A GRAMMAR
OF THE
HEBREW LANGUAGE,
COMPRISED IN A
SERIES OF LECTURES;
COMPILED FROM THE BEST AUTHORITIES, AND DRAWN PRINCIPALLY FROM ORIENTAL SOURCES,
DESIGNED FOR THE USE OF STUDENTS IN THE UNIVERSITIES.

BY THE REV. S. LEE, B.D.

SECOND EDITION, ENRICHED WITH MUCH ORIGINAL MATTER

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DEDICATION.

TO THE RIGHT HONOURABLE

BARON BROUGHAM AND VAUX,

LORD HIGH CHANCELLOR OF ENGLAND.

My Lord,

The very munificent and disinterested manner, in which your Lordship has been pleased to notice my labours, (devoted as they have been for many years to the advancement of sacred and oriental literature in this country,) has made it a duty to seize the earliest opportunity in my power, publicly to express my obligations for the favours so unexpectedly, and I will say so unusually, conferred. I will not affirm that our public institutions are generally not well endowed, but I may, that to have performed the duties of both Hebrew and Arabic Professor in the University of Cambridge with some public credit, for nearly the last dozen years with a salary of forty pounds,* was not very likely to impress any one so circumstanced with the idea, that his pluralities were such as to render him an object of public animadversion, or to buoy him up with the notion, that his services had been met by his country

* In addition to this, Lord Liverpool allowed me to draw annually upon the Treasury for the sum of 100l., upon producing a certificate of having delivered lectures.

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with more than ordinary encouragement. How these particulars first found their way to your Lordship's notice, I have not the means of knowing: but I do know that the very handsome manner, in which you have been pleased to meet them, has left me no alternative but that of gratefully acknowledging the obligations which I owe and feel, and of assuring your Lordship, that I shall ever consider it my duty to endeavour to deserve the distinction.

I have the honour to be,

My Lord,

Your Lordship's most obliged,

Humble Servant,

The Author.
PREFACE.

THE first Edition of this Grammar having been entirely sold off, and having been requested by the Publisher to prepare another, I avail myself of this opportunity to state why the Work appears in its present form, and how the Learner may most profitably use it.

After all, then, that has been said about it, either publicly or privately, (and I here beg to offer my acknowledgments for all the favours thus done me,) my conviction is, that to present the Student with both the Synthetical and Analytical methods, at the same time, is by far the most likely to give him an interest, and to ground him, in the study of the Hebrew Language. To cultivate the memory, as well in this as in every other sort of study, I hold to be good; but then I must insist upon it, that to interest and inform the mind is infinitely better. A very learned and deservedly celebrated opponent of mine, on this question, has argued that to give naked rules in Grammar, is always the most likely to insure the progress, and to advance the truth: while, however, he has not hesitated to advance reasons, analytically, in support of his own rules, whenever he thought fit to do so. My opinion has been, and still is, that where we have Men, and not mere Children, to study any Language or Science, it is our duty to lay before them at once, both the rule and the reasons for it; and thus, at one and the same time, to present the grounds

* This edition consisted of 1,500 copies; and I cannot help looking upon the circumstance as a proof that Hebrew Literature is on the increase among us.
of the matter proposed for instruction, with rules calculated to assist the memory in retaining it; and thus to contribute towards improving the mind by habits of close investigation and inquiry. By these means the Learner will have the advantage of seeing on what grounds his instructions rest, and consequently of determining for himself, whether they are such as are entitled to his cordial reception or not: while, on the other hand, the Grammarian who is accustomed only to consider the Language on which he is treating synthetically, is apt to form rules upon every example with which he meets, less in conformity with its real principles, than with those of that in which he has been accustomed to speak and write: which, it may be shewn, has abundantly been the case with all European Writers on the Arabic and Hebrew Grammar, and of which M. de Sacy (the Writer alluded to) is an illustrious and striking example. *

With the view therefore of accomplishing this, I have, in the first place, considered the Vowels as either perfect or imperfect: not abstractedly, or with reference to the nature of things generally; but with reference to the formation of syllables as they are found to exist in this Language. I have, for example, termed (ʳ) Kāmēts, (ᵗ) Tsērē, (ʷ⁻) Khīrik gāādōl, (ᵗ) Khōlēm, and (ʰ) Shūrēk, Perfect vowels; because, when combined with any one consonant, they will generally form full and perfect syllables. For a similar reason, I have termed another set of vowels, as (ᵗ) Pāthakh, &c., Imperfect vowels; because, when employed in the formation of syllables, they require the addition either of a second consonant or of an accent to form such full and perfect syllables. My reasons are these: When we come to read the Hebrew text, it is important to know where every syllable commences and terminates, in order duly to pronounce the words. And, again, when a Hebrew word is changed from

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* Proofs of this will hereafter be given in a Tract which it is my intention to publish.
the singular to the plural form,—or when found in what is termed the state of construction,—or receives one or other of the pronouns,—the vowels composing it are usually found to vary; and this in exact accordance with this view of the syllabication, in conjunction with the character of their etymology or derivation. I have therefore, in the first place, stated and exemplified this system of perfect and imperfect vowels with regard to the formation of syllables. The exceptions introduced by the accents are next noticed: so that the Learner is, in a few hours, put in possession of one of the main principles which regulate the structure of this Language.

I have, in the next place, considered the forms and force of the several sorts of Nouns, beginning with those which are the most simple, and proceeding to those which are the most augmented. The forms and force of the unaugmented nouns, we must necessarily take as postulates, grounded however on the usage of the Language. For the augmented ones I have endeavoured to account, by supposing them to present two or more of the simpler forms, joined together as compounds. By this means I have also endeavoured to ascertain their precise force; and, in some instances at least, I think I have succeeded.* In all these cases too, or in as many as it seemed necessary, I have accounted for the changes of the vowels, in a way perhaps which can neither be burdensome to the memory, perplexing to the Learner, nor liable to be soon forgotten; and by which the numerous rules and exceptions of the school of Buxtorf are avoided, as is also the multifarious and indistinct doctrine of the German Grammarians, by which these nouns are distributed into not fewer than thirteen declensions!

* See the derivations proposed for the Nipphal, Hipphil, Hopphal, and Hitphal, species of the conjugation, Gram., pp. 114—117. 118. 122. 123; and the doctrine respecting the use of the tenses of the Verbs, p. 327.
The Particles I have treated, after Schroederus and others, as fragments of nouns, which enables us at once to ascertain their precise forms, force, and modes of construction.

The Verbs I consider, in the next place, as consisting of nouns either simple or augmented, conjugated with one or other of the pronouns in an abridged form. In this I am not singular; for the Hindoos, Arabs, and even some of our own European Grammarians, have done so before me. I adopt this view of the case, because it is both easy and natural, and because it will at once account both for the form and force of the verb in all its varieties of person. A point, however, of very great importance here is, the investigation of the principles by which primitive words are occasionally abridged, and by which the defective forms of both verbs and nouns can be easily and naturally accounted for. This investigation will be found in the third Lecture of this Work. Its use is, to shew in what particular cases certain letters and vowels are dropped or changed, and how all the verbs termed defective, are reducible to the Paradigm of the regular triliteral verb. This affords the advantage of saving much time and labour, and of cutting off the sources of almost infinite perplexity to the Student: the result being, that the conjugation is only one, and this the most simple and regular possible.

The next improvement which, I flatter myself, I first presented to the Public, is, an analytical investigation of the principles which regulate the use of the Tenses of the verb. It had been customary to suppose, that the two tenses were a past and a future; and, because it had often been urged, forsooth, that this was extremely philosophical, (there being no point of time which could properly be termed present,) it was thought, that this was one of the greatest beauties of the Hebrew Language! Unfortunately, however, it appears that this future is occasionally used as a present tense, and also as a past. No reason has been offered, as far as I know, for this its usage as a present tense; but, for its use as a past, the conjunction \textand, so, \\&c. has, most unaccountably, been made
to account, and thence has taken the name of *the conversive Vaw*! A considerable number of instances however occurs, in which this tense is so used without any such *conversive Vaw*: and What has been done in these cases? Why, the instances have been said to present an *enallage temporis*; and here the matter very wisely ended!

The next shift adopted by the Learned was, to term both these tenses *Aorists*; and by this their *uncertainty* was regularly determined beyond all doubt. For now the *Preterite* could be construed as a past, present, or future, tense, as could also this *Future*, by rule the most indeterminate possible: so that the Translator or Commentator had nothing whatever to do, but to adopt whatever sense he pleased: his Grammar always supplying him with a law comprehensive enough to justify all his wanderings. Upon a little consideration, however, and with the assistance of a few native Commentators on the Arabic Grammar, I felt convinced that the whole of this was a mere tissue of trifling and error. I found (what indeed our Writers on the Arabic Grammar ought long ago to have told us) that these two tenses exhibited really a *past, and a present, tense*: and that they were *universally* used as such in one sense or other: it being customary with the Orientals of this family to contemplate *past, present, or future, events*, either as we do, or, as *past, present, &c.* with respect to some other time or circumstance introduced into the context: and also, to speak of events, which they believed should surely come to pass, as if they had already taken place. These usages too are not only natural, but they are also found to exist, more or less, in perhaps every language. With the Hebrews and Arabians however, owing probably to their natural warmth of temperament and expression, they are more frequent, and apparently abrupt, than they are found elsewhere. In this view of the case, then, all is natural, regular, and constant. The tenses are as certain and orderly in their use, as any framers of Language could make them: and the only instances in which failure is most likely to happen in their application, are those in which the Interpreter himself
is either uninstructed or unpractised in the usages of these particular dialects.

To this doctrine, however, M. de Sacy has loudly, though not argumentatively, objected: not so much, I believe, because he thought it untrue, as because it appeared to be inconsistent with the doctrines laid down in his own Arabic Grammar; which treats one of them, at least as an Aorist, and gives no just account of the use of the other. But, is it likely that M. de Sacy can here be right, and the whole nation of the Arabs, the Persians, the Syrians, and others, wrong? Is it probable that they are ignorant of the principles upon which they speak and write? Or, that they speak and write upon no principles whatever, but go on at random (αισθήματι) leaving the hearer or reader to make them out as well as he can? This is to my mind quite incredible: and, if I am at liberty to believe their best Writers on the subject, it is as untrue as it is incredible. In this view of the case too, there is a perfect end to the power of the conversive Vaw; which I should consider a great advantage gained, knowing as I do, that it is in very many cases worse than useless.* To this again my learned opponent loudly objects, although he very well knows that no Arab Writer whatever, circumstanced nevertheless just as every Hebrew one is in this respect, has ever once thought of having recourse to such a conversive power in his conjunctive (א) Vaw! The Arabs, as every one knows, can do very well without this unaccountable conversive letter, and so can the Syrians and the Ethiopians, employing nevertheless, at the same time, dialects most intimately connected with that of the Hebrew, and using the tenses of the verbs, just as I have exhibited them in this work. They, moreover, feel no want either of this

* Take one only out of the many which may be cited, viz. Is. ix. 5: יִדְּעַה יִתְנַכְּךָ יִדְּעַה יִתְנַכְּךָ, which, according to the doctrine about the conversive א, ought to be translated, "And the government was, or hath been, upon his shoulder," than which nothing can be more incongruous or false.
doctrine of Aorists, or of the still broader precepts which took in the enallage temporum. The principles they have adopted are clearly stated and well defined, so that their conversation is easy to be understood, and their written composition clear and precise. The same is in all respects the case with the Hebrew; and, if it has here been accused of irregularity or indefiniteness, it was not because the Language itself was irregular or indefinite, but because its Grammarians had made it so.

To the doctrine of the tenses, (which I now consider established,) I have in this Edition added that which determines the use of the Apocopated form and of the Paragogic letters, as found in the verbs. M. de Sacy has endeavoured to shew in his Arabic Grammar, that certain terminations of the Arabic verb are equivalent to the Indicative, Subjunctive, and Conditional modes, of the European Grammars; and it is certain that cases occur in which these forms may be so translated. Upon a close and long continued examination of this question, however, I have been convinced, that no two things can be more distant from each other, than are the principles by which these modes of expression are regulated in the Oriental and European Grammars respectively. The detail will be too long to be inserted here, I reserve it therefore for publication in the Tract already alluded to. I will only remark now, that if any reliance can be placed on this doctrine, as laid down in this work for the first time, (and certain it is that it is most amply acknowledged by the Grammarians of Arabia,) a most important improvement has been made in this part of Hebrew Grammar; and the consequence is, the Language itself, so far from being poor or defective, as it has been fashionable to affirm, is just as full and precise in these respects as its neighbour the Greek can be shewn to be. In the first Edition of this work, I expressed my doubts indeed, whether the paragogic א had in itself any thing like an optative force, such as had been ascribed to it by Dr. Gesenius and others. Upon more mature consideration, however, I have not only been convinced that this is the case generally, but that it also possesses
the power of expressing a correlative one in the subsequent members of antithetic sentences, as now stated in the Syntax. My reason for doubting then was, an apparent want of extent and uniformity in its use, which the results I have since arrived at have wholly satisfied.

Very considerable improvements have likewise been made in every page of the Grammar, which need not now be specified. I may perhaps say, that I believe the Student will find it, if not every thing he may wish, yet certainly much nearer being so than it was when it first appeared. The attention of some more years to this subject, with the remarks and admonitions of others, will perhaps enable me to render this work still more worthy of the patronage of the Public: and, should a kind Providence continue to afford me health and opportunities favourable for bringing about such a result, I trust I shall not be remiss in exerting my best efforts for its accomplishment.

I now proceed to offer a few remarks on Oriental Grammar in general, and particularly with reference to its effects on the interpretation of the Bible. It has been the misfortune of the Hebrew Scriptures, (and indeed of the New Testament in a great degree,) that they have generally been treated in Europe as if they had been mere European compositions. Hebrew Grammars have been constructed, not so much to shew the learner what was real Hebrew idiom, as to reduce the Hebrew Language itself to a comparison with one or other of the Languages of Europe. This might perhaps have been tolerable in the days of Buxtorf, when good Oriental Grammars and Commentaries on Grammar were extremely difficult of access. An opinion, too, has unfortunately prevailed, that many exceedingly valuable traditional interpretations were to be found in the hands of the Jews. And hence, the Buxtorfs and others were assiduous in giving currency to the notion, that no man could study the Holy Scriptures, with any prospect of success, who had not drunk deeply into the streams which had thus providentially come down to us. Hence
originated the endless appeals to the Grammars, Lexicons, Commentaries, and Cabbala, of the Rabbins. The Talmud too was now ranked as a work, from which there was scarcely any appeal. And the consequence was, the obscurity of the Old Testament gradually became so great, and particularly when considered in connection with the New, that but few Divines among us would dare to attempt an explanation, (not to mention a reconciliation with the New,) of any considerable part of it. Out of this untractable obscurity seems to have arisen the art of applying a double, triple, &c., interpretation to Prophecy, as well as to much of the History of the Old Testament. The Writers of the New Testament, with some of the elder Fathers of the Church, took one consistent and steady view of these Scriptures:* the Rabbins, with their followers, took another: and, rather than break with either of these, the timid and inexperienced preferred the alternative of taking both! Hence too arose what has been termed "the Grammatical interpretation," as opposed to the Theological one; when, alas! the first rudiments of the Grammar were scarcely known. And the consequence was, the Commentaries of the learned presented the inquirer with scarcely any thing more than mere statements of Jewish opinions; or, with interpretations of the Sacred Text, which stood on no better grounds than those of ingenious conjecture.

But this was not all. The Rabbins with Maimonides at their head, (a writer who obtained the flattering title of being the first Jew who ceased to play the fool,) drank pretty deeply into the metaphysics of Arabia, which, as might have been expected, afforded ample amends for the defects of Hebrew philology, which were then acknowledged and felt. I will not now enter into a consideration of the results actually arrived at: I will only affirm, that the work of desolation,

* See my Sermons and Dissertations on the interpretation of the Holy Scriptures, London, 1830, particularly the Preface and the former part of the Second Dissertation.
as it regarded Scriptural knowledge, seems to have arrived almost at its summit. Learning of the most imposing and most trifling character now filled the writings of the Commentators: and bodies of divinity, grounded upon these, were published to the world in numbers sufficiently great, both to surprise and confound the few, who were found bold enough to venture upon them. It was of little consequence, in this case, whether the Divine was of the orthodox or fanatical party, (parties which were then best known from the cast of their political opinions,) each was equally removed from the simplicity of the Scriptures: while each (I am not willing to allow) was in actual possession of the saving truths of religion. Their misfortune was, to have been led aside into an obscure, a steep, and a thorny, path. They had unwarily injured their own visual powers by subtleties and refinements, and the consequence was, they groped as in darkness at noon-day.

Of late years these studies, (and it is much to be regretted these very methods of carrying them on,) have been revived, and greatly extended in Germany. And the result has been, (as it might have been expected it would,) that under Judaism and heathenism combined, a monstrous system, termed by its abettors "Rationalism," has actually been formed and most lavishly recommended. This, however, exhibits nothing more than a revival of the exploded scheme of the once celebrated Spinoza, adorned indeed with the splendid trappings of many an hour's, ay many a year's, laborious but crude and undigested lucubrations. The Grammars, Lexicons, and Commentaries of the Divines of this school, imitate as closely as possible those of the Jewish Rabbins. They incessantly appeal likewise to the Oriental dialects;* but in no case do they evince an acquaintance with real Oriental Grammar, or beyond what is given in the Grammaire Arabe of the Baron de Sacy; which, as I shall shortly shew, exhibits little more than an endeavour to reduce the Grammar of the Arabs to the standard of that of

* See my Sermons and Dissertations, Dissertation I. throughout.
the Greeks and Latins. The system of conjecture, therefore, so extensively cultivated by the Rabbins, (not to insist on the false and foolish system of Theology also adopted by these Divines,) has at length so far succeeded in reducing the standard of the Holy Scriptures, that it is difficult to say, whether we should most admire or condemn the almost heathenized patience and industry, which has thus so nearly unchristianized and unchristianized this once venerable and pious school.

Their great defects appear to me to be these: I. The want of a thorough acquaintance with real Oriental Philology; which, I must be allowed to say, is not to be found in the Grammars of Oriental Languages composed by Europeans generally, nor yet in the Lexicons of Golius, Castell, or Giggeius, which they are in the daily habit of citing. Information of this sort is only to be found in the Grammars, Commentaries on Grammar, and Scholiasts, of the East: and these, if we except one or two Individuals, they have not yet read. In the next place, they are deficient in real Scriptural knowledge; I mean, in a knowledge of the Scriptures distinct and separate from the systems and commentaries of the Jewish Rabbins.* Generally

* See my Sermons and Dissertations, Cambridge, 1830. Diss. I. part ii. p. 124. Since writing the above, I have been favoured with a sight of the last number of the "Edinburgh Review" (No. 107), in which I am directly charged both with ignorance and misrepresentation in what I have said on the Rationalism of Germany, and on Dr. Gesenius in particular. My ignorance, it should seem, is apparent from the badness of my English, from my not knowing where to find a certain work of Bertholdt's, and from a false translation of a part of Dr. Gesenius's Commentary on Isaiah; and my disposition to misrepresent (coupled with this ignorance) from the manner in which I have stated and combated the opinions of Dr. Gesenius. On my bad English I will say nothing; because no faulty passage is pointed out by my censor. On my ignorance of the works of Bertholdt, which the Reviewer says I have avowed, I need only say, no such avowal is made any where in my work, nor any mention whatever of an interpretation of the fifty-second and fifty-third chapters of Isaiah by Bertholdt. I have only said, (p. 152.) that "Mr. Bertholdt refers us here to a work by J. D. Krüger, entitled "Commentatio,
Speaking, no Commentary on the Old Testament is to be found at all comparable to that given by inspiration in the New. In &c. but, as I have not access to this work, I must take my materials from others, &c. The learned Reviewer might, therefore, have spared his charitable help, as he terms it, as well as his uncharitable misrepresentation. Come we now to the false translation. The words of Gesenius are these, "Die Rede des Propheten wechselt hier mit der Rede Jehova's so ab, dass. lii. 13—15. Jehova zu reden fortfährt, wie in dem Vorgehenden: liii. 1 der Prophet redet, und zuwar communicativ im Namen seines standes." My false translation is this: "The speaking of the Prophet is here so changed for that of Jehovah, that chap. lii. 13—15. (not chapter lii. 15, as the Reviewer has been pleased to give it,) Jehovah continues to speak as in the preceding context: in liii. 1. the prophet communicates in the name proper for his own station." The amended translation of the Reviewer is, "Jehovah and the Prophet speak here alternately. Thus, at the end of the fifty-second chapter, it is Jehovah who continues to speak, as in the foregoing verses; but, in the beginning of the fifty-third chapter, it is the prophet who speaks,—communicatively indeed, (or in the manner of one who is holding communication with others,) and in the name of his order." Now, I should like to know what the real difference between these two translations is, as far as the matter discussed by me is concerned. I can see none: and I know my adversary can find none. But, if it be asked, Which of these versions is the most literal? I think I know what the answer must be. The first three charges, therefore, of my Reviewer end in mere assumptions, just as creditable to himself as they are likely to be serviceable to the infidel cause, of which he is anxious to be thought a champion. Now for the case of misrepresentation and ignorance combined. "The conclusion," it is said, "he (Dr. Gesenius) comes to at last is, that, in those passages where the Prophet speaks of the servant of the Lord, he had in view not any one particular person, past, present, or future, but the body, or aggregate, of the prophets of the Lord collectively considered:—in other words, the Prophetic order, which he thus personifies," &c. — "In the face of all this Professor Lee ... comes forward and attributes to him an interpretation of the passage totally different from that which he has thus plainly and distinctly enounced. The servant of the Lord here mentioned, says Mr. Lee, is, according to Gesenius's comment, the Prophet Isaiah." — "We should be inclined," it is added, "to consider this misrepresentation as merely a blunder of ignorance, had not Mr. Lee turned it to such triumphant account in taunting and exulting over his brother Doctor, &c." — "This...would be merely ridiculous, were there not strong reasons for suspecting that there is full as much of unfairness as of ignorance at the bottom of it." I think I may say, that my antagonist is not excessively ceremonious: he seems quite disposed too to give up the charge of ignorance, if he can thereby bring home that of malignity. But why all
this we must look for the Theology of the ancient Hebrews, not in the writings of modern or even ancient unbelieving

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this waste of strength and of good breeding? Surely there must be some object here besides that of a desire for the truth. But let this pass, and let us adopt the Reviewer's own statement of the case. Will the matter now be mended?

"The servant of the Lord, he (Dr. G.) had in view," (is) "not any one, &c. . . . but the body or aggregate of the prophets of the Lord collectively considered; in other words, the Prophetic order, which he thus personifies." Well: let us now apply either or both of these things, which however are very far from being identical. The passage had in view is, Is. lii. 13.—liii. 9; and my general question was, How could this all possibly apply to Isaiah the Prophet? Let it now be asked, How could it, either to the body or aggregate of the Prophets, or to the Prophetic order personified? Suppose we allow that these persons, or this office, may deal prudently, be extolled, &c., the question now will be, At what period was it, that one or both of them suffered martyrdom for the sins of the Jewish nation? And then, as a reward for these sufferings, (liii. 11, 12.) enjoyed the blessings of a long life, with the happiness of contemplating a numerous offspring? (i.e. of Prophets and prophetic offices personified!) Again, How we are to make the notion of the whole body of the Prophets, alias the prophetic office, growing up before him, &c. to square with, "when we shall see him...we hid as it were our faces from him...he was despised, and we esteemed him not: surely he hath borne our griefs," &c.? Who, I ask, is the we and the him, in these passages? If Isaiah is now speaking in the "name of his order," surely he must form a part of both these bodies; and, as I formerly remarked, must be "acting moonshine and wall too!" My Censor is very well aware, that even on his own view of the case, the matter proposed is quite indefensible; but he has forgotten to say, that in endeavouring to set this right, he has only placed it in an infinitely more ludicrous light than I had done. And, let it be remembered, this is all with which I am concerned: my only object being to shew, that the Theological views of this school are untrue and unsound. With Dr. Gesenius's literary or gentlemanly reputation, I have nothing to do, except to express my admiration of both, which I have repeatedly done in the work in question; but which I am sorry to be compelled to say, I cannot do for my Reviewer. I thank him, however, for having called my attention to the particular just noticed, as it has afforded me an opportunity to correct what I had said on the person of Isaiah being meant by Dr. Gesenius, and so to direct my arguments as eventually to shew, that the state of the case is really worse than I had represented it. My Censor now dismisses me, having, as he flatters himself, determined that I am quite incapable of considering questions of this nature. The question at issue, however, is not whether the persons concerned are ignorant or learned; but whether the Orthodox or the Rationalist Divine be right b
Jews, nor yet in the Apocryphal books of Scripture. These may profitably be consulted; but then, the greatest care must be taken to give them no more than their real due;—to make a prudent use of their Philology and History;—but to treat their Theology as a system adopted by blind and misguided men.

I myself have been much surprised at the similarity of character discoverable between the Philology and Theology of the ancient Hebrews. Both appear to me to be of the most easy, simple, and definite, character. In neither have we any thing forced, unnatural, or metaphysical. They generally exhibit things as they are, or as they appear to be, naked, unincumbered, and detached from every species of refinement. The principal difficulty which an European has to contend with, accustomed as he has been to art and to abstract considerations, is, to divest himself of these, and to return to the simplicity of primitive times. The state of the mind too, unless I am very greatly mistaken, has quite as much to do as the powers or the head have in making the able Theologian, or the good Oriental Grammariam. There must always be a willingness to learn;—to divest self of long-rooted prejudices, and in simplicity and godly sincerity, (qualities by far too lowly rated in general,) to drink deeply into the sincere milk of the word of truth. Without these, the interpreter of Scripture may write very learned commentaries, but they will be very useless, if not dangerous, books. With this, however, and with the aids now accessible to every one, there is great probability that the light which the Scriptures have long afforded us, will shine more and more, perhaps to the perfect day: and will not only put to flight the instances of darkness still visible among ourselves, but will succeed in dispensing their healing beams to the most distant parts of the earth.

in his views. Personalities are certainly easier advanced than arguments; and where arguments are not to be had, which I have reason to suspect is the case here, the enlightened and liberal system attempted to be propped up must necessarily rest on personalities!
I have been anxious to say thus much on the subject of Oriental Grammar considered in connection with the question of scriptural interpretation; because I am of opinion that Theologians, of this and other European countries in general, evince a much greater lack of knowledge of this sort, than they do of natural ability, industry, or perseverance: while there are others, not indeed deficient in personal piety, but so little accustomed to extensive literary inquiry, and to modes of thinking and expression unlike their own, that they make no hesitation in coming at once to conclusions the most plausible, splendid, and flattering; but which have not the least possible foundation in truth; and which, instead of recommending religion, as they might have been intended to do, tend eventually to injure it. Religion, to deserve that name, must necessarily be founded in truth; and this the most extended, the most scientific, and the most rigid inquiry, never can, and never will, injure.

I may now offer a few remarks on the use of this Grammar. It is one of the greatest misfortunes to this country in general, and to the interest of true religion in particular, that so little encouragement is given in our Universities to the study of sacred literature.* The necessary consequence is, a few may be found hardy enough to encounter the many years' labour, which is absolutely requisite to form the truly learned and enlightened Theologian: but these can never be numerous; and times may come in which there may not be even one. In such a state of things, short, and if I may so speak, royal roads to this kind of eminence will daily be advanced and recommended by empirics, whom ignorance will not have it in its power to detect, and whom idleness and vanity will applaud as the prodigies of their times.† I need now say no more on this subject, than that these short and royal roads had very

* The circumstance noticed in my Dedication will, I trust, have a different tendency.

† I need not say how remarkably this was exemplified a few years ago, in an attempt which was pretty extensively supported, to obtrude upon the British public a new translation of the Hebrew Scriptures.
nearly succeeded in putting to flight every trace of real Hebrew learning in this country. The wire-drawn theories of Masceuf, John Hutchinson, Parkhurst, and a host of others, certainly made every thing appear very easy to the learner, while, in fact, they effectually enveloped it in impenetrable darkness.

It has more than once been suggested to me, that my Grammar had better be made more popular, and if possible, shorter. My answer once for all is: To those who have made up their minds to take none but a short and popular path, this Grammar will be found to answer full as well as any other can; while it will have the advantage of enabling them to make a far greater progress, than such works themselves ever pretend to, should they eventually find courage enough to study it thoroughly. All that mere learners can first want must be, to see what terminations the nouns will take under their various inflexions, and how the verbs are generally conjugated. With these the historical books of the Hebrew Bible can generally be made out, with the help of an analysis or translation, or both. And to the beginner who has a teacher at hand, perhaps, this will generally be the best method that can be recommended. I very well know how much a progress even of this sort will encourage the learner, who is otherwise unencouraged and unassisted. I know too how slow the very best of us are to imbibe, and to lay up in the mind, notions, with which we were not previously acquainted. Besides, it is natural and prudent to restrict our first efforts to limits which they will conveniently comprehend, and effectually fill. Time and opportunity will enable us to extend them; and, if we proceed not more rapidly than sure, we shall at least have the satisfaction to know, that what we have done, we have hitherto done well; and, in these studies, this is every thing. The driveller in Theology is soon detected; and, should he be so fortunate as to live and die without doing extensive mischief, he will not without having convinced the world that he was a mere pretender.

These first steps then being taken, the next will necessarily be, to examine with care the nature and character of the
etymology of the Hebrew language, the laws by which the syntax is regulated, the customs, modes of thinking, antiquities, religious belief, and expectations, of the ancient Hebrew nation, which will include the use of Commentaries, Concordances, ancient and modern Translations, the Oriental Languages, Travellers, and in short every other help usually recommended to the student of Scripture. I mention these things, because some are apt to think that a knowledge of the Grammar, with the use of the Dictionary only, is quite enough to enable any one to be an able interpreter of Holy Writ; while the truth is, language, opinions, and customs, are so intimately connected together, that they never can entirely be separated. Where however this is attempted, (and it is often attempted,) conjecture, uncertainty, and doubt, must necessarily supply their place. The study of the Oriental Languages indeed, which is indispensable to the critic, opens a very extensive field of inquiry. Our daily intercourse however with the East, in addition to the numerous valuable elementary and other Oriental works, which are now, by the munificence of the British public, daily making their appearance, has rendered this study comparatively easy and sure. And the probability is, that at no distant period it will be in the power of the British Divine, to call in to his aid every assistance which the East can afford him.* And my own opinion is, that if all these helps be duly appreciated and applied, we may indeed never have it in our power to boast of more erudite, laborious, acute, or pious, Divines than we now can, but we may of those who are more simple, more easy, more engaging, and more practical.

I need now only add, what it is important the student should know, that the Hebrew Bible from which the extracts in this work are taken, is that which was printed under the superintendence of Mr. Judah d’Allemont for the Publisher of this work.

* I allude to the Oriental translation Committee which was established a few years ago, principally by the zeal and activity of the Earl of Munster, aided by the assistance of our present gracious and beloved Sovereign, His Royal Highness the Duke of Sussex, and other members of the Royal Family. See the Reports of this Institution.
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<td>22</td>
<td>28</td>
<td>may, for will</td>
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<td>ib.</td>
<td>29</td>
<td>may, for must</td>
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<td>25</td>
<td>26</td>
<td>Mündkh</td>
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<td>32</td>
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<td>21</td>
<td>מַשְׁפְּרֹת, מְסַפְּרֵי מֶשֶׁרֶת</td>
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<tr>
<td>ib.</td>
<td>22</td>
<td>or מַשְׁפְּרֹת</td>
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LECTURES ON THE

HEBREW LANGUAGE.

LECTURE I.

ON THE ORTHOGRAPHY, SYLLABICATION, &c., OF THE
HEBREW LANGUAGE.

1. AS it is proposed to offer, in the present course of Lectures, a comprehensive and practical view of the structure of the Hebrew Language, all discussions relating to General Grammar, Philology, and Antiquities, will be avoided as much as possible; referring as we proceed to Authors who have treated on these subjects. It will also be taken for granted, that the Student is acquainted with Grammar as generally taught; and, that he is a penman sufficiently good to write down such forms of letters, &c., as shall be laid before him.

2. But, although it is desirable that the Learner should know something of the principles of Grammar as generally taught; yet, he must not hence be tempted to infer, that a system almost entirely at variance with that to which he has been accustomed, is unphilosophical or wrong: or, because he cannot at first sight comprehend all its bearings, that it is therefore uncouth, embarrassed, or ambiguous. For it may be true, that the Language of the Patriarchs and Prophets is as consistent in its structure, as the subjects on which it treats
are interesting and momentous; and, that it is as explicit
and regular as other languages, which have been cul-
tivated with much greater ardour, while they had infi-
nitely less to offer in return. He must, therefore, allow
the Language on which we are now entering, to stand or
fall on its own merits; and, our delineation of it to be
judged by the rules of criticism peculiar to itself. We
mention this in the outset, not to depreciate the labours
of others who may have taken a different view of this
subject; but to warn the student, that the idioms of the
Hebrew and other Dialects connected with it, are neither
to be judged of nor explained by those of European lan-
guages; and hence, to caution him against that trouble
and confusion, into which some have had the misfortune
to fall.

On the Alphabet.

3. The system of Orthography found in our Hebrew
Bibles, and that which has ever been taught with the
greatest success,* presents a succession of consonants
written in a direction proceeding from the right hand of
the page towards the left. Two or more of these are
found in every word; while the words themselves are
separated from each other by a moderate space. To this
system of consonants another is added consisting of
vowels; and these are placed above, in the middle, or
below, the line of consonants, as their several natures
may require. To this, again, is superadded another, con-
sisting of Accents, which are also placed either above, in
the middle, or below, the consonants, in the same line or
rank with the vowels. Before the student can possibly
read the Hebrew text, therefore, he must be made
familiar with these several parts of Hebrew orthography.

4. We shall proceed, in the first place, to delineate
and explain the characters of the consonants; the number,
forms, names, powers, and numerical values, of which are
as follows.

* We say, the greatest success; for after all that has been said by the advo-
cates for the unpointed system, it will be extremely difficult to point out one
writer of that school who has really advanced Hebrew learning.
<table>
<thead>
<tr>
<th>Number and Order</th>
<th>Forms</th>
<th>Names</th>
<th>Powers</th>
<th>Numerical Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>א</td>
<td>Alef</td>
<td>H unaspirated, as in humble, hour, &amp;c.</td>
<td>I.</td>
</tr>
<tr>
<td>2</td>
<td>ב or ב</td>
<td>Beth</td>
<td>V or B respectively, as in cow or bow.</td>
<td>II.</td>
</tr>
<tr>
<td>3</td>
<td>ג</td>
<td>Gimel</td>
<td>G hard, as in gird, pint.</td>
<td>III.</td>
</tr>
<tr>
<td>4</td>
<td>ד</td>
<td>Daleth</td>
<td>D, as in de, dare.</td>
<td>IV.</td>
</tr>
<tr>
<td>5</td>
<td>ה</td>
<td>He</td>
<td>H aspirated, as in hard.</td>
<td>V.</td>
</tr>
<tr>
<td>6</td>
<td>י</td>
<td>Yaw, or Waw</td>
<td>V, by some, as in now; by others, W, as in work.</td>
<td>VI.</td>
</tr>
<tr>
<td>7</td>
<td>ז</td>
<td>Zayin</td>
<td>Z, as in seal, or S in those.</td>
<td>VII.</td>
</tr>
<tr>
<td>8</td>
<td>ח</td>
<td>Kheth</td>
<td>Kh strongly aspirated, as ch in the German, nicht.</td>
<td>VIII.</td>
</tr>
<tr>
<td>9</td>
<td>ט</td>
<td>Teth</td>
<td>T, as in turn.</td>
<td>IX.</td>
</tr>
<tr>
<td>10</td>
<td>י</td>
<td>Yod</td>
<td>Y, as in yes, powder.</td>
<td>X.</td>
</tr>
<tr>
<td>11</td>
<td>ב and as a final י</td>
<td>Gaph</td>
<td>C, as in carry, caask.</td>
<td>XX.</td>
</tr>
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<td>12</td>
<td>כ</td>
<td>Lamed</td>
<td>L, as in love, &amp;c.</td>
<td>XXX.</td>
</tr>
<tr>
<td>13</td>
<td>מ</td>
<td>Mem</td>
<td>M, as in men, &amp;c.</td>
<td>XL.</td>
</tr>
<tr>
<td>14</td>
<td>נ</td>
<td>Nun</td>
<td>N, as in no, &amp;c.</td>
<td>L.</td>
</tr>
<tr>
<td>15</td>
<td>ס</td>
<td>Samech</td>
<td>S, as in sir; never as S in those. The true sound of this letter being unknown, it is usually passed over in silence, as H in humble: we shall designate it thus, H.</td>
<td>LX.</td>
</tr>
<tr>
<td>16</td>
<td>ק</td>
<td>Ayin</td>
<td>PH, when without the point, as in Philip; P, when pointed, as in pain.</td>
<td>LXX.</td>
</tr>
<tr>
<td>17</td>
<td>ל or ל and as a final י</td>
<td>Pe</td>
<td>PH, when without the point, as in Philip; P, when pointed, as in pint.</td>
<td>LXXX.</td>
</tr>
<tr>
<td>18</td>
<td>מ and as a final י</td>
<td>Tzaddé</td>
<td>TS, as in masts, &amp;c.</td>
<td>XC.</td>
</tr>
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<td>19</td>
<td>נ and as a final י</td>
<td>Koph</td>
<td>K, as in look, &amp;c.</td>
<td>C.</td>
</tr>
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<td>20</td>
<td>ר and as a final י</td>
<td>Resh</td>
<td>R, as in roast, &amp;c.</td>
<td>CC.</td>
</tr>
<tr>
<td>22</td>
<td>ש or ש</td>
<td>Shin</td>
<td>SH, as in shine.</td>
<td>CCC.</td>
</tr>
<tr>
<td>22</td>
<td>ת or Tav</td>
<td>Tav</td>
<td>S, as in son, never as S in those.</td>
<td>CCC.</td>
</tr>
</tbody>
</table>
In this and all future examples where the Roman vowels will be put to represent the Hebrew ones, ā, or ā, will have the sound of the Italian a, or a in far; and a, as a in man; é, or ê, as a in wane or ai in rain; e, the same sound shortened: ē, or ē, as ee in seen; i, as i in in: ó, or ō, as o in rose; o, the same sound shortened: û, or û, as oo in boot; u, as oo in good. The first vowel in each case will represent the accented or emphatical syllable, e.g. ā in father, &c.; the second with the mark (‐) as ā, ē, &c. will shew, that, as such vowel generally terminates a syllable, it will be pronounced openly, but not with an accent.

5. The Samaritan and Rabbinical forms of the Hebrew character have been given for the following reasons:—

1. The Samaritan Pentateuch being nothing more than a different edition of that in use among the Jews, the Student will want no other help for reading it, than the forms of the Samaritan character: and,

2. As the Rabbinical commentaries are composed, for the most part, in Biblical Hebrew, he will stand in need of little more than a copy of their alphabet to enable him to read them.*

6. The number and order of the consonants, as given in the table, are found in the text of the Hebrew Bible. The following are the passages:—Psalms xxxiv. cxix. cxlv.; Proverbs xxxi., from verse 10 to the end; Lamentations i. ii. iii. iv. In Psalm xxxiv. however, the verse beginning with י Vaw has either been lost, or both י ông and י Vaw are found in the 6th verse; and in the cxlvth, that which should commence with י is also wanting. In the ii. iii. and ivth chapters of the Lamentations, י Ayin and ב Pe are found transposed, which may perhaps be attributed to the copyists.

* Should he wish to make a considerable progress in Rabbinical learning, he will find some of the best books pointed out in Sect. xi of my Sylloge Librorum Orientalium. Cantab. 1821.
7. As to the forms of the consonants, it is highly probable that they were originally hieroglyphical:* but, whether the Hebrew or Samaritan form is the most ancient, a difference of opinion seems to have prevailed as early as the times of Jerome; and which, as Schultens has justly remarked, has been contested in some instances with an acrimony, which neither the nature of the case, nor the love of truth, could justify:† some maintaining, that the Samaritan was the primitive form, and that Ezra adopted the other on the return from Babylon: others, that the Biblical character, as we now have it, is the same with that in which Moses composed his Autograph.‡ For my own part, I am inclined to believe with Bavery§ and some others, that which of the characters soever we take as exhibiting the most ancient form, the other is no greater a variation from it, than may be traced in our own black letter as derived from the Roman; and, by no means so great as that discernible between our own hand-writing and the printed letter, from which it has been derived.

8. The letters נרמיה, when occurring at the end of a line, are sometimes lengthened out thus, נרמיה, in order to fill up the space.

On the Powers of the Consonants.

9. נ Alef, as already remarked, has the power of an unaspirated H: that is, it is used for the purpose of enunciating the vowel following it without any audible aspiration. It appears probable also, that this was its power in ancient times; not only, because the same letter has to this day the same power in the Syriac, Arabic, and

† Fundam. Ling. Heb., p. 18.
‡ See the controversy between Capell and Buxtorf.
Ethiopic, which are nothing more than dialects of the Hebrew, but because we find it occasionally put for י He, or י Ayin, in the Hebrew Bible itself; and, in the cognate dialects, the Syriac and Chaldee, for י Yod.* Among the Greeks and Latins it was expressed by one or other of the vowels unaspirated, and mostly by Alpha or A.† In writing Hebrew words in Roman letters, we shall form the syllable in which this letter is found, by representing that vowel only which accompanies it.

10. י Bêth is found either with or without a point inscribed, as ב or ב. In the first case it is pronounced as our B; in the second, as V; and hence, it is sometimes represented by ו Vaw, as כ, occasionally written ל. In the cognate dialects it is often changed for פ Pe or מ Mem, being a letter of the same organ with them. But of this more will be said hereafter.

11. ג Gimel is also written with or without the point, thus ג or ג. In the first case, all are agreed that it should be pronounced like G in the words gird, give, and the like. How it should be pronounced in the second, grammarians are not agreed. Some think it should take the sound of G in ginger; others, that it should be pronounced as G in the German Gemacht, &c. The usual practice, however, is, to sound it like G in gird, in every case.‡

12. ד Dâleth is also found both with and without this

* As will be shewn in my Hebrew Dictionary.
† See the Bibliotheca Sacra by Masch, partis secund. vol. ii. pref. p. 35, &c.: also, the Dissertatio R. P. Bernhardi de Montfaucon de veteri literarum et vocalium Hebraicarum pronuntiatione, tom. ii. of his Hexapla of Origen, or in the Bibliotheca Hebraea of Wolfius, tom. ii. p. 648; or the Appendix to John's Gramm. Ling. Heb. &c.
‡ The manner in which the ancients represented this, and other letters of the Alphabet, may be seen in Masch or Montfaucon, as cited above.
point, as ד and י. In the first case it is pronounced like D in dare, do, &c. In the second, some give it the sound of TH, in thine, this; others neglect this distinction, and pronounce it like D in every case. It is probable, that it was originally pronounced with the tip of the tongue placed against the roots of the fore-teeth, just as its corresponding letter is still pronounced by the Orientals; which will give it rather a softer sound than that of our D. It is also probable, that it had two sounds, as it is the case now with the Arabic, where we have DISABLE and DHÁL; the former pronounced like D dental, the latter like th in thine. Hence we may account for Dávár meaning a word, and Déver, meaning a pestilence: the root of the former being Dhábara, scripsit librum, &c., the other Dábara, ulceratum, fuit, &c. We also have Dhábir from the first root signifying Scriptura, and Dhábr, bene discens, et edoctus, sapientiam, of similar import with Dávár, a word, relation, &c.; and from the second, Dhábr mors, of similar signification with Déver, pestis, &c. This method of considering the powers of several other letters of the Alphabet, will generally explain the apparently conflicting significations sometimes found to prevail in the same Hebrew root, of which the modern Lexicographers have very properly availed themselves. *

13. It will be unnecessary to make any additional remarks on the following letters till we come to ח Khéth; and, on this it is only necessary to say, that like ד Dáleth, it probably had two sounds originally, the one more, the other less, aspirated, as noticed in the Dictionaries.

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14. ꆡ Téth should be pronounced with the tip of the tongue against the roof of the mouth, just as our own T is, and hence it may be termed cerebral.

