

תלמוד לשון עברי

A

GRAMMAR

OF THE

HEBREW LANGUAGE,

WITH POINTS;

TOGETHER WITH

A SHORT SKETCH

OF

THE CHALDEE GRAMMAR.

By SELIG NEWMAN,

PROFESSOR OF THE HEBREW LANGUAGE.

London:

PRINTED FOR THE AUTHOR;

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P R E F A C E.

ALTHOUGH many Authors have of late attempted, and not without some success, by elementary Treatises, to facilitate the acquisition of that most ancient and most simple of all languages, the Hebrew; yet enough has not been done for the learner. Many persons are still wearied with the task, by having before them a very large number of Rules, without proper reasons being assigned for them by which the memory might be rendered more retentive. In an extensive practice of upwards of twenty-five years, in teaching the Hebrew Language, both to Jews and Christians, it has always been my study to reduce those dry rules, as far as practicable, to reason; and I am happy to say, that those who have studied under me have succeeded in acquiring a tolerably good knowledge of the Hebrew Tongue in a much shorter time than was ever before deemed possible. Agreeably, therefore, to the wishes of many of my pious and

respectable pupils, who are anxious for an easy introduction to the sacred language, and consider an improvement to that effect indispensable in the present demand for Hebrew literature,—that language being not only the best key to many other Eastern languages, but also to a correct knowledge of the Scriptures,—I have undertaken to publish the present Grammar, which is arranged in the same manner as that in which the instructions to my pupils are given; and I shall think myself amply rewarded, should my humble endeavours prove conducive to one of its important ends; viz.—that many will be able to convince themselves, from the original Hebrew, whether or not, and in what respects, the Scriptures may have been copied faithfully, or have been corrupted.

In reference to the vowel points, against which many Christians have of late been so prejudiced as to deter others from using them, as if they perverted the sense of Scripture, it may be said, that the calumny against the use of them has never been proved. Even those who engaged in the first translation of the Hebrew Bible into the European languages, as well as the Karaites, who so rigidly adhere to the text and letter of Scripture, maintain similar sentiments respecting the utility of the points, and that they were not placed at random; on the

contrary, they follow them as a sure guide. The antiquity of the points is also admitted by the most strenuous antipunctuists.

Those who are not acquainted with the use of the points, can have only a very inferior and imperfect insight into the Holy Scriptures ; and it may be questioned, whether many of the objections urged against them have not been studiously laid in the way of Christian communities, in order to prevent the study of the original tongue, and that it might remain, like the magic of Egypt, a secret with a few. Who can deny that the points give a definite sense to the word, which, without them, would be uncertain and undefined. Nor are the points, as often maintained, opposed to the true meaning ; if such were the case,—as, in some few instances, is asserted,—it forms no sufficient reason for our being deprived of the benefit of them. Were the sense of a passage according to the points known, the reader is enabled to dispense with their use and exercise his own discretion, and may read whether with or without them. The antipunctuists, therefore, are like men who advise the inexperienced to travel through a by-way without finger-posts, whilst he may have the advantage of going a nearer and a surer road with the benefit of these signs.

It remains for me only to remind the learner, that whatever may be his opinion of the much talked of Hamiltonian System, and however it may pave the way to a knowledge of any other language, he would be unwise to apply it to the study of Hebrew, until he has obtained a thorough knowledge of the use of the servile letters, as well as of the declensions and conjugations, which may be acquired in a few weeks with very little application; then, and not till then, will the practice of literal translation not only be a pleasing task, but he will be able to accomplish what no theory is otherwise capable of performing for him.

S. NEWMAN.

* * * The Seventh Section of the Grammar, which more properly belongs to the Syntax, and also the Eighth Section, containing the Change of the Vowel Points, may be passed over by the learner till he has gone through the Conjugations, and has acquired a knowledge of the application of the servile letters.

תלמוד לשון עברי

THE STUDY OF THE HEBREW LANGUAGE.

THE Hebrew Language has always existed without Vowels; as have many other Eastern languages, and which, like the Hebrew, are nevertheless spoken and understood according to the accents, and to the stress laid upon the letters.

The order of the Hebrew Alphabet may be proved from several portions of Scripture; as *Psalms* 34, 111, 112, 119, 145; *Lamentations* 1, 2, 3, 4, in which each part, or verse, begins with a different letter of the alphabet, in regular succession.

The student has chiefly to attend to the power of each letter of the alphabet corresponding with the Roman character annexed to it, as in the following scale, and then gradually make himself acquainted with their names. These names have no influence on the reading of Hebrew, being significant words, and the forms of the letters are not unlike the Egyptian Hieroglyphics, which were apparently borrowed from pictures of certain objects of nature, or of utensils, &c. The signification of many of them has now been lost, though some may still be traced which retain a striking affinity between the names and their figures.

Particular care must be observed in distinguishing between those letters which have a similarity of appearance, as printed in the seventh column.

B

TABLE OF THE HEBREW CHARACTERS.

The Alphabet consists of Consonants only, which are Twenty-two in number, and are arranged in the following order:

Names.	Significations	Forms.	Sounds.	Final Letters.	Protracted Letters	Similar Letters.
Aleph	leader	א	no sound		א	
Beth	house	ב	B			בב
Gimel	camel	ג	G hard, as in <i>go</i>			גג
Daleth	door	ד	D			דד
He		ה	H		ה	הההה
Vau	hook	ו	V			וווו
Zain	spear	ז	Z			
Cheth		ח	Ch, as <i>loch</i> , in the <i>Scotch</i>			
Teth		ט	T			טט
Yod	hand	י	Y			
Caph	{ hollow of } the hand }	כ	C hard	ך		
Lamed		ל	L		ל	
Mem		מ	M	ם	מ	םם
Nun		נ	N	ן		
Samech		ס	S			
Ngain	well	ע	Ng, as <i>n</i> in the French <i>bon</i>			עע
Pe	mouth	פ	P	ף		
Tzade		צ	Tz	ץ		
Koph		ק	K			
Resh		ר	R		ך	
Shin } Sin }	tooth }	ש	Sh		ך	
Tau	boundary	ת	T		ך	

* The letters which have the dot in the middle are pronounced softer when it is omitted, as will be seen in Section III, Rule 1.

† The ך is thus sounded if with, or preceded by, a guttural vowel; else, being inconvenient to the organs of speech, is therefore generally mute, as the ך.

The finals are so called because they are used only at the end of a word, whilst letters of the same name are used at the beginning and middle of the word.

The protracted letters are formed broader than usual to fill up the line, as in Hebrew, the words are not divided so as to have one part at the end of a line, and the other part at the beginning of the next line.

RULE 1.

The letters are divided into classes, according to the various organs with which they are pronounced.

א ה ה ע	gutturals.
ב ו מ פ	labials.
ג י כ ק	palatics.
ד ט ל נ ת	linguals.
ז ס צ ר ש	dentals.

Those which proceed from the same organ, frequently change one with another, as

בָּזַר	for	פָּזַר	Bazar, for Pazar.
נִשְׁכָּה	for	לִשְׁכָּה	Nishcah, for Lishcah.
צַחַק	for	שַׁחַק	Tzachak, for Sachak.

Such changes occur more frequently in the Chaldee.

RULE 2.

The letters א ה ו י likewise often change one with another. Their similarity consists in being quiescent, *i. e.* if without a vowel they remain unperceived, and then must be preceded by a long vowel, or by an accented short one; but they are also sometimes omitted, as

תִּרְהוּ	for	תִּרְאוּ	Tirhou, for Tirou.
אוּן	for	הוּן	Aon, for Hoon.
גַּלְתִּי	for	גַּלְהִתִּי	Galeethee, for Galahthee.
גָּלוּ	for	גַּלְהוּ	Galou, for Galēhou.
אָמַר	for	אָאֵמַר	Oomar, with one א for two.

The **א** and **ה** are always quiescent when they have no vowel point; but **ו** and **י** are generally so, if without a vowel, and are preceded by a vowel pronounced by the same organ to which they respectively belong, but are always quiescent, if followed by a letter without a vowel.

SECTION II.

RULE 1.

The Vowels.

LONG VOWELS.		SHORT VOWELS.		Sounds.	Organs.
Names.*	Forms.	Names.	Forms.		
Kametz,	ֿ	Pathach,	-	a, as in <i>call</i> ,	Gutturals.
Tzaray,	ֿֿ	Segol,	ֿ	ay,	} Palatics.
Chirik,	ֿֿֿ	Chirik,	ֿֿֿ	ee,	
Cholom,	ֿֿֿֿ	Kametz,	ֿֿֿֿ	oo,	} Labials.
Shoorek,	ֿֿֿֿֿ	Kibboutz,	ֿֿֿֿֿֿ	ou, as in <i>you</i> .	

The Hebrew is read from right to left, and the consonant before the vowel. But if one of the three gutturals **ה ע ח** have the - at the end of a word, or **ו** begins a word, then the vowel is read before the consonant: thus,

אָ בַּי גֵּי דוּ הוּ נוּ זַי חֵי טוּ יוּמָה
 you too chee zay va hou doo gee bay a
 וּמָה נֵעְחֹוֹאֵךְ רַיַּאֵךְ מַדְדוּוּאֵךְ
 oumah neechooach rayach maddouang.

Although the vowels appear to be ten in number, yet, properly speaking, there are but five, which are called *long vowels*, from which the other five,

* These names are also significant words, like those of the alphabet, but are of no use whatever to the learner in the pronunciation.

denominated *short vowels*, are derived. Every long vowel has its own short one, according as they stand in the scale, in apposition to each other. Their sounds are nearly alike, the principal difference being, that the long vowel makes a pure syllable, as בָּנוּ Banou; and that the short vowel, having no power to finish a syllable, requires the consonant following to adhere to it, and is therefore mixed, namely, one vowel to two consonants; and, as a matter of course, - would sound as *a*, in *yard*; * as *e*, in *men*; * as *i*, in *if*; * as *o*, in *of*; and * as *ou* short, thus,

דָּו	כָּל	מִן	בֶּן	גַּל
dou	col	min	ben	gal.

RULE 2.

An accent, however, has the power to lengthen the vowel, and, if belonging to a short vowel, makes it long, which then becomes a pure syllable; but should the accent be joined to a long vowel, it adds the power of a short one to it, as if there were two vowels, one long and one short, and consequently makes it a mixed syllable, as וַיְהִי וַיִּשָּׂם *vayeeven shaam*.

The short vowel also becomes long; if followed by two letters of the same name, in order that each of them may be distinctly pronounced, as הִנְנִי *heenenee* הַלְלוּיָהּ *hal'louyah*, not *hinnee hal-louyah*.

RULE 3.

The ך of the long chirc is sometimes omitted, yet it is easily distinguished from its short one; and so also is the long ך *kamet* from the short one, as will appear in Section III. Rule 2.

* The power of the vowel ך will appear in Rule 5.

The ך vau likewise is frequently omitted from the ך cholom, yet the dot over it retains its place above the consonant which precedes it, as בֹּ for בֹּׁ *boo*. If the ך has another vowel underneath, besides the dot above it, the ך vau must be read as a consonant, as הוֹׁוּהָ *hoovah*.

RULE 4.

The distinguishing point of שׁ *shin* may also serve for cholom to the preceding consonant, as מוֹשָׁה *Mooshayh*.

The dot over the שׁ *sin*, if it have no vowel under it, serves also for a cholom, as שׁוֹנָה *soonayh*. If, therefore, the same letter has two dots, thus שׁ and the consonant before it has no vowel, the one on the right is a cholom, as נוֹסַיׁׁ *noosay*; otherwise the left is the cholom, and the distinguishing mark of *shin* is that on the right, as בַּשׁוֹלׁׁ *bashool*.

RULE 5.

The : *sheva* is often found below the consonant thus אֶ and is likewise always understood as standing under a consonant which has no vowel. Its name signifies *nothing*, and has no more sound than a mute *e*. It is often omitted, especially at the end of a word, as אַבְרָם *Avraam*; but if found in the beginning of a syllable, it is pronounced as a very short *e*, as לְמוֹׁ *lēmoo*; and is placed for the purpose of showing that the letter is not to make a syllable by itself, but must either be read with the preceding consonant, or it makes one syllable together with the succeeding letter. Hence, if two shevas come in the middle of a word, the first must adhere to the preceding, and the second to the succeeding letter, as in תִּלְמֶדוּׁׁ *tilmēdou*.

RULE 6.

If the letter having a sheva which is pronounced, be a guttural consonant, the sounds of the consonant and of the : *sheva* being both very weak, and scarcely perceived, one of the three short vowels τ *kametz*, τ *segol*, or τ *pathach* is added to the : *sheva*, in order to strengthen the pronunciation; thus, τ τ τ which are then called compound shevas, and are made syllables by themselves, as

אָנִי הָלוּם הָרוּס עָלוּם אָנִי for אָנִי הָלוּם הָרוּס עָלוּם
 Ngaloom Haroos Chaloom Anee Ngéloom Héroos Chéloom Enee.

A compound vowel in the middle of a word changes the preceding vowel into the like vowel uncompounded, in order to make the sound more harmonious, as

יֶחֶשׁוּ יֶעֱמַד יֶהֱגֶה for יֶחֶשׁוּ יֶעֱמַד יֶהֱגֶה
 Yehegeh Yoomad Yecheshou Yoochal Yihegeh Youomad Yicheshou Youochal

Frequently when the \aleph is to take τ and the preceding vowel should accordingly be τ then they are both changed into τ *tsaray*, placed under the preceding consonant, as לֶאֱמֹר *laymoor*, for לֶאֱמֹר *leemoor*.

Sometimes also the compound vowel having changed the preceding vowel, is itself often changed back again into : *sheva*, thus יֶהֱגֶה *yihëgeh* changes into יֶהֱגֶה *yehegeh*, and back again into יֶהֱגֶה *yehëgeh*.

As two shevas cannot be pronounced when they come together, a compound vowel coming before : *sheva* must either become uncompounded or change into a quiescent : *sheva*; as, for יַעֲזָרְךָ *yangazoor*, is put יַעֲזָרְנִי *yangazrounee*; or יַעֲזָרְךָ *yangzërecha*.

SECTION III.

RULE 1.

Of Dagesh lene and forte.

