darga*, 7. מַאֲרִיךְ מֵרְכָא *Maereech*, or ſimple *Mearcha*.

SERVETORS.

1. שׁוֹפָר מְקַרְבֵּל *Shoephar meacharbeal*, 2. שׁוֹפָר עִלּוּי *ſhoephar illuy*, 3. מֵרְכָא כְּפוּלָה or תְּרֵין חוּטְרִין *Mearcha caphula*, or *Double mnrcha*, 4. מְאֵילָא *Meayla*, and ſome add סַחֲפָא *Sachepha*.

Of the מֶתֶג *Metheg* גַּעְיָא *Gangya*, and מַקַּף *Makaph*, I ſhall treat hereafter.

SECT. III.

Of the rules and forms which obtain in the ACCENTS called *Kings*.

Firſt, זַרְקָא *Zareka*, this has עִלּוּי for its ſervitor, if one word precedes it, as נִצַּב עָלָיו *Gen.* xxviii. 13. But nine

have

have deviated from this general rule, as marked according to the *Maſorah*; and which have מרכא before *Zareka*, as בְּנֵי יִשְׂרָאֵל *Exod.* xxx. 12. &c. And if two words* ſhould precede it, and the firſt of them is a ſmall word, or particle; or is accented *milengl*; in either caſe, the firſt ſervitor is מונח. and the ſecond עלוי. as הֵן קָרְבוּ יָמֶיךָ *Deut.* xxxi. 14. but if the accent is on the ſecond letter of the word, it then has קדמא inſtead of מונח, as הַעִדוֹתִי בָּכֶם הַיּוֹם *Ibid.* xxx. 19. and if it is preceded by three words, then the firſt is with תלישא קטנה. the ſecond, with קדמא. and the third with עלוי. as וְאִם בְּיוֹם שְׁמוֹעַ אִישָׁהּ *Numb.* xxx. 9. But if more than three words precede it, then, every word which precedes the one accented with תלישא קטנה is accented with מונח, as הִנְנִי עֹמֵד לְפָנֶיךָ שָׁם עַל־הַצּוּר *Exod.* 17. 6. But if there ſhould be a פסיק between the *kadma* and *Zareka*, then, *Mercha* miniſters inſtead of עלוי, as זְבָדַנִי אֱלֹהִים אוֹתִי *Gen.* xxx. 20. This rule is abſolute, except in two paſſages, viz. in *Gen.* xxxvii. 22. וַיֹּאמֶר אֲלֵיהֶם רְאוּבֵן and in *Sam.* II. iv. 13. And, in eighteen places in the *Pentateuch*, we find מאיילא between the *Kadma* and *Zareka*, thus וַיָּבֹא יַעֲקֹב מִן־הַשָּׂדֶה &c. as

* It muſt be obſerved, that the meaning of what is here ſaid, of two words preceding the זרקא is, when one or more words precede it without an accent of a pauſe intervening: ſo, that all the words which precede the *Zareka*, are accented with what are called miniſters by which means the ſentence is entire: and all the words ſo accented point towards the *King*, i. e. the *Zareka*, as to their proper centre.

This obſervation kept in mind by the ſtudent, will make the whole of what follows, clear to him.

may be ſeen by conſulting the *Maſorah Gedoela, Maang-recheth oeth teth, erech tang.*

And, after every *Zareka* we find *ſegoel*, or *ſegoelta*, except in one place, *Iſai.* lxv. 1. לִמְשִׁיחוֹ לְכֹרֶשׁ אֲשֶׁר־הֶחֱזַקְתִּי בִימִינוֹ where *reveeang* ends the ſentence inſtead of *ſegoel*: but this is after the manner of *Pſalms*, *Proverbs*, and *Job*, called אמת* ספרי which differ in the form and rule of their accents from the other parts of ſcripture, as will be explained in treating of them.

Second, סָגוֹל or סְגוֹלְתָּא שְׁרֵי *ſegoel ſegolta*, or *ſherea*, is never to be met with without being preceded by *Zareka*, which is called its Prince. Though ſometimes munach intervenes.

Third, פָּזֵר גָּדוֹל *Pazear godoel*, its ſervitor is *munach*, three or four of which ſometimes precede it: and we likewiſe find ſeveral *Pazears* in a direct ſucceſſion.

Fourth, קַרְנֵי פָרָה *Karned parah*, its ſervitor is *yerach ben yoemoe*, and none elſe: but if two words precede it, the firſt is accented with *munach*, and the ſecond with *yerach ben yoemoe*. For this general rule is to be obſerved, that *yerach ben yoemoe*, muſt always immediately precede *karnea parah*, and therefore, whatever number of words precede

* Theſe three books are called אמת ספרי by way of abbreviation; as the letters of the word אמת form the initials of their names. viz. אִיּוֹב מִשְׁלֵי תְּהִלִּים

yerach

yerach ben yeoemoe in the ſentence, are all accented with *munach*. See *Chron.* i. 28.

Fifth, תְּלִישָׁא גְדוֹלָה *Teliſha gedoelah*, is always affixed to the beginning of the word; whether it be accented *milengl*, or *milrang*: and it is this which diſtinguiſhes it from the *Teliſha ketanah*; as the latter (which is a ſervitor) is always placed at the end of the word, although ſuch words ſhould be accented *milengl*.

The miniſter of *Teliſha gedoelah*, is *munach*, of which there are ſometimes four or five which follow in a direct ſucceſſion.

Sixth, אַזְלָא *Azla*, its miniſter is קַדְמָא *kadma*; but if two words precede it, the firſt is with *Teliſha ketanah*, and the ſecond with *kadma*, as וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת *Gen.* viii. 13. If more than two precede it, then, all before the *teliſha ketanah*, are with *munach*, as וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה *Numb.* xix. 2. and for the moſt part is ſucceeded by *reveeang*, as the accent which forms the pauſe: and ſometimes, we meet *kadma* and *azla*, in one word, as וַיֵּלְכוּ *Nnmb.* xxii. 7. and וְסָמְכוּ *Exod.* xxix. 15.*

Seventh, רְבִיעַ *reveeang*, its miniſter is *munach*, but if two words precede it, the firſt is accented with *darga*, and the ſecond with *munach*, as דֶּרֶךְ הַמֶּלֶךְ נֵלֵךְ *Nnmb.* xx. 17.

* It is the opinion of moſt of the grammarians, that if *reveeang* ſucceeds *azla*; that then, *kadma* is not placed with it in the ſame word; but that both *kadma* and *azla* are changed to *gearſhayeem*, or *ſheanea gereeſheen*.

and if three words precede it, the first is with *munach*, the second with *darga*, and the third, with *munach*, as לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה *Sam.* II. xxi. 2.

Eighth, גֵּרְשַׁיִם or שְׁנֵי גְרִישִׁין &c. *Gearshayeem*, or *shenea gereesheen*, &c. This accent is always placed on the letter pointed with the ultimate syllable of the word; notwithstanding, that it should be *milengl*.

And *Elias Levita* in *Sepher Tuv Taangm*, Chap. V. says, "The *Gearshayeem* has no minister, unless it be preceded by a small word, or a word that is *milengl*: in which case, *munach* is its minister, as הֵן גְּבִיר *Gen.* xxvii. 37. שְׁמָהּ קָבְרוּ *Ibid.* lxix. 31." But *R. Kluneemus* in *Tashlam Sepher Mikna Avram*, says, "That the *Telisha ketana* also ministers to it." And of this opinion is the author of *Seeach yitschak*.* But *R. Solomon Heyna*, in *Beth Hataangmeem cheder sheleeshee*, says, "The opinion of *Elias* is just; and that of *R. Kluneemus*, and the author of *Seeach yitschak*, *erroneous*; and they have mistaken the *Telisha gedoela*, for the *Telisha ketana*: for that which we find to precede the *Gearshayeem*, is a *Telisha gedoela*; and which they have mistaken for a *Telisha ketana*, as אוּלַי יַחְסְרוּן *Gen.* xviii. 28. בְּמֵעַט שָׁכַב *Ibid.* xxvi. 10. לָכֵן הַמִּטָּה *Kings.* II. i. 16. "To this opinion of *Elias*, and *R. Solomon*, I heartily assent, for they are really all of them *Telisha gedoelas*; as being at the beginning of the word, in all the *correct copies*; notwithstanding that some of them are *milrang*.

* In *Shaanger keroe Mikra*, Chap. I. Sect. X.

Ninth,

Ninth, פְּסִיקוֹ. *Peſeek*, this is an accent of a pauſe; and according to the opinion of *Elias* is never to be met with, but between what is called a king and a miniſter, viz. between a *mahepach* and a *peſhet* or *paſhta:* a *darga* and *teveer*: a *mercha* and *tiphcha*: a *munach* and *athnach* or *Ethnachta*; or between *munach* and *Pazear:* but between *munach* and *reveeang*, we never meet with *peſeek*; except in one place, viz. *Iſai.* xlii. 5. כֹּה־אָמַר הָאֵל יְהוָה And in *Sephea Tuv Taangm*, Chap. V. he ſays, "The *ſtroke*, (meaning the *peſeek*,) is not an accent; for it is not affixed to any of the letters." Hence it is plain, that his opinion is, that the *peſeek* is a pauſe, though the word is accented with what is called a miniſter, and which has not the power of making a ceſſation in the ſentence. And we find no leſs than three *peſeeks* follow, as אֶל־מֶלֶךְ־אַשּׁוּר׀ לְכֵישָׁה׀ לֵאמֹר׀ חָטָאתִי *Kings* II. xviii. 14.

Tenth, לְגַרְמֵיהוּ *Legarmeah*, this is a ſtroke after a *munach*, when ſucceeded by another *munach* and *reveeang:* as וַיֹּאמֶר׀ יְהוָה אֱלֹהִים *Gen.* 3, 22. and at the beginning of a ſentence it is ſucceeded by a *reveeang*; as וְאִיבָה׀ אָשִׁית *Ibid* 15. וְעָרֵל׀ זָכָר *Ibid*, 17, 14. And in eleven places *Legarmeah* is ſucceeded by *azla*: and in three places by *paſhta*; and in two places by *Pazear:* all of which, are marked in the *Maſorah*. Note, *Mercha* and *Munach* are its miniſters.

Eleventh, זָקֵף גָּדוֹל *Zakeaph Gadoel*; this accent ſhews, that the paſſage requires a pauſe of particular attention, according to *R. Samuel Arkuvalti* in *Arugath Haboeſam*. And has properly ſpeaking no miniſter or ſervitor; though ſome grammarians are of opinion that the ſtroke at the

ſide

ſide of it, is its miniſter: but as *Elias* hath juſtly remarked, if that was the caſe, the ſtroke ought to have been on the right ſide of the *zakeaph*; as according to the proper form, all miniſters or ſervitors precede the king. This clearly ſhews the falacy of what they have advanced.

Twelfth, פַּשְׁטָא or פֶּשֶׁט *Paſhta* or *peſhet*, this has no leſs than ſix miniſters or ſervitors, as will be explained: but the principal are *mahepach* or *mercha*, which are generally in conjunction with it: if there is between the miniſter and the King one, or more vowels, then, the miniſter is *mahepach*, as מַזְרִיעַ זֶרַע *Gen.* i. 12. but if there is no vowel between them, then, the miniſter is *mercha*, as הָיְתָה תֹהוּ *Ibid.* 2. And if two words precede it, and the firſt has but one vowel, or that the accent is on the firſt vowel; then, the firſt miniſter is *munach*, and the ſecond *mahepach*, or *mercha*, as אֶת הַחֲמִשִּׁים וּמָאתַיִם *Numb.* xvi. 35. לֵיל שִׁמֻּרִים הוּא *Exod.* xii. 42. But if the firſt word of the ſentence ſhould have more than one vowel, or the accent ſhould not be on the firſt, then the firſt miniſter is *kadma*, as אֲשֶׁר הָרְאָה הֹ׳ *Nnmb.* viii. 4. וְזֶה מַעֲשֵׂה הַמְּנֹרָה *Ibid.* And if three words precede it, then, the firſt is accented with *teliſha ketana*, as בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ *Exod.* 12. 18. And if there ſhould be more than three words in the ſentence ſo preceding *paſhta*, then, all which precede the word accented with *teliſha ketana*, are accented with *munach*. And we ſometimes meet with *kadma* inſtead of *teliſha ketana*, as מְקוֹם אֲשֶׁר דִּבֶּר־הַמֶּלֶךְ וְדָתוֹ *Exod.* viii. 17. and *mahepach* and *paſhta* are found together in one word, as עַד־שֶׁהַמֶּלֶךְ

Solom.

Solon. Song, i. 12. as alſo *mecharbal* and *mahepach*: and in ſix places in ſcripture *azla* and *mahepach*, are found in one word according to the *Maſorah*.

Thirteenth, זָקֵף קָטוֹן *zakeaph katoen*; the accents which miniſter to this, are *muuach*, *illuy*, and *mecharbeal*; and its prince is paſhta. And we ſometimes find what is called a *ſtroke*, in the ſame word with *zakeaph kateon*; thus, שְׁמָר־לְךָ וְהִבָּשֶׁר. וְהַכֹּהֵן. וְאַבְרָהָם now ſome of the grammarians are of opinion, that this ſtroke is inſtead of metheg: the ſame as we find *munanch* inſtead thereof, in הָאֲנָשִׁים but this the Author of *Binyon Shlomo* ſays "is not clear;" for in the four examples here produced, it is not proper that there ſhould be metheg at any rate; as will be clearly ſhewn in treating of it. But what I take to be the true ſtate of the caſe is this, that although the real ſound of the accent is on the *zakeaph**, yet, is the other placed to make it the more *euphonic*: and which is the caſe in the Pſalms, where we frequently meet with two accents in one word: the principal one of which, is *tonic*, and the other *euphonic*†.

Fourteenth, טִפְחָא or טַרְחָא *tipheha* or *tercha*: its miniſter is *mercha*, and which is ſometimes found in the ſame word with it; as מוֹשְׁבוֹתֵיכֶם and are all marked in the *Maſorah*: and the Maſorites call it *meayla*: in fourteen places

* With this the author of *Binyon Shlomo* alſo coincides.

† But not to form *milengl* and *milrang*, as the *Rev. C. Bayley*, has erroneouſly aſſerted in his Hebrew Grammar, as will clearly be perceived by every impartial perſon, when I come to treat of what is *milengl* and *milrang*.

mercha

mercha caphula is its ſervitor. There is no verſe without *tiphcha**, (except in ספרי אמת) and is always ſucceeded by a king; viz. either an *athnach*, or *ſoeph paſuk*: but none elſe.

Fifteen, אַתְנָח or אֶתְנַחְתָּא *athnach* or *ethnachta*. Its ſervitor is *illuy*, and its prince is *tiphcha*; as וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם *Gen.* i. 2. ſometimes *munach* is its miniſter, and *illuy* its ſervitor: as כִּי בָא בְלָעָם *Numb.* xxii. 36. and ſometimes without either miniſter or king; but forms a ſhort ſentence of itſelf §: as, וַיִּסָּעוּ *Gen.* xxxv. 5. and according to the *Maſorah*, the *meayla* is its ſervitor in the ſame word with it in eleven places. But we never meet with two *athnachs* in one word.

Sixteen. תְּבִיר *teveer*: its miniſter is *darga*, as וַיְבָרֶךְ אוֹתָם *Gen.* i. 22. וַיִּקְרָא יַעֲקֹב *Ibid* xxxii. 31. but when there is but one vowel between the two accents, *mercha* miniſters inſtead of *darga*: as, וַיִּקְרָא מֹשֶׁה *Exod.* xii. 21. and when a *peſeek* precedes the *teveer*; then, *darga* miniſters, though there ſhould not be more than one vowel: as, הִמּוֹל† יִמּוֹל *Gen.* xvii. 13. הוּ פָנָיו *Numb.* vi. 25. and according to the *Maſorah*, fifteen have deviated from this general rule. And if two accents precede the *teveer*, and the firſt is under a word of but one ſyllable, or is placed on the firſt ſyllable: in either caſe, the firſt accent is *munach*, and the

* This accent of a pauſe anſwers to the *comma* (,) in *Engliſh*.

§ This anſwers both to a *colon*, and a *period* in *Engliſh*.

† This example is another inſtance of the incompetency of the tranſlation to do juſtice to the *original*: as may be fully perceived by any perſon, who has but the leaſt knowledge of the ſacred language.

ſecond

second *darga*, or *mercha*: as גַּם מֵעוֹף הַשָּׁמַיִם *Gen.* vii. 3. אַיִל תָּמִים מִן־הַצֹּאן *Levit.* v. 25. but if the accent of the first word should be on the second syllable, then, *kadma* ministers instead of *munach*, as אֲשֶׁר יִהְיֶה הָעָנָן *Numb.* ix. 20. וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן *Ibid.* viii. 20. and if three words precede it, then the first is with *telisha ketana*, and the rest as usual, as בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ *Numb.* ix. 5. נַחֲלַת עַבְדֵי יְהוָה וְצִדְקָתָם *Isai.* liv. 17. and if four precede it, then, all which precede the *telisha ketana*, are *munachs*.

Seventeenth. שַׁלְשֶׁלֶת *Shalsheleth*. This accent occurs but seven times in the law and the prophets; but in *Psalm*, *Prov.* and *Job*, it is frequently to be met with: it has no minister, as it is always found at the beginning of a verse, and forms a pause*.

Eighteen,

* I can by no means pass by in silence, and not take notice of the critical remark of the *Editor* of *Biblia Hebraica*, Bazil Edition, 1620. (known to the Jews by the name of the Second Edition, by the *Bumberg*; and to the Christians, by that of *Biblia Buxtorfi*. A critical Commentary on the *Masorah* by this great man, being affixed to the end of the third volume.) *(a)* For, according to his assertion, the rule which is here laid down concerning the *shalsheleth* is erroneous: I am therefore bound, either, to defend it by good and substantial proofs, or entirely abandon it as untenable: the former I most chear-

(a) I have been thus particular, that the learned Reader may be enabled to judge of the *truth* and *impartiality* of my criticism, by comparing what I have quoted with the original. For I abhor the idea of partial or mutilated quotations; and I think those highly criminal who make use of such mean arts; as they, by that means, make an Author say what he never intended.

Eighteenth, יָתִיב or שׁוֹפָר מֻקְדָּם *Yatheev* or *Shoephar mukdam*, is always affixed to the beginning of a word; and is therefore very properly called *shoephar mukdam*; which signifies to precede, from קדם.

Nineteen,

fully undertake: for it is a maxim with me, never to assert, what I cannot clearly prove. This is the criterion I wish to be judged by; and from which, I hope the public will never have cause to say, that I have in the least deviated. I shall now without any farther preamble, proceed to the examination of the point in question, and which is this: In Genesis chap. xix. 16, we find the word וַיִּתְמַהְמָהּ, accented with *shalsheleth*, on which, the editor has remarked in the margin as follows: "Seven are to be found at the head of the verse, and which must be pronounced with an elevated voice *(b)*: and many form a *pause* here: but this is a gross *mistake*; for they (the *Masorites*) never numbered *peseek* after *shalsheleth*. But, as in the books of Psalms, Proverbs, and Job, *shalsheleth*, is sometimes *King*, and sometimes minister; they have therefore, when it is *King* put *peseek* after it, to distinguish it from the minister: but in the other twenty-one books, it is always king. This is their mistake." This is either too little, or too much: for if we are to understand by what he has advanced, that it is in the three books above-mentioned *only*, where the *peseek* is affixed, in order to distinguish, when it is as king, and when as minister, he has said nothing; for this is granted: nay, is even an essential principle in the rule here laid down concerning the difference of the accents of these three books, and those of the other twenty-one. This then could not be his aim. But what appears to be his real meaning I shall presently shew. It must be observed, his words are, "many form a *pause* here; but this is a gross mistake; for they never numbered *peseek* after *shalsheleth*. This is too much: for it attempts to prove, that *peseek* never succeeds *shalsheleth*, except,

(b) The proper sound of this accent, greatly resembles both the *acute* and *circumflex*, in the *English* pronunciation.

Nineteenth, סוֹף פָּסוּק or סִלּוּק *Soeph pasuck*, or *silluk*. Its minister is *mercha*, and its prince *tipheha*, as אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ *Gen.* i. 1. and is to be met with, without either prince or servitor, as וַיִּקָּץ *Gen.* xli. 21. for the sentence is complete in the preceding word; the *Athnach* ʌ under it forming a period: and this one word forms a very short

as he says, "in the three books, in order to distinguish when it is *king*, and when *minister* (*c*)." This I shall prove to be a gross mistake, and a flagrant violation of all truth; and he that attempted to take the *mote* out of his neighbour's eye, could not perceive the *beam* in his own. For, in the first place, the *shalsheleth* is always marked in the *Masorah*; as may be seen in *Levit.* viii. 23. *Isai.* xiii. 8. *Amos* i. 2, &c. where it says, "Seven, (*shalsheleth*) in which the voice must be elevated, and *pesek*, or pause (*d*)." But what must the Reader's astonishment be, to find that he has delivered himself in nearly the same words in other places. For on the word וַיֹּאמֶר in *Genesis* xxiv. 12. which is accented with *shalsheleth*, he has remarked, "Seven, at the head of the verse, are accented *milengl*, and *pesek*; and has accordingly, placed *pesek* after it; and has done the same in all the others, as may be seen, by consulting the work itself. Perhaps, he afterwards became sensible of his error, and endeavoured to rectify it; for which reason, I shall forbear saying any thing more on the subject, but leave it to the candid and impartial Reader to judge, whether I have advanced any thing which I have not been able fully to prove.

(*c*) That I have not misconstrued his meaning, is manifest; for that luminary, the Author of אוֹר־תּוֹרָה *Oer toerah*; and that consummate grammarian and critic, *R. Sol. Heyna*, have likewise understood it in the same sense, and severely censured him for advancing such a known falsity; and afterwards asserting, what is a direct contradiction thereto. This the Reader will be fully convinced of, by comparing the original with the sense. I have given in the translation.

(*d*) See *Kimchi* in *Michlol*.

ſentence: and we meet with five which have *mayla* in the ſame word with *ſilluk*, or *ſoeph paſuk*.

Note. This laſt is always placed at the end of a verſe; which is exactly what its name implies.

Note. All the *Kings* have the power of forming a pauſe, as alſo the proper emphaſis of the word, or ſentence; and which the *miniſters* have not: but are uſed, as their name implies to miniſter to the *Kings*.

I ſhall juſt mention for the benefit of the *Engliſh* reader; ſuch of the accents as are uſed to form the pauſes, which nearly correſpond with the *Engliſh*.

Firſt, *Tipheha* or *Tarcha*, (ׅ) and *reveeang* (ׄ) anſwer to the comma. 2. *ſegol*, (׃) and *zakeaph katoen*, (׃) to the ſemicolon. 3. *Athnach*, (ׅ) and *peſeck*, (׀) both as a colon, and a period; the former under the word, and the latter at the ſide. 4. *Silluk* (׀) under the word, a period. There are beſides ſeveral others of nearly the ſame import; as *Legarmah*, *ſoeph paſuk*, &c.

MINISTERS.

Firſt, מוּנַח. שׁוֹפָר יָשָׁר or הוֹלֵךְ *munach*, or *Shoephar yaſhar*, or *Shoephar hoelach*: this accent is more frequently uſed than any of the other miniſters: for it miniſters to all the kings, except three, viz. *Soeph paſuk*, *Tiphcha*, and *Shalſheleh*; neither do any of the other miniſters follow in direct ſucceſſion in ſo great a number; for we ſometimes meet with no leſs than ſeven *munachs* following without

without interruption. And in *Psalms*, there are several verses in which we do not meet with any other minister or servitor.

Second, מַהְפָּךְ or שׁוֹפָר הִפּוּךְ *Mahepach*, or *Shoephar hippuch*; this ministers to *pashta* only.

Third, יֶרַח בֶּן יוֹמוֹ *Yerach ben yoemoe*, this ministers to *karnea parah* only: and is to be met with but once in the *Pentateuch*, and sixteen times in the prophets: but in the Hagiographa it is very numerous.

Fourth, תְּלִישָׁא קְטַנָּה. תַּלְשָׁא or תַּרְסָא *Telishaketana*, *Talsha*, or *Tarsa*, this ministers before *kadma* only.

Fifth, קַדְמָא *Kadma*, this ministers to *azla*, &c.

Sixth, דַּרְגָּא *darga*, ministers to two kings, viz. *teveer*, and *reveang*.

Seventh, מַאֲרִיךְ or מֵרְכָא *Macreech*, or simple *mercha*, ministers to *tercha*, and *Soeph pasuk*.

SERVITORS.

First, שׁוֹפָר עֲלוּי and שׁוֹפָר מְכַרְבֵּל *Shoephar illuy*, and *Shoephar mechcarbeal*: the first is the same as *munach*; but when it precedes *Athnach*, or *Zareka*, it is then called *illuy*, as עַל־פְּנֵי תְהוֹם *Gen.* i. 1. וַיַּעַשׂ אֱלֹהִים *Ibid.* 7. the same when it precedes *zakaeph katoen*, and is under the second syllable: but when two *munachs* follow, then, the first is called

called *mecharbeal*, and the second *illuy*, though the accent should not be under the second syllable.

Third, מֵרְכָא כְּפוּלָה or תְּרֵין חוּטְרִין *Mercha caphula* or double *mercha*, is the servitor of *tiphcha*; and is always preceded by *darga*: and according to the *Masorah* is to be found but fourteen times in all scripture.

SECT. III.

Of the ACCENTS which obtain, in סִפְרֵי אֱמֶת *Sephreæ Emeth*, i. e. the Books of *Psalms*, *Proverbs*, and *Job**.

I have already observed, that there is a difference between the book of *Psalms Proverbs*, and *Job*, and the other parts of scripture, in the manner of accenting them; I shall now attempt to point out the distinction.

* That the *English* reader may be fully enabled to comprehend what is observed in this section concerning the difference of the accents, I must inform him, that the other parts of scripture, exclusive of these books, are called by the *Jewish* grammarians כֵּ״ן ספרים i. e. twenty-one books: the *Jews* reckoning twenty-four in the whole, and which are as follows: 1. The *Pentateuch*, which contains five books, viz. *Genesis*, *Exod. Levit. Numb.* and *Deut.* 2. *Josh. Judg. Sam.* and *Kings*, four books. These are called the first or former Prophets. 3. *Isai. Jerem. Ezek.* and the twelve minor prophets, four books. These are called the latter prophets. 4. The *Hagiographa*, which are, 1. *Psalms*, 2. *Proverbs*, 3. *Job*, 4. *Daniel*, 5. *Ezra*, including *Nehemiah*, 6. *Chronicles*, 7. *Song* of *Songs*, called by some *Solomon's Song*, 8. *Ruth*, 9. *Lamentations*, 10. *Ecclesiastes*, 11. *Esther*. In all twenty-four.

The

The accents which have the power of forming a cessation in those three books are these, first סוֹף פָּסוּק second, אֶתְנַחְתָּא third, מַהֲפַךְ עוֹלֶה וְיוֹרֵד fourth, לְגַרְמֵיהּ רְבִיעַ fifth, רְבִיעַ וְגַרְשׁ sixth, זַרְקָא מפסיק seventh, טֶפְחָא מפסיק eigthth, פַּזֵּר מפסיק ninth, שַׁלְשֶׁלֶת מפסיק Those which do not form a pause, are 1. *shasheleth* without *maphsick*, 2. *tiphcha* ditto, 3. *zarkea*, ditto, 4. *yarech ben yomoe*, 5. *mahepach*, 6 *kadma*, 7. *mercha*, 8, *illuy*, 9, *munach*. The others which are found in the twenty-one books, are not to be met with in these.

SECT. IV.

I shall now proceed to lay down some rules for the better distinguishing of what is called *milengl* and *milrang*.

It must in the first place be observed, that when the accent is on the beginning, or middle of the word, it is then called by the grammarians *milengl*. But when the accent is on the last syllable it is then called *milrang*. All those words whose last syllable is composed of a *long vowel*, are accented *milrang*: as, חָכָם כֹּהֵן גָּדוֹל אִכָּר אִטֵּר גִּבּוֹר The only possible reason that I can assign for this rule, is, that the last letter of the word may be pronounced as quiescent *sheva*, according to rule after a long vowel which has a musical accent*: for the *sheva* at the end of a word is always quiescent †. But all the those words whose last

‡ See Chap. iii. sect 5. page 39. and note.

‡ See Cap. iv. sect. 4. and 5.

syllable

ſyllable is compoſed of a ſhort vowel, are accented *milengl*: as נָעַר מֶלֶךְ חֹשֶׁךְ אָוֶן תֹּאַר The reaſon for this, is to form the viſible quieſcent at the end of the word: for if the accent had been *milrang i, e*, on the laſt ſyllable; a pronounced *ſheva* muſt have followed, according to rule after a ſhort vowel which has a muſical accent affixed to it: and which cannot take place at the end of a word†. But if the *lamed hapangal*, or third radical, is quieſcent ה they are then accented *milrang*: as נער בְּכָה. שְׂדֵה מֹשֶׁה *Exod.* ii. 6. לבבו פְּנֶה *Dent.* xxix. 17. The reaſon to be aſſigned for this diſtinction is, that as the laſt letter is not a viſible quieſcent, but an inviſible one‡: it is the ſame at the end of a word as quieſcent *ſheva*: conſequently there is no neceſſity for the word to be accented *milengl*. All words whoſe laſt letter is one of the gutteral letters אהחע. and the letter preceding ſuch gutteral is pointed with a long vowel: and at the ſame time *pathach* happens to take place between the ſecond and third radical: ſuch words are accented *milengl*: this is evident from the foregoing

All ſuch words as have additional ה (called ה *hemantiv*) for their ultimate letter; and have two vowels immediately ſucceeding each other without interruption§, are accented *milengl*, as אָנָה. כָּבָה. עֶזְרָתָה. הַקְשִׁיבָה for, as the ה is neither radical nor ſervile, there is no neceſſity for lengthening the ſound of the vowel which precedes it, by means of the accent.

† See Chap. iv. ſect. 5. page 39. and note.

‡ See Chap. i. ſect. 4.

§ *Without interruption*, that is, without quieſcent *ſheva* intervening.

But

But as to nouns, if their laſt letter is ה *hemantive*, they are accented *milrang*, although they have two vowels following without interruption, as צְדָקָה. גְּזֵלָה. but if two do not follow, they are accented *milengl*, as לַיְלָה. נַחֲלָה.

All ſuch words as have *ſheva*, and which is changed to a vowel on account of the word forming an accent of a pauſe, is accented *milengl*, תִּשְׁמֹרוּ. שִׁמְעָה. דִּבְרוּ. פְּרִי. שָׁמְרוּ This is done, that the change may be the more fully perceived: for the very letter which before was pointed with *ſheva*, is now accented.

SECT. V.

Of the מֶתֶג *Metheg*, and גַּעֲיָא *Gaengya*.

THE *metheg* is a ſtrait ſtroke under the letter, thus, (ִ) but it muſt be obſerved, that it is not a *real* accent, as the other accents are; for it is neither a King, Miniſter, or Servitor; but its power among the accents, is nearly the ſame as that of the *ſheva* among the vowels. For which reaſon, we never find *metheg* in a word alone, without there is another accent; no matter whether it be a king, or miniſter; no more than we find a word formed of a *ſheva* only, without another vowel: it is *euphonic*, and ſerves to form the real beauty and harmony of the muſical accent of the word under which it is placed. For which, reaſon, as *Elias* ſays, "He that neglects ſtudying the

proper use of the *metheg*, will never arrive at a perfect knowledge of the true harmony of the musical accents."

The difference between *metheg* and *gaengya*, is, that the former is always placed on the left side of the vowel; but the latter is generally on the right side of the *sheva* at the beginning of the word; not to every *sheva* which begins a word, but only such as are marked according to the *Masorah*.

The *Jewish* grammarians* have laid down a number of rules concerning the *metheg*: so many, as to it make it almost impossible for the young student to remember them all, but at the expence of great time and trouble: for which reason, I shall avoid prolixity, and be as concise as possible. However, those few rules which I mean to lay down, shall contain all that is requisite to the subject.

Rule I. A word of two syllables, and between which there is no pronounced *sheva*, has never *metheg*, as נִבּוֹר. עָשִׂיר. חָכָם. but if pronounced *sheva* intervenes, they then have *metheg* under the first syllable, as אֲכָלוּ אֶת הַמָּן *Exod*, xvi. 35. and the like.

For this rule is to shew, that when *sheva* succeeds a long vowel, then *metheg* is affixed to such long vowel. But if a real musical accent is affixed to such long vowel,

* As to the Christian grammarians, they seem to have been entirely unacquainted with the true property of the *metheg*; at least, such of them as I have had an opportunity of examining.

then

then *metheg* does not take place, and the *ſheva* is quieſcent.

Rule II. A word of three ſyllables, accented *milrang*, and after the firſt ſyllable, there is neither quieſcent *ſheva*, or *dagaſh*; ſuch word hath *metheg* under the firſt ſyllable, as אָנֹכִי . הָאָדָם &c. But if quieſcent *ſheva* or *dagaſh* ſucceeds the firſt ſyllable, then *metheg* is dropt, as אַבִּירִים אַבְרָהָם &c. And, under the ſyllable which precedes the muſical accent, *metheg* can never take place, except pronounced *ſheva* follows ſuch ſyllable, as הַהוֹלְכִים . הָעֹמְדִים &c. And if the accent is on the ſecond ſyllable, *metheg* is dropt, as שָׁמָיִם . רָקִיעַ . הַחֹרֶשׁ &c.

SECT. VI.

Of the מַקָּף *makkaph*. *Makkaph* is a ſmall ſtroke like a *hyphen*, (־) and is uſed to join words.

THE principal uſe of the *makkaph*, is to join the adverbs אוֹ . רַק . אַךְ . עִם . אֶל . אֶת . זֶה . גַּם . כִּי. to nouns pronouns, and verbs, as אַךְ־הַפַּעַם *Gen.* xviii. 32. אוֹ־בֵן *Exod.* xxi. 31. גַּם־לִי *Kings* I. iii. 26. &c. though ſometimes uſed to join nouns, &c.

Sometimes the vowels are changed on account of the *makkaph*; as when the laſt ſyllable is formed of a long vowel, and a viſible quieſcent after it: for then, ſuch long vowel is changed to a ſhort one, called its *toldah*: i. e. a *kamets* to *pathach*, &c. as מִדְבַר־צִן *Numbers* xx. 1. בְּיַד־מֹשֶׁה *Levit.* xxvi. 46. and which, when not joined with *makkaph*, are with *kamets*, בַּמִּדְבָּר *Exod.* v. 1. בְּיַד רָמָה *Ibid.* xiv. 8. &c. &c.

CHAPTER. XV.

SECTION. I.

SYNTAX.

ALTHOUGH the *Hebrew Syntax* is in general the ſame as the *Engliſh*, ſo that the verb agrees with its nominative, in number and perſon; the adjective with its ſubſtantive, in number, gender, &c. the relative with its antecedent, in perſon, gender, &c. yet, are there a number of exceptions to this rule, and which are peculiar to the genius and idiom of the *Hebrew*; and form ſome of its peculiar beauties.

Firſt, by inverſion, either in ſingle letters, or whole words, &c. In letters, וַתָּשֶׂם בַּפּוּךְ עֵינֶיהָ *Kings* II. ix. 30. inſtead of פּוּך בעיניה כֶּבֶשׂ for כֶּשֶׂב. שִׂמְלָה for שַׂלְמָה &c. &c. In words אָדָם כִּי יַקְרִיב מִכֶּם inſtead of מִכֶּם כִּי יַקְרִיב. Note. The *Engliſh* tranſlation, is according to the latter ſenſe. וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל ה׳ inſtead of, וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה בְּהֵיכַל ה׳ וּשְׁמוּאֵל שֹׁכֵב i. e. And ere the lamp of God went out in the temple of the Lord, and *Samuel* was laid down. But according to the former, it would appear, as if *Samuel* was laid down

to

to ſleep in that part of the temple were the ark was: with this the *Engliſh* tranſlation likewiſe agrees.

Second. In *ellipſis*, וְכָל הָאָרֶץ בָּאוּ מִצְרַיְמָה as if witten וְכָל אַנְשֵׁי הָאָרֶץ and all *the men* of the countries, not all the countries, as in the *Engliſh* tranſlation. לֹא תִשְׁחַט עַל חָמֵץ דַּם זִבְחִי as if written לֹא תִשְׁחַט הַזֶּבַח וְלֹא תִזְרוֹק הַדָּם עַל חָמֵץ

Third. The verb is ſometimes in the ſingular, and the nominative in the plural, as וְאוּלָם שְׁאַל נָא בְּהֵמוֹת וְתֹרֶךָּ *Job* xii. 7. And verily aſk now the *beaſts*, and *he* ſhall teach thee.

Sometimes the verb is in the feminine, and the ſubſtantive in the maſculine, as בְּקָהָלָם אַל תֵּחַד כְּבֹדִי *Gen.* xlix. 6. Here, as *Jarchi* obſerves, the ſubſtantive כבדי is maſculine, and the verb, תחד is feminine.

Fourth. Sometimes the adverb is deficient, and the ſenſe of it ſupplied by another in the former part of the ſentence, as כִּי לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת עֲנִיִּים תֹּאבַד לָעַד as if written, לֹא תֹאבַד לָעַד ſhall not periſh for ever, *Pſalm* ix. 19. Sometimes it is not in the ſentence, but muſt be underſtood, as נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ *Iſai.* xlii. 5. as if written אֲשֶׁר עָלֶיהָ that are upon it.

Fifth. It is ſometimes repeated twice, to add greater force to the expreſſion יַעֲלֶה עָלֶיךָ מַעֲלֶה מָעֲלֶה וְאַתָּה תֵרֵד מַטָּה מָטָּה. *Deut.* xxviii. 43. The like in nouns, where the ſubſtantive is repeated twice, צָדֵק צָדֵק תִּרְדֹּף *Ibid.* xvi. 20. מֵעַי מֵעַי אוֹחִילָה *Jerm.* iv. 19.

Sixth,

Sixth. The ſubſtantive is ſometimes uſed inſtead of the adjective. כִּי תוֹעֲבַת מִצְרַיִם כָּל רֹעֵה צֹאן For every ſhepherd is *an abomination* to the *Egyptians*, inſtead of *is abominable*, &c. *Gen.* xlvi. 34.

Seventh. An adjective ſingular, is ſometimes joined to a ſubſtantive plural. רֹעֵה צֹאן עֲבָדֶיךָ Thy ſervants *are ſhepherd*, inſtead of *ſhepherds*. *Ibid.* xlvii. 3.

Eighth. The ſingular is ſometimes uſed inſtead of the plural. זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ *This is the beaſt* which ye ſhall eat, inſtead of *theſe are the beaſts*, &c. *Levit.* xi. 2.

Ninth. The abſolute form is ſometimes uſed inſtead of the conſtructive, וּמַיִם לַחַץ inſtead of מֵי and the conſtructive inſtead of the abſolute, as מֵי הַמָּרִים inſtead of מים המרים *Numb.* v. 18.

Tenth. The pronoun ſometimes differs in number from its ſubſtantive, וַתִּקַּח הָאִשָּׁה אֶת שְׁנֵי הָאֲנָשִׁים וַתִּצְפְּנוֹ and the woman took *the two men*, and hid *him*; inſtead of ותצפנם and hid them, *Joſh.* ii. 4. There are ſeveral others, as the figurative ſtyle, in the prophetic writings; the applying the action to both the active and paſſive alternately, &c. &c.

FINIS.

A

DICTIONARY,

ENGLISH AND HEBREW.

To abate, *v. a.* לִרְפּוֹת

To Abhor, *v. a.* לִגְעֹל · לְשַׁקֵּץ לְתַעֵב · לָרַץ

Abhorred, זְעוּם · נָעֵלָה · בָּחֲלָה

To Abide, *v a.* לַעֲמוֹד · לָחוּל לָשֶׁבֶת

Ablation, *s* עיטור

Able, *adj* יָכֹל · חַיִל

Ablution, *s.* טבילה

To Aboliſh, *v a* לבטל · לַחֲלוֹף

Abominable, *adj.* זְעוּמָה

To Abominate, *v. a.* לְשַׁקֵּץ לְתַעֵב

Abomination, *s.* פגול · תּוֹעֵבָה

Abortion, *s* שפיר · נֹפֶל

Above, *prep.* לְמַעְלָה · מִמַּעַל

Abſolute, *adj.* גמרי · נפ־ד סתם גמור · In Grammar, עמרא · מוכרת

Abſolutely, *adv.* מוחלט

To Abſorb, *v. a.* למשרף

Abſorption, *s.* משרף · שריף

To Abſtract, *v. a.* להפשיט

Abſtract, *adj.* מופשטת · שולל שלילה

Abſurd, *adj.* הרחקה

Abundance, *s.* שֹׂפַע · רֹב

Abundant, *adj.* כַּבִּיר

To Abuſe, *v. a.* לְהִתְעוֹלֵל

Abyſs, *s.* תְּהוֹם

Academy, *s.* מתיבתא.