15. ꆡ Yód is equivalent to our Y, as stated in the table. The Italians and Germans represent this letter by J, which they pronounce like our Y: and, as the first Hebrew Grammars studied in this country were imported from the Continent, we adopted the word Jehovah, Jehu, &c. which they very properly pronounced Yehovah, Yehu, &c. When occurring at the beginning of a word with the vowel i, it loses its power as a consonant, and takes the sound of the vowel only, as Is-ra-el, not Yis-ra-el. This is also found to take place in the Arabic, as Iktob, not Yektob, for יִקְטוּב. —See De Sacy's Gram. Arab., vol. i. p. 4, note.

16. The sound of ꆡ, without a point, probably partook more of the sound of K than of ꆠ Khéth, which will account for its being represented by the Greek χ and ά. With the point (.defaultProps) it is universally sounded like our C in carry, as already stated.

17. ꆠ Sámek, and ꆢ Sin, have for many centuries been pronounced alike, i.e. like S, in sin; and, although many Hebrew words are now found written with either promiscuously, it is doubtful whether this is not owing to the copyists; possibly it may be a departure from the pronunciation of ꆡ Skin which may have been peculiar to this form ( getLogger) even in ancient times. —See Judg. xii. 6.

18. ꆯ Áyin probably had, like ꆦ Dáleth and ꆠ Khéth, two sounds originally; one approaching to that of g mixed with k or r; another to that of ꆦ Álef, just as it is the case with the Arabs, who have both ꆯ Ghain, and ꆯ Ain. The examples to be found in the modern Lexicons under this letter, as well as the various orthography of
proper names found in the Septuagint, may be considered as sufficient proof of this position.* At present, this letter is usually passed over, like the Álef, in silence. The sound of ng in king, given to it generally by the Jews, may probably have prevailed even in ancient times. I have observed in the pronunciation of the Arabs of Barbary, that they give a nasal sound to their Ain, א; and, that the Archbishop of Jerusalem, who was some time ago in this country, pronounced the Syriac Ṣ in this way, although the Maronites inform us, that it should be pronounced with a sort of compression of the throat.† We shall designate it in the Roman characters by an Η, with a point under it.

19. The sound of μ Koph is rather harder than that of כ Caph: it is made by a sudden compression of the throat, and may be compared to the noise made by water when discharging itself from a bottle: it is, perhaps, analogous with the Roman Q. The explanations given in the table will be sufficient for the remaining letters.

20. We now come to the numerical values of the letters. We have given in the Table (Art. 4) the letters corresponding to the units, tens, and hundreds, up to 400. The remaining hundreds up to one thousand, are thus expressed: the כ final Caph is put for 500; ב final Mem for 600; ג final Nun for 700; ד final Pe 800; and рек final Tsadé 900. One thousand is mostly expressed by the word י אלף, a thousand; two thousand by י אלפיים Alpayim; any number of thousands by using the word י אלף, thousand, or י אלפיים Alafim, thousands, with the proper numeral prefixed, as the rules of Syntax shall require. Sometimes, as in the notes of the Masora, י stands for one thousand; but on this subject the Hebrew tables of abbreviations should be consulted.‡

* See the Lexicons of Gesenius, (and Simonis, edd. Eichborn and Winer,) under this letter. See also Storr as above, p. 48.
† Amira’s Grammatica Syriaca, Rome, 1596, p. 6.
‡ Joannis Buxtorfii de Abbreviaturis Hebraicis Liber, with the Supplement of Wolfus. Bibliothe. Heb., tom. ii. p. 575. For the abbreviations found in the Masora, see the Tiberias, or Commentarius Masorethicus, of Buxtorf.
21. The numbers from ten to twenty are made by adding such unit to the numeral for ten, as will make the number required. Thus נָנִי will represent eleven, בֵּית twelve, and so on. The number 15, however, is made by וֹ, i.e. 9 + 6, not יָד, i.e. 10 + 5, because יָד is one of the names of God. In like manner, 21 will be עִים, 22 עֵבֶר, 32 לַע, 42 מַע, and so on. On this principle, the number given at the end of Genesis for the verses found in that book is, יִדָּרֶךְ = 1534.

22. Whether this method of expressing numbers formerly prevailed in the Hebrew manuscripts, has been a subject of some dispute, and one which it is now impossible to determine. That the numbers have been expressed in words written at length for some centuries, there seems to be no doubt, but whether this was the case in very ancient times or not, it is difficult to say.*

23. As the Hebrew letters are sometimes changed for one another, both in primitive words, and in the process of derivation; and, as this change mostly takes place in letters of the same organ,† the following classification of them, according to the different organs of speech, has usually been given:—

1 Gutturals, אָלֶף, הֵז, קֵהֶת, תוֹנֶה.
2 Palatals, גִּימֵל, יֹוד, כּלֵפַח, קוֹפַך.
3 Linguals, דָּלֶת, תֵּת, תָּו.
4 Sibilants, צָאַיֶה, סָאְמֵק, צָסְדֶה, שָׁנ, סִינ.
5 Labials, בְּסֵה, וָו, מֵם, פֵּס.

24. The letters ל, מ, נ, ר, ש, are termed liquids.‡

25. Four of the letters of the Alphabet occasionally lose their powers as consonants, and are then said to be quiescent or silent. These letters are, אָלֶף, הֵז, וָו, יֹוד, which form a sort of memoria technica

* See Baver’s Critica Sacra, Tract i. § 23, page (mihi) 188.
† As for the back; מ and פ are the front; ס is the side; and many others to be found in the dictionaries.
‡ Whether any of the letters or מ be with or without the points, as given in the table of the Alphabet, or whether others assume their own final forms or not, makes no difference as to their classification, they will still belong to one or other of the above classes.
in the word "אֶהְיוֹ שׁ. Those letters too which occasionally have a point inscribed, have, for the same reason, been formed into the technical word בֹּגָדִיקֶפָּה. The final letters which are sometimes lengthened are exhibited in the words מִסְדָּר וַתּ מָר, Tamar's tent: and the finals which vary in form, as mentioned in the table, are comprehended in the words שׁמֶנֶפֶר, "Like a disperser."

26. The letters have been further divided into two classes; one containing such letters as are occasionally servile, that is, are employed in the process of grammatical accidence and derivation; the other, those only which are never so employed; the first have been termed servile, the second radical, letters. The servile letters are, however, occasionally radical, though the radical ones are never servile.

27. The servile letters are all comprehended in the following memoria technica, viz. מִסְדָּר אֵרִי וַתּ, Mōshē Ėthān Vēcālēv, i.e. Moses, Ethan, and Caleb. The remaining letters are termed radical.*

28. The best method the learner can adopt for making himself acquainted with the letters is, to write them over carefully and frequently, till he is quite familiar with all their forms. In doing this, he should strongly mark the difference between those letters, which are in some respects similar, such as ב Bēth, and כ Caph, ג Gimēl, and נ Nun, and so on; in order to avoid the

* In almost all the printed copies of the Hebrew Bible, we find some of the letters occasionally larger or smaller than others; others inverted, or suspended a little above the general line of printing; in one instance, we have a final letter in the middle of a word; in others, a medial letter is used as a final; out of all which the Jews, and indeed some Christian writers, have endeavoured to elicit certain mysteries. But as they are most likely all owing to some accident in the transcription of the MSS., we may be excused in dismissing them without further notice.
confusion which beginners often experience, and to make that pleasant which is to many extremely irksome. If he use a pen, the point should be cut a little oblique, in order to make the horizontal strokes strong and regular; the others, which should be perpendicular, should be made fine and equal. An oriental reed, however, makes by far the best pen for writing these letters, which should be cut nearly like a pen, with a slit, and the point oblique, as already mentioned.*

On the Vowels.

29. It has already been remarked, (Art. 3.) that the Hebrew vowels present a system of marks or characters arranged sometimes above, at others in the middle, and at others beneath, the consonants: we now proceed to delineate and explain this.

Table of the Hebrew Vowels.

<table>
<thead>
<tr>
<th>Figure</th>
<th>Name</th>
<th>Power</th>
<th>Exemplifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>v</td>
<td>Kamëts</td>
<td>ā as</td>
<td>⁷ bā, ⁷ gā, ⁷ dā, &amp;c.</td>
</tr>
<tr>
<td>..</td>
<td>Tsérē</td>
<td>ē —</td>
<td>⁷ bē, ⁷ gē, ⁷ dē, &amp;c.</td>
</tr>
<tr>
<td>קחרוק</td>
<td>Khirûk Gâdôl</td>
<td>i —</td>
<td>⁷ bī, ⁷ gī, ⁷ dī, &amp;c.</td>
</tr>
<tr>
<td>יָץ</td>
<td>Khôlêm</td>
<td>ō —</td>
<td>⁷ bō, ⁷ gō, ⁷ dō, &amp;c.</td>
</tr>
<tr>
<td>יֵץ</td>
<td>Shârêk</td>
<td>ū —</td>
<td>⁷ bū, ⁷ gū, ⁷ dū, &amp;c.</td>
</tr>
</tbody>
</table>

* These reeds may be purchased at Messrs. Parbury and Allen’s, Booksellers in Leadenhall-street, London; and at Stevenson’s, Cambridge. The exact method of cutting and holding them may be seen in the Developpemens des Principes de la Langue Arabe Moderne, par Auguste F. I. Herbin.

† In these cases, the consonant י is considered merely as the fulcrum of the accompanying vowels, and in the first it is often omitted, the point then resting on the side of the preceding or following consonant. The י too is pretty much in the same predicament, and is also occasionally left out. In this case analogy must determine, whether it stand for a perfect or imperfect vowel.
ART. 30. ON THE VOWELS.

<table>
<thead>
<tr>
<th>Figure</th>
<th>Name</th>
<th>Power</th>
<th>Exemplifications.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pāthakh</td>
<td>ḫ</td>
<td>bad,</td>
</tr>
<tr>
<td></td>
<td>Sēgōl</td>
<td>ʿ</td>
<td>bed,</td>
</tr>
<tr>
<td>v</td>
<td>Khīrīk Kāṭōn</td>
<td>ʾ</td>
<td>bid,</td>
</tr>
<tr>
<td>v</td>
<td>Kāmēts Kāṭūph</td>
<td>ʿ</td>
<td>bod,</td>
</tr>
<tr>
<td>v</td>
<td>Kābbūts</td>
<td>ʾ</td>
<td>bud,</td>
</tr>
</tbody>
</table>

Sheva, and its Substitutes.*

<table>
<thead>
<tr>
<th>Figure</th>
<th>Name</th>
<th>Power</th>
<th>Exemplifications.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Shēvā</td>
<td>ʾ</td>
<td>ḫ</td>
</tr>
<tr>
<td>v</td>
<td>Khāṭēf Pāthakh</td>
<td>ʾ</td>
<td>ḫ</td>
</tr>
<tr>
<td>v</td>
<td>Khāṭēf Sēgōl</td>
<td>ʾ</td>
<td>ḫ</td>
</tr>
<tr>
<td>v</td>
<td>Khāṭēf Kāmēts</td>
<td>ʾ</td>
<td>ḫ</td>
</tr>
</tbody>
</table>

30. It will be seen from the Exemplifications, which of the vowels-marks are placed above, which in the middle, and which below, the line. From the note appended to the table of consonants, will also be seen what sounds are given to the Roman vowels, as here made to represent the powers of the Hebrew ones; and, consequently, what powers the Hebrew vowels have.

31. The learner cannot now do better than make out a syllabarium for himself, extending throughout the whole of the alphabet, in the manner of the Exemplifications just given; bearing in mind, that whenever either of the letters contained in the memoria technica, בֶּגֶדַקֶּפָּחַק, begins a syllable, the point should be inscribed. The exceptions will be given hereafter. He should also bear in mind, that the consonant must

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* The sound of ʾ in these examples is remarkably short, better expressed by our bri, gri, dri, &c., without a vowel. So in the substitutes, which usually accompany the guttural letters. The final vowel ʾ, &c. has been added, in order to facilitate this rapidity of utterance in bārī, gārī,—bēhē, bēhā, &c., making one syllable only.
always precede the vowel, as marked in the table: a few exceptions to this rule will be noticed hereafter.*

32. By perfect vowels, as given in the first class, is meant, vowels which, being preceded by a consonant, will constitute a complete syllable in Hebrew orthography, as ז bā, in which both the consonant and vowel are fully and properly enounced. The same is the case, when either of the letters contained in the memoria technica, ד הֶבֶו, which occasionally lose their powers as consonants, (Art. 25,) follows its homogeneous vowel, (of which more hereafter,) as, ד ז bā.

33. By imperfect vowels is meant, those vowels which are not generally found to constitute syllables without either the addition of another consonant, or of an accent. Such syllable, therefore, must either be like ד כ bad, or ז ז bā, i.e. followed by a consonant, or accompanied by an accent. When, moreover, a consonant is found to follow a perfect vowel, with an accent, as ו ל, &c., this vowel may be considered as an imperfect one: i.e. generally, an imperfect vowel, accompanied by an accent, will have the power of a perfect one; and, vice versā, a perfect vowel so accompanied will exert the power of an imperfect one. Hence it will follow generally, that no syllable, excepting the last of any word, can have more than one quiescent

* The usual classification of the vowels has been, 1. Long vowels, 2. Short vowels, and 3. Vowels still shorter than the preceding. We have adopted a different one, for the following reason. These distinctions cease to exist when the vowels are combined with the consonants; for then, the second class of vowels becomes long, either by position, that is, when a consonant follows, or, by being accompanied by an accent. Both these classes of the vowels are, therefore, long when reduced to practice; and it is useless to speak of them in any other point of view.

It can never be necessary, we believe, to trouble the learner with the five different lengths of time ascribed to these vowels by Albert Schultens and Schroeder; although the latter has declared, that it is a law amplissimum usum habens, because we have been unable to discover in what the use consists.
letter after a vowel; as in בֹּל, שֵׁפֶר. Such forms as
רֵינָא, רֵנֶא, are anomalous, and occur but rarely.

34. The last class of signs has been designated "Sub-
stitutes for the mark (:) Shēvā," which, in truth, they
are, as we shall see hereafter. *

On the Combination of the Vowels with the Consonants.

35. Considering then, as we do, all the letters of the
alphabet as consonants, no possible difficulty can arise
from their combination with the vowels, when a consonant
only precedes, as is the case in our exemplifications,
(Art. 29.); but, when a consonant also follows, some
questions may arise as to the conjoint effect produced.
This we now proceed to explain.

36. The only difficulty that can present itself to a
learner, will be in the concurrence of any of the letters
לונב Ehēvī, with certain vowels preceding.

37. It has been remarked (Art. 25.), that these letters
will occasionally lose their powers as consonants. We
now say, this happens only when they are preceded by
those vowels which are, or may become, homogeneous
with them in sound, respectively. In this sense ל may
become quiescent after any vowel, as may also כ. כ will
be quiescent withKHōlēm or Shūrēk only; and כ with
Khārīk, Tsērē, Sēgōl, and occasionally with Kamēts; as
חָא bā, כָּבֶה, כ כ bō, כ כ bi, כ כ haleka, כ כ hālēa.
The reason of this seems to be, that, as these consonants
are made up of sounds nearly allied to those of the
vowels respectively, when the vowel precedes both will

* Our object in adopting this new nomenclature is, to avoid the inconsistency of detailing a system of long, short, and most short vowels; and then, of informing the learner, that after all, every short vowel becomes long in practice; and, that the class of the shortest vowels contains nothing more than substitutes for what, in fact, are no vowels at all.
coalesce, and consequently the power of the consonant will be merged in that of the vowel. When these letters have no vowel, they will necessarily be silent, as in ḳḥē ḥēvī, where the ẓ is in each case said to be otiose.

38. A vowel, however, may precede, which is not homogeneous with such consonant; this will happen only in the cases of i and ə, and then a diphthongal sound will be formed, as ai, in ʾâdōnâ or âdōnay; oi, in ʾo[G]oi or Goy; ui, in ʾu[G]â-lui or Gāluy. Other diphthongs may be formed; but more do not occur in Hebrew.—It must be remembered, however, that when any of these letters happens also to have a vowel of its own, i. e. following it, it will not be quiescent.

39. There are, moreover, a few instances in which two such letters may be found following a vowel, which is homogeneous with neither of them, as ʾîrâr, ʾîrâr, and the like; in which, according to analogy, ʾi should form the diphthong ai or ay, and the last letter ʿ be considered either as a consonant, or as combining with the foregoing in a kind of triphthong, as ʾē-laiw, or ʾē-laiw, Hâ-laiw, or Hâ-laiw, but, generally, the ʿ is in these cases considered as quiescent,* and the following ʾ read as the consonant v, or w, as ʾē-lav, or ʾē-law, and so on. Indeed, in the case of the diphthong, it is of little consequence whether we consider the concluding letter as a vowel or a consonant, i. e. whether we sound ʾ as i, or y, ʿ as w, or v.

* It seems to be a general rule, that when a final (;) Sheva, either expressed or understood, comes under ʿ or ʾ, the diphthongal sound takes place: in other cases these consonants become quiescent, as in ʾîrâr or ʾîrâr, where it would be contrary to usage to supply a Sheva (;) under the ʾ, as ʾîrâr and ʾîrâr.
On Sheva and its Substitutes.

40. Shēvā (:) has two situations, one at the beginning of a syllable, the other at its ending. At the beginning of a syllable, (where it may be said to be initial,) it is, from the necessity of the case, pronounced like a very short e, as mentioned in the Table (Art. 29.). The only question, then, which can arise here will be, How is it to be known when this mark begins, or concludes, a syllable? The answer is: Whenever it is found at the beginning of a word, it must necessarily be considered as commencing the syllable; and, consequently, must be pronounced as a short vowel, otherwise the consonant, under which it is placed, cannot be uttered at all: as in the word בֵּבֵּי Bēvā-ith. The same holds good, whenever it follows a perfect vowel unaccompanied by a tone-accent; because, as that vowel must conclude the preceding syllable, the consonant, under which this mark is found, must necessarily commence the next. In this case, therefore, as before, it must be enounced as a very short vowel, as in the word חֵיָּה Hā-yēthā; here too, it will be termed initial, because it commences the syllable.

41. When, however, Shēvā (:) commences a word, (and must therefore be audible,) but is, by accident, preceded by some particle with an imperfect vowel, it will become final; e. g. גְּבֵּל Gēvul, a boundary; prefixing for, we shall have לִיגְּבֵּל Lig-vul, not Lige-vul.

42. In the next place, whenever the mark (:) Shēvā follows an imperfect vowel, having no tone-accent either expressed or implied, the consonant under which it is found must be taken as the last of the syllable. In this case, therefore, Shēvā (:) will have no sound, and may be said to be final or quiescent: e. g. קַמְּבֵּל Kam-tēm, not Kamē-tēm.
43. To these rules, however, there are two exceptions of very extensive application; and these arise from the introduction of an accent. For, as it has already been remarked (Art. 33.), the operation of an accent will generally give to a *perfect* vowel the character of an *imperfect* one, and vice versa. In these cases, therefore, *Shēvā* (ט) may be *final* after a perfect vowel, and *initial* after an imperfect one: e.g. of the first case, בּּוּדְךְ בּ Bahā'-kār-tā, 1 Kings iii. 8, הָגִּלְנָה Tā-gēl-nā, Ps. li. 10; and of the second, וְיָוֵל Vā-yēlā, &c. When, however, such accent is purely euphonic, of which more hereafter, this does not always take place; as מָכָּבָּר Makk-bār-tō, Exod. xxxix. 20, &c.*

44. *Shēvā* is rarely written at the end of a word. The reason probably is, that, as no vowel usually follows the last letter of Hebrew words, it would be superfluous to express *Shēvā* in order to shew this: the mark is consequently omitted. In one case, however, in which the preceding consonant has also a *final Shēvā*, it seems to have been added to shew, that no vowel has been omitted through negligence; as in the word קָמַת kāmt, &c., to distinguish it from קָמַמ, &c. It is also found in the letter מ, but this may be considered as a part of the letter.

* The instances occurring of this kind are numerous: as מָכְכָּר Hā-yēsthā, Gen. i. 2; ib., ver. 7, מָכָּר Hā-rā-kār; מָכָּר Thē-rā-kār, ib., ver. 9. So also מָכָּר Tōd-tō, ver. 11, and מָכָּר in ver. 2. In some of which cases, the accent seems not to interfere with the syllabication. So likewise in many cases, wherein the accent marks the tone syllable, and in which there is no euphonic one; as Gen. i. 2, מַכְכָּר Vō-hā, מַכְכָּר Khō-shēk, ib., ver. 3, מַכְכָּר Vā-vō-mer, &c. The word מַכְכָּר Thō-hū, ib., ver. 2, seems to present two accentuations, viz. one with the emphasis on the penultima, the other on the ultima. These apparent anomalies, however, arise from the operation of other considerations connected either with Euphony, the Etymology, or the Syntax, or from the mistakes of the copyists.
45. A part of one of the substitutes of Shēvā is occasionally found under the last letter of a word; but this happens only when such letter is one of the gutturals, ꠌ, ꠩, or ꠫, with Mappik. The reason of this substitution seems to be, that, as these letters will not admit of the rapidity of utterance which the other consonants will, this vowel, or substitute, is added for the purpose of affording due time for their enunciation; but here the (.) is dropped, as before, and the mark (·) only remains. This mark, termed Furtive Pāthakh, is, however, not to be pronounced after, but before, the letter under which it is placed, as ꠱fullscreen ꠧ-shākkh, not Mā-shā-kāḥ, Messiah, or Anointed. The same is the case when such guttural letter is followed by any other consonant having a point, or Dāgēsh, within it, accompanied also by Shēvā; as, ꠱fullscreen Pā-shāḥ, ꠱fullscreen Hīg-gāḥ, not Pā-shāḥ, &c.

46. Those marks, which have been termed "the Substitutes of Shēvā," supply, as it has already been intimated, the place of Shēvā, with one or other of the guttural letters ꠤ, ꠫, ꠫, or ꠩, for the reason just given with reference to the Furtive Pāthakh. In many cases, therefore, in which analogy would require the insertion of an initial Shēvā (.), upon the occurrence of one or other of the gutturals, some one of these substitutes will take its place. If a vowel immediately precede, the substitute will be that which is homogeneous with it: i.e. if (·) precede, (·) will be the substitute; if (·), (·); if (·) o, then (·) will be the substitute. When no such vowel precedes, the substitute most congenial with such guttural, or with the analogy of the word, will be preferred. In the first case, ꠤ will mostly take (·), occasionally (·); ꠫ (·), rarely (·); ꠫ or ꠫ (·), rarely (·): (·) is seldom used, unless (·) Khāṭūph, i.e. o, precedes, or unless it stands in the place of a ꠌ Khōlēm, which has...
been rejected. In these last cases, however, usage alone can be relied on.

On the Points Dagesh and Mappik.

47. Some notice has already been taken of Dagesh (Articles 10, 11, 12, 31.); we now have to shew what its offices are. 1st. It will double any letter, which is from its situation capable of being doubled; and, 2dly, it will deprive the letters רפועה of their aspiration. In the first case, whenever any consonant has this point inscribed, and is, at the same time, both preceded and followed by a vowel, or is preceded by a vowel, and has also a Shexa, such consonant is to be read as two, e.g. לימד Limméd, or וימד Limmêdâ. But, if such consonant is not so preceded, &c., it cannot be doubled; and in that case, it is found only in the letters רפועה, inscribed merely for the purpose of taking away their aspiration, as already noticed. Now, this last mostly takes place when such letter commences a syllable, as כ Caph, ב Ben, &c.; in some instances when it ends it, as קמ Kâmr. It must also be remembered, that whenever any one of these letters is in a situation to be doubled, the aspiration will also be taken away by the influence of this point, e.g. קיפר Kippēr, not kiphphēr.

48. In the first of these cases, this mark has been termed Dagesh forte, in the second Dagesh lene; terms, it must be confessed, ill chosen to designate the offices just described. I should prefer terming it Dagesh in every case, its situation being always sufficient to determine its powers, according to our rule.

49. Mappik is a single point (like Dagesh) inscribed in the letter א only, thus ג. Its office is to shew, that this letter, when so marked, retains its power as a consonant, and is to be treated as such, both in the pronunciation
and etymology. The Jews consider it also as extending to the letter ט, as in יְהוּדִי Yēhū-diyy-yā; but this is a useless distinction.

On the Mark רָפִּה. 

50. Formerly when Dāghēsh was not found in any of the יְהוּדִי letters, a mark called רָפִּה, Rā-phē, was placed above it, in order to shew that the point had not been omitted by mistake. With the ancient Syrians this was nothing more than a point made with red ink. The Hebrews probably wrote it in the same way: but, as this point might be mistaken for the vowel Kholēm, when printed, or, for one of the accents, the form of it was altered for a short line thus (-), which is still found in the Hebrew manuscripts, though very rarely in the printed books.

51. Other points are sometimes found placed over certain words in the Hebrew Bible, the use of which is now unknown. The accounts given of these by the Rabbins may be seen in Buxtorf's Thesaurus Grammaticus, lib. i. cap. v. art. 6, which need not be detailed here.

52. It will be seen by recurring to the table of vowels (Art. 29.), that Kholēm is given with a Vaw for its fulcrum, thus י. The Vaw, however, is frequently left out. But, as the letters כ Sin and כ Shin are also written with a point on the left or right side, respectively, a question may arise, as to how the Kholēm is to be represented in the case of its following כ, or preceding כ. The answer is: Supposing any consonant to follow כ Sin, and this כ to have no other vowel-mark, then will its own diacritical point also stand for Kholēm; as כ כ Sō-nē. In every other case, כ will be merely the consonant כ, as given in the Table (Art. 4.). In the next place, with respect to כ Shin: Supposing any consonant to precede כ Shin, having neither Vowel-mark nor Shēva,

* And in these it is sometimes put over a letter requiring Dāghēsh forte by analogy; also over נ and ל when quiescent.
then will the diacritical point of Shin stand also for Khôlém, thus, شا Bôsh. But, if the preceding letter have a Vowel or Shèvà, Shin will be used merely as directed in the table of consonants. This expedient has been resorted to, in order to avoid the inconvenience of marking these points twice over, which must otherwise have taken place.

53. It will also be seen in the table of the vowels, that the letter י Yod has been placed above the point (ך) then called Khirîk Gâdîl, in order to shew that it is a perfect vowel. This י Yod, however, is frequently omitted; and, when that is the case, an accent, as it will be seen hereafter, is mostly added to make the distinction. But, as this accent is also sometimes omitted, analogy will then be the only criterion by which the distinction can be known.

54. The learner will also perceive, that Kâmêts, and Kâmêts Khâtûph, have the same form, viz. (ך). How then, it may be asked, are they to be distinguished? I answer; Whenever any consonant follows the mark (ך) having also a vowel of its own, it will be seen, that (ך) must make a complete syllable, and must therefore be the vowel Kâmêts, as in the word רכז Râ-phé. For here, as כ begins the following syllable, the כ with (ך) must necessarily constitute the preceding one: (ך) therefore will here be the perfect vowel Kâmêts. In the next place, (ך) found under any one of the letters ב כ, (Art. 27.) at the beginning of a word, will be Kâmêts; because, in this case, a contraction must have taken place; as, בקולה Bâ-khóli, for בקולה, the (ך) here being compensative of (ך). So in ביהו Bâ-âhol-ká, for ביהו. These cases will be explained hereafter.

55. The following are the exceptions: 1. Should (ך) Khâtûph Kâmêts follow (ך), or a (ך) which has arisen
out of (rawer) by the operation of a rule hereafter to be given, then will (rawer) be Kamēts Khātūph, and must be read as o, although an accent accompany it; as, דבוש Pō-hol-kā, in which case the (rawer) Khātūph being sustained by an accent, becomes equal to the perfect vowel (i). And, 2dly, when any consonant following (rawer) has no vowel, and the syllable is also without an accent, (rawer) will then be Kamēts Khātūph; as, הָבַע Khok-mā, יִר Ron-nū, יָבָּב Ik-botz, &c.

56. As to the names of the vowels, &c., they are generally Chaldee or Syriac, whence some have argued that their invention is modern. But, as this will involve questions of no importance to the learner, nothing need be said on the subject here.

57. Whether the pronunciation here ascribed to the different consonants and vowels was that in use in ancient times, it is impossible now to say: nor is it of much importance either to the learner or the critic. That the approximation is near, there cannot be much doubt; and, that the system is generally the same, is, perhaps, sufficiently certain. But, as the Jews differ in their pronunciation in different countries, we have here taken that of the Portuguese Jews, as nearly as it could be obtained, which is generally allowed to be the best.

* The heads of the arguments urged on this question may be seen in the Institutiones Ling. Heb. by Schultens, p. 53, &c., or in the Arcanum punctuationis revelatum, by Capell, &c. Various hypotheses have been offered on the names of the letters: one of the latest, and perhaps most improbable, is, that, as they occasionally present forms not in use in the Hebrew, they must therefore have been taken from some more ancient form of the language!
LECTURE II.

ON THE HEBREW ACCENTS, &C.

58. HAVING given tables of the Hebrew consonants and vowels, with some explanations and rules as to their powers and use, we now come to consider the accents, and to give a table exhibiting their forms, situations, and names, to be followed, as before, with some observations on their nature and application. The following table given by Alting and adopted by Schultens and Gesenius, has been chosen as sufficiently extensive and explicit for our present purpose. The word here taken for the purpose of exhibiting the situation, &c. of accents, is cited from Isaiah lvii. 18, and signifies, with its affixes, "And I will heal him." The distinctive powers which these accents are believed to possess, will be considered hereafter.

59. The Hebrew accents are found placed below, above, or on a level with, the line of the consonants. Those which are found below, are twelve in number: their situations, forms, and names, are as follows:—

<table>
<thead>
<tr>
<th>No.</th>
<th>Sit. and Form</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>מְלֹם</td>
<td>סִילָק.</td>
</tr>
<tr>
<td>2.</td>
<td>מְלֹם</td>
<td>אֵלֹם</td>
</tr>
<tr>
<td>3.</td>
<td>מְלֹם</td>
<td>אֵלֹם</td>
</tr>
<tr>
<td>4.</td>
<td>לֵאָם</td>
<td>Do. anterior.*</td>
</tr>
<tr>
<td>5.</td>
<td>בֵּיר</td>
<td>טויר.</td>
</tr>
<tr>
<td>6.</td>
<td>בֵּיר</td>
<td>יֵתָה</td>
</tr>
<tr>
<td>7.</td>
<td>בֵּיר</td>
<td>מָנוּא</td>
</tr>
<tr>
<td>8.</td>
<td>בֵּיר</td>
<td>מָפוֹא</td>
</tr>
</tbody>
</table>

* Used in the poetical books only.
ON THE ACCENTS.

<table>
<thead>
<tr>
<th>No.</th>
<th>Sit. and Form.</th>
<th>Name.</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>אְרַק</td>
<td>Yerakh.</td>
</tr>
<tr>
<td>10.</td>
<td>מַךְ</td>
<td>Mercá.</td>
</tr>
<tr>
<td>11.</td>
<td>דַּגָּה</td>
<td>Id. doubled</td>
</tr>
<tr>
<td>12.</td>
<td>דָּרַגָּה</td>
<td>Darga.</td>
</tr>
</tbody>
</table>

Those which are placed above the line of consonants, are eighteen in number. Their names, forms, and situations, are as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Sit. and Form.</th>
<th>Name.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>אֲרַק</td>
<td>Revúkh.</td>
</tr>
<tr>
<td>2.</td>
<td>אֲרַק</td>
<td>Gerešh in the poetical books.</td>
</tr>
<tr>
<td>3.</td>
<td>אֲרַק</td>
<td>Zakhf Kátón.</td>
</tr>
<tr>
<td>4.</td>
<td>אֲרַק</td>
<td>Zakhf Gadol.</td>
</tr>
<tr>
<td>5.</td>
<td>אֲרַק</td>
<td>Sigotá.</td>
</tr>
<tr>
<td>6.</td>
<td>אֲרַק</td>
<td>Pasha.</td>
</tr>
<tr>
<td>7.</td>
<td>אֲרַק</td>
<td>Shalashé.</td>
</tr>
<tr>
<td>8.</td>
<td>אֲרַק</td>
<td>Zarká.</td>
</tr>
<tr>
<td>9.</td>
<td>אֲרַק</td>
<td>Zarká anterior.</td>
</tr>
<tr>
<td>10.</td>
<td>אֲרַק</td>
<td>Pázer.</td>
</tr>
<tr>
<td>11.</td>
<td>אֲרַק</td>
<td>Gerešh.</td>
</tr>
<tr>
<td>12.</td>
<td>אֲרַק</td>
<td>Id. doubled.</td>
</tr>
<tr>
<td>13.</td>
<td>אֲרַק</td>
<td>Karné Phará.</td>
</tr>
<tr>
<td>14.</td>
<td>אֲרַק</td>
<td>Télishá Gadolá.</td>
</tr>
<tr>
<td>15.</td>
<td>אֲרַק</td>
<td>Télishá Kétanná.</td>
</tr>
<tr>
<td>16.</td>
<td>אֲרַק</td>
<td>Kadmá.</td>
</tr>
<tr>
<td>17.</td>
<td>אֲרַק</td>
<td>Mündch superior.</td>
</tr>
<tr>
<td>18.</td>
<td>אֲרַק</td>
<td>Mahpád superior.</td>
</tr>
</tbody>
</table>

Zarká anterior, and the two last, are found thus in the poetical books only.

The accents, written both above and below the line at
the same time are four: their names, forms, and situations, are as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Slt. and Form.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>יִהְיָה יִמְלָכָה</td>
<td>Mahpák with Mercá.</td>
</tr>
<tr>
<td>2.</td>
<td>יִהְיָה יִמְלָכָה</td>
<td>Zarká with Mercá.</td>
</tr>
<tr>
<td>3.</td>
<td>יִהְיָה יִמְלָכָה</td>
<td>Zarká with Mahpák.</td>
</tr>
<tr>
<td>4.</td>
<td>יִהְיָה יִמְלָכָה</td>
<td>Mūnākh with Mahpák.</td>
</tr>
</tbody>
</table>

One only is found in the same line with the consonants.

לֵאֶרֶם ָאֵלָקָה *Legarmék, or פֶטְק, Ketik,

according to its situation.

It should be observed that, as several of these accents have the same form, they can be distinguished by their positions only. The best way to get acquainted with them is, to write them over a few times, first with, and then without, the tables.*

60. These marks are divided, with respect to their offices, into *Tonic*, and *Euphonic*, accents.

61. The tonic accent, however situated, can affect only the ultimate or penultimate syllable of any word, which

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* Various offices have been ascribed to these accents. By some they are thought to have been attached to the sacred text, in order to regulate the tone of voice, either in reading or chanting. Others have supposed them to have been affixed for the purpose of dividing it into its several members, as verses, the larger and smaller members of sentences, &c., and to point out the different dependence which these parts exhibit on one another. Others, again, have assigned to them emphasis, parenthesis, parallelism, &c., while others have given them all these offices together. Some, again, have supposed them to be of divine, others of human, origin. In the present work we shall consider their application to the text, as the best grammarians usually have done, viz., as intended to divide the context into its different members, and to determine (for the most part) the tone-accent of the words in which they are found. As to their authority, we cannot allow it to be divine, until better proofs than any hitherto offered shall have been given on that point. As coming from men, who had perhaps made the Hebrew Bible the study of their lives, they are valuable. They may, nevertheless, be rejected, whenever a more convenient division can be discovered.
it does by directing the accentuation to be placed on that syllable. When this accent is found on any other syllable, the tone-accentuation of such word can be known only from its analogy. In other cases, the accent will point it out.

62. When a word happens to have more than one tonic accent, and both are the same, the first will govern the accentuation; as, גֹּזַה Thó-hū: but, when they are not the same, the last will have it; e.g. יִשְׁמֹא עַדָּם.

63. Generally, all words either being, or terminating in the form of, Segolates (to be considered hereafter), will have the accentuation on the penultimate syllable: all others on the ultimate.

64. The *Euphonic accent* supplies a sort of secondary accentuation to the syllable on which it is found, which can never be the ultimate of any word, nor even the penultimate of those having the Segolate form.

65. Of this accent, modern grammarians count two sorts, Métheg יִבְּשֵׁב, and Makkáph יִבּּשֵׁב. The former of these has the same form with Sillúk (.); but, as it can never hold the same situation, the distinction is easily made. The latter takes the form of our hyphen; as in יִבּּשֵׁי Eth-kol, and generally deprives the preceding word of its tone-accent. In neither case is their insertion always solitary; for, several Méthegs are sometimes found in the same word, and several words are occasionally connected by the operation of Makkáph. Particular rules for their insertion will be given hereafter.

66. One mark more it may suffice to notice here, and that is, a small circle sometimes found over a word in the Hebrew context; thus, יִצְוָי. The word over which this mark is found is said to be יִצְוָי Kethîq, or written; and the mark itself is intended to direct the attention of the reader to some note to be found either in the
margin, or at the foot of the page. For the most part, it directs
the reader to a various reading, on the right side of which we find
the word רֹאַיָּ קְרִי, meaning either reading or read.* The
readings thus pointed out in the Hebrew Bible amount to about
1000, and are generally preferred to those found in the text. The
far greater part of them has been found by Kennicott and De
Rossi in the MSS. which they collated.†

67. Having thus far explained the powers of the
several consonants, vowels, accents, &c., and given some
rules on the subject of their combination, we now proceed
to examine a portion or two of the Hebrew text, in
exemplification of what has been said. The passage we
shall first take is, Zephaniah iii. 8, in which we have all
the letters of the Alphabet with most of the vowels and
other marks. In reading this, we would advise the
learner to mark each syllable distinctly with a slight
pause, and to continue this practice until he is perfectly
familiar with all the consonants, vowels, &c.

{lêhâd} Kû-mî vvîôm Yêhô-vâd—nêûm li—khâk-kû Lâ-kên.
lish-pôk mam-lâ-kôth lêkou-tsi gÔ-im lé-chôpî Mish-pâ-it kî
kin-â-thî bêthî kî ap-pî khûrûn kôl zahâ-mî hûlê-hêm
hâ-ârets—kôl tê-à-kêì

* For an explanation of these Masoretic marks, the Tiberias of Buxtorfus
should be consulted.
† Kennicott's Dissertatio Generalis, § 39. De Rossi Proleg. § xxxix.
‡ This word is pronounced לְמָּא אַדֹ-נָי by the Jews, whenever it is found
as pointed above; but, when it precedes the word רֹאַיָּ in the text, it then
takes the points of the word אַדֹ-נָי אֶלֹהֵם, thus אִדֹ-נָי, and is then pro-
nounced אֶלֹהֵם. This is a mere Jewish superstition, derived from a consider-
able antiquity; it having been their opinion, that this name ought to be pro-
nounced by none except the High Priest, and by him only once in the year.
The learner will recollect that he is to read, beginning at the right, and proceeding towards the left, hand (Art. 3.); and that the consonants must precede the vowels (Art. 31.). The numerals are added to shew the order of the words. Let us now proceed to analyse the syllables, &c.

In No. 1, we have Lamed with Kâmêts, making the open syllable Lâ. After this we have Caph with Tsërê, followed by Nûn, making the syllable kên. Here, according to our system of syllabication, we should have had some imperfect vowel under the Caph (Art. 33.), which would have been sufficient to complete this syllable; but the accent Mahpâk being added, the anomaly is corrected (ib.).

No. 2. Khêth with Pathâkh, followed by Caph with the point Dâgésh inscribed: and, as a vowel follows this letter, it must be doubled, the point is, therefore, Dâgésh forte (Art. 47.). The first syllable, consequently, is khâk, the second is kâ, and this is composed of the second Caph, and the vowel Shûrêk. We next have the mark called Makkâph, which is used to connect numbers 2 and 3 together, like our hyphen (Art. 65.).

No. 3. Lamed with Khirûk followed by Yôd, making the open syllable u; to this is added the tonic accent Pashtâ, which may be represented by li.

No. 4. we have Nûn with Shêvâ. In this case Shêvâ is very slightly pronounced (Art. 40.), but it is not reckoned as a syllable. In the next place we have Âlef with Kibbûts followed by Mem. This syllable, therefore, must be pronounced um, in which u has the sound of oo in good. The whole word will then be nêûm, in which the e will be passed over as rapidly as possible. We then have the mark Makkâph, as before.

No. 5. is the word Jehovah, pronounced Yêhô-vâ.
Here Shēvá is passed over rapidly as before. The point over the left limb of Hé is the vowel Khōlém (Art. 52.); and, as the Vaw following has a vowel of its own, it is not quiescent in the preceding vowel Khōlém, which it otherwise would be (Art. 37.). The first syllable, therefore, including the Shēvá, will be Yēhō, the next Vā, in which the terminating Ṯ will be quiescent in the preceding Kamēts. Over the Vaw commencing this last syllable, we have the accent Zākēph Kātōn. In no respect, therefore, can the mark (♦) under this Vaw be a Kamēts Khātūph. (Art. 54.).

Nothing now occurs worth remark till we come to No. 11. In the word לֹּךְ לֶךְּ לָךְּ Lō-čōph, then, the first syllable consists of Lāmēd with Sēgōl, accompanied by an Euphonic accent (Art. 65.) called Métheg, making a complete syllable (Art. 33.). This syllable, therefore, is open Lō. The Alef following, with Khātēph Sēgōl which is a substitute of Shēvá (Art. 46.), does not constitute a syllable; and, therefore, it is passed over as rapidly as convenient, in connection with the following syllable Sōph, which has the tonic accent Pashtō (Art. 59.).

No. 12. The first syllable consists of Gīmēl with (יא) Khōlém (Art. 29.). The next syllable is commenced by Yōd, with Khirīk following, and which, by analogy, should be followed by another Yōd, as יים Yīm, or im (Art. 15.): but the second Yōd is frequently omitted, as will be seen hereafter. Khirīk thus situated is nevertheless a perfect vowel: and, as the syllable also ends with a consonant, the accent Gēresh is added to rectify the syllabication (Art. 33.).

No. 13. מְּנָמָן. Here the first letter has an Initial Shēvá, which will therefore be passed over rapidly. In the next place we have כ Koph, followed by (♦), i.e. either
Kámêts or Kâmêts Khátêph. It cannot be Kámêts, because it precedes a consonant which has no vowel of its own, and is accompanied by no accent, (Art. 54.) The first syllable, therefore, will be Lēkôv, and the last, tsi, which need not be further explained.

On No. 14. it will be necessary only to remark, that the point placed over the middle of the letter 𢰏 is the accent Rēvīh, not the vowel Khōlêm, which however follows that letter. A recurrence to the tables will always be sufficient to shew, that this accent is placed over the middle of the consonant Khōlêm always on the one side.

No. 19. forms one syllable only: the Khátēph Pāthakh (−) found under the 𢯿 Khēth, being one of the substitutes of Shevā, is not counted in the syllabication.

68. The names of the different accents will be found by turning to the table (Art. 59.), with which the Learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether Shevā begins, or ends a syllable, or whether the mark (−) be Kámêts, or Kâmêts Khátêph. We shall subjoin a passage, for the sake of practice, in which the greater part of the accents is found, with the syllables in Roman letters, as in the last, in order to facilitate the reading.

2 Kings I. 6.
69. It will be unnecessary to point out the names of the different vowels and accents found in this extract, as the Learner will easily find them by recurrring to the tables. It may be necessary however to remark, that the accent found between the third and fourth words is termed Légarmé, not Pēšik. The distinction consists in this: that when the accent Mūnāch precedes the mark ( ꙙ ) it is then termed Légarmé. When any other accent precedes, it is termed Pēšik. In the word ꙙ too, the accent is found over the ꙙ, while the accented syllable is the following one ꙙ: but this accent, viz., Tēlishá gēdōlā, is always found on the first letter, see the Table, while the accentuation is regulated by the analogy (Art. 61.) As the word ꙙ commences with Dāgēsh in the ꙙ, the vowel ( • ) terminating the preceding word is so connected with it, as to enable the reader to pronounce it as two, as in shshām (Art. 47.).

70. The Learner cannot now do better than to take a Hebrew Bible, and transcribe a chapter or more at a time, in Roman letters, divided into syllables as given above; and this he should continue to do until he is quite familiar with the letters, vowels, accents, and syllables. After this he may read, which he had better do, aloud, until he finds no difficulty in enouncing every word fully and correctly. A little perseverance will accomplish this, which is perhaps the greatest difficulty he will have to encounter: and, when he has succeeded, he will find his progress both easy and delightful.
LECTURE III.