THE pronunciation of some of the consonants is altered by a point in the middle of the letter; such may be either single (dagesh lene) or double (dagesh forte.) The single dagesh is used only in one of the letters comprised in the words בְּגַד כְּפָת בְּגַד *bəḡad cəpat*, in the beginning of a syllable, and must be pronounced hard, as given in the table of the alphabet, without which the letters sound thus ת *th*, פ *ph*, כ *ch*, similar to ח *ch*, ב similar to ו *v*; but the omission of the dagesh from the letters ג ד is not perceived in the pronunciation.

The following pronominal affixes are exceptions, כֶּם *chem*, and כֶּן *chen*, your; and also before those of the infinitive, and of the regimen plural, as well as before the paragogic ה and the termination ות as בְּמַלְכוֹ בְּמַלְכוֹת *bemalēhoo, birchooth*, דְּרָכֵי *darchay*, מַלְכוֹת *malchouth*. The single dagesh is likewise omitted when the preceding word ends with either of the quiescent letters א ה ו י; but if the preceding word be יְהוּדָה *yəhoovah*, or the letter be succeeded by a similar letter, then the dagesh remains, as וַיְהוּדָה בְּרַח *vayəhoovah bayrach*, בְּנֵי דֶדָן *bəny dēdan*, and it is also inserted in the termination of the second person singular feminine, and if preceded by another: as אֵת, וַיִּשֶׁת.

RULE 2.

Double dagesh may be found in most of the letters of the alphabet. The letter which has such

a dagesh is considered as written twice with : *sheva* understood under the first of the two, thus לִמְד *limayd*, is read with a double מ as if it had been written לִמְמֵד *limmayd*, and, according to Section II, Rule 1, the double dagesh can only come after a short vowel, as it then creates a mixed syllable.*

The letters א ה ה ע ר are the only exceptions which cannot naturally be pronounced double. The dot found in ה is not a dagesh, but is called mappik, meaning *pronounced*, and generally signifies the possessive feminine, as לָהּ *lah*, to her ; the ה without the dot would not be perceived.

RULE 3.

As the dagesh has the power of doubling a letter, it necessarily follows that whenever a double letter is required, the first of them may be omitted, the second taking the dagesh to compensate that omission ; but it cannot be a substitute for any letter different from that which takes the dagesh, except the ך which may be compensated by a dagesh in any other letter, as also the ל in the word לָקַח *lakach*, as

יֵשָׁא	יֵיטַן	יֵקַח	for	יֵנְשָׂא	יֵנְיַטַן	יֵלְקַח
yissa	yittayn	yikkach		yinsa	yintayn	yilkach.

SECTION IV.

Metheg, makkaph, accents, keree and kethiv.

Besides the vowels, there are other marks attached to the letters, which have the following significations :

* It is therefore evident, that the kametz and chiric without an accent, if followed by a mute ׀, or by a dagesh forte, are short vowels ; neither of them succeeding a long vowel, unless accented.

RULE 1.

A Metheg is a perpendicular stroke, thus **⸏** the position of which is generally under the second syllable, before the accented letter of the word, and serves the reader as a short pause, as in **וַאֲנִי** *va-anee*.

RULE 2.

Makkaph - is a small stroke like a hyphen between words, joining them together, and generally follows words of one syllable. In some instances it succeeds words of more than one syllable, and changes a long vowel into its corresponding short one, as **אֶתְ** for **אֵת** and **מְדַבֵּר** for **מְדַבֵּר** unless the word ends in **⸏** or **ה** or has a metheg (⸏) when the long vowel remains, as **בְּהַרְצֵא** the reason for shortening the vowel will be assigned in Section VI. Rule 4.

RULE 3.

The use of the accents is at present little known, but they were probably designed to assist the pronunciation. The seven following accents will, however, be found of great service, being considered the disjunctives of words, or of the parts of longer sentences, and have the power of the following stops in the English language:

⸏ sillouk .	⸏ athnach } ⸏ pëssik }	⸏ segool } ⸏ zakeph katoon }	⸏ rëveeang } ⸏ tipcha }
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RULE 4.

A circle over a letter thus **⸏** shows that the word is read otherwise than it is written, and is the sign of kethiv, *i. e.* *written*, referring to the margin, in which is added the word **קרי** *këree*, or the initial **Ⲁ** signifying *read*.

SECTION V.

The following English words, apparently derived from the Hebrew, either regularly or transposed, or with some letters added or omitted, are here given as exercises for reading.

אהל	Oohel,	a hall, a tent.
אוי	Eveel,	evil, or fool.
אחד	Echod,	odd, one.
איש	Eesh,	each, man.
ארץ	Eretz,	earth.
אתה	Attah,	thou.
באש	Baash,	base.
בר	Boor,	pure.
ברות	Bërooth,	broth.
בשל	Bashool,	boil.
גאה	Gaooh,	gay, pride.
גדי	Gëdee,	kid.
גחל	Gachal,	coal.
גמל	Gamal,	camel.
גנב	Gannav,	knave.
דום	Doom,	dumb.
דוש	Doosh,	dash.
דקר	Dekker,	dagger.
הביש	Hayveesh,	abash.
הוא	Hou,	he.
הוי	Hooy,	ho!
היא	Hee,	she.
הילל	Hayleel,	howl.
הרס	Haras,	harass.
חבל	Chevel,	cable.
חנק	Chenek,	hang.
יש	Yesh,	yes, it is.
כל	Chool,	all.
מום	Moum,	maim.

מסתרי	Mistëray,	mystery.
משורה	Mësourah,	measure.
נפל	Naphal,	fall.
סער	Sangar,	shower.
ספר	Saypher,	cypher, account.
עבד	Ngavad,	obedient.
עבר	Ngavar,	over.
עין	Ngayn,	eye.
ענה	Nganah,	annoy.
פג	Phag,	fig.
פרד	Përad,	separate.
פרט	Përat,	part.
פרק	Parak,	break.
פת	Path,	bit, morsel.
צד	Tzad,	side.
ציון	Tzeeyoon,	sign.
צרה	Tzarah,	sorrow.
קול	Kool,	call.
קנה	Kaneh,	cane, or gain.
קרא	Kara,	cry, call.
רכוש	Rëchoush,	riches.
רעש	Rangash,	rush.
שאור	Sëoor,	sour.
שבע	Shevang,	seven.
שות	Shouth,	set, place.
שכל	Saychel,	skill.
שלט	Shelet,	shield.
שקל	Shekel,	scale.
שש	Shaysh,	six.
<i>Words formed by Transposition.</i>		
אין	Ayn,	no.
חליל	Chaleel,	hollow.
מזג	Mezeg,	mix.
מחר	Machar,	to-morrow.
קבר	Kever,	grave.
שבת	Shayvet,	stave.

ETYMOLOGY.

SECTION VI.

THERE are three parts of speech in Hebrew, viz: nouns, particles, and verbs. The verbs are chiefly primitive words, and the nouns and particles are derivatives.

Rules for the nouns, with cases, genders, and numbers, whether absolute or in regimen.

RULE 1.

The cases of nouns in Hebrew are not made by different terminations, but are varied by particles prefixed to the nouns, which remain the same in the different numbers and genders.

<i>Nom.</i>	סֵפֶר	Saypher	a book.
<i>Gen.</i>	שֶׁל-סֵפֶר	Shel Saypher,	of a book.
<i>Dat.</i>	אֶל-סֵפֶר or לְ	El or Lësaypher,	to a book.
<i>Accu.</i>	אֶת סֵפֶר	Eth Saypher,	a book.
<i>Voc.</i>	הַסֵּפֶר	Hassaypher,	O book.
<i>Abl.</i>	מִן-סֵפֶר or מִן	Min or Missaypher,	from a book.
<i>Prep.</i>	בְּסֵפֶר	Bësaypher	in a book.

The signs of the genitive and vocative are very generally omitted; the former is sometimes supplied by an ה or has the sign of regimen, which will be afterwards explained. The other prefixes are used also one for another, though seldom; and either of them may be omitted, or become redundant.

RULE 2.

The gender and number of all nouns are formed from the singular masculine: the plural masculine

by adding **ים** and the dual by **ים** - as, **פָּעַם** *pangam*,
פְּעָמִים *pəngameem*, **פָּעָמַיִם** *pangamayim*, and the
 feminine with the addition of **וּתְתָהּ** the plural
 by adding **וּת** *ooth*, as,

גְּבִירוּת **גְּבִרֶת** **גְּבִירָה** **גְּבִיר**
 gēveerooth gēvereth gēveerah gēveer.

עֲבִירוּת **עֲבִרֶת** **עֲבִירָה** **עֲבִיר**
 ngivreeyooth ngivreeth ngivree.

מַלְכוּת **מֶלֶךְ**
 malchouth melech.

but the dual feminine, although its termination be like that of the masculine **ים** *aycem*, yet the feminine gender is known by the **ת** in the place of an **ה** as **שָׁנָה** *shanah*, **שְׁנָתַיִם** *shēnathayim*. The change of the **ה** feminine into **ת** takes place wherever an affix is required and the **ה** is to be pronounced, as the **ת** sounds more distinctly than the **ה**, and is therefore preferred.

Some nouns are irregular, having the masculine termination in the singular, and the feminine, or both, in the plural, as,

שְׁמוֹת *shēmooth*, **שָׁם** *shaym*.

צְבָאוֹת *tzēvaooth*, **צְבָאִים** *tzēvaeem*, **צְבָא** *tzava*.

Others have the feminine termination in the singular, and the masculine in the plural, as,

נָשִׁים *nasheem*, **אִשָּׁה** *ishshah*,

תְּאֵנִים *tēayneem*, **תְּאֵנָה** *tēaynah*.

RULE 3.

All names that are found in the singular without a feminine termination are masculine, except proper names of females, cities, countries, and of things of which there are but two by nature, as

eyes, ears, &c. Also many common names of things inanimate are feminine, though they may have a masculine termination.

RULE 4.

To avoid an increase of syllables in a word, which must necessarily be caused by the addition of various terminations, some of the vowels are changed into a : *sheva*, or from a long vowel into a short one. This takes place in nouns as well as in verbs and particles. So also if two nouns stand in regimen, and would require *of* between them, on account of their being contracted, then the second noun governs the first, and must be considered as an affix to it, the two nouns being understood as one, with an increase of syllables behind. Some of the vowels of the first word are consequently shortened, as בַּן דָּוִד *bayn* in בֶּן-דָּוִד *ben-daveed*, David's son, דָּבָר *davar* in דְּבַר-מֹשֶׁה *dēvar-moosheh*, Moses's word. For the same reason also the change of a vowel takes place in a word which is joined to another by a hyphen - as כּוֹל *chool* in כּוֹל-דָּבָר *chol-davar*.

RULE 5.

In the masculine plural in regimen, the ם is dropped, and the remaining ם preceded by the vowel ם is the sign of the plural, as בָּנִים *banem* in בְּנֵי-יִשְׂרָאֵל *bēnay yisraayl*. In the feminine plural the first, or second vowel is shortened, as יָפוֹת *yaphooth* in יְפוֹת-מַרְאָה *yēphooth mareh*, שְׂפָחוֹת *shēphachooth* in שְׂפָחוֹת-שָׂרֵי *shiphchooth saray*; but in the feminine singular, as the two nouns are read together, placing ה feminine in the middle of a word it is changed into ת agreeably to Rule 2, as שְׂפָחָה *shiphchah* in שְׂפָחַת-שָׂרֵי *shiphchath saray*.

SECTION VII.

Adjectives, with their terminations and degrees of comparison.

RULE 1.

AN adjective, as well as a verb or particle, belonging to a substantive, must agree with it in gender or number, as

נְעָרָה טוֹבָה	נָעַר טוֹב
nangarah toovah,	nangar toov.
נְעָרוֹת טוֹבוֹת	נְעָרִים טוֹבִים
nəngarooth toovooth,	nəngareem tooveem.

RULE 2.

If the adjective belongs to two substantives of different genders, it must agree with the masculine gender, as

זְקַיְנִים	וְשָׂרָה	אַבְרָהָם
zəkayneem,	věsarah,	avraham.
נְתוּנִים	וּבְנוֹתַיִךְ	בָּנֶיךָ
něthouneem,	ouvěnootheycha,	baneycha.

RULE 3.

A masculine verb is sometimes joined to a feminine noun, to express excellence, as וְהָיָה הַנְּעָרָה *věhayah hanangarah*, and, vice versa, to denote something base or mean, as עֲשִׂיתָן תּוֹעֵבָה *ngaseethen tongayvah*.

RULE 4.

A singular verb or singular adjective joined to a plural substantive signifies each of them, as

יָשָׁר מִשְׁפָּטֶיךָ yashar mishpateycha.

יָצָא עִימוֹ yatza ngaynaymoo.

A collective noun singular may also have a plural participle or adjective, as

עִם הַחֹלְכִים ngam hahoolëcheem.

RULE 5.

An adjective belonging to a noun in regimen generally agrees with the second noun, as

קֶשֶׁת גְּבוּרִים חֲתָיִם kesheth gibboreem chatteem.

וְצַפַּחַת הַשָּׁמֶן לֹא חָסָר

vëtzpachath hashshemen loo chasar.

RULE 6.

Two nouns put in apposition, *i. e.* to signify the same thing, are regularly of the same number, as עֲבָדֵי מֹשֶׁה *ngardee Moosheh*, except names denoting dominion, which, although joined with a noun substantive, or adjective singular, may stand in the plural number, on account of the many powers combined in them, as

נֶתְחַתֵּעַח אֱלֹהִים לְפָרְעָה

nëthatteecha eloöheem lëpharngooh.

בְּיַד אֲדֹנָיִם קָשָׁה bëyad adooneem kashel.

הָאִישׁ אֲדֹנָי הָאָרֶץ haesh adonay haaretz.

RULE 7.

The comparative degree is expressed by the prefix **מ** or by **יותר** as

ערום מכל gnaroum miccool.

יותר צדיק yoothayr tzaddeek.

and **מאוד** succeeding the adjective, or **ב** prefixed, denote the superlative, as

צדיק מאוד tzaddeek mēood.

בנשים הנפה hayaphah vannasheem.

Sometimes, in order to enforce the superlative, then the adverb or the positive degree is doubled, or expressed by two synonymous words, as

מאוד מאוד mēood mēood.

טוב טוב toov toov, the positive being **טוב**

עני ואביון nganee vëvyoon.

SECTION VIII.

Change of the Vowels.