Accent, *s.* (Gram.) טעם

To Accept, *v. a.* לִרְצוֹת · לְקַבֵּל

Acceptable, *adj.* רָצוּי · רָצוֹן

Acceſſary, *s.* טפל · טפלה

Accident, *s.* עראי

To Accommodate, *v. a.* לשכך

To Accompliſh, *v. a.* לְכַלּוֹת

Accompliſhed, *particip.* נִהְיָה

According, *particip.* כְּפִי

Account, *s* חֶשְׁבּוֹן

Accubation, *s.* אקוביטון

Accuracy, *s.* דקדוק

Accurſed,

Accurſed, *particip.* חָרֵם
Accuſation, *ſ.* שִׂטְנָה
To Accuſe, *v. a.* לְהַלְשֵׁן
Accuſer, *ſ.* קטיגור · מקטרג
Accuſtomed, *adv.* מורגל
To Acknowledge, *v. a.* לְהַכִּיר
Acquaintance, *ſ.* מַכָּר · מוֹדַע
To acquire, *v. a.* לזוכה
Acquittance, *ſ.* שובר
Action, *ſ.* עֲלִילָה
Acute, *adj.* חריף
To adapt, *v. a.* לישב · להלם
To add, *v. a.* לְהוֹסִיף · לְסַפּוֹת
Adder, *ſ.* שְׁפִיפוֹן · צֶפַע
Addition, *ſ.* לִוְיָה
Adjective, *ſ* (Gram.) תאר
To Admoniſh, *v. a.* לְהַזְהִיר
להתרית לוזו
Admoniſhed, *particip.* נִזְהָר
Admoniſher, *ſ.* מזהיר
Admonition, *ſ* התראה·זהירות
To Adorn, *v. a.* לַעֲדֶה
Adventure, *ſ.* קֶרִי
Adverb, *ſ.* מלה
Adverſary, *ſ.* שָׂטָן · צַר · יָרִיב
Adverſity, *ſ.* רָעָה
Adviſe, *ſ.* טַעַם
Adulterer, *ſ.* נֹאֵף
Adultreſs, *ſ.* נֹאֶפֶת
Adulterous, *adj.* מְנָאֶפֶת
To (commit) Adultery, *v. a.* לִנְאֹף

Advocate, *ſ.* סנינור
Adze, *ſ.* מַעֲצָד.
Affection, *ſ.* חבה.
Affections, *ſ.* הפעליות
To Affiance, *v. a.* לְהִתְחַתֵּן
Affiance, *ſ.* שדוך
Affirmative, *adj.* חיובית
applied to precepts, עשה
To Afflict, *v. a.* לְהוֹנָה · לְעַנֹּת
לְהָרַע · לְהֵצַר
Affliction, *ſ.* עֹנִי · עֹנִי · אָוֶן
מוּעָקָה
Afraid, *particip* דאג
I was Afraid, זָחַלְתִּי
To Affright, *v. a.* לבעת
Africa, *ſ.* אפריקי
After, *prep.* אַחֲרֵי · אַחַר
Againſt, *prep.* לְקֶרֶאת·נֹכַח.נֶגֶד
Agate, *ſ.* כַּדְכֹּד · שְׁבוֹ
Age, *ſ* חֶלֶד · זָקֵן · בֵּן
Aged, (very) *adj* יָשִׁישׁ
To Agitate, *v. a* לחלחל
To Agree, *v a.* לְהַסְכִּים
Agreeable, *adj.* נאה
Ah, *interj.* הוֹי · אָח · אֲהָהּ
Aha, *interj.* אָח
Air, *ſ.* אויר
Alarm, *ſ.* תְּרוּעָה
Alas, *interj.* הוֹ-אָח · אֲהָהּ · הוֹי
Alert, *adj.* אטימוס
Alexandria, *ſ.* אלכסנדריא
All, *ſ. adj. adv.* כָּל

Allowance, *ſ.* אֲרֻחַת
Allum, *ſ.* צריף
Almighty, *adj.* שַׁדַּי
Almond, *ſ.* שָׁקֵד
Aloes, *ſ.* אֲהָלוֹת · אֲהָלִים
Alone, *adj* בָּדָד · בַּד
Already, *adj.* כְּבָר
Alſo, *conjunct.* אַף · אֲבָל · גַּם
Altar, *ſ.* מִזְבֵּחַ
To Alter, *v. a.* לְשַׁנָּה . לְשַׁנּוֹת
Although, *adv.* כִּי
Altogether, *adv.* כֻּלָּה
To Amaze, *v. a.* לתמוה
Amazement, *ſ.* תמיהה
Ambaſſador, *ſ.* ציר
Ambaſſage, *ſ.* שליחות
Amber, *ſ.* חַשְׁמַל
Ambergris, *ſ.* כיפת
Ambuſh, *ſ.* אוֹרֶב
Amen, *adv.* אָמֵן
To Amerce, *v. a* לַעֲנֹשׁ
Amethyſt, *ſ.* אַחְלָמָה
Amity, *ſ.* ריעות
Ammoniac, (ſal) נשדור
Among, *prep.* בֵּין · בְּדֵי · גַּו · בְּקֶרֶב
Amphitheatre, *ſ.* דיופלוסטון
Amulet, *ſ.* קמיע
Analogiſm, *ſ.* הקש
Anathema, *ſ.* שמתא · חרם
To Anathemize, *v. a.* לְהַחֲרִים
Anatomy, *ſ.* נתוח

Anchor, *ſ.* עוגן · הוגן
Ancient, *adj.* עַתִּיק · יָשִׁישׁ · קַדְמֹנִי · קָדֶם
And, *conjunct.* אֵת
Angel, *ſ.* מַלְאָךְ
Anger, *ſ.* זַעַף · אַף
To Anger, *v. a.* לְכָעֵס
Angle, *ſ.* עוקצי
Angle, (acute) זויה חדה
Angle, (right) זויה נצבה
To (be) Angry, *v. a.* לִזְעֹם · לַחֲרוֹת
Anguiſh, *ſ.* שָׁבָץ · צוקה · חֶבֶל
Animadverſion, *ſ.* נימוק
Aniſe, *ſ.* שבת
Ankle, *ſ* קַרְסֹל
Annotation, *ſ.* נימוק
To Annoint, *v. a.* לָסוּךְ · לִמְשֹׁחַ
Anointed, *adj.* מָשִׁיחַ
Anointing, *ſ.* מָשְׁחָה · מִשְׁחָה
Anomalous, *adj.* זרה
Another, *pronoun,* אַחֵר · אַחֵר
To Anſwer, *v. a.* לַעֲנוֹת
Anſwer, *ſ.* מַעֲנֶה
Ant, *ſ.* נְמָלָה
Antichamber, *ſ.* פרוזדור.
To Anticipate, *v a.* לאחריף
Antiquity, *ſ.* קַדְמָתָה
Anvil, *ſ.* סדן · פעם
Any, *adj.* כָּל
Ape, *ſ.* קוֹף
Apology, *ſ.* התנצלות

Apoſ-

Apostate, *s.* משומד · מומר
To Apostatize, *v. a.* להימיר
Apparel, *s.* לְבוּשׁ
Appeal, *s.* אנקליטון
Appearance, *s.* מַרְאֶה
To appease, *v. a.* לְשַׁדֵּל · לְכַפֵּר
Appendage, *s* אבזר · במה
Apple (of the eye), *s.* בַּת · אִישׁוֹן
Apple (tree), *s.* תַּפּוּחַ
To Appoint, *v. a* לְיַעֵד · לְיַמֵּן לָשׂוּת · לִפְקֹד · לְנַסֵּךְ · לְהַעֲמִיד
Appointed (time) כֶּסֶא
Apprentice, *s.* שוליא
To Approach, *v. n.* לְקָרוֹב לִקְמֹדְ
To approve, *v. a.* למסקין
Approved, *adj* מומחה
Apothecary, *s.* רֹקֵחַ
Arabia, *s.* הָעֲרָב · עֲרָב
Arabian, *s.* עֲרָבִי
Arabic, *s.* קדר
Arbitration, *s.* בצוע
Arbitrators, *s* אפקלין
Archduke, *s* אפרדוכסיס
Archers, *s.* רָבִּים
Architect, *s.* אדריכל
Arcturus, *s.* עֵישׁ · עָשׁ
Argument, *s.* סגנון · טענה
To Arise, *v. n* לָקוּם
Ark, *s.* תֵּבָה · אֲרוֹן
Arm, *s.* אֶזְרוֹעַ · זְרוֹעַ

Armed, *adj.* נִשְׁקִי · מְזֻיָּנִים
Armenia, *s.* ארמניא
Armour, *s.* נֶשֶׁק · זֹן
Armpits, *s.* אֲצִילוֹת · אֲצִילֵי
Army, *s.* מַעֲרָכָה · חַיִל
To Arrogate, *v a.* לחזיק
Arrow, *s.* רֶשֶׁף · חֵץ
Arsenic, *s.* זרניך
Arteries, *s.* עורקים
Artichoke, *s.* קנרס
Artificer, *s.* חֹרֵשׁ
Artificial, *adj.* מלאכיות
Artist, *s* אָמָן
As, *conjunct.* אֲשֶׁר
To Ascend, *v. n.* לַעֲלוֹת
Ascent, *s.* מַעֲלָה
Ashamed, *adj.* בוש
Ashes, *s.* פִּיחַ · דֶּשֶׁן · אֵפֶר
To Ask, *v a.* לִשְׁאוֹל
Asleep, *adv.* יָשֵׁן
Asp, *s.* פֶּתֶן · עַכְשׁוּב
Asparagus, *s* אספרגוס
Aspect, *s.* מביט
Ass, *s* חֲמוֹר · אָתוֹן
To Assault, *v a* לְהַצַּר · לִדְחוֹת
To Assemble, *v. a.* לְהַזְעִיק · לִרְעוֹת · לְהַקְהֵל · לִצְבֹּא · לִיעֵד
Assembly, *s.* מִקְרָא · מוֹעֵד · אֲסִפָּה · קְהִלָּה · קָהָל
To Associate, *v. a.* לְחַבֵּר לְהִתְחַבֵּר
Association, *s.* חברה

To

To Assuage, *v. a.* לְשׁוֹף
Assyria, *s.* אַשּׁוּר
To Astonish, *v. a.* לְשֹׁם
To be Astonished, לְהִשְׁתּוֹמֵם
Astonished, *particip.* נִדְהָם
Astonishment, *s.* תִּמָּהוֹן · שַׁמָּה
Astrologers, *s.* אַשָּׁפִים
אצטגנינין · אסטגנינין
Astrology, *s.* אסטרולוגיאה
Astronomer, *s.* תוכן
Astronomy, *s.* תכונה
To Atone, *v. a.* לְכַפֵּר
Atonement, *s.* כַּפָּרָה · כִּפֻּרִים
To Attain, *v. a.* לְהַשִּׂיג
To Attend, *v. a.* לְהַקְשִׁיב
Attendance, *s.* מַעֲמָד
Attention, *s.* עיון · קָשֶׁב
Attentive, *adj.* קַשָּׁבָת
Attire, *s.* שִׁית
Audacity, *s.* התגברות
To Avenge, *v. a.* לִנְקֹם · לִפְרֹעַ
Avengements, *s.* פְּרָעוֹת
Avenger, *s.* גֹּאֵל
To Augment, *v. a.* לִסְפּוֹת
Augur, *s.* טייר
To Augur, *v. n.* לטייר
Aviary, *s.* ביבר
Aunt, *s.* דוֹד
To Avoid, *v. a.* לִפְרַע
Author, *s.* מחבר
Authority, *s.* הרמנא
To Awake, *v. a.* לְהָקִיץ

Awl, *s.* מַרְצֵעַ
Axe, *s.* בַּשִּׁיל · מַגְזֵרָה · גַּרְזֶן
קַרְדּוֹם
Axel-tree, *s.* אסלא

B

BABE, *s.* עוֹלֵל
Babylon, *s.* בָּבֶל
Bachelor, *s.* רווק
Back, *s.* גֵּו · גַּב
To Backbite, *v. a.* לְרַגֵּל
Backbone, *s.* עָצֶה
Backsliding, *adj.* סוֹרֵרָה.
שׁוֹבָבִים · מְשׁוּבָה
Backward, or Backwards,
adv. אֲחוֹרַנִּית
Bad, *adv.* רָע
Badger, *s.* תַּחַשׁ
Bag, *s.* כִּיס
To Bake, *v. a.* לָאֲפוֹת
Baker, *s.* אֹפֶה
Balance, *s.* פֶּלֶס
Bald, *adj.* קֵרֵחַ
Bald, (forehead) גִּבֵּחַ
Baldness, *s.* קָרְחָה
Ball, *s.* כַּדּוּר
Balm, *s.* צְרִי
Balsam, *s.* בלסמון
Band, *s.* אֲגֻדָּה
Banished, *particip.* נִדָּח
Banishment, *s.* מִדּוּחַ

Banker, *ſ.* חנוני
Banks, *ſ.* גְּדוֹת
Banner, *ſ.* נֵס
Banquet, *ſ.* מִשְׁתֶּה
Bar, *ſ.* מוֹט · בְּרִיחַ
Barbarous, *adj.* לֹעֵז
Barbary, *ſ.* ברבריאה
Barber, *ſ.* ספר · גַּלָּב
To Bare, *v. a.* לְמָרֹט
Bare, *adj.* עֲרִיָּה
Barefoot, *adj.* יָחֵף
To Bark, *v. a.* לִנְבֹּחַ
Barley, *ſ.* שְׂעֹרָה
Barn, *ſ.* מְגוּרָה · אֲסַם
Barren. *adj.* עָקָר · עֹצֶר
Baſe, *ſ.* מְכוֹנָה · אָדָן
Baſe, *adj.* שְׁפָלָה · שָׁפָל
Baſhful, *adj.* בישן
Baſket, *ſ.* סַל · כְּלוּב · טֶנֶא · דוּד
Baſon, *ſ.* סַף · כְּפוֹר · אַגַּן
Baſtard, *ſ.* מַמְזֵר
Bat, *ſ.* עֲטַלֵּף
Bath, (hot) *ſ.* דמוסיות
Batten, *ſ.* קירוס
Battery, *ſ.* דָּיֵק
Battle, *ſ.* מִלְחָמָה · בִּידוֹר · נָשֶׁק קְרָב
Battle-axe, *ſ.* מַפִּץ
Bay (or ſpeckled) *ſ.* שְׂרוּקִים
Bdellium, *ſ.* בְּדֹלַח
To Be, *v. n.* הָיָה · הֱוֵה
Beak, *ſ.* חרטום

Beam *ſ.* קוֹרָה · פֶּלֶס · מְנוֹר
Beam, (thick) *ſ.* עָב
To lay Beams, *v. a.* לְקָרוֹת
Bean, *ſ.* פּוֹל
To Bear, *v. a.* לִסְבֹּל · לָדֶרֶת · לָשֵׂאת
Bear, *ſ.* דֹּב
Beard, *ſ.* שָׂפָם · זָקָן
Beareth, *particip.* פֹּרֶה
Beaſt *ſ.* חַיָּה · זִיז · בְּעִיר · בְּהֵמָה
To Beat, *v. a.* לַהֲלוֹם · לָדוּךְ · לִרְקַע · לְכַתּוֹת · לַחְבֹּט
To Beat (to powder) *v. a.* לְשָׁחֵק
Beat, *ſ.* הוֹלֶם · דוּךְ
Beaten, *particip.* כָּתִית · דַּקָּה
Beaten work, *ſ.* מִקְשָׁה
Beating, *ſ.* דופק
Beautiful, *adj.* שָׁפֶר
To beautify, *v. a.* לְפָאֵר
Beauty, *ſ.* יֹפִי · הַדְרַת · הוֹד פְּאֵר · נֹעַם
Becauſe, *conjunct.* אדות בַּעֲבוּר · יַעַן · כִּי · בִּגְלַל · אֲשֶׁר תַּחַת · בְּשֶׁל · עֵקֶב · עַל
Bed, *ſ.* מִשְׁכָּב · מַצָּע · יְצוּעַ · מִטָּה ערוגה
Bedſtead, *ſ.* עֶרֶשׂ
Bee, *ſ.* דְּבוֹרָה
Beet, *ſ.* סילקא
Beetle, *ſ.* חיפושית
To Befall, *v. n.* לִקְרֹא

Before,

Before, *prep.* לִפְנֵי · נֶגֶד
Before, *adv.* טֶרֶם
To Beget, *v. a.* לְהוֹלִיד
To Begin, *v. a* לְהָחֵל · לְהוֹאִיל
Beginning, *ſ.* תְּחִלָּה · רֵאשִׁית התחלה
Behaviour, *ſ.* תרבות · טַעַם
Behind, *prep.* אַחֲרֵי · אָחוֹר
To Behold, *v. a.* לְהַבִּיט לָשׁוּר · לַחֲזוֹת
Behold, *interject.* הֵן · הֵא
Bekah, *ſ.* בֶּקַע
To Belch, *v. a.* לניהק
To Believe, *v. a.* לַאֲמִין
Bell, *ſ.* מְצִלָּה · פַּעֲמוֹן
Bellows, *ſ.* מַפֻּחַ
Belly, *ſ.* כְּרֵשׂ · גָּחוֹן · בֶּטֶן קֵבָה · מְעֵי · מְעָה
Beloved, *adj.* חביב · יְדִיד · דוֹד
Belwether, *ſ.* משכוכית
To Bend, *v. a.* לִדְרֹךְ
Beneath, *prep.* מִלְּמַטָּה · מַטָּה
To Bereave, *v. n.* לְשַׁכֵּל · לְחַסֵּר
Berry, *ſ.* גַּרְגַּר
Beryl, *ſ.* תַּרְשִׁישׁ
To Beſeech, *v. a.* נָא · לְחַלּוֹת אָנָּא
Beſide, } *adv.* בִּלְעָדֵי · לְבַד
Beſides, } עוֹד · חוּץ · זוּלַת
To Beſiege, *v. a.* לָצוּר
Beſom, *ſ.* מַטְאֲטֵא
Beſt, *ſ.* זִמְרַת · מֵיטַב

To Beſter, *v. a.* לֶחְרֹץ
To Beſtow, *v. a.* לִגְמֹל
To Betray, *v. a.* לְרַמּוֹת
Betrayer, *ſ.* דילטור
To Betroth, *v. a.* לְיַעֵד · לְאָרֵשׂ לקדש
Between, *prep.* בֵּין
Bile, *ſ.* מרה · שְׂחִין
Bill, *ſ.* גט · סֵפֶר
To Bind, *v. a.* לַחֲבֹשׁ · לֶאֱסֹר לִצְרֹר · לָצוּר · לַעֲקֹד · לָזוּר לִקְשֹׁר
Binding, *ſ.* שָׂפָה
Binding, *particip.* מְאֻלָּמִים
Bird, *ſ.* צִפּוֹר · עוֹף
Birdlime-twig, *ſ.* שבשבת
Biſhop, *ſ.* הגמון
Bit, *ſ.* מֶתֶג
To Bite. *v. a.* לְהַשִּׁיךְ · לִשֹּׁךְ
Bitter, *adj.* מַר
Bittern, *ſ.* קִפּוֹד
Bitterneſs, *ſ.* מָרָה · מַר
Black, *adj.* שְׁחֹרָה · שָׁחוֹר
Blackbird, *ſ.* קפוז
To Blacken, *v. a.* לְהַקְרִיר
Blacknefs, *ſ.* קַדְרוּת · פָּארוּר שְׁחוֹר
Bladder, *ſ.* (Anatom) שלפוחא
Blade, *ſ.* לַהַב
Blains, *ſ.* אֲבַעְבֻּעוֹת
Blame, *ſ.* גנות · גנאי
Blanket, *ſ.* שְׂמִיכָה

To Blaſpheme, *v. a.* לְבָרֵךְ · לִקֹּב · לִנְקֹב · לִנְאֹץ · לְנַדֵּף
Blaſphemer, *ſ.* מגדף
Blaſphemy, *ſ.* נְאָצָה · גִּדּוּף
Blaſt, } *ſ.* שִׁדָּפוֹן
Blaſting, }
To Bleach, *v. a.* לנהץ
Bleardneſs, *ſ.* זבלגן
Bleat (or Bleating,) *ſ.* שְׁרֻקָה
To bleed, *v. a.* למסכור
Blemiſh, *ſ.* מום
To Bleſs, *v. a.* לְבָרֵךְ
Bleſſed, *particip.* בָּרוּךְ · אַשְׁרֵי · בְּרוּךְ
Bleſſing, *ſ.* בְּרָכָה
Blind, *adj.* עִוֵּר
To Blind, *v. a.* לְעַוֵּר
Blindneſs, *ſ.* סַנְוֵרִים · עִוָּרוֹן
Blood, *ſ.* דָּם
Bloodſhot, *adj.* ברקא · ברקית
To Bloom, *v. n.* לָצֵץ
To Bloſſom, *v. n.* לָצֵץ
Bloſſom, *ſ.* צִיץ · פֶּרַח
To Blot, *v. a.* למחוק · לִמְחוֹת
To Blow, *v. a.* לָפַחַת · לְנַשֵּׁב · לִתְקוֹעַ · לְנַשֵּׁף
Blue, *adj.* תְּכֵלֶת
To Blunt, *v. a.* לְהַקְהֵה
Board, *ſ.* קֶרֶשׁ · לוּחַ
To Boaſt, *v. a.* לְהַכְבִּיד · לְהִשְׁתַּבֵּחַ · לְהִתְפָּאֵר
Boat, *ſ.* ביצית

Body, *ſ.* גּוּף · גֵּוָה · גֵּו · נשם
To Boil, *v. a.* לְהַרְתִּיחַ · לְבַשֵּׁל
Boiling, *ſ.* רְתָחִים
Bolled, *particip* גִּבְעֹל
To Bolt, *v. a.* לְנָעוֹל
Bond, *ſ.* אִסָּר
Bondage, *ſ.* עֲבֹדָת
Bone, *ſ.* עֶצֶם · גֶּרֶם
To Bone, *v. a.* לְגָרֵם
Bonnet, *ſ.* מִגְבָּעוֹת · פְּאֵר
Book, *ſ.* מסכתא · ספר
Boot, *ſ.* קנסודס
Booth, *ſ.* סֻכָּה
Border, *ſ.* מִסְגֶּרֶת · זֵר · גְּבוּל · שׁוּל · קָצֶה
To Bore, *v. a.* לִנְקוֹר · לִרְצֹעַ
Born, *particip.* מוֹלֶדֶת
To Borrow, *v. a.* לִשְׁאֹל · לִלְוֹת
Boſom, *ſ.* חֵיק
Bottle, *ſ.* נֹאד · חֵמֶת · בַּקְבֻּק · נֵבֶל. *Plur.* אבות
Bottom, *ſ.* שולי · רְפִידָה · קַרְקַע
Bough, *ſ.* שׁוֹד · פְּאֵרָה · חֹרֶשׁ · בֵּן
Bound, *particip. paſſive,* אָסוּר · צָרוּר · צָמִיד
Bountiful, *adj.* שׂוֹעַ
To Bow, *v. a.* לִקֹּד · לִיקֹד · לָכֹף · לְהִשְׁתַּחֲוֹת · לָשׁוּחַ
Bow, *ſ.* קֶשֶׁת
Bowles, *ſ.* רַחֲמֵי · מְעֵי
Bowing, *ſ.* הִשְׁתַּחֲוָיָה

Bowl,

Bowl, *s.* סַף · מִזְרָק · גֻּלָּה · גְּבִיעַ · סֵפֶל
Box (tree,) *s.* תְּאַשּׁוּר
Bracelet, *s.* צָמִיד · נֶזֶם · חָח
Brain, *s.* מוּח
Bramble, *s.* אָטָד
Bran, *s.* גורגבסין · סוּבִין
Branch, *s.* כִּפָּה · זְמוֹרָה · בַּד · בֵּן · קָנָה · צֶמַח · עָנָף · סְעִיף · נֵצֶר · שָׁרִיג · שֶׁלַח · קָצִיר
Branchy, *adj.* עֲנֻפָּה
Brand, (fire) *s.* זִקִּים · אוּד
Brafs, *s.* נְחֹשֶׁת
To Bray, *v. a.* לִכְתֹּשׁ
To Bray, *v. n.* לִנְהַק
Breach, *s.* חָרוּץ · בֶּדֶק · בְּקִיעָה · תְּנוּאָה · שֶׁבֶר · רְסִיס · פֶּרֶץ
Bread, *s.* לֶחֶם
Breadth, *s.* רֹחַב
To Break, *v. a.* לְנָרֵם · לְהַבְקִיעַ · לְהָפֵר · לַהֲרֹס · לְהָמֵם · לָדוּשׁ · לַעֲרֹץ · לִנְתּוֹץ · לְנַפֵּץ · לְחַתּוֹת · לְרַצֵּץ · לְקַרְקֵר · לִפְרוֹץ · לִפְרֹס · לָשׁוּף · לִשְׁבֹּר · לְרוֹעַ
To break (the neck,) *v. a* לַעֲרֹף
Breaking (up,) מַכָּה · מַחְתֶּרֶת
Breaft, *s.* שַׁד · חָזֶה · דַּד
Breaft-plate, *s.* חֹשֶׁן
Breath, *s.* רוּחַ · נְשָׁמָה
To Breathe, *v. a.* לָפַחַת · לְנַשֵּׁם · לִרְוֹחַ

Breeches, *s.* מִכְנָסַיִם
To Breed (worms,) *v. a.* לָרֶם
Brethren, *s* אַחִים
Brick, *s.* לְבֵנָה
Brick-kiln, *s.* מַלְבֵּן
Bride, *s.* כַּלָּה
Bridge, *s.* גשר · גמלא
Bridle, *s.* רֶסֶן · מֶתֶג
Brier, *s.* סִרְפַּד · סִלּוֹן · בַּרְקָן · שָׁמִיר
Brigandine, *s.* סִרְיוֹן
Bright, *adj.* מְרוּק · בָּהִיר · קָלָל · עֲשׁוּת
To Brighten, *v. a.* לְקַלְקֵל
Brightnefs, *s.* עֲשָׁת · נֹגַהּ · זֹהַר · עַפְעַפֵּי · יִפְעָה
Brimftone, *s.* גָּפְרִית
To Bring, *v. a.* לְהָבִיא
To Bring about, *v. a.* לְסַבֵּב
To Bring back, *v. a.* לְהָשִׁיב
To Bring forth, *v. a.* לָלֶדֶת · לְהוֹצִיא
To Bring up, *v. a.* לְרוֹמֵם
Briftle, *s.* מקשה
Broad, *adj.* רְחָבָה
Broken, *particip.* רֹעָה · נִכְאָה · שָׁבֵר
Broken, *s.* סרסור
Brook, *s.* נַחַל · נָחַל
Broth, *s.* מָרָק
Brother, *s.* אָחִי · אָח
Brotherhood, *s.* אַחֲוָה

Brought, *particip.* יָנָז
Brows, *ſ.* גַּבֹּת
To Bruiſe, *v. a.* לַעֲשׂוֹת לָשׁוּף · לְרַצֵּץ
Bruiſe, *ſ.* תְּרוּפָה · דַּכָּא
Bruiſed, *particip.* מרוסס.מָעוּךְ.
Applied to corn, רִיפוֹת
Brutiſh, *adj.* בַּעַר
To Bubble, *v. n.* לבעבוע
Bucket, *ſ.* דְּלִי · דּוֹל
Buckler, *ſ.* סֹחֵרָה
To Bud, *v. n* לָנֵאץ · לִפְרֹחַ
Bud, *ſ.* צֶמַח · פֶּרַח · מוֹצָא
Bug, *ſ.* פשפש
To Build, *v. a.* לִבְנוֹת
Builder, *ſ.* בנאי
Building, *ſ* בִּנְיָן
Bull, (wild) *ſ.* תוֹא
Bulruſh, *ſ.* סוּף · גֹּמֶא · אַגְמוֹן
Bulwark, *ſ.* מָצוֹר
Bunch, *ſ.* אֲגֻדָּה
Bundle, *ſ.* חבילה · צְרוֹר
Burden, *ſ.* סֵבֶל · מַשָּׂא · יָהָב מִשְׁפָּתַיִם
Burdenſome, *adj.* מְיַעֲמָסָה
Burial, *ſ.* קְבוּרָה
To Burn, *v. a.* לִיקֹד · לְשָׂרוֹף לְהַבְעִיר
To Burn (incenſe,) *v. a.* לְקַטֵּר
To Burn, *v. n.* לִקְדֹּחַ
Burning, *ſ.* מִכְוָה · כְּוִיָּה · יְקוֹד תַּבְעֵרָה · שְׂרֵפָה · צָרֶבֶת

Burning (ague,) *ſ.* קַדַּחַת
Burning, (extreme) הַרְחָר
Burnt, *particip.* בָּעֲרָה
Burnt (offering,) *ſ.* עֹלָה
To Bury, *v. a.* לִקְבֹּר
Burying, (place) *ſ.* קֶבֶר
Buſh, *ſ.* שִׂיחַ
Buſhy, *adj.* תַּלְתַּלִּים
Buſineſs, *ſ.* עִנְיָן
But, *conjunct.* אוּלָם · אַךְ · אֲבָל רַק
Butcher, *ſ.* קצב · אשכבא
Butler, (or cup-bearer) *ſ.* מַשְׁקֶה
Butter, *ſ.* חֶמְאָה
Buttock, *ſ.* שֵׁת
To Buy, *v. a.* לִקְנוֹת. Applied to corn, לִשְׁבֹּר
Buyer, *ſ.* קוֹנֶה
By, *prep. and adv.* עִם · אֵצֶל בְּיַד
By-word, *ſ.* שְׁנִינָה

C

CAB, *ſ.* קַב
Cabbage, *ſ.* כרוב
Cabins, *ſ.* חֲנֻיּוֹת
To Cackle, *v. n.* לקרקר
Cage, *ſ.* כֶּלוּב
Cake, *ſ.* עֻגָּה · חַלָּה
Calamity, *ſ.* רָעָה · אֵיד
Calamus, *ſ.* קָנֶה

Caldron,

Caldron, *s.* קָלָחַת · דּוּד
Calends, *s.* קלנדא
Calf, *s.* עֵגֶל
To Call, *v. a.* לִקְרֹא
Calling, *s.* מִקְרָא
Calm, *s.* דְּמָמָה
To (be) Calm, *v. n.* לִשְׁתֹּק
To Calve, *v. n.* לְחוֹלֵל
To Caluminate, *v. n.* לְהַלְשִׁין
Calumination, *s.* דילטוריא מלשינות
Caluminator, *s.* מלשין · דילטור
Come, (*preter* of to come,) בָּא
Camel, *s.* גָּמָל · אֲחַשְׁתְּרָן
Camp, *s.* מַחֲנֶה
Camphire, *s.* כֹּפֶר
Canaan, *s.* כְּנַעַן
Candlestick, *s.* מְנוֹרָה
Canker (worm,) *s.* יֶלֶק
Canopy, *s.* חפה
Capadocia, *s.* קפוטקיא
Caper, (a berry,) *s.* קפרס
Capital, *s.* קרן
Capricorn, *s.* גדי
Captain, *s.* קָצִין · פַּחַת · טִפְסָר שַׂר · שָׁלִישׁ · רַב
Captive, *s.* שִׁבְיָה · שִׁבְיָה · גֹּלָה
To Captive, (or to carry away captive,) *v. a.* לְהַגְלוֹת
Captivity, *s.* שִׁבְי · גָּלוּת · גֹּלָה
Carbuncle, *s.* בָּרְקֶת
Carcass, *s.* פֶּגֶר · נְבֵלָה

Card, (an instrument,) *s.* מסרק
To Card, *v. a.* לסרוק
Cardinal, *s.* נפיורא
Care, *s.* חֲרָדָה
Carefulness, *s.* דְּאָגָה
Carmel, *s.* כַּרְמֶל
Carriage, *s.* כְּבוּדָה
To Carry, *v. a.* לָשֵׂאת
Cart, *s.* עֲגָלָה
Carthage, *s.* קרטיננא
Cartelage, *s.* סחוס
To Carve, *v. a.* לִקְלֹעַ
Carving, *s.* מִקְלַעַת · חֲרֹשֶׁת
Cassia, *s.* קְצִיעוֹת · קִדָּה
To Cast (away, forth, off, out,) *v. a.* לְגָרֵשׁ · לְהַשְׁלִיךְ · לְנַשֵּׁל · לִירוֹת · לְהַטִּיל · לִזְנֹחַ לִשְׁפֹּךְ · לָצֶקֶת
Casting (out, forth,) *s.* שֶׁגֶר טַלְטֵלָה · שְׁגַר
Castle, *s.* בִּירָנִיּוֹת · מִצָּד
Catalogue,, *s.* רשימה
To Catch, *v. a.* לְחֲטוֹף
Caterpillar, *s.* חָסִיל
Cattle, *s.* מִקְנֶה
Cave, *s.* כוכא · מְעָרָה *Plur.* מְחִלּוֹת
Caul, *s.* סְגוֹר · יֹתֶרֶת
Caulliflower,. *s.* כרוב
Cause, *s.* דָּבָר · דְּבַר · אֹדוֹת רִיב · עִלָּה · סִבָּה · מִשְׁפָּט · דִּין

To Cause, *v. a.* לגרם
To Cease, *v. n.* לָקוּשׁ · לְחֻדֵל
To Cease, *v. a.* לבטל · לִשְׁבֹּת
Cedar, *s.* אֶרֶז
Ceiling, *s.* סִפּוּן
Cellar, *s.* אמברא
Cells, *s.* חֲנָיוֹת
Censer, *s.* מִקְטֶרֶת · מַחְתָּה
Centre, *s.* מוצק · מרכז
Ceremony, *s.* מִנְהָג · מִשְׁפָּט
Certain, *adj.* צודק · ודאי · נָכוֹן
Certainly, *adv.* פשיטא
Certainly, *s.* קִשְׁט
Cessation, *s.* שֶׁבֶת · פּוּגַת
To Chaff, *v. a.* לשפשף
Chaff, *s.* מוֹץ · חֲשַׁשׁ
Chain, *s.* חַח · אֶצְעָדָה · אֶזֶק
רַתּוּק · רָבִיד · עֲנָק · חוּט
Plur. שַׁרְשְׁרוֹת · כּוֹשָׁרוֹת · חֲרוּזִים
Chair, *s.* כִּסֵּא
Chamber, *s.* נִשְׁכָּה · לִשְׁכָּה · חֶדֶר
תָּא · עֲלִיָּה
Chamber (pot,) *s.* הרהון
Chameleon, *s.* כּוֹחַ
Chamois, *s.* זָמֶר
Chance, *s.* עראי · מִקְרֶה
To Chance, *v. n.* לִקְרָא
Chanced, Particip. נזדמן
Chancellor, *s.* אשתיימא
To Change, *v. a.* לַהֲפֹךְ · לְהָמִיר
לְשַׁנּוֹת · לְחַלֵּף
Change, *s.* חֲלִיפָה

Channel, *s.* שִׁבּוֹלֶת · אָפִיק
Chapiter, *s.* צָפָּת · כֹּתֶרֶת
Chapter, *s.* פרק
To Charge, *v. a.* לְהָעֵד
Charge, *s.* מִשְׁמֶרֶת
Charger, *s.* קְעָרָה · אַנַרְטַל
Chariot, *s.* מֶרְכָּבָה · רֶכֶב
To Charm, *v. a.* לְלַחוּשׁ
Charm, *s.* חָבֵר
Charmer, *s.* חוֹבֵר · Plur. אַטִּים
To Chase, *v. a.* לִרְדוֹף · לִדְחוֹת
To Chasten, *v. a.* לְיַסֵּר · לְהוֹכִחַ
Chastisement, *s.* תוֹכַחַת
To Chatter, *v. a.* לְצַפְצֵף
Cheap, *s.* אפרגיאה · זול
Checker, *s.* שִׁבָּכָה
Cheek, *s.* לוגמא · לְחִי
To Cheer, *v. a.* לְשַׂמֵּחַ
Cheese, *s.* שְׁפוֹת · גְּבִינָה
Cheesecake, *s.* קונבקאה
Cherethite, *s.* כְּרֵתִי
Cherisher, *s.* סֹבֶנֶת
Cherry, (or cherries) גדגדניות
Cherub, *s.* כְּרוּב.
Chess, *s.* נרדשיר
Chewing, מַעֲלֵה
Chief, *s.* שַׂר · רֹאשׁ · אַבִּיר
Child, *s.* עוֹלָל · נַעַר · יֶלֶד · טַף
עוֹלֵל
With Child, הָרָה
Childhood, *s.* יַלְדוּת

Child-

Childless, *adj.* עֲרִירִי
Chimney, *s.* קמין · אֲרֻבָּה
Chirurgeon, *s.* גרע
Choice, *adj* מִבְחוֹר
Choice, *s.* בחירה
To Choose, *v. a* לִבְחוֹר
Chosen, *adj.* בְּחִיר · בָּחוּר
Christian, *s.* נצרי
Chronicle, *s.* מִדְרָשׁ
Churl, *s.* כִּילַי
Churlish, *adj.* קָשֶׁה
To Churn, *v. a.* לחבץ
Cinamon, *s.* קִנָּמוֹן
Circle, *s.* אופן · חוג
Circuit, *s.* סִבּוּב · חוג
To Circumcise, *v. a.* לָמוּל
Circumciser, *s.* מוהל
Circumcision, *s.* מולת
Circumference, *s.* שטח
Cistern, *s.* בור
Citron, *s.*. אתרוג
City, *s.* קִרְיָה · עִיר
Civil, *adj.* פוליטיקון · עירוני
To Clap, *v. a.* לִתְקֹעַ · לִסְפֹּק
Clapper, *s.* ענבל · גיל
Clay, *s.* מֶלֶט · טִיט · חֹמֶר
Clean, *adj.* טָהוֹר · זַךְ · בַּר · טְהוֹרָה
Cleanness, *s.* נִקָּיוֹן · בר
To Cleanse, *v. a.* לְזַכֵּה · לְהַבֵּר · לְטַהֵר · לְחַטֵּא
Cleanser, *s.* מְטַהֵר

Clear, *adj.* בָּרָה · נָקִי · צַח מחוור
To Clear, *v. a.* לְנַקֵּה
To Cleave, *v. a.* לְשַׁסַּע · לְפַלַּח
To Cleave, *v. n.* לְדָבְקָה לָצוּק · לְסַפֵּחַ
Cleft, *particip.* שָׁסַע
Cleft, *s.* נִקְרָה. *Plur.* בְּקִיעִים חַגְוֵי
Cliff, *s.* עֹפֶל
Clift, *s.* סְעִיף
Climate, *s.* אקלימה·אקלים·נוף
To Clip, *v. a.* לְכַסֵּם
Clock, *s.* אורלוגין
Clod, *s.* רֶגֶב · מֶגְרָפָה · גוש
To Close, *v. a.* לַעֲצוֹר · לְעַצֵּם לִקְפוֹץ
Close, *adj.* אֲטֻמִים
Closed, *particip.* הָשַׁע
Clot, *s.* קורט
To Clothe, *v. n.* לִלְבּוֹשׁ
Cloud, *s.* עָב · עָנָן. *Plur,* נְשִׂיאִים
Cloven, *particip.* שׁוֹסַע
Cloven footed, *adj.* פְּרֻסֹת
To Cluck, *v. n.* לקרקר·לגלוג
Cluster, (of grapes, figs, &c.) *s.* דְּבֵלָה · אֶשְׁכּוֹל
Plur. צִמְקִים
Coach, *s.* צָב
Coachman, *s.* קרר

Coagulated, *particip.* נתמסמס
Coal, *s.* פֶּחָם · נַחֲלֶת · נָחָל
Coal, (burning, or live) *s.* רָשֶׁף · רִצְפָּה
Coast, *s.* יָד · חוֹף
Coat, *s.* כְּתֹנֶת
Cock, *s.* תרנגול · שכוי · גבר
Cock, (to let water out) *s.* דד
Cockatrice, *s.* צִפְעוֹנִי
Cockle, *s.* בָּאְשָׁה
Coffer, *s.* אַרְגָּז
Coffin, *s.* אָרוֹן
Cogitation, *s.* הרהור
Coherence, *s.* קטפא
Cohesion, *s.* קטפא
Coition, *s.* ביאה · תַּשְׁמִישׁ בעילה
Cold, *s.* קֹר · צִנָּת
Colewort, *s.* תרובתור
Collar, *s.* תּוֹר
To Collect, (or take a handful,) *v. a.* לִקְמֹץ · לֶאֱגֹר
Collector, *s.* קמצן. Properly a parsimonious person.
College, *s.* ישיבה
Collier, *s.* פחמי
Collop (of fat,) *s.* פִּימָה
Colony, *s.* קלניא
Colour, *s.* גון · צֶבַע
Colt, (ass) *s.* עַיִר
Column, *s.* סרגלא
Comb, *s.* מגררת

Of a Cock, כרבלתא
Honey-Comb, צוּף · יַעַר
To Comb, *v. a.* לסרוק
Come, *interj.* לְכָה · בֹּא
To Come, *v. n.* לָקְרֹבָה · לָבוֹא
Comely, *adj.* נָאוָה · חִין
Cometh, *particip.* יֵאָתֶא · אָתָא
Comets, *s.* מְנַעֲנְעִים. When tailed, they are called זיקין
To Comfort, *v. a.* לְנַחֵם
Comfort, *s.* נְחָמָה
To Command, *v. a.* לְצַוֹּת · לְצוֹת
Commandment, *s.* מִפְקָד · פִּקּוּד · פִּי · מִצְוָה
To Commend, *v. a.* לְשַׁבֵּחַ
To Comment, *s.* לפרש
Comment, *s.* פירוש
Commentator, *s.* מפרש
To Commit, *v. a.* לִמְסוֹר · לְהַפְקִיד, Applied to iniquity, לְהַעֲוֹת
Commotion, *s.* גוהא
To Communicate, *v. n.* לָשׂוּחַ
Communication, *s.* שִׂיחַ
Compact, *adj.* חלים
Companion, *s.* רֵעוּת · רֵעַ · חָבֵר
Company, *s.* חֶבְרָה · חָבֵר · חֶבֶל · שִׁפְעַת · רֶגֶשׁ · מַחֲנֶה
Comparative, *adj.* השואה
To Compare, *v. a.* לַעֲרֹךְ · לְהַשְׁוֹת

Comparison, *s.* הקש
To Compass, *v. a.* לְהַקִּיף · לָחוּג לְסָבִיב
Compass, *s.* מְחוּגָה · כַּרְכֹּב
To Compassionate, *v. a.* לַחֲמֹל לְרַחֵם
To Compel, *v. a.* לאנוס
Compelled, *particip.* אונס אנוס
Compensation, *s.* תשלומין
To Complain, *v. a.* לְתָאוֹנֵן
Complaint, *s.* שִׂיחַ
Complete, *s.* תְּמִימָה
To Complete, *v. a.* לְהַשְׁלִים
To Compose, *v. a.* לישב להרכיב
Composed, *particip.* מיושב
Composition, *s.* חִבּוּר · מֶתְכֹּנֶת
Compost, *s.* הרכבה
To Compound, *v. a.* לְרַקֵּחַ
Compound, *s.* הרכבה
Compounded, *particip.* מורכב
To Comprehend, *v. a.* לָכוּל לְהָכִיל
To Compress, *v. a.* לאוצין
Compromise, *s.* קמפרומיסון
To Compromise, *v. a.* לקמפרומיסון
Compulsion, *s.* אנגריא
Compulsively, *adv.* אנגריא
Concavity, *s.* חלולה
To Conceal, *v. a.* לְכַחֵד לְהַסְתִּיר · לְכַסּוֹת
Concealed, *particip.* טָפוּן
To Conceive, *v. a.* לְתַהֵר להתעבר
To Concentre, *v. n.* לדמות
Concentrical, *s.* דומה
Conception, *s.* חקויי · הֵרָיוֹן
Concerning, *prep.* אדות
Concession, *s.* הנחה
To Conclude, *s.* לנעל
Concluding, *particip.* נעילה
Conclusion, *s.* תולדה · סיום
To Concoct, *v. a.* להתעכל
Concoction, *s.* עכול
Concord, *s.* המוניה
Concubine, *s.* פִּילֶגֶשׁ
Concupiscence, *s.* אֲבִיוֹנָה
To Condemn, *v. a.* לְהַרְשִׁיעַ
Condition, *s.* תנאי
To Condole, *v. a.* לָנוּד
Conduct, *s.* לויה
To Conduct, *v. a.* ללוות
Conduit, *s.* תְּעָלָה
Coney, *s.* שָׁפָן
Confection, *s.* תרגימא
Confectioner, *s.* רַקָּח
Confederacy, *s.* קֶשֶׁר
To Confederate, *v. a.* לְקַשֵּׁר
To Confess, *v. a.* לְהִתְוַדֶּה
Confession, *s.* תוֹדָה
Confident, *s.* בטוח
To Confide, *v. n.* לִבְטֹחַ
Confidence, *s.* כֶּסֶל · בִּטָּחוֹן