ON THE GENERAL PRINCIPLES WHICH PREVAIL IN REGULATING THE ETYMOLOGY OF THE HEBREW LANGUAGE.

71. It is well known that changes take place in the consonants and vowels of all languages, which can be accounted for on no other principles than those of euphony. Certain vowels and consonants would, in some situations, introduce sounds so difficult of utterance and so grating to the ear, that conversation would become painful both to the speaker and hearer. In order to avoid these, certain changes are found to take place in the constitution of words, which at first sight appear to be anomalous, and which give great trouble to the learner until the laws by which they are regulated are understood. In no language is this more apparent than in the Hebrew and its dialects, particularly the Arabic. In the Sanscrit it prevails in a much greater degree, and is found in its descendant the Greek to give more trouble to the learner than any thing else brought under his observation. It is our intention to commence our investigation of the principles of the Hebrew language, by detailing the rules by which these apparent anomalies are regulated, for the purpose of enabling the learner to account for the different forms of words as they occur. Because, until he has some knowledge of this subject, he will meet with scarcely any thing but difficulty; and may, after a study of some years, be induced, as many have been, to confess that there is nothing certain in this language.

72. It has been remarked (Art. 36, &c.), that the letters contained in the technical word דני, will occasionally lose their power as consonants, or become quiescent in the sound of the preceding
vowel, so that the pronunciation of the word will continue the same
whether these letters be written or not: and, the consequence is,
they are often omitted; as, דְּרָפָל for דְּרָפָל visitor, יְמוּן for יְמוּן words, דְּרָפָל for דְּרָפָל signs, יְמוּן for יְמוּן elevation, יְמוּן for יְמוּן they (fem. approach, יְמוּן for יְמוּן what (is it) to you? יְמוּן for יְמוּן I have known, &c. And, vice versa, these letters
will occasionally be inserted when the analogy does not require
them: as דְּרָפָל for דְּרָפָל visiting, יְמוּן for יְמוּן stood, &c.

73. Hence, when שֶׁבַע (‘), or one of its substitutes, happens to
be initial, and to precede one of the letters נָא, a contraction
generally takes place, by which both (‘) and the נָא letter is
rejected, and the following vowel drawn back to the place of the
rejected שֶׁבַע; e. g. נָא for נָא, נָא for נָא, נָא for נָא, נָא for
נָא, נָא for נָא, נָא for נָא, נָא for נָא, נָא for נָא, נָא for נָא, נָא for
נָא, נָא for נָא. נָא (pl. of נָא day), נָא (pl. of נָא city), נָא (pl. of נָא head,
where, however, the נ is retained).

74. When any one of the letters נָא terminates a word, and has
no vowel either preceding or following, it is often rejected: as, נָא
for נָא captive, נָא for נָא valley, נָא for נָא a line, נָא for
נָא a precept, נָא for או or נָא (passing) yet, ever, eternal.

1. When these letters remain, they are said to be otiose (Art. 37.),
and this may happen either in the middle or at the end of a word:
as, יְמִיָּה thou broughtest, יְמִיָּה a valley.

2. Hence it is, that נ standing as the third letter of a root, and
losing its vowel, is rejected: as, יְמִיָּה, originally יְמִיָּה: he
reveals, יְמִיָּה, יְמִיָּה, יְמִיָּה, &c. This case is termed Apocope. The
reason of it, as will be seen hereafter, is the removal of the accent.

75. Any one of the letters נ, נ, or נ, when preceded and fol-
lowed by a vowel, will occasionally be dropped: as, יְמִיָּה for
נָא I visited them; יְמִיָּה for נָא they visited them; יְמִיָּה
for נָא he stood; יְמִיָּה for נָא he understood; יְמִיָּה for
נָא a lamb, &c.

76. Either of the letters נ or נ when initial, and נ generally

* Hence it is that the letters נ נ (for נ rarely occurs in such situation,)
have been termed “Matres lectionis,” and supposed to have been used as
vowels at some former period.
† Mr. Stuart has, after Gesenius, given ת for ת ת Jud. xix. 11; יְמִיָּה for
נָא 2 Sam. xxii. 41, &c.; יְמִיָּה for יְמִיָּה Jer. xiii. 10, as instances in which
when terminating a syllable (not the last) and having a שבע (שבע), will be dropt: as, דלי for דלי; דלי for דלי; knowledge; מלח for מלח; approach; מלח for מלח; he draws near; מלח for מלח; for מלח; מלח for מלח anger; מלח for מלח truth. In the latter case, when כ is dropt, the following letter will, when it can, be doubled by דגש, which may therefore be considered as compensative. Likewise in the verb מלח, when it ought to take (ך) שבע by analogy, is dropt: as, מלח for מלח take.

1. The reason of these elisions seems to be, that as the כ would be enounced with some difficulty with an initial שבע, and the כ in each case on account of its being a nasal, both have been neglected in writing.

77. When the last two letters of any root, and occasionally of derivatives, happen to be the same, one of them is usually dropt: as, מלח for מלח; he surrounded; מלח for מלח surrounding; מלח for מלח a people; מלח for מלח a mother; which, however, will return (by דגש) when any augment is made: as, מלח they have surrounded; מלח my people, &c. In this case the rejection has probably taken place, in order to avoid an ambiguity which might arise from the operation of a rule hereafter to be considered, by which the Learner or Reader may possibly misunderstand this for a reduplication, introduced for the sake of emphasis or the like.

78. Letters of the same organ are, on account of a similarity of sound prevailing among them, sometimes changed the one for the other: e.g.

1. Labials: מלח, מלח, or מלח the back; מלח or מלח fat; מלח or מלח he escaped.

2. Palatal: מלח or מלח he shut up; מלח or מלח he travelled; מלח or מלח a handle.

3. Linguals: מלח or מלח he robbed.

4. Sibilants: מלח or מלח he exclaimed; מלח or מלח he cried out; מלח or מלח he laughed.

5. Gutturals: מלח or מלח he was weak; מלח or מלח he was mournful.

ו or כ having a vowel, is dropt by the apophthegm. For my part, I doubt whether these are not rather infinitives than preterites; and if they are so, the elision comes under the above rule.
79. In a few instances, letters of different organs are changed one for another: as,

1. Sibilants for Linguals: יִבְּשָׁה or יִבְּשָׁה he quenched; יִבְּשָׁה or יִבְּשָׁה he watched; יִשְׁנָה or יִשְׁנָה a fir tree; יִשְׁנָה or יִשְׁנָה he engraved.

2. Liquids for one another: יִשָּׁנָה or יִשָּׁנָה he oppressed; יִשָּׁנָה or יִשָּׁנָה he caused to shine; יִשָּׁנָה or יִשָּׁנָה he opposed; יִשָּׁנָה or יִשָּׁנָה tottering; יִשָּׁנָה or יִשָּׁנָה a proper name. So יִבְּשָׁה and יִבְּשָׁה Nēvūkādēštēsār, or רִבְּשָׁה וְרִבְּשָׁה Nēvūkādēštēsār.

80. The יִבְּשָׁה letters, considered either as consonants or quiescents, will occasionally be changed for one another: particularly, when the pronunciation of the word is not materially affected by the change: e.g., יִבְּשָׁה or יִבְּשָׁה rags; יִבְּשָׁה or יִבְּשָׁה Dōég, a proper name; יִבְּשָׁה or יִבְּשָׁה he went; יִבְּשָׁה or יִבְּשָׁה baldness; יִבְּשָׁה or יִבְּשָׁה a collection; יִבְּשָׁה or יִבְּשָׁה the head; יִבְּשָׁה or יִבְּשָׁה an animal so called; יִבְּשָׁה or יִבְּשָׁה the first; יִבְּשָׁה he revealed, for יִבְּשָׁה, &c.

81. In like manner, יִבְּשָׁה is occasionally found in the place of one or other of the יִבְּשָׁה letters: as, יִבְּשָׁה for יִבְּשָׁה he set up; יִבְּשָׁה for יִבְּשָׁה he was beautiful. So in the Syriac, יִבְּשָׁה for יִבְּשָׁה he kills.

82. The letters of a syllable are sometimes transposed; as, יִבְּשָׁה for יִבְּשָׁה he was foolish; יִבְּשָׁה for יִבְּשָׁה a lamb; יִבְּשָׁה for יִבְּשָׁה he breathed; יִבְּשָׁה for יִבְּשָׁה he broke out; יִבְּשָׁה for יִבְּשָׁה he sighed; יִבְּשָׁה for יִבְּשָׁה vallies: and, in some cases, a letter is transposed to another syllable; as, יִבְּשָׁה for יִבְּשָׁה wickedness; יִבְּשָׁה for יִבְּשָׁה a garment.

1. These changes and transpositions (i.e. from Art. 78. to this place) do not otherwise affect the grammar of the language, than point out to the student what roots, &c., are said to be cognate; that is, are related to one another in their radical letters, and have the same, or very nearly the same, signification. The preceding, as well as the following, will affect the grammatical forms of words.

83. When the יִבְּשָׁה of the Hithpāḥēl species of conjugation will, by analogy, precede any of the Sibilant letters (Art. 23.) a transposition, and occasionally a change, of that letter will take place: e.g. In the first case, יִבְּשָׁה for יִבְּשָׁה he loaded himself; יִבְּשָׁה for יִבְּשָׁה he caused to keep. In the second: יִבְּשָׁה for יִבְּשָׁה he justified. In this case only, is the יִבְּשָׁה changed to יִבְּשָׁה.

1. But, when a letter of the same organ with יִבְּשָׁה (see Art. 23.) follows, both will coalesce by Dāgēsh placed in the radical.
ART. 82. 2.] CHANGES OF THE CONSONANTS.

letter: e.g. יָנִּ֫ית for יָנִ֫ית, root יָנָ֫֫ת he spoke; יָנָ֫֫ת for יָנָ֫֫ת, root יָנִ֫ת he was clean; יָנִ֫ית for יָנָ֫֫ת, root יָנִ֫ת he was complete.

2. This coalescence, which has been termed Assimilation, is found very generally to prevail; but not without some exceptions which will be noticed hereafter.

3. In a few instances, this principle of assimilation is found to extend itself to other letters: e.g. יָנָ֫֫ת for יָנָ֫֫ת, root יָנִ֫ת he was pure; יָנָ֫֫ת for יָנָ֫֫ת, root יָנָ֫֫ת he covered; יָנָ֫֫ת for יָנָ֫֫ת, root יָנָ֫֫ת he declared; יָנָ֫֫ת for יָנָ֫֫ת, root יָנָ֫֫ת exalting; יָנָ֫֫ת for יָנָ֫֫ת, root יָנָ֫֫ת he desolated, &c.

84. Letters are sometimes added either for the purpose of facilitating the pronunciation, or, for modifying the signification of words: e.g. in the first case: יָנָ֫֫ת יָנָ֫֫ת for יָנָ֫֫ת yesterday; יָנָ֫֫ת for יָנָ֫֫ת the arm. In the second: יָנָ֫֫ת most cruel, from יָנָ֫֫ת cruel, &c. Of this kind are the paragogic letters, as well as those used in forming the different species of nouns, conjugations, &c., of which an account will be given hereafter. The first of these cases is termed Prosthesis; the second Epenthesis, Paragoge, Hémanthi, &c., according to their different offices and uses.

85. Letters are occasionally dropped, (Art. 72. 76.), so also י, (and י in the Syriac, Chaldaic, and Arabic,) terminating words in the plural number, when those words happen to be in the state of definite construction, of which more hereafter. י Likewise, in a very few instances at the end of proper names: as, י for י, for the reason given in Art. 76. 1.

On the Contractions which take place in the Vowels.

86. As it may occasionally happen, in combining the vowels with the consonants, that certain sounds may arise either disagreeable to the ear, difficult of utterance, or, from some reason or other generally avoided by the people speaking a given language; it is of importance to know, in what cases these difficulties are found to arise in the language before us, and how they are obviated.

87. Whenever any vowel not homogeneous with one of the letters י or י (Art. 38.) happens to precede such letter, a vowel will be formed from the combination partaking of the sound of both.

* Of this sort are the words establish and establish, special and especial, in English. So in the Greek στάχος στάχος, νήσις νήσις, &c.
1. (-) Pathakh preceding will become Khølem: e.g. יִתְנֶ for יְתַנֶ for death; יְּרַ for יָרַ (for יָרְבֵ, Art. 73.) he begets; יְּרַ for יָרַ (for יָרְבֵ, ib.) he causes to reside.*

2. Vaw preceded by (v) Khåtåph, (v) Kbbåts, (v) Sågål, or (v) Tåtå, will become : e.g. יִתְנֶ for יָתַנֶ (from יָתַנֶ or יָתַנֶ, Art. 73.) he is begotten; יְּרַ for יָרַ standing; יְּרַ for יָרַ (probably for יָרְבֵ, Art. 73. of יָרַ king, and יָרַ or יָרַ being, root יָרַ was,) reigning, kingdom. So יָרַ for יָרַ, root יָרַ for יָרַ he was low; יָרַ for יָרַ emptiness; יָרַ for יָרַ infinity, &c.

3. In like manner, preceded by (v) Pathakh, will become quiescent in (-), the (-) disappearing: as, יִתְנֶ for יָתַנֶ a house; יְּרַ for יָרַ an eye; יְּרַ for יָרַ a valley; יְּרַ for יָרַ (for יָרְבֵ or יָרְבֵ, Art. 73.) it does well.

4. When the vowel (v) or (-) precedes (, the contraction will take place in (v) perfect: e.g. יִתְנֶ for יָתַנֶ (formed perhaps from יָתַנֶ cutting, and יָתַנֶ or יָתַנֶ from the root יָתַn he was) a covenant; יָרַ for יָרַ beginning; יָרַ for יָרַ a man. So יָתַn for יָתַn rebellion; יָרַ for יָרַ captivity; יָרַ for יָרַ half.

5. In like manner, when Shëvå precedes any perfect or imperfect vowel, or, a substitute of Shëvå follows an imperfect one, a contraction may take place, in which the Shëvå or its substitute will disappear: as, 1st. יָתַn for יָתַn elevation; יָרַ for יָרַ meeting; יָרַ for יָרַ he says, &c. 2. יָרַ for יָרַ saying; יָרַ for יָרַ he separates; and, by Art. 72, יָרַ for יָרַ he prospers.

6. Either (-) or (v) preceding a guttural letter which has (v) Kamets, is frequently changed into (v) for the sake of euphony: as, יָרַ masc. יָרַ fem. one; יָרַ for יָרַ the mountains.

* So in the Sanscrit regularly, a and u become o; a and i, e. See the Grammars. From this and similar cases which will occur, it appears extremely probable, that י, when a consonant, was originally pronounced like our w, as יָרַ Malketh, which is regularly written יָרַ Malkath: and so of others.

† There is a manifest anomaly in the first vowel of these words, which may be corrected thus: יָתַn or יָתַn, יָרַ or יָרַ, יָרַ or יָרַ. This last would approach the orthography of the Syrians; the other, that of the Arabs.
ART. 88.

On the General Changes of the Vowels.

88. Could we suppose Hebrew words to have remained unaltered as to their original forms, or unvaried in pronunciation with reference to the syllable on which the accent is placed, we might also suppose that no variation would ever have taken place in the vowels. But the fact is, the forms of words vary, in order to express the different shades of meaning of which the root is capable; and from this, as well as other causes, the accented syllable will not always remain the same: and, consequently, as the pronunciation of the word thus varied must alter, the vowels accompanying it must vary likewise.

89. Hence it will appear, that two circumstances are to be attended to with reference to the change of the Hebrew vowels. One is, the etymology or form of the word; the other, the situation of the accent.

90. The form of the word can only be understood from rules hereafter to be detailed. The principles, however, upon which the etymology rests, may here be considered; and that will be sufficient at the present.

91. Any augment whatever prefixed to a word will not influence our present considerations, as the changes of the vowels do not depend upon this. We have now to do only with augments postfixed to words; because it is upon these alone that such changes depend.

92. These augments, then, may be considered as of two sorts: one commencing with a vowel, and which may be termed Syllabic; the other with a consonant, which may be termed Syllabic.*

93. We can readily perceive, that, upon any Syllabic augment being postfixed to a word, the terminating consonant of such word must be taken in order to enounce it, otherwise it will remain silent; it being contrary to the laws of syllabication for any vowel to begin a syllable (Art. 81.). If, then, we attach the syllabic augment מ, which is the mark of the plural number masculine, to any word, such as מ people, or מ pure, we must necessarily take the last letter of either of these words to enounce it: and, if

* The reason of these terms is obvious: a vowel cannot commence a syllable in Hebrew; hence augments thus commencing are termed Syllabic: those commencing with a consonant are, for a similar reason, termed Syllabic.
the word have by analogy but one such terminating letter, then must the preceding syllable necessarily be perfect; but, if not, imperfect; e. g. רֹּעַ pure, (root רע, the ו being rejected by Art. 72.) adding ו, we have רֹּעַ בָּאָרֶם, pure ones, &c. But, taking ו a people, which is derived from the root רֹעַ, (one of the radicals being rejected by Art. 77, we have ו,) and adding ו, we shall have רֹּעַ חָמִמ, peoples. It will entirely depend, therefore, upon the analogy of the word, whether the preceding vowel is to be perfect or not, due regard being had to the laws of syllabication.

94. In the next place, if our augment is Syllabic, as ו, (which is one of the pronominal affixes signifying your, and carrying the accent with it,) as Hebrew words generally end in a consonant, the preceding vowel, in such case, must necessarily be imperfect; because, both the vowel will be without an accent, and it will be followed by a consonant: e. g. רֹּעַ בָּרֶקֶם, your pure one; or, רֹּעַ חָמַּךְ, your people.

95. Hence it will appear, that a perfect vowel will occasionally become imperfect; and, vice versa, an imperfect one, perfect: i. e. in other words, vowels will be changed for their homogeneous perfect or imperfect ones, as the rules of syllabication shall require.

96. This correspondence however in the vowels is of two sorts, Direct, and Oblique.

1. The direct correspondence is that of the perfect with the imperfect vowels, respectively, as (ו) with (ו), (ו) with (ו), &c. as given in the Table (Art 29.)

2. The oblique correspondence is that of vowels, in some respects, dissimilar; as, (ו) or (ו) with (ו); (ו) or (ו) with (ו) or (ו); and (ו) with (ו).

97. Generally, therefore, when any change of the vowels must take place in order to comply with the laws of etymology and syllabication, those vowels which are either directly or obliquely homogeneous with their primitives, will be taken: the directly homogeneous ones for the most part; the other cases may be considered as exceptions to be learned by usage.

98. This change of the vowels, moreover, will occasionally affect the penultimate syllable of a word, as well as the ultimate. Let us now consider by what laws the change will be regulated in this case.

99. Generally, when the penultimate syllable ends in a perfect mutable vowel, that vowel will be rejected and its place be supplied
either by Shēvā or one of its substitutes, according to rules hereafter to be given; but, if that vowel be immutable, it will remain unaltered: e.g. affixing ד to ר is a word, we shall have ד_shēvā rim, words: but, attaching it to ש_ visiting, where the penultimate vowel is immutable by analogy, we have ש_persons visiting.

100. In like manner, if the penultimate syllable end in a consonant, and have no accent, it will necessarily remain immutable, whatever be the affix: as, ש_ a sanctifier, ש_ or ש_persons visiting.

101. In all cases, in which the penultimate is immutable either by analogy or position, the ultimate vowel, if mutable by analogy, will be rejected: but, when both are immutable, no change will take place in the vowels, whatever be the affix. Examples of the first case, ש_ a person visited, ש_ or ש_ of the second, ש_.

102. The changes to which the vowels are liable from the accident of the Grammar, can affect no vowel beyond the penultimate: because, first, the prefixing of any augment whatever to a word does not affect its vowels (Art. 91); and, secondly, as no syllable beyond the penultimate can be affected by the tone-accent, neither can it by any augment affixed to such word: the syllables thus situated will therefore remain undisturbed by grammatical accident.

103. The reason for abridging words, either in the ultimate, or penultimate, syllable (for both seldom occur together) when any augment is suffixed, seems to be this: Were words thus to be augmented in addition to their own primitive vowels, they would become inconveniently long. And, on the other hand, as those vowels, which have been termed immutable, constitute the distinctive character of the words in which they are found, perspicuity forbids that any change should take place in them.

On the Use of Shēvā and its Substitutes.

104. Having laid down the general laws relating to the changes of the vowels, we now proceed to notice a few affecting the use of Shēvā and its Substitutes. To enter into all the minutiae

* It will be shewn hereafter, in what cases this takes place.
usually brought forward about these points, would neither be necessary nor agreeable to the student: the length and subtilty of the enquiry would not only be tedious and embarrassing, but when brought to a close, would probably leave him in possession of less practical knowledge on the subject, than the use of tables and his lexicon would supply. We shall therefore be brief, contenting ourselves with generals, and noticing a few anomalies as we proceed.

105. Shēvā (ː) may be either initial or final (Art. 40.). It will be initial at the commencement of any syllable, whether that be at the beginning or in the middle of a word; final when at the end of any syllable.

106. By grammatical accidence, however, two Shēvās, or Shēvā with a Substitute of Shēvā, may concur as initials: but, as no one of them can stand for a vowel and so constitute a syllable when in conjunction with any consonant, some change must necessarily take place. In this case, the first Shēvā, or Substitute for Shēvā, will be changed into some imperfect vowel.

1. Shēvā so situated, which always happens at the beginning of a word, mostly becomes Khiro (ː), sometimes Pāthakh (ː) or Sogol (ː): as, 1. ḫ[h] for ḫ[h] he visits, ḫ[h] for ḫ[h] in visiting: 2. ḫ[h] for ḫ[h] wings, and ḫ[h] for ḫ[h] I visit. The use of Pāthakh (ː), however, is rare, and can be known only from usage: Sogol will occur only with ḫ[h] or ḫ[h].

2. One or other of the Substitutes of Shēvā may concur with Shēvā or with another Substitute of Shēvā, either in the beginning or in the middle of a word, the change will then be into the imperfect vowel homogeneous with the substitute; e. g. ḫ[h] for ḫ[h] men, ḫ[h] for ḫ[h] he is turned over. So, in the middle, ḫ[h] for ḫ[h] thy work, ḫ[h] for ḫ[h] they stand. There are, however, many exceptions: as, ḫ[h] it is made, or done, masc., but fem. ḫ[h], which can be known only by usage.

3. But as the Substitutes of Shēvā are various, it may be necessary here to state in what cases either of them is generally preferred; because, upon this the operation of the foregoing rule will depend.

* This is regularly the case in the first person singular of the species Kal, Niphāl, and Phēl, when no guttural letter follows.
4. Generally, when one of the guttural letters commences a syllable, whether in the beginning or in the middle of a word, and ought by analogy to take (א) Shevá; Khétéph Páthakh (א) is mostly taken in its place: e.g. 1. At the beginning of words: יִבְרַע their father; יָרָע your brother; יִשְׁתַּמְשׁ who, which; יַסְיָמ make thou. 2. In the middle: יַסְיָמ his redeemer; יָרָע fear ye; יַסְיָמ she proceeded.

5. There is, however, a considerable number of exceptions to this rule: and, 1st. Several monosyllables with their compounds commencing with נ will take (א) Khétéph Segol in the place of Shevá; as יִבְרַעְו, Elimelek, a proper name. 2dly, Infinitives and Imperatives of the conjugation Kal, when commencing with נ: as, יַסְיָמ eating, or eat thou; יַסְיָמ saying, or say thou. 3dly, The characteristic נ of the Hipkhill species, in verbs having the middle radical letter quiescent, and receiving some augment: as, יַסְיָמ he restored him or it; יַסְיָמ they put them to death. The first person singular mostly follows the general rule, and takes (א). 4thly, In a few words (א) is found with נ at the beginning of a word: as, יַסְיָמ strength; יַסְיָמ a pestil; יַסְיָמ affliction; יַסְיָמ arrayed; יַסְיָמ respond ye. 6thly, Khétéph Segol (א) is also found in the middle of a word: as, יַסְיָמ towards the tent; יַסְיָמ they take hold of thee; יַסְיָמ and they become inflamed; יַסְיָמ she conceived me. 7thly. In the following we have (א) similarly situated: יַסְיָמ I rest; יַסְיָמ thou (fem.) didst tire. And, 8thly, Generally, whenever a mutable ח has been rejected, its place may be supplied by (א) when commencing a word, and frequently when in the middle, whatever be the accompanying consonant: as, יַסְיָמ months, from יַסְיָמ a month; יַסְיָמ from יַסְיָמ tent; יַסְיָמ plural of יַסְיָמ holiness, &c. And, 9thly, Some cases occur in which one or other of these Substitutes is found with a non-guttural letter, and when analogy does not seem to require it: e.g. יַסְיָמ gold, Gen. ii. 12; יַסְיָמ she was taken, ib. ver. 23; and a few others, which may perhaps be attributed to the mistakes of the copyists.

107. Any guttural letter, originally commencing a word, and having a substitute of Shevá in its own right, by Art. 106. 4. upon being preceded by some particle with Shevá, but which by Art. 106. 1. must become an imperfect vowel, will require that such

* See also Art. 46.
imperfect vowel be homogeneous with that in the Substitute:
e. g. יִסָּב making, &c. prefixing יָ, יֶ, יָ, &c. which are the personal preformatives of the present tense, we shall have יִסָּב he makes; יִסָּב she makes; יִסָּב we make, &c. So likewise with other particles: as, יָ, יָ, יָ, יָ, יָ, יָ; as, יִסָּב for יִסָּב in making; יִסָּב, יִסָּב, יִסָּב, &c.

There are, however, some exceptions, as in the first persons singular of some of the species of conjugation, &c.; as, יִסָּב I make, &c., which seems to be derived from יִסָּב as before; all of which, however, will be found in the dictionaries.

108. There are also other substitutions made for the mark Shēdā, which may be termed Euphonic. These take place, for the most part, at the end of words where two Shēdās concurring, by analogy, would introduce some difficulty into the pronunciation.

The vowels introduced in these cases are, (ך), (ך), or (ך). Segol is generally used when neither of the consonants concerned is guttural; (ך) when one or two of them is so; and (ך) when the first of them is יָ Yōd: e. g. יִסָּב for יִסָּב a king; where the primitive vowel, be that what it may, is generally made to correspond, in sound at least, with the substituted one for the mere sake of euphony: e. g. יִסָּב for יִסָּב a book; יִסָּב for יִסָּב a boy; יִסָּב for יִסָּב a house; רָבָי for רָבָי a lady; רָבָי for רָבָי (fem.) learning. So in verbs: יִסָּב for יִסָּב (for יִסָּב, Art. 74. 2.) he reveals; יִסָּב for יִסָּב (for יִסָּב, ib.) he causes to reveal; יִסָּב for יִסָּב (for יִסָּב, ib.), he becomes hot; יִסָּב for יִסָּב (for יִסָּב) raise thou, &c. Nouns of these forms, termed Segolate, having י for their middle radical letter, will take י for their first vowel: as, יִסָּב death; יִסָּב middle, &c.

Particular Rules for the insertion of Dagēsh.

109. The guttural letters, viz. נ, נ, נ, and נ, to which י may be added, are, on account of the difficulty with which they are enounced, incapable of being doubled; the consequence is, they cannot receive Dagēsh forte: and, as they do not come under the rule relating to the letters יִסָּב (Art. 31.), they are also impervious to the operation of Dagēsh when termed lene. Dagēsh, therefore, cannot be regularly inscribed in any one of them.* But, when analogy requires

* In a few instances, however, it is found in י and י; as in 1 Sam. x. 24; xvii. 25; Gen. xlivii. 26; Ezek. xvi. 4; Job xxxiii. 21, &c.
ART. 110.]

INSERTION OF DAGESH.

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its insertion, either the preceding vowel is made perfect, by way of
compensation, as דָּרֵךְ Bā-řēk, instead of בָּרֵךְ Bar-řēk, in which
case it is said to be expressed; or, it is only considered as being so,
as, לָרָהֵפֶתֶו mērā-ẖē-pheth, instead of מִרְשֵׁהָפֶתֶו for מִרְשֵׁהָפֶת (Art. 43.
ote); here Dāğēsh is said to be implied.

110. Generally, Dāğēsh is to be inscribed in any one of the
letters יְסִפְּרָה, whenever such letter begins a syllable; provided
the preceding syllable do not end in a perfect vowel, or in one of
the letters יְסִפְּרָה in a quiescent state, or in one of the Substitutes of
Shēnā; for then it will not be inscribed in any of these letters.
The exceptions are as follows:—

1. Should the preceding vowel be perfect, or the syllable end in
one of the quiescent letters יְסִפְּרָה, still, if two of the יְסִפְּרָה
letters concur in the commencement of the following word, the
first will receive Dāğēsh; e. g. יִסְפִּרְזֶתֶו Ēmū-nā-thēkā bēphā,
Psalm lxxxix. 2. See also Isa. x. 9, Gen. xxxix. 12, &c. Dāğēsh
will also be inscribed, should such perfect vowel, or quiescent
letter preceding, have a distinctive accent; or, should the preceding
word have any accent on the penultimate. A few exceptions are
found when the preceding accent is conjunctive.†

2. When the preceding word ends in י with Mappik (Art. 49.),
or one of the letters י or י, used as a diphthong, Dāğēsh will
be regularly inscribed in any יְסִפְּרָה letter: because, in this
case, such letter is considered as a consonant terminating the pre-
ceding syllable, as above: e. g. יִסְפִּרְזֶתֶו Bētsid-dāh tā-šīm,
not tā-šīm, Gen. vi. 16. See also Gen. xvii. 20, xxvii. 41; Ps.
li. 17. Hence it is, that after יְסִפְּרָה or יְסִפְּרָה Dāğēsh may be used,
because the former of these is read by the Jews יִסְפִּרְזֶתֶו Adonāi, the
latter יְסִפְּרָה Ēlō-him. (See Art. 67. note.) There are, however,
a few exceptions to this rule. See Isa. xxxiv. 11; Ezek. xxiii. 42;
Ps. lxviii. 18.

111. In the next place, when any one of the יְסִפְּרָה letters
occurs, not being at the beginning of a word, but following a final

* Some, however, read this passage without Dāğēsh.
On the conjunctive and distinctive character of the accents, see the last lecture
in this work.
and others in which it is omitted, contrary to analogy; as, for לְשׁוֹן she sent; for לְשׁוֹן praise ye; for לְשׁוֹן, Exod. v. 14, &c.

114. The following anomalies occur in the vowels occasionally, when coming in contact with Dagesh either expressed or implied, &c. The vowel (-) coming before a guttural letter, and containing an implied Dagesh (Art. 109.) is, for the sake of Euphony, often changed into (°); as, לֹא (masc.) and לֵעָה (fem.) one; לְמָיִם for לְמָיִם, or more commonly לַמְנַהי mountains; לָמָּו, flames; לַמָּו, embers; לַמָּו, a leader; לַמְנַהי, cities; לְמָּו, he repented himself; לְמָּו, ye become possessed; לְמָּו, they became purified; לְמָּו, is it I? &c. In some instances, (-) coming before Dagesh forte is changed into (°) Khirik; as, לְמָּו, his daughter, from לְמָּו (rather from לְמָּו, Arab. לְמָּו), Gen. xxix. 6;

לָמָּו, thorns, from לָמָּו, 2 Sam. xxiv. 22. In the same manner, לָמָּו, a wine-press; לָמָּו, consternation; לָמָּו, measure; לָמָּו, circuital; לָמָּו, door-post; לָמָּו, morsel; and לָמָּו, the side, change (-) into (°) upon receiving any syllabic augment. The same takes place with the verb לָמָּו, dying, when found in the conjugation Hipkhil; as, לָמָּו, ye put to death, for לָמָּו, Numb. xvii. 6, &c. The same is also found to prevail in the following verbs with syllabic augments; viz. לָמָּו, I have begotten thee, Ps. ii. 7, &c.; לָמָּו, for לָמָּו, ye shall possess, Deut. xi. 8, &c. These all, however, may be considered as arising either for the sake of euphony, out of the etymology, or else from the mere mistakes of the copyists.
LECTURE IV.

ON THE GENERAL USE AND SITUATION OF THE ACCENTS.

115. Of the origin and use of these accents very little can now be said with any degree of certainty. Much labour and learning, indeed, have been bestowed on their investigation; but, after all, the conclusions arrived at are beset with so much uncertainty, that some of the best Grammarians both Jewish and Christian have confessed that they knew but little on the subject. We must, therefore, be content with the common rules respecting them, and here, with those only which are generally found to interfere with the vowels of the text.

116. These accents (Art. 60.) are said to have two offices; the one Tonic, that is, having the power to moderate the tone of voice in which any portion of the Scripture is to be read; the other Euphonic, that is, when added either for the purpose of giving a kind of secondary accent to words, or of regulating the syllables. It seems most likely, however, that they are added generally, for the purpose of filling up the system, as to perfect or imperfect vowels, and of obviating a great number of anomalies, which would otherwise occur.

On the Tonic Accent.

117. The Tonic accent may be any one of those found in the table (Art. 59.): and it will always be found either expressed, or implied,† on the penultimate or ultimate syllable of every word. When on the penultimate, the word is said to be יִמְלָית. Mikhél; when on the ultimate, יִמְלָית. Miráh. The following are the general rules for its insertion.

All words the penultimate vowel of which is imperfect and has not a consonant immediately following it, will have the Tonic

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* See my reply to Dr. Laurence, entitled, "A Vindication of certain Strictures," &c. Cambridge, 1822, p. 17, &c.

† That is, if the accent be one of those not placed on the regularly accented syllable, it must be considered as giving emphasis either to the penultimate or ultimate, according to the analogy of the word.
accent on that syllable. Of this kind are all duals, and segolate nouns; nouns having the feminine affix נ (thy), attached to dual or plural forms; and all nouns having terminations peculiar to the segolate forms: as, וְנַשְׂרָה both hands, Gen. xxvii. 22; דַּעַּה hunting; דַּאַה silver; דַּעַה thy eyes (fem.), Cant. i. 15; דַּעַה thy appearances, Ib. ii. 14; דַּעַה a rose; דַּעַה perfumed with incense, Ib. iii. 6, &c.

The reason is obvious; the penultimate syllable is in all these cases imperfect, the addition of the accent is, therefore, necessary for the purposes of syllabication (Art. 33. 43.).

Segolate nouns having the penultimate vowel perfect, will, on account of their peculiar character, retain the accent on that syllable: as דַּעַה concealment; דַּעַה (for דַּעַה) death; דַּעַה (for דַּעַה) emptiness (See Art. 43. note). Also proper names ending in דַּעַה: as, דַּעַה Zedekiah.

2. Nouns receiving a syllabic pronominal affix, and at the same time a vowel of union (Art. 123. 1.), or, having likewise a paragogic ת Nun, will have the accent on the penultimate of the word so formed: (The pronominal affixes usually termed grave, i. e. כ ב, נ ב, ו ב, are excepted) e. g. דַּעַה Judge me, Psalm xliii. 1; דַּעַה our soul; דַּעַה its leaf, Ps. i. 3; דַּעַה thou rejoicest him, Ps. xxi. 7; דַּעַה he imputeth it, Gen. xv. 6; דַּעַה his face, Ps. xi. 7; דַּעַה thy wings, Ps. xviii. 8; דַּעַה I rebuke thee, Ps. l. 8; דַּעַה I have called thee, Ps. cxix. 146; דַּעַה they praise thee, Ps. lxvii. 6; דַּעַה it (the wind) disperseth it, Ps. i. 4.

With the paragogic ת of plural verbs: יִנְשֹׁפָה they seek me early, Prov. i. 28; יִנְשֹׁפָה they serve thee, Isa. lx. 7; יִנְשֹׁפָה they take him, Prov. v. 22.

3. Verbs terminating (i. e. in the process of conjugation) in the pronominal syllables ב ב, ב ב, and ב ב; as יָנְשֹׁפָה thou art willing, Ps. xl. 7; יָנְשֹׁפָה I have announced (good tidings), Ib. v. 10; יָנְשֹׁפָה we have dealt falsely, Ps. xlv. 18; יָנְשֹׁפָה they (fem.) shall come, Ps. xlv. 16.

4. Asyllabic affirmatives are subject to the same rule, in the

* These cases ought, regularly, to be pointed, יִנְשֹׁפָה, i. e. with (•) with the second syllable. The Jews however seem to have pointed verbs with (•), for the purpose of distinguishing them from nouns; as, יָנְשֹׁפָה instead of יָנְשֹׁפָה, and by this means an anomaly has been introduced among the syllables.
conjugation Hip̜hil: as, יִרְאוֹ֥ה hope thou (fem.), Ps. xliii. 5; יִרְאוֹ֥ה it (fem.) brought salvation, Ps. xliv. 4. Also in the surd and concave verbs: as, יִתְרַעְּּלָנָו surround ye, Ps. xlvii. 13; יִתְרַעְּּלָנָו they move, Ps. xlvi. 7; likewise when these affixes are joined to the third person singular and plural of the preterite of verbs: as, יִתְרַעְּּלָנָו he visited me; יִתְרַעְּּלָנָו it (fem.) hath overwhelmed me, Ps. lxix. 3; יִתְרַעְּּלָנָו she hath loved thee, Ruth iv. 15; יִתְרַעְּּלָנָו they surrounded me, Ps. xviii. 6."

5. When the paragogic ה is added to nouns, pronouns, or particles, it exercises no influence on the accent, for the most part. In such cases, therefore, the accent will be in the penultima: as, יִתְרַעְּּלָנָו Ephratah, Gen. xxxv. 16, &c.

118. The tonic accent will have its place on the last syllable of words, in the remaining cases, which are then termed מִזְיִיקָה Mitzrah, and are as follows:

1. All words ending with a consonant preceded by a perfect vowel by analogy: as, יִתְרַשְׁעִי great; רָעָּנָא luminary; יִתְרַשְׁעִי sons; יִתְרַשְׁעִי daughters. The same is the case when any of the ה ה ה letters are thus situated, being then considered as consonants: as, יִתְרַשְׁעִי a year; יִתְרַשְׁעִי a pillar: and even ה preceded by (”,) as, יִתְרַשְׁעִי he is, &c.

2. All words ending in one of the grave affixes: as, יִתְרַשְׁעִי your blood; יִתְרַשְׁעִי their father; יִתְרַשְׁעִי ye shall be, Gen. iii. 5.

3. Verbs having no affixed pronoun: as, יִתְרַשְׁעִי he took; יִתְרַשְׁעִי he is called.

4. Verbs taking the asyllabic affirmatives נ, ג, and י: as, יִתְרַשְׁעִי it is quiet; יִתְרַשְׁעִי they visited; יִתְרַשְׁעִי hide thyself (fem.); and finally, all words not comprehended in any of the preceding rules (i.e. Art. 117).

On certain Anomalies as to the situation of the Accent, and on the changes effected by it on the vowels and consonants of words.

119. These generally take place, when the illative particle י is prefixed to verbs, in which case, 1st, the Tonic accent which is

* These particulars will hereafter be illustrated by tables.
† Usually termed Vav conversivum, but which corresponds to the Arabic י or י, therefore, &c.
proper for the penultimate vowel in the past tense (Art. 117. 3.),
will be removed to the ultimate: and, 2dly, vice versa, the accent
proper for the ultimate in the present (Art. 118. 1.) will be
removed to the penultimate: as, 1st, נָֽעַגְּרָה so I will consecrate
(for לְֽעַגְּרָה), Exod. xxix. 44; לְֽעַגְּרָה so thou shalt be gathered
(for לְֽעַגְּרָה), Numb. xxviii. 13; לְֽעַגְּרָה so it shall divide;
לְֽעַגְּרָה thus thou shalt bring, Exod. xxvi. 33; לְֽעַגְּרָה so she shall
increase, Isa. vi. 12; לְֽעַגְּרָה therefore thou shalt place, Lev. xxiv. 6;
לְֽעַגְּרָה so she shall return, Lev. xxii. 15; לְֽעַגְּרָה thus they shall place,
Numb. vi. 27; לְֽעַגְּרָה so thou shalt enter, Gen. vi. 18.

2. This rule, however, is often disregarded: as, לְֽעַגְּרָה so we
took, Gen. xxxiv. 17; לְֽעַגְּרָה and we will depart: particularly in
verbs having a quiescent letter for the third radical; as, לְֽעַגְּרָה
and thou shalt fear, Lev. xix. 32; לְֽעַגְּרָה and I will reveal,
1 Sam. xx. 12; לְֽעַגְּרָה and thou shalt go into captivity, Ezek.
xii. 3. With some having the medial radical letter quiescent: as,
לְֽעַגְּרָה and thou shalt flee, 2 Kings ix. 3.

3. In the next place, the accent will be removed from the
ultimate to the penultimate syllable of the present tense, when
the illative particle יִ is prefixed, and when the form of the verb
will allow of the change: e. g. לְֽעַגְּרָה (for לְֽעַגְּרָה) so he is visited.
But in the third person plural masc. it will keep its place: as,
לְֽעַגְּרָה (from לְֽעַגְּרָה). The same holds good also in the form
לְֽעַגְּרָה: as, לְֽעַגְּרָה so he visits.

Corollary. Hence it will follow, that the accent being removed
from the last syllable, the ultimate vowel must necessarily become
imperfect (Art. 33.): as, לְֽעַגְּרָה and he was struck (for לְֽעַגְּרָה);
לְֽעַגְּרָה (for לְֽעַגְּרָה) and he said; לְֽעַגְּרָה and he died (for לְֽעַגְּרָה or
לְֽעַגְּרָה); and so of others.

4. In the conjugation termed Hiphil, as it will be seen here-
after, the terminating vowel is either (ʼ) or (ʼ). Whenever,
therefore, the accent is drawn back, by this or any other rule,
the imperfect vowel will be (ʼ) not (ʼ): as, לְֽעַגְּרָה so he raised
(from לְֽעַגְּרָה or לְֽעַגְּרָה). So לְֽעַגְּרָה so he lodged (for לְֽעַגְּרָה or
לְֽעַגְּרָה), Gen. xxviii. 11, Josh. viii. 9; לְֽעַגְּרָה so he rested (for לְֽעַגְּרָה or
לְֽעַגְּרָה), Exod. x. 14, where (ʼ) is taken on account of the guttural letter
following. (Art. 45.)

In one instance, however, we have לְֽעַגְּרָה (for לְֽעַגְּרָה, root לְֽעַגְּרָה)
and she broke, Judg. ix. 53.

E 2
5. When, however, the last letter of the root happens to be one of the יִֽהָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּנָּn letters in a state of quiescence, the perfect vowel will occasionally remain: as, יִֽהָּנָּנָּn and he brings, Gen. iv. 3.

6. In many cases, also, this removal of the accent is altogether neglected: as, פִּֽהָּנָּn so I sit, 1 Kings viii. 20, &c.

7. In consequence of this removal of the accent, the terminating vowel of the present tense of verbs is changed (No. 3. above), and entirely rejected with the consonant following, when that is quiescent: e. g., פִּֽהָּנָּn for רָנָּn (Art. 74.) and, by 108, the former will be פִּֽהָּנָּn, which is termed Apocope.

8. Again, the accent is occasionally removed from the ultimate to the penultimate syllable both in the present tense and in the imperatives of verbs, for the purpose of expressing prohibition, forbearance, exhortation, wishing or the like, with the greater emphasis; as, יִֽהָּנָּנָּn turn not away, 1 Kings ii. 20 (for יִֽהָּנָּn); יִֽהָּנָּנָּn chastise not, Prov. ix. 8 (for יִֽהָּנָּn); יִֽהָּנָּn add not, Prov. xxx. 6 (for יִֽהָּנָּn, where the vowel of the medial radical is also rejected though not followed by a quiescent נ); יִֽהָּn I will water thee (for יִֽהָּn, the root being יִֽהָּn, usually יִֽהָּn, in which case the final radical letter generally returns. In this case the נ is doubled because the verb is in the conjugation Piṭēl). So יִֽהָּn observe (for יִֽהָּנָּn); יִֽהָּn give, &c. Gen. xi. 3, 4 (for יִֽהָּn Gen. xxix. 21).