RULE 1.

The change of a long vowel into a short one, or into : *sheva* on account of the affix, is generally thus, **⋈ kametz** penultimate or ante-penultimate changes into : *sheva*, but **⋈** ultimate in regimen,

or before the affixes כָּם and כֵּן, הֵם and הֵן into - *pathach*, as from דָּבַר *davar* דְּבַר *dēvar*.

דְּבַרְכֵּן *dēvarchen*, דְּבַרְכֵם *dēvarchem*.

דְּבַרְהֵן *dēvarhēn*, דְּבַרְהֵם *dēvarhem*.

RULE 2.

.. *tzaray* or ı *cholom*, ultimate or penultimate, change into : *sheva*, yet the latter sometimes is changed into its own short one, as from

שֵׁנָר *sayngar*, גָּדוּל *gadool*, מָלַא *malay*, חֹדֶשׁ *choodesh*.

שֵׁנָר *sēngar*, גָּדְלוּ *gadēlou*, מָלְאוּ *malēou*, חֹדְשַׁי *chodshay*.

RULE 3.

- *pathach* and ˆ *segol* ultimate in forming the plural is changed into ˆ *kametz*, as

שֵׁנָר *shangar*, מְלֶךְ *melech*.

שֵׁנָרִים *shēngareem*, מְלָכִים *mēlacheem*.

And, on account of other affixes, they change into : as שֵׁנָרַי *shangaray*, מַלְכָּי *malchay*.

ˆ *segol* followed by ה changes into ˆ *tzaray*, as שְׂדֵהוּ *shēhū*

RULE 4.

As two shevas cannot come together in the beginning of a syllable, where, therefore, they would be required, the former is changed into - *pathach*, ˆ *segol*, or ˆ *chiric*.

RULE 5.

.. changes into .. *tzaray*, as *בֵּית* into *בֵּיתַ*

Accents particularly denoting a pause, also, sometimes change a : or a short vowel into a long one, as, for *לֶה* is *לֶה*; but a change of vowels may likewise occur without any cause.

SECTION IX.

Pronouns separable and inseparable.

RULE 1.

THE separable pronouns consist of distinct words, being either personal, relative, demonstrative, or interrogative.*

Personal Pronouns.

SINGULAR.		PLURAL.		GENDER.	
<i>אֲנֹכִי</i> or anoochee,	} I,	<i>אֲנַחְנוּ</i> or anachnou,	} we,	} <i>Com.</i>	
<i>אֲנִי</i> anee,		<i>נַחְנוּ</i> or nachnou,			
		<i>אֲנוּ</i> anou,			
<i>אַתָּה</i> attah,	} thou,	<i>אַתֶּם</i> attem,	} ye or you,	} <i>Mas.</i>	
<i>אַתְּ</i> att,		<i>אַתֶּן</i> atten,			
<i>הוּא</i> hou,	he,	<i>הֵם</i> or haym or	} they,	} <i>Mas.</i>	
		<i>הֵמָּה</i> haymah,			
<i>הִיא</i> or hee,	} she,	<i>הֵן</i> or hayn or	} they.	} <i>Fem.</i>	
<i>הִיא</i> hee,		<i>הֵנָּה</i> haynah,			

* The learner would do well to pay particular attention to the personal Pronouns, as they are the chief source from which the declensions and conjugations are derived.

Relative Pronoun.

SING. and PLUR.

אֲשֶׁר asher, that, which, Com.

Demonstrative Pronouns.

SING.

PLUR.

Mas.	זֶה zeh,	} this,	אֵלֶּה or	} these,	Com.
Fem.	זֹאת zooth,		אֵל		

SING.

זֶּה zou, or הַלֵּז hallaz, that, Com.

Interrogative Pronouns.

מִי mee,	what person,	} Com.
מַה meh,	what thing,	

RULE 2.

The inseparable pronouns are some vowels or syllables (chiefly consisting of the terminations of the nominatives) added to the different cases of nouns, as well as to the nouns themselves, and to particles, and verbs, with the exception of the ה which, forming all the second persons, is substituted by a ו throughout the declension: the ה sometimes found in the nominative, may be left out, that letter having so little sound, that the omission or addition of it is scarcely perceived. The consonant ה preceded by the ו which is a feminine termination, is used for the third person singular, feminine.

RULE 3.

Declension of Nouns, masculine and feminine.

Nouns are declined like the Pronoun, as, for example, דָּבָר *a word*, תּוֹרָה *a law*.

their, <i>f.</i>	their, <i>m.</i>	your, <i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	
דְּבָרָהּ	דְּבָרָם	דְּבָרְךָ	דְּבָרְכֶם	דְּבָרֵנוּ	דְּבָרָהּ	דְּבָרוֹ	דְּבָרְךָ	דְּבָרְךָ	דְּבָרִי	<i>Noun Mas.</i>
תּוֹרָתָהּ	תּוֹרָתָם	תּוֹרָתְךָ	תּוֹרָתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	<i>Noun Fem.</i>

The plural has the same termination as the singular, with an additional ם, which is the sign of the plural, agreeably to Section VI. Rule 5. But in the first person, where two ם would be required, then, in order to prevent the concourse of two yods, one is omitted, and the plural number is known by one ם which must be pronounced, being preceded by the vowel - *pathach*.

their, <i>f.</i>	their, <i>m.</i>	your, <i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	
דְּבָרֵיהֶן	דְּבָרֵיהֶם	דְּבָרֶיךָ	דְּבָרֶיכֶם	דְּבָרֵינוּ	דְּבָרֶיהָ	דְּבָרֵינוּ	דְּבָרֶיךָ	דְּבָרֶיךָ	דְּבָרֵי	<i>Mas. Noun.</i>
תּוֹרֹתֵיהֶן	תּוֹרֹתֵיהֶם	תּוֹרֹתֶיךָ	תּוֹרֹתֶיכֶם	תּוֹרֹתֵינוּ	תּוֹרֹתֶיהָ	תּוֹרֹתֵינוּ	תּוֹרֹתֶיךָ	תּוֹרֹתֶיךָ	תּוֹרֹתַי	<i>Fem. Noun.</i>

SECTION X.

RULE I.

ALL words that are neither names nor verbs, are classed among the particles, the following of which are declinable; and some have an additional ν in the singular, as well as in the plural.

as.	between.	with.	unto.	not.	after.	
כְּמוֹ	בֵּין	אֵת	אֶל	אִין	אַחֲרֵי אַחֲרֵי	
כְּמוֹנִי	בֵּינִי	אִתִּי	אֵלַי	אִינְנִי	אַחֲרָי	me, mas. } fem. } SING.
כְּמוֹד	בֵּינֶךָ	אִתְּךָ	אֵלֶיךָ	אִינְךָ	אַחֲרֶיךָ	
כְּמוֹד	בֵּינֶךָ	אִתְּךָ	אֵלֶיךָ	אִינְךָ	אַחֲרֶיךָ	him, her, us, mas. } fem. } PLUR.
כְּמוֹדוֹ	בֵּינּוּ	אִתּוֹ	אֵלָיו	אִינְנָה	אַחֲרָיו	
כְּמוֹתָ	בֵּינָה	אִתָּה	אֵלֶיךָ	אִינְנִי	אַחֲרֶיךָ	you, them, mas. } fem. }
כְּמוֹנִי	בֵּינֵנוּ	אִתְּנוּ	אֵלֵינוּ	אִינְכֶם	אַחֲרֵינוּ	
כְּמוֹכֶם	בֵּינֵכֶם	אִתְּכֶם	אֵלֵיכֶם	אִינְכֶם	אַחֲרֵיכֶם	mas. } fem. }
כְּמוֹכֶן	בֵּינְכֶן	אִתְּכֶן	אֵלֵיכֶן	אִינְכֶן	אַחֲרֵיכֶן	
כְּמוֹתֶם	בֵּינֵתֶם	אִתְּם	אֵלֵיהֶם	אִינְכֶם	אַחֲרֵיהֶם	mas. } fem. }
כְּמוֹתֶן	בֵּינֵתֶן	אִתְּן	אֵלֵיהֶן	אִינְכֶן	אַחֲרֵיהֶן	

yet.	under or instead.	with.	upon.	against.	before.
עוד	תחת	עם	על	נגד	לפנים
עודני or עודני	תחתני	עמי or עמדי	עלי	נגדי	לפני
עודך	תחתך	עמך	עליך	נגדך	לפניך
עודך or עודך	תחתך	עמך	עליך	נגדך	לפניך
עודנו or עודנו	תחתנו	עמו	עליו	נגדו	לפניו
עודה	תחתיה	עמה	עליה	נגדה	לפניה
עודנו	תחתנו	עמנו	עלנו	נגדינו	לפנינו
עודכם	תחתכם	עמכם	עליכם	נגדיכם	לפניכם
עודכן	תחתכן	עמכן	עליכן	נגדיכן	לפניכן
עודם	תחתם	עמם	עליהם	נגדיהם	לפניהם
עודן	תחתן	עמון	עליהן	נגדיהן	לפניהן

These are also declinable :

אצל	בשדה	בשדה	בשדה	בשדה	בשדה
beside.	for the sake.	excepting.	together.	besides.	because.
בגלל	בשם	בשם	בשם	בשם	בשם
for the sake.	for the sake.	excepting.	together.	besides.	because.
בשם	בשם	בשם	בשם	בשם	בשם
for the sake.	for the sake.	excepting.	together.	besides.	because.
בשם	בשם	בשם	בשם	בשם	בשם
for the sake.	for the sake.	excepting.	together.	besides.	because.

The following particles are indeclinable.*

אָבֵל	but.	אֵלַי	woe is me.
אָהָה	} ah!	אִם	if.
הֵה		אָמֵן	so be it.
אוּ	either. <i>or</i>	אָמֵן	truly.
אִוִּי	} woe.	אֱמֶת	truth.
הוּי		אֵי	} where.
אִוִּיה		אָהָה	
אִוִּילִי	peradventure.	אֵינָא	} pray.
אִוִּלֵם	nevertheless.	נָא	
אֵז	then.	אִף	also.
אָה	} oh! alas!	אִךְ-כִּי	much more.
הָאָה		אֲשֶׁר	which.
אָחֹר	behind.	אֲתֹמֹל	} yesterday.
אָחֹרֶיךָ	backward.	תֹּמֹל	
אֲחִילִי	I wish.	בְּדִי	by reason of.
אֲחֵרֵיכֶן	after this.	בִּי	I entreat.
אֵט	slowly.	בֵּית	inside.
אֵי	where.	בֵּל	} not.
אֵיךְ	} how.	בְּלִי	
הֵיךְ		נִם	also.
אֵיכָה		הָא	behold.
אֵיכָה	where.	הִבֵּה	come on.
אֵיפֹה	only, but.	הוּי	oh!
אֵד	truly.	הַיּוֹם	to-day.
אֵכֶן	not.	הַלְּאֵה	beyond.
אֵל	perhaps.	הַלּוֹם	} hither.
אֵלוּ	unto.	הֵנָּה	
אֵלַי		הֲרַבָּה	many.

* The particles are alphabetically arranged, in order that the learner may the more easily become familiarly acquainted with them, which will greatly relieve him from the trouble of searching the lexicon; as they cause embarrassment more frequently than the verbs, and occur very often.

חוץ	} without.	מְעַט	} little.
חוּצָה		מֵעַל	
כְּבֵר	long ago.	מֵעֵלָה	} when.
כֹּה	} thus.	מִלְמַעְלָה	
כִּכָּה		מִתִּי	} until.
כִּי	} if, when, but, that.	נֶצַח	
כֵּן		עַד	} now.
לֹא	thus.	עַתָּה	
לֵד	not.	עַקֵּב	} here.
לִוּא	} perhaps.	פֹּה	
לִוְלוּ		unless.	פִּנּוּם
לְכוּ	therefore.	פְּתָאוּם	} suddenly.
לָמָּה	wherefore.	קִדְם	
מְאֹד	very.	רַב	} much.
מֵאַיִן	wherefrom.	רֵנַע	
מִבְּלִי	without me.	רִיקִם	} empty.
מִדּוּעַ	wherefore.	רַק	
מִדִּי	thenceforth.	שָׁוְא	} vain.
מִהֵר	} hastily.	שְׁלֹשׁוּם	
מִהֲרָה		over against.	שָׁם
מִלּוּל	} to-morrow.	שָׁמָּה	} yesterday.
מִחָר		below.	
מִחֲרַת		תָּמִיד	
מִטָּה			
מִלְמַטָּה			

RULE 2.

The Numerals.

Numerals are expressed by distinct words, and also by the letters of the alphabet, which, however, are only made use of in the Massoreth and in the Rabbinical writings. The units increase from א to י; the tens from כ to ק; and the hundreds from ר to ת. The numerals from 11 and upwards are formed by placing the larger number to the right, and the smaller to the left; but for 15 and 16 are put טו and טז, instead of יה and יו, these letters forming a part of the Sacred Name, and are not deemed proper for common use. Numerals from 500 and upwards are expressed in the following manner:—תק 500, תר 600, תש 700, תת 800, תתק 900, and a thousand and upwards thus א' 1000, ב' 2000. The date of the Hebrew year, from the creation of the world, is at present ה'תקפ"ז 5587; the ה' signifying the millenary number is, however, often omitted, instead of which is put תקפו לפק; the letters added behind are the initials of the word לְפָרֵט קָטוֹן, meaning according to the lesser number.

The date of the Hebrew books is also often given, at the bottom of the title-page, in a suitable verse, containing some letters of a larger size, in which letters, when counted and united, the date will be found; as

יְהִי כֹל-הָאָרֶץ שְׁפָה אֶת

Cardinal Numbers.