To

To Confine, *v. a.* לְסַגֵּר
Confinement, *ſ.* סגירה
To Confirm, *v. a.* לְקַיֵּם
Conflict, *ſ.* תִּגְרַת
To Confound, *v. a.* לְהַחְפִּיר לבלבל · לְהַכְלִים
To Confuſe, לבלבל
Confuſion, *ſ.* תֹּהוּ · בִּלְבֻּמָה
Confutation, *ſ.* הולמות
To Confute, *v. a.* להלום
To Congeal, *v. a.* לְהַקְפִּיא
Congealation, *ſ.* קִפָּאוֹן
Congregation, *ſ.* קָהָל · עֵדָה צבור · קְהִלָּה
Conjecture, *ſ.* אמדות
Conjugation, (Gram.) *ſ.* בנין
Conjunction, *ſ.* רצוף
To Conſent, *v. n.* לְיָאֵת להסכים
Conſent, *ſ.* הסכמה
To Conſider, *v. a.* לעיין · לְהָבִין לדיק
Conſideration, *ſ.* עיון
Conſolations, *ſ.* תַּנְחוּמִים
Conſpiracy, *ſ.* קֶשֶׁר
To Conſpire, *v. n.* לִקְשֹׁר לְהִתְנַכֵּל
Conſtellation, *ſ.* מזל
Conſternation, *ſ.* חֲתַת
Conſtitution, *ſ.* הלכה · גזרה טכסיס

Conſtruction, (Gram.) סמוך סמיכות
To Conſult, *v. a.* להתיעץ · למלך
To Conſume, *v. n.* לְכַלּוֹת לְהָתֵם · לָסוּף · לָמֹק
Conſumed, *particip.* עָשׁוּשָׁה
Conſumption, *ſ.* שַׁחֶפֶת · כָּלָה
To Contain, *v. a.* לְהָכִיל
Contained, *particip.* מְחֻזָּק
To Contemplate, *v. a* לעיין
Contemplation, *ſ.* שְׁרִרוּת עיון
Contempt, *ſ.* דִּרְאוֹן · בִּזָּיוֹן · בוז
To Contend, *v. a.* לְהִתְגָּר לָרִיב · לְהִתְקוֹטֵט · לְהִתְעַשֵּׂק
To (be) Content, *v. n.* לְהוֹאֵל
Contention, *ſ.* מַצָּה · מָדוֹן רִיב · עֵשֶׂק
Continual, *adj.* תָּמִיד · טֹרֵד
Continuation, *ſ.* רצוף
To Continue, *v. n.* לַעֲמֹד
Contract, *ſ.* כתובה · שְׁטַר תנאי
Contracted, *particip.* קָלוּט
Contraction, *ſ.* כְּוָיָה
To Contradict, *v. a.* לסתור
Contradiction, *ſ.* סתירה
Contrariety, *ſ.* סתירה
Contrary, *adj.* נגדי · הֵפֶךְ
Contrite, *adj.* נְכֵה · דַּכָּא
Contrition, *ſ.* דַּכָּא

Con-

Controverſy, *ſ.* רִיב
Contumacy, *ſ.* מרדות
Convenient, *adj.* אריך · הגון
Converſion, *ſ.* היפוך
Convivial, *ſ.* טוזינ
Convocation, *ſ.* מִקְרָא
To Convoke, *v. a.* לְמִקְרָא
Convulſive, *adj.* גוסס
Cook, *ſ.* טַבָּח
Cool, *ſ.* מְקֻרָה
Copier, *ſ.* מעתיק
Copious, *adj.* רְוָיָה
Copy, *ſ.* העתקה · פַּתְשֶׁגֶן
To Copy, *v. a.* להעתיק
Coral, *ſ.* קורלין
Cord, *ſ.* יֶתֶר · חֶבֶל
Coriander, *ſ.* גַּד
Cormorant, *ſ.* שָׁלָךְ
Corn, (green, old, &c.) *ſ.* שֶׁבֶר . עֲבוּר · דָּגָן · בָּר · אָבִיב
Corner, *ſ.* פֵּאָה · מִקְצַע · זָוִיָּה פִּנָּה
Cornerwiſe, *adv.* מִהַקְּצָעוֹת
Corporal, *ſ.* דיקוריון
Corporal, or Corporeal, *adj.* חומרי . גשמה · גשם
Corporality, *ſ.* גשמות
To Correct, *v. a.* להגיה
Correct, *adj.* מוגה · מדייקת
Correcting, *ſ.* הגהה
Correction, *ſ.* תיקון
Corrector, *ſ.* מגיה

To Corrupt, *v. a.* לְשַׁחֵת · לְחַבֵּל
Corrupt, *adj.* מִשְׁחַת
Corruptible, *adj.* נפסד
Corruption, *ſ.* מַק · חֶבֶל · בְּלִי מַשְׁחִית · מָשְׁחָת
Coſmography, *ſ.* קסמוגרפיא
Coſtiveneſs, *ſ.* ארטסיס
Cottage, *ſ.* ברגן · כְּרֻת
To Couch, *v. n.* לְרַבֵּץ
Couch, *ſ.* עֶרֶשׂ
Covenant, *ſ.* בְּרִית
To (make a) Covenant, *v. a.* לִכְרֹת
To Cover, *v. a.* לְכַסּוֹת · לַחְפּוֹף לַעֲטֹה · לַעֲטוֹת · לִסְפּוֹן · לְהָסֵךְ לִקְרֹם · לַעֲטֹף
Covered, *particip.* צָב
Covering, *ſ* כְּסוּת · כְּסוּי · חֲפָה נָסֶךְ · מַסֵּכָה · מִכְסֶה · לוֹט צִפּוּי · סֹכֵךְ. *Plur.* מַרְבַּדִּים
Covert, *ſ.* מִסְתּוֹר · מוֹסֵךְ
To Covet, *v. a.* לַחֲמוֹד
Covetous, *adj.* בּוֹצֵע
Covetuouſneſs, *ſ.* בָּצַע
Coulter, *ſ.* אֵת. *Plur.* אֵתִים
Counſel, *ſ* עֵצָה. *Plur* תַּחְבֻּלוֹת
To Counſel, *v. a.* לְיַעֵץ
To Count, *v. a.* לִמְנוֹת
Countenance, *ſ.* מַרְאֶה · אַפַּיִם
Countervail, *ſ.* שָׁוֶה
Country, *ſ.* שָׂדֶה

To

To Couple, *v. a.* לַחֲבֹר
Coupling, *ſ.* מַחְבֶּרֶת
Courſe, *ſ.* מְרוּצָה
To Courſe, *v. n.* לָרוּץ
To Courſe, *v. a.* לָצוּד
Court, *ſ.* עֲזָרָה · חָצֵר
Courteous, *adj.* עירוני
Cowl, *ſ.* כִּיפָּה
Craftineſs, *ſ.* עָרְמָה
Crafty, *adj.* עָרוּם
To Cram, *v. a.* לאבוס
Cramp, *adj.* עוות
Crane, (a bird,) *ſ.* סוּס
To Create, *v. a.* לִבְרוֹא
Creation, *ſ.* בְּרִיאָה
Creator, *ſ.* בּוֹרֵא
Creature, *ſ.* בְּרִיָּה
Credit, *ſ.* מקיף
To Credit, *v. a.* להקיף
To Creep, *v. n.* לִרְמֹשׂ
Creſs, *ſ.* תחלי
Crib, *ſ.* אֵבוּס
Crimſon, *ſ.* תּוֹלָע · כַּרְמֶל
Critical, *adj.* משפטי
To Criticiſe, *v. a.* לשפוט
Criticiſm, *ſ.* משפט
To Croach, *v. n.* לקרקר
Crocodile, *ſ.* צְפַרְדֵּעַ
Crook-backed, *adj.* גִּבֵּן
Crooked, *adj.* מְעֻוָּת · עָקֹב
פִּתַּלְתֹּל · עַקְלַקְלוֹת
Crop, *ſ.* מְרָאָה · זָפֶק

To Crop, *v. a.* לִקְטֹף
To Crouch, *v. n.* לִרְכּוֹת
Crown, *ſ.* נֵזֶר · כֶּתֶר · זֵר
קָדְקֹד · עֲטָרָה
To Crown, *v. a.* לְעַטֵּר · לְהַכְתִּיר
Cruel, *adj.* אַכְזָר
Cruelty, *ſ.* אַכְזְרִיּוּת
Cruſe, *ſ.* צַפַּחַת · צְלֹחִית · אָסוּף
To Cruſh, *v. a.* לִלְחוֹץ · לְדַכֵּא
לִרְעַץ · לִרְעוֹץ
To Cry, *v. n.* לִבְכּוֹת · לֶאֱנֹק
לַעֲרוֹג · לַעֲנוֹת · לָלַת · לִזְעֹק
לָרֹן · לַצְרִיחַ · לִצְוֹחַ · לִצְעֹק
לְשַׁוֵּעַ
Cry, *ſ.* צְעָקָה · צְוָחָה · זְעָקָה
שִׁוַּע · רִנָּה
Crying, *ſ.* אֲנָקָה
Cryſtal, *ſ.* רָאמֹת · זְכוּכִית
Cubit, *ſ.* גֹּמֶד · אַמָּה
Cuckoo, *ſ.* שָׁחַף
Cucumbers, *ſ.* קִשֻּׁאִים
Cud, *ſ.* גֵּרָה
Cudgelling, *ſ.* ברלך
Cumin, *ſ.* כַּמּוֹן
Cup, *ſ.* סַף · כּוֹס · גְּבִיעַ
To Curdle, *v a.* לְהַקְפִּיא
Curdler, *ſ.* מַגְבִּן
Cure, *ſ.* תְּעָלָה · מַרְפֵּא
To Cure, *v. a.* לְרַפֵּא
To Curry, *v. a.* לגרור

To Curse, *v. a.* לָקַב · אָאַר · לְקַלֵּל
Curse, *f.* קְלָלָה · אָלָה
Curtain, *f.* יְרִיעָה · דֹּק
Custom, *f.* מִנְהָג
To Cut (off, down, short, in pieces,) *v. a.* לִתְגֹּדֵד · לִגְדֹּעַ לְנַתֵּחַ · לִכְרוֹת · לְהַכְחִיד לְקַצּוֹת · לִקְוֹט · לָקוּט · לְהַצְמִית לְשָׁרֹט · לִקְרֹץ · לָקַצֵּץ
Cut (down, off,) *f.* כְּסִיחָה · גָּז שָׁרֶט · קֶצֶב · קָמָל · נְחָתֵדְ
Cutting (off,) *f.* קְפָדָה · צְמִתָּת קֶרֶץ. *Plur.* גְּדֻדוֹת
Cycle, *f.* מַחֲזוֹר
Cylindrical, *adj.* מְרוּטוֹת, or תְּרוּטוֹת
Cymbols, *f.* צֶלְצָלִים
Cypress-tree, *f.* תִּרְזָה

D

DAinties, *f.* מַנְעַמִּים · מַעֲדַנִּים
Dalmatia, *f.* דַּלְמַטְיָא
Damage, *f.* הֵזֵק · נֶזֶק
Damascus, *f.* דַּמֶּשֶׂק
Damsel, *f.* רַחַם · נַעֲרָה · יַלְדָּה
To Dance, *v. n.* לִרְקוֹד · לָדוּל
Dance, *f.* מָחוֹל
Dancing, *particip.* חוֹגְגִים מְרַקֵּד

To Dandle, *v. a.* לְשַׁעֲשֵׁעַ
Danger, *f.* סַכָּנָה
To Danger, *v. a.* לִסְכּוֹן
Dangerous, *adj.* מְסוּכָן
Dark, *adj.* כֵּהָה
To Darken, *v. a.* לְהַקְדִּיר לָשִׁיחַ · לְהַחֲשִׁיךְ. The latter, properly denotes *to hide*.
Darkish, *adj.* כֵּהָה
Darkness, *f.* חֹשֶׁךְ · אֲפֵלָה צַלְמוֹן · צֶלֶם · עֵיפָה · חֲשֵׁכָה
Dart, *f.* תּוֹתָח · שֶׁלַח · מַסָּע
To Dash, *v. a.* לְרַעֵן · לְרַטֵּשׁ
Daughter, *f.* בַּת
Daughter-in-law, *f.* כַּלָּה
Dawn, *f.* נֶשֶׁף
Day, *f.* יוֹם
Dead, *adj.* מֵת
The Dead, *f.* רְפָאִים
Deaf, *adj.* חֵרֵשׁ
To Deal, *v. a.* לִגְמֹל
To Deal (falsely,) *v. a.* לְשַׁקֵּר
Dearth, *f.* בַּצֹּרוֹת · בַּצֹּרֶת
Death, *f.* מָוֶת · מוֹת
Debate, *f.* וִיכּוּחַ
To Debate, *v. a.* לְהִתְוַכֵּחַ
Debt, *f.* חוֹב
Deceit, *f.* תַּרְמִית · מִרְמָה · הִתְּוֹל תֹּדְ · שְׁלִי. *Plur.* מַהֲתַלּוֹת
Deceitful, *adj.* רְמִיָּה · עָקֹב
To Deceive, *v. a.* לְפַתֶּה לְהַשְׁלֵה · לְהַשִּׁיא · לְהַשִּׁיא

Deceiver,

Deceiver, *ſ.* נוֹכֵל
Decent, *ſ.* הגון
Deception, *ſ.* הונאה · אונאה
To Decide, *v. a.* לְחַרֵץ
Deciſion, *ſ.* חָרוּץ
To Deck, *v. a.* לַעֲדֵה
Declaration, *ſ.* פתיחה · פְּרָשָׁה
To Declare, *v. a.* לָבוּר · לְבָאֵר · לְשִׁיחַ · לִפְרֹשׁ · לְסַפֵּר
To Decline, *v. n.* לבוא
Declivity, *ſ.* מוֹרָד
To Decree, *v. a.* לְחֹק · לִגְזֹר
Decreed, *ſ.* פִּתְגָּם · טַעַם · דַּת
Decreed, *particip.* חָרוּץ · נִגְזַר
To Dedicate, *v. a.* לַחֲנֹךְ
Dedication, *ſ.* חֲנֻכָּה
Deed, *ſ.* מַעֲשֶׂה
Deep, *adj.* מִשְׁקַע · עֲמֻקָּה · עָמֹק
Deep, *ſ.* מְצוּלָה · צוּלָה
To Deepen, *v. a.* לְהַעֲמִיק לְהַשְׁקִיעַ
Deeper, *adj.* עָמֹק
Deer, (fallow.) יַחְמוּר
To Defame, *v. a.* לָרוֹב
Defamation, *ſ.* דִּבָּה
Defective, *adj.* חֲסְרוֹן
Defence, *ſ.* סנגוריא · התנצלות
To Defend, *v. a.* לְהָגֵן
To Defile, *v. a.* לַחֲנִיף · לְגָאֵל לְטַמְּאָה · לְטַמֵּא
Defilement, *ſ.* טֻמְאָה
To Define, *v. a.* לגדר

Definition, *ſ.* גדר
To Defraud, *v. a* לַעֲשֹׁק
Defrauder, *ſ.* עָשׁוֹק
To Defy, *v. a.* לְחָרֵף
Defy, *ſ.* זְעֻמָּה
To Degenerate, *v. a.* לָסוּר
Degenerate, *adj.* סוּרִי
Degree, *ſ.* מדרגה · מַעֲלָה
To Delay, *v. a.* לְאַחֵר לְהִתְמַהְמֵהַּ
Delayed, *particip.* בשֵׁשׁ
Delicacy, *ſ.* מַעֲדָן · עֲדָן
Delicate, *adj.* עֲנֻגָּה · עָנֹג מְעֻדָּן. *Plur.* מְעֻדָּנִים
Delicately, *adv.* מְעֻדָּנוֹת
Delight, *ſ.* עֵדֶן · תַּעֲנוּג · עֹנֶג שַׁעֲשׁוּעַ
To Delight, *v. a.* לַחְפֹּץ לְהִתְעַנֵּג · לְשַׁעְשֵׁעַ
Delirium, *ſ.* דלריא
To Deliver, *v. a.* לַחֲלֹץ לִפְצוֹת · לְהַצִּיל · לִמְסוֹר · לְמַלֵּט לְהוֹשִׁיעַ
Deliverance, *ſ.* הַצָּלָה
Demons, *ſ.* מזיקין
Demonſtration, *ſ.* מופת
Den, *ſ* מְאוּרַת. *Plur.* מְנָהָרוֹת
Denial, *ſ.* כפירה
Denier, *ſ.* כפרן
To Deny, *v. a.* לכפור · לְכַחֵשׁ
To Depart, *v. a.* לָסוּר · לָמוּשׁ
To Depoſit, *v. a.* לִפְקוֹד

Depoſit,

Depoſite, *ſ.* פִּקָּדוֹן

Deprivation, *ſ.* שִׁכּוּל

To Deprive, *v. a* לְשַׁכֵּל

Depth, *ſ.* מְצוּלָה · עֹמֶק

Plur. מחקרי

To Deride, *v. a.* לְהַלְעִיג לִשְׂחֹק

Deriſion, *ſ.* שְׂחוֹק

Derivation, *ſ.* גזרה

To Derive, *v. a.* לגזור

To Deſcend, *v. a.* לִנְחֹת לָרֶדֶת

Deſcent, *ſ.* עֲרָבָה · נִחַת · מוֹרַד

To Deſcribe, *v. a.* לָחֹק

Deſert, *ſ.* צִיָּה · מִדְבָּר

Deſign, *ſ.* תכלית

Deſirable, *adj.* חֶמְדָּה · חֶמֶד

Deſire, *ſ.* תַּאֲוַת · אַוַּת · אֵבֶה תִּשׁוּקָה · מַחְמַד · חֵשֶׁק · בַּקָּשָׁה מגמה. *Plur.* מִשְׁאֲלוֹת

To Deſire, *v. a.* לַחְמֹד · לְבַקֵּשׁ לִתְאַוּת · לִכְסוֹף

To Deſiſt, *v. n.* לְהָשִׁיעַ

Deſk, *ſ.* דוכן · בימה

Deſolate, *ſ. adj.* חָרֵב · בָּתָה שָׁמֵם · נְצוּרָה

To Deſolate, *v. a.* לְהַחֲרִיב לְהַשִּׁים

Deſolation, *ſ.* שֵׁאֵרִית · שוֹאָה שְׁמָמָה

To (cauſe) Deſpair, *v. a.* לְיַאֵשׁ

Deſperately, *adv.* אָנֹשׁ

To Deſpiſe, *v. a.* לְהַבְזוֹת לזלזל

Deſpite, *ſ.* שְׁאָט

To Deſtroy, *v. a.* לְאַבֵּד לְהַחֲרִים · לְהַחֲרִיב · לָהֹם לְשַׁחֵת · לִסְחֹת · לְהַכּוֹת לְהַשְׁמִיד

Deſtroyed, *particip.* מְבֻלָּעִים

Deſtroyer, *ſ.* מהרס

Deſtruction, *ſ.* אֵיד · אֲבַדּוֹן קֶטֶב · פִּיד · חֵרֶם · מְהוּמָה מַשְׁחִית · שֹׁד · הֶרֶס · קֶטֶב שְׁאִיָּה

To Detain, *v. a.* לַעֲצֹר

Determinate, *adj.* מוגבל

To Determine, *v. a.* להגבל

Determined, *particip.* נֶחְרָצָה

To Deteſt, *v. a.* לְשַׁקֵּץ

Detracter, *ſ.* דילטוד

Detraction, *ſ.* דילטוריא

Device, *ſ.* מַחְשָׁבֶת · זִמָּה · זָמָם מַעֲלוּל

Devil, *ſ.* שֵׁד

To Deviſe, *v. a.* לַחֲשֹׁב

Deviſed, *particip.* בָּדָא

To Devote, *v. a.* לְהַחֲרִים

Devoted thing, *ſ.* חֵרֶם

To Devour, *v. a.* לֶאֱכֹל

Devouring, *ſ.* בָּלַע

Dew, *ſ.* טַל

Diadem, *ſ.* צְפִירוּת · צְפִירָה

Diagonal, *adj.* קרנזיל
Dial, *s.* אבן שעות
Diameter, *s.* אלכסון
Diamond, *s.* שָׁמִיר · יַהֲלֹם
Dictator, *s.* אמראי
To Die, *v. n.* לָמוּת · לִגְוֹעַ
To Die, *v. a.* לִצְבֹּעַ
Die, dice, *s.* נרדשיר · קוביא
Diet, *s.* אֶרְחַת
Difference, *s.* הפרש
Difficult, *s.* קָשֶׁה
Diffused, *particip.* נתפשט
To Dig, *v. a.* לַחְתּוֹר · לַחְפֹּר · לַעֲרוֹר · לִנְקוֹר · לִכְרֹת · לִבְרֹה
To Dignify, *v. a.* לְרוֹמֵם
Dignity, *s.* מעלה · אכסיומא
Diligent, *adj.* חָרוּץ
Diligently, *adv.* הֵיטֵב
Dim, *adj* קָמֶה
To Diminish, *v. a.* לִגְרֹעַ
Diminution, *s.* פְּחָתָת · מְאֵרָה · התוך · גירעון
Dimness, *s.* מְעוּף
Dining-room, *s* טרקלין
To Dip, *v. a.* לִטְבֹּל
Dipped, *particip.* נִטְבַּל
To Direct, *v. a.* לְיַשֵּׁר · לְהוֹרֹת · לְתַכֵּן
Direct, *s.* הנון · הָנָן
Directly, *adv.* הֲגִינָה
To Disallow, *v. a.* לְהַנִּיא

To Discern, *v. a.* לְהַכִּיר
Disciple, *s.* תלמיד · בֵּן
Discipline, *s.* למוד · הנהגה
To Discomfit, *v. a.* לַחֲלֹשׁ
To Discontinue, *v. a.* לְהַשְׁמִיט
Discord, *s.* מָדוֹן
To Discover, *v. a.* לְגַלֹּת
To Discourage, *v. a.* לְהָנִיא
Discreet, *adj.* נָבוֹן
Discretion, *s.* מְזִמָּה
To Disdain, *v a.* לָקוּט
Disdain, *s.* זלזול
Disease, *s.* מַחֲלֶה · מַדְוֶה
Diseased, *particip.* נַחְלוֹת
Disgraceful, *adj.* פגום
Dish, *s.* קְעָרָה · צַלַּחַת
Dishonest, *adj.* פגום
To Dishonor, *v. a.* לְנַבֵּל
Dislike, *s.* מיאון
To Dismay, *v. a.* לַעֲרֹץ
To Dismiss, *v. a.* לְפַטֵּר
Dismission, *s.* הפטרה
To Disobey, *v. a.* לַמְרוֹת
To Disperse, *v. a.* לִזְרוֹת
Dispersion, *s.* תפוצה · נְפוּצָה
To Display, *v. a.* לִתְנוֹסֵס
Displeased, *adj.* זָעוּף
To Dispose, *v. a.* לישב · לָשׁוּת
Disposition, *s.* הכנה · מַעֲרָכָה
Disputation, *s.* פלפל
To Dispute, *v. a.* לפלפל
To Disquiet, *v. a.* לְהַרְגִּיז

To Diſſect, *v. a.* לנתח
Diſſection, *ſ.* נתוח
To Diſſemble, *v. a.* לְהִתְנַכֵּר
To Diſſolve, *v. a.* לאתמזמז
Diſſolved, *particip.* נתמזמז
Diſtaff, *ſ.* אימא · פֶּלֶךְ
Diſtant, *adj.* רָחוֹק
To Diſtil, *v. a.* לְהַזִּיל . לָזַל
Diſtinction, *ſ.* הבדל
To Diſtinguiſh, *v. a.* לְהַפְלֵה
Diſtreſs, *ſ.* צַר · מְצוּקָה · מָצוֹק
צָרָה
To Diſtreſs, *v. a.* לְהֵצַר · לְהֵצִיק
Diſtreſsful, *adj.* מָצוֹק
Ditch, *ſ.* כְּרִיא · חפירה · מִקְוֶה
To Divide, *v. a.* לְהַבְדִּיל
לְחַלֵּק · לִגְזוֹר · לְבַתֵּר · לִבְקַע
לְפַלֵּג · לְנַתֵּחַ · לְנַחֵל · לְיַחֵץ
Divination, *ſ.* קֶסֶם
Divine, *adj.* תוריי · אלהי
To Divine, *v. a.* לִקְסֹם · לְנַחֵשׁ
Diviner, *ſ.* קוֹסֵם
Diviſion, *ſ.* מַחְלֹקֶת · בָּתֶר
Plur. פְּלַגּוֹת
To Divorce, *v. a.* לְגָרֵשׁ
Divorced, *particip.* גְּרוּשָׁה
Divorcement, *ſ.* גט · כְּרִיתֻת
Diurnal, *ſ.* יומית
To Do, *v. a.* לַעֲשׂוֹת
Doctor, *ſ.* מורה · מר
Doctrine, *ſ.* ברית א · לֶקַח
קבלה · תלמוד · למוד · הוראה

Dog, *ſ.* כֶּלֶב
Doings, *ſ.* עֲלִילוֹת
Dolphin, *ſ.* דולפני
Dominion, *ſ.* מִשְׁטָר · מֶמְשָׁלָה
Door, *ſ.* פֶּתַח · דֶּלֶת
Door-poſt, *ſ.* מְזוּזָה
To Dote, *v. n* לַעֲגֹב
Double, *adj.* מִשְׁנֶה · כֶּפֶל
To Double, *v. a.* לִכְפֹּל
To Doubt, *v. n.* להסתפק
Doubt, *ſ.* ספק
Doubtful, *adj.* מסופק
Dove, *ſ.* יוֹנָה
Dove-tail, *ſ.* נצור
Dough, *ſ.* מִשְׁאֶרֶת · עָרִיס · בָּצֵק
Dower, } מֹהַר · זֶבֶד
Dowery, }
Down, (bed) *ſ.* פלומה
Down, (to go) *v. a.* לָרֶדֶת
Drag, *ſ.* מִכְמֹרֶת
Dragon, *ſ.* תלי . אוֹח
Plur תַּנִּים
Dram, *ſ.* דרכמן
Draughts, *ſ.* נרדשיר
To Draw, *v. a.* לִדְלוֹת · לְהָנִיחַ
לִסְחֹב · לִנְתֹּק · לִמְשֹׁךְ · לְהָרִיק
לִשְׁלוֹף · לִשְׁאֹב · לְהָפֵק
Dread, *ſ.* רֶטֶט · פַּחַד · מֹרָא
Dread, *adj.* פַּחַד
To Dread, *v. n.* לַעֲרֹץ
Dreadful, *adj.* נוֹרָא
Dream, *ſ.* חֲלוֹם

To Dream, *v. n.* לַחֲלֹם
Dregs, *ſ.* שְׁמָרִים · קְבַעַת
Dried, *particip.* צָחֵה
To Drink, *v. n.* לִשְׁתּוֹת
Drink, *ſ.* שְׁתִיָּה · מַשְׁקֶה
Drinking, *ſ.* שְׁתִיָּה
Drink-offering, *ſ.* נֶסֶךְ
To Drive (out, &c.) *v. a.* לְגָרֵשׁ לְיַשֵּׁב · לְהוֹרִישׁ · לְהַדִּיחַ · לִנְדֹּחַ לְנַהֵג · לְהַנְדּוֹף
Driving, *ſ.* מִנְהָג
Dromedary, *ſ.* רַמָּךְ · בִּכְרָה
Drop, *ſ.* רְסִיס · נֹפֶת · נָטָף · מַר טִפָּה. *Plur.* אֶגְלֵי
To Drop, *v. a.* לְהַטִּף · לְדַלּוֹף לִרְעֹף · לַעֲרֹף
Dropping, *ſ.* דֶּלֶף
Dropſical, *adj.* אדרופיקוס הדרוקין
Droſs, *ſ.* סִיג
Drove, *ſ.* עֵדֶר
Drought, *ſ.* חֹרֶב · בַּצֹּרֶת צָמָאוֹן · צִיָּה · תַּלְאוּבֹת
Drowſineſs, *ſ.* נוּמָה
Drugs, *ſ.* אספרמקין
Drunk, *adj.* שִׁכּוֹר · רָוֶה · סֹבֵא
To make Drunk, *v. a.* לְרַוּת
Drunkard, *ſ.* שִׁכּוֹר · סֹבֵא
Drunken, *adj.* שִׁכֹּרֶת · רָוֶה
Drunkenneſs, *ſ.* שִׁתִּי · שִׁכָּרוֹן
Dry (land), alſo dry, (barren) *adj.* יָבֵשׁ · חָרָבָה · חֹרֶב צִיָּה · צְחִיחָה · יַבָּשָׁה
To Dry (up,) *v. a.* לְחָרֵב לְיַבֵּשׁ
Dry ſhod, *adj.* בַּנְּעָלִים
Dual, *adj.* שנים
Due, *adj.* חָק
Duke, *ſ.* דוכוס · אַלּוּף
Dulcimer, *ſ.* סומפניה
Dull, *adj.* קְהֵה
Dumb, *adj.* דּוּמָם · אִלֵּם
Dung, *ſ.* צֹאָה · פֶּרֶשׁ · דֹּמֶן · גָּלָל זֹבֶל · צֶפִיעַ
To Dung, *v. a.* לזבל
Dungeon, *ſ.* בּוֹר
Dunghill, *ſ.* מַדְמֵנָה · אַשְׁפֹּת
Durable, *adj.* עָתִיק · עָתֵק שריר
Duſt, *ſ.* עָפָר · אָבָק
Duty, *ſ.* חוב
Dwarf, *ſ.* נגס
To Dwell, *v. n.* לָדוּר · לָגוּר לִשְׁכֹּן · לָשֶׁבֶת
Dwelling, *ſ.* זְבֻל · דּוּר · גּוּר דירה · מִשְׁכָּן · מוֹשָׁב · מָעוֹן
Dyed, *particip.* טְבוּלִים · צָבוּעַ
Dyſentry, *ſ.* חלחול · בורדס

E

EACH, *pronoun*, אחת
Eagle, *ſ.* נֶשֶׁר
Ear, *ſ.* אֹזֶן
Ear-ring, *ſ.* נֶזֶם · עָגִיל

Ears (of corn,) *s.* מְלִילוֹת שִׁבֳּלִים
Earth, *s* אֶרֶץ · אֲדָמָה
To Earth, *v. a.* לאבק
Earthen, *adj.* חֶרֶשׂ
Earthquake, *adj.* רַעַשׁ
Eafe, *s.* שָׁלֵו · שַׁאֲנָן
Eaft, *s.* קֶדֶם · מִזְרָח
Eaftward, *adv.* מִקֶּדֶם · קָדִימָה
To Eat, *v. a.* לְלַחֵם · לָאֱכֹל
Eater, *s.* אֹכֵל
Eben, Ebony, *s.* הֶבֶן
Eccho, Echo, *s.* הברה · הֵד
Economy, *s.* הנהגה
Eden, *s.* עֵדֶן
Edge, *s.* פִּי
To Edge, *v. a.* להקדה
Edict, *s.* אופימטאטא
To Educate, *v. a.* לגדל · לְרַבּוֹת
Education, *s.* תרבות
Effect, *s.* מסובב
To Effect, *v. a.* לסבב
Egg, *s.* ביצה · בֵּיץ
Eight, *adj.* שְׁמֹנַת · שְׁמֹנָה
Eighth, *adj.* שְׁמִינִית · שְׁמִינִי
Elders, *s.* זְקֵנִים
Eldeft, *adj.* זָקֵן
Electuary, *s.* המלתא
Elegant, *adj.* שָׁפֵר
Element, *s.* יְסוֹד
Eleven, *adj.* עַשְׁתֵּי עָשָׂר
Eloquence, *s.* מליצה
Elfe, *adv.* and *pronoun*, עוֹד

To Embalm, *v. a.* לַחֲנוֹט
To Embrace, *v. a.* לַחֲבוֹק לְחַבֵּק
Embrace, *s.* חִבּוּק
To Embroider, *v. a.* לרקום
Embroidery, *s.* תַּשְׁבֵּץ · רִקְמָה
Embryo, *s.* עובר · גולם · גלם שליל
Emerald, *s.* נֹפֶךְ
Eminence, } רוֹמְמוּת · רָם
Eminency, }
Eminent, *adj.* אספקיסין
Emperour, *s.* קסר
To Empoverifh, *v. a.* לְרַשֵּׁשׁ
To Empower, *v. a.* להרשאה
To Empty, *v. a.* לְהַבּוֹק · לָבוֹק לַעֲרוֹת · לְהָרִיק
Empty, *adj.* מְבוּקָה · בּוּקָה רֵיקָם · רֵק
Emptier, *s.* בֹּקֵק
To Encamp, *v. a.* לַחֲנוֹת
Encampment, *s.* מַחֲנֶה
To Enchant, *v. a.* לְנַחֵשׁ
Enchanter, *s.* מְנַחֵשׁ
Enchantment, *s.* נַחַשׁ · לָחַשׁ
Plur. לָטִים
To Encounter, *v. a.* לאנפט
Encounter, *s.* אנפט
To Encourage, *v. a.* ללבב
End, *s.* סוף · אָפֵס · אַחֲרִית תכלית · קָצֶה · קֵץ · עֵקֶב
To End, *v. a.* לְהַגְלוֹת · לְכַלּוֹת לְהָתֵם · לְהַשְׁלִים · לָסוּף

To

To Endanger, *v. a.* לְחַיֵּב
To Endeavour, *v. a.* להשתדל
Endive, *ſ.* עולשא · הנדיבי
To Enfeeble, *v. a.* לָפוּג
Enemy, *ſ* צָר · אוֹיֵב
Engine, *ſ.* מיכני
To Engrave, *v. a.* לְפַתֵּחַ · לָחוֹק
Engraver, *ſ.* חָרָשׁ
Engraving, *ſ.* פִּתּוּחַ
To Enlarge, *v. a.* לְהַרְחִיב
Enlargement, *ſ.* רֶוַח
To Enlighten, *v. a.* לְהָאִיר
To Enliven, *v. a.* לְהַחֲיוֹת
Enmity, *ſ.* אֵיבָה
Enough, *adv.* דֵּי · דַּי
Enough, *adj.* רַב
Enſign, *ſ.* נֵס
To Enter, *v. a.* לָבוֹא
To Entice, *v. a.* לְפַתּוֹת · לְהַסִּית
Entrance, *ſ.* ביאה
To Entreat, *v. a.* לְחַלּוֹת
לְהַעְתִּיר
Entry, *ſ.* מָבוֹא
Envier, *ſ.* בעל קנאה
To Envy, *v. a.* לְקַנֵּא
Envy, *ſ.* קִנְאָה
Eaphah, *ſ.* אֵיפָה
Epicure, *ſ.* אפיקורוס
Epiſcopacy, *ſ.* הגמוניא
Equal, *adj.* שוה · מפופה
To Equal, *v. a.* לְהַשְׁוֹת
Equator, *ſ.* קו

Equinox, *ſ.* תקופה
Equipoiſe, *ſ.* טרטין
Equity, *ſ.* נְכוֹחָה · כִּשְׁרוֹן
To Erect, *v. a.* לְיַצֵּב
To Err, *v. n.* לִתְעוֹת · לִשְׁגּוֹת
Error, *ſ.* שֵׁל · מִשּׁוּגָה · שְׁגִיאָה
טעות · תֹּעָה
To Eſcape, *v. a* לְפַלֵּט · לְמַלֵּט
Eſcape, *ſ.* מִפְלָט
Eſpouſals, *ſ.* חֲתֻנָּה
To Eſpouſe, *v. a.* לְקַדֵּשׁ
Eſſence, *ſ.* עצמות · עצם
Eſſential, *adj.* תמצית
Eſſential, *ſ.* עצמי · הויה · גופי
To Eſtabliſh, *v. a.* לְהָכִין · לָכוּן
לְהָקִים · לְהַעֲמִיד · לְהַצִּיב
Eſtate, *ſ.* תור
Eſtate, (real) *ſ.* קרקע
Eſther, *ſ.* אֶסְתֵּר
To Eſtimate, *v. a.* לאמד · לַעֲרֹךְ
לשער
Eſtimate, *ſ.* שיעור
Eſtimation, *ſ.* עֵרֶךְ
To Eſtrange, *v. a.* לְהִתְנַכֵּר
Eternal, *adj.* נצחי · קֶדֶם
Eternity, *ſ.* עַד
Ethiopia, *ſ.* כּוּשׁ
Ethiopian, *ſ* כּוּשִׁי
Evacuation, *ſ.* הרקה. *Plur.*
נקבים
Evangeliſt, *ſ* אונגליון
Evening, *ſ.* מנחה · עֶרֶב

Ever,

Ever, *adv.* נֶצַח עוֹלָם
Everlasting, *s.* עוֹלָם
Evil, *adj.* רָע
To (do) Evil, *v. a.* לְהָרַע
Eunuch, *s.* סָרִיס
Euphrates, *s.* פְּרָת
Ewe, *s.* רָחֵל
To Exact, *v. n* לְנַגֵּשׁ
Exactly, *adv.* דוקא
To Exalt, *v. a.* לְרוֹמֵם· לְתְנוֹסֵס· לְשַׁגֵּב· לְשַׁאת
Exaltation, *s.* רוֹמְמוּת
To Examine, *v. a.* לְהִתְקוֹשֵׁשׁ
Exceeding, *adv.* מְאֹד
To Excel, *v. a.* להותר
Excellence, } יֶתֶר · גֵּאוּת
Excellency, } מעלה · שֵׁאת
Excellent, *adj.* גאון· אַדִּיר
מעולה · מומחה · מובהק
Excellent (things,) *s.* שָׁלִישִׁים
Except, *prep.* בִּלְעָדֵי
Excessive, *adj.* הפלגה
Exchequer, *s.* טמיון
To Excommunicate, *v. a.* למנדה
Excommunication, *s.* נדוי
חרם · שמתא · מנודה
Execration, *s.* קונם
Executioner, *s.* סרדיוט
To Exist, *v. n.* להוה
Existent (being,) *s.* מצוי
Existence, existency, *s.* מציאות
To bring into Existence, *v. a.* להמציא
Expansion, *s.* רָקִיעַ
To Expect, *v. a.* לְיַחֵל·לְהַבִּיט
Expectation, *s.* מַבָּט
Expedient, *s.* מנגנון
To Expel, *v. a.* לַהֲדֹף
Expense, *s.* הוצאה
To Explain, *v. a.* לְפָרֵשׁ
Explainer, *s.* מפרש
Explanation, *s.* פֵּרָשָׁה
To Explore, *v. a.* לגשוש
To Expound, *v. a.* לְפָרֵשׁ
To Expose, *v. a.* לְחָרֵף
Exposition, *s.* ביאור.
Expressly, *adv.* דוקא
Expulsion, *s.* גירוש
To Extend, *v. a.* לְהַטּוֹת לְהַרְקִיעַ
Extinct, *adj.* נִזְעָד· דָּעַד
To Extinguish, *v. a.* לְדָעֵד
Extol, *v. a.* לְרוֹמֵם . לָרוּם
Eye, *s.* עַיִן. *Plur.* עֵינַיִם
To Eye, *v. a.* לְעוֹיֵן
Eyelids, *s.* עַפְעַפֵּי

F

FACE, *s.* פָּנִים· אַפַּיִם
To Face, *v. a.* להראות פנים
Faction, *s.* אסטסית

Faculty,

Faculty, *ſ.* כח
To Fade, *v. n.* לִנְבּוֹל
To Fail, *v. n.* לָמוּט · לְכַלּוֹת
Fail, *ſ.* אָזְלוּ · חֶדֶל
Faileth, *particip.* אָפֵס
To Faint, *v. n.* לְמִסֹּס · לָמוֹג
Faint, *v. n.* יָעֵף · דַּוֶּה · דָּוֶה
רַדּ · עָיֵף
Faintneſs, *ſ.* מְרָדָּ
Fair, *adj.* נאה · יָפָה · יְפֵה · חֵלֶק
Fair, *ſ.* יריד
Faith, *ſ.* אֱמֶן
Faithful, *adj.* נֶאֱמָן
To Fall (down, &c.) *v. n.* לִרְבֹּץ · לִסְגוֹד · לִנְפֹּל · לִכְשׁוֹל
To Fall (upon,) *v. a.* לִפְגֹּעַ
Fall, *ſ.* כִּשָּׁלוֹן · דֶּחִי
Fallacious, *adj.* מטעינות
Falſe, *adj.* שֶׁקֶר · שָׁוְא
Falſehood, *ſ.* שָׁקֶר
Fame, *ſ.* שֵׁמַע · שֵׁמַעַת
Familiar (ſpirit,) *ſ.* אוֹב
Family, *ſ.* מִשְׁפָּחָה
Famine, *ſ.* רָעָב · כָּפָן · רְעָבוֹן
To Famiſh, *v. a.* לְהַרְעִיב
Fan, *ſ.* מִזְרֶה
To Fan, *v. a.* לִזְרוֹת
Far, *adj.* רָחוֹק
Faſhion, *ſ.* צוּרָה
To Faſhion, *v. a.* לָצוּר
Faſt, *ſ.* צוֹם
To Faſt, *v. n.* לָצוּם
To Faſten, *v. a.* לִצְנֹחַ
Fat, *adj.* טָפֵשׁ · דָּשֵׁן · בָּרִיא
שְׁמֵנָה · שָׁמֵן
Fat, *ſ.* שֹׁר · פֶּדֶר · חֵלֶב
Fat (or fatted,) *adj.* מַרְבֵּק
Father, *ſ* אַב · אָב
Father-in-law, *ſ.* חוֹתֵן · חָם
Fatherleſs, *adj.* יָתוֹם
Fatigue, *ſ.* טִיפּוּלָה
Fatling, *ſ.* מְרִיא
Fatneſs, *ſ.* מִשְׁמַן · שָׁמֶן · דֶּשֶׁן
To Fatten, *v. a.* לְהַבְרִיא · לְדַשֵּׁן
Favour, *ſ.* רָצוֹן · חֵנִינָה · חֵן
To Favour, *v. a.* לִרְצוֹת
Fawn, *ſ.* עֹפֶר
Fear, *ſ.* חִתַּת · חָת · אֵימָה
פַּחַד · רְעָדָה · מוֹרָא · יִרְאָה
To Fear, *v a.* לְחָרֵד · לָגוּר
לִפְחֹד
To Fear, *v. n.* לְיִרְאָה
Fearful, *adj.* יָרֵא
Fearfulneſs, *ſ.* פַּלְצוּת · יִרְאָה
Feaſt, *ſ* מִשְׁתֶּה · מוֹעֵד · חַג
סעודה
Feather, *ſ.* נוֹצָה
Features, *ſ.* קטורין
Fed, *preter* and *particip.* אָבוּס
Feeble, *adj.* מדולדל · אֻמְלָל
Feebleneſs, *ſ.* רִפְיוֹן
To Feed, *v. a.* לִרְעוֹת לְהַטְרִיף