9. So in verbs having the third radical letter a quiescent נ: as, יִֽהָּn let him rule (for יִֽהָּנָּn); יִֽהָּn let him be blotted out (for יִֽהָּn), Ps. cix. 13; יִֽהָּn may he dilate (for יִֽהָּn), Gen. ix. 27; יִֽהָּn let it be (for יִֽהָּn), Gen.i. 3; יִֽהָּn let it drink not (for יִֽהָּn), Lev. x. 9; יִֽהָּn let it not be seen (for יִֽהָּn), Exod. xxxiv. 3; יִֽהָּn relax not (for יִֽהָּn; where the verb takes the form of a segolate noun, see Art. 108); יִֽהָּn be not (for יִֽהָּn); and so of others. But it may here be remarked, as before, that the common form of the verb and usual position of the accent are often adopted: as, יִֽהָּנָּn lest I should see, Gen. xxii. 16; יִֽהָּn lest he should see, Job iii. 9.

10. Examples of imperatives subject to Apocope: יִֽהָּנָּn reveal thou (for יִֽהָּn in Piṭēl); יִֽהָּn smite thou (for יִֽהָּn), Amos ix. 1; יִֽהָּn multiply thou (for יִֽהָּn in Hiphil. Here the form assumed is that of a segolate noun, the first vowel becoming (ו), in order to accommodate itself to the sound of the second, Art. 108.), Ps. li. 4.
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So נָדְגַ ת* cause thou to ascend (for נָדְגַ ת), Exod. xxxiii. 12; נָדְגַ ת feign thyself (to be) sick (for נָדְגַ ת), 2 Sam. xiii. 5.

11. It frequently happens in verbs ending with a radical כ (for כ) and receiving some syllabic augment, that not only is the accent drawn back, as in the cases above mentioned (No. 8.), but the original radical letter also appears: as, נָדְגַ ת it (fem.) hath trusted (for נָדְגַ ת according to the general paradigm, from the root נָדְגַ ת for נָדְגַ ת), Ps. lvii. 2. So נָדְגַ ת they are tranquil (for נָדְגַ ת, root נָדְגַ ת or נָדְגַ ת, whence regularly נָדְגַ ת), Ps. cxxii. 6, &c.; נָדְגַ ת let them come (for נָדְגַ ת, root נָדְגַ ת or נָדְגַ ת), Ps. lxviii. 32; נָדְגַ ת bring ye (for נָדְגַ ת, Art. 73.), Jer. xii. 9.

12. In a few instances this drawing back of the accent also takes place in nouns and particles: as, נָדְגַ ת numerous art thou (in) people (for נָדְגַ ת). So נָדְגַ ת great art thou among the nations; נָדְגַ ת a princess art thou among the provinces, Lam. i. 1. In like manner we have נָדְגַ ת, נָדְגַ ת, or נָדְגַ ת why? (for נָדְגַ ת, נָדְגַ ת, or נָדְגַ ת), where, according to Schröderus,—"subest adfectus exprobrantis, vel conquerentis, vel alius similis." To these he adds, נָדְגַ ת I (for נָדְגַ ת), Ezek. xvii. 22.†

120. Again, the accent will be withdrawn from the ultimate to the penultimate syllable, in order to avoid the concurrence of two Tonic accents, which would happen when the following word is a monosyllable with an accent, or a disyllable with an accent on the penultima. But here, the penultimate vowel of the former of such two words, will remain perfect: as, נָדְגַ ת he opened the rock (for נָדְגַ ת), Ps. cv. 41; נָדְגַ ת I will betake me, Cant. iv. 6; נָדְגַ ת has this come to pass? (for נָדְגַ ת) Joel i. 2; נָדְגַ ת she is my sister, Gen. xx. 2; נָדְגַ ת and he will give thee, Deut. xix. 8; נָדְגַ ת he will exult exceedingly, Ps. xxii. 2.

2. Verbs, receiving any syllabic augment, and on that account rejecting any of their primitive vowels, will, upon the removal of the accent by the above-mentioned rule, restore such rejected

* These Imperatives are probably nothing more than primitive abstract nouns, termed Segolates, enounced with some energy.

† The principles which regulate this retraction of the accent, and the consequent apocope, will be considered in the Syntax.
vowel: as, בֶּן הָלַכְתָּם ye shall delude him (for "בַּלָכְתָּמ"), Job xiii. 9; תַּעְשֵׁה come hither (for "תַּעְשָׁה"), Josh. iii. 9; יָרֵעָה ye will love vanity (for "יָרֵעָה"), Ps. iv. 3; двух they trusted in him (for "דָּהֲע" regularly, but יָרֵעָה according to the tables for these verbs).

3. Should, however, this drawing back of the accent with the consequent change of the ultimate vowel tend to destroy or obscure the original form and signification of the word, no such change will take place: as, בַּלָכְתָּם the hidden things of the heart (not בַּלָכְתָּמ with Kâmêts Khâtóph); בַּלָכְתָּמ passing over the sea (not בַּלָכְתָּמ).

4. The accent will frequently fall on the penultimate instead of the ultimate syllable in words which conclude a sentence, or a member of a sentence. These accents are, for the most part, Sâlâk, Athânâk; and, in the poetical books, Mercâ with Mahpâk (Art. 59.).

5. In many of these cases, the removal of the accent will occasion no change whatever in the vowels: as, יָדָעָה (for יָדָעַה) inhabited, Jer. vi. 8; רָדָעַה (for "רָדָעַה") make bare, Ps. cxxxvii. 7; יָדָע (for יָדָע) they are consumed, Ps. xxxvii. 20, &c.

6. But, in those persons of the verb which are formed by some asyllabic augment, or have the paragogic ָה, and in which the second vowel of the root has been rejected, the accent, taking that syllable, will restore such vowel: as, יָדָע (for יָדָע הָהץ, from the root יָדָע) she hath approached, Zeph. iii. 2; יָדָעַה (for יָדָע, root יָדָע) they were able, 2 Kings iii. 26; יָדָע (for יָדָע, root, i.e. form for the Pres., יָדָע) ye shall keep, Exod. xxxi. 13. So יָדָעַה (from יָדָע) I will walk, Gen. xxx. 26; יָדָע (from יָדָע) recount ye, Joel i. 3; יָדָע (for יָדָע הָהץ, from יָדָע) go thou, fem., &c.

7. When the original final vowel is (-) it will generally become (ַ) when thus accompanying the accent: as, יָדָע she departed (from the root יָדָע), Is. xlvi. 2. So יָדָע (from יָדָע) it was taken, 1 Sam. iv. 17; יָדָע (from יָדָע) and I sleep, Ps. iii. 6; יָדָע (from יָדָע) let us know, Is. v. 19; יָדָע (from יָדָע) cry thou (fem.), Jer. xxii. 20; יָדָע (from יָדָע), Is. xxix. 9.

8. But, when a paragogic ה follows the asyllabic augments ה or

* The Dagesh found here in the ה has, perhaps, been introduced for the sake of euphony only, (Art. 112.)
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The accent usually retains its proper situation, while the second vowel of the root is restored as in the last article: as, וַיְאֵר (from שֵׁלֶחְתּ) they will collect; וַיַּמִּית (from בָּשָׁם) they will be confounded; וַיַּלְגָּשָׁם (from בֵּיתָ) they will expire, Ps. civ. 28, 29.

121. Segolate nouns of the form וַיִּבְלֶה; derived from roots having for the third radical letter a quiescent ע, will, upon taking the pause accent in the penultimate, restore the original vowel to the first radical: as, וַיִּבְלֶה (for וַיִּבְלֶה, from the primitive form וַיִּבְלֶה) the half, 1 Kings x. 7; וַיִּבְלֶה (for וַיִּבְלֶה, from וַיִּבְלֶה) rebellion, Ezek. ii. 8; וַיִּבְלֶה (for וַיִּבְלֶה, from וַיִּבְלֶה) beauty, Is. iii. 24.

122. Apocopated present tenses of verbs having ע in the place of the third radical letter ע, take (ו) for the vowel of the personal preformative, when so circumstanced as to receive the accent proper for the pause on that syllable: as, וַיְבִינֵה (for וַיְבִינֵה, from וַיְבִינֵה), Psalm xxxiii. 9; וַיְבִינֵה and she was, Lam. iii. 37. So וַיְבִינֵה he shall live (for וַיְבִינֵה), Is. xxxviii. 21.

123. When any word with the affixed pronoun י happens to be the last word of a sentence, &c., so that the accent proper for the pause will fall upon its penultimate vowel, two methods have been invented for the purpose of avoiding disagreeable concurrence which may happen in the vowels.

1. Instead of (ו) which is proper for affixing this pronoun, as will be seen hereafter, (ו) is introduced as a vowel of union: as וַיְבִינֵה (for וַיְבִינֵה) thy word, Gen. xlvi. 30; וַיְבִינֵה (for וַיְבִינֵה) thy inheritance, Ps. ii. 8; וַיְבִינֵה (for וַיְבִינֵה) thy salvation, Ps. li. 14; וַיְבִינֵה (for וַיְבִינֵה) thy name, Ps. cxviii. 2, &c.

2. The vowel proper for this pronoun is occasionally transposed: as, וַיְבִינֵה (for וַיְבִינֵה) thy destruction, Deut. xxviii. 24; וַיְבִינֵה (for וַיְבִינֵה) he hath adorned thee, Is. lv. 5; וַיְבִינֵה (for וַיְבִינֵה) he hath commanded thee, 1 Sam. xiii. 13.

3. The particles וַיְ, וַיָּ, וַיָּ, and ו, having י affixed to them and receiving a pause-accent, are always subject to this rule: וַיְנַע to thee, Deut. xxviii. 48; וַיְנַע with thee, Gen. viii. 17; וַיָּנַע with thee, Gen. xxix. 25; וַיָּנַע in thee, Ps. ix. 3; וַיָּנַע to, for, or of, thee, Exod. xxxii. 34, &c., for וַיָּנַע, וַיָּ, וַיָּ, וַיָּ, וַיָּ, &c.

4. The pronoun י is subject to this rule even when not in

* The influence and use of this adjunct will be considered in the Syntax.
the situation for receiving a pause-accent: as, ר" fascist, Jer. xxiii. 37; for מ"א.

5. When a pause-accent falls on an ultimate or penultimate (⁺) Páthakh, or on a penultimate (⁺) Segol, in segolate forms, that vowel is, for the most part, changed into (⁺) Kaméts: as, ר" for ר" he hath stood; ב" for ב" he hath sat, Ps. i. 1, &c.; מ"א for מ"א night, Gen. i. 5; ג"ב for ג"ב a sword, Josh. viii. 24; א"פ for א"פ standing, Eccl. i. 4.

6. There are however certain exceptions: as, ח"ה ל"ג he laughed, Gen. xvii. 17; ר" ג"ו they shall be set on fire, Is. xxxiii. 12; ח"ה ח"ה thou hast spoken, Ib. xxxix. 8; ח"ה ח"ה security, Prov. i. 33; ח"ה ח"ה a nurse, Ruth iv. 16. But these may be errors of the copyists.

7. The pause-accent will sometimes change a terminating (⁺) into (⁻): as, הב"ג, for הב"ג he shall go, Job xxvii. 21; הב"ג return, restore, for הב"ג, Is. xliii. 22; הב"ג (for הב"ג) tarry not all night, Jud. xix. 20.

124. Makkág following a terminating perfect and mutable vowel which precedes a consonant, will change the vowel into its corresponding imperfect one: as, מ"א (for מ"א) remember now; מ"א מ"א (for מ"א and מ"א) all kings; מ"א מ"א (for מ"א and מ"א) the people, &c.

2. But if such final vowel be immutable, no change can take place: as, מ"א מ"א to, or for, another man, Jer. iii. 1; מ"א מ"א the sign of the covenant, Gen. ix. 12. The reason of this is; the addition of Makkág deprives the word to which it is attached of its tonic accent, and this makes it necessary that the preceding vowel be imperfect, when that is possible (Art. 33.).

On the Use and Situation of the Euphonic Accent.

125. It has already been remarked, that the Euphonic accent, Métheq, may be considered as supplying a secondary accentuation (Art. 64. 5.), with reference to some tonic accent preceding it. Monosyllables, therefore, can never have an Euphonic accent, unless indeed they happen to precede Makkág; but, in that case, they are considered as making an integral part of a compound word, and may receive the Euphonic accent according to rules presently to be laid down. Dissyllables may receive an Euphonic

* In some editions מ"א.
accent; but these syllables must have a final (:) Shēvā intervening: as, בָּשָׁוִי, he shall be, &c.

Rules for the Insertion of the Euphonic Accent.

126. The third syllable (not ending with a consonant) of any word, reckoning inclusively from the tonic accent, will have the Euphonic accent Métheg; as, בְּשָׁוִי, the one, Gen. ii. 11; בְּשָׁוִי which proceedeth, Ib. v. 14; בַּשָּׂוִי I shall possess it, Ib. xv. 8; בְּשָׂוִי from our father, Ib. xix. 32; בְּשָׂוִי according to their tongues, Ib. x. 20; בְּשָׂוִי and from thy kindred, Ib. xii. 1.

127. But if this third syllable end in a consonant, the Euphonic accent will be with the fourth: as, בְּשָׂוִי and of their fat, Gen. iv. 4; בְּשָׂוִי and I remain, 1 Kings xix. 10 (where י נ being doubled by Dāgēsh, concludes the syllable; as, בְּשָׂוִי).

2. Perfect vowels preceding Shēvā, and having no tonic accent, will, if occupying the third place from any tonic accent, (reckoning the Shēvā), receive an euphonic one: as, בְּשָׂוִי it was, Gen. i. 2; בְּשָׂוִי thou (fem.) shalt bring forth, Ib. iii. 16; בְּשָׂוִי Nineveh, Ib. x. 11; בְּשָׂוִי generations, Ib. ii. 4; בְּשָׂוִי he shall bruise thee, Ib. iii. 15.

3. In many instances the Euphonic accent is omitted; nor is it necessary it should ever be added, if we except one case, viz. when the figure of (׳) Kāmēts precedes Shēvā, for then this vowel will be either א or א, just as the accent is added or not: as, בְּשָׂוִי she was wise; or, בְּשָׂוִי wisdom (Art. 55.). In every other case, no difficulty can arise, whether the accent is added or not.

4. In some cases, however, the Euphonic accent seems to mark the substitution of an imperfect for a perfect vowel: as, בְּשָׂוִי (for בְּשָׂוִי thy border, Exod. xxviii. 31; בְּשָׂוִי for בְּשָׂוִי and they shall fear, Mic. vii. 17; where it is necessary for the completion of the syllable (Art. 35.). It is, nevertheless, frequently omitted, and must be supplied by the reader, particularly before an implied Dāgēsh (Art. 109), &c.

5. The letter ג with Shūrēk prefixed to a word, and situated as above, with respect to the tonic accent, will sometimes be found with the Euphonic accent, and followed by one of the substitutes of Shēvā where (:) would be regular: as, בְּשָׂוִי and lead thou captive, Jud. v. 12; בְּשָׂוִי and be thou sought, Ezek. xxvi. 21.
128. Words consisting of more than two syllables, the first of which is terminated by Dāgēsh, will receive the Euphonics accent on that syllable: as, מְשֻׁלָּכָה and they heard, Gen. iii. 8; מְשֻׁלָּכָה on the morrow, Ib. xix. 34; מְשֻׁלָּכָה the knife, Ib. xxii. 6.

2. This will also hold good when the Dāgēsh is omitted: as, מְשֻׁלָּכָה and he felt him, Ib. xxvii. 22; מְשֻׁלָּכָה which covereth, Exod. xxix. 13, &c. In all these cases Shēvā is initial; and, consequently, any one of the letters מְשֻׁלָּכָה, which may happen to follow, will retain its aspiration: as, מְשֻׁלָּכָה the abhorers, Mic. iii. 9. Hence מְשֻׁלָּכָה is to be pronounced Ḥālēlā, not Hallā. Something of the same kind is observable in the words מְשֻׁלָּכָה and מְשֻׁלָּכָה just cited (Art. 127. 4.)

129. When any one of the substitutes of Shēvā happens to be preceded by a vowel, that vowel will receive the Euphonics accent: as, מְשֻׁלָּכָה let us make, Gen. i. 26; מְשֻׁלָּכָה faithful, Numb. xii. 7; מְשֻׁלָּכָה his tent, Gen. xiii. 3; מְשֻׁלָּכָה the ground, Ib. i. 25; מְשֻׁלָּכָה crying out (pl.), Ib. iv. 10; מְשֻׁלָּכָה and I would have dismissed thee, Ib. xxxi. 27.

2. When the substitute of Shēvā, moreover, is resolved into its homogeneous imperfect vowel (Art. 106. 2.), the Euphonics accent will still remain: as, מְשֻׁלָּכָה thy sandal, Isa. xx. 2; מְשֻׁלָּכָה and they shall fear, Hos. xi. 10.

130. When any imperfect vowel at the beginning of a word, precedes a (כ) Shēvā not accompanied by Dāgēsh forte, it will, for the most part, have the Euphonics accent: as, מְשֻׁלָּכָה its coupling, Exod. xxxix. 20; מְשֻׁלָּכָה they bowed themselves down, Jer. viii. 2; מְשֻׁלָּכָה they broke off, Exod. xxxii. 3; מְשֻׁלָּכָה becoming Jens, Esth. viii. 17. Hence we have מְשֻׁלָּכָה, מְשֻׁלָּכָה, מְשֻׁלָּכָה, מְשֻׁלָּכָה, &c., from the verbs מְשֻׁלָּכָה become, and מְשֻׁלָּכָה live. But, in these cases, the accents do not interfere with the syllabication (See Art. 48.).

131. On some occasions, other accents are found to occupy the situation of Mētheq. These are, מַעֲנַח, מַקָּדָמָה, מַמְרָא: as, מַעֲנַח and the pieces of wood, Gen. xxii. 7; מַעֲנַח and Aaron, Exod. vii. 7; מַעֲנַח and the priest, Levit. vii. 8; מַעֲנַח of

* The Student must not be surprised, if he finds the different editions of the Bible vary on these points.
MALCHIEL, Numb. xxvi. 45. In these cases we have Munákh or Kadma in the place of Métheg, followed by Zákhéph Katôn. In מַּעְנָךְ so they proceed, Numb. xxii. 7, Kadma is followed by Géressh; and, Ib. xxxii. 39, we have it again, coupled with Métheg, in some editions: as, מַעְנָךְ which, with many similar examples, is perhaps to be ascribed to the carelessness, hurry, or whims, of the copyists.

2. In the following examples we have Mercáז in the place of Methég: as, מַעְקַדָּה like the stars, Exod. xxxii. 18; מַעְקַדָּה so he hides him, Exod. ii. 12. In these cases Mercá is found with Tiphkhá for its tonic accent.

3. In a few instances Yérakhז or Yéthivז is found in the place of Métheg: as, מַעְקַדְתָּם from their counsels, Ps. v. 11; מַעְקַדְתָּם whom it (fem.) loves, Cant. 1. 7. In the last case, however, מַעְקַדְתָּם stands for מַעְקַדָּה, and may therefore take any tonic accent. In numerous cases, as the student will find, many of these rules are never applied; and, in many others, as already remarked, the printed copies of the Hebrew Bible differ, as do also the MSS. In many too, neither the syllabication nor the sense of the passage, is affected by these accents, whence it should seem probable, that they have been added merely for the purpose of regulating the tone of voice in reading or chanting the text.

On the Use and Position of Makkáph.

132. Learned men are not agreed whether this mark is, or is not, to be ranked among the accents. Some have argued that it ought, because it is always found to supply the place of an accent. Others, again, that it ought not; because it is universally found to deprive the word to which it is attached of its tone-accent. That it is equivalent in effect to an accent, I think, both parties allow: and, if I mistake not, its depriving the word to which it has been attached of its tone-accent, seems to make for the hypothesis, that it ought to be considered as performing the functions of such an accent. It seems to me, therefore, but a loss of time to argue against its being termed an accent.

* In some editions מַעְקַדָּה regularly.
† Which is also with Métheg in some editions.
LECTURE IV.

ART. 133.

Rules for its Use and Insertion.

133. Words immediately connected with each other, either in signification or by grammatical construction, are frequently connected by Makkákh, the former being then deprived of its tone-accent: as, מָרֹאָ֝ב Jehovah's word, Amos ii. 16; מָרֹאָ֝ב pure of heart, Prov. xxii. 11; מָרֹאָ֝ב and he pitched (his tent) there; מָרֹאָ֝ב a little son, 2 Sam. ix. 12; מָרֹאָ֝ב one son, 1 Sam. xxii. 20; מָרֹאָ֝ב every high thing, Job xlii. 26; מָרֹאָ֝ב it shall limit it, Josh. xviii. 20; מָרֹאָ֝ב even to her husband, Gen. iii. 6; מָרֹאָ֝ב lest thou speak with Jacob (any thing) from good to bad, Gen. xxxi. 24; מָרֹאָ֝ב which he called, Gen. xxvi. 18. So, מָרֹאָ֝ב a garden in Eden, Gen. ii. 8; מָרֹאָ֝ב come hither, Ib. xix. 9; מָרֹאָ֝ב he came to sojourn, Ib.; מָרֹאָ֝ב and the evening was, Ib. i. 5, &c., to which many others might be added, in which two, three, or even four words, are thus connected (see Art. 65.). In all these cases, the last word only in the connection will have the tone-accent.

2. Since then the tone-accent is in all these cases taken away, words so connected, ending in a perfect mutable vowel, and followed by a consonant, will generally take the correspondent imperfect one in that syllable: as, מָרֹאָ֝ב every high thing, instead of מָרֹאָ֝ב; מָרֹאָ֝ב come hither, for מָרֹאָ֝ב; מָרֹאָ֝ב re-member, pray, Isa. xxxviii. 3, for מָרֹאָ֝ב; מָרֹאָ֝ב preserve integrity, Psalm xxxvii. 37, for מָרֹאָ֝ב (Art. 124.).

3. In the following and similar cases, the terminating vowel of the preceding word is immutable: as, מָרֹאָ֝ב the daughters of Lot, Gen. xix. 36; מָרֹאָ֝ב great (in) hunting, Gen. x. 9; מָרֹאָ֝ב it (the Jordan) shall limit it; מָרֹאָ֝ב David's heart, 2 Sam. xxiv. 10, where מָרֹאָ֝ב is put for מָרֹאָ֝ב; מָרֹאָ֝ב the giving of its (fem.) strength, Gen. iv. 12, מָרֹאָ֝ב being put for מָרֹאָ֝ב.

4. We have, however, Prov. xxii. 15, מָרֹאָ֝ב in the heart of a child. We also have, Gen. xvi. 18, מָרֹאָ֝ב, and, Ib. 15, מָרֹאָ֝ב, which, with similar instances, may perhaps be referred to the carelessness of the copyists.

* The most complete list of these exceptions is given in the second volume of the Heb. Gram. by Guarin, pp. 320—1, 2.
134. *Makkáph* is inserted in the following cases:—

1. Particles, which from their nature can never have a *distinctive* accent, are mostly connected with other words by the mark *Makkáph*: as, דִּ֔ין לְאִמהָל even to her husband; מִֽתְמָטָלָלִיֶּ֑כְנֵי in the integrity of my heart, Gen. xx. 5, &c.

2. When words are to be construed together the tone-accents of which would concur; i.e. when the accent of the preceding word is on the last syllable, and the following word is either a monosyllabic or a disyllable having the accent on the penultimate, then, in order to avoid such concurrence (Art. 120.), such words are to be connected by *Makkáph*: as, וְנָכַֽל its seed (is) within itself; Gen. i. 11, instead of וְנָכַֽלְוָל. So וְנָכַֽלְוָל so he embraced him, and kissed him, Ib. xxi. 13, instead of וְנָכַֽלְוָל. &c.; וְנָכַֽלְוָל so evening was, and morning was, Ib. i. 5, instead of וְנָכַֽלְוָל. &c. The remaining rules, usually given by the grammarians, may be resolved into one or other of the preceding.

3. In any of the above cases, the Euphonic accent may be appended to the former of such words, according to the rules already laid down (Art. 126, &c.).

* See the last Lecture in this work.
LECTURE V.

ON THE CHANGES WHICH TAKE PLACE IN THE TERMINATIONS OF WORDS, IN CONSEQUENCE OF THE FORMATION OF THE FEMININE FROM THE MASCULINE GENDER; OF THE DUAL OR PLURAL FROM THE SINGULAR NUMBER; AND OF THE STATE OF DEFINITE CONSTRUCTION.

Of the Formation of the Feminine from the Masculine Gender.

135. It should be premised that in the Hebrew Language there are but two genders, viz. the Masculine, and the Feminine.

2. The Masculine is generally restricted to nouns signifying the proper names or offices of men: as, דוד David; יוסי Uzza; יושב or יושב a governor; יושב a preacher, &c., whatever be their termination.

3. Also to words signifying People, Rivers, Mountains, or Months: as, לָראָאִיל Israel; יָיוָד Jordan; סינָא Sinai; נָיסִיר Nisán, &c., without reference to their termination.

4. Words ending in any radical letter (not included in No. 5.), also those ending in נ preceded by (ך), and others terminating in י, ב, or ט, servile, will be of the masculine gender: as, בְּרָה a word; מָשִית a dominion; מְשִית a plain, or field; מָשִית a vision; מָשִית a Hebrew; מָשִית redemption; מָשִית a table; מָשִית an offering.*

* The exceptions are: אָבִית a stone; אָבִית a bowl; אָבִית a viper; אָבִית a step, pace; אָבִית a wall; אָבִית a corn-floor; אָבִית a sword; אָבִית a stake, post; אָבִית a vessel so called: אָבִית a full cup; אָבִית a talent; אָבִית a frying-pan; אָבִית light; אָבִית a sandal; אָבִית flour; אָבִית a cloud; אָבִית a star so called; אָבִית a bed; אָבִית a morsel; אָבִית the north; אָבִית a quail; אָבִית the world; אָבִית an ass; אָבִית bread; אָבִית a shield; אָבִית the evening, which are all feminine.
5. Feminine nouns are the proper names of women, as well as words designating their offices; the names of regions or cities, and nouns signifying the parts and double members of the body, whatever be their terminating letters; e.g. רָקְחֵל Ràkhél; מִקְּלָל Mikál; רֶמֶל a consort; מְזָרֵךְ Móáb; פָּהֲנִים Êdóm; קִבְרֹוז Khebrón; יַרְשׁוֹת Yêrushálaim; אָם the belly; עַל the ear, &c. This distinction, therefore, arises from the signification not from the form of the word: cities and regions being considered perhaps as mothers, and so of others.*

6. Nouns ending in י or א servile are also of the feminine gender: as, יַרְשָׁה or ירְשָׁה a female visitor; יָאָרֶךְ a beast; יַרְשָׁה or ירְשָׁה a kingdom. So יָכַב for יָכַב sleep, &c.

7. Many nouns are found in both genders, which are therefore termed common. These generally are, 1. The names of animals, flocks, birds: 2. Segolate nouns not restricted to the names or offices of men: and, 3. Others designating parts of the human body: 4. Participial nouns of the form יָמַס: and, 5. The decimal numerals from twenty to one hundred, inclusive: e.g. 1, יָמַס a camel; יֵבֶר a bear; יָאָרֶךְ and יָאָרֶךְ a flock of sheep; יָבָק a bird: 2, יָרְא a road; יֵרְחַמ a breath: 3, יָרְא a hand; יָפְס an eye; יָכַב an arm; יָסַפ the soul: 4, יָרְא an enclosure: 5, יָכַב twenty; יָכַב thirty, &c. To these several others of different forms may be added: as,

* The exceptions are, יָסַפ the mouth; יָרְא the neck; יָרְא the back; יָבָק or יָבָק the navel; יָפְס the eyelids; יָפְס the heel; יָפְס likeness; יָמַס a blasted field; יָסַפ a meat-offering; יָסַפ a razor; יָרְא a cucumber bed; and יָרְא an army, which are all masculine. I am inclined to believe, that this termination is nothing more than a fragment of some ancient form of the feminine pronoun of the third person singular, which we also find as the inseparable feminine pronoun of the same person. See the table of inseparable pronouns, Art. 145.
a chest, or ark; לֹא a garden; נָוְיָה a window; הבָּל a couch; לְוָי a jubilee, &c., which are noted in the dictionaries.

136. We now come to shew how the noun of the feminine gender is formed from that of the masculine.

1. It will readily be perceived, that the names of certain offices, &c., may apply to either men or women; and that cases might occur, in which it may be necessary to designate the sex of the person, to which such word is applied. The masculine forms have already been pointed out; it will be necessary here only to shew how those peculiar to the feminine are formed from them.

2. Feminine nouns will be formed from the masculine generally by adding the termination נְ or נָּ, and changing the preceding vowels of the ultimate or penultimate syllable, according as the analogy of the word (hereafter to be considered) and the rules detailed (Artt. 93, 101.) may require; e.g. בָּל a good man, &c.; בֵָל a good woman, &c.; מַל (original form מַל) a king, מַלְּקָה a queen; מַלְקָה masc. מַלְקָה fem. a visitor, or visiting.

3. Let us now see in what instances these different terminations are taken. It will be extremely difficult to lay down rules comprehending every possible case: we shall content ourselves therefore with the following, given by Albert Schultens.

4. Nouns ending in an immutable* vowel will generally take the termination נְ: as, רֵדָה visited, masc.; רֵדָה fem.; בָּל good, masc.; בָּל fem.; לָה great, masc.; מַלְקָה fem. מַלְקָה just, masc.; מַלְקָה fem.

5. Patronymics, and nouns originally ending in י, also

* What vowels are to be considered as mutable or immutable, will be shewn in the next Lecture.
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ordinal numbers ending in  וה and falling under this rule, will double the ( ח) by Dagésh, upon receiving this feminine termination: as, מֵמִיבָּה a Moabite; מִמְבָּיבָּה (or מִמְבָּה) a Moabitess. So, אֱלֹעִיס a Syrian; fem. הַעַלּוֹר a Syrian (or הַעַלּוֹר); פָּרָזְתָּה bearing fruit; weeping: הַמְּלֹא or הַמְּלֹא fem.

6. Participles of the Hiphil conjugation are excepted:
as, רַמְבּוֹר, fem. רַמְבּוֹר, with some other nouns: as, בֵּיתָה a ruler; בֵּיתָה, fem.; בֵּיתָה a master; בֵּיתָה or בֵּיתָה a mistress.

7. Nouns receiving a final Shévá (כ) in the penultimate syllable will take ל for their feminine termination:
as, רֹסָה, masc.; לֹאשֵׁה (for ולוס) fem.; לֹאשׁ little, masc.; לֹאשׁ fem.; לֹאשׁ surrounded, masc.; לֹאשׁ, fem. So, בָּל ל revealed, for בָּל ל, from בָּל ל, masc. by contraction (Art. 73.).

8. Hence all segolate nouns will form their feminines in ל; as, לְלָה, for לְלָה a king; fem. לְלָה a queen; לְלָה food, fem. לְלָה wickedness, fem. לְלָה; or, by contraction (Art. 87. 1.), לְלָה; or לְלָה, for לְלָה contracted by (Art. 87. 3.) לְלָה hunting, fem. לְלָה.

9. Some nouns are found to take both forms of the feminine:
as, מְיָם or מְיָם a kingdom; מְיָם or מְיָם a family, (Pāthākhs are here taken instead of Sególs on account of the guttural) מְיָם or מְיָם a watch or guard. So some participles and infinitives: as, מְיָם or מְיָם visiting, fem.; מְיָם or מְיָם bringing forth. To which may be added the patronymics, &c. above noticed, as well as many other nouns which will be learned best from practice.

137. Nouns not subject to these restrictions will, for the most part, have their feminine forms ending in ל or in some equivalent termination: as, לְלָה a crown; לְלָה, fem. (which also has לְלָה).

2. The terminations equivalent to לְלָה are: 1, לְלָה; 2, לְלָה;
3, לְלָה; 4, לְלָה; 5, לְלָה; 6, לְלָה or לְלָה; 7, לְלָה or לְלָה: as,
1. sister, for רוחה; but on account of the guttural ה, רוחה, which, by Art. 87. 1, will become רוחה or רוחה: 2, רוחה for רוחה; and by Art. 87. 2, רוחה exile; 3, רוחה a pattern, for רוחה, and by Art. 87. 4, רוחה for רוחה finding, by Art. 87. 5, רוחה for רוחה sin (by the same Article); 6, רוח for רוח giving, (primitive form רוח, the ה being rejected by Art. 76.). So, רוח truth, for רוח or רוח: 7, רוח for רוח bringing forth a child, (primitive form רוח, and, rejecting the medial ה for the sake of euphony, we have רוח). For the same reason, we have רוח for רוח one, fem.; רוח a daughter, for רוח or רוח: but רוח a song, has the regular Chaldaic or Syriac termination.

On the Inflection of Nouns.

138. Three numbers are recognised by Hebrew Grammarians in the inflection of Nouns: viz. the Singular, the Dual, and the Plural.

On the Formation of the Dual Number.

1. The dual number is formed from the singular by adding the termination י: as, יי a day; יי two days; יי (for יי) a king; יי two kings; יי a queen; יי two queens. Instead of יי two, we have, by contraction (Art. 87. 3.), יי, and fem. for יי, and יי for יי (for יי, Art. 76.), by the same rule.

2. All feminine nouns ending in י, change י to י upon receiving any increment whatsoever, as also when put in construction with any other noun, of which more will be said hereafter: hence we have יילוח as above.

3. The dual number is, for the most part, restricted to things which are double by nature or art, as the parts or double members of the body, &c. It is never found in the conjugation verbs.

4. A few instances occur in which a dual termination is added to a noun already in the plural number: as,
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Two walls, Isa. xxi. 11; לוחות two tables, Ezek. xxvii. 5.

The changes of the preceding vowels will be regulated as before (Art. 93, &c.): these will be particularly considered in the next Lecture.

On the Formation of the Plural Number Masculine.

139. Nouns of the masculine gender are made plural by attaching the assylic augment י to the singular: as, ובם good, masc., יבש יזוחו plur.; המלך ימלכּו (for ימלכּ) a king, plur. ימלכּו; ימלכּו a nation, plur. ימלכּו (for ימלכּ by omission, Art. 75.) nations; יברּי a stranger, plur. יברּו (for יברּו by contraction and omission, Artt. 75. and 72.). So ירוחים Jews (for ירוחים).

2. In many instances, however, words of this kind are written fully: as, יפרע Levites, sing. יפרעם; יכשיטים Cushites (vulgarily Ethiopians); יכשיטים Palæstines; Esth. iv. 7, viii. 7; יכשיטים Chaldeans, 2 Chron. xxxvi. 17, &c.; where the marginal reading is generally of the contracted form.

In one instance י is inserted in the place of ḫāṣṣēt: as, יברע for יברע, or contr. יברע Arabs, 2 Chron. xvii. 11.

3. We sometimes have the Chaldaic termination י: as, ימלכּו kings, Prov. xxxi. 3; ימלכּו (for ימלכּ) islands, continents, Ezek. xxxvi. 18, &c.

So יפרע pl. of יפרע scarlet, Isa. i. 18; יפרע of יפרע free, Isa. lviii. 6; יפרע of יפרע inner, 1 Chron. xxviii. 11, for יפרע, &c.

The י added to Hebrew masculine plurals, as well as the  PreparedStatement the Eye One and Chaldaic ones, seems to me to have been added for the mere purpose of filling up the hiatus which would otherwise have happened. Such is the ūmāan (ן, ב, ב) of the Arabs; which, according to them, is always cut off when the word is placed in the state of definite construction, as is also its vicegerent the final of the dual and plural.

The תרגב תמר the opposite of תמר red and white, &c. Hidayat-oon-Nahue, p. 69. Calcutta, 1803. The Moolla Jami considers this as the index of a complete word, which, when lost in the state of construction, is supplied by the following word. Comment. on the Kâfcr, p. 199.
4. The terminating letters △, or (Chaldaic) [△], are always omitted, when the noun is in the state of definite construction with any following word (Art. 143.), or when any affixed pronoun is attached to it: as, יִנְפָּא יַנְבָּא kings of the land; יִנְוָא יַנְוָא their kings, of which more will be said hereafter. The first of these forms is termed absolute, the second is said to be that of construction.

5. In some cases also, when such plural words are not in the state of construction, these letters are omitted: as, יִנְוָא יַנְוָא for those who trust in him, Ps. ii. 12, &c.

6. We occasionally find the termination △ used instead of △ or △: as, יִנְוָא יַנְוָא locusts, Amos vii. 1, Nah. iii. 17: יִנְוָא יַנְוָא windows, Jer. xxxii. 14; יִנְוָא יַנְוָא princes, Judg. v. 15; יִנְוָא יַנְוָא mountains, Zech. xiv. 5; יִנְוָא יַנְוָא (men, &c.) uncovered, Isa. xx. 4; and frequently, יִנְוָא יַנְוָא the Almighty; יִנְוָא יַנְוָא Lord, &c.

But, as we find that this diphthong (△) is only another form for △ (Art. 87. 3.), we may perhaps hence conclude, that this termination is nothing more than a contraction for △, and therefore, perfectly equivalent to it in signification: but, not containing any thing superlative as some have thought. This termination has also been supposed to designate collective nouns; but, as most plural nouns may be considered as collectives, there does not seem to be any necessity for this distinction.

7. There are moreover several passages, in which △ has been thought to be a plural termination: as, יִנְפָּא יִנְפָּא head of the captains, 2 Sam. xxiii. 8, which in the parallel passage, 1 Chron. xi. 11, is יִנְפָּא יִנְפָּא. So יִנְפָּא יִנְפָּא the captains and the runners, 2 Kings xi. 4, 19. Of this kind some suppose יִנְפָּא יִנְפָּא Gen. xii. 6, xiii. 7; יִנְפָּא יִנְפָּא 2 Sam. viii. 18, xx. 7, 23, &c. to be, while others believe the terminating (△) to indicate nothing more than a patronymic or gentile noun. To these some other passages

* I am very much disposed to believe, that the plural termination attached to Hebrew nouns and verbs, is nothing more than a fragment of some word originally used to designate plurality. In the Malay, Sanscrit, and some other languages, the plural number is still formed by adding some word or words signifying much, many, or the like; or, by repeating the same word: as, in the Malay, Orang bānīak, or Orang orang, many man; or man man. So in Sanscrit. See Yates's Gram. p. 59.
ART. 139. 7.] ON THE PLURAL NUMBER.

might be added: as, יְהַלֵּךְ Job xxxi. 28, compared with Ib. v. 11; יְהַלֵּךְ 1 Sam. xx. 38; יְהַלֵּךְ Gen. xl. 16; יְהַלֵּךְ 2 Sam. xxii. 44, Ps. cxliv. 2, Lam. iii. 14, &c.

In such cases as these, יְהַלֵּךְ may, according to our hypothesis, be

In the Coptic and New Zealand also, the syllabic ni or na, which is prefixed for the purpose of designating the plural number, seems manifestly to be derived from the word nais or nes, which in both these languages means great, much, or the like. In the Hebrew we find words derived from the root יְהַלֵּךְ or יְהַלֵּךְ, being, signifying substance, &c.: as, יְהַלֵּךְ wealth; יְהַלֵּךְ a great misfortune, calamity; or יְהַלֵּךְ a great deep, a bath. In the Arabic יְהַלֵּךְ is,

Inordinate affection; יְהַלֵּךְ lust, a great deep, abyss: and hence, perhaps, יְהַלֵּךְ:

Jehovah, the great being, emphatically styled יְהַלֵּךְ, יְהַלֵּךְ, as well as יְהַלֵּךְ יְהַלֵּךְ. Exod. iii. 14. So in the Sanscrit bhūvān, literally and etymologically, being, applied to God or any great man; from the root bhā, be. Now, if we can conceive a noun of the primitive form יְהַלֵּךְ, i.e. יְהַלֵּךְ, being, substance, much, or the like, thus to be used, we shall have the forms יְהַלֵּךְ by Euphony, (Art. 108.), and יְהַלֵּךְ by contraction, (Art. 87. 3.). Writing then יְהַלֵּךְ יְהַלֵּךְ in the form proper for construction but in one word, and striking out the first יְהַלֵּךְ by Art. 73, and the last by Art. 74, we shall have יְהַלֵּךְ for the contracted plural form, to which the Euphonic יְהַלֵּךְ or יְהַלֵּךְ may be added or not: and without the (ך) Kharṭk, יְהַלֵּךְ, which is a form noticed above. Again, taking יְהַלֵּךְ, which is the segolate form proper for construction, and striking out the two יְהַלֵּךְ He’s as before, we shall have יְהַלֵּךְ, which is the termination proper for the state of construction likewise. The termination יְהַלֵּךְ, or by contraction יְהַלֵּךְ, (Art. 87. 2.), may, for the sake of distinction, have been taken for the verbs from the cognate root יְהַלֵּךְ having the same signification: for, taking the segolate or primitive form יְהַלֵּךְ or יְהַלֵּךְ, we shall have יְהַלֵּךְ by contraction; and, writing יְהַלֵּךְ for יְהַלֵּךְ, as before, we shall have the plural terminations for some parts of the verb, as also for some nouns above noticed, which I believe are real ancient forms of nouns in the plural number, and which therefore stood in no need of correction by the Masorets.

The plural termination of the feminine nouns may have arisen from this same root: for if we take יְהַלֵּךְ of the form יְהַלֵּךְ, and change the final יְהַלֵּךְ into יְהַלֵּךְ, which occasionally takes place, we shall have by contraction יְהַלֵּךְ by Art. 87. 1, and, for יְהַלֵּךְ יְהַלֵּךְ, יְהַלֵּךְ as before.
a plural termination, the Euphonic being cut off: but, as it will be hereafter seen, that (א) is also the termination of patronymic or gentile nouns, the context alone must be our guide in ascertaining the sense in such passages.

8. Dr. Gesenius is of opinion, that the termination לא is, in some cases, nothing more than an Arabism for the singular מ-; as, יָשַׁר for יָשַׁר a field, Deut. xxxii. 13; Ps. viii. 8. So יָשָׁר for יָשָׁרוּ a seer, 2 Chron. xxxiii. 19, &c., but this is unnecessary.

9. Some have also supposed, that וה, and ב without the Euphonic ר, are occasionally used as plural terminations: as, יִהֲרֹד for יִהְרֹדָם to be read (by Art. 87. 2.) augurs, i. e. dividers of the heavens. So Isa. xlvii. 13, הָרָפָה וּמָרָפָה, the multitude of my laws. So יָחַד Ps. cxix. 79; יָשָׁר 2 Sam. v. 8; יָשָׁר 1 Chron. vi. 11, &c. In most of these and similar passages, however, we have a various reading in the margin, which supplies the regular plural termination, לא.

On the Formation of the Plural Number Feminine.

140. The termination used to designate the feminine plural is לָו, which like the preceding ול, &c. is asyllabic: as, דָּו a generation, דָּו (or Art. 72. דָּו) generations.

2. When the feminine singular ends in ל, ל, or ל, &c., these terminations are rejected in forming the plural: as, וְלָו or וְלָו visiting, (fem.) וְלָו, plural.† The same may be said of the Chaldaic termination ל; as, וְלָו praise, וְלָו praises, Ps. ix. 15, &c.

3. Feminine nouns ending in ל and ל take the same termination, with this difference, viz. that ה, in the

* See the note to the preceding article.
† In other words, the feminine plural is formed from the masculine singular, not from the feminine singular.
first case, is doubled by Dāgēsh: as, עָרְבָּה a Hebrew woman, plural עָרְבָּיָה (the singular being עָרְבָּה or עַרְבָּה): and in the second by prefixing ʼ, and preserving the homogeneous imperfect vowel corresponding to ָ: as, רַעְבָּה a kingdom, רַעְבָּיָּה kingdoms, as if the singular were a contraction of רַעְבָּה.

4. Nouns ending in פִּן are sometimes found with their plurals formed by the addition of the plural terminations פִּנְהוּ or פִּנָּה: as, פִּנָּה a spear, pl. פִּנְהוּ and פִּנְהוֹת, פִּנָּה fornication, pl. פִּנְהוּות, פִּנָּהוֹת, &c.

5. So also others ending in פִּן: as, פִּנָּה a door, pl. פִּנְהוּ and פִּנְהוֹת; פִּנָּה a bow, pl. פִּנְהוּ and פִּנְהוֹת bows; פִּנְשָׁן (for פִּנְשָׁן) a lip, pl. פִּנְהוּ and פִּנְהוֹת lips.

141. The plural belonging to a considerable number of masculine nouns is found with the feminine termination פִּנָּה, while, on the other hand, many feminine nouns are also found with the masculine termination פִּנְהוּ in the plural: as, 1st, פִּנָּה a father, pl. פִּנְהוֹת a father, פִּנָּה a treasure, pl. פִּנְהוֹת a treasure; and, 2d, פִּנָּה a stone, fem. pl. פִּנְהוּות a stone, פִּנְהוֹת a stone. Others of this kind are פִּנָּה a fir-tree, פִּנְהוּות a fir-trees; all of which the Lexicons will supply as they occur.