Mas.	Fem.			
אחד	אחת	one	א	1
שנים	שתים	two	ב	2
שלושה	שלוש	three	ג	3
ארבעה	ארבע	four	ד	4
חמשה	חמש	five	ה	5
ששה	שש	six	ו	6
שבעה	שבע	seven	ז	7
שמונה	שמונה	eight	ח	8
תשעה	תשע	nine	ט	9
עשרה	עשר	ten	י	10
אחד עשר	אחת עשרה or עשתי עשרה	eleven	יא	11
שנים עשר	שתים עשרה	twelve	יב	12
שלושה עשר	שלוש עשרה	thirteen	יג	13
ארבעה עשר	ארבע עשרה	fourteen	יד	14
חמשה עשר	חמש עשרה	fifteen	טו	15
ששה עשר	שש עשרה	sixteen	טז	16
שבעה עשר	שבע עשרה	seventeen	יז	17
שמונה עשר	שמונה עשרה	eighteen	יח	18
תשעה עשר	תשע עשרה	nineteen	יט	19
עשרים		twenty	כ	20
שלשים		thirty	ל	30
ארבעים		forty	מ	40
חמשים		fifty	נ	50
ששים		sixty	ס	60
שבעים		seventy	ע	70
שמונים		eighty	פ	80
תשעים		ninety	צ	90
מאה		hundred	ק	100
מאתים		two hundred	ר	200
שלוש מאות		three hundred	ש	300
ארבע מאות		four hundred	ת	400
אלף		thousand	תת	1000

Ordinal Numbers.

Mas.	Fem.	
ראשון	ראשונה	first.
שני	שנית	second.
שלישי	שלישית	third.
רביעי	רביעית	fourth.
חמישי	חמישית	fifth.
ששי	ששית	sixth.
שביעי	שביעית	seventh.
שמיני	שמינית	eight.
תשיעי	תשיעית	ninth.
עשירי	עשירית	tenth.

The cardinal numbers, from three to ten inclusive, have, in the masculine gender, a feminine termination, as *שלושה בנים* *three sons*; and in the feminine gender a masculine termination, as *שלוש בנות* *three daughters*, except *שמונה* *eight*, which is alike in both genders.

The nouns joined to numerals under ten, are made plural; but joined to those above ten, they are singular; as also the noun following *מאה* *a hundred*, as

ושבע שנים *ועשרים שנה* *מאה שנה*
and seven years, *and twenty year,* *a hundred year.*

The first ten numbers may also come in regimen, as *שלושת שני*; some of them are also declinable, as

שנינו שניכם שניכון שניוהם שניוהו

SECTION XI.

Conjugations of Verbs.

RULE 1.

THE conjugation of verbs is constructed on the same principle as the declension of the other parts of speech, namely, by adding to the verb some vowels, or syllables, of the pronominal terminations; excepting, however, that to the other parts of speech, they are always affixed, but to verbs they are also sometimes prefixed; and the letters י ו ה א serving as personal pronouns, are frequently interchanged.

It must be observed, that all verbs in Hebrew, with very few exceptions, consist of three letters; these are called radicals, being the root of the word; the other letters joined to them are serviles, *i. e.* they serve to shew the conjugations as well as moods, tenses, pronouns, genders, and numbers. Although the variety of conjugations are generally said to be seven, and so constituted may present, at first sight, a formidable appearance to the student, yet a slight examination will cease to deter him; differing so little as they do from each other. If the first conjugation, which is very simple, be once attained, all the other conjugations will soon be known; because the first, which is named קל *kal*, *light*, (from its being disencumbered of any additional characteristic letter which is required in other conjugations) is the foundation of the whole system, and should, therefore, be carefully committed to memory. Its terminations are

common with the other conjugations, and a perfect knowledge once obtained of it, as well as of the few words given as paradigms to the various conjugations, and of the first three infinitives, reason will then be a sure guide through the remainder.

RULE 2.

The student has to observe three moods, viz. the indicative, the infinitive, and the imperative. The indicative describes an action done, and one tense serves instead of the variety of tenses used in other languages, to signify time past; or it describes an action yet to be done. The future tense is also used to express the continuance of doing a thing, as well as what is customary, possible, lawful, reasonable, or desirable to do. Sometimes it expresses also a command, and both the preter and future are often used promiscuously; and signify time present, especially in the poetical and prophetic parts of Scripture. The imperative, however, indicates only a command, whilst the infinitive speaks of an act without regard to time.

RULE 3.

There are two tenses, viz. the preter and the future. The inseparable pronouns are added to the preter and future; the preter being known by having them affixed, and the future by having them prefixed. Instead of a present tense, the participle is made use of, with the addition of one of the separable pronouns.

RULE 4.

The verb למד is used as an example by which all other regular verbs must be conjugated, by

adding to the radicals of any other verb, the same letters and vowels which are added to this verb. Former grammarians have chosen the word **פָּעַל** *pangal* for an example, which simply means *verb*, or *action*, from which the paradigms are derived, and are still in use; and they have called each conjugation **בְּנֵי** *a structure*. The paradigm of the **קל** is **פָּעַל** *he acted*, with which the preter always begins, as it consists only of the root. These radicals, with the vowels - τ * are retained throughout the preter, with some terminations added, to distinguish the gender and number; yet the first and second vowel may change into a ι : on account of the increase of syllables by the affixes, as **פָּעְלָהּ** *she wrought*, **פָּעַלְתֶּם** *ye wrought*. Every verb with such additions and vowels will denote the same conjugation, mood, &c. according to Table I. which follows. The second paradigm, **נִפְעַל** *niphngal*, has the same terminations, the η being prefixed, which signifies the passive; this characteristic, if joined to any other verb, expresses the passive also; the paradigms of the third and fourth **בְּנֵי** *structures*, are named **פָּעַל** *pingayl*, and **פָּעַל** *poungal*, the vowels under the first radical, together with the dagesh in the second radical, denote the active and the passive to be intense. The paradigms of the fifth and sixth **בְּנֵי** are **הִפְעֵל** *hiphngael*, and **הִפְעַל** † *houphngal*, the characteristic η with the same vowels as those under the first radicals of the two preceding conjugations, are the sign of *caused* or *being caused to do*. The second vowel ι of **הִפְעֵל** remains also

* The vowels of the preter may also be η or τ as **הִפְעֵל** *hiphngael*.

† The τ of **הִפְעַל** often changes into the other short labial vowel η and is then **הִפְעַל** *hophngal*.

throughout the third persons, and may, likewise, be omitted, or may change into .. or * as **יִבְרַח**. Lastly, the seventh paradigm is **הִתְפַּעֵל** *hithpangayl*, the dagesh in the second radical, and being preceded by the letters **הת** is the characteristic of reciprocal action, as will be fully exemplified in the Second Table. It appears evident, therefore, that the paradigms

פָּעַל נִפְעַל פְּעַל פָּעַל הִתְפַּעֵל

are infallible guides throughout the preter, yet as the second radical is an **ע** which, on account of its being a guttural, is incapable of taking the dagesh, which is required in the intense conjugations, modern grammarians, in order to avoid confusion to the learner, have very properly preferred other verbs for examples.

The three infinitives, as already remarked, must be particularly noticed, as they serve for guides through all the other tenses, excepting the participles of **קָל** and **נִפְעַל** which have their peculiar vowels. It will appear in the first and second Tables of the conjugation, that the vowels of the first radicals, together with those of the servile letters which precede them in the imperatives,* as well as in all the persons of the futures, correspond exactly with those of their infinitives. The infinitives of the three first **בְּנִינִים** the vowels of which differ from those of their paradigms are therefore to be especially remembered. The first vowels of the infinitives of **פָּעַל** and **הִתְפַּעֵל** are like those of their paradigms; and the first vowels of **הִפְעִיל** and **הִפְעַל** agree with those of the preceding **פָּעַל** and **פְּעַל** as has been already explained.

* The first vowels of some persons of the imperative in the **קָל** being · agreeably to Section VIII, Rule 4.

RULE 5.

All the prefixes of the futures, as well as the מ which forms the participles of the last five conjugations, ought to have a $:$, nevertheless, in קל and נפעל they take the vowel \cdot in order to avoid two $:$, which cannot be placed together in the beginning of a word; for, according to the preceding Rule, the first radical of the קל requires a $:$. A $:$ is likewise understood by the dagesh in the first radical of נפעל as explained in Section III, Rule 2. In הפעל and התפעל the formatives of the futures, and of the participles, take the vowel of the characteristic ה which should have succeeded them, as is generally the case with the ה prefixed, the omission of which is scarcely perceived in the pronunciation. If, therefore the root be preceded by another servile letter with a $:$ the ה may be omitted, and its vowel is placed under that letter instead of the $:$: thus

$\text{ילמיד וילמד יתלמד מלמיד מלמד מתלמד}$

must be considered as

$\text{יהלמיד יהלמד יתלמד מהלמיד מהלמד מהתלמד}$

RULE 6.

The ה may sometimes be added without any signification being intended; like that which is prefixed to the infinitive and to the imperative of נפעל where the characteristic נ might have been expected; but as the נ is substituted by a dagesh in the first radical of the future, agreeably to Section III. Rule 3, and as each imperative and infinitive must agree with the future, the characteristic נ cannot be admitted; but must be compensated by a dagesh; and as a dagesh forte cannot come in the beginning of a word, the ה is added. to enable the first radical to take a dagesh.

Future.	<p>יִלְמוּד תִּלְמוּד תִּלְמוּד תִּלְמוּד תִּלְמוּד אִלְמוּד יִלְמוּד תִּלְמוּדֵנָה תִּלְמוּדֵי תִּלְמוּדֵנָה נִלְמוּד</p>	<p>he will learn, she will learn, thou wilt learn, thou wilt learn, I will learn, they will learn, they will learn, ye will learn, ye will learn, we will learn,</p>	<p>{ known by the prefix י in the place of a ך from ך, which, if added, would denote the conjunctive. known by the ת in the place of a ך according to a former Rule. by the ת from אִתָּה by the ת from אִתָּה with an affix ך agreeing with the imper. by the ך instead of the י from אִתָּה to distinguish it from from the third person. corresponding with the singular, and י as a sign of the plural. ditto ditto, and ך as a sign of the plur. ditto ditto, and ך as a sign of the plur. ditto ditto, and ך as a sign of the plur. known by the ך from אִתָּה</p>
Participle active.	<p>לומד לומדה לומדת לומדה לומדות</p> <p>or</p> <p>לומד לומדה לומדות</p>	<p>learning,</p>	<p>{ known by the prefix י in the place of a ך from ך, which, if added, would denote the conjunctive. known by the ת in the place of a ך according to a former Rule. by the ת from אִתָּה by the ת from אִתָּה with an affix ך agreeing with the imper. by the ך instead of the י from אִתָּה to distinguish it from from the third person. corresponding with the singular, and י as a sign of the plural. ditto ditto, and ך as a sign of the plur. ditto ditto, and ך as a sign of the plur. ditto ditto, and ך as a sign of the plur. known by the ך from אִתָּה</p> <p>[The participles have often the significations also of a noun substantive, thus לומד may be considered as a person actually learning, or a learner; but if used as a present tense, the pronouns are added according to the genders and numbers, as אִתָּה לומדת, thou learnest, m. אִתָּה לומד, thou learnest, f.]</p>
Participle passive.	<p>למוד למודה למודים למודות</p>	<p>being learned,</p>	<p>{ known by the prefix י in the place of a ך from ך, which, if added, would denote the conjunctive. known by the ת in the place of a ך according to a former Rule. by the ת from אִתָּה by the ת from אִתָּה with an affix ך agreeing with the imper. by the ך instead of the י from אִתָּה to distinguish it from from the third person. corresponding with the singular, and י as a sign of the plural. ditto ditto, and ך as a sign of the plur. ditto ditto, and ך as a sign of the plur. ditto ditto, and ך as a sign of the plur. known by the ך from אִתָּה</p> <p>[The participles have often the significations also of a noun substantive, thus לומד may be considered as a person actually learning, or a learner; but if used as a present tense, the pronouns are added according to the genders and numbers, as אִתָּה לומדת, thou learnest, m. אִתָּה לומד, thou learnest, f.]</p>

TABLE II.

Hithpaugayl.	Hongpaugal.	Hiphungeel.	Poungal.	Pingayl.	Niphngal.	
learned himself.	was caused to learn.	caused to learn.	was learned diligently.	learned diligently.	was learned.	
התלמד	הלמד	הלמד	למד	למד	נלמד	he.
התלמדה	הלמדה	הלמדה	למדה	למדה	נלמדה	she.
התלמדת	הלמדת	הלמדת	למדת	למדת	נלמדת	thou, m.
התלמדתי	הלמדתי	הלמדתי	למדתי	למדתי	נלמדתי	thou, f.
התלמדו	הלמדו	הלמדו	למדו	למדו	נלמדו	I.
התלמדתם	הלמדתם	הלמדתם	למדתם	למדתם	נלמדתם	they.
התלמדתו	הלמדתו	הלמדתו	למדתו	למדתו	נלמדתו	you, m.
התלמדנו	הלמדנו	הלמדנו	למדנו	למדנו	נלמדנו	you, f.
			למד	למד	נלמדנו	we.
התלמד	הלמד	הלמד	למד	למד	הלמד	
התלמד	not used.	הלמד		למד	הלמד	thou, m.
התלמדי		הלמדי		למדי	הלמדי	thou, f.
התלמדו		הלמדו		למדו	הלמדו	ye, m.
התלמדנה		הלמדנה		למדנה	הלמדנה	ye, f.

Future.		Participle present.	
he.	she.	SING.	PLUR.
thou, <i>m.</i>	thou, <i>f.</i>	<i>mas.</i>	<i>fem.</i>
I.	they, <i>m.</i>	<i>fem.</i>	<i>mas.</i>
they, <i>f.</i>	you, <i>m.</i>	<i>fem.</i>	<i>fem.</i>
you, <i>f.</i>	we.		
יִלְמַד	תִּלְמַד	נִלְמָד	נִלְמָדוֹת
תִּלְמַד	תִּלְמַדְתְּ	נִלְמָדָה	נִלְמָדוֹת
תִּלְמַד	תִּלְמַדְתְּ	נִלְמָדוֹת	נִלְמָדוֹת
אֶלְמַד	אֶלְמַדְתְּ	נִלְמָדוֹת	נִלְמָדוֹת
יִלְמְדוּ	יִלְמְדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמְדוּ	תִּלְמְדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמְדוּ	תִּלְמְדוּ	נִלְמָדוֹת	נִלְמָדוֹת
נִלְמָדוּ	נִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
יִלְמָדוּ	יִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
נִלְמָדוּ	נִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
יִלְמָדוּ	יִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
נִלְמָדוּ	נִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
יִלְמָדוּ	יִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
נִלְמָדוּ	נִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
יִלְמָדוּ	יִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
תִּלְמָדוּ	תִּלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת
נִלְמָדוּ	נִלְמָדוּ	נִלְמָדוֹת	נִלְמָדוֹת

It is now to be observed, that as some verbs in קל have the signification of נפעל and vice versâ; some also in הפעל have that of פעל and the characteristics of התפעל are also used to denote frequency of action, or pretending to do a thing, or to do it ardently.