To Feel, *v. n.* לגשתא · לָמֵשׁ
Feeling, *ſ.* משוש · גשתא
To Feign, *v. a.* לִבְדֹּא
Feigned, *particip.* בָּדָא
Fellow, *ſ.* עֲמִית
Felly, felloe, *ſ.* חִשֻּׁק
Female, *ſ.* נְקֵבָה
Fen, *ſ.* רקק
Fence, *ſ.* מְסוּכָה · גְּדֵרָה · גָּדֵר
To Fence, *v. a.* לִגְדֹּר
Fenced, *particip.* בְּצוּרָה
To Ferment, *v. n.* לְהַדְבִּישׁ
Ferret, *ſ.* אֲנָקָה
Ferry (boat,) *ſ.* עֲבָרָה
Feſtival, *ſ.* חַג
Fetter, *ſ.* עֶכֶס · כֶּבֶל.
Plur. זִקִּים
Fever, *ſ.* אשתא
Few, *adj.* אֲחָדִים · מְעַט · מִזְעָר
Fibre, *ſ.* סיב. *Plur.* חושים
Fictious, *adj.* פלסטון
Field, *ſ.* שָׂדֶה
Fierce, *adj.* עָז · נוֹעֵז · אַכְזָר
Fifth, *adj.* חֲמִישִׁית · חֲמִישִׁי
Fifty, *adj.* חֲמִשִּׁים
Fig, (green) *ſ.* פֵּג
Fig (fruit or tree,) *ſ.* תְּאֵנָה
To Fight, *v. a.* לִלְחֹם · לְהִלָּחֵם
Filament, *ſ.* סיב. *Plur.* אקופי
File, (an inſtrument) *ſ.* פְּצִירָה
To Fill, *v. a.* לְמַלֵּא · לְמַלְאוֹת
לְהַשְׂבִּיעַ

Fillet, *ſ.* אסטניות · חִשֻּׁק
Filth, *ſ.* זוהמא · תגאלת · צֹאָה
Filthineſs, *ſ.* שערורה · צֹאָה
Filthy, *adj.* מוֹרְאָה · נֶאֱלָח
שַׁעֲרֻרִית · צוֹאִים · עִדִּים
Fin, *ſ.* סְנַפִּיר
To Find *v. a.* לִמְצֹא
Fine, *adj.* דַּק
Fine, *ſ.* קנס
To Fine, *v. a.* לְזַקֵּק
Finger, *ſ.* אֶצְבַּע
Fining, (pot) *ſ.* מַצְרֵף
To Finiſh, *v. a.* לְכַלֵּא
לְהָתֵם · לְהַשְׁלִים
Fir (tree,) *ſ.* בְּרוֹשׁ
Fire, *ſ.* בְּעֵרָה · אֵשׁ · אור
Fire-brand, *ſ.* לַפִּיד · אוד
Fire ſhovel, *ſ.* דימוניקי (or רי)
Firm, *adj.* אוּלָם
Firſt, *adj.* רִאשׁוֹן · רִאשִׁית
Firſt-born, *ſ.* בְּכוֹר
Firſt-fruits, *ſ.* בִּכּוּרִים
Fiſh, *ſ.* דָּג
To Fiſh, *v. n.* לָדוּג
Fiſher, *ſ.* דַּיָּג
Fiſhing (ſmack,) *ſ.* דִּיגָה
Fiſt, *ſ.* אֶגְרֹף
Fit, *adj.* מיוחד · אריך
To Fit, *v. a.* לְתַכֵּן
Fitch, Fitches, כֻּסְּמִים · קֶצַח
Five, *adj* חֲמִשָּׁה · חָמֵשׁ
To Fix, *v. a.* לִתְקֹעַ

Flag, (a weed) *ſ.* סוף · אָחוּ
Flag, *ſ.* דֶּגֶל
To Flag, *v. n.* לִצְמֹק
Flagged, *particip.* צְמֻקִים
כְּמוּשִׁים · כְּמוּשׁ
Flame, *ſ.* לְהָבָה · לַהַב
Flaming (fire,) *particip.* לוֹהֵט
Flank, *ſ.* כֶּסֶל
Flaſh, *ſ.* בָּזָק
Flat, *ſ.* חֵלֶק
To Flatten, *v. a.* לַחֲלוֹק
To Flatter, *v. a.* לַחֲלוֹק
Flattery, *ſ.* חֶלְקָה
Flax, *ſ.* פִּשְׁתָּה
To Flay, *v. a.* לְהַפְשִׁיט
Flea, *ſ.* פַּרְעֹשׁ
To Flee, *v. n.* לָנוּד · לִבְרֹחַ
לָנוּס · לִנְדֹּד
Fleece, *ſ.* גֵּז
To Fleece, *v. a.* לִגְזֹז · לָגֹז
Fleſh, *ſ.* שְׂאֵר · בָּשָׂר
Flight, *ſ.* מְנוּסָה
Flint, *ſ.* צֹר · חֶלְמִישׁ
To Float, *v. a.* לאטף
Floats, *ſ.* הִבְרוֹת
Flock, *ſ.* עֲשִׁתֶּרֶת · עֵדֶר
Flood, *ſ.* שִׁבּוֹלֶת · מַבּוּל · זֶרֶם
שֵׁטֶף · שֶׁטֶף. Plur. נוֹזְלִים
Floor, *ſ.* קַרְקַע · יָצִיעַ
Floor (threſhing,) *ſ.* גֹּרֶן
To Flouriſh, *v. n.* לִפְרֹחַ
To Flow, *v. n.* לָזוּב
To Flow, *v. a.* לָצוּף
Flower, *ſ.* צִיץ · פֶּרַח
Flowing, *adj.* זָבַת
To Flutter, *v. n.* לְרַחֵף
To Fly, *v. n.* לָעוּף
Fly, *ſ.* יתוש · זְבוּב
Flying, *particip.* עָפָה · מְעוֹפֵף
Foal, *ſ.* עַיִר
Foaming, *ſ.* קְצָפָה
Fodder, *ſ.* בְּלִיל
Foetus, *ſ.* עוּבָר
Fold, *ſ.* מִכְלָה. Plur. דְּרֹת
To Fold, *v. a.* לְקַפֵּל · לְחַבֵּק
Folding, *ſ.* חִבֻּק
Folio, *ſ.* דף
To Follow, *v. a.* לָלֶכֶת
Folly, *ſ.* נְבָלָה · כִּסְלָה · כֶּסֶל
תִּפְלָה · תָּפֵל · תְּהִלָּה · סִכְלוּת
Food, *ſ.* מַאֲכָל · אֲכִילָה · אֹכֶל
Fool, *ſ.* סָכָל · נָבָל · כְּסִיל · אֱוִיל
Plur. הוֹלְלִים
Fooliſh, *adj.* בַּעַר · אֱוֶלֶת
סָכָל · נָבָל · נוֹאַל · כְּסִילוּת
To (act) Fooliſhly, *to* Fool,
v. n. לְסַכֵּל
Foot, *ſ.* רֶגֶל
Footſtool, *ſ.* כֶּבֶשׁ
For, *prep.* and *conj.* כִּי · בְּעַד
בַּעֲבוּר
Forbid, *particip.* חם
To Force, *v. a.* לכפה · לִכְבּוֹשׁ
Force, *ſ.* בריא · אוֹן

Forcible,

Forcible, *adj.* נִמְרָץ
Ford, *ſ.* מַעֲבָרָה · מַעֲבָר
Forehead, *ſ.* מֵצַח
Foreign, *adj.* ברותא
Foreigner, גֵּר
Foreſkin, *ſ.* ערלה
Foreſt, *ſ.* יַעַר
To Forewarn, *v. a.* להתרית
To Forget, *v. a.* לִשְׁכֹּחַ · לִנְשׁ
Forgetful, *adj.* שָׁכֵחַ
Forgetfulneſs, *ſ.* נִשְׁיָה
To Forgive, *v. a.* לִמְחוֹל · לִסְלֹחַ · לִשְׁאֹת · לִנְשׂוֹא
Forgiveneſs, *ſ.* סליחה
Fork, *ſ.* המנק · קַלְשׁוֹן
Form, *ſ.* אוֹפֶן · תֹּאַר · צוּרָה · סגנון · נוסח · דפוס · גזרה · משקל
To Form, *v. a.* לָצוּר · לָחוּל
Former (ſtate,) *adj.* קַדְמָתָה
To Forſake, *v. a.* לַעֲזֹב · לִנְטֹשׁ
Forſaken, *particip.* נֶעֱזַב
Fortification, *ſ.* מְצוּרָה
Fortified, *adj.* מָצוֹר
To Fortify, *v. a.* לָצוּר · לְבַצֵּר
Fortitude, *ſ.* אֹמֶץ
Fortreſs *ſ.* מְצוּדָה
Fortune, *ſ.* נדוניא · מזל
Forty, *adj.* אַרְבָּעִים
To (ſet) Forward, *v. a.* לִנְסֹעַ
To Foul, *v. a.* לִרְפֹּשׂ

Foulneſs, *ſ.* מִרְפָּשׂ
To Found, *v. a.* לִצְרֹף · לְיַסֵּד
Foundation, *ſ.* שתיה · יְסוֹד
Plur. שָׁתוֹת · אֻשִּׁיוֹת
Founder, *ſ.* צֹרֵף
Fountain, *ſ.* עַיִן · מַבּוּעַ · בְּאֵר · מָקוֹר · מַעְיָן
Four, *adj.* אַרְבָּעָה
Fourfold, *adj.* אַרְבַּעְתַּיִם
Fourth, *adj.* רְבִיעִי
Fowl, *ſ.* עוֹף
Fowler, *ſ.* יָקוּשׁ
Fox, *ſ.* שׁוּעָל
Fracture, *ſ.* נזז
Fragment, *ſ.* גרדומי · גדום · גובי
Frail, *adj.* חליש · חלש
Frailty, *ſ.* חולשא · חלשות
Frame, *ſ.* יֵצֶר
France, *ſ.* צָרְפַת
Frankincenſe, *ſ.* לְבוֹנָה
Fraud, *ſ* הונייה · הונאה · אונאה
Fraudulent, *adj.* רְמִיָּה
Freckle, *ſ.* עדשה
Freckled, *adj.* עדשן
Free (agency), or free (will), בחירה
Free, *adj.* נְדִיבָה
To Free, *v. a.* לְמַלֵּט
Freedom, *ſ.* הבקר · חָפְשָׁה
Free-will, *ſ.* בחירה
Free-will (offering,) *ſ.* נְדָבָה

To Fret, *v. a.* לִזְעֹף · לִתְחֹר · לִרְגֹּז · לִקְצֹף
Fretting, *particip.* מַמְאֶרֶת
Friend, *ſ.* רֵעַ
Fringe, *ſ.* גְּדִיל. Plur. צִיצִת
Frog, *ſ.* צְפַרְדֵּעַ
From, *prep.* מִן · מִדֵּי · מֵאֵת
Front, *ſ.* פָּנִים
Frontlets, *ſ.* טֹטָפֹת
Froſt, *ſ.* קֶרַח
Froth, *ſ.* רִיר · קָצֶף
Froward, *adj.* תַּהֲפֻכֹת
Frowardly, *adv.* שׁוֹבָב
Fruit, *ſ.* תְּנוּבָה · פְּרִי · אִבֵּי תְּבוּאָה
Fruitful, *adj.* פֹּרִיָּה · פֹּרֶת
To Fruſtrate, *v. a.* לְהָפֵר
Fryingpan, *ſ.* מַשְׁרֵת · מַרְחֶשֶׁת
Fuel, *ſ.* מַאֲכֶלֶת
Fugitives, *ſ.* בָּרִיחִים
To Fulfil, *v. a.* לְהַשְׁלִים · לְמַלֵּא
Full, *adj.* שָׂבֵעַ · מְלֵאָה · מָלֵא שָׁלֵם
Fuller, *ſ.* כּוֹבֵס · וֹגֵל
Fulneſs, *ſ.* מְלֵאָה · מְלֹא
To Fumigate, *v. a.* לעשן
Fundamental, *adj.* עִקָּר · יָסוֹד
Funnel, *ſ* מִשְׁפָּךְ
To Furbiſh, *v. a.* לְמָרְטָה · לִמְרֹט
Furnace, *ſ.* תַּנּוּר · כּוּר · כִּבְשָׁן
To Furniſh, *v. a.* לְהַעֲנִיק
Furniture, *ſ.* כֵּר
Furrow, *ſ.* מַעֲנָה · גְּדוּד
Fury, *ſ.* חֵמָה
Future, *ſ.* עָתִיד

G

GAIN, *ſ.* רִיוַח · בֶּצַע
To Gain, *v. a.* לְהַרְוִיחַ
Galbanum, *ſ.* חֶלְבְּנָה
Galilee, *ſ.* גְּלִיל
Gall (nut,) עפץ · מילין
Gallery, *ſ.* רָהִיט · אַתִּיק
Gameſter, *ſ.* קביסטוס
Gammon, *ſ* קותלי
Gander, *ſ.* קקי
Gap, *ſ.* פגימה
To Gape, *v. n.* לִשְׁאֹף
Garden, *ſ.* גַּן
Garden (of cucumbers,) *ſ.* מִקְשָׁה
Gardner, *ſ.* אָרִים
Garlick, *ſ.* שׁוּמִים
Garment, *ſ.* כֵּד · לְבוּשׁ · בֶּגֶד · שַׂלְמָה · שִׂית · סוּת · מַעֲטֶה שִׂמְלָה
Garniſh, *ſ.* פרפראה
Garriſon, *ſ.* נְצִיב
Garter, *ſ.* בירית
Gate, *ſ.* שַׁעַר
To Gather, *v. a.* לֶאֱסֹף · לֶאֱגֹר · לְלַקֵּט · לִלְקֹט · לִכְנוֹס · לָגוּר לְהִעָו

לְהַקְהֵל · לִקְבֹּץ · לִצְבֹּר · לְהָעֵז לְקַשֵּׁשׁ

Gatherer, *ſ.* בּוֹלֵס

Gathering, *ſ.* מִקְוֶה · אֹסֶף · מִתְגּוֹרֵר · קִבָּצָה

To Gender, *v. a.* לְהַרְבִּיעַ

Genealogy, *ſ.* יַחַשׂ

General, *adj.* כלל

To Generate, *v. a.* לתהוה

Generated, *particip.* הויה

Generation, *ſ.* דּוֹר. Plur. תּוֹלְדוֹת

Gentile, *ſ.* גוי

Gentleneſs, *ſ.* עֲנָוָה · עֲנָוָה

Gently, *adv* לְאַט · אַט

Genus, *ſ.* סוג

Geometrical, *adj.* הנדסיים

Geometry, *ſ.* הנדסה גמטריאות

Gerah, *ſ.* גֵּרָה

Germany, *ſ.* גרמניא

Germe, *ſ.* צֶמַח

To Germinate, *v. n.* לְצִמֹּחַ

Germination, *ſ.* צמיחה

Giant, *ſ.* רָפָה. Plur. נְפִלִים

Gier-eagle, *ſ.* רָחָם

Gift, *ſ.* מַתָּנָה · מַתָּנָה · נְדָבָה · נִשֻּׂאוֹת · מַשָּׂאֵת

Gimlet, *ſ.* מקדח · מַרְצֵעַ

To Gird, *v. a.* לֶאֱפוֹד · לֶאֱזוֹר · לְשַׁנֵּס · לַחֲגוֹר

Girdle, *ſ.* אֵזוֹר · אֵפוֹד · אַבְנֵט · מַחֲגֹרֶת · חֲגוֹרָה · חֲגוֹר

To Give, *v. a* לָתֵת · לָהַב

Glad, *adj.* שָׂמֵחָה

To Glad, *v. a.* לְשַׂמֵּחַ

Gladiator, *ſ.* מנמכוס

Gladneſs, *ſ* שִׂמְחָה · חֶדְוָה

Gland, *ſ.* עטרה

Glaſs, *ſ.* זגוגיתא · זכוכית

A maker of Glaſs, *ſ.* מזגג

To Glean, *v. a.* לְעוֹלֵל

Gleaning, *ſ.* לֶקֶט · עוֹלֵל

To Glitter, *v. n.* לְבָרֵק

Glittering, *ſ.* בְּרַק

Globe, *ſ.* כידור

Globoſe, *adj.* כדוריית · כדוריים

Gloomineſs, *ſ.* אֲפֵלָה

To Glorify, *v. a.* לְפָאֵר

Glorious, *adj.* הָדוּר · אָדֵר · נָאוֹר · נִכְבָּד

Glory, *ſ.* כָּבוֹד · הוֹד · הָדָר · צְבִי · תִּפְאָרָה

Glove, *ſ.* נרתק

Glutton, *ſ.* גרגרן · זוֹלֵל

To Gnaſh, *v. a.* לַחֲרֹק

Gnat, *ſ* יתוש

To Go (forth, aſide, in, through, up, &c.) *v. n.* לַעֲלוֹת · לָלֶכֶת · לַהֲלוֹךְ · לָבוֹא לִשְׁטֹה · לָשׁוּט · לָצֵאת

To let Go, לְשַׁלֵּחַ

Goad *ſ.* מַלְמַד · דָּרְבָּן
Goat, *ſ.* תַּיִשׁ · שָׂעִיר · צָפִיר · עֵז
Plur. עַתּוּדִים
Goblet, *ſ.* אַגָּן
God, *ſ.* אֱלוֹהַּ · אֱלֹהִים · אֵל
Godfather, *ſ.* סנדק
Godly, *adj.* חָסִיד
Going, *ſ.* מוֹצָא · הֲלִיכָה
Gold, *ſ.* כֶּתֶם · חָרוּץ · זָהָב · בָּצָר
Gone, *particip. pret.* אָזַל
Good, *adj.* בִּשְׂרוֹן · טוֹב
To do Good, *v. a.* לְהֵיטִיב
Goodly, *adj* טוֹבוּ · אֲדָרֶת · אֶדֶר
Goodneſs, *ſ.* טוֹבָה
Gooſe, *ſ.* אוז
To Gore, *v. a.* לְנַגֵּחַ
To Govern, *v. a.* להנהיג
Government, *ſ.* מִשְׂרָה
Governor, *ſ.* פַּחַת · פֶּחָה
מנהיג · שַׁלִּיט
Gourd, *ſ.* קִיקָיוֹן. Plur. פַּקֻּעוֹת
Gout, *ſ* גוטה
Grace, *ſ.* חֵן
To Grace, (or be gracious,)
v. a. לְחַנּוֹת
To Graduate, *v. a.* לסמוך
Graduate, *ſ.* סומך
Graduation, *ſ.* סמיכה
To Graft, *v. a.* להרכיב
Grafting, *ſ.* הרכבה
Grain, *ſ* גרגיר · פְּרָדוֹת · גַּרְגַּר
Grammar, *ſ* דקדוק
Grammarian, *ſ.* מדקדק
Granary, *ſ.* מַאֲבוּס · מַאֲבֵס
Grandſon, *ſ.* נֶכֶד
Grant, *ſ.* רְשִׁיוֹן
To Grant, *v. a.* לרשות
Grape, *ſ.* עֵנָב. Sour, בֹּסֶר.
Tender, סְמָדָר. Unripe,
בֹּסֶר
Grape (gatherer,) *ſ.* בּוֹצֵר.
Graſhopper, *ſ.* חָגָב
Graſs, *ſ.* עֵשֶׂב · יֶרֶק · חָצִיר · דֶּשֶׁא
Grate, *ſ.* מִכְבָּר
Gratis, *adv.* חִנָּם
Grave, *ſ.* שְׁאוֹל · קֶבֶר
To Grave, *v. a.* לְפַסֵּל
Gravel, *ſ.* חָצָץ
Graven, *particip.* חָרוּת
Graven (image,) *ſ.* פֶּסֶל
Gray (hairs,) *adj.* שֵׂיבָה
Great, *adj.* שַׁגִּיא · רַבָּה · גָּדוֹל
To Greaten, *v. a.* לְגַדֵּל
Greatneſs, *ſ.* רֹב · גֹּדֶל · גְּדֻלָּה
Greaves, *ſ.* מִצְחֶת
Grecian, *ſ.* יָוָנִי
Greece, *ſ.* יון
Greek, *ſ.* יון
Green, *adj.* לַח · כַּרְפַּס · יָרֹק
דַּעְנָן · רָטֹב
Greeniſh, *adj.* יַרְקְרַק
Greyhound, *ſ.* זַרְזִיר
Gridiron, *ſ.* אסכלא

Grief,

Grief, *ſ.* עֹצֶב · כַּעַשׂ · אֶדִיב
To Grieve, *v. a.* לַאֲדִיב
To Grieve, *v. n.* לְהִתְעַצֵּב
Grieved, *particip. pret.* עָגְמָה
Grievous, *adj.* רַע
To Grind, *v. a.* לִטְחוֹן
Grinders, *ſ.* טוֹחֲנוֹת
Grinding, *ſ.* טַחֲנָה
Griſtle, *ſ.* סחוס
Grizzled, *ſ.* בְּרֻדִים
To Groan, *v. n.* לְנֹאֵק · לֶאֱנֹחַ
Groan, (or groaning,) *ſ.* אֲנָחָה נַאֲקָה
Groom, *ſ.* גליור
To Grope, *v. n.* לְמַשֵּׁשׁ · לָמֹשׁ
Grove, *ſ.* אֲשֵׁרָה · אֵשֶׁל
Ground, *ſ.* קַרְקַע
Groundwork, *ſ.* יְסוֹד
To Grow, *v. n.* לְצֻמַּח · לְגָדֵל לִשְׁגֹּא
Growth, (latter) לֶקֶשׁ
Gruel, *ſ.* מתוכילתא
Guidance, *ſ.* הנהגה
To Guide, *v. a.* לַנְחוֹת · לְנַהֵל
Guide, *ſ.* קָצִין · אַלּוּף
Guile, *ſ.* עָרְמָה · מִרְמָה · רְמִיָּה
Guilty, *ſ.* אָשֵׁם
Gullet, *ſ.* מבלעתא . ושט
Gut, (ſtraight,) *ſ.* כרכשא
Gutter, *ſ.* צִנּוֹר
Gutteral, *ſ.* גרונית

H

HAbergeon, *ſ.* תַּחְרָא · שִׁרְיוֹן
Habitation, *ſ.* מָעוֹן · זְבֻל · גְּרוּת דִּירָה · נָוֶה · מִשְׁכָּן
Haſt, *ſ.* נִצָּב
Hagiographa, *ſ.* כתובים
Hail, *ſ.* בָּרָד. Hailſtones, אֶלְגָּבִישׁ
Hair, *ſ.* שֵׂעָר · דַּלַּת
Hairy, *adj.* שָׂעִיר
Half, *ſ.* מַחֲצִית · חֲצִי
To Hallow, *v. a.* לְקַדֵּשׁ
To Halt, *v. a.* לְפָסֵחַ
Halt, *ſ.* צֶלַע
Halter, *ſ.* סוגר · אפסר
Hammer, *ſ.* כֶּלַף · הַלְמוּת מַקֶּבֶת · פַּטִּישׁ · מֵפִיץ
Hand, *ſ.* כַּף · יָד
Handbreath, *ſ* טֶפַח · טֹפַח
Handful, *ſ.* קֹמֶץ · פֶּסֶת
Handle, *ſ.* בית אחיזה
Handmaid, *ſ.* שִׁפְחָה
Handſome, *ſ.* נאה
To Hang, *v. a.* לִתְלוֹת · לְהוֹקִיעַ
Hanging, *ſ.* סָרוּחַ · מָסָךְ קְלָעִים
Hangman, *ſ.* תלין
To Hap, *v. n.* לִקְרֹא
Happy, *adj.* אַשְׁרֵי

Hard,

Hard, *adj.* עָתָק · קָשֶׁה
To Harden, *v. a.* לְהַכְבֵּד · לְחַזֵּק
לְהַקְשִׁיחַ · לָעוֹ · לְהַקְשׁוֹת
Hardy, *adj.* אשון · אשן
Hare, *s.* אַרְנֶבֶת
Harlot, *s.* קְדֵשָׁה · זוֹנָה
Harp, *s.* כִּנּוֹר
To Harrow, *v. a.* לְשַׁדֵּד
Harrow, *s.* חֲרִיץ
Hart, *s.* אַיָּל
Haſt (been,) הָיִיתָ
Haſte, *s.* מְהֵרָה · מַהֵר · חִפָּזוֹן
To Haſte, } *v. a.* לָחוּשׁ · לְאָץ
To Haſten, } לִשְׁקוֹד · לְמַהֵר
Hat, *s.* כומתא
Hatchet, *s.* קַרְדּוֹם
To Hate, *v. a.* לִשְׂנֹא · לִשְׂטֹם
Hatred, *s.* מִשְׂטֵמָה · שִׂנְאָה
Haven, *s.* נמלה · מְחוֹז · חוֹף
Haughtily, *adj.* רוֹמָה
Haughtineſs, *s.* זהוהי · רוֹם
זחוחי
Haughty, *adj.* רָמוּת · יָהִיר · גְּבֹהַּ
Hawk, *s.* תַּחְמָס · רָאָה · נֵץ
Hazard, *s.* מקרא
Hazel (tree,) *s.* לוּז
He, *pronoun,* הוּא
Head, *s.* רֹאשׁ
Headbands, *s.* אסטגיות · קְשָׁרִים
To Heal, *v. a.* לִרְפּוֹא
Health, *s.* בריאות · אֲרֻכָּה

Heap, *s.* עִי · נֵד · חָמוֹר · גַּל
תֵּל · צִבֻּר · עֲרֵמָה
To Heap, *v. a.* לִצְבֹּר
To Hear, *v. a.* לִשְׁמֹעַ
Hearing, *s.* שֵׁמַע
To Hearken, *v. n.* לְהַקְשִׁיב
לִשְׁמֹעַ
Heart, *s.* שָׂכְוִי · לֵבָב · לֵב
To Hearten, *v. a.* ללבב
Hearth, *s.* מוֹקֵד · כִּיּוֹר · אָח
Heat, *s.* שָׁרֶב · חֲרִי · חֹם
To Heat, *v. a.* לְיַחֵם · לְחַמֵּם
Heath, *s.* עַרְעָר
Heaven, *s.* שָׁמַיִם · שַׁחַק
Heavineſs, *s.* כֹּבֶד · דְּאָגָה
תּוּגָה · כְּבֵדוּת
Heavy, *adj.* סַר · כָּבֵד
Hebrew, (or Ebrew,) *s.* עִבְרִי
Hebrew (language,) *s.* עברית
Hedge, *s.* מְשׂוּכָה · גְּדֵרָה · גָּבֵר
To Hedge, *v. a.* לָשׂוּךְ
Hedge-hog, *s.* עכנא
To Heed, *v. a.* לִשְׁמוֹר · לְהַסְכִּית
Heel, *s.* עָקֵב
Heifer, *s.* פָּרָה · עֶגְלָה
Height, *s.* קֹמָה · גֹּבַהּ · גְּבוֹהַּ
רָמוּת · מְרוֹם
Hell, *s.* שְׁאוֹל
Helmet, *s.* קוֹבַע · כּוֹבַע
To Help, *v. a.* לַעֲזוֹב · לְעוֹדֵד
לַעֲזוֹר

Help,

Help, *s.* עֵזֶר
Hem, *s.* שׁוּל
Hemlock, *s.* רֹאשׁ
Hemorrhoides, *s.* טְחוֹרִים
Hemp, *s.* קלבוס · בצבוץ
Hempen, (linen) *adj.* בצבוץ
Hence, *adv.* or *interj.* כאן
Henceforward, *adj.* הָלְאָה
Herb, *s.* עֵשֶׂב · יָרָק
Plur. אורות · ארות
Herdman, *s.* רֹעֶה · נֹקֵד
Here, *adv.* כאן · פֹּה · הֲלֹם · בָּזֶה
Heresy, *s.* מינות
Heretic, *s.* אפיקורוס · מין
Hermaphrodite, *s.* אנדרוגינוס
Hermits, *s.* שרויים
Heron, *s.* אֲנָפָה
To Hesitate, *v. a.* לאקדואי
Hesitation, *s.* אקדואי
Heterogeneous, *s.* כִּלְאַיִם
To Hew, *v. a.* לַחֲצוֹב · לַחֲטֹב
לְשַׁסֵּף · לְפַסֵּל
Hidden, *particip. pass.* טָמוּן
צָפוּן · נִפְלֵאת · נֶחְבָּאִים
To Hide, *v. a.* לִטְמוֹן · לְהַחְבִּיא
לְהָנִיס · לָעֹס · לְכַסּוֹת · לְכַחֵד
לְהַסְתִּיר · לִצְפֹּן · לְהַעֲלִים
Hiding (place,) *s.* חֲבִיוֹן
סִתְרָה · מַחֲבֵא
High, *adj.* עָל · מַעֲלָה · גָּבֹהַּ
רָם · רוֹמֵמָה · עֶלְיוֹן
High (place,) *s.* מִשְׂגָּב · בָּמָה

Highway, *s.* אֹרַח · מְסִלָּה
Hill, *s.* גִּבְעָה · גִּבַּע
Hillock, *s.* תֵּלוּל
Him, *pronoun.* אֹתוֹ
Hin, *s.* הִין
Hind, *s.* אַיָּלֶת · אַיָּלָה
Hinder, *adj.* אַחֲרֵי · אָחוֹר
Hinge, *s.* צִיר · פּוֹת
To Hint, *v. a.* לרמוז
Hint, *s.* רמיזה · רמז
To Hire, *v. a.* לִשְׂכֹּר
Hire, *s.* שָׂכָר · אֶתְנָן
Hired (servant,) *s.* שָׂכִיר
Hireling, *s.* רוננר
To Hiss, *v a.* לִשְׁרֹק
Hiss, *s.* שְׁרֵקָה
History, *s.* נינגי, (or) נגני
Hither, *adj.* הֵנָה · הֲלֹם
Hitherto, *adv.* כֹּה
Hire, *s.* כורת · חלתא
Ho, *interject.* הוֹי
Hoariness, *s.* שֵׂיבָה
Hoary, *adj.* שֵׂיבָה
Hog, *s.* חֲזִיר
Hogshead, *s.* חבית
To Hold, *v. a.* לְהַחֲזִיק · לֶאֱחֹז
לִתְפֹּשׂ
Hold, *s.* מְצוּדָה
Hole, *s.* נֶקֶב · חֹר
Holiness, *s.* קֹדֶשׁ
Hollow (of the hand, &c.) *s.*
שֹׁעַל · מַקְבֵּרֶת · נִבּוּב · כַּף
adj. חלולה

Holy, *adj.* קָדוֹשׁ
Homer, *ſ.* חֹמֶר
Honeſt, *adj.* הגון
Honey, *ſ.* דְּבַשׁ
Honeyſuckle, *ſ.* קרינטון
Honor, *ſ.* יְקָר · הוֹד · הָדָר
To Honor, *v. a.* לְכַבֵּד
Honorable, *adj.* נִכְבָּד
Hoof, *ſ.* פַּרְסָה
Hook, *ſ.* חַכָּה · חַח · וָו · אַגְמוֹן מַזְלֵג. Plur. שְׁפָתַיִם
Hop, (a plant,) *ſ.* כשות כשותא
Hope, *ſ.* מִקְוֶה · שֹׁבֶר · כֶּסֶל תּוֹחֶלֶת · תִּקְוָה
To Hope, *v. n.* לְיַחֵל · לָחוּל לְשַׁבֵּר · לְקַוּת
Hopper (of a mill,) *ſ.* ארפכס
Horizon, *ſ.* אופן דהמפריש אופק
Horn, *ſ.* קֶרֶן · יוֹבֵל
Hornet, *ſ.* צִרְעָה
Horrid, *adj.* שַׁעֲרוּרִית
Horror, *ſ.* שַׁעַר · פַּלָּצוּת · אֵימָה
Horſe, *ſ.* סוּס
Horſeleech, *ſ.* עֲלוּקָה
Horſelitter, *ſ.* בורתידא
Horſeman, *ſ.* פָּרָשׁ
Hoſt, *ſ.* אושפיזא · צָבָא · חַיִל
Hoſtages, *ſ.* תַּעֲרֻבוֹת
Hot, *adj.* חַם · חָם
To Hough, *v. a.* לְעַקֵּר

Houſe, *ſ.* בַּיִת
How, *adv.* אֵיכָכָה · אֵיכָה · אֵיךְ מַה · הֵיךְ · אָנָה
Howbeit, *adv.* אֲפֵס
To Howl, *v. n.* לָלַל · לָלַת
Howling, *ſ.* יְלֵל
Humble, *adj.* שְׁפַל · שַׁח · עָנָו
To Humble, *v. a.* לְהַכְנִיעַ לָשׁוֹחַ · לְהִתְרַפֵּס · לְהַצְנַע לְהַשְׁפִּיל
Humiliation, *ſ.* שפלות
Humility, *ſ.* עֲנָוָה
Hundred, *ſ.* מֵאָה
To Hunger, *v. n.* לִרְעֹב
Hunger, *ſ.* רָעָב
Hungery, *adj.* רְעֵבָה · רָעָב
To Hunt, *v. a.* לָצוּד
Hunter, *ſ.* צַיָּד
Huntſman, *ſ.* קיניני
To Hurl, *v. a.* לְהַשְׁלִיךְ
Hurt, *ſ.* שֶׁבֶר
To Hurt, *v. a.* לְהָרַע
Huſband, *ſ.* בַּעַל
Huſbandman, *ſ.* בורגר · אִכָּר · Plur. יוֹגְבִים
Huſbandry, *ſ.* עֲבֹדָה
Huſk, *ſ.* צִקְלוֹן · זָג
Hymn, *ſ.* הימנון
Hyperbolical, Hyperbolick, *adj.* נוזמא הַעֲבָרָה · הבאי הפלגה
Hyphen, *ſ.* מקף

Hypoc-

Hypocrisy, *s.* חֲנֻפָּה · חֹנֶף
Hypocrite, *s.* חונף
Hypocritical, *adj.* חָנֵף
Hyssop, *s.* אֵזוֹב

I

I, *pronoun person.* אָנֹכִי · אֲנִי
Jacket, *s.* אפונדה
Jasmine, *s.* סמלק
Jasper, *s.* יָשְׁפֵה
Javelin, *s.* חֲנִית
Jaundice, *s.* ירוקה
Jaw, *s.* לְחִי. Plur. מַלְקוֹחֵי מִתַּלְעוֹת
Ice, *s.* קָרַח
Idleness, *s.* שִׁפְלוּת · עַצְלוּת
Idler, *s.* בטלן. Plur. טיילין
Idol, *s.* אֱלִיל · עֶצֶב. Plur. גִּלּוּלִים · אֱלִילִים
Jealous, *adj.* קַנָּא
Jealousy, *s.* קִנְאָה
Jerusalem, *s.* ירושלים
Jests, *s.* עֲנָבִים
Jew, *s.* יְהוּדִי
Jewels, *s.* חֲלָאִים
If, *conjunct.* חֵן · אִם
Ignorance, *s.* שְׁגִגָה
Illegitimate, *adj.* פסל
Illustrious, *adj.* מובהק
Image, *s.* דיוקנא · צֶלֶם · סֶמֶל

To Imagine, *v. a.* לדמה לדמות
Imagination, *s.* רַעְיוֹן · יֵצֶר מדמה · הרהור · דמיון · מַשְׂכִּית חקויי
Immaterial, *adj.* בלתי היולאני
To Immerse, *v. a.* לטבול
Immersion, *s.* טבילה
Immortal, *s.* נצחי
Immortality, *s.* אתנסיאה
To Impede, *v. a.* למנוע
Impediment, *s.* מניעה
Imperious, *adj.* שַׁלָּטָת
Imposed, *particip.* היסת
Impossible, *adj.* נמנע
Impossibility, *s.* מניעה
Imposthume, *s.* סמטא
Imposter, *s.* מטעין
To Impress, *v. a.* לחוק
Impressions, *s.* חקויי
Impudence, *s.* פנים · חוצפא גלוי
Impudent, *adj.* פרוצה · עַז
To Impute, *v. a.* לַחֲשֹׁב
Inanimate, *adj.* דומם
Incense, *s* קְטֹרֶת
To Incline, *v. n.* לִנְטֹת
To Include, *v. a.* לכלול
Inconsistence, Inconsistency, } סתירה
Incorruptible, *adj* אקיום
To Increase, *v. a.* לְהַשְׂגִּיא

Increase,

Increaſe, *ſ.* מַרְבֵּה· תִּבּוּאָה· יְבוּל
Incurable, *adj.* אֲנוּשָׁה
Indebted, *particip.* חַיָּב
Indeed, *adv.* אָמְנָה
India, *ſ.* הנדוי
To Indicate, *v. a.* לרמוז
Indication, *ſ.* רמיזה· רמז
Indifferently, *adv.* אפיקורן
Indignation, *ſ.* כַּעַשׂ· כַּעַס· זַעַם
Ineſtimable, *adj.* אטמיטון
Infamouſneſs, } שְׁמָצָה
Infamy, }
Infant, *ſ.* עוֹלֵל
Inferior, *adj.* טפל· גירוע
Infinitive (mood,) *adj.* מקור
Infirmity, *ſ.* תשישות· אסטניס
Inflammation, *ſ.* שְׂאֵת· דֶּלֶקֶת
Inflated, *particip.* זווקן
Influence, *ſ.* השפעה
Plur. מַעֲדַנּוֹת
To Influence, *v. a.* להשפיע
To Inform, *v. a.* להגיד
To Infuſe, *v. a.* לאצל
Infuſed, *particip.* נאצלת
To Inhabit, *v. a.* לישב· לְשָׁכוֹן
Inhabitant, *ſ.* שָׁכֵן
To Inherit, *v. a.* לִנְחֹל
Inheritance, *ſ.* מוֹרָשָׁה· אֲחֻזָּה
נַחֲלָה
Iniquity, *ſ.* עָוֹן· עָוֶל· אָוֶן
To Injure, *v. a.* להזיק
Injury, *ſ* עלבון
Ink, *ſ.* דְּיוֹ

Inkhorn, *ſ.* קֶסֶת
Inn, *ſ.* פונדק· מָלוֹן
Inner, *adj.* פְּנִימִי
Innocent, *adj.* נָקִיוֹן· נָקִיא
Inordinate (love,) *adj.* עֲנִבָּה
To Inquire, *v. a.* לִדְרֹשׁ· לְבַקֵּר
לִשְׁאוֹל
Inſeparable, *adj.* פרדי
To Inſpect, *v. a.* לעיין
Inſpection, *ſ.* עיון
Inſpector, *ſ.* סקיפטור
Inſtead (of,) *prep.* תַּחַת· חֵלֶף
To Inſtruct, *v. a.* לְהַשְׂכִּיל· לְיַסֵּר
Inſtruction, *ſ* מוּסָר
Inſtrument, *ſ.* ארגליא
Inſurrection, *ſ.* רִגְשָׁה
Integrity, *ſ.* תֹּם· תֻּם
Intellect, *ſ.* שכל
Intellectual, *adj.* שכלי
Intention, *ſ.* כוונה
To Intercalate, *v. a.* לעבר
Intercalation, *ſ.* עבור
Intercalatory, *adj.* מעוברת
To Intercede, *v. n.* לִפְגַּע· לְפַגֵּעַ
To Intermeddle, *v. n.* לְהִתְעָרֵב
Intermiſſion, *ſ.* פוגת
To Interpret, *v. a.* לְפַתֵּר
Interpretation, *ſ.* פֵּשֶׁר· מְלִיצָה
פִּתְרוֹן
Interpreter, *ſ.* מֵלִיץ
Intranſitive, *adj.* עומד
Intricate, *adj.* הדורי

To Introduce, *v. a.* להקדים
Introduction, *ſ.* הצעה · הקדמה
To Invent, *v. a.* לַחֲשֹׁב
Invention, *ſ.* מַחְשָׁבֶת
Inverted, *particip.* מסורס
To Inveſtigate, *v. a.* לַחֲקוֹר
Inveſtigation, *ſ.* חֵקֶר
To Invite, *v. a.* לִקְרֹא
Inward, *ſ.* טֶחוֹת · קֶרֶב
To Join, *v. a.* לְטַפֵּל · לְחַבֵּר · לִצְמֹד · לְסַפֵּחַ · לִלְוֹת
Joint, *ſ.* דֶּבֶק. Plur. חֲמוּקֵי
Journey, *ſ.* מַסָּע · מַהֲלַךְ
To Journey, *v. a.* לִנְסֹעַ
Joy, *ſ.* שָׂשׂוֹן · חֶדְוָה · דוּץ · גִּיל
Joyful, *adj.* שָׂמֵחַ
Joyous, *adj.* עֲלִיזָה
Iron, *ſ.* בַּרְזֶל
Irrefutable, *adj.* נצחת
Irregular, *adj.* זרה
Iſland, *ſ.* אִי
Iſſue, *ſ.* זֶרַע. Plur. תּוֹצָאוֹת · צִפְעוֹת
It, *pronoun*, הִיא · אֹתוֹ
Italy, *ſ.* אטליא
Itch, *ſ.* חֶרֶס
Jubilee, *ſ.* יוֹבֵל
Judge, *ſ.* דַּיָּן · שֹׁפֵט. Plur. פְּלִילִים
To Judge, *v. a.* לָדוּן · לְהוֹכִיחַ · לִשְׁפֹּט · לְפַלֵּל
Judgment, *ſ.* דִּין · פְּלִילָה · שְׁפוֹט · מִשְׁפָּט
Judical, *adj.* פְּלִילִי
Juice (of grapes,) *ſ.* עָסִיס
To Jump, *v. n.* לרקד
Jumping, *ſ.* מְרַקֵּד · מְרַקֵּדָה
Juniper (tree,) *ſ.* רֹתֶם
Ivory, *ſ.* שֵׁן
Jupiter, *ſ.* צדק
Juriſdiction, *ſ.* אוריין. מתורין
Juſt, *adj.* צַדִּיק
To Juſtify, *v. a.* לְהַצְדִּיק · לְזַכּוֹת
Ivy, *ſ.* קיסוס