2. Nouns of the common gender are sometimes found with two plural forms: as, פִּנָּה a year, pl. פִּנְהוּ and פִּנְהוֹת שָׁנָה years: so פִּנָּה and פִּנְהוֹת days, for פִּנָּהוּ or פִּנְהוֹת שָׁמָיִם of שָׁמָיִם for פִּנָּה a day; and, a few others have the masculine added to the feminine form of the plural: as, פִּנָּה a high place, pl. פִּנְהוֹת שָׁמַיִם. Others again are found only in the plural number: as, פִּנָּה the face; פִּנָּה life; פִּנְעָה women. Others are used in the dual only: as, פִּנְעָה two balances, &c.

142. Generic nouns signifying any whole species, may, in the singular number, be construed as plurals when the context requires it: as, פִּנְעָה a flock, or flocks; פִּנְעָה child, or children; פִּנְעָה flock, or flocks.

2. Hence, nouns signifying Metals, Liquids, Virtues, Vices, to which may be added Proper names, are generally found in the singular number only: as, פִּנָּה silver, בְּלָדָה gold, מִשְׁקָל wine, מִשְׁקָל oil, מִשְׁקָל wisdom, מִשְׁקָל foolishness, מִשְׁקָל hatred, מִשְׁקָל Moses, מִשְׁקָל Zipporah, מִשְׁקָל Israel, &c.
LECTURE V.

3. We have, nevertheless, בותבוב understandings, יס וקינס loves, יס וקינס' graces, יס וקינס' anger, יס וקינס' wisdom, &c.; but, in these cases, the signification is intensive.

4. Nouns implying age are mostly found in the plural number: as, ינס וקינס' childhood, יס וקינס' youth, יס וקינס' old age, &c. We have, nevertheless, ינס וקינס' for childhood, and ינס וקינס' for youth, to which some others might be added.

5. Words ending in י and י generally denote the state in which any person or thing is said to be. Hence ינס וקינס' will signify the state of childhood; these words therefore need not be put in the plural number. In the other case, the word ינס וקינס' is probably understood; we shall therefore have ינס וקינס' for ינס וקינס' childish years; and so of others, which will account for the apparent anomaly.

The nouns generally found in the dual number have already been pointed out (Art. 138. 3.).

On the Changes found to take place in Nouns when put in the Definite State of Construction.

143. By the definite state of Construction is meant, the juxta position of two or more nouns not meaning the same thing, when the latter is added for the purpose of defining, or otherwise qualifying, that which immediately precedes it: as, ינס וקינס' Jehovah's hand; ינס וקינס' a rod of iron; ינס וקינס' the days of the years of the life of Abraham.

2. Now, as such words are added for the sole purpose of presenting some one definite idea, the whole combination seems to have been considered as presenting one compound word only; and, hence, the governing tone-accent has been supposed to rest on the last so construed; and then the vowels of the preceding word have been contracted or rejected, as far as the analogy would allow.

3. Hence, nouns having perfect and mutable* vowels

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* These will be shewn when we come to treat of the forms of nouns.
in their ultimate and penultimate syllables, will generally change that in the ultimate to its homogeneous imperfect one, and reject that in the penultimate: as, בַּֽהֲנָה, Jehovah's word (from בַּֽהֲנָה; בַּֽהֲנָה, Jehovah's law (from בַּֽהֲנָה).

4. All feminine nouns however ending in פ— will change the פ to פ, probably for the purpose of rendering the character of such words more susceptible to the ear, than they would be with the פ remaining (Art. 188. 2.).

5. Exceptions:—All masculine nouns singular ending in פ—* will take פ— when preceding others in the state of construction: as, מָֽאָבִּיםAbram's stock. Segolate nouns are subject to no variation in the singular number: as, פֶּלֶג the king of Assyria.

6. Segolate nouns having פ or פ for their middle radical letter, will undergo a contraction when preceding other nouns in the state of construction: as, נַפְיָת the midst of the garden, (from פַּֽאֲרְנוּת of פַּֽאֲרְנוּת) by Art. 87. 1; בָּֽאֶֽמֶס the house of Jacob,† פשׁי (for פִּֽשְׁחָה) sufficiency of burning, Isa. xli. 16. (Art. 87. 3.).

7. All masculine dual and plural nouns, ending in פ— and פ— respectively, will take the termination פ—, and reject, or otherwise contract, the preceding vowel, whenever it is perfect and mutable; e. g. בּוּרִים, Jehovah's words (sing. בּוֹרֵי; בּוֹרֵי, (sing. בּוֹרֵי or בּוֹרֵי, dual בּוֹרֶּים) Jehovah's eyes. In these cases, the terminating פ of the dual and plural may be considered as

* This terminating vowel seems to have been taken in order to avoid the confounding of these nouns with feminines ending in פ—.
† Hence, perhaps, the termination פ in plural masculine nouns, as בּוֹרֵי פ, is for בּוֹרֵי פ, see Art. 139. 7. note.
euphonic, as the † also is in the Chaldaic, Syriac, and Arabic (Art. 139. 4.).

On the termination ὅ-, occasionally found in this situation, see Art. 139. 6.

8. From the examples already given, it will be seen that this construction may generally be translated by the genitive case in other languages; but, as one or other of the particles is occasionally introduced for this purpose, as well as to form combinations equivalent to the different cases of the Greek and Latin grammars, the Student is referred to the Syntax for further information on this subject.

LECTURE VI.

ON THE PARTS OF SPEECH IN GENERAL, AND ON THE NOUN IN PARTICULAR.

144. Having laid down and exemplified the general principles of syllabication, &c. as found to prevail in this Language, we may now consider its different parts of speech, and shew how they stood in their primitive forms, and how they have been derived from one another.

1. The Hebrew language is, like all others, found to consist of nouns, verbs, and particles,* so arranged in sentences as to convey to the mind such ideas or notions as are intended to be inculcated by any Speaker or Writer. Of these, the third person singular masculine of the verb has generally been taken as the root or theme, from which the others have been derived. For

* The Arabian and Jewish grammarians comprehend in these all the other parts of speech generally given in the grammars of Europe.
my own part, I believe the noun ought rather to be considered as the root; not only because the learner may by this means be enabled more clearly to see how the conjugations of the verbs are carried on, but also because he may ascertain, with a much greater degree of precision, the force of all those nouns which have hitherto been considered as branches of the verb. Again, there are classes of the verb which do not exhibit the root fully in the third person singular masculine of the preterite; and these comprehend all those which have "or " for the middle radical letter; which are found complete in the noun, but defective in the verb. In some others, indeed, the noun appears in a defective form; but, in these cases, it is not found complete in the verb. Again, the variation found to prevail in the last vowel of the preterite, is more naturally accounted for in the noun than in the verb; and it is a fact, that a noun having the same vowel is almost universally found to exist. Besides, the participial and other nouns, which have no tenses in themselves, are much better understood when considered as derived from the primitive nouns, than when derived from words conjugated as verbs. Add to this the circumstance, that a verb in the state of conjugation either is, or must be considered as, compounded with a pronoun; and, therefore, in a state unfit to be taken for a primitive word. It is when without these pronouns, as well as every other adjunct, and when a word is in its simplest form, that we consider it as the root;* and, this we contend, is

* The school of Basra hold the same opinion, with reference to the Arabic. See Ebn Farhét on this subject in M. de Sacy’s Gram. Arabe, vol. i. p. 229, note. M. De Sacy himself thinks it will come to much the same thing, whether we consider the infinitive form as the root, or whether we take the third person singular of the masculine preterite, because the one may be termed the logical root, the other the etymological one, Ib. p. 197. But why, it may be asked, are
the more natural way to proceed. Induced by these considerations to give the noun the first place in the etymology, we shall now proceed to lay down the forms of the personal pronouns, as used either in connection, or not, with other nouns; not, because these words have any prior claim to our consideration; but because, we shall thereby enable ourselves to shew, when we come to detail the forms of the nouns, how these pronouns are connected with them.

Of the Pronouns.

145. The pronouns are, in the Hebrew, as in other languages, 1. Personal, 2. Demonstrative, 3. Relative, and, 4. Interrogative, with which, 5. the Reflective, pronouns and the Definite Article, are sometimes classed. We shall at present consider the Personal Pronouns only.

The Personal Pronouns.

1. These are termed Separable, and Inseparable. When Separable, they may be considered as representing the person to which they belong in the nominative case:

we to have two forms of the root for the same word? And why may not that, which is termed the logical root, be also considered as the etymological one? If the one presents a form more simple than the other, which is the fact, Why, I want to know, may not the less simple be considered as derived from the other? I must confess, whatever the school of Koufa may think of it, that of Basra appears to me to have reason on their side in this question; and to their opinion I am therefore compelled to subscribe, which M. De Sacy has also done at p. 128, note a of his second vol. See also the Mikhlof of Kimkhi, fol. 347 verso. The passage will be cited hereafter. I use the small edition of 1545. See also Le Court de Gebelin, Monde Primitif. vol. iii. pp. 55, 56, 80, &c.; Mr. Forster's Essay on Sanscrit Gram., p. 540; Caroli Aurivillii Dissertationes Goet. 1790, p. 376, &c. It is a curious fact, that in the Burman, verbs are nothing more than participial nouns conjugated with the pronouns. See Carey's Grammar of the Burman, p. 79, &c. See also Humboldt on the Chinese, Journal Asiatique, vol. iv. p. 115.
when *Inseparable*, they exhibit only a part of the *Separable* pronoun combined with some other word. When attached to verbs, they may be said to represent either the objective or some other oblique case; but, when attached to nouns, they stand for the correspondent possessive pronoun: there being no other way of expressing the possessive pronominal sense in Hebrew.

2. The *Separable* personal pronouns are as follows:

1 Person.

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<td>יְהַ נַ בַּ הַ נָּ</td>
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1 Person.

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<td>יְהַ נַ בַּ הַ נָּ</td>
<td>rarely יְהַ נַ בַּ הַ נָּ</td>
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<tr>
<th>PLUR.</th>
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</thead>
<tbody>
<tr>
<td>יְהַ נַ בַּ הַ נָּ</td>
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<table>
<thead>
<tr>
<th>SING.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְהַ נַ בַּ הַ נָּ</td>
<td>rarely יְהַ נַ בַּ הַ נָּ</td>
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<table>
<thead>
<tr>
<th>PLUR.</th>
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<tbody>
<tr>
<td>יְהַ נַ בַּ הַ נָּ</td>
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3 Person.

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<thead>
<tr>
<th>SING.</th>
<th>MASC.</th>
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<tbody>
<tr>
<td>יְהַ נַ בַּ הַ נָּ</td>
<td></td>
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<tr>
<th>SING.</th>
<th>FEM.</th>
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<tbody>
<tr>
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<td></td>
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<tbody>
<tr>
<td>יְהַ נַ בַּ הַ נָּ</td>
</tr>
</tbody>
</table>

3. In a few instances יִ נָ thou, is used in the masculine gender: viz. Num. xi. 15, Deut. v. 24, and Ezek. xxviii. 14. יִ נָ is used as a feminine in Ezek. xiii. 20: יִ נָ is also used as a feminine, Cant. vi. 8, Ruth i. 22, Zech. v. 10: and יִ נָ as a masculine, 2 Sam. iv. 6, Jer. l. 5. יִ נָ also occurs as a masculine, Ruth i. 13. We also have יִ נָ for יִ נָ , 1 Kings xvii. 15; and יִ נָ for יִ נָ throughout the Pentateuch, if we except eleven instances. This is
usually ascribed to an archaism, grounded on the supposition that in ancient times the pronouns were all considered as being of the common gender.

4. יִּשָּׁה is probably a foreign word: Egyptian, perhaps, where we have אַרְוֶק, there being no trace of it in any of the sister dialects of the Hebrew. Gesenius finds it, however, in the Phoenician.*

5. The Inseparable pronouns are abbreviated forms of the pronouns above given; they are invariably found attached to some preceding word, whether that be a noun, verb, or particle.† The following is a table of their forms when attached to nouns; we shall give those for the verbs hereafter.

<table>
<thead>
<tr>
<th>For the 1 Pers.</th>
<th>For the 2 Pers.</th>
<th>For the 3 Pers.</th>
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</thead>
<tbody>
<tr>
<td>SING. COM. GEN.</td>
<td>SING. FEM.</td>
<td>SING. MASC.</td>
</tr>
<tr>
<td>SING. COM. GEN.</td>
<td>SING. MASC.</td>
<td>SING. FEM.</td>
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<tr>
<td>SING. PLUR.</td>
<td>SING. PLUR.</td>
<td>SING. PLUR.</td>
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<tr>
<td>For Nouns SING.</td>
<td>For Nouns SING.</td>
<td>For Nouns SING.</td>
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<tr>
<td>For Nouns PLUR.</td>
<td>For Nouns PLUR.</td>
<td>For Nouns PLUR.</td>
</tr>
<tr>
<td>&quot;my, or mine.</td>
<td>&quot;our, or ours.</td>
<td>&quot;thine.</td>
</tr>
<tr>
<td>&quot;our, or ours.</td>
<td>&quot;your, or yours.</td>
<td>&quot;thou, or thine.</td>
</tr>
<tr>
<td>&quot;their, theirs.</td>
<td>&quot;their, theirs.</td>
<td>&quot;their, theirs.</td>
</tr>
<tr>
<td>&quot;her, hers.</td>
<td>&quot;her, hers.</td>
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</tr>
<tr>
<td>&quot;their, theirs.</td>
<td>&quot;their, theirs.</td>
<td>&quot;their, theirs.</td>
</tr>
</tbody>
</table>

* Lehregebäude, page 200, note.
† This may be considered as an illustration of the general principle of abridging and compounding words in Hebrew, and as confirming, in a great degree, the remarks offered in the note, Art. 139. 7. above.
ART. 145. 6.]  

ON THE PRONOUNS. 79

6. It is to be observed, that in affixing these abbreviated pronouns to singular nouns, it will be necessary when such word does not end in a vowel, to take that form of the pronoun which is preceded by one, and thence called the Vowel of union. In this case, an accent will accompany it, as given in the table. But, when the preceding word ends in a vowel, no such union-vowel can be introduced: in that case, the abbreviated pronoun is taken which has no such preceding vowel of union.

7. Nouns ending in ' will drop that letter, upon receiving the affixed pronoun of the first person singular: as, יִ֫בְּרָנ a nation; יִ֫בְּרָנ my nation, for יִ֫בְּרָנ.

8. The words בֵּן a father, בֵּן a brother, בֵּן a father-in-law, and בֵּן the mouth, will take ' when construed with a noun following, or when receiving any one of the above pronominal affixes: as, בֵּן הָגָּרָנ, the father of Canaan; בֵּן הָגָּרָנ, thy father. But, as two Yods (') would, in these cases, concur in the first person, as בֵּן, one of them will be dropped by the rule (No. 8.): as, בֵּן (the root being בֵּן or בֵּן) my father; and so on of the rest. Some other words ending in ' for ע, may take the affixed pronouns in the same way: as, בֵּן fruit; בֵּן fruit; or, they may take it with a vowel of union: as, בֵּן or בֵּן their (masc. and fem.) fruit.

9. Here, however, the masculine form of the pronominal affix is sometimes taken, when the sense seems to require the feminine, and vice versa, see Gen. xxxi. 9, Ruth i. 8, 9, 11, 13, Ezek. xiii. 19, 20, 21, Jer. ix. 19. So also לְ for לְ, לְ for לְ Exod. xi. 6, twice. In the same manner we have לְ for לְ Jud. xi. 34; לְ for לְ, as, לְ for לְ Cant. iv. 2, vi. 6. So Exod. i. 17, 2 Sam. xx. 3, twice, Ps. cxix. 152. So לְ for לְ Exod. i. 21, Num. xxxvi. 6, twice, Job. xix. 15, Ezek. xxiii. 45, 47, Ezra x. 3, 44, Zech. v. 9, xi. 5: לְ as a feminine in לְ Lam. iv. 10. These apparent discrepancies, however, will be considered in the Syntax.

10. On the contrary, ל occurs for ל: as, לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ L

to them four, Ezek. i. 10, twice; and again, verr. 16, 18. Also in לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ לְ L in their going; לְ לְ L also occurs as a masculine, לְ לְ לְ לְ L their four (sides), Ib. ver. 17; and again, in verr. 18, 24, 25. Also with a paragogic נ; as, לְ לְ לְ לְ לְ לְ לְ לְ לְ L their bodies, Ib. ver. 11.

11. In affixing these pronouns to nouns, it must be remembered that they are not made to agree, either in number, gender, or person,
with the nouns to which they are attached, but with those to which they relate, and which generally precede them in the context.

12. Such of these inseparable pronouns as commence with a consonant, and make a syllable independently of any part of the preceding word, are termed Syllabic; these are, that of the first person plural, מ, those of the second, י, ה, and י; of the third, ו, י, י, and י. Such as do not constitute a syllable in themselves, but require the addition of a letter from the preceding word, have been termed Asyllabic; see Art. 92, &c. Of these are the remaining pronouns, viz. מ, מ, מ, מ, מ, מ, and מ.

13. Of these inseparable pronouns מ, מ, מ, and מ, are termed grave (Art. 117. 2.), because they always have the accent. The others are, by way of contradiction, termed light.

It is of importance to bear these distinctions in mind; because the changes of the vowels of the preceding word, will, in a great measure, depend upon them: e. g. if to יי a word. I affix י my, mine, the י of יי must be taken in order to enounce this vowel: as, יי. But, by our laws of syllabication, the preceding י must have a perfect vowel; י will, therefore, remain unchanged. And, as the first י is not immutable, and as the accent is with the affix, this vowel will become (.), and we shall have יי deva-ri; where the asyllabic affix exerts a considerable influence on the ultimate form of the word. But, if I take a syllabic affix, let it be מ your, we shall then have יי your word. In this case, the י of יי closes its last syllable; and as the accent is removed, the (.) preceding this letter originally, must, by our laws of syllabication, become (-); and we accordingly have יי. But, if we take י which is also syllabic, we shall not have יי, but יי; because, although the affix י is syllabic; still, as the accent accompanies the preceding syllable, it must remain perfect (Art. 33.) and we have יי. The same holds good in all other cases. (Artt. 93. 94.)
ART. 145. 15. ON THE PRONOUNS.

15. Any word, preceding one or other of these affixes, may be considered as in construction with it, and therefore subject to all those changes in the vowels, to which words so situated are (Art. 143. 3.). The only difference is, that instead of the latter noun being written at length, it has been abbreviated.

16. The following examples will shew the application of the Inseparable pronouns to nouns singular and plural, masculine and feminine. No example of the dual is given, because it will always take the affixes proper for the plural: as, דועכニ two eyes, דועכ my eyes, &c.

Examples of a noun masculine in both numbers, with the pronominal affixes.

Sing. Masc. דועכ a horse.
1 pers. sing. com. דועכ my horse.
2 ......... masc. דועכ or דועכ thy horse.
2 ......... fem. דועכ thy horse.
3 ......... masc. דועכ or דועכ his horse.
3 ......... fem. דועכ, rarely דועכ her horse.
1 pers. plur. com. דועכ our horse.
2 ......... masc. דועכ your horse.
2 ......... fem. דועכ your horse.
3 ......... masc. דועכ, poetically דועכ their horse.
3 ......... fem. דועכ or דועכ their horse.

Plur. Masc. דועכ horses.
1 pers. sing. com. דועכ my horses.
2 ......... masc. דועכ thy horses.
2 ......... fem. דועכ thy horses.
3 ......... masc. דועכ or דועכ his horses.
3 ......... fem. דועכ her horses.
1 pers. plur. com. דועכ our horses.
LECTURE VI.

Example of a noun feminine in both numbers, with the pronominal affixes.

Singular.

1 pers. sing. com. מִי בחָכְרֵךְ a law.
2 pers. sing. masc. מִי בחָכְרֵךְ thy law.
2 pers. sing. fem. מִי בחָכְרֵךְ thy law.
3 pers. masc. מִי בחָכְרֵךְ כָּבַד or מִי בחָכְרֵךְ כָּבַד his, its law.
3 pers. fem. מִי בחָכְרֵךְ כָּבַד rarely מִי בחָכְרֵךְ כָּבַד her, its law.
1 pers. plur. com. מִי בחָכְרֵךְ כָּבַד our law.
2 pers. masc. מִיを選ぶ your law.
2 pers. fem. מִיを選ぶ your law.
3 pers. masc. מִיを選ぶ, poetic מִיを選ぶ, or poetic מִיを選ぶ their law.
3 pers. fem. מִיを選ぶ rarely מִיを選ぶ their law.

Plural.

1 pers. sing. com. מִיを選ぶ my laws.
2 pers. masc. מִיを選ぶ thy laws.
2 pers. fem. מִיleccionו or מִיleccionו thy laws.
3 pers. masc. מִיleccionו or מִיleccionו his, its laws.
3 pers. fem. מִיleccionו her, its laws.
1 pers. plur. com. מִיleccionו our laws.
2 pers. masc. מִיleccionו your laws.
2 pers. fem. מִיleccionו your laws.
3 pers. masc. מִיleccionו, or poetic מִיleccionו, or poetic מִיleccionו their laws.
3 pers. fem. מִיleccionו their laws.

17. Nouns ending in מֵנִי take the affix מִי instead of מֵנִי or מֵנִי.

* The final מ becomes מ by Art. 143. 4.
ON THE PRONOUNS.

The third person singular masculine, rejecting first their final letter י: as, אב his leaf; גית a field; גית ע his field. In like manner they reject their final letter when they receive the feminine affix of the same person, which is either נ or ת: as, גית ע a field; גית ע her field; גית ע an accident; גית ע her accident, Ruth ii. 3; גית ע an appearance; גית ע its appearance.

Anomalies.

18. ים his flock (of sheep), Deut. xxii. 1, from ים. The affix ים is occasionally found attached to other nouns: as, ים ע his concubine, Judg. xix. 24; ים ע his yoke, Nah. i. 13; ים ע his light, Job xxv. 3. And also with plurals: as, ים ע his heroes, Nah. ii. 4.

19. The following examples are also anomalous. 2 Pers. masc. ים ע Ps. x. 14. 2 Pers. fem. ים ע thy third part, with י inserted, Ezek. v. 12; ים ע giving thee, Is. xxiii. 28; ים ע for ים ע the whole of it.

Of the first person plural ים ע our acquaintance, Ruth iii. 2; ים ע our substance, Job xxii. 20. Of the second fem. ים ע your baseness, Ezek. xxiii. 48.

Of the third masc. ים ע all of them, 2 Sam. xxiii. 6. Of the third fem. ים ע the whole of them. So Gen. xli. 21; ים ע for ים ע the midst of them.

With Nouns Plural.

20. 1 Pers. sing. ים ע ע for ים ע my testimonies, Ps. cxxii. 12.

The union vowels of the affix of the 3 fem. sing. are sometimes contracted: as, ים ע ע for ים ע (Art. 87. 3.) thy sisters, Ezek. xvi. 59, &c., in which case the Yod is dropped. This sometimes takes place with the masc. pronoun: as, ים ע ע thy strokes, for ים ע ע Deut. xxviii. 59. So ים ע ע thy messengers, Nah. ii. 14. It. 2d fem. ים ע ע your pillows. Of the 2d masc. ים ע ע his benefits, Ps. cxvi. 12. Of the Chaldaic form: ים ע ע their posts. 3d fem. ים ע ע its galleries; ים ע ע their bodies, Ezek. i. 11, &c.

21. The affix ים ע of the 2d pers. plur. masc. is, in one instance,
preceded by (.)\dots as, מִיתֵרָיָה מֵיתֵרָיָה your dispersions, Jer. xxv. 34. These may all perhaps be errors of transcription.

22. The ' which precedes the affixed pronouns in the plural numbers of nouns, is frequently dropped: as, וַיִּשָּׁבֵל for וַיְשָׁבֵל thy ways, &c. But, many of these anomalies will come under the rules detailed in Art. 139. 7, and will, therefore, be rather apparent than real; the rest perhaps are the mere mistakes of the copyists.

N. B. The demonstrative and other separable pronouns will be given when we come to treat on the particles.

On the Use, Signification, and Forms of Words generally.

146. Words are nothing more than sounds, simple or compounded, which have been adopted in order to represent the ideas conceived in the mind of one person to that of another. Whether any of these were first imparted to man by the Creator, or whether he had only the powers given sufficient for appropriating such sounds for the purposes of life, it is impossible now to say: nor is it very important; for, in either case, their adoption will be traced to the appointment of the Deity, either mediately, or immediately. From what is revealed in the Scriptures, however, I am inclined to believe, that it was an immediate appointment, as far at least as the necessities of society at first went; leaving to his ingenuity the further extension and cultivation of this power, as the increasing wants or refinements of life might suggest. If then the boon was immediate, nothing can be more probable, than that the use of words would be regulated by some analogy; which, it is likely, would also have been the case, had unassisted reason been left to shift for itself. In any case, therefore, we might

* In some editions regularly '...
ART. 146. 2. THE USE, &c. OF WORDS.

expect to find that some analogy had been resorted to in the structure of language, whether we originally possessed the skeleton of it as given by inspiration, or, as made by man for his own use. Things must have had names; and these must have been such, as would generally be allowed and understood, whether we can now see their suitableness or not. Actions and events must likewise have had names; and, whether we can now see the reason why certain words or sorts of words have been employed for these purposes, or not, it must be next to certain, that there once was an immediate cause both for their adoption and forms.

2. If then this be the true state of the case, it may be worth while to consider, in the next place, how the primitive significations of words would, in process of time, be varied in order to meet the necessities which would daily arise. Let us first take the word ḥilāl walking, going, proceeding. This, we can suppose, was the name given to that sort of action, by which a person removes himself from one place to another. If then we add another word, or words, the whole may now mean, proceeding towards, either as a friend or an enemy:—from, with, &c. with the additional notions of co-operation, resistance, haste, delay, or the like. This action might, in the next place, be applied to the mind, and then signify its progress, improvement, general conduct, conversation, &c. and, in such acceptations is this word used. Hence Enoch is said to have walked with God, אָנֵךְ חִלָּלָה יִתְנַחֵל עַד עָנָאִים Gen. v. 22. Again, it may be applied to any thing in the sense of progress, and this may be understood to intimate either increase or diminution: as, יִהְיוּ חִלָּלָה כִּי תִבְרֹא, Gen. xxvi. 13. So, he proceeded, proceeding and becoming great, i. e. gradually. And, Ib. viii. 3, &c. וְשַׁבְלוֹ חִילָלָה לְהָוָא לֹא יִשְׁחֵר יִהְיוּзоּרְו ...... and the waters returned ...... proceeding
and returning, so they decrease, &c. And, accordingly, this word is often used in the sense of proceeding gradually.* Again, let us take the word הַלַּעֲלָה rising, mounting up, &c. This with certain adjuncts may signify, to become superior to, or to get the upper hand of, another; to conquer him, to humble him; also to excel in state, dignity, power, &c.: the being conversant upon, or about, any thing: being near a place or thing, before it, or, as we say in English, over against it: also, over and above, implying excess; being incumbent upon, as a duty, &c. all of which might arise out of the primitive word, by considering it either in its proximate or remote bearings: and such are the acceptations, in which, in one form or other, it is actually found.

3. If then we can conceive how words would thus be made to vary from their primitive significations, in consequence of their different bearings, as just noticed, we shall find no difficulty in seeing, how the cause, beginning, continuation, completion, consequence, &c. of any action may be likewise intimated by such words, as also the ability, duty, right, will, endeavour, custom, occasion, permission, or notification, &c. which may also be intimated or implied by their various forms; and this in their more remote significations, according to the Grammarians and Commentators,† has actually taken place in many instances in the Hebrew; as, indeed, it has, in a greater or less degree, in all languages; but which is nothing more than what the necessity of the case absolutely requires.

4. The law or necessity by which this variety has

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* So also the Persian زنتة going, for gradually. So Virgil, Vires acquirit undo.
been brought about, has, for the sake of convenience, been termed *Tropology*, and this, for the same reason, has been divided into *Metonymy, Irony, Metaphor*, and *Synecdoche*. *Metonymy* respects *cause and effect; subject and adjunct: Irony, contrariety: Metaphor, comparison: Synecdoche*, distribution, as to the whole with reference to its parts, the *genus* to its *species*, the *material* to the *thing composed out of it*, &c. For a full account of which the reader is referred to the second volume of the Philologia Sacra of Glassius, or the work of Starr, books which every student of the Hebrew Language ought to have.

5. Let it be remembered, however, we are not to recur to these figures for the purpose of reconciling any passage of Scripture with our own preconceived notions. It must appear clearly from the context, considered in conjunction with the character of the writer we may be consulting, whether such figure has really been used or not, otherwise we shall make the sacred writers occasionally to talk like madmen: and shall, perhaps, extract from the same writer, nay the very same passage, the most incongruous and discordant notions.

6. When, therefore, we have to ascertain the meaning of any given word, we must carefully consider, whether the primitive or some derived signification is to be taken. When the literal acceptance of such word will answer our purpose, the work is done, and we need proceed no further: but, when this is not the case, we must try in what way our principles will help us: e.g. We find in Job ii. 9, the following passage, which has given considerable trouble to the Translators and Commentators: נָגַעְתָּם לְשׁוֹנַי, which in our authorised version is, "Curse God and die." The word, about which the principal difficulty has here arisen, is נָגַע. The best
explanation I can give is this: used as a verb seems first to have been applied to camels kneeling down to receive their burdens.* Hence, perhaps, arose the idea of submission in kneeling, when receiving something from a superior: and hence also that of receiving a blessing; and, actively, giving or bestowing one: also, to ask or receive a blessing on departing, &c. To this lightness, is opposed as implying a curse, Gen. xxvii. 12, &c. In the next place, as the imposing of a burden seems to be connected with the primitive meaning of this word, this signification may also be taken in the sense of oppression or affliction;† and, actively, treating or considering another as the author of it; which, I believe, is the force of the word in this place. Storr (p. 37—8.) has taken it in the sense of bidding farewell, and hence of forsaking and giving up. Parkhurst, with some of his school, has taken it as an irony here, which is hardly necessary.—What has now been said is intended to refer to un-augmented words generally. On the augmented ones we shall have something to offer hereafter.

7. With reference to the forms of Hebrew words, the student will readily perceive, that if the root in its simplest form, which is constant, will always represent a certain class of words; then, upon any augmentation

* See the Sihâh of Jauhari and the Kâmoos under this word, which give increase, and as its meaning, &c. See also Gen. xxvii. 36, Jos. xv. 19, &c.

† The Author of the Kâmoos has, which are all to this purpose. So is taken to signify baseness in a bad sense and humility in a good one. See the Moallakah of Antara by Menil and Wilmet, p. 135. The same is the case with many other Arabic words. See also the Note Miscellanea appended to the Porta Mosis by Pococke, cap. ii.
being made, either in its vowels or consonants, or both, other forms will be produced, which may severally represent words of other classes, each having meanings, or shades of meaning, peculiar to themselves: and, such is actually the case.

8. If then this be the fact, we can adopt certain words representing the various forms found to prevail; and these we can use, like the formulæ in Algebra, to designate whole classes of others having the same forms. Thus, יִּדָּשָׁא, may be put for any word, having the vowel פָּדָא only, between its first and second radical letters. In like manner יִּדָּשָׁא, יִּדָּשָׁא, יִּדָּשָׁא, may represent any others having a קְרוֹלֶמ, קְרֶרֶה, or קְרָירוֹכ, in the same place, respectively; and these are the forms of primitive nouns, generally having an abstract signification.* In the next

* This is also the case with the Arabic words of these forms: as, ﺪَاءٍ comprehension, علم knowledge, حسsey beauty; and where the adscititious صْرَبَ زَيد will mean Zaid's striking, i.e.

either the striking which he receives, or gives, passively or actively, objectively or subjectively, as the context may require. In such instances, the abstract noun صْرَبَ striking, may be considered as equivalent to a passive or active participle, respectively; and then the abstract may be said to occupy the place of a concrete noun: as, in Gen. xxxi. 42, we have פָּדָא הַסְּוַר the fear of Isaac, i.e. the object of Isaac's fear, his God, which in the parallel passage is, פָּדָא הַסְּוַר my Father's God. So also again in ver. 53, Ib., where it is similarly explained. In Rom. ii. 26, iii. 30, the Gentiles are, in like manner, termed ἀκοῦσαν, and the Jews περιτομή, i.e. uncircumcised, and circumcised, respectively. These considerations will occasionally affect the verbs, so that the active form will have a passive sense and vice versâ, of which examples will be given hereafter. See Viger on the Greek Idioms, Cap. v. § i. Ed. 1813. Hence the various acceptations of διακοτίαν in the New Testament. See also Storr, p. 201, &c.
place, רוש, וַיְסַנֶּא, הָּפִּקָּה, &c., or, with one or other of the letters בֵּיתָּה, as, רַבְּנָה, וַדָּבָר, &c., may represent other classes of words, and may each be severally put down as a formula for such class of words. And, as the roots of words in Hebrew always consist of three letters, the servile letters or vowels being constant, these formulæ can always be applied.

9. In the Rabbinic grammars, dictionaries, and commentaries, the word בַּעֲשֵׂ, with its variations, is taken as the common measure of other words; but, as great inconvenience arises from the use of this word, on account of the medial ב, we have, with Schroederus and others, taken דַּאָה, not that it is entirely unexceptionable, there being one of the בַּעֲשֵׂ letters, both as its initial and final letter, but because it is sufficiently easy of application for our purpose.

147. It will appear from what has been said (Artt. 75. 76. 77. &c.) that primitive nouns originally consisting of three radical letters, may frequently be found with two only; and there are cases to be noticed hereafter, in which we have but one. Making these allowances, therefore, the forms of all nouns will be either Simple, Augmented, or Compounded.

2. The simple forms, as already noticed (Art. 146. 8.) will consist of the radical letters (supposing none of them to have been dropped as just mentioned) accompanied by one or two vowels.

3. The augmented forms of nouns will exhibit one or other of the simple forms, augmented either by the reduplication of its middle radical letter by דָּגֶש, or by the addition of one or more of the letters found in the word דָּגֶש, or by both taken together.

4. Compounded words are those which are formed by the combination of one or more words, simple or aug-
mented, written together as one, contracted however or abridged as the rules may require.

5. The simple forms may be divided into two classes, the first of which may, from their peculiarities, be termed Segolate: the second, Primitive nouns, only.

6 By Segolate nouns is meant, nouns which, in addition to their primitive vowel, generally introduce an additional (ֶ) for the sake of Euphony (Art. 108.). In the other class of primitive nouns this does not take place.

7. We shall first consider the different sorts of Segolate nouns, and then proceed to the others, whether simple, augmented, or compounded; giving, at the same time, the forms which they severally assume in forming the plural number—when in the state of construction, whether singular or plural,—and when having any of the pronouns attached to them.

148. The forms of the primitive Segolate nouns are the following: viz. I. דָּל, the alternate form of which is, דָּל or דָּל: II. דָּל, alt. דָּל: III. דָּל, alt. דָּל:* IV. דָּל, alt. דָּל: V. דָּל, alt. דָּל; which are generally abstract in signification; and, in the leading form, have the accent on the penultimate (Art. 117. 1.).

2. Now, as the pronunciation of the leading forms of these words would, in many cases, be exceedingly difficult, an additional vowel, (ֶ) Sêgôl, for the most part, is introduced for the purpose of obviating that difficulty (Art. 108.): e.g. instead of saying דָּל, (where it would scarcely be possible to enounce the ד) by introducing

* As the vowels (ֶ) and (ֶ), (ֶ) and (ֶ), may here be considered, respectively, as identical, the number of the forms will be reduced to four: viz. I. דָּל, alt. דָּל: II. דָּל, דָּל: III. דָּל, דָּל: IV. דָּל, דָּל. See also Hoffmann's Syr. Gram., p. 239, &c., Halle, 1827.
we shall have יִגָּדַד: and, in order to avoid the concurrence of two dissimilar vowels, the former will also become (י), and then we shall have יִגָּדַד instead of יִגָּדַד. Hence, we have יִגָּדַד for יִגָּדַּד a king; יִגָּדַּד for יִגָּדַּד or יִגָּדַּד a book; and so of the rest. In some cases, however, where no difficulty of pronunciation would arise, the primitive form is retained: as, יִגָּדַּד a valley; יִגָּדַּד sin; יִגָּדַּד nard; יִגָּדַּד justice, which also occurs with (י): as, יִגָּדַּד, Ps. lx. 6, and again in the alternate form יִגָּדַּד, Dan. ii. 47, iv. 34.

3. In all cases, in which this class of words will, by the accidence of Grammar, receive any asyllabic augment, no necessity will exist for this Euphonic vowel, and then, either the primitive or the alternate form of the word will be used: as, יִגָּדַּד his king; יִגָּדַּד kings (in construction); and, יִגָּדַּד (from the alternate form יִגָּדַּד) kings, when not in the state of construction. So also in the feminine form, יִגָּדַּד a queen, which in the plural number will take the alternate form יִגָּדַּד, from יִגָּדַּד, as before. The (כ) becomes (י) Kāmēts, by Artt. 97. 136. So also יִגָּדַּד his shoulder, from יִגָּדַּד shoulder; יִגָּדַּד his holiness, from יִגָּדַּד. The accent being removed, causes the first vowel to become imperfect (Art. 33, &c.)

4. As we have already laid down the rules relating to the formation of the feminine gender of nouns (Art. 135.), of the dual and plural number (Artt. 138, 139, &c.), to the state of construction (Art. 143.), and to the inseparable pronouns as affecting the forms of the nouns (Art. 145. 5.), it is now our intention to shew in each form, as far as it may be necessary, in what way the vowels are affected by these circumstances. We have chosen this method of detailing what has usually been termed the mutationes punctorum, because it appears to be the only
one likely to be of any service to the Student. In the grammars of Buxtorf and others of his school, it was customary to give a considerable number of rules on this subject with examples; and then to leave the Student to make his way as well as he could. But, as the analogy of the syllabication and of the forms of words are the only sure guides, little use could be made of those rules, until the Learner had become familiar with these; and, when this was done, the rules themselves were almost useless. In the more elaborate grammars of modern Germany, the analogy is first taught, and then the nouns are divided into a certain number of declensions. This, however, seems to be labour thrown away; for, when the Student is once made acquainted with the general laws of syllabication, and the forms of words, a further classification of these forms must rather tend to confuse than to instruct him. But, supposing this not to be the case, still the labour is multiplied; and, as far as I can see, for no useful purpose.

I have been agreeably surprised to find, upon turning over the Rabbinic grammars of D. Kimkhi and some of those who succeeded him, that under the *forms* of the nouns, the changes of the vowel-points are in all cases given; which, indeed, had appeared to me the most rational way of proceeding. In conformity with this principle then, it is my intention to proceed to the classification of the nouns, beginning with those termed *Segolate*, giving at once all that appears to be necessary for the information of the Student, and adding such notes on the different forms as the circumstances of each case may seem to require. Having already given a classification of the forms of the Segolate nouns, we shall now proceed to exemplify them.
LECTURE VI.

On the First Species of Segolate Nouns of the forms דָּבָד or דָּבָד.

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Primitive.</td>
<td>זָבְדָד a king.</td>
<td>זְבָד a queen.</td>
</tr>
<tr>
<td>or Alternate</td>
<td>זָבְדָד a man (Chald. Syr.)</td>
<td>none.</td>
</tr>
<tr>
<td></td>
<td>זָבְדָד a writing.</td>
<td>none.</td>
</tr>
</tbody>
</table>

5. The *Absolute* masculine plurals (Art. 139. 4.) of all Segolate nouns, except those only which have (1) קֵלוֹלֶם for one of their vowels, take the form of דָּבָד; feminines take that of דָּבָד. In the first case, therefore, we shall have דָּבָד, and in the feminine דָּבָד, from the *alternate* forms (Art. 148. 1.). And, so of all the others, whether of the masculine or feminine gender, with the above exception. The plural form for construction with other nouns, or with any of the inseparable pronouns, will follow the *primitive* form of these words (Ib. 3.). In the examples given above, we shall have דָּבָד, and the plural forms of construction. But, דָּבָד has דָּבָד, and does not occur in that situation. It should be observed, however, that the Chaldaic and Syriac forms דָּבָד or דָּבָד are to be referred sometimes to one class and sometimes to another, of the *Segolate* nouns: thus, דָּבָד is manifestly of the class דָּבָד, the plural in construction being דָּבָד; but דָּבָד belongs to דָּבָד, the plural of construction, no less than the forms found with the pronouns being דָּבָד: as, דָּבָד is, *his silver*; דָּבָד, their pieces of silver.

6. The regular forms for the affixed pronouns singular and plural of the first form, are, דָּבָד, דָּבָד, דָּבָד, דָּבָד, דָּבָד, דָּבָד, דָּבָד, and, by analogy, though not occurring in the text, דָּבָד, דָּבָד, &c.
that the plural of construction,—that used in connection with the pronouns of the second and third persons masculine and feminine plural, will follow the primitive forms of these nouns; in all the other cases, they will follow the alternate form, יִּתְנַשׁ, or יִתְנָשֵׁה, due regard being had to the laws of syllabication.

7. It should be remembered, that in every case in which a guttural letter is the second or third of such word, the accompanying or preceding vowel may be (-); as, יִתְנַשׁ an arm (Art. 108.). For a list of nouns of this form, see the "Arcanum Formarum" of Simonis, p. 307, &c.

8. It should also be observed, that some Segolate nouns are, in their original forms, of the feminine gender (Art. 135. 5.) and that, generally, words need not receive the termination יִתְנַשׁ, as distinctive of that gender, except such as relate to sex.

9. A considerable number of defective words may be referred to the Segolates, of which the following belong to this class in particular: יִתְנַשׁ death (prim. יִתְנַשׁ, Art. 108.), which, in construction, or with the pronouns, will take the form יִתְנַשׁ the death of the child, Gen. xxvi. 16. So יִתְנַשׁ, יִתְנַשָּׁה, יִתְנַשָּׁה, &c., and in the plural number יִתְנַשָּׁים, &c.; יִתְנַשׁ iniquity, fem. יִתְנַשָּׁה id. and contr. יִתְנַשָּׁה; יִתְנַשָּׁה an age, generation (prim. יִתְנַשָּׁה, Arab. יִתְנַשָּׁה, Art. 87. 1.).

10. Examples with a medial י: יִתְנַש (prim. יִתְנַשׁ, Arab. יִתְנַשׁ) hunting, fem. יִתְנַשָּׁה id. (Art. 87. 3.); יִתְנַשׁ (prim. יִתְנַשׁ, Arab. יִתְנַשׁ) with pron. יִתְנַשָּׁה, יִתְנַשָּׁה, &c. (Art. 143. 6.). The plural now in use, viz. יִתְנַשָּׁה, is evidently derived from some other primitive.

11. Of Nouns doubling the last radical letter: יִתְנַשׁ a garden, prim. יִתְנַשׁ, by (Art. 77.) fem. יִתְנַשׁ id. (1b.). And, with the pronouns, רְגִנֶה, רְגִנֶה, &c. plur..abs. יִתְנַשָּׁה for יִתְנַשָּׁה, and fem. יִתְנַשָּׁה for יִתְנַשָּׁה, in order perhaps to avoid the too frequent recurrence of the same sound. The form of construction taken by the feminine is יִתְנַשׁ, instead of יִתְנַשָּׁה, probably for the sake of variety. So יִתְנַשׁ pure (prim. יִתְנַשׁ, Arab. יִתְנַשׁ) fem. יִתְנַשָּׁה, for יִתְנַשָּׁה (Art. 109.) purity. In the plur of constr. masc. יִתְנַשָּׁה for יִתְנַשָּׁה.
Lecture VI.

12. With a medial י and final נ: — נְנָשָׁה prim. form, and, by apocope, נְנָשׁ (Art. 74.) vanity; fem. נְנָשָׁה destruction. So with י, נְנָשׁ prim. form, a valley. In constr. נְנָש, and, by apocope, נְנָש, and in construction, נְנָש; pl. נְנָשְׁא, and with the light affixes, נְנָשְׁא thy valleys.

13. With a final י or י: — יָשָׁה (prim. יָשָׁה) eternity; so יָשָׁה for יָשָׁה (Art. 87. 2.) a bulrush; יָשָׁה swimming.