The formative ת of התפעל may also be omitted if the first radical be either of the letters ט ד ת which take a dagesh, to compensate the omission. The ד and ט being pronounced with the same organ, and are sounded nearly as a ת, as

אתדמה אתשהר התמהו for אדמה אשהר התמהו

but sometimes this last rule is applied even to some letters pronounced with a different organ.

If the first radical be a sybillant *i. e.* זסצש the sound of which is similar to a ת then the characteristic ת is transposed, and put after the sybillant, for the sake of being better understood when pronounced, as

התשמר for השתמר התסבל for הסתבל

When the first radical is a צ the ת changes sometimes into a ט, as

התצדק for הצטדק

התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק
התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק
התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק
התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק	התצדק	הצטדק

SECTION XII.

Irregular Verbs.

ALL verbs wherein the three radical letters are retained throughout the conjugation, as in the verb לָמַד are regular. The irregularities of verbs are caused either by having a נ or two similar letters in the root, which נ or the first of the double letters may be omitted, and will be followed by a dagesh as a compensation, or they arise from one of the letters א ה ו י forming part of the root, as any of them may be quiescent or omitted. These irregularities may be arranged under the following three Classes.

CLASS I.

If the first radical be a נ as in Table III, it is omitted whenever the following letter can take a dagesh, viz.: if preceded by some other letter, as in the future of קָל. The infinitive and imperative, which must be like it, are also defective, even without a compensation.*

In הַפְעֵל and הַפְעֵל the characteristics of the conjugations enable the second radical to

* The ת affixed to the infinitive of this as well as of other defective verbs, must not be considered as a substitute, but merely as an emphatic.

take a dagesh instead of the ך even in the preter; but in **פֶּעַל פֶּעַל** and **הִתְפַּעֵל** where the characteristic dagesh in the second radical is already required, the ך remains.

If the first radical be a י as in Table IV, it will be dropped in the same tenses, and in the same conjugations, where the ך may be omitted. The י differs however by being substituted, not by a dagesh, but by the preceding vowel, which is changed from a short into a long vowel. In the future of **קַל** the chiric is changed into a long palatic vowel, viz. י̄ or .. the י̄ being always understood after them; but in **הִפְעִיל נִפְעַל** and **הִפְעִיל** the quiescent י̄ is regularly changed into a quiescent ך which takes ך in **נִפְעַל** and **הִפְעִיל** and ך in **הִפְעִיל** yet in the infinitive, the imperative, and the future of **נִפְעַל** where a dagesh is required as a substitute for the ך the ך must be pronounced, as no quiescent letter can receive a dagesh. But the verb becomes regular in the dagedhed conjugations, as the י̄ cannot be substituted by a long vowel, because such a vowel cannot be followed by a dagesh.

The following are exceptions to this class, viz. :

1. The verbs

וָנַע יָחַם וָנַח יָסַר יָצַב וָצַג וָצַע וָצַר וָצַת יָקַף וָקַץ יָשַׁר לָקַח

which are often compensated by a dagesh, as if the first radical were a ך

2. These four יִמָּן יִגָּק יִלֵּל יִטָּב take the vowel .. in הַפְעִיל as הַיּוֹק הַיּוֹמִין הַיּוֹלִיל הַיּוֹשִׁיב

3. In יִכַּל in the future of קָל the י is changed into ך as אוֹכַל

4. In לָקַח נָשָׂא נָסַע the compensating dagesh is sometimes omitted.

5. If the second radical be a guttural or a quiescent ך as they cannot take a dagesh the ך remains, as יָנוּס יִנְאָץ

6. A few verbs, as יָדַע יָדָה יָבַח יָסַר in הַתְּפִיעַל change the י into the consonant ך; as הַתְּנַבֵּחַ הַתְּנַסֵּר הַתְּנַדֵּעַ הַתְּנַבֵּחַ

7. In הִלָּךְ the ה is generally dropped, and is conjugated as if the first radical were a י, as לָכַת אֵלֶיךָ הוֹלִיךָ

8. If the third radical be ה or ע then the terminations of the infinitive קָל are not תַּ׃ as given in the Third and Fourth Tables, but תַּ׃ as נָשַׂע יָדַע לָקַח from נָשַׂע יָדַע לָקַח

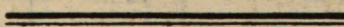


TABLE IV.
Example of a defective Verb, with ' for its first radical.

Hithpangayl.	Hiphngael.	Hiphngeel.	Poungal.	Pingayl.	Niphngal.	Kal.	Preter.	Inf.	Imperative.
sat himself.	was caused to sit.	caused to sit.	was sat upon earnestly.	sat earnestly.	was sat upon.	sat.			
הִתְיַשְׁבַּה	הוּשְׁבַה	הוּשִׁיב	יִשְׁבַּה	יִשְׁבַּה	נִוְשְׁבַה	יִשְׁבַּה	he.		thou, m.
הִתְיַשְׁבָּה	הוּשְׁבָה	הוּשִׁיבָה	יִשְׁבָּה	יִשְׁבָּה	נִוְשְׁבָה	יִשְׁבָּה	she.		thou, f.
הִתְיַשְׁבְּתָה	הוּשְׁבְּתָה	הוּשִׁיבְּתָה	יִשְׁבְּתָה	יִשְׁבְּתָה	נִוְשְׁבְּתָה	יִשְׁבְּתָה	thou, m.		
הִתְיַשְׁבְּתִי	הוּשְׁבְּתִי	הוּשִׁיבְּתִי	יִשְׁבְּתִי	יִשְׁבְּתִי	נִוְשְׁבְּתִי	יִשְׁבְּתִי	I.		
הִתְיַשְׁבּוּ	הוּשְׁבּוּ	הוּשִׁיבוּ	יִשְׁבּוּ	יִשְׁבּוּ	נִוְשְׁבּוּ	יִשְׁבּוּ	they.		
הִתְיַשְׁבְּתֶם	הוּשְׁבְּתֶם	הוּשִׁיבְּתֶם	יִשְׁבְּתֶם	יִשְׁבְּתֶם	נִוְשְׁבְּתֶם	יִשְׁבְּתֶם	ye, m.		
הִתְיַשְׁבְּתֶן	הוּשְׁבְּתֶן	הוּשִׁיבְּתֶן	יִשְׁבְּתֶן	יִשְׁבְּתֶן	נִוְשְׁבְּתֶן	יִשְׁבְּתֶן	ye, f.		
הִתְיַשְׁבּוּ	הוּשְׁבּוּ	הוּשִׁיבוּ	יִשְׁבּוּ	יִשְׁבּוּ	נִוְשְׁבּוּ	יִשְׁבּוּ	we.		
הִתְיַשְׁבַּה	הוּשְׁבַה	הוּשִׁיב	יִשְׁבַּה	יִשְׁבַּה	נִוְשְׁבַה	יִשְׁבַּה			thou, m.
הִתְיַשְׁבָּה	הוּשְׁבָה	הוּשִׁיבָה	יִשְׁבָּה	יִשְׁבָּה	נִוְשְׁבָה	יִשְׁבָּה			thou, f.
הִתְיַשְׁבְּתָה	הוּשְׁבְּתָה	הוּשִׁיבְּתָה	יִשְׁבְּתָה	יִשְׁבְּתָה	נִוְשְׁבְּתָה	יִשְׁבְּתָה			ye, m.
הִתְיַשְׁבְּתִי	הוּשְׁבְּתִי	הוּשִׁיבְּתִי	יִשְׁבְּתִי	יִשְׁבְּתִי	נִוְשְׁבְּתִי	יִשְׁבְּתִי			ye, f.
הִתְיַשְׁבּוּ	הוּשְׁבּוּ	הוּשִׁיבוּ	יִשְׁבּוּ	יִשְׁבּוּ	נִוְשְׁבּוּ	יִשְׁבּוּ			

CLASS 2.

With the second class of irregular verbs we may reckon those, the second radical of which is a ך, as in Table V, or a ך. These letters are omitted, or are quiescent without any compensation; but in the dageshed conjugations as a quiescent letter cannot take a dagesh, the last radical is doubled instead of it. Those verbs, likewise, the second and third radicals of which are alike, as in Table VI., are conjugated in every respect like those which have a ך in the middle; excepting, that wherever the last radical takes a vowel, it has also a dagesh, to compensate the letter omitted. The double letters are also expressed in the dageshed conjugations preceded by ך in the place of the dagesh; and in either of these verbs, the formatives have generally a long vowel to supply the want of a syllable. The participles are like the preters, with this distinction, that the former have the accent on the ultimate, and the latter on the penultimate, syllable.

The exceptions to this class are,

1. Some verbs with ך in the middle, or with two radicals alike, have both the first and last radical doubled, as כֹּלֵל from כּוּל and גִּלְגֵּל from גִּלל

TABLE V.
Example of a defective Verb, with י for the second radical.

Hithpangayl.	Houphngal.	Hiphangeel.	Poungal.	Pingayl.	Niphngal.	Kal.	Preter.	Inf.	Imperative.
returned himself.	was caused to return.	caused to return.	was returned earnestly.	returned earnestly.	was returned.	returned.			
הִשְׁתַּבֵּחַ	הוֹשִׁיב	הִשִּׁיב	שׁוּבַב	שׁוּבַב	נְשׁוּב	נְשׁוּב	he.	שׁוּב	thou, m.
הִשְׁתַּבְּחָה	הוֹשִׁיבָה	הִשִּׁיבָה	שׁוּבַבְּחָה	שׁוּבַבְּחָה	נְשׁוּבָה	נְשׁוּבָה	she.	שׁוּבָה	thou, f.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	נְשׁוּבוֹת	נְשׁוּבוֹת	thou, m.	שׁוּבוֹת	thou, f.
הִשְׁתַּבְּחִי	הוֹשִׁיבְתִּי	הִשִּׁיבְתִּי	שׁוּבַבְּתִי	שׁוּבַבְּתִי	נְשׁוּבוֹתִי	נְשׁוּבוֹתִי	I.	שׁוּבוֹתִי	they.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	נְשׁוּבוֹתֵיכֶם	נְשׁוּבוֹתֵיכֶם	they.	שׁוּבוֹתֵיכֶם	ye, m.
הִשְׁתַּבְּחִי	הוֹשִׁיבְתִּי	הִשִּׁיבְתִּי	שׁוּבַבְּתִי	שׁוּבַבְּתִי	נְשׁוּבוֹתֵיכֶם	נְשׁוּבוֹתֵיכֶם	ye, m.	שׁוּבוֹתֵיכֶם	ye, f.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	נְשׁוּבוֹתֵינוּ	נְשׁוּבוֹתֵינוּ	we.	שׁוּבוֹתֵינוּ	
הִשְׁתַּבְּחָה	הוֹשִׁיבָה	הִשִּׁיבָה	שׁוּבַבְּחָה	שׁוּבַבְּחָה	שׁוּבַב	שׁוּבַב		שׁוּבַב	
הִשְׁתַּבְּחִי	הוֹשִׁיבְתִּי	הִשִּׁיבְתִּי	שׁוּבַבְּתִי	שׁוּבַבְּתִי	שׁוּבַב	שׁוּבַב		שׁוּבַב	thou, m.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחִי	שׁוּבַבְּחִי		שׁוּבַבְּחִי	thou, f.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחֵיכֶם	שׁוּבַבְּחֵיכֶם		שׁוּבַבְּחֵיכֶם	ye, m.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחֵינוּ	שׁוּבַבְּחֵינוּ		שׁוּבַבְּחֵינוּ	ye, f.
הִשְׁתַּבְּחָה	הוֹשִׁיבָה	הִשִּׁיבָה	שׁוּבַבְּחָה	שׁוּבַבְּחָה	שׁוּבַב	שׁוּבַב		שׁוּבַב	
הִשְׁתַּבְּחִי	הוֹשִׁיבְתִּי	הִשִּׁיבְתִּי	שׁוּבַבְּתִי	שׁוּבַבְּתִי	שׁוּבַב	שׁוּבַב		שׁוּבַב	thou, m.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	שׁוּבַב	שׁוּבַב		שׁוּבַב	thou, f.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	שׁוּבַב	שׁוּבַב		שׁוּבַב	ye, m.
הִשְׁתַּבְּחוּ	הוֹשִׁיבוּ	הִשִּׁיבוּ	שׁוּבַבְּחוּ	שׁוּבַבְּחוּ	שׁוּבַב	שׁוּבַב		שׁוּבַב	ye, f.

TABLE VI.
Example of a defective Verb, with two radicals alike.

Hithpangayl.	Houphngal.	Hiphngael.	Poungal.	Pingayl.	Niphngal.	Kal.	Preter.	Inf.	Imperative.
surrounded himself.	was caused to surround.	caused to surround.	was surrounded earnestly.	surrounded earnestly.	was surrounded.	surrounded.			
הסתובב	הוסיב	הסיב	סובב	סובב	נסב	סב	he.		
הסתובבה	הוסיבה	הסיבה	סובבה	סובבה	נסבה	סבה	she.		
הסתובבת	הוסיבת	הסיבת	סובבת	סובבת	נסבת	סבת	thou, m.		
הסתובבת	הוסיבת	הסיבת	סובבת	סובבת	נסבת	סבת	thou, f.		
הסתובבתי	הוסיבתי	הסיבתי	סובבתי	סובבתי	נסבתי	סבתי	I.		
הסתובבנו	הוסיבנו	הסיבנו	סובבנו	סובבנו	נסבנו	סבנו	they.		
הסתובבתם	הוסיבתם	הסיבתם	סובבתם	סובבתם	נסבתם	סבתם	ye, m.		
הסתובבתן	הוסיבתן	הסיבתן	סובבתן	סובבתן	נסבתן	סבתן	ye, f.		
הסתובבנו	הוסיבנו	הסיבנו	סובבנו	סובבנו	נסבנו	סבנו	we.		
הסתובב	הוסיב	הסיב	סובב	סובב	הסב	סובב or סוב			
הסתובב	not used.	הסיב	not used.	סובב	הסב	סוב	thou, m.		
הסתובבי	not used.	הסיבי	not used.	סובבי	הסבי	סובי	thou, f.		
הסתובבו	not used.	הסיבו	not used.	סובבו	הסבו	סובו	ye, m.		
הסתובבנה	not used.	הסיבנה	not used.	סובבנה	הסבנה	סבינה	ye, f.		