K

TO Keep, *v. a.* לִנְטֹר · לִשְׁמֹר · לִנְצֹר
Keep, *ſ.* מִשְׁמָר
Keeper, *ſ.* נוֹטֵרָה
Kernal, *ſ.* גרעינא · חַרְצַן
Kettle, *ſ.* דוד
Key, *ſ.* מַפְתֵּחַ
To Kick, *v. n.* לבעט
Kid, *ſ.* צְפִיר · גְּדִי
Kidneys, *ſ.* כִּלְיוֹת · טֶחוֹת
To Kill, *v. a.* לִזְבֹּחַ · לַהֲרֹג · לִשְׁחֹט · לִרְצֹחַ · לִטְבֹּחַ
Killer, *ſ.* שוחט · טבח
Killing, *ſ.* שחיטה

To Kindle, *v. a.* לְחַרְחֵר · לְהַדְלִיק · לְהַשִּׁיק · לְקַרֵחַ · לְהַצִּית · לַחֲרוֹת
Kine, *f.* פָּרוֹת
King, *f.* מֶלֶךְ
Kingdom, *f.* מְלוּכָה
Kinsman, *f.* קָרוֹב · מוֹדַע · גֹּאֵל שְׁאֵר
Kinswoman, *f.* שְׁאֵר
Kiss, *f.* נְשִׁיקָה
To Kiss, *v. a.* לְנַשֵּׁק
To Knead, *v. a.* לָלוּשׁ
Kneading-trough, *f.* מִשְׁאֶרֶת
Knee, *f.* בֶּרֶךְ
To Kneel, *v. n* לִכְרֹעַ
Knife, *f.* שַׂכִּין · מַאֲכֶלֶת
Plur. מַחֲלָפִים
To Knit, *v. a.* לְיַחֵד
Knitted, *particip.* נוּז
To Know, *v. a.* לְהַכִּיר · לָדַעַת
To Know, *v. n.* לָדַעַת
Knowledge, *f.* דַּעַת · יֵדַע

L

LAbour, *f.* עָמָל · יְגִיעַ
To Labour, *v. a.* לַעֲמֹל · לְיַגֵּעַ
Lace, *f.* פְּתִיל
To Lack, *v. a.* and *n.* לְחַסֵּר לֶעְדֹּר
Lacking, *particip.* נֶעְדָּר
Ladder, *f.* סֻלָּם
To Lade, *v. a.* לַעֲמֹס

Lady, *f.* גְּבֶרֶת
Laid (up,) *particip. pret* כָּמֻס
Lamb, *f.* שֶׂה · כֶּשֶׂב · כֶּבֶשׂ · טָלֶה
Lame, *adj.* פִּסֵּחַ · נְכֵה
To Lament, *v. n.* לָקוֹן · לְנָהֵה לְקוֹנֵן
Lament, *f.* אֵלִי
Lamentation, *f.* תַּאֲנִיָּה · אֲנִיָּה קִינָה · מִסְפֵּד · נְהִי
Lamp, *f.* לַפִּיד · נֵר
Lance, *f.* ברטיא · חֲנִית
Lancet, *f.* כוסילתא
Land, *f.* קרקע · אֶרֶץ
Landmark, *f.* גְּבוּל
Language, *f.* לשון
Languish, *f.* דָּוָי · אֻמְלָל
Languor, *f.* מתנונא
Lap, *f.* חֹצֶן · חֵיק
Lapwing, *f.* הוּכִיפַת
At Large, *adj.* בְּרֶחָבָה
Lassitude, *f.* מתנונא
Last, *f.* אַחֲרוֹן
Latchet, *f.* שְׂרוֹךְ
Late, *adj.* אֲפִילַת
Late, *adv.* בוּשׁ
Latitude, *f.* מליסא · רֹחַב
Lattice, *f.* שְׁבָכָה · אֶשְׁנָב.
Plur. חֲרַכִּים
Laver, *f.* כִּיּוֹר
To Laugh, *v. a.* and *n.* לִצְחֹק לִשְׂחֹק

Laugh,

Laugh, *s.* צְחֹק
Laughter, *s.* שְׂחוֹק
Laurel (tree,) *s.* דפנא
Law, *s.* תּוֹרָה · חֹק · דָּת
Lawgiver, *s.* מְחֹקֵק
Lawn, *s.* סָדִין
To Lay (by, down, up, upon, &c.) *v. a.* לִצְפֹּן · לִסְמֹךְ · לִשְׁכַּב · לִרְבֹּץ · לִרְבָּעָה
Lead, *s.* עֹפֶרֶת
To Lead, *v. a.* לְהוֹבִיל · לִדְרֹךְ · לַנְחוֹת · לְנַהֵל · לְנַהֵג
Leader, *s.* מנהיג
Leaf, *s.* דף · עָלֶה · טֶרֶף
To Lean (upon,) *v. n.* לְהִשָּׁעֵן
Lean, *adj.* רַקּוֹת · רָזֶה · דַּל
Leanness, *s.* רָזוֹן
To Leap, *v. n.* לְזַנֵּק · לְדַלֵּג · לִפְסֹחַ · לְנַתֵּר
Leaping, *particip.* מְפַזֵּז
To Learn, *v. a.* לִלְמוֹד · לֶאֱלֹף
Learned, *adj.* לָמֻד
Learning, *s.* לֶקַח
Least, *adj.* צָעִיר · קָטֹן
To Leave, *v. a.* לְהָנִיחַ · לַעֲזֹב · לִנְטֹשׁ · לְהוֹתִיר · לְהַשְׁאִיר
Leaven, *s.* שְׂאֹר · חָמֵץ
To Leaven, *v. a.* לַחֲמֹץ
Lebanon, *s.* לְבָנוֹן
Ledges, *s.* שְׁלַבִּים
Lee, (plur.) *s.* שְׁמָרִים
Leek, *s.* חָצִיר. Plur. כרישין
Left, *adj.* שְׂמֹאל
Lefthanded, *adj.* גונדליא
Leg, *s.* שׁוֹק · שֹׁבֶל. Plur. רְגָלַיִם
Legate, *s.* שליח
Legion, *s.* לגיון
To Lend, *v. a.* לְהַשִּׁיא. To take in pawn, לַעֲבֹט
Length, *s.* אֹרֶךְ
To Lengthen, *v. a.* לֶאֱרֹךְ
Lentiles, *s.* עֲדָשִׁים
Leopard, *s.* נָמֵר
Leper, *s.* מְצֹרָע
Leperous, *adj.* צָרוּעַ
Leprosy, *s.* צָרַעַת
Less, or Lesser, *adj.* זוטא
Lest, *conjunc.* פֶּן
Let be, תְּהִי
Letter, *s.* אוֹת · סֵפֶר · אִגֶּרֶת
Lettuce, *s.* חזרת
Lever, *s.* אסלא
Levi, *s.* לֵוִי
Leviathan, *s.* לִוְיָתָן
Lewdness, *s.* זִמָּה
Liar, *s.* שקרן · אַכְזָב · כַּזָּב. Plur. בַּדִּים
Liberal, *adj.* ותרן · שׁוֹעַ · נָדִיב
Liberty, *s.* דְּרוֹר
Lice, *s.* כִּנִּים
License, *s.* הרמנא · רִשָּׁיוֹן
To Lick, *v. a.* לָלַק · לְלַחֵךְ

Lie, *s.* שָׁקֶר · כַּחַשׁ · כָּזָב
To Lie, *v. n.* לְשַׁקֵּר · לְכַזֵּב
To Lie (in wait) *v. n.* לָאֱרֹב לְצָדוֹת
Lieutenant, *s.* אֲחַשְׁדַּרְפַּן
Life, *s.* נֶפֶשׁ · חַיּוּת
Lifeguard, *s.* דרגון
To Lift, *v. a.* לְהִתְנוֹסֵס · לְהָנִיף לָשֵׂאת · לְרוֹמֵם · לְעוֹרֵר · לָעוּר
Light, *s.* נֵר · נְהָרָה · נֹגַהּ · אוֹר
Light, *adj.* קַל · פַּחַז
To Light, *v. a.* לְהַדְלִיק
To Lighten, *v. n.* לִבְרוֹק
To Lighten, *v. a.* לְהָקֵל
Lighthouſe, *s.* פרן
Lightly (eſteemed,) *adj.* נִקְלֶה
Lightneſs, *s.* פַּחֲזוּת
Lightning, *s.* לַפִּיד · חֲזִיז · בָּרָק
Ligure, *s.* לֶשֶׁם
Like, *adj.* דְּמוּת · דָּמָה
Like, *s.* מעין · אָח
To Like, *v. a.* לִרְצוֹת
To Liken, *v. a.* לְהַשְׁוֹת
Likeneſs, *s.* תַּבְנִית · דְּמוּת
Lily, *s.* שׁוּשַׁן · שׁוֹשַׁן
Lime, *s.* שִׂיד · גִּיר
To Lime, *v. a.* לָשׂוּד
To Limit, *v. a.* לְהַגְבִּיל · לִגְבֹּל
Line, *s.* שׁוּרָה · שֶׁרֶד · קָו · חֶבֶל
Lineage, *s.* יחוס
Lineaments, *s.* קטורין

Linen, *s.* בוּץ · בַּדִּים · בַּד · אֵטוּן שֵׁשׁ · פִּשְׁתִּים
To Linger, *v. n.* לְהִתְמַהְמֵהַּ
Lion, *s.* כְּפִיר · אַרְיֵה · אֲרִי שַׁחַל · לַיִשׁ · לָבִיא
Lioneſs, *s.* לְבִיאָה
Lip, *s.* שָׂפָה
To Liquify, *v. n.* להתמרך
Literal, *adj.* פשוטה · פשוט
Little, *adj.* כִּיצָעַר · מְעַט · זְעֵיר קָטָן · קָטֹן
To Live, *v. n.* לַחֲיוֹת
Lively, *adj.* חָיוּת
Liver, *s.* כָּבֵד
Living, *s.* יָקוּם · חַיִּים · חַי
Lizard, *s.* לְטָאָה
Lo, *interject.* הֵן · הֵא
To Load, *v. a.* לַעֲמֹס
Load, *s.* סֵבֶל · מַשָּׂא
Loadſtone, *s.* אבן שואבת
Loaf, *s.* כִּכַּר
Loan, *s.* מַשָּׁאת
To Loathe, *v. a.* לָקוּץ · לָקוֹט
Loathing, *s.* דְּרָאוֹן
Loathſome, *adj.* זָרָא
Lock, *s.* מַנְעוּל. Plur. (as denoting hair, &c.) מַחֲלָפוֹת קְוֻצּוֹת · צִיצִת
To Lock, *v. a.* לְנַעֵל
Locked, *particip.* נָעוּל
Locuſt, *s.* סָלְעָם · גּוֹב · אַרְבֶּה צְלָצָל

To Lodge, *v. n.* לָלוּן
Lodge, *ſ.* ברגן · מְלוּנָה
Loftineſs, *ſ.* רֻכַּס · גַּבְהוּת
Lofty, *adj.* גַּבְהוּת
Log, *ſ.* לוֹג
Logic, *ſ.* הגיון
Loins, *ſ.* מָתְנַיִם · חֲלָצַיִם
To Long, *v. n.* לִכְסֹף · לִכְלוֹת לְתָאֵב
Long, *adj.* אֹרֶךְ
Longing, *ſ.* שׁוֹקֵקָה · תַּאֲבָה
To Look (unto, to, &c.) *v. n.* לְצַפּוֹת · לְפָנוֹת · לְהַבִּיט לִשְׁזֹף · לָשׁוּר · לְהַשְׁגִּיחַ · לִרְאוֹת לְהַשְׁקִיף · לִשְׁעוֹת
Look, *interject.* רְאֵה
Look, *ſ.* רְאִי
Looking-glaſs, *ſ.* רְאִי אספקלריא
Loom, *ſ.* חרסית
Loop, *ſ.* לוּל
To Looſe, or Looſen, *v. a.* לְהַתִּיר · לַחֲלֹץ
To Lop, *v. a.* לְזַמֵּר
Lord, *ſ.* סָרָן · גְּבִיר · בַּעַל · אָדוֹן מרן · מרי · שָׁלִישׁ
To Loſe, *v. a.* לְאַבֵּד
Loſs, *ſ.* הפסד · אֲבֵדָה
Lot, *ſ.* פּוּר · חֶבֶל · גּוֹרָל
Loud, *adj.* רָם · הֲמִיָּה
To Love, *v. a.* לְאַהֲבָה · לֶאֱהֹב לְרַחֵם
Love, *ſ.* יָדִיד · דוֹד · אַהֲבָה רַעְיָה
Lovely, *adj.* נֶאֱהָבִים
Lover, *ſ.* אֹהֵב
Low, *adj.* שָׁפֵל · שַׁח · מַטָּה נמוך
To Lower, *v. a.* לְהַשְׁפִּיל
Lowermoſt, *adj.* תַּחְתִּיָּה
Lowly, *adj.* צְנוּעָה
Lucifer, *ſ.* הֵילֵל
Lucre, *ſ.* בָּצַע
Lunatic, *ſ.* מְשֻׁגָּע
To Lurk, *v. n.* לְהֶחָבֵה
Lurking place, *ſ.* מַחֲבֵא
Lydia, *ſ.* לוד

M

MAcedonia, *ſ.* מוקדון
Machination, *ſ.* מגגנון · מגגנון
Mad, *adj.* מְשֻׁגָּע
Madder, *ſ* רימין · רימי
Madneſs, *ſ.* הִלֻּלוֹת · שִׁגָּעוֹן
Magician, *ſ.* חַרְטֹם
Magiſtrate, *ſ.* מגסתר
Magnet, *ſ.* מגניטס
To Magnify *v. a.* להתגדר
Majeſty, *ſ.* הָדָר · גֵּאוּת
Mail (coat,) *ſ.* שִׁרְיוֹן
Maimed, *particip.* חָרוּץ
Maintenance, *ſ.* פרנסא
To Make, *v. a.* לַעֲשׂוֹת

Maker, *ſ.* עֹשֶׂה
Male, *ſ.* זָכָר
Man, *ſ.* גֶּבֶר · אֱנוֹשׁ · אִישׁ · אָדָם
Mandate, *ſ.* אופימטאטא
פרוסטנמא · דסקא
Mandrakes, *ſ.* דּוּדָאִים
Maneh, *ſ.* מָנֶה
Manhood, *ſ.* זכרות
Manifeſt, *adj.* מחוור
Manna, *ſ.* מָן
Manner, *ſ.* אֵיפֹה
Mantle, *ſ.* מֵעֲטָף · אַדֶּרֶת
To Manufacture, *v. a.* לַעֲשׂוֹת
Many, *adj.* רַב · כַּבִּיר
To Mar, *v. a.* לְהַכְאִיב
Marble, *ſ.* מרמרא · שַׁיִשׁ · בַּהַט
To March, *v. n.* לִצְעֹד
Margin, *ſ.* גליון
Mariner, *ſ.* שָׁט · מַלָּח
Mark, *ſ.* תָּו · קַעְקַע · צִיּוּן · מַטָּרָה
To Mark, *v. a.* לְהִתְאַוִּית · לִתְאֹר
Marrow, *ſ.* מֹחַ
Marrowbone, *ſ.* קולית
Mars (planet,) *ſ.* מאדים
Marſh, *ſ.* רקק · ערקומא
Marten, *ſ.* נמיה · נמיה
To Marvel, *v. n.* לִתְמֹהַּ
Marvellous, *adj.* נִפְלָאוֹת
Maſk, *ſ.* מומוס · אנקטמון
Maſons, *ſ.* נַדָּרִים · אַרְגּוּבְלַיָּא
Maſt, *ſ.* תֹּרֶן · חֹבֶל
Maſter, *ſ.* מרן · מרי · בַּעַל

Maſterwort, *ſ.* חלתית
Maſtery, *ſ.* גְּבוּרָה
Maſtich, *ſ.* מסטכי
Mat, *ſ.* מפוץ · מחצלת · בודיא
Material, *adj.* חומרי · היולאני
Mathematics, *ſ.* למודיות
Matron, *ſ.* מטרונית · מטרונא
Matter, *ſ.* חומר
First Matter, *ſ.* היולי
Mattock, *ſ.* מַעְדֵּר · מַחֲרֵשָׁה
Mature, *adj.* צמל
Maturity, *ſ.* צמל
Maw, *ſ.* קֵבָה
Mead, Meadow, *ſ.* מֵעֲרָה · אָחוּ
Meal, *ſ.* קֶמַח · אֲרֻחַת
Meaſure, *ſ.* מִשּׁוּרָה · מִדָּה
תֹּכֶן · שָׁלִישׁ
To Meaſure, *v. a.* לָמַד
Meat, *ſ.* מָזוֹן · בְּרִיָּה
To Meddle, *v. n.* לְהִתְעָרֵב
לְהִתְגַּלַּע
Medicine, *ſ.* רְפוּאָה · גֵּהָה
תְּרוּפָה
Mediocrity, *ſ.* בינונית
To Meditate, *v. n.* לֶהֱגוֹת
לָשׂוּחַ
Meditation, *ſ.* שִׂיחַ · הֶגְיוֹן
הרהור
Meek, *adj.* עָנָו
Meekneſs, *ſ.* מַרְפֵּא · עֲנָוָה
To Meet, *v. a.* and *n.* לִפְגֹּעַ
לִקְרַאת · לִפְגֹּשׁ

Megrim, *ſ.* צרדא
Melancholy, *ſ.* שחורה
Melody, *ſ.* זְמִרַת
Melons, *ſ.* אַבְטִיחִים
To Melt, *v. a.* לְהַסִּיךְ · לְנַסֵּךְ · לְצָרוֹף · לְהַתִּיךְ · לְהַנְתִּיךְ
To Melt, *v. n.* לָמוֹס · לָמוֹג
Melting, *ſ.* הִתּוּךְ · תָּמֵס · הֲמַס
Members, *ſ.* אמורים
Membrane, *ſ.* קרמא · אונא
Memorial, *ſ.* זִכָּרוֹן
Men, *ſ.* מְתִים · אֲנָשִׁים · אִישִׁים
Menſtruous, *adj.* נִדָּה · דָּוָה
Merchandiſe, *ſ.* מַעֲרַב · סְחוֹרָה · מַרְכֹּלֶת · רְכֻלָּה
To Merchandiſe, לְסְחוֹר. Actively, לְהִתְעַסֵּר
Merchant, *ſ.* רוֹכֵל · סוֹחֵר · כְּנַעַן
Merciful, *adj.* רַחוּם
Mercury (planet,) *ſ.* כוכב
Mercy, *ſ.* רַחֲמִים · חֶסֶד · חֶמְלָה
Mercy (ſeat,) *ſ.* כַּפֹּרֶת
To Merit, *v. a.* לזוכה
Meſs, *ſ.* מַשְׂאַת · מַשְׂאָה
Meſſage, *ſ.* שליחות · מַלְאֲכוּת
Meſſenger, *ſ.* שליח · צִיר · מַלְאָךְ
Metal, *ſ.* מתכות
Metaphorical, } *adj.* העברה
Metaphorick, } השאלה · מושאל
To Mete, *v. a.* לְתַכֵּן · לָמַד
Metropolis, *ſ.* מטרופולין

Middle, *adj.* תִּיכוֹן
Midſt, *adj.* גו · תָּוֶךְ · קֶרֶב
Midwife, *ſ.* מְיַלֶּדֶת
Might, *ſ.* כֹּחַ · כַּבִּיר · אוֹן · אֲבִיר · תֹּקֶף · עֻזּוּז · עֹצֶם · מְאֹד
Mighty, *adj.* אֵלִים · אֵל · אַדִּיר · תַּקִּיף · עָצוּם · עַז · גִּבּוֹר
Mildew, *ſ.* יֵרָקוֹן
Mile, *ſ.* פרסה · מיל
Milk, *ſ.* חָלָב
Mill, *ſ.* רֵחַיִם
Millet, *ſ.* דֹּחַן
Milſtone, *ſ.* רֶכֶב · רֵחַיִם
Milt, *ſ.* טחול
Mine, *pronoun poſſ.* שלי
Mineral, *ſ.* מתכות
To Mingle, *v. a.* לְסַכְסֵךְ · לְמְסוֹךְ
To Miniſter, *v. n.* לְשָׁרֵת
Miniſtry, *ſ.* שָׁרֵת
Mint, (plant) *ſ.* ניניא · דנדנה
Miracle, *ſ.* נס · מוֹפֵת
Mire, *ſ.* יָוֵן · טִיט · בִּצָּה · בֹּץ · רֶפֶשׁ
Mirror, *ſ.* ספקלריא
Miſchief, *ſ.* עָמָל · הוֹוָה · אָסוֹן
Miſchievous, *adj.* הַוַּת
Miſerable, *adj.* מָרוּד
Miſery, *ſ.* מְרוּד
To Miſs, *v. a.* לִפְקוֹד
Miſt, *ſ.* אֵיד
Mitre, *ſ.* מִצְנֶפֶת · צָנִיף

To

To Mix, *v. a.* לְעָרֵב
Mixture, *f.* עֵרֶב · מֶסֶךְ · מָזֶג
To Moan, *v. a.* לָנוּד
To Mock, *v. a.* לְהָתֵל · לְהַלְעִיג
לְצַחֵק · לְהִתְעוֹלֵל · לְהַתֵּל
לִשְׂחֹק · לְקַלֵּס
Mock, *f.* לַעַג
Mockers, *f* הֲתֻלִּים
Mode, *f.* טכסיס
Model, *f* תַּבְנִית
Modeſt, *adj.* צָנוּעָה
Moiſt, *adj.* רָוֶה · לַח · טְרִיָה
To Moiſt, } *v. a.* להנלע
To Moiſten, } להתלחלח
Moiſtneſs, *f.* לְשַׁד
Moiſture, *f* שִׁקּוּי · לְשַׁד
Mole, *f.* תִּנְשֶׁמֶת
Molech, *f.* מֹלֶךְ
Molten, *particip. paſſ.* יָצוּק
Molten (image,) *f.* מַסֵּכָה
Moment, *f.* רֶגַע
Money, *f.* דמים · כֶּסֶף · מָמוֹן
Money-changer, *f.* שלחני
Month, *f.* יָרֵחַ · חֹדֶשׁ
Monument, *f.* מצבה · צִיּוּן
Moon, *f.* לְבָנָה · יָרֵחַ
Morality, *f.* מוסר
More, *adj.* רַב
More, *adv.* עוֹד
Moreover, *adv.* אַף
Morning, *f.* שַׁחַר · צִפִּירָה · בֹּקֶר
Morrow, *f.* מָחֳרָת · מָחָר

Morſel, *f.* פַּת
Mortar, *f.* מַכְתֵּשׁ · מְדֹכָה
Moſs, *f.* סִיב · אצוואָ
Moth, *f.* עָשׁ · סָס
Mother, *f.* אֵם
Mother (in law,) *f.* חֲמוֹת
חוֹתֶנֶת
Motion, *f.* תְּנוּעָה
To Move, *v. a.* לָמוּט · לָחֵרֵץ
לִרְעֹשׁ · לְרַחֵף · לִפְעֹם · לָנוּעַ
Mover, *f.* מניע
Mouldy, *adj.* בְּקֻדִּים
Mount, *f.* סֹלְלָה
Mountain, *f.* הַר
To Mourn, *v. a.* לִסְפֹּד · לִדְאֹב
Mourner, *f.* אָבֵל
Mournful, *adj.* קְדֹרַנִּית
Mourning, *f.* אֲנִיָּה · אוֹן · אֵבֶל
מַרְזֵחַ · מִסְפֵּד · תַּאֲנִיָּה
Mouſe, *f.* עַכְבָּר
Mouth, *f.* פֶּה
Mowing, *f.* גֵּז
Much, *f.* רַב
Mufflers, *f.* רְעָלוֹת
Mulberry, *f.* תות · בְּכָא
Mulct, *f.* עֹנֶשׁ
To Mulct, *v. a.* לְעַנֵּשׁ
Mule, *f.* רֶכֶשׁ · פֶּרֶד. Plur.
יְמִים
To Multiply, *v. a.* לָרֹב
לְהַכְבִּיר · לְהַרְבּוֹת

Mul-

Multitude, *ſ.* רַב · סָפּוּ · הָמוֹן · רֹב
Munition, *ſ.* מצוּדָה
Murder, *ſ.* רצִיחה · רֶצַח
To Murder, *v. a.* לִרְצֹחַ
Murderer, *ſ.* מְרַצֵּחַ · רֹצֵחַ
To Murmur, *v. n* לְהָלִין · לָלוּן
Murmuring, *ſ.* תְּלוּנָה
Murrain, *ſ.* דֶּבֶר
Muſcles, *ſ.* עצבים
Muſhroom, *ſ.* ארדא Plur. פעפועין · פטריות · כמהין
Muſic, *ſ* נְגִינָה
Muſical, *adj.* נגינת
Muſk, *ſ.* מושק
Muſtaches, *ſ.* שָׂפָם
Muſtard, *ſ.* חרדל
To Muſter, *v. a* לִפְקֹד
To Mutter, *v. a.* לֶהֱגוֹת
To Muzzle, *v. a.* לַחְסֹם
Muzzle, *ſ.* מַחְסוֹם
Myrrh, *ſ.* לוֹט · מוֹר
Myrtle, *ſ.* הֲדַס
Myſtery, *ſ.* מסטירין · סוֹד

N

NAIL, *ſ.* מַסְמֵר · יָתֵד · צִפֹּרֶן · מַשְׁמֵר
Naked, *adj.* עֲרֻמָּה · עָרוּם · עָרִיָּה
Nakedneſs, *ſ.* עֲרָוָה · עֵירֹם · מַעַר · מְעוֹר
Name, *ſ.* שֵׁם
To Name, *v. a.* לִנְקֹב
Naphta, *ſ.* נפט
Narciſſus, *ſ.* נרקום
Narration, *ſ.* הגדה · אגדה
Narrow, *adj.* אֲטֻמִים · צַר · אָץ
Nation, *ſ.* לְאֹם · גּוֹי
Native, *ſ.* אֶזְרָח
Nativity, *ſ.* מְכֻרוֹת · מוֹלֶדֶת
Nature, *ſ.* טבע
Nave, *ſ.* גַּב
Navel, *ſ.* שֹׁרֶר · טַבּוּר
To Nauſeate, *v. a.* למאוס
Nauſeous, *adj.* מיאוס
Nay, *adv* אַל
Nazarite, *ſ.* נָזִיר
Near, *prep. adj.* and *adv.* קָרוֹב · אֵצֶל
Nearneſs, *ſ.* קִרְבָה
Neceſſaries, *ſ.* אצטריכא
Neceſſity, *ſ.* הכרח
Neck, *ſ.* עֹרֶף · גָּרוֹן · גַּרְגַּר · צַוָּאר · מַפְרֶקֶת
Need, *ſ.* צֹרֶךְ
To Need, *v. a.* לַחֲסֹר
Needle, *ſ.* מחט
Needle-work, *ſ.* רִקְמָה · רִקֻּם
Negation, *ſ.* שלילה
Negative, *adj.* שולל
Neighbour, *ſ.* שָׁכֵן · רֵעַ · קָרוֹב
Neighing, *ſ.* מִצְהָל · צְהַל
Neſt, *ſ.* קֵן · קֵן

To Neſt, *v. n.* לָקוֹן
Net, *ſ.* מְצוֹד · מִכְמָר · חֵרֶם · שְׂבָכָה · רֶשֶׁת · מְצוּדָה
Nether, *adj* תַּחְתִּית · תַּחְתּוֹן
Nethermoſt, *ſ.* תַּחְתֹּנָה
Nettle, *ſ.* קִמּוֹשׁ · חָרוּל
Neverthelefs, *adv.* אֲפָם
New, *adj.* חָדָשׁ
Nigh, *adj.* קָרוֹב
To Nigh, *v. n.* לָגֶשֶׁת
Night, *ſ.* אִישׁוֹן · לַיְלָה · לַיִל
Nine, *ſ.* תִּשְׁעָה · תֵּשַׁע
Nipple, *ſ.* עוּקָן
Nitre, *ſ.* נָתֶר
Noble, *adj.* זטוטי
Nobles, *ſ.* חֹרִים · אֲצִילֵי
Nodding, *particip.* מְשַׁקְרוֹת
Noife, *ſ* שָׁאוֹן · הֲמוֹן
None, *adj.* בִּלְתִּי
Noon, *ſ.* צָהֳרַיִם
North, *ſ.* צָפוֹן
Northward, *adj.* צָפוֹנָה
Nofe, *ſ.* חוטם · אַף
Not, *adv.* לֹא · בַּל · אַל · אַיִן · אֵין
Notary, *ſ.* אנדיסקי. Plur. נוטרין
Noted, *particip.* רָשָׁם
Nothing, *ſ.* בְּלִימָה
Nought, *ſ.* מְאוּמָה · חִנָּם · אֶפֶס
Novice, *ſ.* טירון
Noun, *ſ.* שם
Now, *adv.* נָא · הֵנָּה · אֵפוֹא · פַּעַם · עַתָּה
To Number, *v. a.* לִמְנוֹת · לִפְקֹד · לִסְפֹּר
Number, *ſ.* סכום · מִפְקָד · מִסְפָּר
Nuptial-bed, אַפִּרְיוֹן
Nurſe, *ſ.* אֹמֶן
Nut, *ſ.* אֱגוֹז. Plur. בָּטְנִים
Nutriment, *ſ.* כלכלה

O

O, (would, or O, that, &c.) *interject.* לוּ · הוֹי · אַחֲלַי
Oak, *ſ.* אֵלָה
Oar, *ſ.* מָשׁוֹט · שַׁיִט
Oath, *ſ.* שְׁבֻעָה · אָלָה
Obedience, *ſ.* מִשְׁמַע
To Object, *v. a.* לטעון
Objection, *ſ.* טענה
Oblation, *ſ.* אחריות
To Oblige, *v. a.* לזוק · לזקוק
Obliged, *particip.* זקוקה
To Obliterate, *v. a.* לִמְחוֹת
Obſcure, *adj.* דיהה
To Obſerve, *v. a.* לִשְׁמֹר
To Obſerve times, לְעוֹנֵן
Obſerver (of times,) *ſ.* מְעוֹנֵן
As an enemy that eyes a perſon, שׁוֹרֵר
Obſervations, *ſ.* שְׁמֻרִים

Obſtacle,

Obstacle, *s.* פקפוק
To Obstruct, *v. a.* לַעֲצֹר
Obstruction, *s.* אטם · פקפוק
To Obtain, *v. a.* לְעַצֵּר
Occasion, *s.* תֹּאֲנָה . עֲלִילָה
To Occasion, *v. a.* לגרם· לְסַבֵּב
Occidental, *adj.* מערבי
Occupation, *s.* מַעֲשֵׂה
Occurrent, *s.* פֶּגַע
Ocean, *s.* אקינוס
Ode, *s.* הימנון
Of, *prep.* של · מן
To Offer, *v. a.* לְהַקְרִיב· לַעֲלוֹת
Offering, *s* תְּרוּמָה·קָרְבָּן· מִנְחָה
Office, *s.* מִשְׁמָר · פְּקֻדָּה
Officer, *s.* סָרִיס · נְצִיב · הֶגְמוֹן פָּקִיד
Offspring, *s.* מַרְבִּית
Oh, *interj.* אָנָא
Oil, *s.* שֶׁמֶן · יִצְהָר
Ointment, *s.* מִשְׁחָה · מִרְקַחַת שָׁמֶן
Old, *adj.* זְקוּנִים . זָקֵן · בְּלוּי · בֵּן קֶדֶם · יָשָׁן · זִקְנָה
Olive, *s.* זַיִת
Omen, *s.* סימן · אות
Omer, *s.* עֹמֶר
One, *s.* אַחַת · אֶחָד
Onions, *s.* בְּצָלִים
Only, *adj.* and *adv.* אֶפֶס · אַךְ רַק · יָחִיד
Onycha, *s.* שְׁחֵלֶת
Onyx, *s.* שֹׁהַם

To Ope, } *v. a.* לִפְקֹחַ
To Open, } לִפְתֹּחַ
Opening, *s.* פִּתְחוֹן · פֶּטֶר
Ophir, *s.* אוֹפִיר
Opinion, *s.* סברא · סְעִיף
Opportunity, *s.* עִתִּי
To Oppose, *v. a.* לנגד
Opposer, *s.* מנגד
Opposite, *adj.* מקביל · נגדי
To Oppress, *v. a.* לְלַחֵץ· לְהוֹנָה לְרַצֵּץ · לִצְרוֹר · לַעֲשֹׁק · לִנְגֹּשׁ
Oppressed, *particip.* חָמוּץ· דָּךְ
Oppression, *s.* עָקָה · לַחַץ · יוֹנָה עֹשֶׁק · עֹצֶר
Oppressor, *s.* עָשׁוּק · צֹרֵר · נֹגֵשׁ
Or, *conjunct.* אִם · אוֹ
Oracle, *s.* דְּבִיר
Orator, *s.* דרשן· מדבר · לוֹחֵשׁ
Oration, *s.* הלצה
Orb, *s.* בידור
Orbicular, *adj.* בדרית · כדורי
Orchard, *s.* שֶׁלַח
To Ordain, *v. a.* לְשַׂפֵּת· לְיַסֵּד
Order, *s.* טכסיסי · עֶרֶךְ · סֶדֶר
Organ, *s.* הרדוליס · עוּגָב
Oriental, *s.* מדנחא
Orion, *s.* כְּסִיל
Ornament, *s.* עֲדִי · חֲלִי
Orphan, *s.* יָתוֹם
Ospray, *s.* עָזְנִיָּה
Ossifrage, *s.* פֶּרֶס

Ostrich,

Oſtrich, *ſ.* נעמית
Other, *pronoun* אַחֵרִים · אַחֵר
אַחֶרֶת
Ouches, *ſ.* מִשְׁבְּצוֹת
Oven, *ſ.* תַּנּוּר
Over (againſt,) *adv.* לְעֻמַּת
To Overcome, *a. v.* לנצח
To Overflow, *v. n.* לְמַלֵּא
To Overflow, *v. a.* לְהֵצִיף
לְשָׁטוֹף
To Overlay, *v. a.* לְצַפּוֹת
לְחַפּוֹת
To Overſee, *v. a.* לְנַצֵּחַ
Overſeer, *ſ.* שׂטֵר · פָּקִיד · מְנַצֵּחַ
Overſight, *ſ.* מִשְׁגֶּה · פְּקֻדָּה
To Overtake, *v. a.* לְהַשִּׂיג
To Overthrow, *v. a.* לְדָחוֹת
לַהֲפֹךְ
Overthrow, *ſ.* הֲפֵכָה
Overthrown, *particip.* הָפוּךְ
To Overturn, *v. a.* לַהֲפֹךְ
To Overwhelm, *v. a.* לַעֲטֹף
Ought, *ſ.* מְאוּמָה
Ought, *v. imperfect*, ראוי
Ounce, *ſ.* אונקיא · אֲדַרְכֹּן
Out, *adv.* מִן
Outcaſt, *particip.* נִדְחֵי · נִדָּח
Outer, *adj.* חִיצוֹן
Outermoſt, *adj.* חִיצוֹנָה
Owl, *ſ.* יַנְשׁוּף · כּוֹס
Ox, *ſ.* בָּקָר · אַלּוּף · שׁוֹר

P

PACE, *ſ.* סוגיא
To Pacify, *v. a.* לרצות
Pain, *ſ.* מֵצַר
To Paint, *v. a.* לִמְשֹׁחַ
Paint, *ſ.* פּוּךְ
Painted, *particip.* מָשׁוּחַ
Pair, *ſ.* זוג · צֶמֶד
Palace, *ſ.* בִּיתָן · בִּירָה · אַרְמוֹן
טִירָה
Palate, *ſ.* חֵךְ
Pale, *ſ.* דקר
Pale, *adj.* ירוקה · חור
Paleneſs, *ſ.* יֹרֶק
Palm, *ſ.* ביין · תֹּמֶר · תָּמָר
Palmerworm, *ſ.* גָּזָם
Pan, *ſ.* מַחֲבַת
Panegyric, *ſ.* שבח
Pang, *ſ.* צִיר
Pannier, *ſ.* דיקולא
To Pant, *v. n.* לְשָׁאֹף · לְעָרוֹג
Pap, *ſ.* מתוכילתא · דַּד
Paper, *ſ.* נייר. The paper reed, עָרוֹת
Parable, *ſ.* משל
Parabolical, } *adj.* משלי
Parabolick, }
Paradiſe, *ſ.* פרדס
Paraphraſe, *ſ.* תרגום
To Paraphraſe, *v. a.* לתרגום

To Parch, *v. a.* לְשָׁרֵב
Parched, *particip.* שָׁרָב · קָלוּי
Parchment, *ſ.* קלף · גויל · דוכוסטוס
To Pardon, *v. a.* לָשֵׂאת · לְנַשּׂוֹא · לִמחול · לִסְלֹחַ
Parſley, *ſ.* כרפס
Parſon, *ſ.* גלח
Part, *ſ.* מִקְצֶה · יָד · חֵלֶק · בָּתֶר · שֵׁמֶץ
To Part, *v. a.* לְחַלֵּק · לְבַתֵּר
Participle, *ſ.* הוה · בינוני
Particle, *ſ.* מלה
Particular, *ſ.* פרט
Partition, *ſ.* הבדל · מַחְלֹקֶת
Partnerſhip, *ſ.* שומא · שום
Partridge, *ſ.* קוֹרֵא
To Paſs (over, through, &c.) לִצְלֹחַ · לִפְסֹחַ · לַעֲבֹר
Neuterly, לַחֲלוֹף
Paſſions, *ſ.* הפעליות
Paſſionate, *adj.* רתחן · קפדן
Paſſover, *ſ.* פֶּסַח
Paſture, *ſ.* מִרְעֶה · נְאוֹת
Path, *ſ.* נְתִיבָה · נְתִיב · אֹרַח · מִשְׁעוֹל · שְׁבִיל · מַעְגָּל
Patrimony, *ſ.* פטרמוניא
Patron, *ſ.* פטרון
Pattern, *ſ.* מַרְאֶה · תַּבְנִית · תָּכְנִית
Paved, *particip.* רָצוּף
Pavement, *ſ.* רִצְפָּה · רִפִּידָה
Pavilion (royal,) *ſ.* שַׁפְרִיר
Pawn, *ſ.* עֲבוֹט
To Pawn, *v. a.* לַעֲבֹט
To Pay, *v. a.* לְשַׁלֵּם
Peace, *ſ.* שָׁלוֹם
To make Peace, *v. a.* לְהַשְׁלִים
Peace-offering, *ſ.* שְׁלָמִים · שֶׁלֶם
Peacocks, *ſ.* תֻּכִּים
Pear, *ſ.* אגס
Pearl, *ſ.* פְּנִינִים
Peculiar, *ſ.* מיוחד · סְגֻלָּה
Pedagogue, *ſ.* פדגוג
Pedeſtal, *ſ.* אָדָן
To Peel, *v. a.* לְפַצֵּל
Peel, *ſ.* מרדה
Peeled, *particip.* מְרוּטָה
To Peep, (or chirp,) *v. n.* לְצַפְצֵף
Pelican, *ſ.* קָאָת
Pen, *ſ.* שֵׁבֶט · עֵט
Penitence, *ſ.* תשובה
Pennyroyal, *ſ.* יועזר
Pentagon, *ſ.* פנטגון
People, *ſ.* עַם · לְאֹם
Pepper, *ſ.* פילפל
Peradventure, *adv.* פֶּן · לוּ · אוּלַי
To Perceive, *v. a.* לְהַרְגִּיש
Perception, *ſ.* הרגשה
Perdition, *ſ.* אֲבַדּוֹן
Peregrination, *ſ.* אשטיה
Perfect, *adj.* שְׁלֵמָה · שָׁלֵם · כָּלִיל · תָּם

To Perfect, *v. a.* לְכַלּוֹת · לִגְמוֹר · לְהָתֵם · לְהַשְׁלִים · לְהַגְלוֹת

Perfection, *ſ.* תֹּם · מִגְלָה · מִכְלָל · תכלית · שלמות

To Perforate, *v a.* למברז

Perforated, *particip.* נעיצה

Perforation, *ſ.* ברזיה · ברזיה

Perfume, *ſ.* מקטר

To Perfume, *v. a.* לעשן · לְקַטֵּר

Perhaps, *adv.* יכל

Peripataticks, *ſ.* משאיים

To Permit, *v. a.* להתיר

Permiſſion, *ſ.* היתר

Perpetual, *adj.* עוֹלָם · נֶצַח · תמידי

To Perplex, *v. a.* לָבוּךְ

Perplexity, *ſ.* שבוש · מְבוּכָה

To Perſecute, *v. a.* לִרְדֹּף

Perſecution, *ſ.* שמד · רדיפה

Perſia, *ſ.* פרס

Perſian, *ſ.* פרסאי

Perſpicuous, *adj.* מחור · הדיא

To Perſuade, *v. a.* לְהַסִּית · לְפַתּוֹת

To Pertain, *v. n.* לשייך

To Perturb, *To* Perturbate, } *v. a.* לבלבל

Perturbation, *ſ.* בלבול

Perverſe, *adj.* עִקֵּשׁ · לֶזוּת

Perverſeneſs, *ſ.* סֶלֶף · נָלוּז · עִקְּשׁוּת · עָמָל

Perverſion, *ſ.* מְשׁוּבָה

To Pervert, *v. a.* לְעַוֵּת · לְסַלֵּף · לְעַקֵּשׁ

Perverted, *particip.* מְעֻקָּל

Peſtilence, *ſ.* אנדרומוסיה · דֶּבֶר

Peſtle, *ſ.* מדוך · עֵלִי

Petition, *ſ.* שְׁאֵלָה · בַּקָּשָׁה

Phantaſm, *ſ.* דמיון · מדמה

Phariſees, *ſ.* פרושים

Phenix, *ſ.* חול

Philoſopher, *ſ.* פלסוף

Philoſophick, Philoſophical, } *adj.* פילוסופית

To Philoſophize, *v. a.* להתפלסף

Philoſophy, *ſ.* פילוסופיא

Phlebotomy, *ſ.* מקיז

Phylacteries, *ſ.* תפילין

Phyſical, *adj.* רפואי

Phyſician, *ſ.* רפא

To Pick (out,) *v. a.* לְנַקֵּר

Pickle, *ſ.* מֶרְקָחָה

Picture, *ſ.* מַשְׁכִּית

Piece, *ſ.* גֵּזֶר · בְּדֵל · אֶשְׁפָּר · חתיכה · רַצִּי · פֶּלַח · נֶתַח.