14. With a medial י: — יָשָׁה (Art. 76.) the nose, anger; with the pronouns, יָשָׁה, יָשָׁה, יָשָׁה, pl. יָשָׁה, יָשָׁה, &c.; and in constr. יָשָׁה The absolute form of the plural does not occur: but, in the dual we have יָשָׁה, which would have the same form, in construction, and with the pronouns, with those given above.

For further examples of this sort, the Student is referred to the "Arcanum Formarum" of Simonis, sectio v. throughout.

149. Of the Second Species of Segolate Nouns.

<table>
<thead>
<tr>
<th>Forms</th>
<th>Examples</th>
<th>In Construction.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prim.</td>
<td>Usal Do.</td>
<td>Fem. Form.</td>
</tr>
<tr>
<td></td>
<td>יְשָׁה an age.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>יְשָׁה society.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>יְשָׁה a shoulder.</td>
<td></td>
</tr>
</tbody>
</table>

Alternate form:

|             | יְשָׁה a shoulder.     |                   |

Nouns of this species occur but rarely; and it is doubtful whether the last of these does not more properly belong to the primitive form יְשָׁה, as we have it with the pronouns יְשָׁה, יְשָׁה, יְשָׁה, &c. But, as a proper name (as some think) with the local יָשָׁה we have יְשָׁה towards Shechem, Hos. vi. 9.

In the first example, we have יְשָׁה, &c., with the pronouns.

150. Of the Third Species.

<table>
<thead>
<tr>
<th>Forms</th>
<th>Examples</th>
<th>In Construction.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primitive.</td>
<td>Usal Do.</td>
<td>Fem.</td>
</tr>
<tr>
<td></td>
<td>יְשָׁה יְשָׁה &amp; יְשָׁה יְשָׁה nard.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>יְשָׁה יְשָׁה a portion.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>יְשָׁה יְשָׁה a vanity.</td>
<td></td>
</tr>
</tbody>
</table>

The absolute form of the plural is here, as before,
ART. 150. 2. ON THE NOUNS.

 secs masc. and ḫavīm fem.: as, הילכת, but הילכת does not occur. So חלב pains; חלב vanity, חלב vanities, and so of others. The pronouns are affixed thus: הילך his portion; חלב my portion; חלב their portion.

So fem. חלב, חלב, חלב, &c. חלב pl. in constr. is חלב: of חלב, חלב, חלב, &c.

הַשָּׁם sin, is with the pronouns חַשָּׁם, חַשָּׁם, &c. In the plur. abs. חַשָּׁם, constr. חַשָּׁם: with the pronouns, חַשָּׁם, חַשָּׁם, &c., and so on.

2. The nouns of this species are numerous. The following are a few examples: חֵשֵׁב will, delight; חָפֵש pleasure, also the proper name of a place; חָפֵש a girdle; חָפֵש fat. But חָפֵש a rod; חָפֵש the forehead; חָפֵש understanding, acuteness, with some others, take the pronouns, &c. after the form חָפֵש as, חָפֵש his rod; חָפֵש his forehead; חָפֵש his understanding. From חָפֵש, which also occurs of the form חָפֵש, we have חָפֵש thy vestiges, Jer. xiii. 22; and, in construction in the feminine gender חָפֵש: but these may, perhaps, be derived from different primitives.

3. The following are a few of the defective nouns, which seem to belong to this species: חָפֵש a fleece; (prim. חָפֵש Art. 77.), fem. חָפֵש for חָפֵש, constr. חָפֵש, masc., in constr. חָפֵש cuttings; חָפֵש the cud (prim. חָפֵש; חָפֵש the palate (prim. חָפֵש, Art. 76.), with the pronouns חָפֵש, חָפֵש, חָפֵש, &c. For further examples, see the "Arcanum Formarum," p. 326, &c.


Of the Fourth Species of Segolate Nouns.

151. This, according to our arrangement, will comprehend all primitive nouns of the forms חִשָּׁם, and חִשָּׁם, but of the latter no examples occur.

<table>
<thead>
<tr>
<th>FORMS</th>
<th>EXAMPLES</th>
<th>IN CONSTRUCTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primitive.</td>
<td>ḫish</td>
<td>חִשָּׁם</td>
</tr>
<tr>
<td>Usual.</td>
<td>שֶׁב</td>
<td>שֶׁב</td>
</tr>
<tr>
<td>Fem.</td>
<td>ḫish</td>
<td>חִשָּׁם</td>
</tr>
<tr>
<td>Masc.</td>
<td>שֶׁב</td>
<td>שֶׁב</td>
</tr>
</tbody>
</table>

a lamb.

excellence.
2.-Here, as before, the plurals, &c., are regularly formed: as, pl. abs. masc. רִשְׁנָהּ, fem. רִשְׁנָהּ, the pl. masc. of construction does not occur in this example: but, for the fem. we have רִשְׁנָהּ. The only instance in which this word occurs with the pronoun is Job xxxi. 20, רִשְׁנָהּ. So רִשְׁנָהּ a vow; רִשְׁנָּהּ justice, righteousness; רִשְׁנָהּ learning; רִשְׁנָהּ confidence; to which many more may be added.

Of the Defective nouns, רִשְׁנָהּ (רִשְׁנָּהּ) a city, pl. רִשְׁנָהּ for רִשְׁנָּהּ (Art. 75.); רִשְׁנָּהּ the mouth (prim. רִשְׁנָּהּ, the latter لإ being dropped, Art. 74, and the first changed to لإ, Art. 80.). So, with the pronouns: רִשְׁנָּהּ for רִשְׁנָּהּ (Art. 75.) my mouth; רִשְׁנָּהּ thy mouth; רִשְׁנָּהּ his mouth, &c.: and, in the fem. plur. רִשְׁנָּהּ mouths, and masc. רִשְׁנָּהּ. The Learner should be informed, however, that it is often extremely difficult to say, to which of the forms such words as these belong; and, as it is of no very great importance to which they are attached, we shall on every occasion offer but a very few.

Of the Fifth Species.

152. These have the primitive forms רִשְׁנָּהּ, and רִשְׁנָּהּ, and constitute a considerable class of Nouns in the Hebrew Language.

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<thead>
<tr>
<th>FORMS</th>
<th>EXAMPLES</th>
<th>IN CONSTRUCTION</th>
</tr>
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<tbody>
<tr>
<td>רִשְׁנָּהּ</td>
<td>holiness.</td>
<td>רִשְׁנָּ הַבָּשָׁל</td>
</tr>
<tr>
<td>Alternate form.</td>
<td>truth.</td>
<td>שִׁבָּי</td>
</tr>
</tbody>
</table>

2. Of this last form, perhaps, no other word occurs, unless the Infinitives of the form רִשְׁנָּהּ are to be added: these, however, upon receiving one or other of the pronouns, assume the same form with the first, but are never found in the plural number.

3. The masculine plural of the first of these forms is regularly of the form רִשְׁנָּהּ: as, רִשְׁנָּהּ; the substitute for Shēvā preserving the original vowel of the word. In the plural of construction we have רִשְׁנָּהּ; and with the pronouns singular and plural, רִשְׁנָּהּ, רִשְׁנָּהּ, &c.; pl. רִשְׁנָּהּ, רִשְׁנָּהּ, רִשְׁנָּהּ, &c., all regularly
formed: In the word שֵׁנָא (for שֵׁנָא), we have in the plural שֵׁנֶים and שֵׁנָא, for שֵׁנֶה and שֵׁנֶא, by Art. 87. 5, א being preserved to avoid ambiguity; and with the pronouns שֵׁנָא (for שֵׁנָא), on account of the quiescence of א in the preceding vowel (Art. id.), שֵׁנָא, שֵׁנָא, &c. The same form prevails in the plural with the pronouns as, שֵׁנָא, שֵׁנָא, &c. In some instances, שֵׁנָא is thought to take the same plural form: as, שֵׁנֶים, שֵׁנֶא, &c., for שֵׁנֶה, &c. But in these cases, the primitive may have been of a different form: if not, this word is occasionally anomalous or erroneously written. So, שֵׁנֶה a root, שֵׁנֶה, שֵׁנֶה, &c.; but in construction שֵׁנֶה: שֵׁנֶה a threshing floor, fem. makes its abs. pl. שֵׁנֶה, for שֵׁנֶה, by a similar anomaly: and, in the pl. of construction we have also שֵׁנֶה, שֵׁנֶה. From שֵׁנֶה we have שֵׁנֶה his greatness; from שֵׁנֶה, שֵׁנֶה his handful, by adopting the obliquely corresponding vowel.

4. When the middle letter happens to be a guttural, the euphonous (v) becomes (—) (Art. 108): as, רַאָא form, רַאָא a pustule, &c., while in some instances the (v) remains: as, רַאָא a tent; רַאָא the thumb.

5. In some cases Khôlém remains in the abs. pl. as, רַאָא; as also in those which have not the grave pronominal affixes: as, רַאָא, רַאָא; but, in construction and with those affixes, the first vowel is Kômès Khôtûph: as, קֹמֶהֶה קֹטִיפה, &c. which are regular.

D. Kimkh takes it to be Kômès.*

6. קֹטִיפה the thumb, fem. forms the plural קֹטִיפים, but does not occur with any of the pronouns. In the same manner are formed

* Michol, fol. 37, verso, which, according to him, is always the case when a guttural letter occupies the place of the second radical: as in מְדִינֶה the tents of Edom, Ps. lxxxiii. 7; מְדִינֶה the defiles of the priesthood, Neb. xiii. 29; מְדִינֶה twin rocs, Cant. vii. 5; but מְדִינֶה Ib. iv. 5, is, he thinks, derived from a different primitive. I believe, however, that in the above cases, (v) is Kômès Khôtûph, to be read as Khôlém; and if so, there is no irregularity in the word, although there is a slight one in the syllabication.
the plurals of הָנָב splendour, and אֶפַר front, presence: as, אָרְחָבַנְיָה and אָרְחָבִי; but these, according to D. Kimhi, belong to some other form of the singular (perhaps אֵלֶּחֶב, אָרְחַב, &c.); as, אָרְחַב אָרְחַב Amos iii. 10.

7. A few peculiarities prevail in the word שָׁמַע ill savour, which deserve notice. Its original form seems to be שָׁמַע; but, with the pronouns it is written שֶׁמָּעָה, שֶׁמָּעָה, &c. in which the o is drawn back (Art. 87. 5.). In the time of Kimkhi, however, it was irregularly written שֶׁמָּעָה, שֶׁמָּעָה, with a quiescent *n, which inclined him to think that the singular form must have been שָׁמַע.

8. In those cases, in which the last letter is a guttural, the sound of o is lost: as, תָּרָפַב a spear, pl. תָּרָפַב: but, with a pronoun it returns: as, תָּרָפַנ their spears; תָּרָפַב a way, makes תָּרָפַב pl. abs., but in construction תָּרָפַב.

9. Of the defective nouns, we have רַחַת for רַחַת emptiness (Art. 87. 2.); רַחַת for רַחַת, waste; רַחַת for רַחַת fem. bitterness; to which many others may be added.

10. These nouns are regularly abstracts in signification (Art. 146. 8.): and, in many instances, where they appear not to be so, some translated sense takes its place: as, דַּרְשָׁו a king, which originally meant possession, dominion, or the like, but which, in process of time, seems to have lost its primitive force. Perhaps it still retains that sense in Proverbs xiv. 28.

בֵּרְבֵּי שְׁמַעְתֶּשֶׁר נְזֹרַח יַבֵּשָׂמְסֶם מִזְבַּח רָב "In the multitude of people is the glory of rule;  
But in the diminution of a nation is the stroke of poverty."

In this case רַחַת is opposed to רַחַת, which seems to me to prove, that rule or dominion is the sense in which it must be taken. Some indeed have proposed to read רַחַת prince, at the end of the second hemistich, but this will be unnecessary when we restore רַחַת to its primitive signification. In like manner the word סְלָלָ黑名单 Sultân, which means power, rule, or the like, has been applied to the Emperor of Constantinople; and in our own lan-
guage we use *Justice, Magistrate, Lordship*, and many similar expressions, which were originally abstract nouns. See also Hosea x. 15.

On the Forms of the Second Class of Primitive Nouns, which are not Segolate.

153. Having laid down the different forms and inflections of the primitive nouns which are termed *Segolate*, we now come to others which are also primitive, but which have not the peculiarity of punctuation found to prevail in them; and which, moreover, have the tone-accent on the last syllable: and as it will be unnecessary, to give the forms of the plurals in all cases—of the noun when in the state of construction, or when in connection with the several pronouns; we shall only point out the instances in which any difficulty may arise, either from a vowel being *immutable*, or any other cause, which will be all the Learner can want. The following are the forms peculiar to this species of nouns: viz. I. יָדָא: II. רֹאָי: III. רֹאָי: IV. רֹאָי: V. רֹאָי: VI. רֹאָי: VII. רֹאָי: VIII. רֹאָי: IX. רֹאָי: X. רֹאָי: XI. רֹאָי.* The feminine forms will be given in their places.

<table>
<thead>
<tr>
<th>Forms</th>
<th>Examples</th>
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</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>F.</td>
</tr>
<tr>
<td>I. יָדָא</td>
<td>יָדָא</td>
</tr>
<tr>
<td>II. רֹאָי</td>
<td>רֹאָי</td>
</tr>
<tr>
<td>or, רֹאָי</td>
<td>רֹאָי</td>
</tr>
</tbody>
</table>

* If, however, we consider the forms, רֹאָי and רֹאָי, רֹאָי and רֹאָי, רֹאָי and רֹאָי, respectively, *identical*, the number of the forms will be reduced to six.
2. As the last example exhibits the feminine form generally used in construction, nothing further need be said about it. In the first two, we have no vowel which can be said to be immutable. The plurals therefore and pronouns will take those forms, which a regard to the vowels and accents would suggest as proper: and the rule seems to be, that in every case, the vowel farthest removed from the accent will be rejected; as, רְבֵּית, in constr. רְבֵּית (Art. 143. 3.) with the pronouns יִרְבֵּית, יִרְבֵּית, &c. pl. abs. רְבֵּית, in constr. רְבֵּית (for רְבֵּית, Art. 106. 1.): with pron. יִרְבֵּית, יִרְבֵּית, יִרְבֵּית, &c. with an asyllabic pron. יִרְבֵּית, יִרְבֵּית, &c. throughout. The same will hold good in all similar forms, in which the vowels are by analogy mutable.

3. In some instances the first (י) is immutable, but in these it is believed to occupy the place of א: as משׂה יִרְבֵּית a horseman; Arab. יִרְבֵּית, pl. יִרְבֵּית.

4. Nouns of these forms are generally Concrete, and will therefore designate substances: as, רְבֵּית יִרְבֵּית a man; יִרְבֵּית hail; יִרְבֵּית flesh: epithets; as, יִרְבֵּית a wise man; יִרְבֵּית a wicked man.* In some cases they seem to be abstract: as, יִרְבֵּית weeping; יִרְבֵּית crying out, &c.; but this may take place by the operation of a metonymy, just as the contrary effect sometimes takes place in the Segolates (Art. 152. 10.).

* Whether the Hebrews ever considered words of this kind as adjectives, as we do, I very much doubt. But, whatever may be said on this subject, it is much more convenient, in considering the structure of this language, to treat them as epithets, including a substantive with their attributive properties, as in the English word fool, &c. See the Syntax.
ON THE NOUNS.

Forms.

<table>
<thead>
<tr>
<th>Masc.</th>
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<tbody>
<tr>
<td>III.</td>
<td>דָּרֶס or דָּרֶס</td>
</tr>
<tr>
<td>IV.</td>
<td>דָּרֶס or דָּרֶס</td>
</tr>
</tbody>
</table>

Examples.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>III.</td>
<td>a fence.</td>
</tr>
<tr>
<td>IV.</td>
<td>stolen.</td>
</tr>
<tr>
<td></td>
<td>howling.</td>
</tr>
<tr>
<td></td>
<td>darkness.</td>
</tr>
<tr>
<td></td>
<td>idleness.</td>
</tr>
<tr>
<td></td>
<td>heaviness.</td>
</tr>
</tbody>
</table>

once דָּבָּד

5. In these forms, which are very nearly related to each other, the second vowel is generally immutable, the first not so: as, הָדָּרֶס his fence; דָּרֶס thy (fem.) fences; דָּרֶס her fences; pl. fem. דָּרֶס fences. This being known, the vowels proper for construction, &c., are also known. In a few instances we have a inserted: as, לָיָּד littleness; לָיָּד tranquillity; לָיָּד escape, which seems to account for the attendant vowel's being immutable; and also to suggest, that some affinity exists between this and the next form.

6. The signification peculiar to these forms, is that of habit, custom, passion, whence they have by some been termed participles. Those of the third are found in words signifying feeling, perception, or the like, and are often used as roots of verbs having this sense: as, יָּד willing; יָּד rejoicing, &c.

Forms.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
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<tbody>
<tr>
<td>V.</td>
<td>דָּרֶס</td>
</tr>
<tr>
<td>VI.</td>
<td>דָּרֶס</td>
</tr>
<tr>
<td>VII.</td>
<td>דָּרֶס</td>
</tr>
<tr>
<td>VIII.</td>
<td>דָּרֶס</td>
</tr>
</tbody>
</table>

Examples.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
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</thead>
<tbody>
<tr>
<td>V.</td>
<td>a prophet.</td>
</tr>
<tr>
<td>VI.</td>
<td>id.</td>
</tr>
<tr>
<td>VII.</td>
<td>a libation.</td>
</tr>
<tr>
<td>VIII.</td>
<td>learned.</td>
</tr>
<tr>
<td></td>
<td>id.</td>
</tr>
<tr>
<td></td>
<td>boasting.</td>
</tr>
</tbody>
</table>

7. In all these cases the ʼ or ʼ inserted are immutable, the other vowel is not: the plurals, &c. are, therefore, formed accordingly. In some instances the ʼ or ʼ will be
omitted, and their places supplied by (.) or (.) respectively; in all which these vowels will remain immutable as before, for the purpose of preserving the original form of the word: as, דִּשְׁנָם masc. דִּשְׁנָה fem. darkness. So הַנּוֹ הָנִּי fem. for הַנּוֹ הָנִּי advice (Art. 76.); and הַנּוֹ הָנִּי a visitation, being visited, &c.

8. Forms V. and VI. are very nearly allied to the foregoing both in form and signification; and from these, the forms VII. and VIII. scarcely present a shade of difference. Simonis indeed makes a difference, but it is perhaps only an imaginary one. To the two last he ascribes the sense of past time, as if the action, of which this form is usually said to present the object, took place at some distant period; but, innumerable instances may be pointed out, in which it has a present or a future signification according to the context. The truth seems to be, that each of them implies habit, custom, &c., of such action, &c., as the root may signify; but, that in some roots, the one form is found to prevail, in others, the other.

<table>
<thead>
<tr>
<th>Forms.</th>
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<th>Examples.</th>
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</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Masc.</strong></td>
</tr>
<tr>
<td>IX. דִּשְׁנָם</td>
<td>הַנּוֹ הָנִּי</td>
<td>דִּשְׁנָם</td>
</tr>
<tr>
<td>or</td>
<td>הַנּוֹ הָנִּי</td>
<td>הַנּוֹ הָנִּי</td>
</tr>
<tr>
<td>XI. דִּשְׁנָם</td>
<td>הַנּוֹ הָנִּי</td>
<td>הַנּוֹ הָנִּי</td>
</tr>
<tr>
<td>once</td>
<td>הַנּוֹ הָנִּי</td>
<td>הַנּוֹ הָנִּי</td>
</tr>
</tbody>
</table>

* So דִּשְׁנָם and דִּשְׁנָם bound, a captive; דִּשְׁנָם and דִּשְׁנָם chosen; דִּשְׁנָם and דִּשְׁנָם born, a son; דִּשְׁנָם and דִּשְׁנָם anointed Messiah: and in a great number of cases, in which the textual reading has the one form, the marginal reading will have the other.
ART. 158. 9. AUGMENTED HEBREW NOUNS.

9. In these forms the א Kholém only is immutable. We shall have therefore in the plural, &c. דנפ and masc. דנפ fem. and דנפ masc. דנפ fem., which will also be the forms proper for the state of construction, and for the pronominal affixes.

10. Of these forms a few nouns will be found abstract in signification. דנפ, with its feminine, is generally used as an agent. Sometimes the feminine occurs as, דנפ fructifera: (Art. 136. 5.)

11. It may be taken as a general rule, that whenever a א or א, or one of their equivalents (א) or (א), happens to be found in one of this class of primitive words, that vowel will remain unchanged under all circumstances. The reason is: these vowels principally constitute these forms.

LECTURE VII.

OF THE AUGMENTED HEBREW NOUNS.

154. Having considered the Primitive nouns of both kinds, we now proceed to the Augmented ones, which may be classed under four heads. I. Those found to double any letter or syllable, which hence may be termed reduplicated. II. Those which are augmented by one or more of the letters contained in the technical word ע I have believed, reduplicating, or not, at the same time, any of their letters or syllables. III. Nouns compounded of two or more others, each of which may be otherwise augmented, or not: and, IV. Foreign words.
2. It is evident that whenever any addition is made to a word, some modification will be made in its sense. The great difficulty consists, however, in determining the law by which this process of augmentation is carried on, and thence ascertaining, what is the precise force of every form thus modified: and, it must be confessed, that although a considerable number of instances occur in most languages, in which we can clearly perceive a peculiar force attendant on certain specific forms; yet, there are others, in which no such power is discoverable; others again, in which one form is used for another, and even different forms linked together in the same phrase, or corresponding to one another in the parallel parts of the same context. To this may be added the figures of speech, which exercise a very considerable influence on the significations of words, and conspire very much to disconcert both the Learner and the Learned in enquiries of this nature. Still we must not throw away all the helps we have, merely because they will not conduct us to absolute knowledge in every case: besides, further enquiry may throw much new, and even sufficient, light on this subject. We shall, therefore, follow the course just marked out, in detailing the forms of augmented nouns.

3. Writers on this subject seem generally to agree in the following principles, viz. That, by augmentation will be expressed either intensity, frequency, duration, defect, or the like, of that action, passion, habit, &c. which is contained in the signification afforded by the primitive word:—that, in some instances, a word which is intransitive, will, by adding a letter, become transitive: as in the English words, rise and raise, which in Hebrew will be given in רָה (for רָהַ), and רָה or רָהַ. A similar effect is produced in Hebrew by prefixing a letter: as, רָה, which will also signify raise, the root being רָה rise. In many cases, however, as already remarked, the real force of the augment is not perceptible; and in these, we must be content to abide by usage. As we proceed, however, it is my intention to offer some conjectures on the origin of the different augments; and, should I not succeed in producing conviction, I shall certainly gain my point in another respect, namely, in impressing upon the Learner’s mind, the different forms with which he will meet. Besides, by attempting to ascertain what these additional syllables really are, and what they mean, some light may be thrown on the manner in which language in
general has been constructed.—It is my belief, that language has grown up, in a great measure, out of necessity; and, that words which now exceed their primitive length, must have been made so by the addition of others qualifying or otherwise modifying their significations, as circumstances should require. In process of time, many of these additional words may have become attached to others, and so abbreviated as greatly to obscure their original forms and significations: e.g. The English word attempting, seems to be compounded of at, (ad, whatever that word was originally) tempt, and ing. The last component part is probably the same with the Latin Ens, or Greek ἂν, so that each part of the word might originally have stood singly, but is now so compounded as to stand for one. In such words as incomprehensibility, transubstantiation, &c., I suppose we have not fewer than five or six primitive words con-founded together in one.

4. The Greek and Latin prepositions, with which so many words are compounded, were perhaps at first significant words: and, it strikes me as most probable, that their terminations of case and gender, no less than the variations found to prevail in the conjugations of their verbs, were all, at some time, significant words, which have been so attached to the root, as to supply the sense which these conjugations, &c. now bear. It may, indeed, be impossible now to ascertain exactly what they were; still the attempt to do so, cannot but be attended with beneficial results.—To proceed, the following tables will exhibit the forms, with some examples, of the first class of these nouns.

Of Reduplicated Words, Intensive, or otherwise modified in their Signification.

<table>
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<th>EXAMPLES.</th>
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<tbody>
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<td>יָנָשׁ or יְנָשׁ</td>
<td>יְנָשׁ very perverse. בּוֹרֶנָשׁ great folly.</td>
</tr>
<tr>
<td>or יְנָשׁ or יָנָשׁ</td>
<td>יָנָשׁ quite dumb. בּוֹרֶנָשׁ prompt obedience.</td>
</tr>
<tr>
<td>or יָנָשׁ or יְנָשׁ</td>
<td>יָנָשׁ teaching. בּוֹרֶנָשׁ baldness.</td>
</tr>
</tbody>
</table>

5. To this form may be referred all those nouns, which, on account of having a 'י or 'י for their middle radical letter, and therefore not convenient for reduplication (Art. 75.), double the last:
as, greatly desiring, fem.; id., root ע"א, root כ"א, a sucking child, root ג"א. The same form is also found in words derived from roots having the second and third radical letters the same: as, יבש, fem. יבשה, desolate, desolation, root יבש. The passive forms of these will be יבשה, יבשה, &c. Some others double the last radical letter by Dagesh: as, תקין, pl. תקנים, small; תקין a wheel, pl. תקינים; תקינו a field-mouse, pl. תקינים; תקינו time, pl. תקינים, &c.

6. Some one vowel will, in all these cases, necessarily be immutable; the other occasionally so: e. g. יבש &c., pl. abs. יבש, constr. יבשה. The pronouns, therefore, will be affixed accordingly. Under this head may be placed all those verbal nouns, which are generally arranged as the infinitives, &c., of the Piel conjugation.

7. As this form is taken for the root of one of the species of the Conjugation, some account should be here given of its force.

It has been laid down as a rule, that verbs which are intransitive in the first species, are generally transitive in this: as, למד he learned; למד he taught. The same property prevails in the Arabic: את营运 he knew; את营运 he taught. This they term the transitive property; التقديرية. The other dialects also recognise this property.

8. Another property is, the becoming either in reality, or in estimation only, that which the primitive word signifies: as, עלה he became, or was adopted as, the first-born, from the primitive עלה first-born: but this word, when used of trees as producing fruit, will mean prematurity.

Under this head may be placed all those cases, in which is intimated a Declaration, Announcement, Accusation, &c., of what the primitive word signifies: as, עתר pronouncing, or accusing another of being, unclean; עתר pronouncing another clean. So perhaps, עתר pronouncing, confessing, &c. sin. And hence by a metonymy, expiating it.* These properties are termed by the

* This property is termed by the Arabic Grammarians deprivation: סכ ל I skinned him, or deprived him of his skin. Lumsden’s Arab. Gram., p. 178. See also his Pers. Gram., vol. i. p. 230.
Arabian Grammarians, 

changing, and naming: as, 

1. the place became a garden; the man became bowed, or bent like a bow. Where the English word bowed is similarly formed from bow: 2. I vilified Zaid, i. e. pronounced him to be so; he called Zaid an infidel; 

calling one a coward, &c. Of this kind are they shall bless me, Gen. xxx. 13; i. e. they shall declare that I am 
blessed; he shall not make innocent, i. e. declare to be so, 
Exod. xx. 7. The same may be said of all those passages given 
in this form, in which God is said to have hardened Pharaoh's 
heart. See Exod. iv. 21, ix. 12, x. 20. 27, &c., compared with 
Exod. vii. 18, 1 Sam. vi. 6, &c.*

* Hence from the noun יִרְדָּה just, we have the verb in this form יִרְדָּה he pronounced, esteemed some one just, i. e. he justified him, e. g. Jer. iii. 11, יִרְדָּה the justified herself. See also Job xxxiii. 32, &c. See also 
Buxtort's Chaldaic and Talmudic Lexicon under יִרְדָּה. Greek verbs in 
αὐτός, αὐτή, αὑτός, αὖτος, αὖτος, αὖτος, αὖτος, &c. have frequently this force: so 
Δικαίωσθε or Δικαίωσθε in the New Testament; so also 1 Cor. i. 20, έπιστάτης ο Θεός 
tίνι σοφάκα τού νόημα τούτου, He hath made foolish, i. e. pro- 
nounced to be so, the wisdom of this world. So also with the verb ποῦδο, 
which will give an equivalent sense, John xix. 7, έπιστάτης ονόμα τού Θεοῦ 
ἐπιστάτης, He made himself the Son of God, i. e. He declared himself to be so. 
In a similar manner the verbs יִרְדָּה he gave, appointed, and יִרְדָּה he placed, laid 
down, or the like, will intimate the mere declaration of something done or to be 
done, e. g. Gen. xxvii. 37. יִרְדָּה I have laid him down, declared him, 
great. יִרְדָּה, and all his brothers have I given to him, i. e. 
have declared shall be his. See Gen. xxxv. 12. Comp. Exod. xii. 25. So 
1 Kings xxvii. 23. יִרְדָּה Jehovah hath given a spirit of lying, 
i. e. has declared that it is so. See Prov. ix. 9, where יִרְדָּה give, in the first 
number, is explained by יִרְדָּה make known, in the second. See also Ezekiel 
xx. 24—26. Other verbs too, not of this form but expressing some action, are 
occasionally used to signify a declaration of that action only; as in Jer. i. 10: 
to root out, to pull down, &c. Hosea vi. 5, I have hewed them by the prophets, 
&c. i. e. I have declared that they are, or shall be, hewn. See Glass. Phil. 
9. Another property of this form is, to intimate Intensity, Abundance, or Frequency, of the action or passion signified by the primitive word: רָעָה he broke; רֵינָה shivered or broke to pieces; רֵינָה it shot up, grew; רֵינָה it shot up quickly and abundantly. Equivalent to this, is the property termed mover of the Grammarians of Arabia: as, רָעָה he praised him very much; רָעָה he exercised his horse very much; רָעָה the truth became very apparent, &c.

10. In a few instances also, this form is thought to have a causative signification: as, רָעָה he walked; רָעָה he caused another to walk, &c.

Forms.

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<tr>
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</thead>
<tbody>
<tr>
<td>רָעָה embracing.</td>
<td>רָעָה first born.</td>
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<td></td>
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<tr>
<td>or רָעָה or רָעָה marching.</td>
<td>רָעָה the cicatrix</td>
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<tr>
<td>רָעָה bereaved.</td>
<td>רָעָה id.</td>
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</tbody>
</table>

The vowels will in every case here be immutable; the plurals; &c., will therefore be regularly formed, רָעָה, רָעָה, &c.

To this form are referred some words having † between the first and second radical letters, which is thought to be a mere compensation for the omission of Dagesh: as, רָעָה for רָעָה a spear; רָעָה invasion; רָעָה a fetter; and, according to some, רָעָה Shiloh.

Forms.

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</thead>
<tbody>
<tr>
<td>רָעָה firmly bound.</td>
<td>רָעָה extremely fugitive (Art. 45. 109.).</td>
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</tbody>
</table>

11. Here, as before, the vowels are immutable. No feminine form occurs.

Forms.

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</thead>
<tbody>
<tr>
<td>רָעָה a thief.</td>
<td>רָעָה a ruler.</td>
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<tr>
<td>or רָעָה, רָעָה or רָעָה a farmer.</td>
<td>רָעָה enquiry.</td>
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<tr>
<td>רָעָה a sinner.</td>
<td>רָעָה id.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>רָעָה sterility.</td>
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</tbody>
</table>
ART. 154. 12. AUGMENTED HEBREW NOUNS.

12. These nouns imply constant habit or the like, and are used to designate trades, professions, &c.※

13. Both vowels are here necessarily immutable, the first on account of the syllabication, the second because it seems to supply the place of ה, by analogy: as, שְׁרִית an artificer (Art. 153. 3.), pl. שְׁרִי, and in construction שְׁרִי artificers; יְרֵד a mariner, pl. יְרֵד, with pron. יְרֵדו their mariners. A few instances occur in which (ו) occupies the place of (א) or (י): as, יְרַד (Art. 87. 6.) and יְרַד perturbation. To the feminine forms Simonis adds יִרְדָּה, of which two examples only occur, viz. יְרַד milk, according to him, Job vi. 6; and יְרִד terror, Ib. xxi. 6, &c. But these are probably compound forms.

<table>
<thead>
<tr>
<th>FORMS.</th>
<th>Fem.</th>
<th>Masculine</th>
<th>Examples.</th>
</tr>
</thead>
<tbody>
<tr>
<td>V. יִרְדָּה</td>
<td>נַחֲלָה</td>
<td>נַחֲלָה</td>
<td>trained, accustomed. נַחֲלָה spelt (herb).</td>
</tr>
<tr>
<td>יְרֵד</td>
<td>יְרֵד</td>
<td>יְרֵד</td>
<td>a coat. יְרֵד</td>
</tr>
<tr>
<td>יַרְדֵּנָה</td>
<td>יַרְדֵּנָה</td>
<td>יַרְדֵּנָה</td>
<td>rarely. יַרְדֵּנָה</td>
</tr>
</tbody>
</table>

14. Simonis places יְרֵד Judges. xiii. 8, under this form; but nothing can be more probable than that this is the third person singular of the verb, construed with י in the sense of יְרֵד, and to be understood as a future tense; e. g. יְרֵד who should be born. Perhaps the word does not occur construed as a simple noun in any case.

15. Under this head may be classed all those nouns which are generally arranged as infinitives of the פּוֹהָדij conjugation, and which may therefore be considered as passives corresponding with the active forms, יִרְד, &c.

16. In all these cases, the first vowel is necessarily immutable; the last not so universally: but, as examples do not occur sufficiently numerous to decide this question, we can say but little about it.

※ The same forms have the same force in Arabic: as, عطار a perfumer, عطارة a baker; from عطر perfume, and خبز bread. So in Syr. and Chaldæic Chald. שְׁרִית a singer, &c.
17. These forms are thought to be intensive of those given under the preceding class (Art. 153.) but whether such force is always to be found when they occur is doubtful.

Of those Nouns which are said to be reduplicated by implication (Art. 109.)

155. These are nouns which are thought to have an intensive signification, without presenting any reduplication either in the vowels or consonants: but, as they generally have a perfect vowel, occasionally immutable, in the penultimate, it has been supposed that this presents a compensation for the Dagesh which has been omitted. The following are their forms:

**Forms.**

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<tbody>
<tr>
<td>דָּבֶר</td>
<td>הָדָּבֶר</td>
<td>יָדָּבֶר</td>
<td>הָיָדָּבֶר</td>
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<tr>
<td>פִּדָּבֶר</td>
<td>הָפִּדָּבֶר</td>
<td>יָפִּדָּבֶר</td>
<td>הָיָפִּדָּבֶר</td>
</tr>
</tbody>
</table>

or יָדָּבֶר

or יָפִּדָּבֶר

or יָפִּדָּבֶר

2. For further examples see the Arcan. Form. p. 202, &c.

**Forms.**

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<tr>
<td>פִּדָּבֶר</td>
<td>הָפִּדָּבֶר</td>
<td>יָפִּדָּבֶר</td>
<td>הָיָפִּדָּבֶר</td>
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</table>

or יָפִּדָּבֶר

or יָפִּדָּבֶר

or יָפִּדָּבֶר

**Examples.**

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<tbody>
<tr>
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<td>יָדָּבֶר</td>
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<td>הָיָפִּדָּבֶר</td>
<td>יָפִּדָּבֶר</td>
<td>הָיָפִּדָּבֶר</td>
</tr>
</tbody>
</table>

or יָפִּדָּבֶר

or יָפִּדָּבֶר

or יָפִּדָּבֶר

3. With respect to the inflection of these words, it may be remarked, that the perfect vowel (~) in the first form, is sometimes immutable, at others not so. No rule, therefore, can be given,
upon which reliance, as to the plurals, &c., can be placed. With respect to the other forms, whenever the \( \) or \( \) remains, its vowel also remains unchangeable; but, when it drops, the defect may be compensated by inserting the point Dāgēsh in the following consonant, as it is the case in the feminine \( נוֹזֶה \), in which the perfect vowel is supplied by its corresponding imperfect one; e.g. for \( נוֹזֶה \), we have \( נוֹזֶה \). So also, vice versa, letters doubled by the insertion of Dāgēsh, will frequently lose this point, and then the preceding imperfect vowel will change into its correspondent perfect one. Hence it is, that these forms are supposed to contain an implicit reduplication, (Art. 109.), or, in other words, to be forms equivalent to those which have the middle radical letter doubled by a Dāgēsh forte. But, as the nouns of this class are few, it is scarcely possible to glean from the usage of the language, what vowels are mutable and what are not so. For the same reason, it is impossible even to say, whether we are right in all cases in our classification of them.

*On the Augmented Nouns, termed נָפָן הֶ-מְמָנִי Hē-emanti.*

156. In nouns of this description one or more of the letters contained in the technical word נָפָן (Art. 147. 3.) will be found attached to one or other of the preceding primitive or augmented forms, for the purpose apparently of varying the signification. That these are fragments of words I have no doubt: but, what they originally were, it may now be exceedingly difficult to say. I may, perhaps, be excused if I offer a few conjectures on this subject, hoping, that although I may not succeed to the extent that may be wished, I shall, nevertheless, afford something likely to fix these forms more permanently in the mind of the Learner; and this is my principal object.

2. Of these letters (viz. נָפָן) one or other will be found at the beginning of words; while נ, י, י, or נ, will be found at their ends. In some instances, words are augmented by one or more of these letters,
both at the beginning and the end at the same time, having also the middle radical letter doubled by the operation of *Dagésh forte*, as in the Participial forms of *Hithpáhéél*, מַזֵּכָהֶל and הַשָּׁפָרָה, &c.

*Of the Letters termed יִנָּבָהְנָה, when prefixed to words.*

157. Simonis* considers nouns having נ or י prefixed, as having some affinity in signification to those persons of the verbs which have these letters as preformatives; and the י as presenting a force nearly allied to that of the *Hithpáhéél* conjugation. This may perhaps be true; but, as it leaves these conjugations, &c., unexplained, I have thought it would be better, to consider the force of these adjuncts in the nouns: because, if we can succeed in this, we shall have no difficulty whatever when we come to the verbs.

I suppose, then, that the letters י, י, י, or יי, are nothing more than abbreviated forms of some primitive words, which might have originally been written in full, and placed before others, for the purpose of modifying their sense. These, in process of time, might have lost some of their letters, and then have been compounded with others presenting the forms which we now have. If, therefore, we can now find words which may be thus abbreviated when joined with others, and giving the significations which such augmented forms seem to have, we shall perhaps make this subject more intelligible and interesting than it has usually been found to be.

2. With respect to the first, י, with which we may join י, we perhaps have a fragment of the root דָּבָהֶל (Arabic دب) *desiring, impelling, casting down*, and the like; to which, דָּבָהֶל, דָּבָהֶל, and דָּבָהֶל, as expressing certain affections of the mind, may perhaps be added, as cognate roots. Upon this supposition דָּבָהֶל (or דָּבָהֶל, for the Chaldee or Syriac form) will stand for דָּבָהֶל, דָּבָהֶל, or דָּבָהֶל, דָּבָהֶל (Form VI. Art. 153.) *impelling, causing, desiring*, &c. another, *to visit*, &c. So דָּבָהֶל a willing, or great liar; דָּבָהֶל willingly, or greatly cruel.†

* Arcanum Formarum, p. 522.
† It is remarkable, that the causative and other words in the Coptic are formed in precisely the same manner. "Verba composita," says Scholtz. Gram.
3. We may now consider the force of words thus augmented: and, as some of them are taken for the leading words of a certain species of the conjugation of verbs, it will be as well now to determine their properties.

4. If then the primitive word have an active sense, as, יָשָׁן he heard, it will in this form have a causative one; as, יָשָׁן causing to hear: but, if the primitive be neuter, this form will be active in signification: as, יָשָׁן he stood; יָשָׁן he set up; יָשָׁן he was glad; יָשָׁן he rejoiced another.*

5. If, in the next place, the primitive be a noun substantive or adjective, it will, in this form, generally signify the being, making, becoming, doing, suffering, permitting, &c. the sense of the root: מָרָם he made fat; noun, מָרָם fat (Form V. Art. 153.); מָרָם he used

Copt. § 86. e duabus vocibus coalescunt. In compositione verbum ep esse, vel facere, γεν suscipere, qu ferre, εἰ proiciere, xεῖε invenire, σὰ accipere, δα dare, sepissime occurrunt: e. g. επωρωμεν lucre, ex επ σορωμεν lux . . . γενεκασε pati, ex γεν et δικασε dolor, καρπομεν curare, ex καρπο μεν cura, εἰςετ fundare, ex εἰ et κεμ fundamentum, xεῖεκα intellegere, ex xεῖε et κατ intellectus, κατιμπερει, ex κατ et κατi pudor, τωρ gloriicare, ex τρ et πορ gloria." In these cases the words prefixed have precisely the same power with those above proposed, and one, viz., εἰ proiciere, is very nearly allied both in sound and sense to our נ or נ, particularly in the Hiphil form רָמַנ or רָמַנ, &c.

* These properties are also common to the Arabic: as, 1. حفر زيد نهرا laid dug a canal; 2. بصر زيد I caused him to dig a canal; 2. بصر زيد I saw him.
Lecture VII.  [Art. 157. 6.

The right hand, or proceeded towards it; noun, יְדֵי the right hand. So יְנִיחֵם he used, or went towards, the left hand; noun, יָנוּחֲ ו the left hand; noun, יָבִי rain; noun, יִיבִי rain; יִבְשַׁל he became white, root יָבֵשׁ white; יִבְשַׁל he permitted (to purchase) provision, root יָבֵשׁ provision; יִבְשַׁל he permitted (to) remain, root יָבֵשׁ remnant.*

6. Another property is, the exhibiting, declaring, or esteeming, the person or thing designated by such word, as possessed of the quality intimated by the primitive: as, יִבְשַׁל he declared, or esteemed another, just, from יָבֵשׁ just; יִבְשַׁל he declared, or esteemed another wicked, from יִבְשַׁל wicked. So, in the Arabic, אִקְרֵתָה I called him an infidel; אִקְרֵתָה I accused him of sin.† To this property may be referred all those passages, in which this form is used, and in which God is said to have hardened the heart, blinded the eyes, made the heart gross, deceived the people, &c.—where nothing more than declaring this to be the case can be meant.‡

7. Another property of this form is, excess, or intensity, of the action, passion, &c. afforded by the primitive

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* See Deut. ii. 28, 1 Sam. xxv. 22, Ps. cxix. 31, Is. lxxiii. 17. The properties are all peculiar to the analogous forms in Arabic: see Lumsden’s Arabic Gram., p. 173, &c.
† Lumsden’s Arab. Gram., p. 175.
‡ Exod. vii. 3, x. 1, Deut. ii. 30, Is. vi. 10, comp. with Matth. xiii. 15. This property Storr refers to the influence of a metonymy. Observ. pp. 24, 28, &c., which he thinks amounts to nothing more than permission. See also pp. 194—5—6. This, however, leaves the matter nearly as unsatisfactory as it found it. Very nearly parallel to these Hebrew forms and usages, are those of Greek verbs terminating in ἐχω, ἔχω, οἶχω, ὑψώ, εἰνω, ὐμω, and ἐγώ, many of which are manifestly derived from nouns: as, ἐφθαίνω from ἐφπί, νομίζω from νόμος, συμαινώ from σύμω, εὐνόω from εὐνόζω, παύομαι from παύξω, δοῦλος from δόλος, τιμάω from τιμή, φιλέω from φίλος, &c. See Glassi Phil. Sacr., Lib. iii., Tract iii., Canon xv. Note to Art. 152. 8.
word: as, דְּרוֹסֵי he was very red. So, in the Arabic, אָסָף הסע the morning was very bright; אָמַר הָלַל the palm tree bore much fruit.

8. Many verbs, not used in the first species of the conjugation (Lect. X.), have occasionally either a neuter or transitive signification in this form: as, לָקַק he rose early; לָקַק he threw. Sometimes they will have both significations: as, נָרֵא he watched, or he roused up another; נָרֵא he sang, or he stimulated another to sing.*

9. Several of the properties belonging to this form are also common to that of מָדַק, see Art. 154. 7.

10. When the נ is prefixed with (’) Khātūph, (’), or (’), as in מָדַק, מָדָּק, or מָדָּק, the sense will be passive of one or other of the above-mentioned properties.†

11. With respect to (’) prefixed to certain forms, it may perhaps be a fragment of the root נַק, Syr. לַק or לַק, Arab. יָקָא, becoming, benign, beautiful, excellent, inviting one to rest, &c., which, when compounded with any other word, may afford the sense of durability, strength, excellency, or the like, which Grammarians are generally agreed is the force of words so com-

* And so often in the unaugmented forms, the force will at one time be transitive and at another neuter in the very same word.