CLASS 3.

To the last class belong such verbs whose last radicals are omitted, or are quiescent, being either ה or א; the last radical ה as in Table VII, is quiescent, or is substituted by ך, or is omitted without any compensation; in consequence of which, the dagesh is also omitted in those conjugations where one would be required. As the omission of the ה also causes the preceding vowel to be dropped, and a consonant without a vowel cannot take a dagesh, the ה together with the vowel before it, is most frequently omitted, if a ך conversive, changing the future into the preter (which will be explained hereafter) is prefixed, or the negative particle אַל *not*, precedes the future. Sometimes, also, the vowel of the second radical is placed under the first, as אַל תִּכְּוֹן וַיִּכְּלָה יִרְבֵּה יִרְבֵּה תִּבְּנֶה וַיִּכְּלָה יִרְבֵּה. The future of הַפְּעִיל is commonly formed with two segols, as וַיִּפְּן

These two verbs, הִיָּה and הָיָה, having the last radical omitted, and the second quiescent, their vowels are transposed for better pronunciation, thus יְהִי יְהִי for יִהְיֶה יִהְיֶה

The last radical א as in Table VIII, is generally quiescent, but very rarely omitted. It is to be observed, that the infinitives belonging to this

class have also generally an emphatic ת but may come without it, as גלה, or גלו. The two quiescent letters also change the preceding short vowel into a long one. These four שָׁנָא מָלֵא טָמֵא יָרָא take the vowel .. in the preter of קל, as מְלֵאת מְלֵא. The letters ב נ ד כ פ ת which succeed them, do not require the dagesh lene.

The following are exceptions to these :—

1. Some verbs in the dageshed conjugations drop the third radical ה and double the first and second radical, as שַׁעַשַׁע from שָׁעָה

2. The ה sometimes changes into a consonant ו as שְׁלוּתִי from שָׁלָה. The verb שָׁחָה in הַתְּפַעַל is formed like a root of four radicals by the insertion of the consonant ו; but where the ה is omitted the ו is a vowel, as וַיִּשְׁתַּחֲוֶה and וַיִּשְׁתַּחֲוֶה

3. The participle passive of the verb נָשָׂא changes sometimes the א into י as נָשׂוּי

4. These three verbs תָּמָה נָגַה נָבַה are regular, and neither lose the ה nor change it.

TABLE VII.
Example of a defective Verb, with the last radical an ה

Hithpangayl.	Houphngal.	Hiphngael.	Poungal.	Pingayl.	Niphngal.	Kal.	Preter.	Inf.	Imperative.
revealed himself.	was caused to reveal.	caused to reveal.	was earnestly revealed.	earnestly reveal.	was revealed.	revealed.	he. she. thou, m. thou, f. I. they. ye, m. ye, f. we.		thou, m. thou, f. ye, m. ye, f.
התגלה	הגלה	הגלה	גלה	גלה	גלה	גלה		גלות	גלה
התגלתה	הגלתה	הגלתה	גלתה	גלתה	גלתה	גלתה		הגלות	הגלה
התגלית	הגלית	הגלית	גלית	גלית	גלית	גלית		הגלית	הגלי
התגלית	הגלית	הגלית	גלית	גלית	גלית	גלית		הגלית	הגלו
התגליתני	הגליתני	הגליתני	גליתני	גליתני	גליתני	גליתני		הגליתני	הגלינו
התגלו	הגלו	הגלו	גלו	גלו	גלו	גלו		הגלות	הגלינו
התגלתם	הגלתם	הגלתם	גלתם	גלתם	גלתם	גלתם		הגלות	הגלינו
התגליתם	הגליתם	הגליתם	גליתם	גליתם	גליתם	גליתם		הגלות	הגלינו
התגליתנו	הגליתנו	הגליתנו	גליתנו	גליתנו	גליתנו	גליתנו		הגלות	הגלינו
התגליתנו	הגליתנו	הגליתנו	גליתנו	גליתנו	גליתנו	גליתנו		הגלות	הגלינו
התגלות	הגלות	הגלות	גלות	גלות	גלות	גלות		הגלות	הגלינו
התגלה	not used.	הגלה	not used.	גלה	הגלה	גלה		הגלות	הגלינו
התגלתי		הגלתי		גלתי	הגלתי	גלתי		הגלות	הגלינו
התגלית		הגלית		גלית	הגלית	גלית		הגלות	הגלינו
התגליתנו		הגליתנו		גליתנו	הגליתנו	גליתנו		הגלות	הגלינו

Affixes.

the person or thing acted upon, are the same as the affixes of the patient, as בְּלִמּוֹ in his learning, or in learning him.— The following Table, may serve for the irregular verbs, as well as for the preterites, and such must be expressed in הַתְּפִיעַל; and the preterite, &c. agree with those which immediately precede them.

thou, f.	thou, m.	her.	him.			
לְמַדָּה	לְמַדָּה	לְמַדָּה	לְמַדּוֹ	לְמַד	he learned.	Preter.
לְמַדְתָּה	לְמַדְתָּה	לְמַדְתָּה	לְמַדְתְּהוּ	לְמַדָּה	she.	
		לְמַדְתָּה	לְמַדְתּוֹ	לְמַדְתָּ	thou, m.	
לְמַדְתִּי	לְמַדְתִּי	לְמַדְתִּי	לְמַדְתִּי	לְמַדְתָּ	thou, f.	
לְמַדְתְּךָ	לְמַדְתְּךָ	לְמַדְתִּי	לְמַדְתִּי	לְמַדְתִּי	I.	
		לְמַדְתְּךָ	לְמַדְתְּהוּ	לְמַדּוֹ	they.	
לְמַדְנוּ	לְמַדְנוּ	לְמַדְתְּהוּ	לְמַדְתְּהוּ	לְמַדְתֶּם	you, m.	
		לְמַדְנוּ	לְמַדְנוּ	לְמַדְנוּ	we.	
לְמַדָּה	לְמַדָּה	לְמַדָּה	לְמַדּוֹ	לְמַד		Inf.
		לְמַדְתֶּם	לְמַדְתֶּם	לְמַדְתֶּם	thou, f.	Imp.
		לְמַדְתֶּם	לְמַדְתֶּם	לְמַדְתֶּם	ye, m.	
יְלַמְדָּה	יְלַמְדָּה	יְלַמְדָּה	יְלַמְדּוּ	יְלַמְד	he.	Future.
תְּלַמְדָּה	תְּלַמְדָּה	תְּלַמְדָּה	תְּלַמְדּוּ	תְּלַמְד	she.	
		תְּלַמְדְתֶּהָ	תְּלַמְדְתֶּהוּ	תְּלַמְדְתֶּיךָ	thou, f.	
אֶלְמַדְתִּי	אֶלְמַדְתִּי	אֶלְמַדְתִּי	אֶלְמַדְתִּי	אֶלְמַדְתִּי	I.	
תְּלַמְדְתֶּךָ	תְּלַמְדְתֶּךָ	אֶלְמַדְתֶּם	אֶלְמַדְתֶּם	אֶלְמַדְתֶּם	they, m.	
		תְּלַמְדְתֶּם	תְּלַמְדְתֶּם	תְּלַמְדְתֶּם	they, f.	
גְּלַמְדְתֶּם	גְּלַמְדְתֶּם	גְּלַמְדְתֶּם	גְּלַמְדְתֶּם	גְּלַמְדְתֶּם	we.	
לְוַמְדָּה	לְוַמְדָּה	לְוַמְדָּה	לְוַמְדּוֹ	לְוַמְד	learning, m.	Part. pres.
לְוַמְדְתָּה	לְוַמְדְתָּה	לְוַמְדְתָּה	לְוַמְדְתְּהוּ	לְוַמְדְתָּ	— f.	
לְוַמְדְתִּי	לְוַמְדְתִּי	לְוַמְדְתִּי	לְוַמְדְתִּי	לְוַמְדְתִּי	— m.	
לְוַמְדְתֶּךָ	לְוַמְדְתֶּךָ	לְוַמְדְתִּי	לְוַמְדְתִּי	לְוַמְדְתִּי	— f.	
לְמוֹדָה	לְמוֹדָה	לְמוֹדָה	לְמוֹדּוֹ	לְמוֹד	having learned, m.	Part. passive.
לְמוֹדְתָּה	לְמוֹדְתָּה	לְמוֹדְתָּה	לְמוֹדְתְּהוּ	לְמוֹדָה	— f.	
לְמוֹדְתִּי	לְמוֹדְתִּי	לְמוֹדְתִּי	לְמוֹדְתִּי	לְמוֹדְתִּי	— m.	
לְמוֹדְתֶּךָ	לְמוֹדְתֶּךָ	לְמוֹדְתִּי	לְמוֹדְתִּי	לְמוֹדְתִּי	— f.	

From the preceding Rules, which define the irregularities of verbs, it will appear evident, first, that a נ, where it occurs as the second or third radical, may also be omitted; if the letter following be capable of taking a dagesh. Hence we find אָפִי for אֲנָפִי from אָנַף; נָתַתְּ for נִתְנַתְּ from נָתַן. Both the first and the last radicals of the latter verb are omitted in the infinitive, whether with or without an affix, having a paragogic ת added, as הִתַּת and תִּתִּי. So, also, if the third radical be a ת, it may be dropped wherever another ת is required as an affix, a dagesh in the one compensating the other, as בָּרַתְּ for בִּרְתַתְּ from בָּרַת. Secondly, that in all cases where the first radical is an א, and would be quiescent, it must be preceded by a long vowel, which is ו in the future of קל of the verbs אָכַל אָבָה אָבַד; and sometimes, also, in these three verbs אָתָּו אָתָּב אָסַף. The first radical א is, however, very rarely omitted, but always in the first person singular of the future in all the conjugations, as אֶבֶד אֶמַר for אֲבֶד אֲאָמַר. And, thirdly, that a verb may have a two-fold irregularity, and be conjugated according to the several examples, viz: where a verb has either א י or נ for the first radical, and א ה נ or ת for the last, or ו for the second, and an א for the third radical, as וַיָּבֵא from בִּיא; נָכַח from הִכִּיתָ הִכָּה; הוֹרִיתָ הוֹרָה from יָרָה; נָטָה from וַיֵּט.

SECTION XIII.

RULE 1.

Servile and Radical Letters.

THE Hebrew letters are divided into serviles and radicals. The eleven letters **אֵיתוּן מְשֶׁה וְקָלָב*** are serviles, and the other eleven are radicals. The radical letters always make a part of the root, but the serviles may also be radicals. They are deemed serviles only when they are prefixed, or affixed, or inserted for certain purposes.

RULE 2.

Besides indicating the moods, tenses, &c. according to the preceding rules, and also their forming the verbal nouns, as will be seen hereafter, the letters **א י ת ן** when used as prefixes to verbs, are generally the formatives of the future; **מְשֶׁה וְקָלָב** are used to denote as follow:

Abl. or Super. **מ** instead of **מן** as **מִכָּל** from all, or more than all.

Relative, **שׁ** **אֲשֶׁר** as **אֲשֶׁל** which, or that all.

Definite Art. **ה** as **הַכָּל** all the, or the whole.

Interrogative,
or sign of
Admiration. } **ה** as **הֲכָל** whether all.

* The servile letters are so arranged as to constitute three names, well known to those who read the Old Testament, which must greatly assist the memory, and consequently facilitate the finding out of the root. These must be well remembered.

The letters denoting the ablative, relative, or definite article must have the vowels which are placed under them, and are succeeded by a dagesh in the next letter, but the letters ו כ ל ב generally take a : , as

Conjunctive,	וְ	וְכָל	and all.
Comparative	כִּ	כִּכָּל	as all.
Dative,	לְ	לְכָל	to all.
Preposition,	בְּ	בְּכָל	in all.

The following exceptions must be observed :

1. A long vowel generally comes in the place of its short one* under those prefixes which require to be followed by a dagesh, if the succeeding letter cannot take one on account of its being one of the letters ו א ה ע ר ; as, *מֵאִישׁ* from a man, *הָאִישׁ* the man. The dagesh is also omitted after the ablative in יְ, the מ prefixed has a long chiric, and the ך is quiescent, as *מִיְהוּדָה* from Joudah.

2. The ש sometimes takes - or ך and is once formed with ך, and its vowel does not change into a long one, if the following letter cannot take a dagesh; the omission of the dagesh, also, in the ה does not affect the preceding vowel, as *שֶׁאָמַר* he that said, *מִחוּץ* from without.

* The chiric is most frequently changed into tzaray, and the kibbutz into cholom, as they may be used without the additional וּ or י, and for whatever reason a dagesh would be required, yet must be omitted then this change of vowels takes place, as *בְּרַךְ* in *פַּעַל* becomes *בְּרַךְ*; and in *בְּרַךְ פַּעַל*; *אָבַל* in the infinitive, imperative, and future of *נִפְעַל* becomes *הָאָבַל*, *יֵאָבַל*, &c.

3. If the guttural has \cdot , then the preceding η takes \cdot , whether it denotes the definite article, or the interrogative, as $\eta\text{אָמַר}$ *is it gone?* $\eta\text{אָמַר}$ *that which was said*; but if the interrogative, or sign of admiration, be followed by a guttural, with any other vowel, or by any letter with a \cdot , it takes \cdot , and when followed by one of the letters $\eta\text{לָב}$ with \cdot it must be succeeded by a dagesh, as $\eta\text{אֵין}$ *whether not*, $\eta\text{בְּמַחְנִים}$ *whether in open places*.

4. The η , besides being conjunctive, signifies sometimes, also, the adverse, *but, notwithstanding*; or the explicative, *even, namely*; it is likewise sometimes redundant, and occasionally is understood. Before a labial, or before another letter with \cdot the η becomes η to avoid the difficulty of pronouncing two labials together, or the occurrence of two shevas in the beginning of a word; and it takes the long chiric before η as $\eta\text{לָמַד}$ *and learn*, $\eta\text{מֹשֶׁה}$ *and Moses*, $\eta\text{יְהוּדָה}$ *and Joudah*.