Plur. קְרָעִים

To Pierce, *v. a.* לְנַקֵּב

Pigeon, *ſ.* יוֹנָה

Pile, (of fire,) *ſ.* מְדוּרָה

Pillar, *ſ.* עַמּוּד · נְצִיב · מַצֵּבָה · תְּמָרָה · תִּמְרָה

Pillow, *ſ.* כֶּסֶת · מַרְבֵּד · כְּבִיר

Pilot, *ſ.* חֹבֵל

Pimple,

Pimple, *s.* בַּחַק
Pin, *s.* יָתֵד
Pincers, *s.* צבתא · צבת
Pine, (a tree,) *s.* תִּדְהָר
To Pine, *v. n.* לָמַק · לָמוּק
Pious, *adj.* חסיד
Pipe, *s.* צַנְתֵּר · נָקָב · חָלִיל
To Pipe, *v. n.* לְחַלֵּל · לָחַל
To Pifs, *v. n.* לְהַשְׁתִּין
Piftachio, *s.* פסתקא
Pit, *s.* מִכְרֶה · גּוּמָץ · גֶּבָא · בּוֹר שַׁחַת · שִׁיחָה · שׁוּחָה · פַּחַת
Pitch, *s.* נפט · כֹּפֶר · זֶפֶת
To Pitch, *v. n.* לַחֲנוֹת
Pitcher, *s.* כַּד
Pitchfork, *s.* פס · מלנז
Pitiful, *adj.* רַחֲמָנִיוּת
Pity, *s.* חֶמְלָה
To Pity, *v. a.* לָחוּס · לַחְמֹל לְרַחֵם
Place, *s.* מָקוֹם · מָכוֹן
Plague, *s.* מַגֵּפָה · נֶגֶף · נֶגַע · מַכָּה
To Plague, *v. a.* לְנַגֵּעַ
Plain, *adj.* תָּם
Plain, *s.* בִּקְעָה · אֵלוֹן · אֵיל שָׁרוֹן · מִישׁוֹר · עֲרָבָה
To (make) Plain, *v. a.* לְבָאֵר
Plane, *s.* מִקְצֻעָה
Planet, *s.* גלגל · מַזָּל
Plank, *s.* נסר
Plant, *s.* שְׁתִיל · שֶׁלַח · שִׂיחַ · נָטַע
To Plant, *v. a.* לְנַטֵּעַ · לְטַעַת לְשִׁתּוֹל
Plantation, *s.* מַטַּע
Plafter, *s.* רטיה · טִיחַ
To Plafter, *v. a.* לָטוּחַ
Plate, *s.* צִיץ · פַּח
To Play, *v. n.* לְצַחֵק
To Play, *v. a.* לְנַגֵּן
Play, *s.* נְגִינָה
To Plead, *v. a.* and *n.* לְהוֹכִחַ לָרִיב
Pleader, *s.* דיקלונוס
Pleafant, *adj.* נָעִים · נֶחְמָד
Pleafantnefs, *s.* נֹעַם
To Pleafe, *v. a.* לִרְצוֹת
Pleafure, *s.* עֶדְנָה · נְעִים · חֵפֶץ
Plebian, *s.* גליור
Pledge, *s.* עֵרָבוֹן · עֲבוֹט
To Pledge, *v. a.* לַעֲבֹט · לַחֲבֹל לַעֲרֹב
Pleiades, *s.* כִּימָה
Plentifully, *adv.* יֶתֶר
Plenty, *s.* שָׂבָע
Pleuretical, Pleuritick, *adj.* ברסם
To Plow, *v. a.* לַחֲרֹשׁ
Plowing, *s.* חָרִישׁ
Plowman, *s.* אִכָּר
Plowfhare, *s.* מַחֲרֶשֶׁת · אֵת
To Pluck, *v. a.* לִמְרֹט · לָאֶרוֹת לַעֲקוֹר · לִנְתוֹשׁ · לְנַתֵּק · לִנְסֹחַ לִשְׁלוֹף · לִקְטוֹף

Plummet,

Plummet, *s.* מִשְׁקֹלֶת · אֶבֶן · אֶנֶךְ
Plums, *s.* פיגעין
Plural, *adj.* רבוי
Poem, *s.* שיר · פיוט
Poet, *s.* משורר · פיט
Point, *s.* מוצק · אִבְחַת
To Point, *v. a.* לרמז
Poison, *s.* חֲמַת
Poisonous, *adj.* רוֹשׁ
Pole, *s.* קוטב · סדן
Polished, *particip.* מְחֻטָּבוֹת
Politician, *s.* מדיני
Politick, *adj.* פוליטיקון
Politicks, *s.* מדינית
Poll, *s.* ראֹשׁ
Poll (tax,) *s.* פרוביגרון
To Poll, *v. n.* לְגַלַּח
To Pollute, *v. a.* לְטַמֵּא · לַחֲנֹף
Polluted, *particip.* מְגֹאָל
מְתֻבּוֹסֶסֶת
Pomegranate, *s.* רִמּוֹן
Pond, *s.* אֲגַם
Pool, *s.* בְּרֵכָה · אֲגַם
Poor, *adj.* רָשׁ · מִסְכֵּן · דַּל · אֶבְיוֹן
Pope, *s.* אפיפיור
Poplar, *s.* לִבְנָה
Poppy, *s.* פרגין
Populace, *s.* דימוס
Porch, *s.* מִסְדְּרוֹנָה · אולם
Port, *s.* נמלה
Porter, *s.* דרן · סנטר · שׁעֵר

Portion, *s.* חֹק · חֵלֶק · חֶבֶל
שְׁכֶם · פִּי · מָנָה
To Portray, *v. a.* לָחֹק
Position, *s.* הנחה
To Possess, *v. a.* לָרֶשֶׁת
Possession, *s.* קִנְיָן · יְרֻשָּׁה · אֲחֻזָּה
Possibility, *s.* אפשרית · יכלת
Possible, *adj.* יכל · אפשר
Post, *s.* רָץ · סַף · אֵיל · אַיִל
Post-house, *s.* בי דואר
Postmaster, *s.* דואר
Pot, *s.* צִנְצֶנֶת · פָּרוּר · סִיר · דוד
Postherd, *s.* חֲרֶשׁ
Pottage, *s.* נָזִיד
Potter, *s.* יוֹצֵר
Pouch, *s.* גנבונית · אפרקסתא
טסקא
Poverty, *s.* דלות · רֵישׁ
Poultice, *s.* אספלנית
Pound, *s.* ליטרא
To Pound, *v. a.* לִכְתּוֹשׁ
To Pour, *v. a.* לְהַתִּיךְ · לְנַסֵּךְ
לִשְׁפֹּךְ · לָצֵקֶת · לַעֲרוֹת · לְהַנְתִּיךְ
Powder, *s.* אָבָק
Power, *s.* כֹּחַ · יָד · אֵל · אוֹן
רשות · הרמנא · שִׁלְטוֹן · רְשִׁיוֹן
To have Power, *s.* לַשְׁלוֹט
Practical, *adj.* מעשי
To Practice, *v. a.* לְהִתְעוֹלֵל
Praise, *s.* שֶׁבַח · תְּהִלָּה · הַלֵּל
קֶלֶס · תּוֹדָה

To Praiſe, *v. a.* לְהַלֵּל· לְהוֹדוֹת לְשַׁבֵּחַ · לְקַלֵּס
Prancing, *ſ.* דַּהֲר
To Pray, *v. n.* לְהִתְפַּלֵּל· לְהַלּוֹת לְשַׁוֵּעַ
To Pray, *v. n.* לָשׂוּחַ · לָשִׂיחַ
Prayer, *ſ.* תְּפִלָּה
Precept, *ſ.* צַו. Plur. פִּקּוּדִי
Precious, *adj.* נְכֹת · מֻגָּד · יָקָר
Precipice, *ſ* רֹכֶס
Predicate, *ſ* נשוא
Predication, *ſ.* אֲמִירָה
Pre-eminence, *ſ* מוֹתַר
Preface, *ſ* הקדמה · פתיחה
To Premiſe, *v. a.* להקדים
To Prepare, *v a.* לַעֲרֹךְ· לְמַנּוֹת לְקַדֵּשׁ · לְהָכִין
Prepuce, *ſ* עָרְלָה
Preſence, *ſ.* נֶגֶד
Preſent, *adj.* עכשיו
Preſent, *ſ.* בְּרָכָה · אֶשְׁכָּר דורון · שַׁי · תְּשׁוּרָה · מִנְחָה
To Preſerve, *v. a.* לְהַחֲיוֹת לִנְצֹר
To Preſs, *v. a.* לְהָעִיק · לִמְעוֹךְ לִשְׁחֹט · לְהַצִּיק · לִפְרֹץ · לִפְצֹר
Preſs, (clothes) *ſ.* מכבש · גַּת
To Preſume, *v. n.* לְהָזִיד
Preſumptuous, *adj.* זֵד
To deal Preſumptuouſly, *v. a.* לְהָזִיד
Preſuppoſition, *ſ.* הצעה

Preterimperfect, *adj.* (Gram.) עבר בלתי נשלם
Preterite, *adj.* (Gram.) עבר
Preterperfect, *adj.* עבר נשלם
Preterpluperfect, *adj.* (Gram.) עבר יותר מן הנשלם
To Prevail, *v. n.* לָעוֹז · לְגַבֵּר לנצח
To Prevent, *v. a.* לאנפט
Prey, *ſ.* עַד · מַלְקוֹחַ · טֶרֶף
Price, *ſ.* מִקְנָה · מְכֻרָה · מָחִיר
Pride, *ſ.* שַׂחַץ · זָדוֹן · גְּאוֹן · גַּאֲוָה
Prieſt, *ſ.* כֹּהֵן
Prieſthood, *ſ.* כְּהֻנָּה
Prince, *ſ.* נָגִיד · טִפְסָר · אַלּוּף שַׂר · רָזוֹן · קָצִין · נָשִׂיא Plur. רֹזְנִים · נְסִיכִים
Princeſs, *ſ.* שָׂרָתִי
Principal, *adj.* עקר · שׁוֹרָה
Principal, *ſ.* עקר · קרן · ארכי
Principality, *ſ.* שררה
Principle, *ſ.* מושכלות
To Print, *v. a.* להדפיס
Printer, *ſ.* מדפיס
Priſon, *ſ.* מַסְגֵּר · כֶּלֶא · מַטָּרָה בֵּית אֲסוּרִים · מַהְפֶּכֶת
Priſoner, *ſ.* אָסִיר
Priſtine (ſtate,) *adj.* ישנה· יושן
Privation, *ſ.* העדר
Privilege, *ſ.* אסטריון
Probability, *ſ.* סברא
To Proceed, *v. n.* לַעֲבֹר

To Proclaim, *v. a.* לִקְרֹא לְהַשְׁמִיעַ
Proclamation, *ſ.* רְנָה · קְרִיאָה כרוז
To Procreate, *v. a.* להמציא
Procreation, *ſ.* המצאה
Procurator, *ſ.* אונכרי
To Produce, *v. a.* להמציא
Production, *ſ.* המצאה
Profane, *adj.* פסל · חֹל · חָלָל
To Profane, *v. a.* לְחַלֵּל
Profit, *ſ.* יִתְרוֹן · מוֹעִיל · בֶּצַע
Profitable, *adj.* יתרון
Profuſe, *adj.* ותרן
To Prohibit, *v. a.* לאסור
Prohibition, *ſ.* איסור
Prolixity, *ſ.* אריכות
To Prolong, *v. a.* לִמְשֹׁךְ
Prominent, *adj.* בולט
Promiſe, *ſ.* יעוד
To Promiſe, *v. a.* להבטיח ליעד
To Promote, *v. a.* לְגַדֵּל
Promotion, *ſ.* סמיכה · הָרִים
Prompt, *adj.* שגר · אטימוס
To Pronounce, *v. a.* לְבַטֵּא
Pronunciation, *ſ.* מוצא · מִבְטָא
Proof, *ſ.* ראיה
Prop, *ſ.* מִסְעָד
Proper, *adj.* מיוחד · הגון
Prophecy, *ſ.* נְבוּאָה
To Prophesy, *v. a.* לְהִנָּבֵא
Prophet, *ſ.* נָבִיא
Propheteſs, *ſ.* נְבִיאָה
Propitiation, *ſ.* סליחה · כפרה
Propoſition, *ſ.* הקדמה · הנחה משפט · הקש
Proſe, *ſ.* הלצה
Proſelyte, *ſ.* גר
Proſpect, *ſ.* שֶׁקֶף
To Proſper, *v. a.* לְהַצְלִיחַ לְהַשְׂכִּיל
Proſperity, *ſ.* שַׁלְוָה
Proſperous, *adj.* שָׁלֵו · מַצְלִיחַ שְׁלֵוָה
To Proſtitute, *v. a.* להפקיר
Proſtitute, *ſ.* נפקא · זוֹנָה
To Proteſt, *v. n.* לְהָעִיד
To Protract, *v. a.* לְאַחֵר · לְאֶחָר
Proud, *adj.* רָחַב · זֵד · גְּבַהּ · גֵּאֶה
To Prove, *v. a.* לְנַסּוֹת
Provender, *ſ.* מִסְפּוֹא · בְּלִיל
Proverb, *ſ.* מָשָׁל
To Provide, *v. a.* לְכַלְכֵּל לְכָרוֹת
Providence, *ſ.* השגחה
Province, *ſ.* מְדִינָה
Proviſion, *ſ.* צֵדָה · כֵּרָה
Provocation, *ſ.* כַּעַס · כַּעַשׂ נְעָצָה
To Provoke, *v. a.* לְכָעוֹס לְקַצֵּף · לְנָאֵץ · לַמְרוֹת · לְהַכְעִיס
Prudence, *ſ.* שֵׂכֶל
Provident, *adj.* פקח

To be Prudent, *v. n* לְהַשְׂכִּיל
To Prune, *v. a.* לִזְמֹר
Pruning-hooks, *ſ.* מַזְמֵרוֹת
Pſalm, *ſ.* מִזְמוֹר
Pſalmiſt, *ſ.* זְמִירוֹת
Pſaltery, *ſ* נֵבֶל. Plur. מְזַמְּרוֹת
Puberty, *ſ.* בגרות
Publick, *adj.* פרהסיא · פומבי
Puff, *ſ.* מַפָּח
To Puff, *v. n.* לָפַחַת · לְנַשֵּׁב
Pulpit, *ſ.* בימה
Pulſation, *ſ.* דפק
Pulſe, *ſ.* זֵרְעֹנִים · זֵרְעִים
The motion of an artery, דפק
To Puniſh, *v. a.* לְעַנֵּשׁ
Puniſhment, *ſ.* עֹנֶשׁ · חַטָּאת
Pupil, *ſ.* תלמיד
To Purchaſe, *v. a.* לִקְנוֹת
Purchaſe, *ſ.* מִקְנָה
Pure, *adj.* חָמֵיץ · זַךְ · דְּרוֹר · בַּר · טְהוֹרָה · טָהוֹר
Pureneſs, *ſ.* נְקִיּוֹן · בֹּר
To Purge, *v. a.* לְהַדִּיחַ לְבָרֵר לְצָרֵף
Purification, *ſ.* טָהֳרָה
Purified, *particip.* מְזֻקָּק
Purifier, *ſ.* מְטַהֵר
To Purify, *v. a.* לָזַק · לְבָרֵר לְטַהֵר · לְחַטֵּא
Purple, *ſ.* אַרְגָּמָן · אַרְגְּוָן
Purpoſe, *ſ.* זִמָּה
To Purpoſe, *v. a.* לָזֹם
Purſe, *ſ.* כִּיס
Purſlain, *ſ.* חלוגלוגות
To Purſue, *v. a.* לִרְדֹּף · לִדְלֹק
Purſuer, *ſ* רוֹדֵף
Purſuit, *ſ.* שִׂיג
To Puſh, *v. a.* לְנַגֵּחַ
To Put, *v. a.* לָשׂוּת · לָשׂוּם
To Put away, *v. a.* לְבַעֵר
Putrefaction, *ſ.* עפוש
To Putrify, *v. a.* להתעפש
Putrid, *adj.* מעופש
Pygarg, *ſ.* דִּישֹׁן

Q

QUadrangle, *ſ.* טטרינון
Quail, *ſ.* שְׂלָו. Plur. שְׂלָוִים
Quality, *ſ.* איכות. Plur איכיות
Quantity, *ſ.* כמות
Quarrier (or Quarryman,) *ſ.* סתת
Quarter, *ſ.* עֵבֶר
Queen, *ſ.* שֵׁגַל · מַלְכָּה · גְּבִירָה
To Quench, *v. a.* לְכַבּוֹת · לִדְעֹךְ
Quick, *adj.* מְחֻיֶּת
Quickſilver, *ſ.* אספירכא
Quiddany, *ſ.* חבושא
Quieſcent, *adj.* עלול · נח
Quiet, *ſ.* שַׁאֲנָן
To Quiet, *v. a.* לִשְׁקֹט · לָשׁוּב
Quietneſs, *v. a.* שַׁלְוָה · נָחַת שְׁקֵט

Quilt,

Quilt, *ſ.* קטבליא
Quince, *ſ.* פריש
Quinſy, *ſ.* סרונכי · אסכרה
Quiver, *ſ.* תְּלִי · אַשְׁפָּה

R

RABBAN, *ſ.* רבן
Rabbi, *ſ.* רבי
Race, *ſ.* מֵרוּץ
Radical, *adj.* שרשית
Raddiſh, *ſ.* צנון
Raft, *ſ.* רַפְּסַד
Rage, *ſ.* זַעַף
To Rage, *v. n.* לִרְגֹּז · לְהִתְעַבֵּר
Raiment, *ſ.* שִׂמְלָה · מַלְבּוּשׁ · בֶּגֶד
To Rain, *v. a.* לְהַמְטִיר
Rain, *ſ.* מָטָר · יוֹרֶה · גֶּשֶׁם
מַלְקוֹשׁ
To Raiſe, *v. a.* לְהָקִים
Ram, *ſ.* אֵיל · אַיִל
Rampart, *ſ.* חֵל
To Range, *v. a.* לָשׁוּט
Ranges, *ſ.* שְׁדֵרוֹת
Rank, *ſ.* עֵרֶךְ
To Rank, *v. a.* לַעֲרֹךְ
Ranſome, *ſ.* פִּדְיוֹן · פִּדְיוֹם · כֹּפֶר
To Ranſome, *ſ.* לִפְדּוֹת
Rape, *ſ.* נפוץ · אנוסה
Rapidity, *ſ.* פַּחַז
Ratification, *ſ.* הנפק

Rational, (probability,) *adj.*
אמתלאה
Rattleth, *particip.* תִּרְנֶה
Raven, *ſ.* עֹרֵב
To Raviſh, *v. a.* לאנוס
Raw, *adj.* נָא
Razor, *ſ.* תַּעַר · מוֹרָה
To Reach, *v. a.* לְנַגֵּעַ · לְהוֹשִׁיט
לְצַבֵּט · לְהַשִּׂיג
To Read, *v. a.* לנרסא · לִקְרֹא
Reader, *ſ.* קרינא · קורא
Reading, *ſ.* קרי
Ready, *adj.* חוּשִׁים · הֵין
עָתִיד · נָכוֹן · מָהִיר
To Reap, *v. a.* לִקְצוֹר
To Rear, *v. a.* לְהָקִים · לְגַדֵּל
Reaſon, *ſ.* תוכחה · טענה · טעם
To Reaſon, *v. n.* לְהוֹכֵחַ
Rebel, *ſ.* מוֹרֶה. Plur. מוֹרִים
To Rebel, *v n.* לַמְרוֹת · לִמְרֹד
לסרב · לִפְשֹׁעַ
Rebellion, *ſ.* מֶרִי · מֶרֶד
Rebellious, *adj.* מוֹרֶה
To Rebuke, *v. a.* לְהוֹכִיחַ · לִגְעֹר
Rebuke, *ſ.* תוֹכֵחָה · גְּעָרָה
To Recede, *v. n.* לִפְרֹעַ
To Receive, *v. a.* לָקַחַת · לְקַבֵּל
Recent, *adj.* מקרוב
Receptacle, *ſ.* מִקְוֶה
To Reckon, *v. a.* לַחֲשֹׁב
Reckoning, *ſ.* פְּקֻדָּה

To Recollect, *v. a.* לזכר
To Recompense, *v. a.* לְשַׁלֵּם
Recompense, *s.* שִׁלֵּם · גְּמוּל
To Reconcile, *v. a.* לִרְצוֹת לפיס
Reconciliation, *s.* פשרא · פיוס
To Record, *v. a.* לְהַזְכִּיר
Recorder, *s.* מַזְכִּיר
To Recover, *v. a.* לֶאֱסֹף
Red, *adj.* חַכְלִילִי · אֲדֻמָּה · אָדוֹם חָמַר
To Redeem, *v. a.* לִפְדּוֹת · לִגְאֹל
Redeemer, *s.* גּוֹאֵל
Redemption, *s.* פְּדוּת · גְּאֻלָּה
Redness, *s.* חַכְלִלוּת
To Reduce, *v. a.* להקטין · למעט
Redundant, *adj.* יתור
Reed, *s.* קָנֶה · אַגְמֹן
To Reel, *v. n.* לָחוֹג
To Refine, *v. a.* לִצְרֹף
Refined, *particip.* מוּפָן · מְזֻקָּק
Refiner, *s.* צֹרֵף
To Refrain, *v. n.* לְהִתְאַפֵּק
To Refresh, *v. a.* להתקרר · לִרְוֹחַ
Refreshment, *s.* קורת · מַרְגֵּעָה
Refuge, *s.* מִקְלָט · מָנוֹס · מַחֲסֶה
To Refuge, *v. a.* לַחֲסוֹת
Refusal, *s.* סירוב · מיאון
To Refuse, *v. a.* לִמְאוֹס · לְמָאֵן לִפְרֹעַ
Refuse, *s.* מֶפֶל

Refutation, *s.* התנצלות
To Refute, *v. a.* להכחיש
To Regard, *v. a.* לְשַׁאת · לְהַכִּיר
Region, *s.* נוֹף · חֶבֶל
To Reject, *v. a.* לִמְאוֹס
To Reign, *v. n.* לִמְלֹךְ
Reign, *s.* מַמְלֶכֶת
Reins, *s.* כִּלְיוֹת
To Rejoice, *v. n.* and *a.* לָגִיל לַעֲלֹץ · לַעֲלוֹז · לְחַדּוֹת לִשְׂמֹחַ · לָשׂוּשׂ
Rejoicer, *s.* עָלֵז
To Relate, *v. a.* לְהַגִּיד
Relative, *adj.* מצטרף
Release, *s.* שְׁמִטָּה
To Release, *v. a.* לְהַשְׁמֵט
Religion, *s.* דת
To Relinquish, *v. a.* לִנְטֹשׁ
To Remain, *v. n.* לִשְׁאוֹר · לַעֲזֹב
Remainder, *adj.* שָׂרִיד · שְׁאֵר
To Remark, *v. a.* להשיג
To Remember, *v. a.* לִזְכֹּר
Rememberer, *s.* מַזְכִּיר
Remembrance, *s.* זִכָּרוֹן · זֵכֶר
To Remit, *v. a.* לְהָשִׁיב · לִשְׁלֹחַ
Remnant, *s.* שְׁאָר · פְּלֵטָה שְׁאֵרִית
Remote, *adj.* הרחקה
Removeable, *adj.* סוּרָה
Removal, *s.* ביעור · מוֹט
To Remove, *v. n.* לָמוּשׁ · לְנֻעוֹת לְהַרְחִק · לְהָסִיר · לְהַסִּיג

To Remove, *v. n.* לַעְתֵּק · לָמוּשׁ
To Rend, *v. a.* לְפָרֵק · לִפְרוֹם לִקְרֹעַ
To Render, *v. a.* לְשַׁלֵּם. לְהָשִׁיב
To Renew, *v. a.* לְחַדֵּשׁ
Renown, *f.* מַהֲלָל
Renowned, *particip.* הֻלָּלָה
Rent, *f.* נִקְפָּה
To Repair, *v. a.* לְחַדֵּשׁ · לִבְדוֹק לְחַזֵּק
Reparation, *f.* תקנה
To Repent, *v. n.* לְהִנָּחֵם
Repentance, *f.* נֹחַם
Repetition, *f.* מהדורא
To Reply, *v. n.* לַעֲנוֹת
Report, *f.* שְׁמוּעָה · שֵׁמַע
To Repofite, *v. a.* לגנוז
Repofitory, *f.* גנז
To Reprehend, *v. a.* לְהוֹכִחַ
Repreſentation, *f.* תַּבְנִית
To Reproach, *v. a.* לְחָרֵף
Reproach, *f.* חֶרְפָּה · גְּדוּפָה
Reproof, *f.* תוֹכַחַת
To Reprove, *v. a.* לְהוֹכִחַ
Reprover, *f.* מוכיח
Reptile, *f.* שֶׁרֶץ
Repugnant, *adj.* נגדי
Requeſt, *f.* בַּקָּשָׁה · אֲרֻשָׁת שְׁאֵלָה
To Require, *v. a.* לִדְרֹשׁ · לְבַקֵּשׁ
To Requite, *v. a.* לְשַׁלֵּם · לִגְמֹל
To Reſerve, *v. a.* לִנְטוֹר

Reſerve, *f.* נטירה
Reſidue, *f.* שְׁאֵרִית · שְׁאָר · יֶתֶר
Reſiſtance, *f.* אסטסית
Reſort, *f.* וועד
To Reſpect, *v. a.* לְהַבִּיט לָשֵׂאת
Reſpect, *f.* מַשֹּׂא
Reſpiration, *f.* רֶוַח
To Reſpire, *v. n.* לָרוּחַ
Reſpite, *f.* הַרְוָחָה
Reſt, *f.* מַרְגּוֹעַ · נָחַת · מָנוֹחַ · נוֹחַ
Reſt, *adj.* שְׁאָר
To Reſt, *v. n.* לָנוּחַ · לָחוּל לִשְׁקֹט · לִשְׁבֹּת
To Reſtore, *v. a.* לְהָשִׁיב
To Reſtrain, *v. a.* לִבְלוֹם לְהִתְאַפֵּק · לַעֲצוֹר · לַחְשׂךְ
Reſtraint, *f.* צָרָה · עֲצוֹר
Reſurrection, *f.* תחיה
To Retain, *v. a.* לַעֲצוֹר
Retention, *f.* אחוזה · אחוזת
To Retribute, *v. a.* לְשַׁלֵּם
Retribution, *f.* שִׁלֻּם
To Return, *v. n.* לָשׁוּב
To Return, *v. a.* לְהָשִׁיב
Return, *f.* תְּשׁוּבָה
To Reveal, *v. a.* לְגַלּוֹת
Revealer, *f.* פַּעְנֵחַ
To Revenge, *v. a.* לִנְקֹם
Revenge, *f.* נְקָמָה. Plur. פְּרָעוֹת
To Revolt, *v. n.* לָסוֹר

Revolt,

Revolt, *ſ.* סָרָה
Revolter, *ſ.* סוֹרֵר. Plur. שֵׁטִים סֵטִים
To Revolve, *v. n.* לְהַקִּיף
Revolution, *ſ.* גלגול · תְּקוּפָה סבוב · חלילה
To Reward, *v. a.* לְשַׁלֵּם · לִגְמֹל
Reward, *ſ.* שָׂכָר · עֵקֶב · אֶתְנָן פרס · שִׁלֵּם
Rhetorick, *ſ.* מליצה · הלצה
Rheum, *ſ.* לפלוף
Rhyme, *ſ.* חרוזה · חרוז
Rib, *ſ.* דופן · צֵלָע
Rice, *ſ.* אורז
Rich, *adj.* שׁוֹעַ · עָשִׁיר
Riches, *ſ.* עֹשֶׁר · נְכָסִים · הוֹן
Riddle, *ſ.* חִידָה
To Riddle, *v. n.* לָחוּד
To Ride, *v. n.* לִרְכֹּב
Ridge, *ſ.* תֶּלֶם
Right, *adj.* כָּשֵׁר · כֵּן · יָשָׁר הגון. נְכֹחָה · מִשְׁפָּט
Right, *ſ.* מִשְׁפָּט · יָמִין
Righteous, *adj.* צַדִּיק · יָשָׁר
Righteouſneſs, *ſ.* צְדָקָה · צֶדֶק
Rigour, *ſ.* פֶּרֶךְ
Ring, *ſ.* טַבַּעַת. Plur. גְּלִילֵי
To Ring, *v. a.* להקיש
Ringlet, *ſ.* צַמָּה
To Rip, *v. a.* לִקְרֹעַ
Ripe, *adj.* בָּשֵׁל
To Ripen, *v. n.* and *a.* לבשל

To Riſe, *v. n.* לִזְרֹחַ
To Riſe early, *v. n.* לְהַשְׁכִּים
Riſe, *ſ.* תְּקוּמָה
Riſk, *ſ.* אחריות
Rite, *ſ.* מנהג
Rivet, *ſ.* יוּבַל · אוּבָל · נָדָר · יְאֹר
To Roar, *v. n.* לַהֲמוֹת · לַהֲגוֹת לִשְׁאוֹג · לִרְעֹם · לִצְרֹחַ · לִנְהֹם
Roar, *ſ.* שְׁאָגָה · נַהַם
To Roaſt, *v. a.* לִצְלוֹת · לַחֲרֹךְ
Roaſt, *adj.* צָלִי
To Rob, *v. a.* לִקְבֹּעַ · לִגְזֹל
Robber, *ſ.* צַמִּים · פָּרִיץ · חָתֶף גזלן. Plur. לסטים
Robbery, *ſ.* גְּזֵלָה · גָּזֵל
Robe, *ſ.* מְעִיל
Rock, *ſ.* צוּר · סֶלַע
Rocket, *ſ.* גרגלא · גלגילא
Rod, *ſ.* שֵׁבֶט · מַטֶּה · חֹטֶר
Roe, Roebuck, *ſ.* צְבִי
To Roll, *v. a.* לְגַלּוֹת · לָגֹל
Roll, *ſ.* מְגִלָּה · גִּלָּיוֹן
Roller, *ſ.* מעגילה· אסלא· חִתּוּל
Rome, *ſ.* רומי
Roof, *ſ.* קוֹרָה · גָּג
To make Room, *v. a.* לְהַרְחִיב
Root, *ſ.* שֹׁרֶשׁ
To Root (out,) *v. a.* לְנַתּוֹשׁ
Rope, *ſ.* עֲבוֹת · חֶבֶל
Roſe, *ſ.* ורד · חֲבַצֶּלֶת
To Rot, *v. n.* לִרְקֹב

Rotten,

Rotten, *adj.* רְקָבוֹן · רָקָב
Rottenness, *s.* רָקָב
Rough, *adj.* סָמָר
Roughness, *s.* גידוד
Roving, *s.* אסטטיאנית
Round, *adj.* סַהַר · עָגֹל
Round, *s.* סָבִיב
Round about, *adj.* סָבִיב
Round-house, *s.* סהר
Row, *s.* תּוֹר · מַעֲרָכָת · סוּר שורה
To Row, *v. a.* לַחְתֹּר
To Rub, *v. a.* לגרור
Ruby, *s.* אֹדֶם. Plur. פְּנִינִים
Ruddy, *adj.* אַדְמוֹנִי
Rug, *s.* גושפק · שְׂמִיכָה
Ruin, *s.* מְחִתָּה · הֶרֶס · מְדִחָה · פִּיד · מַפֵּלָה · מַפֵּלָה · מַבְשֵׁלָה
Ruinous, *adj.* נִצִּים
Rule, *s.* מֶמְשָׁלָה
To Rule, *v. a.* לִרְדּוֹת · לִמְשׁוֹל · לָשֹׁר · לִשְׁלוֹט
Ruler, *s.* נָשִׂיא · נָגִיד · מוֹשֵׁל · קָצִין · סְגָן
Rumour, *s.* שְׁמוּעָה
To Run, *v. n.* לָרוּץ · לָשׂוּט · לָשׂוּט
Run, *s.* רָר
Runner, *s.* מָשָׁק
Running, *s.* מֶשָׁק · מְרוּצָה
To Rush, *v. a.* לְרַעֵשׁ
Rush, *s.* רַעַשׁ
Rust, *s.* חלודה

Rye, *s.* כֻּסֶּמֶת

S

SAbbath, *s.* שַׁבָּת
Sabeans, *s.* סְבָאִים
Sack, *s.* שַׂק · אַמְתַּחַת
Sacred, *adj.* קָדוֹשׁ
To Sacrifice, *v. a.* לִזְבֹּחַ
Sacrifice, *s.* זֶבַח
Saddle, *s.* סרג · אוכף · מֶרְכָּב
To Saddle, *v. a.* לַחֲבֹשׁ
Sadler, *s.* מסרג
Saffron, *s.* חרוע · חַרְכֹּם
Wood Saffron, *s.* קורטמי
Sage, *s.* מרוא
Said, *preter*, and *particip.* אָמַר
Sail, *s.* נס
Saith, *particip.* נְאֻם · אֹמֶרֶת
Sale, *s.* מִמְכָּרֶת · מִמְכָּר
Salt, *s.* מֶלַח
To Salt, *v. a.* לִמְלֹחַ
Saltness, *s.* מְלֵחָה
Salvation, *s.* יְשׁוּעָה · יֵשַׁע
Samaritan, *s.* כותי
Sanctification, *s.* קדוש
To Sanctify, *v. a.* לְקַדֵּשׁ
Sanctuary, *s.* מִקְדָּשׁ
Sand, *s.* חוֹל
Sanhedreen, *s.* סנהדרין
Sapphire, *s.* סַפִּיר
Sapling, *s.* גרופית

Sasame,

Safame (feed,) *f.* שומשמין
Satan, *f.* שָׂטָן
To Satisfy, *f.* לְהַשְׂבִּיעַ · לִרְוֹת
Saturn, *f.* שבתאי
Satyr, *f.* שָׂעִיר
To Save, *v. a.* לְהוֹשִׁיעַ
Save, *adv.* זוּלַת · בִּלְתִּי · בִּלְעָד
Savory, *f.* צתרי
Savour, *f.* רֵיחַ
Saw, *f.* מַשּׂוֹר · מְגֵרָה
To Saw, *v. a.* לגרור
Sawed, *particip.* מְגֹרָרוֹת
Scab, *f.* סַפַּחַת
Scabbard, *f.* תַּעַר
Scabbed, *adj.* יַלֶּפֶת
Scale, *f.* מְאֹזְנֵי · קַשְׂקֶשֶׂת
Scall, *f.* נֶתֶק
Scarceneſs, *f.* מִסְכֻּנֶת
Scarlet, *adj.* זהורית · שָׁנִי
To Scatter, *v. a.* לְבָזֹר
לְפַזֵּר · לְהָפִיץ · לִזְרוֹת
Scent, *f.* זְמוֹרָה
Sceptre, *f.* שַׁרְבִיט · שֵׁבֶט
Scholar, *f.* תלמיד
Science, *f.* מַדָּע
Sciſſars, *f.* זווא · נגוסטרי
Scoff, *f.* עלבון
To Scoff, *v. n.* לְקַלֵּס
To Scorch, *v. a.* להבהב
Scorched, *particip.* הבהבה
To Scorn, *v. a.* לָלוּץ
Scorn, *f.* מִשְׂחָק · לָץ · לַעַג

To Scour, *v. a.* לְמָרֹק
Scourge, *f.* שֹׁטֵט
Scourging, *f.* בְּקֹרֶת
To Scrape, *v. a.* לגרוד · לְהַקְצִעַ
Screech owl, *f.* יַעֲנָה · לִילִית
Scribe, *f.* סוֹפֵר · מְחֹקֵק
Scrip, *f.* יַלְקוּט
Scripture, *f.* מקרא · כתוב
To Scrutinize, *v. a.* לפקפק
Scull, *f.* גֻּלְגֹּלֶת
Scum, *f.* חֶלְאָת
Scurf, *f.* גליד
Scurvy, *f.* גָּרָב
Sea, *f.* יָם
Seal, *f.* חוֹתָם
To Seal, *v. a.* לַחְתֹּם
Seam, *f.* חטי
To Search, *v. a.* לַחְפֹּר · לְבַקֵּר
לַחֲקֹר · לְחַפֵּשׂ
Search, *f.* חֵפֶשׂ
Searching, *f.* חֵקֶר
Seaſon, *f.* זְמָן
Seat, *f.* מוֹשָׁב
Second, *adj.* מִשְׁנֶה · שֵׁנִית
Secret, *adj.* סֵתֶר · סוֹד · לָט
גוּ · תַּעֲלֻמָה · פְּלֵאי
Secretary, *f.* סֹפֵר
To Secrete, *v. a.* לגנוז
Secretly, *adv.* לָאט
Section, *f.* טומוס
Secure, *adj.* בָּטוּחַ

Security,

Security, *ſ.* אפותיקי
Sedan, *ſ.* גלקטיקא · לקטקא
Sedate, *adj.* מיושב
To See, *v. a.* and *n.* לִרְאוֹת לַחֲזוֹת
Seed, *ſ.* זֶרַע
Seeing, *ſ.* רָאִי · פִּקֵּחַ
To Seek, *v. a.* and *n.* לְבַקֵּר לָתוּר · לְשַׁחֵר · לִדְרֹשׁ · לְבַקֵּשׁ
Seer, *ſ.* רֹאֶה · חֹזֶה
To Select, *v. a.* לבחור
To Sell, *v. a.* לִשְׁבֹּר · לִמְכּוֹר
Seller, *ſ.* מוֹכֵר
Selvage, *ſ.* קָצֶה
Semblance, *ſ.* תַּבְנִית · דְּמוּת תְּמוּנָה
Senator, *ſ.* סנטרא · בוליוטוס סנקליטא
To Send, *v. a.* לְשַׁלֵּחַ · לְשַׁלַּח
Senſe, *ſ.* הרגשה · חוש
Senſible, *adj.* מוחש
Senſitive, *adj.* מוחש
Sentence, *ſ.* הלכה · פִּי
To Separate, *v. a.* לְהַבְדִּיל לְהַפְרִיד · לְפַלֵּא · לְהַזִּיר
Separate, *adj.* נִזְרָה
Separation, *ſ.* נֵזֶר · נִדָּה · בָּתֶר
Sepulchre, *ſ.* קֶבֶר
Sergeant, *ſ.* סרדיוט · לופר
Serpent, *ſ.* תַּנִּין · נָחָשׁ. Plur. זֹחֲלֵי
Serpent, (burning, or fiery,) *ſ.* שָׂרָף

Servant, *ſ.* נַעַר · עֶבֶד
Servant-maid, *ſ.* אָמָה
To Serve, *v. a.* לַעֲבֹד
Service, *ſ.* עֲבוֹדָה
Servitude, *ſ.* שעבוד
To Set (on, up, &c.) *v. a.* לָשׂוּת · לְרוֹמֵם · לְהַצִּיג · לְהַצִּיב לִשְׁפֹּת · לְשַׁוֹּת · לָשִׁית
To Set on edge, *v. a.* לְהַקְהֵה
Seven, *adj.* שִׁבְעָה · שֶׁבַע
Sevenfold, *adv.* שִׁבְעָתַיִם
Seventeen, *adj.* שִׁבְעָה עָשָׂר
Seventh, *adj.* שְׁבִיעִי
Seventy, *adj.* שִׁבְעִים
To Sever, *v. a.* לְהַפְלֵה
Severe, *adj.* קָשֶׁה
To Sew, *v. a.* לִתְפּוֹר
Shadow, *ſ.* צֵל
Shady, *adj.* צִלְצֵל
Shaft, *ſ.* יֶרֶךְ
To Shake, *v. a.* לְהָנִיף · לְהָנִיד לְהַרְעִישׁ · לְרַחֵף · לְהַרְגִּיז · לְנַעֵר
To Shake, *v. n.* לִשְׁמֹט · לָמוּט
Shaking, *ſ.* נשילת · מְנוֹד
Shall, (uſed as an interrogative,) according to the Heb. הַאִם.
But, Shall, (the future) of the defective verb in the Engliſh, can only be expreſſed in the Heb. by הִיה, with the *vau* converſive prefixed,

fixed, as וְהָיָה, And it ſhall be, &c.