† It will perhaps be difficult to assign a good reason for the adoption of this vowel to give a passive signification to words in the Semitic dialects. Nothing can be more certain, however, than that this is the fact. And, hence, we not only have it in the passive conjugations of verbs both in the Hebrew and Arabic, but it will also impart a sort of passive, or rather habitual, signification to some verbs conjugated in the active form: as, לָק he was strong; לָק he was bountiful; לָק he was beautiful; לָק רָע he was exalted. So in nouns, לָק visited, i. e. habitually; לָק صוֹר patient, habitually, &c.
bined; examples will be given in Art. 159. But, as no conjugation is grounded on this form, it will not be necessary to dwell very particularly on it here.

12. We now come to the forms having שׂ, שׁ, or ש, prefixed. These then we take to be derived from some word, which, when combined with any other, will give the modification of sense usually attributed to these forms. If we take נָאֲשׁ Chaldaic or Heb. נָאֲשׁ coming, arriving at, as the primitive word, and suppose מָאֲשׁ, מָאֲש, or מ, to be a fragment of it, we shall have a particle, which when prefixed to any word will give something like a passive or reciprocal sense, which all are agreed is the import of this form: e.g. נָאֲשׁוּ or נָאֲשׁוּ; of the Chaldee form, or מָאֲשׁ, will mean, coming, or as we say in English, becoming, visited; and will be either passive or reflective, &c., as the sense of the context shall require. So in Latin, amatum iri, in which the word iri is manifestly derived from the verb ire, to go. The passives of the Persian, Hindustani, and probably of the Sanscrit, are formed in a similar manner.

Properties of the Conjugations grounded on this Form.

13. First to be or become, that which the primitive word signifies (which in Arabic is termed Submission); as, היה לְוִתַּרְתִּי he became polluted; היה לְוִתַּרְתִּי he became strong; היה לְוִתַּרְתִּי he became red; or, if the context require it, he made himself so, reflectively, or, was made so, passively. So in Arabic, ادعت فتادب I corrected him, and he became corrected, &c.* In the eighth

* Lumsden's Arabic Grammar, p. 182—"Submission." Or, as the Arabic Grammarians define it, حصول الضرورة على تعلق الفعل المتعمدي نحو كسرت النزاجة فانكسر ذلك النزاجة فإن انسار النزاجة اثر قد حصل على تعلق الكسر الذي هو اثر الفعل المتعمدي i.e. The impression made upon any thing by the action of a transitive verb: as, I broke the glass, and the glass became broken. Now, the glass's becoming broken,
Arabic species, to which this is nearly allied, we have the
same property: as, I grieved him, and he

expresses the impression made by the active verb breaking.—In the

المطارة which signifies to break, we have: المطارة

metadu bimawu la ruh da'st masi'a. Fakasr, in a transitive

mawqi'a nafal al-mumadi wa'w is masi'a fi al-nafal, i.e. Almotawaa, is the

receiving of an impression from the operation of an active verb upon its

object: as, "I broke the vessel, and it became broken." So that (karsir)
it became broken is the Motawaa (or Motavia), i.e. it is the word correponding
to that of the agent of the transitive verb, which is here, I broke

(karsir); but the verb to which reference is made is termed Motawaa

with the vowel a after the w: naming the thing in question by the

name proper for that affected; i.e. the verb which has here the passive form

is named by a word (mطاوع) which has an active signification, and vice

versa.

I have been the more particular in pointing out this distinction, because we

shall have occasion to refer to it again, and because Mr. de Sacy has entirely

misunderstood its force. In his Gram. Arab., vol. i. p. 104, we have the

following note. "La verbe dont la signification est passive ou neutre, se

nomme encore مطاوع comme le dit Giggeius: et en effet, Beidawi, sur le

v. 4. de la surate 42 ou on lit نقد الأسوات ينقطر花生s'en faut que les

cieux ne se fendent, ou ne soient fendus, dit: قرأ النصريان وأبو بكر بن النور

راواوأبليغ إلا مطاوع فطر وهذا مطاوع فطر.

"Les deux lecteurs de

Basra et Abou-Becr lisent

ينفطر، mais la première leçon est plus en-

gique, parce que est le passif de

فطر, et le passif de

فطر.
was therefore grieved; he reproached him vehemently, and he became reproached.

14. Secondly, To feign, pretend, exhibit, &c. that which the primitive word signifies: as, Josh. ix. 4, they feigned themselves to be messengers; 2 Sam. xiii: 5, 6, he pretended to be sick; Prov. xiii. 7, one boasting (himself) to be rich. So, feigning (himself) to be poor; thou shewest (thyself) gracious; thou shewest (thyself) perfect, Ps. xviii. 26. And, in Arabic, تَشْعَرَ he pretended

Nothing, I think, can be less accurate than to class the term مطَأَر with those of غير وقت و غير متعد، and, as Mr. de Sacy has here done.

All that Beidawi means, seems to be, that يتنفَّطَر is more elegant than ينفَّطَر، because it is the مطَأَر (see the definitions above) of فطر, not of فطر، as the other reading is.

The real difference between neuter verbs, termed by the Arabs غير متعد، &c. is, that they imply intransitive action, habit, or inseparable properties: لازم, as, beauty, deformity, colour, &c.; whereas مطَأَر or مطَأَر signify the accidental influence of any transitive verbs exerted upon their objects; which is the real difference between the Hebrew forms יריא and יריא, as will be seen hereafter.

The real force, then, of this form will be best expressed by made, became, or the like: as in הוה made to go, יוה became visited, &c.; which will lay the groundwork for the reciprocal sense, &c., the context always determining who is the agent.

* The fifth species which has often a passive sense; and constantly in the Ethiopic.—It was shewn, Art. 146. 8, that certain forms had occasionally an objective or subjective signification, according to the view in which they were taken; the same appears to be the case in these forms; and, hence it is, that these verbs have sometimes a passive, at others a reflective, and at others an active signification. The same is the case in the Niphal form; and apparently for the same reasons.
satiety; the woman assumed the manners of a man.

15. Thirdly, Frequency, or intensity, of the action or passion meant by the primitive word: as, נָרָאָבִין he walked about much, or continually; נָרָאָבִין he solicited a favour with great earnestness. In Arabic נָרָאָבִין he persevered in shewing bravery; נָרָאָבִין he persevered in acquiring mildness. And in the eighth Arabic species, נָרָאָבִין he persevered in acquiring; and, in the sense of earnest request, נָרָאָבִין he demanded his hire.

16. Fourthly, In many instances the sense is the same as it would be, if the verb had been used in the primitive form termed Kal: as, נָרָאָבִין he kept the laws, statutes, &c. This also, with many other properties unknown to the Hebrew, is found in the Arabic.*

For the transpositions and other changes which take place in certain words, when augmented by the particles נָרָאָבִין, or נָרָאָבִין, see Art. 83.

17. Nouns which receive נָרָאָבִין at the beginning will generally designate the Instrument, Agent, Action, Passion, State, Place, or the like, by or in which the influence of any verb is exerted, suffered,

* It is a curious fact that in the Arabic, the eighth species of the conjugation of the form נָרָאָבִין, equivalent in force to our נָרָאָבִין, has occasionally the sense of the first ( פָּנָל); in that case the seventh, נָרָאָבִין mostly used. Now, this seventh Arabic species corresponds exactly with our נָרָאָבִין (see No. 19); and, the consequence will be, if these dialects mutually illustrate one another, that the Hebrew נָרָאָבִין and נָרָאָבִין will have the same, or very nearly the same, force: see Ps. ii. 2, where both occur in the same passage: and also that both will not be found under the same roots unless the נָרָאָבִין have the force of the Kal: and, generally, these are found to be the facts of the case.
LECTURE VII.

&c. respectively: as, יֵדֶעַ an ax (root יָד cutting); יָדֶה one visiting; יָדֶה a place (root יָד standing).

With respect to the reason for this variation of signification, Grammarians are generally silent. Simopis has supposed it to be equivalent to that which the preposition יִפְרָק similarly situated would supply.† I may perhaps be excused if I offer a different solution. If we suppose, then, that the word originally prefixed was either יֶה or יֶה who, יַד or יַד which, or what, as the sense may require, we shall have significations corresponding to those of the words of these forms, e.g. יָד יִפְרָק he who visits, or is visiting; and, striking out the יִפְרָק, for the purpose of abridging the word, we shall have יָד יָד as above. The same will be the case, if we take יָד יִפְרָק, for then the יִפְרָק will be lost by Art. 76. These are the forms which designate agents when the verb is transitive: and such are all the participial forms commencing with יִפְרָק. In the next place, if we take יַד or יַד that which, &c. and prefix it, contracted as before, we shall have יָד יָד an ax, for יָד יָד יִפְרָק that which (is a) cutting, &c. So, יָד יָד a work, for יָד יָד יִפְרָק that which (is a) doing; and so of others.

18. We now come to give some account of the prefix יִפְרָק, and of the modification of sense, which primitive words undergo in consequence of its influence. And here, as before, we may perhaps be allowed to offer a conjecture, as to its origin. If, then, we take it as the defective form of some primitive word, appearing sometimes as יִפְרָק, at other times as יִפְרָק only, we may suppose it to be derived from the root יִפְרָק, which, had it been preserved in the Hebrew, might have been written יִפְרָק, or יִפְרָק. The senses attributed to it by Castell are, among others:—“Ad extremum perfectionis terminum pervenit .... ascensus fuit, seu percepit. IV. Retinuit, detinuit, coercuit .... V. Lenitate, modestia et patientia usus fuit, &c.”

Supposing, then, this word, or some defective form of it, to be construed with any other, the sense of both taken together will, in general, give the force of the forms thus compounded. And, as this form of compound is often used as the leading word of one of the species of the conjugation, it becomes the more important to ascertain its properties.

* Hoffman's Gram. Syr., p. 244.
† Arcanum Formarum, p. 447.
ART. 157. 19, AUGMENTED HEBREW NOUNS.

19. First Property: Primitive words receiving this particle will have a sort of passive sense, or will exhibit subjection to the action implied by the primitive accidentally, but not habitually: and in this respect they differ from words of the form נָבֵרָתָּהּ בְּרֵאשִׁיָּהּ they (shall) become blessed in thee, Gen. xii. 2, i.e. in thy seed. So in the Hithpāhēl, Gen. xxii. 18, וַיַּנְדַּעְוַהָבְּרֵאשִׁיָּהּ and they (shall) become blessed in thy seed; their state shall be changed to that of blessedness: but in the phrase, נָבֵרָתָּהּ בְּרֵאשִׁיָּהּ blessed (is) Jehovah, we have no such intimation of accident or change: if, however, נָבֵרָתָּהּ be added, as in Gen. xxvii. 33, the two forms will have the same force. So, נָבֵרָתָּהּ will mean an hireling; but, נָבֵרָתָּהּ a person hired on some particular occasion. So I understand Neh. vi. 12, 13, מִנְּבֵרָתָּהּ שֹׁבֵרָתָּהּ: לָעַיָּהּ שֶׁבֶרָתָּהּ וַהֲנַא Sanballat had hired him, because he was an hireling; and 1 Sam. ii. 5, נָבֵרָתָּהּ those who have been (habitually) full, are (occasionally) hired for bread.

This property is common to the Arabic, and is termed by the Grammarians, as before, مطاعة: as, بعثه فاتبعته he sent him, and he was sent; أغلقتنا فانغلقت I shut it, and it was shut. (See No. 13, above.)

This property of the Hebrew form (as a verb) was pointed out many years ago by Elias Levita in a work entitled רָחֵל; but, as he supposed it also to involve a preterite tense, Glassius and others very properly objected; and, the consequence has been, two distinct forms, viz. רָחֵל, and רָחֵל, have been confounded together; and, what is still worse, a tense has been ascribed to each, which is more than can be proved of either of them.

20. Again: Words, receiving this augment subjecting them to the action implied by some primitive word, may, when the context requires it, be construed as having a reciprocal sense, or implying possibility, capability, exhibition, propriety, affection, or the like,
of the action, &c. meant by the primitive: as, נְשָׁרֵי "he guarded himself," 2 Sam. xx. 10, Mal. ii. 15. To this property may be referred many passages, in which this form seems to have a neuter signification: as, בַּעַל "he brings himself near," i.e. draws near, Exod. xxii. 7, Josh. vii. 14;—and, in a few instances, an active one: as, לָא "he fought;" נָשִׂיא "he leaned upon;" לְשׁוֹנָה "he swore;" נָשְׁר "he contended, disputed;" יָכְבָּה "it is, or may be, eaten," Gen. vi. 21. So, אָנָא "it is not, may not, cannot, or ought not, to be done thus;" נָבָר "he shewed himself honourable;" נָבָר "he shewed himself glorious;" נָבָר "he sighed." Such significations, according to European idiom, these passages seem to require, while in truth, became, or the like, will always satisfy the terms of the original. The subjective or objective force found respectively to prevail in these forms, was probably at first regulated by the view taken, in these respects, of the primitive noun. See Note on Artt. 146. 8. and 157. 14.

21. These properties are intimated in the Arabic by the terms معصل و والح، necessity and remedy; which, Mr. Lumsden says, indicate "that verbs of this class must be intensive by their own nature, and significant of actions performed by the members of the body:" but, the examples he adduces are not confined to this rule: "he broke," is as much an active verb as any other can be; which, when thus augmented becomes passive, not neuter: nor has حق and الح, the market was unfrequented, any thing to do with the members of the body. I am induced to believe, therefore, that the terms معصل و والح, are to be understood as intimating the properties above-mentioned.

158. EXAMPLES OF THE FORMS ABOVE-MENTIONED, ARRANGED UNDER THEIR SEVERAL FORMS.

First Class of Heemanti Nouns, having an N prefixed.

I. דִּבְּרֵי and דִּבְּרַה, fem. דִּבְּרֹת, דִּבְּרִים home-born, indigenous, דִּבְּרִים (changing (ז) to (נ) on account of the following נ, Art. 139. 7, note), דָּוִד, a name of God, Exod. iii. 14, דִּבְּרִים a bracelet, דָּבָד (for דָּבָד, Art. 87. 5.) strength, דָּבָד reward, wages, דָּבָד a finger.

II. דָּבָר, דָּבָר the fist, דָּבָר the young of any bird, דָּבָר sometime ago, yesterday, דָּבָר grapes.

III. דָּבָר, fem. דָּבָר; as, דָּבָר an amethyst, דָּבָר very cruel, דָּבָר very false, דָּבָר recollection, דָּבָר (for דָּבָר Art. 73.) a granary, דָּבָר (for דָּבָר or דָּבָר Art. 87. 1. and 76.) an animal so called.

IV. דָּבָר ; as, דָּבָר a girdle, דָּבָר the locust.

V. דָּבָר, fem. דָּבָר; as, דָּבָר a dunghill, דָּבָר guard, custody.

VI. דָּבָר, fem. דָּבָר; as, דָּבָר (for דָּבָר Art. 73.) a cruet, דָּבָר guard, custody.

VII. דָּבָר; as, דָּבָר or דָּבָר (for דָּבָר) a (never-failing) river.

VIII. Some nouns which lose one of their radical letters by contraction assume the form of the Segolates: as, דָּבָר (for דָּבָר) the palm of the hand.

2. Nouns of this class are few; and of the last form, perhaps, a second does not occur. It is curious enough to remark, how easily nouns, deprived of any of their vowels, slide into the Segolate forms. We shall see, hereafter, that the same thing often takes place in the conjugations of the verbs, in similar cases.—It will be seen that I have not entirely followed the classification of Simonis. My reason for doing so was this: he seems to me to have given some forms without examples to bear him out: and, in one case, he has given a form דָּבָר for which he has only one example, and that example he has also given in another class. (See דָּבָר, pp. 547 and 639. Arcan. Form.)
159. Second Class of Hiemanti Nouns having " prefixed.

I. Form נֵבָעָה; as, נֵבָעָה oil, נֵבָעָה Isaac.

II. נֵבָעָה; as, נֵבָעָה the ostrich.

III. נֵבָעָה or נֵבָעָה, fem. נֵבָעָה: as, נֵבָעָה (for נֵבָעָה) one who expects, נֵבָעָה an herald (for נֵבָעָה), נֵבָעָה (for נֵבָעָה) the thigh, נֵבָעָה (for נֵבָעָה) a disputant, נֵבָעָה (for נֵבָעָה) a germ, stem, &c.

IV. נֵבָעָה: as, נֵבָעָה an adamant, נֵבָעָה an owl.

V. נֵבָעָה: as, נֵבָעָה a species of goat, נֵבָעָה a purse, נֵבָעָה being (for נֵבָעָה Art. 73.).

VI. נֵבָעָה: as, נֵבָעָה (for נֵבָעָה Art. 87. 2.) a constant river.

And, according to some, the Segolate נֵבָעָה, thigh (for נֵבָעָה), the last radical being rejected, and the (כ) added, as in other Segolates, for the sake of Euphony.

2. In this class also is placed, as a special anomaly, the word נֵבָעָה; Jehovah, with a caution, however, that these vowels do not exhibit the ancient pronunciation of the word. The Jews, as it is known to every one, never pronounce this word, but substitute either נֵבָעָה or נֵבָעָה for it; and hence it is, that we sometimes find it pointed נֵבָעָה, i. e. with the vowels proper for the word נֵבָעָה, which is invariably the case when נֵבָעָה and נֵבָעָה occur together. The reason is, the word נֵבָעָה would in this case be pronounced twice, which is not desirable; the word נֵבָעָה is, therefore, pronounced instead of it (see page 28, note). That Jehovah is not the ancient pronunciation most writers are agreed: but what that was it may be difficult to determine. Some have proposed נֵבָעָה Yāhêô, of the form נֵבָעָה, as Capellus, Walton, Clericus, &c. Others have proposed נֵבָעָה, נֵבָעָה, or נֵבָעָה, as Mercer, Montanus, Amama, Scaliger, &c., taking the Samaritan pronunciation of it, as preserved by Theodoret, 'Iaβτ.† Others again take the Latin Jove; but which of these is nearest to the original pronunciation, no one can say.

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* Simonis places נֵבָעָה under this form: but as there is some difficulty in ascertaining the root from which it is derived, and as the word appears to be of Egyptian origin, it may as well be omitted.
† See Art. 139. 7, note.
‡ Simonis Arcanum Formarum, p. 545.
160. **Third Class of Hēemanti Nouns beginning with ṭ.**

These forms, according to Simonis and Reimarus, as quoted by him, were not much used before the time of the Captivity. He takes the liberty, however, of excluding all the Infinitives of the Hiphēl conjugation, which I think he ought not to do; because, I believe these infinitives are nothing more than such nouns, upon which that species of the conjugation is constructed; and, if this be the case, there will be no reason why they should not be considered as forming a part of this class.

**Examples.**

I. Form: ṭēḇēḇ or ṭēḇēḇ; as, ṭēḇēḇ, rule, dominion, ṭēḇēḇ; intelligence, ṭēḇēḇ proclaiming, causing to hear, ṭēḇēḇ (for ṭēḇēḇ) causing to turn, ṭēḇēḇ for ṭēḇēḇ dispersing, ṭēḇēḇ (for ṭēḇēḇ) seduction. Roots ending in silent ṭ often reject it in words of this kind, and take ṭ as their terminating syllable: as, ṭāḇēḇ and ṭāḇēḇ multitude, ṭāḇēḇ elevation, &c.

II. ṭēḇēḇ; as, ṭēḇēḇ (for ṭēḇēḇ) tranquillity, ṭēḇēḇ (for ṭēḇēḇ) agitation, ṭēḇēḇ (for ṭēḇēḇ) liberation.

III. ṭēḇēḇ; as, ṭēḇēḇ (for ṭēḇēḇ) termination, cessation.

IV. ṭēḇēḇ; as, ṭēḇēḇ relation, &c.

V. ṭēḇēḇ; as, ṭēḇēḇ pouring out (pr. ṭēḇēḇ, Art. 76.).

VI. ṭēḇēḇ (for ṭēḇēḇ); as, ṭēḇēḇ (for ṭēḇēḇ) making war; and so all the Infinitives of the Niphēl species.

VII. ṭēḇēḇ or ṭēḇēḇ; as, ṭēḇēḇ visited, appointed, ṭēḇēḇ slain (for ṭēḇēḇ or ṭēḇēḇ, Art. 87. 2.). These forms have a passive signification (Art. 157. 10.).

2. It will immediately be seen, that the forms to which the particle ṭ is here prefixed, are by no means peculiar to the Hiphēl
conjugation, and consequently that no one can, without violating the principles of analogy, derive them from that conjugation. The truth appears to me to be, that the Hiphil conjugation is nothing more than the addition of one or other of the pronouns to words of the form דְּרָשִׁים, &c. to which also the particle ה, (or ה for the Chaldee form) is prefixed, for the purpose of varying the sense, as already noticed.

161. Fourth Class of Heementi Nouns commencing with ב.

I. בֵּין, fem. הָדוֹס, הַדוֹס, or הָדוֹס; masc. בֵּין a tower; fem. הָדוֹס war, oppression, custody.

II. בַּלֵּל; for which Simonis gives only one example, and that has suffered contraction: as, בֵּל for בֵּל.

III. בַּלֵּל; as, בֵּל poor; with final ב, בֵּל a fan, &c.

IV. בַּלֵּל, fem. בַּלֵּל or בַּלֵּל; as, בֵּל a psalm.

V. בֵּלֶן; as, בֵּל a goad, בֵּל for בֵּל gain (Art. 87. 1.), בֵּל for בֵּל soft, &c. (Art. 76.).

VI. בֵּלֶן; as, בֵּל (Art. 106. 2.) strangling.

VII. בֵּלֶן or בֵּל, fem. בֵּל; as, בֵּל a slaughterhouse, בֵּל for בֵּל a wonder, בֵּל a vision, בֵּל producing seed, בֵּל dividing, בֵּל sterquilinium, בֵּל (for בֵּל) consternation, בֵּל (for בֵּל) confusion.

VIII. בֵּלֶן, fem. בֵּל or בֵּל; as, בֵּל hidden (treasure), בֵּל לֶוֶת food, and בֵּל לֶוֶת trading, בֵּל לֶוֶת food, and בֵּל לֶוֶת for בֵּל (Art. 78.) a candlestick.

IX. בֵּלֶן, fem. בֵּל; as, בֵּל בֵּל a stall, בֵּל (Art. 76.) a deluge, fem. בֵּל trampling, (for בֵּל) Art. 73.).

X. בֵּל; as, בֵּל for בֵּל (Art. 76.) expectation, בֵּל vision (Art. 106. 2.).

XI. בֵּל or בֵּל; as, בֵּל station, with all the participles usually ascribed to the Hophbal conjugation.

XII. בֵּל or בֵּל and בֵּל; as, בֵּל one who takes account, with all the participial nouns usually attached to the Pihel species. The remaining two are only variations of the same form, and occur but rarely.

XIII. בֵּל; as, בֵּל learned, בֵּל discovered. To which may be added all the participles usually ascribed to the species of Pahal.
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XIV. דַּמֶּרֶךְ; as, דַּמֶּרֶךְ an invader, &c. with all the participles of the Ḥithpāḥēl species.

XV. Some defective nouns, which for ease of pronunciation assume a Segolate form, are derived from roots having a medial י or י, or doubling the second radical, or having ו for the third. The forms will vary with those of the Segolates, and for the same reasons. If, therefore, we reject the last radical, &c. and prefix מ, we shall have מִסָּמָה, for דִּמְשָׁמָה, pointed מִסָּמָה, מִסָּמָה, מִסָּמָה, מִסָּמָה, &c. as the nature of the word shall require; or rather, as the jus et norma loquendi has established: as, מַסֶּמֶּר, number, sum; fem. מַסֶּמֶּר (root מָסֵמֶּר); מַסֶּמֶּר, elevation (root מָסֵמֶּר); מַסֶּמֶּר, pl. מַסֶּמֶּר measures (root מָסֵמֶּר); מַסֶּמֶּר or מַסֶּמֶּר a lurking place (root מָסֵמֶּר); מַסֶּמֶּר or מַסֶּמֶּר soundness (root מָסֵמֶּר), &c.

2d. Simonis thinks (p. 450, Arca. Form.), that the participles should not be considered as nouns of the וָנָסָמָה class. I believe they ought to be so considered; because I hold, that, properly speaking, there are no participles in the Hebrew language. It is true, the Grammarians have placed a number of these nouns in the same page with the paradigm of the verbs; but it will not hence follow, that they are possessed of any of the properties of real Participles. If, indeed, it could be shewn, that they involve the tenses of the verb as the Greek participles do, the opinion of Simonis, &c. would have some weight; but this has not been done; and, I think, cannot be done satisfactorily. I have therefore thought it most conducive to the progress of the Student, as well as more conformable with the analogy of the Language, to class them all as nouns: it being from the context alone, that any thing like tense is to be discovered.

162. Fifth Class of Heemunti Nouns beginning with י or מ.

I. יְךֵנָּה, יְךֵנָּה, יְךֵנָּה, יְךֵנָּה, or יְךֵנָּה; as, יְךֵנָּה (for יְךֵנָּה, perhaps for יְךֵנָּה, or יְךֵנָּה) fixed, set up; יְךֵנָּה (Art. 87.1.) inhabited; יְךֵנָּה (for יְךֵנָּה) turned back, &c. So all the participles and preterites of the Nipḥāl conjugation, with this difference, that the participle ends in י, the preterite in י; also, יְךֵנָּה turned about; יְךֵנָּה making war (for יְךֵנָּה, Art. 76.); יְךֵנָּה eatable (for יְךֵנָּה, Artt. 76. 109.).

II. יְךֵנָּה; as, יְךֵנָּה (for יְךֵנָּה), as יְךֵנָּה above. This is mostly found in words doubling their last radical letter; a form not found used in the Nipḥāl conjugation.
163. Sixth Class of Heemanti Nouns having ב prefixed.

The forms commencing with ב, as given by Simonis, are the following:

I. יָרָאַה, fem. יָרָאַת; as, יָרָאַה hope; יָרָאַה conflict; יָרָאַה (for יָרָאַת, Art. 87. 5.) self-exaltation.

II. יָרָאַה, fem. יָרָאַת and יָרָאַה; as, יָרָאַה (for יָרָאַת) new wine; יָרָאַה (for יָרָאַת) dispersion; יָרָאַה (for יָרָאַת) clothing.

III. יָרָאַה, fem. יָרָאַת, or יָרָאַה; as, יָרָאַה (for יָרָאַת) and יָרָאַה generation, succession; יָרָאַה hope, expectation; יָרָאַה an ostrich.

IV. יָרָאַה, fem. יָרָאַת, or יָרָאַה; as, יָרָאַה trembling, giddiness; יָרָאַה (for יָרָאַת), and, on account of the guttural, יָרָאַה (for יָרָאַת) reproof; יָרָאַה (for יָרָאַת) reprehension; יָרָאַה (for יָרָאַת) intercession; יָרָאַה (for יָרָאַת) self-consumption; יָרָאַה (for יָרָאַת, Art. 87. 4.) form, pattern; יָרָאַה (for יָרָאַת, Ith.) deception; and יָרָאַה (for יָרָאַת) whoredom.

V. יָרָאַה, fem. יָרָאַת; as, יָרָאַה a disciple; יָרָאַה a robe;

יָרָאַה self torment (for יָרָאַה, Yôd in many instances standing for ב, and, being doubled in this place, makes compensation for the ב which is rejected).

VI. יָרָאַה, fem. יָרָאַת and יָרָאַה; as, יָרָאַה self-purgation; יָרָאַה self-embittering; יָרָאַה (for יָרָאַת) continual walking; יָרָאַה self-perversion; יָרָאַה a proper name, Jer. xl. 8, &c. So יָרָאַה (for יָרָאַת, Art. 73.) conversion; יָרָאַה (for יָרָאַת) and יָרָאַה reciprocal striking of hands in making a bargain, &c.

VII. יָרָאַה, fem. יָרָאַת; as, יָרָאַה or יָרָאַה a breast-plate, יָרָאַה (for יָרָאַת) nearness, יָרָאַה (for יָרָאַת) self-exaltation.

VIII. יָרָאַה, fem. יָרָאַת; as, יָרָאַה (for יָרָאַת) deceit, יָרָאַה (for יָרָאַת, Artt. 73. 86. 2.) grief, יָרָאַה (for יָרָאַת, contr. for יָרָאַה or יָרָאַת) occasion, opportunity.

IX. יָרָאַה, fem. יָרָאַת, יָרָאַה (for יָרָאַת from the root יָרָאַה or יָרָאַה) division, separation, יָרָאַה (for יָרָאַת) solidity, substance, wealth.

X. Here, as in the former class, the rejection of the last or

* See Art. 87. 2., and the note.
second radical will reduce the nouns to one or other of the segolate forms: as, בֵּית confusion, (for בֵּית perhaps): the latter ב being rejected in order to avoid the repetition of similar sounds, we have בֵּית, which, for reasons already assigned, (Art. 148. 2.) will become בֵּית. In the same manner we have סָפָנו (for סָפָנו) melting, dissolution, &c. to which many others may be added.

XI. רָפָה; as וַאֲשֶׁר suffusion (of the eye). To which may be added a few others, reduplicating some of the radical letters; as, אָפָה self-elevation, &c.

It must have appeared, I think, that the forms to which this letter מ is prefixed, are by no means peculiar to the Hithpael conjugation, but that they exhibit a great variety of other forms. I cannot help thinking, therefore, that this conjugation owes something to this letter, or to its more perfect form רָה or רָה, while the particle owes nothing whatever to the conjugation.

164. Seventh Class of Heemanti Nouns, receiving מ as a prefix.

I. רַמְמַשֵּׁד; as, אַמְמוּנָה (Art. 109.) genealogical computation.
So all the infinitives of the Hithpael conjugation, due regard being paid to the radical letters composing such words. מ prostrating (2 Kings v. 18), with the pronoun מ, seems to be an anomalous word, deformed perhaps by the carelessness of the copyists.

מ caused to be visited; but perhaps this form never occurs as a noun.

III. כִּפָּרֵשֵׁד; as, כִּפָּרֵשְׁרָה confederation, &c.

In a few instances we have had, in the above examples, terminations in מ, מ, and מ, which may be said to be Heemantic. In these cases, therefore, we have anticipated our next chapter, which is to treat on the Heemantic postfixed syllables: but, as we could not adduce our examples without bringing in these forms, we shall perhaps be excused.

* But this is perhaps a compound form as before, Art. 87. 2. and note.
LECTURE VIII.

ON THE HEEAMANTI LETTERS WHICH ARE POSTFIXED TO WORDS.

165. It has been stated, (Art. 156. 2.) that, the Hēemanti letters ֗, ֣, ֖, and ֗, are severally found attached to the ends either of primitive or derived words. The cases in which ֖, ֗, ֗, ֗, are found, have already been noticed (Art. 135. 6, 137. 2, 164.). It will be unnecessary, therefore, to notice them further. We shall now proceed to consider those which end in ֣, ֖, and ֗, respectively.

Eighth Class of Hēemanti Nouns ending in ֗.

166. These nouns ending in ֗ are used to express either persons or things, bearing some relation to the primitives from which they have been derived; and hence they have been termed Relative Nouns by the Arabian Grammarians.* Of this kind are the Patronymic or Gentile nouns of the Grammars of Europe; all of which, must from their nature necessarily be attributive, and, therefore, subject to the variation of the gender (Art. 135.).

2. In endeavouring to account for the form and signification of this class of words, I suppose, as before, that the additional letter (֖) is the fragment of some word, which, if used at length, would impart the same signification which (֖) now does to words thus augmented. In the Ethiopic we have the triliteral adjunct ֗, used for the purpose of forming nouns of this class†; and, occasionally,

in the Arabic "א, דגי, which is also further abbreviated into 'א, דגי; and this is the augment universally found to prevail in the Hebrew.

3. That the meaning attached to the root א, דגי in Arabic, is suitable to the signification of these words, the following definition of it given by Golius will be sufficient to shew:—"Se recepti commorandii vel quiescendi ergo, diversus fuit interius vel noctu. Applying this, then, to any proper name, we shall have both the form and signification proper for these Patronymics; e.g. Ethiopic form יסראלי, Hebrew and Arabic by contraction, יסראלי, a person related to the patriarch Israel, by connexion, residence, birth, &c. So יפרעה: (for יפרעה, Art. 75.) a descendant of Judah; and so of others.

4. It may also be considered confirmatory of this conjecture, that these Hebrew nouns, when receiving any asyllabic augment, are generally found with the doubled by Dāgēsh: as, ישי Levites; יבריע below, &c., which are their true forms. See Art. 136. 5†.

5. The following are a few examples, with their primitives: יישראל, a Canaanite, from יבריע Canaan; יבריע princely, from יבריע a prince; יבריע, pastoral (for יבריע by contraction), from ירר a shepherd; יבריע belonging to the north, from ירר the north.

6. When, however, the primitive word ends in י, the Patronymic is formed by prefixing the definite article only; as, ישע מishi, a son of Merari: יגוגו one of his descendants; יגוגו the name of one of the sons of Gad; יגוגו one of his descendants. So יבריע patron; יבריע Gen. xlvi. 24. In one instance י is prefixed instead of י, which may have been done for the purpose of avoiding the concurrence of two aspirates: as, יננים Takkēmōnī, 2 Sam. xxiii. 8, from יננים 1 Chron. xi. 11. We have, however, יפרעה for יפרעה, a Mede, Dan. xi. 1, from יפרעה Media.

* See Mr. de Sacy's Gram. Arab., vol. i. p. 239, &c.

† The teshdīd which is also found to accompany this א in Arabic, was, perhaps, added originally for the purpose of supplying the defect occasioned by the rejection of one or two letters from its primitive form.

† Of this property of the definite article some account will be given hereafter.
7. In forming Patronymics from compounds, two methods have been adopted; one, by adding 'as before, which is regular; the other, by also prefixing the article to the last word in the compound. Examples: 1. יִבְנֵי יְפֹּת a Benjamite; 2. בְּנֵי יְפֹּת the Bethlehemite, 1 Sam. xvii. 58; בְּנֵי דֶּשֶׁם הִבִּין the native of Beth Shemesh, from דֶּשֶׁם הִבִּין the native of Bethel; בְּנֵי יְפֹּת the Benjamite, 1 Kings ii. 8.

8. Nouns ending in י never form the Patronymic by the addition of י, but by some periphrasis: as, נִבְנֵי יְפֹּת the citizens of Jericho, Josh xxiv. 11. So הנִבְנֵי יְפֹּת men of Jericho, Neh. iii. 2; נִבְנֵי יְפֹּת children of Jericho, 1b. vii. 36; נִבְנֵי יְפֹּת daughters of Shiloh, Judg. xxi. 21. In a few instances, י is added: as, נִבְנֵי יְפֹּת Haggilón, from הִבִּין גֵלֶל, 2 Sam. xv. 12, Josh. xv. 51.

9. The same frequently takes place in compound words: as, יִבְנֵי יְפֹּת the children of Kiryath Hařam, Ezra ii. 25; יִבְנֵי יְפֹּת the children of Hazmaveth, 1b. vėr. 24.

10. Proper names ending in י are sometimes subject to the same rule: as, יִבְנֵי יְפֹּת men of Sodom.

11. In Patronymics derived from compounds, the last only of the compound is sometimes taken: as, יִבְנֵי יְפֹּת the land of the Benjamite, 1 Sam. ix. 4.†

12. Some primitives ending in י drop that letter in forming the patronymic: as, יִבְנֵי יְפֹּת Hannaham, Num. xxvi. 40, from יִבְנֵי יְפֹּת Nahamán.

13. In forming Patronymics from dual or plural words, one or other of the following methods is adopted: 1. The word, from which such patronymic is to be derived, is reduced to its primitive form, and then י is added as before; as, יִבְנֵי יְפֹּת Egypt, primitive יִבְנֵי יְפֹּת, and with י, יִבְנֵי יְפֹּת an Egyptian. 2. Either יִבְנֵי יְפֹּת inhabitant, יִבְנֵי יְפֹּת daughter, or יִבְנֵי יְפֹּת out of, may precede such proper name: as, יִבְנֵי יְפֹּת inhabitant of Jerusalem; Isa. v. 3, יִבְנֵי יְפֹּת daughter of Jerusalem;† or יִבְנֵי יְפֹּת Jecoliah of Jerusalem, 2 Chron. xxvi. 8.

* So in the Arabic يی یی belonging to the body, &c.
† But here we have a personification; in the other two cases a periphrasis.
14. In a few instances, the primitive is put for the patronymic; which may be considered, either as presenting a metonymy by which the progenitor, &c. is put for the descendant, or by supposing an ellipsis to be made of one of the words בָּשָׂר, בָּשָׂר, בָּשָׂר, &c. as given above; as, בָּשָׂר Damascus, for Damascene, Gen. xv. 2; בָּשָׂר 2 Sam. xxiii. 15. So בָּשָׂר for בָּשָׂר, בָּשָׂר, בָּשָׂר, &c., and so on, passim.

15. Irregularities are occasionally met with in the forms of these words: as, בָּשָׂר a Hagarene, 1 Chron. v. 10, from בָּשָׂר Hagar, as if the primitive had been a Segolate noun of the form בָּשָׂר; בָּשָׂר Timnite, Judg. xv. 6, for בָּשָׂר, primitive בָּשָׂר. So, בָּשָׂר Numb. xxvi. 20, primitive בָּשָׂר: and בָּשָׂר, 1 Chron. ix. 5; בָּשָׂר the Ammonite, the primitive being בָּשָׂר. See 1 Sam. xi. 1, and Gen. xix. 38, from which, however, the collective form בָּשָׂר Ammon has been formed, 1b., and thence probably the Patronymic.

16. For the feminine forms of these nouns, see Art. 186. 5, and for the plurals, Art. 139. The forms taken in construction, or when any of the pronouns are affixed, will be regulated according to the analogy of the word. Art. 143.

17. Another class of nouns ending in ב, preceded by (-) or (+) has been thought to denote excess. These, however, are probably nothing more than nouns in the plural number (Art. 139. 6.). The following are examples: בְּנֵי a swarm of locusts; בְּנֵי many windows; בְּנֵי extremely greedy; בְּנֵי a plain; בְּנֵי

the Almighty, root בְּנֵי powerful; בְּנֵי supreme Lord, from בְּנֵי. These will be considered in the Syntax.

We now proceed to the IXth class of augmented nouns, which take the Heemanti letter ב at the end.

187. In this class the vowel immediately preceding the final ב is either (+) or (-), which induced Hiller to suppose, that the adjunct was ב or ב, respectively. It is believed that these nouns are intensive in signification. If then we suppose ב to be a particle derived from ב, which means tumult, as of a multitude, or noise, as of the waves of the sea, we can easily conceive how the addition of such a particle to any primitive word would make it intensive in signification.* This will account,

* Nothing, surely, can be more ridiculous than the opinion of Simonis and others, expressed in his "Acanum Formarum," (p. 584. 5.), viz.: that the
perhaps, for the termination ד-ו֫. In the next place, the root ד-ו֫ does not occur in the Hebrew Bible, but is to be found in the Arabic ד-ו֫ שָׁמָּה, signifying, he became fat, or corpulent. If, then, we can suppose an abbreviated form of this word to be attached to any other, we shall have the termination ד-ו֫, which will also give an intensive signification to the compound. The following are a few examples: the student may arrange them under their respective measures, if he shall think it necessary to do so.

ד-ו֫ lice; ד-ו֫ו֫ the whole day; ד-ו֫ ד-ו֫ most truly; ד-ו֫ו֫ו֫ quite silent; ד-ו֫ו֫ שֵׁל כָּל־וֹדְךָ, or ד-ו֫ו֫ שֵׁל הַיְּהֹוָה quite naked; ד-ו֫ו֫ו֫ and ד-ו֫ו֫ו֫ full redemption; ד-ו֫ שֵׁל הַיְּהֹוָה the entire whole; ד-ו֫ שֵׁל a body of men, Judg. xx. 48.

Tenth Class of Heemanti Nouns, receiving a final ד.

168. Grammarians are generally agreed, that nouns receiving this letter as a final are intensive in signification.

This letter is affixed to words simple or augmented, with the vowels (י) or י; thus ד-ו֫ י or יו֫; whence we may suppose, that ד-ו֫ י, signifying strength, power, riches, wealth (the primitive form of which will be ד-ו֫ י, or יו֫, Art. 87.) is the root. And hence, also, we may have the form ד-ו֫ י, or יו֫, contracted by Art. 75. to י or י, the words from which these terminations may have been taken; and which, added to any other word, would naturally give it an intensive meaning. Some have also supposed the meaning to be occasionally diminutive,* which I am inclined to believe is the case in some instances.

Examples.

ד-ו֫ י, fem. ד-ו֫ י וּד-ו֫ י שֵּׁמְאָה a widow; ד-ו֫ י יִשָּׁב a large gift; ד-ו֫ י (for י-ו֫ י-ו֫ י-ו֫ י-ו֫ י, Art. 73.), root י-ו֫ י-ו֫ י-ו֫ י-ו֫ י a great palace.

figures of ד and י being extended, may account for the intensive meaning of these forms; and that ד, being inclosed, will give the idea of comprehensiveness, representing as it were a pregnant mother inclosing her offspring within the womb! For it is very probable these words were in use before the letters were invented.

* See the Arcanum Formarum, p. 564.
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widdōom; (for 267. 96.) frequent entry; 927, or 96767 a palace; 267. The Most High. So also with augmented nouns: as, 1977 great confidence; 4167 great contempt; 9767 great drought.

In 817, Is. iii. 18, and 9767 homunculus, i.e. the reflected image of a man in the eye, Deut. xxxii. 10 (from 978 the moon and 967 a man) we have, perhaps, examples of a diminutive. *

2d. This intensive letter 7 is frequently attached to verbs, and has been termed the Nūn Paragogic, or Epenthetic. It is found in the Arabic in the same situation, and is termed by the Arabian grammarians, اذْرَنُ التَّأكِي ي The confirmatory Nūn; its office is to impart certainty or intensity to the verb, to which it is attached. The same powers have been ascribed to the Hebrew 7 similarly situated, though it must be confessed, such powers are not always apparent from the context. †

N. B. All words thus augmented, whether the augment is prefixed or postfixed, may be considered as compound words.

On the Reduplicated and otherwise Compounded Words.

169. We shall have no difficulty in perceiving, that, if one word may be qualified or otherwise restricted in its signification by the addition of another, a similar result will be obtained when any word is repeated: and, that the effect will be the same, whether both such words are written out at length, or whether they are combined in one. Both these methods are adopted in the Hebrew. In some cases entire words are repeated; in others they are contracted into one word, by rules presently to be considered. In the

* We have in the Syriac a diminutive of this form; see Hoffmann's Gram. Syr., p. 251.
† Nun Paragogicum, Verborum personis in Jod et Vau finitis additum, semper esse Emphaticum notat Hottingerus de Officiis Literarum Servil. Analysi Jobi subjectis, § 9. Arcan. Form. p. 564. And Schroeder gives the following passage as illustrative of this opinion: 1 Sam. xvii. 25, who percussit illum, hunc ditabit rex: "ubi," says he, "sonus fortior est, quam si scriptum esset Hanc et Hanc &c." R. 168. The true force of this particle will be given hereafter.
first case, we have יַיַּרְשָׁב, deep deep, i.e. most deep, Eccl. viii. 24; יִלָּבָע תַּחֲבָע, turning turning, i.e. continually turning, or changing, Ib. i. 6: יַבִּטְלָע יַבִּטְלָע heart and heart, i.e. double hearted, Ps. xii. 3; יִתְבַּנְיָה יִתְבַּנְיָה wells wells, i.e. many wells, Gen. xiv. 10; רְדָבָא רְדָבָא rod rod, i.e. rod by rod, Num. xvii. 17.
In what signification such reduplicated expressions are to be taken, the context will always be sufficient to determine. This too may be said with respect to compound words: in some instances the force will be augmented, as in superlatives; in others it will be modified; and in some, perhaps, diminished as in the diminutives of other languages.