5. If the η takes \cdot and is followed by a dagesh,* it always converts the future into a preter, as $\eta\text{לָמַד}$ *and he learned*. The η conversive preceded by another preter, and standing in connexion with it, shews that the secondary action succeeds in point of time to the primary one; but η may also convert a preter into a future, provided an imperative or a future goes before, as $\eta\text{לָמַד}$ *and he will learn*. The reason of the η prefixed changing the preter into the future seems like that of the pronominal prefixes, which, by preceding the root, denote a posteriority of action; whilst, on the con-

* If the η conversive comes before a η with a \cdot , the dagesh may be omitted.

trary, by the pronouns being affixed to the verb, the action is to be understood as preceding some assumed point of time. The ו conversive is also often used in the subjunctive mood, as וְשָׁמְרָתָּ and when thou wilt keep, וְעָשִׂיתִי and then I will do.

6. The letters וְקָלָב before an accent take ׀ as וְהָם בָּהֶם לָהֶם בָּהֶם וְבָהוּ, and before אֱלֹהִים they take ׃, the א generally losing the vowel, as וְאֱלֹהִים; but before יְהוָה and אֲדָנִי they take - , as לְאֲדָנִי בְיְהוָה

7. The letters ב כ ל ם prefixed to the infinitives answer for the gerunds, and take ׃ , as בְּלִמּוּד לְלִמּוּד לְלִמּוּד לְלִמּוּד

8. The letters כ ל ב before a prefixed ה take the vowel of the ה , which may be dropped.

RULE 3.

Verbal Nouns.

Nouns are generally formed from verbs :

1. By changing one or both vowels of the radicals, as from דָּבַר *he spoke*, to דְּבָר *a word*; from מָלַךְ *he reigned*, to מֶלֶךְ *a king*; such are called radical nouns, and those derived from infinitives or participles are named infinitive nouns, or participle nouns, as גִּדּוּל הוֹשֵׁף

2. By dropping a radical letter,* as from חָנַן *he favored*, חֵן *favor*; from נָוַר *to sojourn*, נָר *a stranger*.

* By this only such letters are understood which are occasionally radicals, because none of the other eleven letters are ever changed or omitted; except in the case of two letters being alike.

3. By adding one or more of the letters ה א מ נ ת יו which gives them the name of Heemantive nouns. The addition of these letters is in the following manner; אהת may be placed either at the beginning or end of a word, as אכזב *a liar*, from כזב *he told a lie*; תלמוד *study*, from למד *he was learning*; תפארת *glory*, from פאר *he adorned*; צדקה *righteousness*, from צדק *he was just*. The ת and ה at the end of a noun generally mark the feminine gender, yet the latter is sometimes also affixed instead of the formative ל to denote motion towards a place, as לזח *towards Lux*; מ is usually in the beginning, as מחסה *concealment*, from חסה *he hid*. Nouns denoting instruments have commonly a מ prefixed, as מפתח *a key*, from פתח *he opened*; מלקחים *pinchers*, from לקח *he took*; but מ affixed besides denoting the plural masculine may also sometimes form an adverb, as יומם *daily*, אמנם *truly*, ריקם *vainly*; י or נ prefixed generally express proper names, as יעקב נפתלי; נ postfixed, sometimes forms a diminutive, as אישון *a little man*, from איש, but usually at the end נ denotes a verbal noun, as ששון *quietness*, from ששן *he was quiet*; י is put in the beginning, middle, or end, and, when at the end, commonly forms a numeral or national adjective, as שני *the second*, ישראלי *an Israelite*, and may also be in place of a ה as עני *a poor one*, from ענה *he was afflicted*; likewise the nouns הם *a father in law*, אח *a brother*, אב *a father*; when contracted, or in construction, have a י affixed in the place of the ה omitted, they being derived from חמה אבה as אבי יעקב חמיד אחיד. ו is always used as a vowel in the middle, and is usually put in the last syllable, as גבור *a mighty*, from גבר *he prevailed*.

4. In some nouns one letter of the root is dropped, and another is added; as שָׂאת *dignity*, from נָשָׂא *he lifted up*; דַּעַת *knowledge*, from יָדַע *he knew*.

5. Some nouns are formed with four or five consonants, on account of one or more of the radicals being doubled, and frequently represent rapidity, or intensity, as

אֲדַמְדַּם	very red,	from	אָדָם
הִפְכִּיפָה	very froward,	—	הִפָּךְ
הִלְקִיק	very slippery,	—	הִלָּק
תַּעֲתוּעַ	great error,	—	תָּעָה
שִׁעֲשׂוּעַ	much delighted,	—	שָׂעָה
חִבְלִילוּת	much redness,	—	חֵבֵל
רַעֲנָה	very green,	—	רָעַן
זִנְוָה	fornication,	—	זָנָה
הִגִּיב	meditation,	—	הִגָּה
עִבְעָה	eyelid,	—	עָפָה
גִּלְגָּל	wheel,	—	גָּלָל
קִדְקִיד	scalp,	—	קָדַד

RULE 4.

Paragogic Letters.

The letters וּהַ אֵי תוֹן are also sometimes annexed to words merely to improve the sound, and add force to it; they are therefore called paragogics; as

אַתְנָה תִּלְמָדוּ לְמוֹ for אַתְּנוּ תִּלְמָדוּ לְהֵם

SECTION XIV.

RULE 1.

Of finding out the Root.

As in almost every lexicon, the nouns are arranged according to the alphabetical order of the roots, with their derivatives placed below them, neither the signification of a verb, nor of a noun, can be found till its root be investigated and determined.* This, however, may be easily discovered by a proper acquaintance with the application of the serviles, which are to be rejected before the root will appear. If, after such examination, two letters only remain, then the verb is defective, either by the omission of the 𐀀, or of one of two similar letters; or also probably one of those which, according to the exceptions, are substituted in such a manner as the 𐀀, and may be traced by a dagesh. If the first radical 𐀀 is dropped, such may be traced by a long palatic vowel, or by a 𐀁; for the 𐀁 never can be the first or last radical excepting in the word 𐀁𐀂. If the second radical be a 𐀁, or 𐀂, or the third radical an 𐀃, they are commonly found in the future, unless they have a 𐀄 conversive prefixed. The omission of the 𐀁 or 𐀂 is peculiar to the preter and

* It is proper to remind the student, first, that if he makes use of a lexicon without points he will find only two radicals to those verbs which have a 𐀁 or a 𐀂 in the middle, or two letters alike; secondly, that sometimes a noun, or an indeclinable part of speech, is put in the lexicon as the root, and the verb is derived from it.

participle of the קל, as also throughout the conjugation of הַפְעִיל, and usually causes the prefix to take a long vowel; but wherever a verb appears to be defective without any compensation, the ה is most commonly wanted.

RULE 2.

Nouns, likewise, which have a long vowel under the first syllable spring from verbs which have, as one of their radicals, ה ו or י, especially if the long vowel be retained, though other additions be made to the word; but those which have a short vowel under the first, or a dagesh in the second syllable, generally have for their root a verb with a נ, or with one of those letters similar to it, as has been remarked before, or with two letters alike. The chief difficulty, therefore, would be in finding the few verbs which have a two-fold irregularity, or a noun derived from such a verb, as also some few compound words, as צְלֵמוֹת composed of צַל מוֹת (shadow, death,) בְּלֵעַל of בֵּל יַעַל (not, worthy.) This uncertainty will, however, be removed by frequent exercise in the literal translation of the Bible, the practice of which must be particularly recommended to a beginner, who with a knowledge of the Rules of the Grammar, will easily discover the root, and to what part of speech the word belongs, and whether there be affixes or prefixes; if the word be a verb, what conjugation, mood, &c.; or if a noun what gender or number, and whether absolute or in regimen.

SECTION XV.

RULE 1.

Syntax and Idiom.

THE Hebrew Syntax is allowed to be the most simple of all languages, as the words commonly stand in their natural order, and the sentences admit of being translated, particularly into English, almost without any alteration in the arrangement, with the exception that the nominatives very frequently follow their verbs, and the adjectives their substantives; also, that the prefix or affix belonging to the substantive is often joined to the adjective, as

בָּרָא אֱלֹהִים for בָּרָא אֱלֹהִים God created.

לְשׁוֹן הַקֹּדֶשׁ for לְשׁוֹן הַקֹּדֶשׁ the holy tongue.

RULE 2.

The Hebrew idiom delights in abbreviations; on which account not only words are spelt with fewer letters than really belong to them, but also nouns and verbs sometimes assume the character of being indeclinable particles. Cases of nouns, as also the auxiliary verb הָיָה are frequently, and the particle יֵשׁ and the indefinite article, are always understood.

RULE 3.

The words אָז and טָרַם before a future may denote past time, as

אָז יָשָׁר then he sang.

טָרַם יֵצֵא before it grew.

RULE 4.

The infinitive before or after the indicative signifies certainty, abundance, or continuance, as

אֲכַל תֹּאכַל thou mayst eat abundantly.

וַיִּשְׁפֹּט שֹׁפֵט and he would needs be a judge.

בָּקַד בְּקָדְתִּי I have certainly visited.

If two infinitives come together, they signify the continuance of each action, as

הִלּוֹךְ וּבָכָה	going on and weeping.
יָצָא וְשׁוּב	going on and returning.

RULE 5.

Verbs have often nouns following them, which are derived from the same root as themselves, and vice versa, as

דָּן דִּין	he judges judgment.
דָּן יָדִין	Dan will judge.
גָּדַד יִגְדַּדְנוּ	Gad a troop shall overcome him.

RULE 6.

Not only is the Hebrew language distinguished for being exceedingly simple, it is also sometimes highly figurative, its expressions being borrowed from the grand objects of nature as well as of supremacy, or from those scenes with which men in early times were most familiarly acquainted, as

אֲרוֹר־אֵל	cedars of God; mighty cedars.
גִּבּוֹר צֵיד לִפְנֵי אֱלֹהִים	mighty hunter before God.
בֶּן שָׁנָה	son of a year; a year old.
בֶּן קֶשֶׁת	son of a bow; an archer.
בֶּן בְּלִיַּגָּל	son of Beliyagal; an unworthy son.
לִשׁוֹן אֵשׁ	a tongue of fire; flame.
שֵׁן סֶלַע	a tooth of rock; a sharp rock.
עַבְעֵפִי שַׁחַר	the eyelids of the morning; dawn of the morning.
אִישׁ מוֹת	a man of death; deserving of death.
אִישׁ שִׁפְתָּיִם	a man of lips; a speaker.
בַּעַל שֵׁעַר	a master of hair; a hairy man.
בַּעַל בְּרִית	a master of covenant; an ally.

SECTION XVI.

A Grammatical Exercise on the Ten Commandments.

I.

who אֲנִי¹ thy God אֱלֹהֶיךָ³ Jehovah יהוה³ I
 from land of מִמִּצְרַיִם⁶ caused thee to go out
 servants מִצְרַיִם⁷ from house of מִבְּיַת⁸ Egypt
 Gods אֱלֹהִים¹³ to thee לְךָ¹² it shall be יְהוָה¹¹ not לֹא¹⁰
 not לֹא¹⁰ my faces בְּנִי¹⁶ upon עַל¹⁵ others אֲחֵרִים¹⁴
 image פְּסֶל¹⁸ to thee לְךָ¹⁷ thou shalt make תַּעֲשֶׂה¹⁷
 likeness תְּמוּנָה²⁰ and all or any וְכֹל¹⁹ a graven
 from above מִמַּעַל²² in the heavens בְּשָׁמַיִם²¹ that אֲשֶׁר²¹
 under מִתַּחַת²⁵ in the earth בְּאָרֶץ²⁴ and that וְאֲשֶׁר²³
 מִתַּחַת²⁵ in the waters בַּמַּיִם²⁶ and that וְאֲשֶׁר²³
 תִּשְׁתַּחֲוֶה²⁸ not לֹא²⁸ to the earth לְאָרֶץ²⁷ from under
 and not לֹא²⁸ to them לָהֶם²⁹ thou shalt bow thyself
 I אֲנִי¹ for כִּי³⁰ thou shalt serve them תַּעֲבֹדֵם³⁰
 יְהוָה³ אֱלֹהֶיךָ³ thy God אֱלֹהֶיךָ³ Jehovah יהוה³
 מִנְּאֻם³² God אֱלֹהֶיךָ³ thy God אֱלֹהֶיךָ³ Jehovah יהוה³
 אֲבוֹת³⁵ iniquity of עֵוֹן³⁴ visiting בִּקְדָה³³ jealous
 שְׂלִישִׁים³⁶ upon עַל³⁶ children בְּנִים³⁶ upon עַל³⁶ fathers
 haters וְעַל³⁷ וְעַל³⁷ third וְעַל³⁷
 לְאֻלְמָרִי⁴² kindness חֶסֶד⁴¹ and doing וְעֲשֵׂה⁴⁰ to my
 of וְלְשִׁמְרֵי⁴⁴ to my lovers לְאֻלְמָרֵי⁴³ to thousands
 my commandments מִצְוֹתַי⁴⁵ and to keepers

PARSING.