Shambles, *ſ.* מקולין · אטליז

Shame, *ſ.* שִׁמְצָה · קָלוֹן · בּוּשָׁה כְּלִמָּה

To Shame, *v. a.* להלבין·לְהַכְלִים

Sharp, *adj.* חַדָּה

Sharp (knife,) *ſ.* צוּר

To Sharpen, *v. a.* לָחַד לחדד · לְשַׁנֵּן · לְלַטּוֹשׁ

To Shave, *v. a.* לְגַלַּח

Shaven, *particip.* גָּלַח

She, *pronoun,* הִיא

Sheaf, *ſ.* עֲמִיר · עֹמֶר · אֲלֻמָּה

To Shear, *v. a.* לִגְזֹז

Shearer, *ſ.* גֹּזֵז

Shears, *ſ.* נגוסטרי

Sheath, *ſ.* נָדָן

To Shed, *v. a.* לִשְׁפֹּךְ

Sheep, *ſ.* שֶׂה · צֹאן

Sheepcot, *ſ.* נָוֶה

Sheep maſter, *ſ.* נֹקֵד

Sheet, *ſ.* סָדִין, of paper קונטרס

Shekel, *ſ.* שֶׁקֶל

Shelter, *ſ.* מַחֲסֶה

To Shelter, *v. a.* לַחֲסוֹת

Shepherd, *ſ.* רֹעֶה

Shield, *ſ.* צִנָּה · מָגֵן. Plur. שְׁלָטִים

To Shift, *v. n.* לְשַׁנּוֹת · לְחַלֵּף

To Shift, *v. a.* לְהָמִיר

To Shine, *v. n.* לְהוֹפִיעַ

Ship, *ſ.* צִי · חֹבֶל · אֳנִיָּה · אֳנִי סְפִינָה

Shirt, *ſ.* כתונת

Shittah, or Shittim, *ſ.* שִׁטִּים

Shoe, *ſ.* נַעַל

To Shoe, *v. a.* לְהַנְעִיל

Shoemaker, *ſ.* נלדאי · אושכפא סנדלר

Shook, *preter* and *particip.* תִּנְעַשׁ

To Shoot, *v. a.* לִירוֹא · לִבְרֹחַ לְשַׁלַּח · לָרֹב · לִירוֹת

Shooter, *ſ.* רֹבֶה

Shop, *ſ.* חנות

Shore, *ſ.* חוֹף

Shorn, *particip. paſſ.* קְצוּבוֹת

Short, *adj.* קָצַר

To Shorten, *v. a.* לְקַצֵּר

Shortneſs, *ſ.* קֹצֶר

Shot, *ſ.* טַחֲוִי

Shovel, *ſ.* רַחַת. Plur. יָעִים

Shoulder, *ſ.* שְׁכֶם · שׁוֹק · כָּתֵף

To Shout, *v. n.* לָרֹן · לְהָרִיעַ לְרַנֵּן

Shout, *ſ.* רֵעַ

To Show, *v. a.* לְהַרְאוֹת·לְחַוּת

Show, *ſ.* הַכָּרָה

Showbread, *ſ.* לֶחֶם פָּנִים

Shower, *ſ* רְבִיב

Shrew, *ſ.* קולנית

Shrowd (funeral,) *ſ.* תכריכין

Shrub,

Shrub, *s.* שִׂיחַ
To Shut, *v. a.* לֵעָצוֹר · לִסְגוֹר לִקְפּוֹץ
Shuttle, *s.* אָרֶג
Sick, *adj.* חוֹלֶה · דָּל · אָנוּשׁ
Sickle, *s.* מַגָּל · חֶרְמֵשׁ
Sicknefs, *s.* חֹלִי · חֳלִי · דַּלָּה מַחֲלָה
Side, *s.* צֶלַע · צַד · כָּתֵף · יֶרֶךְ · יָד שֶׁכֶם · רוּחַ · קִיר
Siege, *s.* מָצוֹר
Sieve, *s.* נָפָה · כְּבָרָה
To Sigh, *v. a.* לֶאֱנֹחַ
Sigh, *s.* אֲנָחָה
Sight, *s.* רְעוּת · מַרְאֶה · חָזוּת
Sign, *s.* סִימָן · אוֹת
Signification, *s.* הַגְּחָה
Silence, *s.* הַס · דּוּמָה · דּוּם שתיקה · חֶרֶשׁ
Silent, *adj.* הַס · אִלֵּם · אֵלֶם דּוֹמֵם
To (be) Silent, *v. n.* לֶחֱרַשׁ לִשְׁתֹּק · לַחֲשׁוֹת
Silk, *s.* מטכסין
Silken, *adj.* מטכסין
Silly, *adj.* פֹּתֶה
Silver, *s.* כֶּסֶף
Similar, *adj.* השואה
Similarity, *s.* השואת
Similitude, *s.* גִּיל · תְּמוּנָה
Simple, *adj.* פשוט · פְּתִי
Simplicity, *s.* תֹּם
Simply, *adv.* סתם · דוקא
Sin, *s.* חֲטָאָה · חֵטְא
To Sin, *v. n.* לַחֲטֹא
Since, *adv.* and *prep.* לְמִן · מֵאָז
Sincerity, *adv.* תָּמִים
Sinew, *s.* גִּיד
Sinful, *adj.* חַטָּאָה
To Sing, *v. a.* לָשִׁיר · לְרַנֵּן · לְזַמֵּר
To Sing, *v. n.* לָרֹן
To Singe, *v. a.* להבהב
To Sink, *v. n.* לִטְבֹּעַ
To Sink, *v. a.* לְהַשְׁקִיעַ
Sinner, *s.* חוֹטֵא
Sifter, *s.* אָחִית
To Sit, *v. n.* לָשֶׁבֶת · לֵישֵׁב
Situation, *s.* מוֹשַׁב · מוּצָק
Six, *adj.* שִׁשָּׁה · שֵׁשׁ
Sixth, *adj.* שִׁשִּׁית · שִׁשִּׁי
Sixty, *adj.* שִׁשִּׁים
Size, *s.* קֶצֶב
To Size, *v. a.* לְקַצֵּב
Skeleton, *s.* שלדא
Skiff, *s.* ביצית · איסקפא
Skin, *s.* עוֹר · גֶּלֶד
To Skin, *v a.* לְהַפְשִׁיט
To Skip, *v. n.* לִרְקוֹד · לְקַפֵּץ
Skirt, *s.* שׁוּל · כְּנַף
Skull, *s.* גֻּלְגֹּלֶת
Sky, *s.* שַׁחַק
Skylight, *s.* איפומא
To Slack, } *v. a.* לָפוּג
To Slacken, } לִרְפּוֹת

Slain,

Slain, *particip. paſſ.* טָבוּחַ · חָלָל
Slander, *ſ.* דּוֹפִי · דִּבָּה
To Slander, *v. a.* לְרַגֵּל
Slaughter, *ſ.* קֶטֶל · טֶבַח · הֶרֶג רֶצַח
Slaughterer, *ſ.* טַבָּח
To Slay, *v. a.* לִטְבֹּחַ · לַהֲרֹג לִקְטֹל · לְרַצֵּחַ · לְהָמִית · לְהַכּוֹת לִשְׁחֹט
Slayer, *ſ.* רֹצֵחַ
To Sleep, *v. n.* לִישׁוֹן · לִרְדּוֹם
Sleep, *ſ.* שֵׁנָה · מִשְׁכָּב · תַּרְדֵּמָה
Slender, *ſ.* דָּק · דַּק
Slew, *preter*, of Slay, הָרַג
Slime, *ſ.* חֵמָר
Sling, *ſ.* קֶלַע · מַרְגֵּמָה
To Sling, *v. a.* לְקַלַּע
Slinger, *ſ.* קַלָּע
To Slip, *v. n.* לָמוּט · לָמַעַד לִשְׁמֹט
To Slip, *v. a.* לִפְטֹר · לְנַתֵּק
Slip, *ſ.* זְמוֹרָה
Slothfulneſs, *ſ.* עָצְלָה
Slow, *adj.* כָּבֵד
Sluggard, *ſ.* עָצֵל
To Slumber, *v. n.* לָנוּם
Slumber, *ſ.* תְּנוּמָה
Small, *adj.* קָטָן · דַּק
To Smell, *v. a.* לְהָרִיחַ
Smell, *ſ.* רֵיחַ

To Smite, *v. a.* לְמָחֹץ · לְהַכּוֹת לְנֶגֶף
Smith, *ſ.* מַסְגֵּר · חָרָשׁ
Smoke, *ſ.* קִיטוֹר · עָשָׁן
To Smoke, *v. n.* לֶעֱשֹׁן
Smooth, *adj* חָלָק
To Smooth, *v. a.* לְהַחֲלִיק
Snail, *ſ.* שַׁבְּלוּל · חֹמֶט
Snare, *ſ.* מוֹקֵשׁ · מְצוּדָה · פַּח
To Snare, *v. a.* לְנַקֵּשׁ · לָקֶשֶׁת
Snatch, *ſ.* היסח · חטופה
To Snatch, *v. a.* לַחְתֹּף · לַחְטוֹף
To Sneeze, *v. n.* לְזוֹרֵר להתעטש
Sneeſing, *ſ.* עטוש
Snoring, *ſ.* הזום
To Snort, *v. n.* לְנַחֵר
Snow, *ſ.* שֶׁלֶג
So, *adv.* כֵּן
To Soak, *v. a.* לשרות
Soaking *ſ.* מִשְׁרֶה
Soap, *ſ.* בֹּרִית
Society, *ſ.* חֶבְרָה
Socket, *ſ.* אָדָן
Sodden, *particip. paſſ.* בְּשֵׁלָה
To Soder, *v. a.* לְדַבֵּק · לְרַבֵּק
Sodering, *ſ.* דֶּבֶק
Sodomite, *ſ.* קָדֵשׁ
Soft, *adj.* רַכָּה
To Soften, *v. a.* לְרַכֵּךְ · לפעפע
Softly, *adv.* לְאַט · אַט

To Sojourn, *v. n.* לָגוּר
Sojourn, *f.* גּוּר
Sojourner, *f.* תּוֹשָׁב · גֵּר
To Solace, *v. a.* לְעַלֵּס
To Solder, (ſee Soder,) לְרַבֵּק
Sole, *f.* כַּף
Solemn (aſſembly,) *f.* עֲצֶרֶת
Solemnity, *f.* מוֹעֵד
To Solicit, *v. a.* לְרָאֵב · לְהַעֲתִּיר
Solicitor, *f.* סַנֵּיגוֹר
Solicitous, *adj.* דָּאֵב
Solicitude, *f.* דְּאָגָה
Solid, *adj.* מַמָּשׁ · חַלִּים
Solidity, *f.* מַמָּשׁוּת
Solitary, *adj.* בָּדָד · בַּלְמוּד · בַּלְמוּדָה
Solitude, *f.* בֹּדֶד
Solſtice, *f.* תְּקוּפָה
To Solve, *v. a.* לְתָרֵץ
Solution, *f.* תֵּרוּץ
Son, *f.* נִין · בַּר · בֵּן
Son-in-law, *f.* חָתָן
Song, *f.* רִנָּה · נְגִינָה · זְמִרָה · שִׁירָה · שִׁיר · רְנָנָה · רֹן
Soon, *adv.* מְהֵרָה
Soot, *f.* פִּחְמִין
Soothſayer, *f.* מְעוֹנֵן
Sophiſter, *f.* סַפִּיסְטָה
Sophiſtical, *adj.* מַטְעֵאה
Sophiſtry, *f.* מַטְעֵאה
Sorcerer, *f.* עוֹנֵן
Sore, *adj.* כּוֹאֵב

Sorrow, *f.* אָנוּשׁ · אָוֶן · אוֹן · יָגוֹן · חִיל · חֵבֶל · דְּוִי · דַּאֲבוֹן · עֶצֶב · עֹצֶב · מַכְאוֹב · כְּאֵב · עִצָּבוֹן
Sort, *f.* גִּיל
Sought, *preter* and *particip. paſſ.* of Seek, נִבְעָה
Soul, *f.* נְשָׁמָה · נֶפֶשׁ
Sound, *adj.* תֵּקֵע · קוֹל · הֶגֶה
Soundneſs, *f.* מְתֹם
South, *f.* תֵּימָן · נֶגֶב · דָּרוֹם
Southward, *adv.* תֵּימָנָה
To Sow, *v. a.* לִזְרֹעַ
Sown, *particip.* מִזְרָע
Space, *f.* אֲוִיר · רֶוַח
Spade, *f.* בְּדִיד
Spain, *f.* אספמיא · סְפָרַד
Span, *f.* זֶרֶת
Spanned, *preter* and *particip.* of Span, טִפְּחָה
To Spare, *v. a.* and *n.* לַחֲמֹל
Spark, *f.* שְׁבִיב · נִיצוֹץ · זִיק
To Speak, *v. a.* and *n.* לְדַבֵּר
Speaking figure, *f.* מְלִיצָה
Spear, *f.* צְלִצָל · כִּידוֹן · חֲנִית · רֹמַח
Special, *adj.* מוּבהָק
Specie, *f.* מִין · זַן
Specimen, *f.* דוגמא
To Speckle, *v. a.* לְנַקֵּד
Speckled, *particip.* נָקוּד
Speculation, *f.* עִיוּנִי

Specu-

Speculative, *adj.* עיוניות
Speech, *f.* שִׂיחָה · נִיב · לָחַשׁ · אֹמֶר
Spelt, (a ſpecie of corn,) *f.* דישרא
To Spend, *v. a.* לַתּוֹם
To Spew, *v. a.* לְהָקִיא
Spew, Spewing, *f.* קִיא
Sphere, *f.* כדור
Spherical, Spherick, *f.* כדורי
Spice, *f.* סַם · בֹּשֶׂם
Spicery, *f.* נְכֹאת
Spider, *f.* שְׁמָמִית · עַכָּבִישׁ
Spikenard, *f.* נֵרְדְּ
To Spin, *v. a.* לִטְוות
Spinage, *f.* תרדין · לעונין
Spindle, *f.* כִּישׁוֹר
Spirit, *f.* רוּחַ
Spiritual, *adj.* רוחניי
Spit, *f.* שפוד
To Spit, *v. n.* לִירוֹק · לָרֹק
Spittle, *f.* רִיר · רֹק · רוק
Spleen, *f.* טחול
Splendour, *f.* קָרֶן · זִיז
Splintered, *particip.* קווץ
To Spoil, *v. a.* לְחַבֵּל · לָבֹז · לָשֹׁס · לִשְׁלֹל · לָשֹׁד · לִקְבֹּעַ · לְפַשֵּׁט
Spoil, *f.* שָׁלָל · בְּזֵזָה · בִּזָּה · מִשִּׁסָּה
Spoiler, *f.* שׁוֹד
Spoke, *f.* חִשֻּׁר
Sponge, *f.* ספוג
Spongy, *adj.* ספוגנית

Spoon, *f.* כַּף
To Sport, *v. a.* לְצַחֵק
To Sport, *v. n.* לִשְׂחֹק
Spot, *f.* כֶּתֶם · תְּבֵלָל
Spotted, *particip.* טָלוּא
Spouſe, *f.* כַּלָּה
Spout, *f.* צִנּוֹר
To Spread, *v. a.* לִנְטוֹת · לִמְתֹּחַ · לִרְפֹּד · לְהָצִיעַ · לִפְרֹשׂ · לְנַפֵּץ · לִשְׁטוֹחַ · לִרְקֹעַ
To Spread, *v. n.* לִפְשׁוֹת
To Spring, *v. n.* לְצַמֵּחַ · לִפְרֹחַ
Spring, *f.* מַעְיָן · גֵּלֹת · אֶשֶׁד
To Sprinkle, *v. a.* לִזְרֹק · לְהַזּוֹת · לָרֹס
Sprout, *f.* גבייה
Spun, *preter* and *particip.* מַטְוֶה
Spungy, *adj.* ספוגנית
Spurs, *f.* פרישין
To Spy, *v. a.* לָתוּר · לְרַגֵּל
Square, *adj.* מעוקב · רָבַע
Square, *f.* רָבוּעַ
To Squeeſe, *v. a.* לָמֹץ · לָזוּר · לסחוט
To Stab, *v. a.* לִדְקֹר
Stack, *f.* גָּדִישׁ
Stacte, *f.* נָטָף
Staff, *f.* שֵׁבֶט · מוֹט · מַטֶּה · מִשְׁעֶנֶת
To Stagger, *v. n.* לָנוּעַ
Stagnant, *adj.* פשרא
Stair, *f.* מַעֲלָה · מַדְרֵגָה

Stake,

Stake, *s.* דקר
Stalk, *s* עוקץ · קָנֶה
Stall, *s.* מַרְבֵּק. Plur. אֻרְוֹת
To Stammer, *v. n.* לגמגם
Stammerer, *s* גמגם. Plur. עִלְּגִים
Stand, *s.* מָצָב · מַעֲמָד
To Stand, *n. v.* לָקוּם · לַעֲמוֹד
Standard, *s.* דֶּגֶל
Standard-bearer, *s.* נֵס
Standing, *s.* מַעֲמָד
Standing-corn, *s* קָמָה
Star, *s.* כּוֹכָב. Venus, נגה
Stare, Starling, *s.* זרזיר
To Starve, *v. a.* להמית ברעב
State, *s.* מַעֲמָד
Station, *s.* מַעֲמָד
Stature, *s.* קוֹמָה
Statute, *s.* מִצְוָה · חֹק · חֻקָּה · עֵדוּת. Plur. פִּקּוּדִי
Staves, *s.* בַּדִּים
To Stay, *v a.* לִסְעֹד
Stay, *s.* מִשְׁעָן · מִשְׁעֶנֶת
Steady, *adj.* אֱמוּנָה
To Steal, *v. a.* לִגְנֹב
Stedfaſt, *adj.* מוּצָק
Stem, *s.* גֶּזַע
Step, *s.* הֲלִיךְ · אֲשׁוּר · אַשֻּׁר · צָעַד · מַעֲלָה
Steril, *adj.* אילונית
Steward, *s.* מָשָׁק · מְלַצֵּר
Stick, *s.* מַקֵּל

To Stick, *v. n.* לְדָבְקָה
To Stick, *v. a.* לְדַקֵּר
Stiff, *adj.* קָשֶׁה
Stiffneſs, *s.* קשיות
To Still, *v. a.* לְהַשְׁבִּיחַ
Still, *adj.* and *s.* דְּמָמָה
To Sting, *v a.* לעקוץ
Sting, *s.* עקיצה
To Stink, *v. n.* לְבָאֵשׁ
To (make) Stink, *v. a.* לְהַבְאִישׁ
Stink, *s.* בְּאֹשׁ
To Stir up, *v. a.* לְעוֹרֵר · לְהָסִית
Stock, *s.* עֵקֶר · בּוּל
Stockings, *s.* דרדסין
Stocks, *s.* כִּיפָּה · צִינָק
Stolen, *particip. paſſ.* גָּנַב · גְּנֵבָה
Stomach, *s.* אסטומכא אצטומכא
Stone, *s.* אבן · צמירתא
To Stone, *v. a.* לְרַגֵּם · לְסַקֵּל
Stone cutter, *s.* סתת
Stood, *preter*, of Stand, נִצָּב
Stool, *s* הֲדֹס. Plur. אָבְנַיִם
To Stoop, *v. n.* לִכְרֹעַ
To Stop, *v. a.* לַחְסֹם · לַאֲטֹם · לִסְתּוֹם · לְסַכֵּר
Stoppage, *s.* אטם
Store, *s.* מִסְכְּנוֹת
Storehouſe, *s.* אוֹצָר · אֶסֶם
Stork, *s.* חֲסִידָה
Storm, *s.* שַׂעַר · סַעַר
To Storm, *v. a.* לְהִשְׁתָּעֵר

Straight,

Straight, *adj.* יָשָׁרָה
To Straighten, *v. a.* לְתַקֵּן
Strait, *ſ.* דוחק · צַר
Strange, *adj.* נָכְרִי · נֵכֶר · זָר
Stranger, *ſ.* מוּזָר · נָכְרִי · נֵכָר · גֵּר
To Strangle, *v. a.* לְחַנֵּק
Straw, *ſ.* תֶּבֶן
Strawberry, *ſ.* חלוגלוגות
To Stray, *v. n.* לִתְעוֹת
Streak, *ſ.* פְּצָלָה
Ring Streaked, *particip.* עָקוֹד
To Streak, *v. a.* לְפַצֵּל
Stream, *ſ.* אֶשֶׁד. Plur. אֲפִיקֵי
Street, *ſ.* שוק · רְחוֹב
Strength, *adj.* אֵיתָן · אֵיל · אוֹן כֹּחַ · חֹסֶן · חֹזֶק · גְּבוּרָה · אֹמֶץ עָצְמָה · עֶזוּז · עֹז · נֵצַח · מֵזַח תּוֹעֲפוֹת · תֹּקֶף · רַהַב
To Strengthen, *v. a.* לְגַבֵּר לְרַהֵב · לִסְעֹד · לָעוֹז · לְחַזֵּק
To Stretch, *v. a.* לִנְטוֹת · לִגְהַר
Strictly, *adv.* דווקא
Strife, *ſ.* רִיב · מָדוֹן
To Strike, *v. a.* לִתְקַע · לִנְגֹּף
String, *ſ.* יֶתֶר
To Strip, *v. a.* לְפַשֵּׁט
Stripe, *ſ.* חַבּוּרָה
Stripling, *ſ.* עֶלֶם
Stript, *particip.* שׁוֹלָל
To Strive, *v. n.* לָרִיב · לָדוֹן להשתדל · לְהַצּוֹת

Stroke, *ſ.* שֶׁפֶק · מַחַץ. Plur. מַהֲלֻמוֹת
Strong, *adj.* אֵיתָן · אַמִּיץ · אַבִּיר עַזָּה · כַּבִּיר · חָסִין · חָסוֹן · חָזָק עָצוּם
Strong drink, *ſ.* שֵׁכָר
Stronghold, *ſ.* עֹפֶל · מִבְצָר Plur. מָעוֹזִים
Stubble, *ſ.* גבבא · קַשׁ
Stubborn, *adj.* סוֹרֵר
Stubbornneſs, *ſ.* הַכָּרַת · קְשִׁי
Stuck, *preter* and *particip.* of ſtick, ברזיה · מְעוּכָה
Studs, *ſ.* נְקֻדּוֹת
Study, *ſ.* מדרש · לַהַג
To Study, *v. a.* לעסוק · לגרסא
To Stumble, *v. n.* לִכְשֹׁל
Stumbling block, *ſ.* מִכְשׁוֹל פּוּקָה
Stupor, *ſ.* צרדא
Style, *ſ.* סוגיא · לשון
To Subdue, *v. a.* לִכְבּוֹשׁ לְרַד · לְהַכְנִיעַ
Subject, *ſ.* נושא
To Subject, *v. a.* לַעֲנוֹת
To ſubmit, *v. a.* לְעַנּוֹת · לְעָנוֹת
Subſtance, *ſ.* הון · גּוּף · אוֹן תמצית · ממש · רְכֻשׁ
Subſtantial, *adj.* עצמי
To Subſtantiate, *v. a.* להתעצם
Subſtantive, *ſ.* עצם
Subtile, *adj.* דקדוק

Subtilty,

Subtilty, *s.* עָרְמָה · עָקְבָה · מִרְמָה
Subtle, *adj.* עָרוּם
Suburb, *s.* פְּרוּר · מִגְרָשׁ
Succeſſion, *s.* תַּרְבּוּת
To Suck, *v. a.* לְהָנִיק
Suckling, *s.* עוֹל · יוֹנֵק
Suddenly, *adv.* בְּעַגְלָא · פֶּתַע
Suet, *s.* רֶבֶב
To Suffer, *v. a.* לְהָנִיחַ
To Suffice, *v. n.* לִשְׁפֹּק
Sufficient, *adj.* דַּי · דָּיָּי
To Suffocate, *v. a.* לִסְרַנֵּק
Suffocation, *s.* סַרְנוּקָא
Suitable, *adj.* נָאֶה
Sum, *s.* תָּכְנִית · רֹאשׁ
Summer, *s.* קַיִץ
To Summer, *v. n.* לָקוּץ
Sun, *s.* שֶׁמֶשׁ · חֶרֶס · חַמָּה
Sunk, *preter* and *particip.* טָבַע
Superabundance, *adj.* עֹדֶפֶה
Superfice, *s.* שְׁטַח
Superfluous, *adj.* יָתוֹר · שָׁרוּעַ
Superiority, *s.* מַעֲלָה
To Supercede, *v. a.* לִדְחוֹת
Supineſs, *s.* פַּרְקְדָן
To Supplant, *v. a.* לַעֲקֹב
To Supple, *v. a.* לְמִשְׁעֶה
To Supplicate, *v. n.* לְהִתְחַנֵּן
Supplication, *s.* תְּחִנָּה
To Support, *v a.* לִתְמֹךְ · לִסְמֹךְ
Supporter, *s.* סוֹמֵךְ

To Suppoſe, *v. a.* לִדְמוֹת
Suppoſition, *s.* דִּמְיוֹן
Supremacy, *s.* שַׂרָרָה
Surely, *adv.* אוּלָם · אָכֵן · אַךְ · אָמְנָם · אִם
Surety, *s.* עֲרֻבָּה
Surgeon, *s.* אוּמְנָא
Surname, *s.* כִּנּוּי
To Surname, *v. a.* לְכַנּוֹת
Surpluſage, *s.* סָרַח
To Suſpect, *v. a.* לַחֲשׁוֹד
To Suſpend, *v. a.* לְהַפְשִׁיל
Suſpenſe, *s.* תָּלוּי
Suſpicion, *s.* חֲשָׁדָה · חֶשֶׁד
Suſpicious, *adj.* דּוּמֶה
To Suſtain, *v. a.* לְסַמֵּךְ · לְכַלְכֵּל · לִתְמֹךְ
Suſtenance, *s.* כַּלְכָּלָה
Swallow, *s.* עָגוּר · דְּרוֹר
To Swallow, *v. a.* לְשָׁאף · לְבַלַּע
Swan, *s.* תִּנְשֶׁמֶת
Swarm, *s.* נָחִיל · עֲדַת
Swath, *s.* חֲתוּל
To Swear, *v. n.* לְהִשָּׁבֵעַ
To Swear, *v. a.* לְהַאֲלוֹת
To Sweep, *v. a.* לְטַאטֵא · לְגָרוּף · לִסְחוֹף
Sweat, *s.* זֵעָת
Sweet, *adj.* מְתוּקָה · מָתוֹק · עָרֵב · נָעִים
Sweetbread, *s.* אַלְמַעְדָּא
To Sweeten, *v. a.* לְהַמְתִּיק

Sweetneſs, *ſ.* מֶתֶק
To Swell, *v. a.* לַצְבוֹת
Swelling, *ſ.* שְׂאֵת
Swift, *adj.* קַל
To Swim, *v. n.* לִשְׂחוֹת
Swimmer, *ſ.* שייט
Swine, *ſ.* חֲזִיר
Swollen, *particip. paſſ.* צָבֻר
Sword, *ſ.* שֶׁלַח · חֶרֶב
Syllogiſm, *ſ.* הקש
Synagogue, *ſ.* מוֹעֵד
בית הכנסת
Synonyma, *ſ.* גרדף
Syria, *ſ.* אֲרַם

T

TAbernacle, *ſ* שוֹד · סֹד · מִשְׁכָּן
Table, *ſ.* לוּחַ · שֻׁלְחָן
Tablet, *ſ.* כּוּמָז
Tabour, or Tabret, *ſ.* תֹּף
Taches, *ſ.* קְרָסִים
Tail, *ſ.* זָנָב · אַלְיָה
To Tail, *v. n.* לְזַנֵּב
To Take, *v. a.* לִלְכֹּד · לָקַחַת
לַחְתּוֹת · לִתְפֹּשׂ · לָשֵׂאת
Tale, *ſ.* תֹּכֶן · שֵׁמַע · מִסְפַּר
Tale-bearer, *ſ.* דילטור · רָכִיל
Tale-bearing, *ſ.* רכילות
Talent, *ſ.* כִּכָּר
To Talk, *v. n.* לָשִׂיחַ · לְדַבֵּר

To Tan, *v. a.* לעבד עור
Tanner, *ſ.* עבדן · בורסי
Tanyard, *ſ.* בורסקי
Tapeſtry, *ſ.* טפיטין · טפיטיות
To Tarry, *v. n.* לָשֶׁבֶת · לְיַחֵל
לשהות · לְהַרְמַהְמֵהַּ
Tarſhiſh, *ſ.* תַּרְשִׁישׁ
Taſk, *ſ.* מַעַשׂ · מַס
To Taſk, *v. a.* לְנָגֵשׂ
Taſkmaſter, *ſ.* נֹגֵשׂ
To Taſte, *v. a.* לִטְעֹם
Taſte, *ſ.* טַעַם
Taught, *preter* and *particip. paſſ.* of Teach, מְלֻמָּדָה
To Teach, *v. a.* לְהוֹרֹת · לָאֻלָּף
Teacher, *ſ.* מוֹרֶה
Tear, *ſ.* דִּמְעָה
To Tear, *v. a.* לִטְרֹף
Teeth, *ſ.* שִׁנַּיִם
To Tell, *v. a.* לְהַגִּיד
Temerity, *ſ.* התגברות
Temperament, *ſ.* מזג
Temperature, *ſ.* מזג
Tempeſt, *ſ.* סַעַר · סֹעָה · סוּפָה
שְׂעָרָה · סֹעֵר
Temple, *ſ.* רַקָּה · הֵיכָל
To Tempt, *v. a.* לְנַסּוֹת
Temptation, *ſ.* מַסָּה
Ten, *adj.* עֲשָׂרָה · עֶשֶׂר
Tender, *adj.* רַךְ
Tenderneſs, *ſ.* רֹךְ

Tenon,

Tenon, *ſ.* יָד
Tenour, *ſ.* פִּי
Tent, *ſ.* קֻבָּה · אֹהֶל. Plur. מַחֲנִים
Tenth-deal, *ſ.* עִשָּׂרוֹן
Terrible, *adj.* אֲיֻמָּה · אָיֹם עָרִיץ · נוֹרָא
To Terrify, *v. a.* לְעָרֵץ · לְהַחֲרִיד
Terror, *ſ.* בְּהָלָה · אֵימָה מְעָרָצָה · חִתִּית · בְּעָתָה · בַּלָּהָה
Teſticle, *ſ.* אָשֶׁךְ. Plur. פַּחֲדֵי
To Teſtify, *v. n.* לַעֲנוֹת
To Teſtify, *v. a.* לְהָעִיד
Teſtimony, *ſ.* עֵדוּת
To Thank, *v. a.* לְהוֹדוֹת
Thankſgiving, *ſ.* תּוֹדָה
That, *pronoun,* אֲשֶׁר
That, *conjunct.* כִּי · אֲשֶׁר
The, *article,* אֶת
Theatre, *ſ.* טרטראות
Theft, *ſ.* גְּנֵבָה
Then, the *oblique,* of They, אוֹתָם · הֵן · הֵם
Then, *adv.* אָז · אָז
Theory, *ſ.* עיוני
There, *adv.* שָׁם
Therefore, *adv* לָכֵן
Theſe, *pronoun,* הֵנָּה · אֵלֶּה
They, *pronoun,* הֵנָּה · הֵם · אֹתָם
Thick, *adj.* עָב · סְבָךְ
Thicket, *ſ.* סְבָךְ. Plur. חֻרְחִים
Thickneſs, *ſ.* קַפָּאוֹן · עֲבִי
Thief, *ſ.* גַּנָּב
To Thieve, *v. n.* לִגְנֹב
Thigh, *ſ.* יָרֵךְ
Thin, *ſ.* דַּק. (A cake,) רָקִיק
Thine, *pronoun,* שלך
Thing, *ſ.* דָּבָר
To Think, *v. n.* and *a.* לַחֲשֹׁב
Third, *adj.* שְׁלִישִׁי
Thirſt, *ſ.* צָמָא
To Thirſt, *v. n.* לִצְמוֹא
Thirſty, *adj.* צָמֵא · עֵיפָה צָמֵאָה
Thirteen, *ſ.* שְׁלֹשָׁה עָשָׂר
Thirty, *adj.* שְׁלֹשִׁים
This, *pronoun,* זֹאת · זֶה
Thiſtle, *ſ.* דַּרְדַּר
Thither, *adv.* שָׁמָּה
Thorn, *ſ.* חָדֶק · חוֹחַ · אָטָד שָׂיִת · קוֹץ · סִנֶּה · נֵעָצוּץ · חָרוּל Plur. שִׂכִּים . צִנִּינִים
Thornhedge, *ſ.* מְסוּכָה
Thoſe, *pronoun,* הֵנָּה
Thou, *pronoun perſ.* אַתָּה · אַתְּ
Thought, *preter* and *paſſ.* זָמַם
Thought, *ſ.* רֵעָה · מַדָּע · זִמָּה שַׁרְעַף. Plur. שִׁעְפִּים
Thouſand, *adj.* or *ſ.* אֶלֶף
To Thraſh, *v. a.* לַחְבֹּט · לָדוּשׁ
Thraſhingfloor, *ſ.* גֹּרֶן
Thraſhing inſtrument, *ſ.* מוֹרַג · חָרוּץ

Thread,

Thread, *ſ.* עירין · פְּתִיל · חוּט
Threat, *ſ* גיזום
To Threaten, *v. a.* לגזום
Threatner, *ſ.* גזומא
Three, *adj.* שְׁלוֹשָׁה · שָׁלֹשׁ
Threſhold, *ſ.* מִפְתָּן · סָף
Throat, *ſ.* לוּעַ · גָּרוֹן
Throne, *ſ.* תרנוס · כִּסֵּא
To Throw, *v. a.* לְיַדּוֹת
To Throw *down*, *v. a.* לַהֲרֹס
To Thruſt, *v. a.* לְדָקֹר · לְדַחוֹת לְנָקֹר
Thumb, *ſ.* גודל · בֹּהֶן
Thunder, *ſ.* קול · רַעַם
To Thunder, *v. n* לְהַרְעִים
Thus, *adv.* כָּזֹאת · כָּזֹה · כֹּה כֵּן · כָּכָה
Thwart, *adj.* אנפט
Thy, *pronoun*, in Heb. is formed by affixes. See the Grammar, chap. viii. ſect. ii. page 126.
Ticket, *ſ.* קלף
To Tickle, *v. a.* למסלול
Tidings, *ſ* שְׁמֻעוֹת · בְּשׂוֹרָה
To bring Tidings, *v. a.* לְבַשֵּׂר
To Tie, *v. a.* לְקָשֹׁר
Tierce, *ſ.* שָׁלִשׁ
Tiger, *ſ.* טגריס
Tile, *ſ.* לְבֵנָה
Tillage, *ſ.* נִיר
Timber, *ſ.* עֵץ
Timberwork, *ſ* מְקָרֶה
Timbrel, *ſ.* תֹּף
Time, *ſ* עֵת · מוֹעֵד · זְמָן פַּעַם. Plur. רְגָלִים
Tin, *ſ.* בְּדִיל
Tip, *ſ.* תְּנוּךְ
Tire, *ſ.* פְּאֵר
Tithe, *ſ.* מַעֲשֵׂר
To Tithe, *v. a.* לְעַשֵּׂר
To, *adv* אֶל. Alſo with the affixes. See the Grammar, page 126, &c.
Toads, *ſ.* נפילים
Together, *adv.* יַחַד
To Toil, *v. a.* לַעֲמֹל
Toil, *ſ.* עָמָל
Toll, *ſ* מכס
Toll gatherer, *ſ.* מוכס
Tomb, *ſ* בָּדִיש
Tongs, *ſ.* מֶלְקָחַיִם
Tongue, *ſ* לָשׁוֹן
Tooth, *ſ* שֵׁן
Top, *ſ* גַּג
Topaz, *ſ* פִּטְדָה
Topical, *adj.* ניצוח
Torch, *ſ.* אבוקה
Torn, *particip. paſſ.* טְרֻפָה מגוייר
Tortoiſe, *ſ* צָב. Plur. נפילים
To Toſs, *v. a.* לְצַנֵּף
Totally, *adv.* גמירא
To Touch, *v. a.* לָגַעַת לִנְגֹּעַ

Touchstone, *s.* אבן בחן
Tow, *s.* נְעֹרֶת
Toward, } *prepos.* כלפי · מול
Towards, }
Tower, *s.* מִגְדָּל · בָּחוֹן
Tract, *s.* נוֹף
To Trade, *v. a.* לִסְחֹר
Tradition, *s.* הלכה · בריתא
קבלה · מסורה
Traffick, *s.* מִסְחַר
To Train, *v. a.* לַחֲנֹךְ
Tranquility, *s.* שׁוּבָה
To Transgress, *v. a.* לִבְגֹּד
לִפְשֹׁעַ
Transgression, *s.* פֶּשַׁע
Transitive, *adj.* עובר
To Translate, *v. a.* להעתיק
Translation, *s.* העתקה
Translator, *s.* מעתיק
Transmigration, *s.* גלגול
Transparent, *adj.* ספירי
Transposed, *pret.* and *particip.*
מסורס
Transposition, *s.* היפוך
Trap, *s.* לָכֶד
To Trap, *v. a.* לִלְכֹּד
To Travail, *v. n.* לְחַבֵּל · לָחוּל
Travail, *s.* תְּלָאָה
Travel, *s.* עָנְיָן
Traveller, *s.* הֵלֵךְ · אֹרַח
To Traverse, *v. a.* לִשְׁרֹךְ
Treacherous, *adj.* בָּגוֹדָה
בְּגֹדוֹת

To deal Treacherously, *v. a.*
לִבְגֹּד
Treachery, *s.* צְדִיָּה
Treacle, *s.* תרייקא · תרייקי
To Tread, *v. a.* and *n.* לָדוּשׁ
לִרְמֹס · לִדְרֹךְ
Treading, *s.* מִרְמָס · מְבוּסָה
Treason, *s.* קֶשֶׁר · קָשֶׁר
Treasure, *s.* מַטְמוֹן · חֹסֶן · אוֹצָר
סְגֻלָּה
Treasurer, *s.* גבאי · גזבר · סֹכֵן
Treasury, *s.* גנז · אוֹצַר
Tree, *s.* עֵץ
To Tremble, *v. n.* לָחִרוּד · לָחוּל
לִרְעֹשׁ · לִרְעֹד · לִרְגֹּז
Tremour, *s.* רָעַד
Trench, *s.* תְּעָלָה · מַעְפָּל · חֵל
To Trespass, *v. n.* לִמְעֹל · לָאָשֹׁם
Trespass, *s.* פֶּשַׁע · מַעַל · אָשְׁמָה
Trial, *s.* מַסָּה · בֹּחַן
Triangle, *s.* משלש · טריגון
Tribe, *s.* שֵׁבֶט · מַטֶּה
Tribulation, *s.* צָרָה
Tribunal, *s.* ערכאות · גרדום
Tributary, *adj.* לָמַס
Tribute, *s.* מַס · מֶכֶס
Trickleth, *particip.* נִגְרָה
Trinity, *s.* שילוש
Tripping, *s.* טָפוּף
To Triumph, *v. n.* לַעֲלֹץ
Trod, } *particip. pass.* of
Trodden, } *To* Tread, מוּבָס

Troop,

Troop, *ſ.* אֲגַף · גֶּד · אֲגֻדָּה
To Trouble, *v. a.* לְעָכֹר · לְבַהֵל לְהַרְשִׁיעַ · לִרְפֹּשׁ · לְהַרְעִים
Trouble, *ſ.* צוֹק · טֹרַח · בְּעָתָה רִנָּן · מֵצַר · צָרָה
Troubleſome, *adj.* עָמֵל
Trough, *ſ.* שֹׁקֶת
Trowel, *ſ.* מחצל
True, *adj* צודק
Truly, *adv.* אוּלָם
Trumpet, *ſ* שׁוֹפָר · חֲצֹצְרָה · יֹבֵל תְּקוֹעַ
Truſt, *ſ.* אשראי · בִּטָּחוֹן
To Truſt, *v. a.* לַחֲסוֹת · לְהַאֲמִין
Truth, *ſ.* אֱמֶת · אֱמוּנָה
To Try, *v. a.* לִצְרוֹף
Tub, *ſ.* גיגית
Tumult, *ſ.* הֲמוּלָה · מְהוּמָה שָׁאוֹן · הָמוֹן
Tun, *ſ.* חבית
Tune, *ſ.* נגינה
Tunnel, *ſ.* ארפכס
Turban, Turbant, or Turband, *ſ.* כרבל
To Turn (aſide, back, to, &c.) לָסוּג · לְהָשִׁיב · לַהֲפֹךְ · לְהַטּוֹת לִפְנוֹת · לָסוּר
Turn, *ſ.* תור
Turnip, *ſ.* נפוס
Turtledove, *ſ.* תור
Tutor, *ſ.* פדגוג
Twelve, *adj.* שְׁנֵים עָשָׂר
Twenty, *adj.* עֶשְׂרִים
Twice, *adj.* פַּעֲמַיִם
Twig, *ſ.* נצור
Twilight, *ſ.* נֶשֶׁף
To Twine, *v. a.* לִשְׁזוֹר
Twined, *particip.* מָשְׁזָר
Twins, *ſ.* תְּאוֹמִים
Two, *adj.* שְׁתַּיִם · שְׁנֵי · שְׁנַיִם
Type, *ſ.* גיפן
Tyranny, *ſ.* טרוניא
Tyrant, *ſ.* סקריקון
Tyre, *ſ.* צוֹר

V

VAcuation, *ſ.* הרקה
Vacuity, *ſ.* אויר
Vagabond, *adj.* נוֹד
Vagabond, *ſ.* נָד
Vagrant, *adj.* נוֹד
Vagrant, *ſ.* נָד
Vain, *adj.* שָׁוְא · רֵק · אֱלִיל
Vale, *ſ.* עֵמֶק
Valetudinarian, Valetudinary, } *adj.* אסתנית
Valiant, *adj.* אַבִּיר
Valid, *adj.* הכרחי
Valley, *ſ.* עֵמֶק · גֵּיא · בִּקְעָה שְׁפֵלָה
Valour, *ſ.* חַיִל
To Value, *v. a.* לְעָרֵךְ
Vanity, *ſ.* שָׁוְא · רִיק · הֶבֶל · אָוֶן
To Vanquiſh, *v. a.* לְנַצֵּחַ

Vapour,

Vapour, *s.* הבל · אֵיד
Plur. בְּשִׁיאִים
Variance, *s* מָדוֹן
Variation, *s.* שינוי
To Vary, *v. a.* לְשַׁנּוֹת
Vat, *s.* מעטן · בודידה
To Vaunt, *v. a.* לְהִתְפָּאֵר
Vegetable, *s.* צומחת
Vehement, *adj* נִמְרָץ
Veil, or Vail, *s.* מִטְפַּחַת
צָעִיף · פָּרֹכֶת · מִסְפָּח · מַסְוֶה
טלית · גומד · רְדִיד · צְעִיפָה
Vengeance, *s.* נָקָם · נָקָם
Veniſon, *s.* צַיִד
Venom, *s.* רוֹשׁ · רֹאשׁ
Venus, *s.* נגה
Verb, *s.* פעל
Verily, *adj.* אָכֵן · אֲבָל
To Verify, *v. n.* להתאמת
Vermilion, *s.* שָׁשַׁר
Verſe, *s.* מקרא · פסוק
Very, *adj.* מְאֹד
Veſſel, *s.* כְּלִי
Veſture, *s* כְּסוּת
Vetches, *s.* כרשינון קֶצַח
To Vex, *v. a.* לָקוּץ · לִצְרוֹר
לְהַרְשִׁיעַ
Vexation, *s.* רְעוּת · רַעְיוֹן · זַעֲוָה
Vial, *s* פַּךְ
Vicinity, *s* שכונה · ערסתא
Victory, *s.* נצוח
Victual, Victuals, *s.* אֲרֻחָה

Vile, *adj* נָבָל · זוֹלֵלָה · זוֹלֵל
נִמְבְּזָה · נֵכֶל
To Vilify, *v. a.* לזלזל
Village, *s* פַּרְזוֹן · כְּפַר · חָצֵר
Villager, *s.* כפרי
Vine, *s.* שֹׂרֵק · כֶּרֶם · גֶּפֶן
Vinegar, *s.* חֹמֶץ
Vineyard, *s.* כֶּרֶם
Vintage, *s.* בָּצִיר
Vintner, *s.* סובא
To Violate, *v a.* לַחְמֹס
Violence, *s.* מְרוּצָה · חָמָס
Violent, *adj.* עָרִיץ
Viper, *s.* אֶפְעֶה
Virgin, *s.* בְּתוּלָה
Virginity, *s* בְּתוּלִי · בְּתוּלִים
Viſage, *s.* פרצוף · תֹּאַר
Viſion, *s.* רֹאֶה · מַחֲזֶה · חָזוֹן
מַרְאֶה
To Viſit, *v. a.* לִפְקֹד
Viſitation, *s.* פְּקֻדָּה
Viſar, or Viſard, *s.* אנקטמין
מומוס
Ulcer, (creeping) *s.* נומי
Umbrella, *s.* מגן המטר
מגן השמש
Umpires, *s.* פוסקים
Uncircumciſed, *adj.* עָרֵל
Uncle, *s* דוֹד
Unclean, *adj.* טְמֵאָה · טָמֵא
נִדָּה
Uncleanneſs, *s.* טֻמְאָה

To Uncover, *v. a.* לְגַלּוֹת לִפְרֹעַ · לֶעֱרוֹת · לַחְשׂף
Under, *prepos.* תַּחַת
Undermost, *adj.* תַּחְתֹּנָה
To Understand, *v. a.* לָבִין לְהַשְׂכִּיל · לָדַעַת
Understanding, *s.* בִּין · טַעַם תְּבוּנָה · שֶׂכֶל · נָבוֹן · לֵב · בִּינָה
Ungrateful, *adj.* כפוי
Unicorn, *s.* רְאֵם
Union, *s.* אומוניאה · הומניה
Unit, *s.* אחד. Plur. אחדים
To Unite, *v. a.* and *n.* לְיַחֵד
Unity, *s* יחוד. אחדות
Universal, *s.* כלל
Univocal, *s.* מוסכם
Unleavened, *adj.* מַצָּה
Unless, *conjunct.* אולַי
Unmarried (woman,) *adj* פנויה
Unrighteousness, *s.* עָוֶל
Unsavoury, *adj.* תָּפֵל
Untempered, *adj.* תָּפֵל
Until, *adv.* and *prep.* עַד
Unto, *prep.* עַד · אֶל
Unwillingness, *s.* סירוב
Voice, *s.* קוֹל
Void, *adj.* בּוּקָה · בֹּהוּ · אֹבֶד
To Void, *v. a* לְהָפֵר
Volume, *s.* כרך
Voluntary, *adj.* נָדִיב
Vomit, *s.* קָיָא
To Vomit, *v. a.* בלען
Vow, *s.* נֵדֶר · נָדֶר
To Vow, *v. a.* and *n.* לִנְדֹּר
Up, *interject.* קוּם
To Uphold, *v. a.* לִתְמֹךְ · לִסְעֹד
Upon, *prepos.* עַל
Upper, *adj.* עֶלְיוֹנָה · עֶלְיוֹן
Upright, *adj.* קוֹמְמִיּוּת · יָשָׁר
Uprightness, *s.* נָכֹחַ
Upward, Upwards, *adv.* מַעְלָה
To Urge, *v. a.* לִפְצֹר
Urgent, *adj.* אָצִים
Urine, *s.* השתנה
Urinal, *s.* עביט · כרוז
Usage, *s.* מנהג · הלכתא
Use, *s.* מַשַּׂאת
Usurer, *s.* דינסטוס · נֹשֶׁה
Usury, *s.* נֶשֶׁךְ · מַשָּׂא
Uterus, *s.* מקור
To Utter, *v. a.* לְמַלֵּל · לְיַבִּיעַ
Utterance, *s.* מִבְטָא
Utterly, *adv.* כָּלִיל
Uttermost, *adj.* קִיצוֹנָה
Vulgar, *adj.* עלמא · הדיוט
Vulture, *s.* דַּיָּה · דָּאָה · אַיָּה

W

Wafer, *s.* רָקִיק · צַפִּיחִית
Wages, *s.* מַשְׂכֹּרֶת · פְּעֻלָּה
Waggon, *s.* עֲגָלָה
Waggoner, *s.* קרר

To Wail, *v. a.* and *n.* לְנָהוֹת לִסְפֹּד
Wailing, *ſ.* קִינָה · נְהִי · מִסְפֵּד
To Wait, *v. a.* and *n.* לָחוּל לְשַׁבֵּר · לְחַכֵּה · לְחַכּוֹת · לְיַחֵל
To Wake, *v. n* לָעוּר
To Wake, Waken, *v. a.* לְעוֹרֵר
To Walk, *v. a.* and *n.* לַהֲלֹךְ לָלֶכֶת
Walk, *ſ.* הֲלִיכָה
Wall, *ſ.* שׁוּר · כּוֹתֶל · חוֹמָה
To Wallow, *v. n* לְהִתְגַּלֵּל
To Wander, *v. n.* לָנוּעַ · לִנְדֹּד לִתְעוֹת
Wanderer, *ſ.* נֹדֵד
Wandering, *ſ.* צַעֲדָה · נוֹד
To Want, *v. a.* לֶחְסֹר
Want, *ſ.* מַחְסוֹר
War, *ſ.* קְרָב · צָבָא · מִלְחָמָה
To War, *v. a.* and *n.* לִצְבֹּא
Ward, *ſ.* מִשְׁמַר · סוּגַר
Ware, *ſ.* עִזְבוֹן · מֶקַח · מֶכֶר
To Warm, *v a.* לְחַמֵּם · לָחֹם
Warmth, *ſ.* חמימה · חֹם
To Warn, *v. a* לְהַזְהִיר
Warning, *ſ.* התראה
Warp, *ſ* שְׁתִי
Was, *preter*, of To be, הָיָה
To Wāſh, *v. a.* and *n.* לְהָדִיחַ לִרְחוֹץ · לְכַבֵּס
Waſh, *ſ.* רַחַץ
Waſhing, *ſ.* רְחִצָּה
Waſp, *ſ.* נֵז
To Waſte, *v. a.* לְהַחֲרִיב לְהַשִּׁים · לְהַשְׁאוֹת
To Waſte, *v. n.* לְבַלּוֹת
Waſte, *adj.* שׁוֹאָה · בָּתָה · חָרֵב
Watch, *ſ.* אַשְׁמֹרֶת · מִשְׁמָר
To Watch, *v. a.* לִשְׁקֹד · לְצַפּוֹת
Watchman, *ſ.* מְצַפֶּה · צֹפֶה
Watch-tower, *ſ.* מִצְפֶּה · צָפִית
Water, *ſ.* מַיִם
To Water, *v. a.* לְהַשְׁקוֹת
Wave, *ſ.* גַּל. Plur. מִשְׁבְּרֵי
To Wave, *v. a.* לְהָנִיף
Wave-offering, *ſ.* תְּנוּפָה
Wax, *ſ.* שַׁעֲוָא · דוּנַג
Way, *ſ.* דֶּרֶךְ
Wayfaring, *adj.* אֹרֵחַ
We, *pronoun*, אֲנַחְנוּ · אֲנוּ
Weak, *adj.* רָפֶה · חַלָּשׁ · אֻמְלָל
To Weaken, *v. a.* לְרַפּוֹת
Weakneſs, *ſ.* חֲלוּשָׁה
Wealth, *ſ.* נְכָסִים · חַיִל
To Wean, *v. a.* לִגְמֹל
Weapon, *ſ* מִשְׁלַחַת
Wearineſs, *ſ.* מַתְּלָאָה
To Weary, *v. a.* לְהַטְרִיחַ לְהַלְאוֹת · לְיַגֵּעַ
Weary, *adj.* עָיֵף · יָגֵעַ
Weazel, *ſ.* חֹלֶד
To Weave, *v. a.* לֶאֱרֹג

Weaver,

Weaver, *ſ.* אוֹרֵג
Web, *ſ.* מַסֶּכֶת. Plur. קוּרֵי
To Weed, *v. a.* לקשקש· לעודד
Week, *ſ.* שְׁבוּעַ
Weel, *ſ.* שָׁכָר
To Weep, *v. a.* and *n.* לִבְכּוֹת
To Weigh, *v. a.* לִשְׁקוֹל · לְפַלֵּס
Weight, *ſ.* מִשְׁקוֹל· מִשְׁקָל · אֶבֶן
Weighty, *adj.* גֶּטֶל
Well, *ſ.* בְּאֵר
Well, *ſ.* כֵּן
Wen, *ſ.* יַבֶּלֶת
Went, *preter*, הָלַךְ
Weſt, *ſ.* מַעֲרָב · יָם
Weſtern, *adj.* מערבא
Bell Wether, *ſ.* כשכשתא
Whale, *ſ.* תַּנִּין
What, *pronoun*, מַה
Wheat, *ſ.* חִטָּה
Wheel, *ſ.* גַּלְגַּל · אוֹפַן
Plur. פְּעָמֵי
Whelp, *ſ.* גּוּר
When, *adv.* כִּי · אֲשֶׁר · אִם
מָתַי · מַה · מִדֵּי
Where, *adv.* אֵיכָה · אַיֵּה · אֵי
היכן · אֵיפֹה · אָן · אֵיכֹה
Wherefore, *adv.* מַדּוּעַ · לָמָה
To Whet, *v. a.* לְשַׁנֵּן · לְלַטּוֹשׁ
Whether, *adv.* אַל
Whether, *pronoun*, בין
Whetſtone, *ſ.* משחז
Whey, *ſ.* קום · גסיובי

Which, *pronoun*, אֲשֶׁר · אֵי
While, *ſ.* עוֹד
Whiles, Whilſt, *adv.* עוֹד
Whip, *ſ.* שׁוֹט
Whirlwind, *ſ* סַעַר · סוּפָה
To Whiſper, *v. n.* and *a.* לְלַחֵשׁ
Whiſperer, *ſ* נִרְגָּן · לוֹחֵשׁ
To Whiſtle, *v. n.* למלמל
White, *adj.* צָחַר · צַח · לָבָן · חוּר
White (of an egg,) *ſ.* רִיר
To Whiten, *v. a.* לַלְבֵּן
Whither, *adj.* אָנָה
Who, *pronoun*, מִי
Whole, *adj.* תְּמִימָה · שְׁלֵמָה
Wholly, *adv.* גְּמִירָא · כָּלִיל
Whore, *ſ.* קְדֵשָׁה · זוֹנָה
To Whore, *v. n.* לִזְנוֹת
Whoredom, *ſ.* עריות · זְנוּת
Why, *adv.* מַדּוּעַ
Wick, *ſ.* פתילה
Wicked, *adj.* רָשָׁע· רָעִים · עָוֶל
Wickedneſs, *ſ.* רָשַׁע · רַע · עָמָל
רִשְׁעָה
Wide, *adj.* רָחָב
To Widen, *v. a.* לְהַרְחִיב
Widow, *ſ.* אַלְמָנָה
Widower, *ſ.* אלמון
Widowhood, *ſ* אַלְמָנוּת· אַלְמוֹן
Wife, *ſ.* זוּג · אִשָּׁה
Wild, *adj.* פֶּרֶא
Wild aſs, *ſ.* פֶּרֶה
Wild goat, *ſ.* יַעֲלָה

Wild grapes, *ſ* בְּאֻשִׁים
Wilderneſs, *ſ.* מִדְבָּר
Will, *ſ.* צוואה · רָצוֹן
To Will, *v. a.* לְהוֹאִיל
Willing, *adj.* נָדִיב
Willow, *ſ.* צַפְצָפָה · עֲרָבָה
Wimble, *ſ.* מקדח · ברטיא
Wind, *ſ.* רוּחַ
Winding, *ſ.* הדורי · מוּסַב
Window, *ſ* צֹהַר · חַלּוֹן · אֶרֶבָּה
Windpipe, *ſ.* קנה · ושט
Wine, *ſ.* תִּירוֹשׁ · יַיִן · חֶמֶר
Winepreſs, *ſ.* פּוּרָה · יֶקֶב
Wing, *ſ.* צִיץ · כָּנָף · אֵבֶר
To Wink, *v. n.* לִרְזוֹם
Winketh, *particip.* קֹרֵץ
To Winnow, *v. a.* לִזְרוֹת
Winter, *ſ.* סְתָו · חֹרֶף
To Wipe, *v. a.* לִמְחוֹת
Wire, *ſ.* פִּתִּיל
Wiſdom, *ſ.* תּוּשִׁיָּה · חָכְמָה
Wiſe, *adj.* חָכָם
Witch, *ſ.* מְכַשֵּׁפָה · מְכַשֵּׁף
Witchcrafts, *ſ* כְּשָׁפִים
With, *prepoſ.* עִם · אֶל
Withered, *pret.* and *particip.* צִנְּמוֹת
To Withold, *v. a.* לקפח · לִמְנֹעַ
Witholden. *particip. paſſ.* יְבֻצַּר
Within, *prep.* לִפְנִים · מִבַּיִת בְּקֶרֶב
Without, *prep.* חוּץ · בְּלִי
Without, *adv.* חוּץ
Without, *conjunct* חוּץ
Witneſs, *ſ.* שָׂהֵד · עֵד
To Witneſs, *v. a.* and *n.* לְהָעִיד
Wives, *ſ.* נָשִׁים
Wizard, *ſ.* יִדְּעֹנִי
Wo, Woe, *ſ.* אַלְלַי · אוֹי · אִי · הִי · הוֹי · הָהּ
Wolf, *ſ.* זְאֵב
Woman, *ſ.* אִשָּׁה · אִשֶּׁת
Womb, *ſ.* מַשְׁבֵּר · רֶחֶם · בֶּטֶן
Women, *ſ.* נָשִׁים
To Wonder, *v. n.* לִתְמֹהַּ
Wonder, *ſ.* פֶּלֶא · מוֹפֵת
Wonderful, *adj.* פֶּלֶא
Wood, *ſ.* עֵץ · חֹרְשָׁה
Wood-ſaffron, *ſ.* קרטמי
Woof, *ſ.* עֵרֶב
Wool, *ſ.* צֶמֶר · צֶמֶר
Word, *ſ.* מִלָּה · דָּבָר
Work, *ſ.* מַעֲשֶׂה · מְלָאכָה · פֹּעַל · עֲלִילָה
To Work, *v. n.* and *a.* לַעֲבֹד לִפְעֹל · לַעֲשׂוֹת
Workmanſhip, *ſ.* מַעֲשֶׂה
Workman, *ſ.* עָמֵלִים
World, *ſ.* עוֹלָם · תֵּבֵל · חֶלֶד
Worm, *ſ.* תּוֹלַעַת · תּוֹלֵעָה · רִמָּה
Wormwood, *ſ.* לַעֲנָה
Worth, *adj.* מְחִיר
Worthleſs, *adj.* בְּלִיַּעַל · אֱלִיל
Woven, *particip. paſſ.* נוז · אֹרֵג

Wound,

Wound, *ſ.* פְּצַע מַכָּה · מָזוֹר

To Wound, *v. a.* לִמְחֹץ·לְהַכּוֹת

Wounded, *particip. paſſ.* of Wound, פְּצוּעַ· מְחוֹלָל

To Wrap, *v. a.* לְצָנֹף

Wrath, *ſ.* חֲרוֹן · חֵמָה · כַּעַס · קֶצֶף · עֶבְרָה · כַּעַשׂ

Wreath, *ſ.* גְּדִיל

Wreathed, *particip.* נִפְתָּל עֲבֹת

To Wreſt, *v. a.* לְהַטּוֹת

To Wreſtle, *v. n.* לַאֲבֹק לְהתגושש · לְהֵאָבֵק

To Wring, *v a.* לִסְחוֹט · לָמֹץ

Wringer, *ſ.* מֵץ

Wrinkle, *ſ.* קֶמֶט

To Write, *v. a.* and *n.* לִכְתּוֹב

Writing, *ſ.* כְּתָב

Wrong, *ſ.* עַוְלָה

Y

YEA, *adv.* אַף

Year, *ſ.* שָׁנָה

To Yearn, *v. n.* לִכְמֹר

Yellow, *adj.* צָהֹב

Yellowiſh, *adj.* יְרַקְרַק

Yes, *adv.* הֵן

Yeſterday, *ſ.* and *adv.* אֶמֶשׁ תְּמוֹל

Yeſternight, *ſ.* and *adv.* אֶמֶשׁ

Yet, *adv.* הֵנָּה

Yielding, *particip.* מַזְרִיעַ

Yoke, *ſ.* צֶמֶד · עֹל · מוֹטָה

Yonder, *adj.* and *adv.* הָלְאָה כֹּה

You, *pronoun,* אֶתְכֶם · אַתֶּם

Young, *adj.* צָעִיר · נָעַר · בָּחוּר Fem. עַלְמָה

Young, *ſ.* אֶפְרֹחִים · גוֹזָלִים

Youth, *ſ.* עֶלוּמָה. נַעַר שַׁחֲרוּת

Z

ZEAL, *ſ.* קִנְאָה

To (be) Zealous, *v. a.* לְקַנֵּא

Omitted in the Second Part.

סאן Saan. Whence כִּי כָל־סְאוֹן סֹאֵן בְּרַעַשׁ For every *battle is fought* with a tumultuous noiſe. Iſai. ix. 5.

APPENDIX

To the Third Part.

A

To Abandon, *v. a.* לִנְטֹשׁ לַעֲזוֹב

To Adhere, *v.. a.* לְדָבְקָה

Allegorical, *adj.* דרך מדרש

Allegory, *ſ.* דרוש

To Anatomize, *v. a.* לנתח

To Appear, *v. n.* לֵרָאוֹת

Avenger, *ſ.* נֹקֵם

B

Before, *adv.* קודם

To Bleach, *v. a.* לנהץ

Born, *particip.* נוֹלָד

Bottom, *ſ.* תַּחְתִּית

C

To Caſtrate, *v. a.* לכרות

Cheſnut (tree,) *ſ.* עַרְמוֹן

To Chew, *v. a.* לכוס

Ciſtern, *ſ.* דות

Collection, *ſ.* מַשָּׂא

To Compreſs, *v. a.* לדחוק

To Conquer, *v. a.* לנצח

Confutation, *ſ.* סתירה

To Confute, *v. a.* לסתור

D

To Deſtroy, *v. a.* לסתור לַהֲרֹס

Durable, *adj.* מאוד

E

Emptineſs, *ſ.* ריקות

Encloſed, *particip. paſſ.* נָעוּל

Envier, *ſ.* בעל קנאה

To Excommunicate, *v. a.* לנדות

F

Fire (or hearth) ſtones, *ſ.* שְׁפָתַיִם

Foreſkin, *ſ.* עָרְלָה

Fugitives, *ſ.* פְּלֵטִים

G

Giant, *ſ.* עֲנָק

Ginger, *ſ.* גנברא

To Gnaw, *v. a.* and *n.* לכוס

Guts, *ſ.* בני מעים

H

Handful, *ſ.* קֹמֶץ

Harveſt, *ſ.* קָצִיר

Hoarfroſt, *ſ.* כְּפוֹר

L

To Leſſen, *v. a.* להקטין

Likeneſs, *ſ.* תְּמוּנָה

M

Meat, *ſ.* טֶרֶף

N

Neighbourhood, *ſ.* שכונה

To Nibble, *v. a.* לכוס

P

Partner, *ſ.* שותף

Partnerſhip, *ſ.* שותפות

Q

Quickſilver, *ſ.* כסף חי

S

Side, *ſ.* עֵבֶר

Silk, *ſ.* מֶשִׁי

Square, *ſ.* מרובע

To the PUBLIC.

HAVING by the divine permiſſion accompliſhed the taſk I had undertaken, I think it juſt and proper to give my ſubſcribers in particular, and the public in general, a full account of the difficulties I have laboured under, during the execution of it, from its commencement, to the final completion thereof at this preſent day.

When I firſt planned the work, my means were but few, and my circumſtances much too narrow to admit of the arrangement neceſſary to carry on an undertaking of ſuch magnitude and importance, with ſucceſs. Confined to a mechanical buſineſs, which occupied the principal part of each ſucceeding day, to ſupply the neceſſaries of my domeſtic concerns; there conſequently, remained but few hours, beſide thoſe which I could borrow from my natural reſt, to compile a work, which required at once, a degree of ſtudy, perſeverance, and patience, known only to ſuch as have been employed in the arduous taſk, of reducing to index order, the ſubſtance of many volumes.

But here, it may naturally be aſked, what it was that could induce me to undertake a work of ſuch magnitude, with ſo ſlender means? To this I anſwer, that a veneration for the ſacred language, in which the Supreme Being was pleaſed to reveal his will to his choſen people, and the love of truth, and mankind in general, were my principal motives in the undertaking: for perceiving that, the holy language was but little underſtood by many of my own nation, who were natives of England, and that it was likewiſe but little cultivated by the learned in general; and that, principally on account of the difficulties which the learner had to encounter,

counter, in obtaining a thorough knowledge thereof, (as noticed in my preface to the work;) notwithſtanding its great utility towards a true underſtanding of the word of God. And therefore, having ſeriouſly conſidered theſe circumſtances, I was determined, if poſſible, to compile a work, that ſhould be both pleaſing and profitable to the learner, ſo as to entertain and inſtruct at the ſame time; and alſo to contain the eſſence of all parts of Hebrew learning, including the Scripture, or pure Hebrew; the Chaldee verſions thereof, as alſo the Talmudical and Rabbinical writings, all exemplified at large: by which, I was in hopes of ſhewing mankind, both the utility and beauty of the ſacred language; and by that means, reſtore it to its former pre-eminence.

Urged by theſe conſiderations, notwithſtanding the above-mentioned diſadvantages, and being ſtill obliged to labour at my buſineſs, I, at intervals, produced the copy for the firſt three numbers of the work, and collecting all the pecuniary ſtrength that I was maſter of, I went to preſs, with a mind fraught with expectation, and elate with the ſucceſs, which the utility of my plan ſeemed to promiſe: for I fondly imagined, that I ſhould eaſily ſwim down the ſtream of public approbation, and that my work needed but to be ſeen to be approved of, read, and purchaſed; and that the ſale would increaſe in each ſucceeding number, ſo as to exceed the expence, and I thereby be enabled to reach the end, much eaſier than I had formed the beginning. But alas! diſappointment is the lot of humanity; a few weeks convinced me of the truth of the obſervation, and fully taught me the reverſe of what I before had ſuppoſed would be the caſe. But all this,

I muſt

I muſt place to the account of my want of knowledge of the world in theſe matters: for the public, who are by no means incompetent judges of literary merit, obſerving the copiouſneſs of my plan, which admitted and incorporated at once, as it were, three learned works; each of which, it was remarked, was ſufficient to employ the leiſure of a long life, viz. a Dictionary of the pure Hebrew, Chaldee, and Rabbinical, not to mention the Grammar and Biographical part; beſides an Engliſh and Hebrew Dictionary, pronounced the taſk too arduous for any ſingle perſon, much leſs an obſcure one, like myſelf, who had nothing to pledge with them, but my bare word, for all theſe great undertakings: for which reaſon, although moſt approved of the attempt, few ſeemed willing to aſſiſt me in its proſecution, doubtleſs ſuſpecting my abilities, patience, and neceſſary conſtancy to the work intended; and therefore, fearful of laying out their money upon what they imagined I could never complete, withdrew their aſſiſtance, declaring at the ſame time, that they would take it when completed; not conſidering, that the courſe they took, was the readieſt way to prevent its completion: for, by withdrawing their aſſiſtance, they at once cut off every ſhadow of hope, which I might entertain, of ever happily bringing it to a concluſion.

Being thus circumſtanced, and even fearful of loſing all hopes of completing the work, eſpecially if checked at its commencement, I was fain to have recourſe to a friend in the publiſhing line; who undertook, under certain conditions, to afford me ſome pecuniary aſſiſtance towards its completion.

I now

I now entered on what may be termed a new way of life: for I was obliged to ſuſpend my mechanical buſineſs, and ſtick cloſe to my ſtudy, as I found by experience, that the ſix days labour was barely ſufficient to procure copy for a number; and the publiſher made me ſenſible of the conſequence of not coming out regularly, as it might be the means of loſing thoſe few ſubſcribers which I then had. I was therefore obliged to work both day and night; and I actually ſat at my deſk ſixteen hours out of the four-and-twenty; and what was ſtill worſe, had barely wherewithal, to ſubſiſt with my family. But, notwithſtanding all this labour, trouble and fatigue, I chearfully went through the taſk, truſting to Divine Providence for aſſiſtance; and actually completed the firſt volume, which conſiſted of thirty-three numbers, containing the Grammar complete, and the two firſt letters of the alphabet in the Dictionary.

At the concluſion of the volume, my friend, for reaſons beſt known to himſelf, (but happily for me, although to appearance it ſeemed fatal to my hopes, ſo ſhort-ſighted are we poor mortals) alſo withdrew his aſſiſtance; and in conſequence thereof, my literary labours ceaſed, and I was once more forced to recur to my uſual employment for about five months.

During this interval, although I was completely ruined as I may ſay; for the little money I had been poſſeſſed of, before the undertaking, was now ſpent, and my buſineſs gone into another channel; ſo that with my utmoſt induſtry, I could ſcarce keep body and ſoul together; and to add to the meaſure of my calamity, my wife was afflicted with a violent fever, for the ſpace of four months, brought on by the diſappointment I had

had received in my literary purſuit; yet, under all theſe misfortunes, my philoſophy never once forſook me; but as my misfortunes multiplied, my firm reliance on the Supreme Being was the ſtronger; being fully convinced, that He knew what was moſt conducive to my real happineſs; and therefore reſted aſſured, that he would certainly ſend me ſuccour when he thought moſt proper. However, I did not do as the waggoner in the fable, who, when his waggon ſtuck faſt in the mire, inſtead of putting his ſhoulder to the wheel, and whipping his horſes, fell down to pray; but tried all poſſible means to enable me to proceed with the work. I offered exorbitant intereſt, or a part of the profit, for the loan of the money neceſſary to complete it; but could not by any means obtain it. Nay, ſome, that ſhall be nameleſs, fed me with hopes, and trifled with me ſo long, that my patience was ſeverely tried; and what was ſtill worſe, my domeſtic affairs wore every day a more diſmal appearance, as I had ſcarcely any employment. At length, God was pleaſed to ſend me aſſiſtance.

The firſt volume which had been completed, fell into the hands of ſome of the moſt reſpectable of our nation, who ſpoke of it in the higheſt terms. It was ſhewn to our moſt eminently learned men, who ſpoke of it in equal ſtrains. I then was adviſed to wait on ſome of the gentlemen, in order to open a ſubſcription for the loan of the money, to be repaid at the concluſion of the work, from the ſale thereof; and I am happy to ſay, that it was no ſooner propoſed than adopted; and the gentlemen, to whom the work is dedicated, formed themſelves into a ſociety, entitled, THE BENE-

VOLENT

VOLENT SOCIETY FOR THE ENCOURAGEMENT OF LITERATURE; and who have advanced near FOUR HUNDRED POUNDS for the completion of the work*, without any other view of intereſt but mine: for which my gratitude will not ſuffer me to be ſilent; as ſilence in ſuch an inſtance would, in my opinion, be rank ingratitude, render me highly criminal, and utterly unworthy of the name of man. I therefore, as a ſmall tribute, have taken the liberty to dedicate the work to them; hoping their modeſty will not be offended with the attempt, as I had no other way to expreſs my gratitude.

Thus far, as relates to the pecuniary circumſtances which attended the uſhering of this work into the world, I thought it proper to mention the foregoing, partly, to do juſtice to my worthy friends and patrons, as alſo to apologize for the frequent delays to which my publication has been ſubject during its progreſs in coming out. But my literary difficulties, were of quite a different complexion. It is generally obſerved, that authors, in their introductions, or advertiſements to the public, make a parade of acknowledgements, for the various aſſiſtance which they have received from one and another, from this or that learned body, during the purſuit of their ſubject. Of ſuch aſſiſtance, alas! I cannot boaſt: for being an obſcure perſon, I was utterly unknown to the

* For beſides the expence of paper and printing, I was under the neceſſity of drawing on the gentlemen for the ſum of eighteen ſhillings a week for my ſupport, during the progreſs of the work: for the ſame method of compiling the copy weekly, was obliged to be continued, in order to prevent interruption; and which nevertheleſs, was unavoidably the caſe with the third part, on account of the difficulty in digeſting, and arranging the copy, as I could not derive the leaſt aſſiſtance from any author extant.

generality

generality of learned men among the Chriſtians; who, otherwiſe, might, perhaps, have granted me acceſs to their libraries, or have afforded me other aſſiſtance. As to thoſe of my own nation, I could reap but little benefit, had they even been inclined to have granted me their aſſiſtance: for as they are moſtly foreigners, few or none are maſters of the Engliſh language; conſequently, they could be of little ſervice to me in the courſe of my ſtudy, if I had applied to them: for which reaſon I declined it. But the greateſt difficulty which I laboured under, was the want of ſome books, for the uſe of which, I was latterly obliged to a worthy friend of our nation, to whom, I thus publicly return my moſt ſincere thanks: And I have ſince, by the aſſiſtance of ſome friends, been able to make a collection of books, equal to the great taſk I promiſe myſelf the pleaſure of going through; provided, the bleſſing of God affords me health and time to execute it. I mean, a new tranſlation of the Bible, with a copious commentary, on a plan never before attempted; and in which, the errors of the preſent tranſlation, will be clearly pointed out; the difficult paſſages explained, and the ſeeming contradictions reconciled.

Beſides the difficulty of writing the manuſcript of this work, during its publication, I was alſo under the neceſſity of correcting the preſs for the whole work myſelf; not a ſoul living, ever having corrected a ſingle ſheet of it: ſo that, what typographical errors may appear in the work, the candid reader will impute to the true cauſe; namely, the trouble and fatigue that I underwent. For part of my time, was alſo occupied in anſwering Dr. Prieſtley's firſt letters to our nation; and

in tranſlating the notes, and correcting the preſs, for Lion Soeſman's Bible, which has lately been publiſhed.

As to ſuch of the ſubſcribers who obſerve, that I have exceeded the quantity of numbers firſt propoſed; I muſt take the liberty to remind them, of the nature of the work and its execution; and conſequently the not exceeding the propoſed number, or giving the overplus gratis, as is common with periodical publications, was a circumſtance hardly to be expected. For when it is conſidered, that theſe publications are ſeldom more than mutilated editions of former works, or perhaps ſome additions to them, no wonder, that the publiſhers are able to aſcertain the exact number. But as to an ORIGINAL WORK, of which nothing of the kind hath ever been in print, and the copy not completed before it went to preſs, it was next to impoſſible to fix the preciſe quantity of numbers that it ſhould contain; and therefore, I only obſerved in my propoſals, "as nearly as can be computed," &c. And when I found, that it was ſo well approved of, I endeavoured, to render it as perfect as poſſible; and conſequently, the work exceeded the propoſals. For, according to the propoſals, I only mentioned to give "ſuch words in the Talmud, and the writings of the moſt eminent Rabbins, as ſerve to illuſtrate ſcripture, or treat of philoſophy, arts, or ſcience." But in the work, I have explained almoſt every word that is to be found in the Talmud, (and which alone contains TWELVE VOLUMES in folio) the Moereh Nevucheem of Maimonides, and the writings of other eminent Rabbins, as alſo of thoſe contained in the Cabbaliſtical books. To which I have added, a biographical account of thoſe writers and their works. When theſe things are duly conſidered by

a candid

a candid and liberal mind, I hope, I ſhall ſtand fully acquitted of the leaſt deſign of impoſing on the public. And as I flatter myſelf, that in the foregoing work, I have contributed to the augmentation of the public fund of uſeful knowledge, a modeſt apology for my conduct in this undertaking, will not, I hope, be imputed to me as the effect of vanity: and as the rate of authorſhip ought to be fixed ſolely by the real value of the work, I hope, the price current of my publication will not be thought exhorbitant, eſpecially, when the purchaſer is informed, than an extraordinary price is always charged for printing Hebrew; the great expence of which, was alſo the principal cauſe of my ſetting out on ſo contracted a ſcale, by printing ſo few as FIVE HUNDRED. When theſe circumſtances are attended to, it cannot be ſuppoſed, that the profits of this edition will ever pay me for my labour.

D. LEVI.

*** David Levi moſt reſpectfully takes the liberty to acquaint the public, that his Anſwer to Dr. Prieſtley's Second Letters to the Jews, will ſhortly be publiſhed; the manuſcript being almoſt ready for the preſs: and the firſt number of his Feſtival Prayers, tranſlated into Engliſh, with the original ſubjoined, will be publiſhed, as ſoon as a ſufficient number of ſubſcribers are obtained. He alſo purpoſes, to publiſh a ſhort eaſy Hebrew Grammar, as a key to that beautiful language, and an introduction to his larger Grammar; and therefore, thinks it his duty to caution the public againſt being impoſed upon, by any ſpurious, mutilated, or pirated edition, under the denomination of a Grammar, Spelling-Book, &c. &c.

SUBSCRIBERS NAMES.

Thoſe marked thus * are the Patrons of the Work.

Mr. AARON, Lyon, Roſemary-lane
Abrahams, A. Pool, Dorſetſhire
Adams, Geo. mathematical inſtrument maker to his Majeſty, Fleet-ſtreet
Addington, the Rev. Dr. D. D. Grove, Mile-end
Mr. Aſher, A. Great Alie-ſtreet

B

*Ballin, Alexander, Greechurch-lane
Ballin, Iſaac, Swan-ſtreet, Minories
Banks, John, Eſquire, Temple-bar
Mr. Bate, J. Minories
Beck, George, Teobald's-row
*Benjamin, M. Lime-ſtreet-ſquare
Bicknell, A. Gabriel, Albion-place, Walworth
Bloomfield, ---, Bath, 3 ſets
Bloomfield, ——, New-York
Brandon, David, Bury-ſtreet
Brandon, G. Bevis-marks
Brindley, W. Engineer, Hull, Yorkſhire
Browne, W. G. Eſquire, Tower-hill
Mr. Brown, C. Maſter of the Academy, Hatton-garden

C

Clark, Wm. Eſquire, Furnival's-inn
*Mr. Cohen, L. B. Angel-court, Throgmorton-ſtreet
*Cohen, M. Copthall-court, Throgmorton-ſtreet
Cohen, P. Great Compton-ſtreet
Cottingham, the Rev. Mr. Mile-end New-town
Mr. Coſta, Benj. Mendes De, Wood-ſtreet, Spitalfields

D

Decaſtro, D. Exeter, Devonſhire
Dempſter, Thomas, Portland-ſquare
Driver, Thomas, Nurſeryman, Camberwell

E

*Elliaſon, D Eſq. Lemon-ſtreet
Mr. Ellis, Thomas, Primroſe-ſtreet

F

Finlay, Wm. attorney, Beaumont's-buildings, St. George's in the Eaſt
Ford, John, Homerton-college
Franco, ——, Eſquire, Jamaica
Franco, Abraham, Eſquire, Hatton-garden
*Mr Franco, Ephraim, Bartholomew-lane
Franco, Jacob, Walbrook

Mr.

Mr. Franco, Joſeph, Great Alie-ſtreet
*Franks, Moſes, Eſquire, Teddington
Mr. Friedeberg, S. Goulſton ſquare
Fries, S. de, Little Baſinghall-ſtreet
Freeman, Edward, Eſquire, Pall-mall
Fuller, Wm. Eſquire, Lombard-ſtreet

G

Mr. Garrat, Wm. New Crane, Wapping
Gibbons, Ed. Eſquire, M. P. Downing-ſtreet
Gifford, Andrew, LL. D. Chiſwick
Goldſmid, G. Eſq. Lemon-ſtreet
Goldſmid, Aſher, Eſq. Manſel-ſtreet
*Goldſmid, Abraham, Eſq. Great Preſcot-ſtreet
*Goldſmid, Benjamin, Eſq. Stamford-hill, 2 ſets
Mr. Goodman, H. Charter-houſe
Graves, ——, Eſquire, Lombard-ſtreet
Grant, the Rev. W. B. A. Terrace, Walworth
Mr. Green, Matthew, Litchfield

H

Hais, — De, Crown-ſtreet, Weſtminſter
Hall, Stephen, Eſquire, Fenchurch-ſtreet
Mr. Hardy, Joſeph, Cheapſide
*Hart, Jacob, Goulſton-ſquare
Hart, Abraham, Bermondſey-ſtreet
Hart, N. Chelſea
Hart, N. Goulſton-ſquare
*Henry, Solomon, Paternoſter-row
Hervey, Jocelin, Oxford Theatre
Heureux, John L', at Dr. Roſe's academy
Hoare, Samuel, Eſquire, Temple-bar
Holliday, ——, Eſquire, Cavendiſh-ſquare
Howard, C. Eſquire, Blackfriar's-bridge

I

Mr Icom, Charles, Maſter of the Free ſchool, Watford
Jebb, LL. D. Parliament-ſtreet
Mr. Jonas, W. Hanover-court, Houndſditch
Jones, John, Mile-end
Iſaacs, Andrew, St. Mary-axe
Iſaacs, G. Bevis-marks
Iſaacs, Lazarus, Bury-ſtreet
Iſaacs, Lyon, St. James's, Duke's-place
Iſrael, Joſeph, Bevis-marks

K

*Keyſer, E. J Eſq. Savage-gardens
Keyſer, A. Eſq. Ditto
Kympton, Rev. J. A. M. Bethnal-green

Mr.

L

Mr. Lara, Leadenhall-ſtreet
Latimer, John, Morton
Laurie, Wm. M. D. Chriſtchurch, Surrey
Lazarus, Samuel, Catherinewheel alley
Lee, Henry, Shoreditch
Lemoine, H. Biſhopſgate church-yard, 2 ſets
*Levi, Leyon, St. Mary axe
Levi, B. Staple's-inn buildings
Levi, P. Cock and Hoop-yard, Houndſditch, 2 ſets
*Levi, Moſes, Haydon-ſquare
Lolme, James De, Eſquire, Author of the Eſſay on the Conſtitution of England
London Library, Fleet-ſtreet, 2 ſets
Mr. Lucas, Sampſon, Jamaica

M

*Mocatta, J. Manſell-ſtreet
Macnair, John, Printer, Edinburgh
Marſam, John, Bookſeller, Holborn
Machora, Moſes, Eſq. Leadenhall-ſtreet
Mead, Wm. Bell-yard, Fiſh-ſtreet-hill
Miller, P. A. Eſquire, Iſle of Wight
Mr. Miller, John, Mile-end New-town
Moſtien, P. Limehouſe
Muir, G. G. Jamaica
*Myers, J. H. M. D. George-ſtreet, Minories

N

Norden, Abraham, Eſquire, Epping-foreſt
Mr. Norden, Elias, Amſterdam
Norden, R. Hackney

O

Okes, Thomas, M. D. Exeter, Devonſhire

P

Parſons, J. bookſeller, Paternoſter-row, 6 ſets
Pereira, J. Mendes, Eſq. Broad-ſtreet Buildings
*Philips, B. Little Alie-ſtreet

R

Rebella, D. Alves, Eſq. Hackney
Reed, the Rev. A. Hackney
Ryland, the Rev. J. Enfield.

S

*Salomons, E. P. Eſq. Church-row, Fenchurch-ſtreet
*Samſon, M. jun. Eſq. Spital-ſquare
*Samuel, Levy, Eſq. Bow
Samuel, Moſes, King-ſtreet, Towerhill
Samuel, Samuel, Manſel-ſtreet
The learned Society at Berlin and Konigſberg, 50 ſets

Mr.

Mr. Shepherd, Shepherd, Eaton-ſchool
Solomon, David, Henage-lane
Solomon, Reuben, Tower-hill
Solomon, Solomon, Lime-ſtreet-ſquare
Solomon, Moys Levy, Nancy, Lorrain
Sprot, J. M. D. Surrey-ſtreet, Strand
Sequeira, ——, M. D. Mark-lane
Serra, Iſaac, Eſquire, King's-road, Bedford-row
*Symons, L. De, Eſq. Great Preſcot-ſtreet

T

Mr. Townſend, John, Smithfield-bars

V

*Van Oven, Joſhua, Bury-ſtreet
Uppinham, Moſes, Rood-lane
Uzielli, Judah, Bevis-marks

W

Watts, ——, Bartholomew-cloſe
Wells, Sampſon, Dulwich college
Welton, A. Eſquire, Foundling-hoſpital
Mr. Woolſy, Wellcloſe-ſquare

Z

Zimmerman, Moſes, Little Chelſea
Zorlin, Simeon, V. D. M. King's-chapel, St. James's
Zuntz, Moſes, Great Preſcot-ſtreet

Mr. Sparrow, Stephen, Baton-school
Solomon, David, Hungerford-lane
Solomon, Reuben, Tower-hill
Solomon, Solomon, Lime-street-square
Solomon, Moses Levy, Mincing-lane
Spear, J. M. D. Surrey-street, Strand
Spencer, ——, M. D. Mark-lane
Sutherland, Mr. Square, King's-road, Bedford-row
Symonds, J. D. Esq. Great Pulteney-street

T

Mr. Tetsland, John, Smithfield-bars

V

Van Oven, Johnus, Bury-street
Upingham, Moses, Rood-lane
Uriell, Judah, Bevis-marks

W

Wate, ——, Bartholomew-close
Wells, Samphon, Dulwich-college
Wolf, A. Esquire, Foundling-hospital
Mr. Woolly, Wellclose-square

Z

Zimmerman, Moses, Little Chelsea
Zadig, Simeon, V. D. M. King's-chapel, St. James's
Zuntz, Moses, Great Pulteney-street

DEC -4 1928