¹Pronoun, first pers. sing. ²The peculiar name of the Divine Essence. ³Noun of dignity, has therefore a ך inserted, as a sign of the plural;

L

הָ affixed denotes the second person mas. sing.; root אָלָה. ⁴Relative pron. ⁵Verb, first pers. sing. preter in הַפְעֵל with ו in the place of the first radical ו; root יָצָא. ⁶Noun primitive, sing., מ marks the abl. ⁷Noun primitive, so called from Mitzraim, the son of Cham, who was the father of the Egyptians. ⁸Noun, sing. in regimen, for בֵּית. ⁹Noun, mas. plur.; root עָבַד. ¹⁰Negative particle. ¹¹Verb, third pers. mas. sing. fut. in קָל; root הָיָה. ¹²Dative case, with the pronominal affix הָ. ¹³Noun, as before. ¹⁴Particle, mas. plur.; root אָחַר. ¹⁵Particle, from עָלָה. ¹⁶Noun, mas. plur. with the first pers. sing., *the face* never being found in the sing. numb.; root פָּנָה. ¹⁷Verb, second pers. mas. sing. future in קָל; root עָשָׂה. ¹⁸Mas. noun; root פָּסַל. ¹⁹Particle, with ו conjunctive. ²⁰Fem. noun; root מוֹן. ²¹Noun, mas. plur., *heaven* is never in the sing. The prefix ב marks the preposition, together with the article. ²²Particle, with the ablative מ; root עָלָה. ²³Relative, with ו conjunctive. ²⁴ב prefixed to the noun denotes the preposition and definite article. ²⁵Particle, with the ablative מ; root נָהַת. ²⁶Noun primitive, being always in the dual. ²⁷ל marks the dative case with the article. ²⁸Verb, second pers. mas. sing. future הַתְּפַעֵל having the characteristic ת transposed with an additional ו amongst the radicals; root נִשְׁחָה. ²⁹Dative case, with the pronominal affix. ³⁰Verb, second pers. mas. sing. future in קָל with the pronominal affix; root עָבַד. ³¹Particle. ³²Masculine noun, singular, in פְּעֵל; root קָנָא. ³³Mas. sing. participle active in קָל; root פָּקַד. ³⁴Heemantive noun; root עוּה. ³⁵Noun mas. plur. although with a fem. termination; root אָבָה. ³⁶Noun, mas. plur.; root בָּנָה. ³⁷Mas. plur. from the sing. number נִשְׁלָשָׁה. ³⁸As before, from

אַרְבָּעָה. ³⁹ Participle noun, mas. plur. with the first pers. sing. in קל; ל is the dative case. ⁴⁰ Participle active, mas. sing. in קל; root עשה. ⁴¹ Noun primitive. ⁴² Mas. plur. with the dative case, from the sing. numb. אֶלֶף. ⁴³ Participle noun, mas. plur., with first pers. sing. in קל; root אהב. ⁴⁴ Participle noun, mas. plur., regimen in קל; root שמר. ⁴⁵ Noun, fem. plur., with the first pers. sing.; root צוה.

II.

לא ¹ תשא ² את ³ נשם the vain לשוא ⁴ thy God אלהיך Jehovah יהוה name Jehovah יהוה he will absolve יגקח ⁵ not לא for כי to name את אשר ⁷ will take up ושא ⁶ him that את לשוא ⁸ to the vain : his

PARS.

¹ Verb, second pers. mas. sing. fut. in קל; root נשא. ² Accusative case. ³ Primitive noun. ⁴ Noun, ל marks both the dative and the article. ⁵ Verb, third pers. mas. sing. fut. in פעל; root גקח. ⁶ Verb, third pers. mas. sing. fut. in קל; root נשא. ⁷ Noun, as before ¹ denotes the third pers. sing. mas.

III.

יזכור את ² יום ³ השבת the sabbath לקדשו ⁴ לששת ⁵ ימים ⁶ six days ⁷ תעבד all ⁸ ועשית ⁹ thou shalt labour ¹⁰ והשביעי and day ¹¹ יום thy work ¹² לא thy God אלהיך to Jehovah ליהוה sabbath ¹³ תעשה not and thy daughter ¹⁴ ובתך and thy son ¹⁵ ופדך thou and thy maid servant ¹⁶ ופדך thy man servant

and thy stranger וְגֵר¹⁸ and thy cattle וּבְהֵמָתָךְ¹⁷
 אֲשֶׁר בְּשַׁעְרֶיךָ¹⁹ which אשר in thy gates כִּי שֵׁשֶׁת יָמִים¹⁶ six
 אֶת־הַשָּׁמַיִם Jehovah יהוה he made עָשָׂה days
 the sea אֶת־הַיָּם²⁰ and the earth וְאֶת־הָאָרֶץ the hea-
 rested וַיָּנַח²² in them בָּם²¹ which אשר and all וְאֶת־כָּל
 הַיּוֹם²³ the seventh הַשְּׁבִיעִי on the day בְּיוֹם and he
 day אֶת־יוֹם Jehovah יהוה he blessed בֵּרַךְ²⁴ therefore
 and he sanctified him וַיְקַדְּשֵׁהוּ²⁵ the sabbath הַשַּׁבָּת

PARS.

¹Mas. sing. imperative קל. ²Noun primitive, mas. ³Noun, fem.; root שבת. ⁴Infinitive in פִּעֵל, with ו affixed to mark the third pers. sing. mas. ⁵Sing. number in contraction for שֵׁשֶׁת. ⁶Noun, mas. plur., from יום. ⁷Verb, as before. ⁸Verb, second pers. mas, sing. preter in קל, with ו con- versive; root עשה. ⁹Heemantive noun, fem. sing.; ד is the sign of the second pers. mas.; root לאד. ¹⁰Numeral adjective, from שֵׁשֶׁת. ¹¹Noun, as be- fore. ¹²Pron., second pers. mas. sing. ¹³Noun mas.; root בנה. ¹⁴Noun fem.; root בנה. ¹⁵Noun mas.; root עבד. ¹⁶Noun fem., from אָמָה. ¹⁷Noun fem.; root ברהם. ¹⁸Noun mas.; root גור. ¹⁹Noun mas. plur.; root שער. ²⁰Noun primitive ים. ²¹Prepo- sition, ם affixed marks the third pers. mas. plur. ²²Verb, third pers. mas. sing. fut. in קל, with ו con- versive; root נוח. ²³Particle, composed of על and כֵּן; root כון. ²⁴Verb, third pers. mas. sing. pre- ter in פִּעֵל. ²⁵Verb, third pers. mas. sing. fut. in פִּעֵל, with ו con- versive; הו affixed denotes the third pers. mas. sing.

IV.

יְבָרַךְ¹ אֶת־אָבִיךָ² thy father וְאֶת־אִמֶּךָ³ prolong
 לְמַעַן⁴ יֵאָרִיכוֹן⁵ for the sake and thy mother
 יְהַאֲדָמָה⁷ upon עַל⁶ thy days יִמֶיךָ⁶ they shall cause to
 אֱלֹהֶיךָ⁸ Jehovah יְהוָה which אֶשֶׁר the earth
 unto thee לְךָ⁸ giveth נִיתָן⁸ thy

PARS.

¹Mas. sing. imp. in פָּעַל . ²Noun, mas. sing. with ם inserted for the ה ; root אָבָה . ³Noun, fem. sing. ; root אָמָם . ⁴Particle. ⁵Verb, third pers. mas. plur. fut. in הַפְעִיל , with a נ paragoric. ⁶Noun, mas. plur. from יוֹם . ⁷Noun, fem. sing. ; root אָדָם . ⁸Verb, mas. sing. participle active ; root נָתַן .

V.

לֹא תִרְצָח: thou shalt commit murder

PARS.

Verb, second pers. mas. sing. future in קָל ; root רָצַח

VI.

לֹא תִנָּאֵף: thou shalt commit adultery

PARS.

As before ; root נָאָף .

VII.

לֹא תִגְנוֹב: thou shalt steal

PARS.

As before ; root גָּנַב .

VIII.

thou shalt answer or testify לא יתענה not
false שקר⁴ testimony עד³ on thy fellow רעה²

PARS.

¹As before; root ענה. ²Noun mas.; root רעה.
³Noun mas.; root יעד. ⁴Noun mas.; root שקר.

IX.

house of בית thou shalt desire תחמד not לא
thy fellow רעה:

PARS.

Verb, second pers. mas. sing. future in קל;
root חמד.

X.

wife of אישת thou shalt desire תחמד not לא
and his man servant ועבדו thy fellow רעה
and his ox ושורו² and his maid servant
to thy fellow: לרעה: אשר and all וכל and his ass

PARS.

¹Noun, fem. in regimen. ²Noun, mas.; root
שור. ³As before; root חמד.

A BRIEF SKETCH OF CHALDEE GRAMMAR.

As the letters, manner of reading, etymology, syntax, and most words of the Chaldee are precisely the same as in the Hebrew, and the division of radicals and serviles, as well as the prefixes and affixes to verbs are also so much alike in both languages, the peculiarities of the Chaldee, pointed out in the few following rules, will be sufficient to enable the Hebrew student to resolve the small portion of the Bible which is written in that language.*

RULE 1.

Among the servile letters, **ד** in Chaldee is always used in the place of **ש** in Hebrew, and **א** generally instead of **ה**.

RULE 2.

Many words differ in the Chaldee from the Hebrew only by adding a letter or dropping one, as

	a people,	a throne,	one,	a man.
Heb.	עַם	כִּסֵּא	אֶחָד	אָנוּשׁ
Chal.	עַמָּא	כַּרְסָא	חַד	נִשׁ

RULE 3.

Sometimes these languages differ by the sybilant letters changing with others like them in the pronunciation, as (Chal.) תַּשְׁלִיל *she shall cause to shadow*, for (Heb.) תַּצְלִיל. Hence, if the first radical be a **ז** it is transposed in hithpangayl, as it is in the Hebrew, and the characteristic **ת**

* The following are the passages in Scripture written in Chaldee:—*Daniel*, from chap. ii. ver. 4, to chap. viii. *Ezra*, from chap. iv. ver. 7, to chap. 7, ver. 27. *Jeremiah*, chap. x. ver. 11.

changes into ד, as הוֹרַמְן *he prepared himself*, for הִתְרַמְן; so, also, those letters pronounced with one organ often change; likewise ץ is put in place of צ, as if on account of their similarity in appearance, as

	a male,	return,	iron,	sheep,	earth.
Heb.	זָכָר	שׁוּב	בַּרְזֶל	צֹאן	אֲרֶץ
Chal.	דָּכָר	תּוּב	פְּרֹל	עֶאן	אַרַע

The most frequent changes occur, however, with the letters א ה ו י.

RULE 4.

The cases of nouns are thus,

Nom.	Gen.	Dat.	Accu.	Voc.	Abl.	Prep.
מֶלֶךְ	דְּמֶלֶךְ	לְמֶלֶךְ	יַת מֶלֶךְ	מֶלֶכָּה	מִמֶּלֶךְ	בְּמֶלֶךְ

RULE 5.

The genders and numbers are formed by adding to the sing. mas. ן for the plur. mas.; ך for the plur. fem.; one of the letters א ה ו י for the sing. fem.; the affixes א ה or תּ are peculiarly fem.; ן or י is often added, where in the Hebrew ת would be required.

The terminating ך is dropped in the emphatics, and א or ה is affixed, instead of ה prefixed. Nouns sing. fem. ending in א change into תּ; but those ending in ת suffer no change in the emphatic, whether sing. or plur., as

sing. m.	sing. f.	plur. m.	plur. f.
טַב good,	טָבָה	טָבִין	טָבוֹן
מֶלֶךְ a king,	מַלְכָּה a queen,	מַלְכִין kings,	מַלְכָּון queens.

With the emphatic מֶלֶכָּה or מַלְכָּה *the king*, מַלְכָּוּ *the kings*, מַלְכָּתָּה *a or the queen*, or *the queens*. In regimen the sing. mas. suffers no change, in the plur. the ך is dropped, and terminates as in Hebrew, with ן, as בְּנִין *sons*, בְּנֵי *sons of*; but the fem. sing., as well as plur., ends

with ת, as עֲבִידַת the service of, אֲצַבְעַת the toes of. The א denoting the fem. gen. is also dropped before a pronominal affix, as מַלְכֹּתִי my queen.

RULE 6.

Declension of Pronouns.

Nominative.	Gen.	Dat.	Accu.	Abl.	Prep.
אֲנִי or אַנְהָ I	דִּילִי	לִי	יָתִי	מִנִּי	בִּי
אַתָּה or אַתְּ thou,	דִּילְךָ	לְךָ	יָתְךָ	מִנְךָ	בְּךָ
הוא or אִיהוּ he,	דִּילִי	לִי	יָתָהּ	מִנָּהּ	בָּהּ
היא or אִיהִי she,	דִּילָהּ	לָהּ	יָתָהּ	מִנָּהּ	בָּהּ
אֲנִיכֶם or נַחְמָא we,	דִּלְיוֹן	לְנָא	יָתְנָא	מִנּוּ or מִנְנָא	בְּנָא
אתם or אַתְתוֹן you,	דְּלָכוֹן	לְכוֹן	יָתְכוֹן	מִנְכוֹן	בְּכוֹן
הֵמּוֹן or אֵינוֹן they, m.	דְּלֵהוֹן	לְהוֹן	יָתְהוֹן	מִנְהוֹן	בְּהוֹן
אֵינּוֹן they, f.	דְּלֵהוֹן	לְהוֹן	יָתְהוֹן	מִנְהוֹן	בְּהוֹן

Relative Pronouns.

דֵּךְ דְּנָה דוֹ דָּא that, or this.

אלד אלן אלה אל these.

Interrogative Pronouns.

דִּי which, or who; מַן what.

RULE 7.

The pronominal affixes agree with the declension of pronouns in the same manner as they do in the Hebrew, thus

מַלְכִּי my king, מַלְכְּךָ thy, com., מַלְכֵּהּ his, מַלְכָּהּ her, מַלְכֵּנָא our, מַלְכְּכוֹן your, m. מַלְכְּכוֹן your, f. מַלְכֵּהוֹן their, m. מַלְכֵּהוֹן their, f.

PLUR.

מַלְכֵּי my, מַלְכֵּיךְ thy, m. מַלְכֵּיךְ thy, f. מַלְכֵּיהוּ his, מַלְכֵּיהוּ her, מַלְכֵּינָא our, מַלְכֵּיכוֹן your, m. מַלְכֵּיכוֹן your, f. מַלְכֵּיהוֹן their, m. מַלְכֵּיהוֹן their, f.

RULE 8.

The conjugation of the Chaldee, also, is much the same as in Hebrew; with the exceptions, however, that

1. In the third pers. sing., mas. and fem., a ך is often added before the last radical, as למיד *he learned*, למידת *she learned*.

2. The third pers. sing. fem. has often affixed א ה or ית, this last may also denote the second pers. sing. fem. and the first pers. sing. mas. and fem., as למידת *she or thou, fem., or I, mas. and fem., learned*.

3. The plural often terminates with ן; the mas. ן or ן׃; the former occasionally drops the ן, and sometimes the ן is dropped, and the ן retained, especially before the pronominal affix.*

4. Instead of ה in הפעיל and התפעל the א is prefixed, and it is אפעיל and אתפעל; the former, also, may denote the same as קל, and the latter may come in the place of נפעל.

* In Chaldee, a ן paragogic is often added, and the ן radical retained; whereas in Hebrew that letter is avoided as often as possible, thus ילמדו יתנו comes for ילמדו יתנו.

FINIS.

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