2. Let us now come, in the second place, to the rules which have been given for the formation of these reduplicated words. It has been shewn (Art. 73.) that any one of the יִתְבַּנְיָה, will in certain cases disappear. This will happen in the first class of these reduplicated words, where we have יִתְבַּנְיָה for יִתְבַּנְיָה, which when compounded would become יִתְבַּנְיָה, and striking out יִתְבַּנְיָה by Art. 72, we shall have יִתְבַּנְיָה, which, again, by drawing back the (:) and rejecting the (:) by Art. 73, we have יִתְבַּנְיָה: and, if we place (:) דָגֵד in the second Sâmâk, either for the sake of euphony, or to compensate for the loss of יִתְבַּנְיָה, we shall have יִתְבַּנְיָה for the reduplicated word, meaning, measure by measure, as both the composition of the word and the context require. In some cases, as will presently be seen, the final יִתְבַּנְיָה of such words is also rejected. It must be borne in mind by the student, that considerable difference of opinion is found to prevail among grammarians, as to the original roots from which these words have been derived; and, consequently, that great difference of opinion is found to prevail as to their precise meaning.

3. The following are a few examples of the first class of this kind of nouns, which are generally thought to be formed by a reduplication of some word having יִתְבַּנְיָה for its final radical letter: e. g. יָבִּטְלָע quite naked, or deserted, from the root יָבִּטְלָע naked: by some also supposed to mean the juniper, by others the tamarisk, tree; יִתְבַּנְיָה the scales of a fish, from יִתְבַּנְיָה peeling; יִתְבַּנְיָה

* We use the word reduplicated to signify words which have been formed by the reduplication of some primitive word;—compound, to signify those which have been formed by the coalescence of two different words. In this sense Simonis uses the words Geminata and Composita.
ART. 169. 4. ON REDUPLICATED WORDS.

exquisite delights, from ἰδαμία looking on (with delight); ἰδαμία copiously flowing (hair), from ἰδαμία hanging, ἰδαμία many and great errors, from ἰδαμία erring.

4. The second class of reduplicated nouns consists of those combinations derived from primitive words, which have their second and third radical letters the same: as, ἰδαμία most choice (beasts or birds), from ἰδαμία selecting; ἰδαμία a wheel, sphere, or any thing subject to continual turning about, as chaff, &c. from ἰδαμία rolling. And hence ἰδαμία the skull; ἰδαμία gargarism, gargle; also a grain, or berry, from ἰδαμία drawing, &c. to which many more may be added. It has been shewn (Art. 77.), that when the last two letters of any primitive word are the same, one of them may be dropped for the sake of euphony. This rule holds good when such words are combined, and for the same reasons.

5. To this class may be added those reduplicated words, which, in their primitive forms, usually reject a medial ἰ or ὑ: for here, as in the foregoing examples, we may consider the middle radical letter as rejected for the sake of euphony (Art. 75). Of this sort are the following examples: ἰδαμία great pain, from ἰδαμία or ἰδαμία grieving; ἰδαμία grievous ejection, or captivity, from ἰδαμία casting out; ἰδαμία eyelids, from ἰδαμία moving quickly, flying; ἰδαμία flowing copiously, from ἰδαμία flowing, Ezek. xvii. 5.

6. The third class of reduplicated nouns includes those which are formed by a repetition of the last syllable, or, of the two last letters of the primitive noun: as, ἰδαμία great gifts, from ἰδαμία giving, the ἰ being rejected; ἰδαμία reddish, red here and there, having red spots, from ἰδαμία being red; ἰδαμία mixed collection, or multitude, from ἰδαμία collecting; ἰδαμία most perverse, from ἰδαμία turning over, &c. ἰδαμία most smooth, i. e. deceiving words, or things, from ἰδαμία polishing, smoothing, &c.

7. The fourth class of reduplicated nouns are those which are found to repeat the last radical letter of the primitives, inserting, at the same time, some vowel between the letters so doubled: as, ἰδαμία or ἰδαμία most languid, from ἰδαμία anxious; ἰδαμία eminences, great heaps, hills, from ἰδαμία gibbons; ἰδαμία great or frequent adultery, from ἰδαμία committing adultery; ἰδαμία a well watered pasture, from ἰδαμία leading to the water, &c., to which many more might be added.

8. In forming the plurals of these and similar compounds,
Lecture VIII.

art. 169. 8.

regard is to be had principally to the analogy of the last component part of the word. In no case can the addition of any increment, whether syllabic or asyllabic, affect a syllable beyond the penultimate of any word. In words, therefore, consisting of a large number of syllables, no change will take place in the vowels beyond the penultimate, and, in many instances, not beyond the ultimate. The only question, then, which can arise must be, as to the change of the ultimate or penultimate vowels of such words. In primitive words, indeed, a greater number of vowels does not exist: and, there, as we have seen, analogy alone can be relied upon. The same is true here. For, first: In all cases, except those in which the second and third radical is the same, upon any asyllabic augment being attached to the word, the preceding vowel must either be perfect or rejected; otherwise the syllable will be incomplete: as, דָּבָּרָיִן, greeat gifts, דֹּ֨ לָּבָּרִ֩יֶּן stars of —. Here, as the asyllabic דָּבָּר or דָּבָּר must necessarily take the last consonant of the word in order to be utterable, the preceding vowel must become perfect, or else be rejected. But, if the root had its second and third radical letters the same, and one had been thrown away for the sake of euphony, then, upon any augment being applied, this rejected letter would return, expressed by דָּבָּר כֹּדֶּשׁ forte placed in the terminating letter (Art. 77.): as, יִסְכּוּ ? worthless supernumerary shoots, from יִסְכּוּ, the root of which is יִסְכּוּ vile, Isaiah xviii. 5.

9. The only question which can now arise is, How will these vowels be affected, when the noun is in the state of construction? Generally speaking, unless there be some reason for retaining a perfect vowel, i. e. when some letter has been retrenched for which compensation ought to be made, and hence a perfect vowel retained, either שֵׁנוּא, or one of its substitutes, will appear in the penultimate: as, דָּבָּר כֹּדֶּשׁ the stars of —, &c., not דָּבָּר כֹּדֶּשׁ. But this can be determined only from a knowledge of the analogy of the word.

10. We shall now give a few examples of each sort of compound words, omitting the classification of Simonis as unnecessary: דָּבָּר כֹּדֶּשׁ thick darkness, from דָּבָּר it became dark, and כֹּדֶּשׁ (Arab. כֹּדֶּשׁ) the sun set; יִסְכּוּ ? filthy vomiting, from יִסְכּוּ vomiting, and יִסְכּוּ base; יִסְכּוּ widely expanding, from יִסְכּוּ expand, and יִסְכּוּ separating; יִסְכּוּ invigorating, refreshing, from יִסְכּוּ moisture, and יִסְכּוּ increasing, spreading; יִסְכּוּ a melon, from יִסְכּוּ Arab. he cast down,
and nearly the same thing; לֶאֲבָדָם a bason, from collecting, and בַּרְדָּא blood, Arabic, or as others think שָׁמָּא dew, water; chief satraps, according to some, from the Persic שָׁבָרָא price, pre-eminence, and שָׁמָּא a satrap; according to others, the chief door keepers, from שָׁמָּא, as before, and שָׁמָּא door keeper; 있는 treasurer, from תֶּן (Pers. צֶרֶן or קָנָן) and תֶּן (Pers. צֶּרֶן or קָנָן) agent, treasury (perhaps the diminutive something, of the above); קָנָן something, any thing, from קָנָן quid aut quid; קָנָן flame of the Lord, according to some, from קָנָן, a Chaldaic particle, קָנָן, or קָנָן flame, and קָנָן the Lord; according to others, from קָנָן inflaming, Syriac, and קָנָן a flame, and קָנָן as before. Others, again, take the קָנָן as derived from the Arabic קָנָן שָׁפָא, קָנָן, flame, &c. as before. In the list of various readings given by Bén Naphtali, this word is read as two קָנָן קָנָן, which is probably the ancient way in which it was written. Some of these, as it will be seen, are foreign words: but, as the number of such is few in the Hebrew Bible, and as the Dictionary must be consulted for their signification and etymology, we have thought it unnecessary to investigate their forms and composition any further.

**On the Forms and Composition of Nouns adopted as Proper Names.**

170. By Proper Names, we understand those words or phrases which have been adopted for the purpose of conveying the ideas of certain specific persons or things. By names of persons are to be understood, names of God, Deities, Angels, Men, &c.; of things, those of kingdoms, cities, towns, villages, mountains, rivers, &c.: as, first, בָּדָא Jehovah; בָּדָא יְהוּדָא Baal Zevú; בָּדָא יְהוּדָא Gabriel; בָּדָא יְהוּדָא Jehosúáh, &c. Second; בָּדָא Ashshár; בָּדָא Egypt; בָּדָא Jerusalem, &c. And, in short, any word which is used to designate any specific object, (although the same may, in other instances, be used as an Appellative,) is termed a Proper Name, and is to be construed as such. Lion, for example, is an appellative; and yet it is as often used among us as a proper name, and so of others.

2. Whence it will be seen that occasions may occur, in which it
will be extremely difficult to determine whether such word was originally intended to be taken as an appellative, or as a proper name.

3. In the first place then, Proper names which are purely Hebrew, (for some appear to be of foreign extraction,) are, for the most part, found to follow the analogy of the Appellatives; at others, to present forms unknown to them. Those which are of the same forms with the Appellatives, we need not now notice, as those forms have already been discussed.

4. The simple forms of proper names which are found to differ from those of the appellatives, are, 1st, those which take some form peculiar to the persons of the verbs; and, 2d, those which add 1 to the end: as, 1st, יֵשָׁבָּה Ishbák, he excelled; יָשָׁה Yashú, he returns, or shall return; יַשִּׁיק Itshkhár, he shines, &c.; and, 2d, as, וּמֶנֶו Onó; רֶכֶו Yërêkhó, Jericho. A few foreign names are found of the form לֵכֶו; as, בּסָלֶו Basmath.

5. Names compounded with one or other of the divine names occur very frequently; a circumstance, which, according to Simonis, happens only twice, with respect to the Appellatives; i.e. בּרֶכֶוּרֶכֶו לֶכֶו. Another remarkable circumstance is, that in these compositions the order is sometimes inverted: as, דָּשָׁא Yšhōshavháth, for דָּשָׁא Yshhavháth; which Simonis terms Anastrophe.† This never takes place in the Appellatives. With these exceptions only, the forms of proper names, whether simple or compound, constantly follow those of the Appellatives; the significations of both being ascertained precisely in the same way. It would be superfluous to swell this work with numerous examples; particularly as they may be found in the "Onomastics" of Hiller and Simonis, classed, arranged, and discussed, as far perhaps as the most sanguine enquirer can wish.

6. Having stated what the general rules relating to the formation and composition of Proper Names are, we may now notice a few irregularities which are occasionally found to take place. These may be classed under the heads of, I. Omissions, II. Additions,

* Glass. Phil. Sac., pp. 696, 705, 780, &c.
III. The Transpositions of certain letters or syllables; and, IV. The Changes of certain letters of the same organs.

7. Omissions: and in the first case, of the initial letter of the primitive word; e.g. דנ ל 1 Chron. ii. 9, for בְּנֵק, (Art. 84.) Matt. i. 3. Ἀδαμ, in the name of a person, Job xxxii. 2; and of a place, 2 Chron. xxii. 5, בְּנֵק. In a compound מִים לֵב 1 Chron. xi. 13, for מִים לֵב, 1 Sam. xvii. 1. In this last case, מִים is taken by some as an Appellative: מִים is thought by some to be the same with מִים Edom, i.e. Edom. Others have taken it to be a mystical name, from the signification of the word מִים, to come to silence.

8. In the following instances, a letter has been dropped from the middle of the word: as, נִמְלָק ל 2 Sam. xvii. 25, for נִמְלָק 1 Chron. ii. 16, (Art. 75.) נִמְלָק 2 Sam. xxiv. 16, and נִמְלָק 1 Chron. xxii. 25. נִמְלָק, but 2 Chron. xxviii. 5; הרְאֵי ל 1 Pet. xvi. 13, for which we have נִמְלָק 1 Chron. vii. 1; נִמְלָק 1 Sam. xvii. 13, is written נִמְלָק 1 Chron. iii. 5, and נִמְלָק 2 Sam. v. 14. In the following words a letter has been omitted at the end; נִמְלָק Josh. iii. 16, which is נִמְלָק Chap. xix. 36; נִמְלָק Is. xvi. 11, and Ib. v. 7; נִמְלָק 1 Chron. ii. 19; נִמְלָק Ib. v. 24.

9. Under the head omissions may be noticed those defects which are found to take place in patronymsics, &c., derived from compound proper names. Compounds, are, in any case, troublesome words on account of their length; but in proper names this is less tolerable than in any other. The consequence has been, most nations have used contractions, by omitting some part or other of the compound word (see Art. 166. 11. note). Hence נִמְלָק for נִמְלָק 1 Sam. ix. 1, Jud. xix. 16, and Esth. ii. 5; נִמְלָק: נִמְלָק a man, a Benjamite. So 1 Chron. xx. 5, נִמְלָק, put as some believe for נִמְלָק. נִמְלָק Bethlehemite, conf. 2 Sam. xxi. 19; נִמְלָק: נִמְלָק. הָוֹרְנֵי Judges. xv. 17, Ib. ver. 9. 14. 19, is written simply נִמְלָק.

* With respect to this last passage, Pilkington has remarked—"The word נִמְלָק, as an Appellative, signifies, a jaw bone; but, as it was also the proper name of the place, where the Philistines met Samson, and where he slew a thousand of them with the jaw bone of an ass, the name also of Ramath-Lehi was given to the place, where he cast away the jaw bone. To consider the word then, as Appellative, in the next verse; and to say that, 'When Samson was thirsty, God clave an hollow place that was in the jaw, and there came water
10. To these may be added, מְדָנָי Ps. cxxxii. 6; for מְדָנָי 1 Sam. vii. 1, &c., where the English version has "the fields of the wood;" בְּלַיְחָד Ps. lxvi. 3; Bethlehem, בֶּית הֶלֶּם 1 Chron. iv. 22; Bethaven, Hos. x. 5, is מְתַנְתָּה ver. 8.

11. Some additions which are peculiar to proper names have already been given (No. 8.). We now come to the transposition of letters or syllables: מֵמָאָר 2 Sam. xi. 3, is מָאָר 1 Chron. iii. 5, in which the component parts of the compound change places by the Anastrophe, as above noticed (No. 5.); מְמָאָר 2 Kings xxiv. 6, 8, is מְמָאָר 1 Chron. iii. 16; and, by omission, with the addition of מְמָאָר Jer. xxii. 24; מָאָר Josh. xxiv. 30, is מָאָר Judg. ii. 9; רָעָם 1 Chron. iv. 4, but Ib. 11, רָעָם. So רָעָם 2 Sam. viii. 8, is written רָעָם 1 Chron. xviii. 8; to which some others might be added. According to Heller, examples of this kind are very numerous: but here, as the significations added by him are grounded on conjectural etymologies, little reliance can be placed on them.

12. We shall now give a few examples, in which the letters of the same organ have taken place one of another (Art. 78.): מַעִשְׂרָה 2 Kings xx. 12, written מַעִשְׂרָה 1 Sam. xxxix. 1, and מַעִשְׂרָה 2 Kings xxv. 27, Jer. i. 2. In the last instance, a quiescent מ is also omitted (Art. 72.); מַעִשְׂרָה Josh. vii. 18, written מַעִשְׂרָה 1 Chron. ii. 7, and to this last allusion is made in the text; מַעִשְׂרָה 2 Sam. xi. 3, and מַעִשְׂרָה 1 Chron. iii. 5; מַעִשְׂרָה Jer. xxi. 2; מַעִשְׂרָה Is. xix. 13, and מַעִשְׂרָה Hos. ix. 6, Memphis. Several changes of מ and מ may be observed in the words Khemdán Gen. xxxvi. 26; Khemrán 1 Chron. i. 41; Dódánum Gen. x. 4, is given Ródánum 1 Chron. i. 7; Ripháth Gen. x. 3, is Dipháth 1 Chron. i. 6; Détuél Num. i. 14, is Rétuél Ib. ii. 14; Hádád-Hézer 2 Sam. viii. 3, is Hádav-Hézer 1 Chron. xviii. 5. These letters, although not of the same organ,

thereof, must be through want of common attention; because, they immediately subjoin, 'Wherefore he called the name thereof En hakkore, (q. d. The well of him that called,) which is in Lehi, unto this day.'—Such mistakes as these give wrong ideas to the ignorant; and furnish the scoffers with matter of ridicule."—"The error indeed, is corrected in the margin, which hath Lehi, &c."—Remarks upon several passages of Scripture, &c., by Matthew Pilkington, Cambridge, 1759, p. 157.

* Onomasticon, V. Test., p. 365.
are found in other languages frequently interchanged. Their change in Hebrew has been accounted for, by the supposition of the Scribes having mistaken the form of the one for that of the other, which is likely enough to have been the case. I think also, that confusion may have arisen from their similarity of sound, which we find has sometimes taken place in other languages.

13. It may not be amiss to offer a few remarks here on those proper names, which are found to end in (') Yod, not only because their number is very considerable, but also, because they afford some curious information on the subject of ancient Hebrew theology.

14. These, according to Hiller,* may be classed under four heads.

First, Those which may be termed Denominatives, on account of some particular circumstance being alluded to, when they were first given: as, בֵּית לֵאָי, meaning Conjunctive, see Gen. xxix. 34. To which may be added all Patronymics used as proper names.

Secondly, Words found in a mutilated state, which were originally composed of one or other of the Divine names: as, בֵּית לֵאָי for בֵּית לֵאָי or בֵּית לֵאָי, signifying, the Lord (is) a portion. So בֵּית לֵאָי for בֵּית לֵאָי stripped of God; to which many others might be added. The intervening ' Yod, however, is in many cases allowed by all to be nothing more than a sort of connecting letter, as in the case of בֵּית לֵאָי for בֵּית לֵאָי servant of God. This method of compounding the Divine name with other words, for the purpose of forming proper names, is certainly of great antiquity among the Jews, and may safely be appealed to in proof of the position, that they never did, as a nation, acknowledge any other God, than that urged upon their notice by the last prophet. Whether we can extract from it the fact, that they also understood the doctrine of the Holy Trinity, of the Immutability, Invisibility, Incomprehensibility, and of the other attributes of the Deity, as known and taught among ourselves now, does not seem to be quite so clear as Hiller will have it.† It is also worthy of notice, that the names given to individuals among the Babylonians, and other nations contiguous to the Jews, were, for the most part, either the names of their idols, or compounds including one or other of their

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† Ib., pp. 228, 229.
titles. The same practice is found to prevail among the pagans of the present day.

15. Thirdly, *Yod* is said to be paragogic when found attached to substantives used as proper names: as, יְנֵיר בָּרֹוקָם 1 Chron. xxv. 31; יְנֵיר בָּרֹוקָם Numb. xxii. 38; יְנֵיר בָּרֹוקָם Josh. xv. 62, &c.

16. Fourthly, *Yod* is thought to be the pronoun of the 1st person singular in the following and similar examples: יְנֵיר בָּרֹוקָם 1 Chron. xxv. 4; יְנֵיר בָּרֹוקָם Lb. verr. 4. 29.

17. Having said thus much on the analogy and irregularities found to prevail in the forms of proper names, and referred the Student to those writers who have treated these subjects at great length, we shall now offer a few remarks: 1. On the persons by whom they were given, and the circumstances with which they were connected: and, 2. On the various names sometimes found attached to persons or places, which has by some been termed *Polyonymia*.

18. With respect to the persons by whom proper names have been imposed, they are various, as likewise have been the occasions on which they have been given. In some instances God himself gave the name; in others, the Father, Mother, or some one or other of the kindred.

Of the first, examples may be found in Gen. xvi. 11, xvii. 19, 1 Kings xiii. 2, 1 Chron. xxii. 9, Matt. i. 21, Luke i. 13, &c. Of the second and third,* examples occur very frequently; and of the last, Luke i. 59, may suffice.†

19. The principal causes or circumstances connected with the imposition of proper names amount, according to Simonis, to fifteen.‡ These, however, may all be reduced to the original number assumed by Glassius, which is two.§ "1. *καρὼν* vel ratione *etymoi* et significatio, ejusque fundamenti. 2. *καρ' ἐξω* vel ratione *extensionis ad alia* et communicatio."

20. In the first place, proper names both of men and places, were first given with reference to some event, either past, present, or future, with regard to such person or place.

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* Simonis, p. 13.
† Gen. xxix. xxx., 1 Sam. i. 20, 1 Chron. iv. 9.
‡ Onom., pp. 14, 15, &c.
21. Of the first sort, are the following: Gen. xvii. 17, 19, Ἰσαὰκ. Isaac, so called on account of Abraham's smiling upon receiving the promise of his birth; Exod. ii. 10, Μωσῆς (Moses) is so called on account of his having been taken out of the water, as the text shews, whether the word itself be Egyptian or Hebrew; for, on this subject learned men differ.

1 Sam. iv. 21, Ἰάκωβ (Jacob) where is the glory? on account of the ark of the covenant having been taken.

22. Secondly; Of names taken from present circumstances, the following are examples: Gen. iv. 2, θλησία (vainness), on account, as it has been thought, of the vanities and instability of all human things, which had been occasioned by the fall; Gen. iv. 25, Σέθ (Seth) because God had placed him in the situation of Abel, who had been murdered by Cain; Gen. xxv. 25, Εσαῦ (Esau), whether we deduce it from עִשְׂרֵי שֵׁשֶׁת, as Dathan will have it, which signifies to cover, &c., or from ἵναι ῆραν (to have long hair) after Simonis; Ib. ver. 26, Ιακώβ (Jacob), from βῆς, the heel, because he took hold of his brother's heel at the time of his birth.

23. The following names appear to have been given with reference to something which was to take place afterwards: Gen. iii. 20, Εὕβ (Eve), because she was to be the mother of all who should live; Gen. v. 29, Ναοῦ (Noah), because he was to be the means of consoling, or giving rest to, the true believers. In this case, the verb used to explain the proper name is not the same with that included in the name itself, which signifies quiet, rest, &c. The only thing intended by the sacred Writer seems to be on this, as on many other occasions, to give the general sense, and not the exact etymology, of the word.

24. The following are examples of names of places given with reference to certain present events.

Gen. iv. 16, Νόδ (Nod) is the place in which Cain is said to have resided, after he had been driven out from the presence of God, the meaning of which is wandering or wanderer.

Gen. xi. 9, Βαβylon (Babylon) was so called on account of the confusion which took place there, from בֹּקֶד (i.e.), a reduplicated form of בּוֹדֵד to mix, confound, &c. which, by contraction, will become בַּבַּל.
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Gen. xxviii. 19, Bethel was so called by Jacob, because he deemed it worthy to be called the house of God, on account of the vision he saw there. Similar examples are to be found, Gen. xxxii. 3, with respect to Makkâhaim; Ib. xxxi. 47, Galeed; John v. 2, where Bethesda is intended to point out the favour of God, exerted at that place, as in a house of mercy. In Exod. xv. and Num. xxxiii. we have several examples of names thus given to the different stations in the wilderness, at which the Israelites halted.

It should be observed, that in writing Hebrew names in the Greek letters, the aspirates are frequently omitted: as, Ἐσσῆμ, not Χσῆμ; Ναασσῶν, not Ναχσῶν; and so of others. See Art. 9, note.

LECTURE IX.

ON THE SEPARABLE AND INSEPARABLE PARTICLES.

171. These are nothing more than words, or fragments of words, attached to others for the purpose of qualifying or otherwise restricting them; and they are written either separately, or together forming one compound word, as usage may require. In this point of view, therefore, they may be classed under one or other of the forms of nouns already detailed; but, as they occur frequently, and exert a very considerable influence on the force and bearing of the context, they deserve a separate consideration.

2. By these Particles are meant, words used occasionally as Pronouns, Adverbs, Prepositions, Conjunctions, or Interjections. We say occasionally, because some of them will sometimes fill one or more of these offices, as the context shall require, just as similar words often do in our own language.

3. That the Separable Prepositions are words of this
kind, no doubt will remain when we consider, that in many instances they actually present all the peculiarities of nouns put in the state of construction: as, בְּרִית for vanity, or in sufficientiam vanitatis,* Jer. li. 58; so בֵּין between the waters, Gen. i. 7;† or, distinctio aquarum: בֵּין (for בֵּין) being the absolute form in the one case, and בֵּין in the other, which in construction regularly become בֵּין and בֵּין respectively (Art. 143. 6.). And, again, words preceding these particles‡ are often found taking the forms proper for the state of construction: as, פֹּלֶשׁ שְׂרוֹרֵנִי Delight of Remin Is. viii. 6, &c., which shews that they are nouns.

4. In the Arabic and Ethiopic dialects, in each of which we have a peculiarity of termination for the state of construction, these particles are clearly marked as being in that state: as, in the Arabic, בּהֵמָה אלמסים before the mosque, (i.e. pars. anterior templi,) where the first word loses its tanwin, and the last is put in the genitive case. So in the Ethiopic, Ḫ fundra: Ḫ fundra: to, or towards, heaven; where the first word only has this mark. And, generally, words of this kind, whether conjunctions, prepositions, or adverbs, will be found with the termination proper for construction, when they are intended to be so understood: and without it, when not so intended.

With respect to the adverbs, as they can be known to be such only from the situations in which they are found, and may consist of any form of word suitable to the sense required, something will be said on their character and use when we come to the syntax.

* Nold. sub voce בְּרִית in notis, "יְרוּם Est absoluti בְּרִית constructum."
† Ib. sub. v. בֵּין "Constituit substantivum nomen masculinum, cujus pluralis masc. est בֵּין, &c...... atque inde nominalem significationem, quam vix unquam exuit......discrimen differentiam rerum, qua a se invicem distingunitur."
‡ These particles are בֵּין, בָּרִית, לֹא, מַעַר, אֲלֵיה, מִי, כַּלֵּה, עֲלָי, Glass. Phil. Sacr., p. 80, &c. Storr. Observ., p. 105.
5. If then these particles were originally nouns, it is likely we should find them exhibiting the simple and augmented forms peculiar to nouns; and such is actually the case, as the following examples will evince. Segolates: לְנָה not yet; מִנְנָה near, at; רְנָה before, in presence of; מִיתָגְנֶה here, hither; מִיתָנָה only; מִיתָכְנֶה, מִיתָנָה by no means. Primitive nouns not Segolate: מִיתָגְנֶה round about; מִיתָנָה (fem.) quickly, soon; מִיתָנָה (masc.) much; מִיתָנָה besides, to which many others may be added.

The following are forms augmented by one or other of the letters termed יֵיָנָה (Art. 156.); מִיתָנָה suddenly, immediately; מִיתָנָה gratis, freely (Art. 167.); מִיתָנָה perhaps, which is probably a compound of מִיתָנָה (Arab. אִיתָנָה) מִיתָנָה (for מִיתָנָה) after, afterwards. Art. 109.

6. Many of these particles are found in the plural number, (a sufficient proof, if any were wanting, that they are nouns); as, מִיתָנָה, fem. מִיתָנָה distinction, between, pl. מִיתָנָה, and מִיתָנָה. See masc. מִיתָנָה, fem. מִיתָנָה, pl. מִיתָנָה surroundings, enclosures, adv. or prep. round about; מִיתָנָה, pl. מִיתָנָה, and, in construction, מִיתָנָה after the king, q. d. subsequendum regis.

7. In many instances these words are found in a compound state: as, מִיתָנָה (comp. of מִיתָנָה, for מִיתָנָה, and מִיתָנָה, of מִיתָנָה and מִיתָנָה answer,) on account of, because of; מִיתָנָה, מִיתָנָה, (of מִיתָנָה and מִיתָנָה) because of; מִיתָנָה, מִיתָנָה, or מִיתָנָה besides, except: and, further, with another particle, מִיתָנָה whether besides? In this last case, the simplest form מִיתָנָה, is probably a compound of three primitives, viz. of מִיתָנָה usque ad, &c. מִיתָנָה, and מִיתָנָה, which are used as prepositions. In some of the others, also, we have the preposition מִיתָנָה, and the interrogative particle מִיתָנָה, with the word also put in the plural number and in the form proper for construction.

8. In some cases several of these words will be found construed

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* This word is probably an abridged form of מִיתָנָה execration, thence, deprecation, prohibition, or the like; or, from one or other of the Cognate roots, מִיתָנָה, מִיתָנָה, מִיתָנָה, which will afford similar significations. See these roots in Castell and Simonis.

† מִיתָנָה proprie defectus, sed in particulum abit .. notans non. Simonis Lex. sub voce מִיתָנָה attritus fuit. I hope to throw some additional light on these particles in my Hebrew Lexicon.
together and qualifying one another; and, in all of these, those capable of receiving any variation from the state of construction, will invariably take that form. Of this sort are the following: לְעֵיכְךָ, לְעֵיךָ, לְעֵיכְךָ, לְעֵיךָ until...not; פְּעָלְיָה, פָּעָלְיָה, פְּעָלְיָה and contracted, פָּעָלְיָה, פָּעָלְיָה, פָּעָלְיָה Eccles. iv. 2, 3; וּרְכֵלָּן, וּרְכֵלָּן, וּרְכֵלָּן to excess; וְהָיָה, וְהָיָה, וְהָיָה How long? Ussureus? וְהָיָה, וְהָיָה, וְהָיָה until now, līz rōw vīrū; וְהָיָה, וְהָיָה, וְהָיָה to the summit; וְהָיָה, וְהָיָה, וְהָיָה וְהָיָה, except, &c.

9. These particles are also found in construction with the pronouns, sometimes in the singular, at others in the plural, number: as, בְּבֵין; between thee; בְּבֵין, and fem. בְּבֵין between us. So לְכָּךָ, לְכָּךָ, and fem. לְכָּךָ, לְכָּךָ near them; לְכָּךָ, לְכָּךָ, and fem. לְכָּךָ, לְכָּךָ, on account of thee; לְכָּךָ, לְכָּךָ, and fem. לְכָּךָ, לְכָּךָ, and fem. לְכָּךָ, לְכָּךָ, they are not. The following, when in the plural number only, take the affixed pronouns singular or plural, viz. לָךָ, לָךָ, and fem. לָךָ, לָךָ, and fem. לָךָ, לָךָ, after thee; לָךָ, לָךָ, and fem. לָךָ, לָךָ, and fem. לָךָ, לָךָ, and fem. לָךָ, לָ�ךָ above, upon; לָךָ, לָךָ, and fem. לָךָ, L. beside; and, according to Schreuder, לָךָ, L. the blessings of! לָךָ, L. before; לָךָ, לָךָ, and fem. לָךָ, L. on account of.

10. The pronominal affixes attached to some of these particles differ, in some respects, from those usually attached to nouns: e. g. לְךָ, לְךָ, לְךָ, לְךָ, and fem. לְךָ, L. under or beneath me, for לְךָ, L. for לְךָ, L. for לְךָ, L. for לְךָ, L. for לְךָ, L. for לְךָ, L. for לְךָ, L. for לְךָ, L. for לְךָ, L. to behave me; לְךָ, L. for لְךָ, L. for لְךָ, L. with them; לְךָ, L. masc. and fem. لְךָ, L. or as it respects them, for לְךָ, L., or לְךָ, L.

11. The particle לָךָ, put before any noun which is the object of some verb in the sentence, and used apparently for the purpose of pointing out this particular, appears in three different forms when connected with the pronomas, which Schreuder thinks has arisen from the root's originally presenting three cognate forms, viz. לָךָ, לָךָ, or לָךָ, L. to proceed, come, &c.

* D. Kimchi has remarked in the Michloli, (fol. verso) 'אַל הַגַּיֶּהוּ אַל הַגַּיֶּהוּ אַל הַגַּיֶּהוּ to the contrary, according to the Prophet Hosea, so, and the like: אַל הַגַּיֶּהוּ אַל הַגַּיֶּהוּ אַל הַגַּיֶּהוּ Reuben slew Simeon, it would not be known who was the slayer, or who the slain. But when you say Reuben slew Simeon, (i. e. Simeonem,) the particle לָךָ points out the objective case, and it is known that Simeon is the person slain. In like manner, in a matter in which the agent and patient are evident, the particle לָךָ is unnecessary.
From the first we have יִכְנֵשׁ you; יִכְנֵשׁ them, masc. יִכְנֵשׁ them, fem. From the second, יִכְנֵשׁ with me; יִכְנֵשׁ with thee, masc., יִכְנֵשׁ id. fem.; יִכְנֵשׁ with him; יִכְנֵשׁ with her; יִכְנֵשׁ with us; יִכְנֵשׁ with you; יִכְנֵשׁ with them. From the third, יִכְנֵשׁ me, יִכְנֵשׁ thee, or with thee; יִכְנֵשׁ him, or with him. So יִכְנֵשׁ, יִכְנֵשׁ, יִכְנֵשׁ, יִכְנֵשׁ, יִכְנֵשׁ, יִכְנֵשׁ, or יִכְנֵשׁ. In all which cases, coming to, as it respects, or the like, will give the sense of the particle.

12. Some of these particles take (א) as the vowel of union before the affixed pronouns ר and ר: as, יִכְנֵשׁ with us; יִכְנֵשׁ id.; יִכְנֵשׁ us, or with us; יִכְנֵשׁ with thee, fem. יִכְנֵשׁ; and יִכְנֵשׁ id. So יִכְנֵשׁ behold thee, fem.; יִכְנֵשׁ hitherto thou, fem.; יִכְנֵשׁ with thee, fem.; יִכְנֵשׁ with you, masc.; יִכְנֵשׁ with them, masc.

13. The preposition יִכְנֵשׁ out, out of, apparently from the Arabic root יִכְנֵשׁ cut, doubles the י by Dāgēsh, whenever any one of the pronouns is affixed: as, יִכְנֵשׁ or יִכְנֵשׁ from me; יִכְנֵשׁ or יִכְנֵשׁ (for יִכְנֵשׁ) from him; יִכְנֵשׁ from them. But more frequently the root assumes a reduplicated form, and drops its final letter: as, יִכְנֵשׁ for יִכְנֵשׁ (Art. 76.), and, with the affixed pronouns, יִכְנֵשׁ (for יִכְנֵשׁ) from me; יִכְנֵשׁ from thee; יִכְנֵשׁ from him; יִכְנֵשׁ from her; יִכְנֵשׁ from us: and, by a further abbreviation, יִכְנֵשׁ from thee, masc.; and יִכְנֵשׁ from thee, fem.

14. The other prepositions take the affixed pronouns regularly, and, for the most part, in the plural number: as, יִכְנֵשׁ to, towards, pl. יִכְנֵשׁ to me; יִכְנֵשׁ upon, against, plural יִכְנֵשׁ upon, or against thee; יִכְנֵשׁ to, usque ad, plural יִכְנֵשׁ to him; יִכְנֵשׁ besides; יִכְנֵשׁ besides thee. With the grave affix: יִכְנֵשׁ to you; יִכְנֵשׁ upon them.

15. The remaining prepositions, are יִכְנֵשׁ on account of; יִכְנֵשׁ by, through; יִכְנֵשׁ without, foras; יִכְנֵשׁ before, in front of; יִכְנֵשׁ
towards, over against; נָחַל on this side, beyond (properly, passage); מַעַל and מַעֲלָה before, in front of.

On the Inseparable Particles.

172. Having laid down the forms, and given some examples of construction, of the Separable particles, we now come to those which have been termed Inseparable. These have been termed inseparable, because, as many of them are no longer found extant in their original and complete forms, but presenting one single letter only, they are always prefixed to some other word. They are all comprehended in the technical terms, מַשָּׂא לַעַל, Moses and Caleb.

2. The first (ג) is regularly prefixed to nouns with the imperfect vowel (ך) Khirik, and consequently inserting a Dagesh forte in the following letter: as, דָּגָא from, or out of, the way. This word when written at length is נָדָא, probably from נָמָל, signifying, according to Storr, cutting off, &c.* This Dagesh, therefore, may be considered as a compensation for the loss of the letter ג (Art. 76.).

3. Dagesh, however, is frequently omitted when the following word commences with (ך): as, רֵעָא from greatness; הֵסָא from his right hand (for בֵּסָא Art. 87. 5.). Under this rule Schroeder places the word לעמָה thence, from the beginning, 1 Chron. xv. 13. But here, the ג prefixed is probably a part of which, what, or the like.

4. But when any letter incapable of receiving Dagesh follows, (Art. 109.) a compensation is made, either explicitly, or implicitly: i.e. either, 1st, by putting the vowel (ך) instead of Khirik; or, 2dly, by considering the following letter as doubled: as, 1st. לְעָא (for לְעָא) from a man; מְעָא (for מְעָא) from a wicked (man); or, 2dly, מֵעָא (for מֵעָא) from a thread.

5. The particle ג, which is an abbreviation of who, what, &c. will be considered with the demonstrative pronouns; where the use of the inseparable particle ג will also be shewn.

* See last Art. No. 13.
On the Particle \ and, but, moreover, &c.

173. This particle is probably a fragment of the word חָזָן, Syriac אֲבֵזָה, or Arabic فَدَيُّ, to augment, connect, &c.: its augmented form is פִּי desiring wealth, connection, or the like: and, as a noun פֶּן a hook, nail, or any thing by which one thing is connected with another. Hence, it is used as a conjunction, and is capable of all the variety of meaning to which such words are subject.

2. This particle is generally prefixed to words with (ן): as, וַיֹּאמֶר he called and said; וַיִּצְאוּ a servant maid and man.

3. The שֵׁדֵה, however, is liable to certain changes. When the word, to which וַ is attached, commences also with שֵׁדֵה, this וַ takes the vowel שֵׁרֵק: as, וַנֶּדַע go ye, not וַנֶּדַע (Art. 166. 1): וַנֶּשָּׁק and to, or for, the king, not וַנֶּשָּׁק or וַנֶּשָּׁק.

4. The same change takes place, whenever any one of the labial letters (פָּרֹשׁ) immediately follows: as, וַנִּשְׁרַק and the garment, not וַנִּשְׁרַק. There are, however, some exceptions: as, וְנִשְׁרַק and void; וְנִשְׁרַק and they blushed, &c.

5. When the letter וַ with (ן) follows, a contraction will take place (Art. 87. 5.): as, וְנִשְׁרַק (for וְנֶשָּׁק or וְנֶשָּׁק) and he shall live; וְנִשְׁרַק (for וְנִשְׁרַק) and their right hand. In a few cases we have (ץ) in this place: as, וְנִשְׁרַק and let him be.

6. Any word beginning with one of the substitutes of שֵׁדֵה, will prefix וַ with the correspondent imperfect vowel (Art. 107.): as, וְנִשְׁרַק and I; וְנִשְׁרַק and truth, &c.

7. In some instances of this kind, however, we find שֵׁרֵק: as, וְנִשְׁרַק and gold, Gen. ii. 12; וְנִשְׁרַק and cry thou (fem.), Jer. xxi. 20.

8. When the word commences with an נ a contraction is often found to take place: as, וְנִשְׁרַק and my Lord (for וְנָשָׁרַק); so וְנִשְׁרַק and God (for וְנִשְׁרַק), Art. 87. 5.

9. Monosyllables, and dissyllables having the accent on the penultima, will generally prefix this particle with (ץ): as, וְנִשְׁרַק and

* Kimchi is of opinion, that in these cases the letter נ is to be considered as dropped, and that we should read נ universally.
a horse; מֵאָלֶגֶר and a ram. To this, however, there are many exceptions: as, רַחֲם; and an ox; יִבְּרָאִיר and a chariot.

10. This particle has been supposed to have the power of changing the tenses of the verb, i.e. of making the preterite tense future, and the future preterite, and hence has been termed Vaw Conversivum. From what will be said on the doctrine of the tenses of the verbs by and bye it will appear, that the converse power supposed to exist in this particle is neither necessary nor true. When it takes the vowel Pâthâkh it ought perhaps to be considered as illative, corresponding to the Arabic بَنَّ then, therefore, &c., which is regularly so: when it takes (ז), as being merely conjunctive (p. 50, note).

11. In some cases when accompanied by (ז), the Dagêsh of the following letter, as also the Euphonic accent, one or other of which is necessary to complete the syllable, is dropped, probably by the negligence of the scribes: as, מָצִיר and he consecrated, Gen. ii. 3, for מָצִיר, or with the accent מָצִיר.

12. In the first person singular of the present tense this particle takes (ז): as, מָצִיר and I hear.

174. The remaining particles ב, ב, and ב, signifying, in, according to, to, or the like, respectively, may be easily traced to their origin as nouns. The first is probably a fragment of the word בָּמֵא entering into, &c., which is found in Arabic under the forms of בָּמֵא he descended to his house, lodging, &c.; ב or ב and in Ethiopic מָמָא: meaning nearly the same thing.

2. With respect to the second (ב) signifying like, as, just as, &c., it is probably a fragment of some primitive noun, from which we also have the words בָּמ for, so; ב and ב thus. For the etymology of ב see Art. 171. 7.

3. These particles are regularly prefixed with (ץ); as, מָצִיר in a way; יִבְּרָאִיר like a tree; יִבְּרָאִיר to earth.

If the word to which either of them is to be prefixed, have (ץ), the particle will regularly take (ץ). Khûrik
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(Art. 106. 1.) as, נֶפֶל in the volume; יָבָא like a vessel; לְנָעֲרָו to his son.

4. But, when any one of the substitutes of נֶפֶל happens to be at the beginning of such word, the prefix will take the correspondent imperfect vowel (Art. 107.): as, נָפֵל in a dream; נָפֵל like eating, &c.

5. When an מ happens to be the first letter, a contraction generally takes place: as, מָשַׁא (for מָשַׁא) to my Lord; מִשָּׁא (for מִשָּׁא) to God (Art. 87. 5.).

6. But when prefixed to monosyllables, or to dissyllables having the accent in the penultimate, they generally take (י) as above (Art. 173. 9.); e.g. מִי in this; מִיָּאָב like these; מִיָּאָב for ever. So with verbal nouns or Infinitives, when not in construction with other nouns: as, מִיָּב for standing; מִיָּב for walking.

7. The following affixed pronouns are often found attached to these particles: viz. מָי in me; מָי in us; מָי in thee, masc.; מָי in id. fem.; מָי in you, masc.; מָי id. fem.; מָי in him, masc.; מָי id. fem.; מָי in her; מָי (or Art. 75.) מָי in them, masc.; מָי id. fem.

8. The particle מ receives the pronouns in the same manner; but מ is so found in only two instances; viz. מָי like you, and מָי like them. When it is necessary to use the pronouns with מ, the paragogic particle מ is generally introduced thus: מָי like me; מָי like us; מָי like thee; מָי like you; מָי like him; מָי like her; מָי like them.

9. When either of the particles מ, מ, or מ, is prefixed to a noun with the definite article, the article is for the most part rejected (Art. 79.) and the particle takes its vowel: as, מִי in the house (for מִי in the house); מִי like the man (for מִי like the man); מִי for the month (for מִי for the month); מִי in the dry (land, for מִי in the dry). Exceptions: מִי in the way, Neh. ix. 19: מִי לָא to the people, 2 Chron. x. 7; מִי like the windows, Ezek. xl. 25; מִי like the wise man, Eccles. viii. 1.

10. This contraction, moreover, sometimes takes place in those Infinitives which commence with a servile מ: as, מָי like the wise man in being impelled, Prov. xxiv. 17; מָי (for מָי) for causing to hear, Ps. xxvi. 7; מָי (for מָי) for bringing, Jer. xxxix. 7, &c., which is most usual in the Chaldee.
On those Inseparable Particles which are termed Paragogic.

175. To the preceding inseparable particles may be added others, which however are always found attached to the end, never to the beginning, of words; and for the purpose most probably, of adding something to the force of the passages in which they are found. These were at first, perhaps, nouns of one form or other just as the prepositions were, but which, in after times, were abbreviated for the sake of convenience.

2. These letters or syllables, then, (for they are now nothing more, have been termed paragogic, rather, I suppose, for the purpose of giving them a name, than for pointing out either their nature or their use), consist of one or other of the letters נורה, which is found appended to words, either for the purpose of giving emphasis to the meaning, of promoting euphony, or for some other reason.

3. The letter ש is mostly pleonastic, and is found attached to words terminating in the vowel (א) or ו: as סדרות its galleries (for סדרות), Ezek. xii. 15; שאה they who went (for שאה), Josh. x. 24; השוב they were willing, Isai. xxviii. 12; השמי they shall be carried, Jer. x. 5. So:normal: for שהי for והי (for והי, Art. 87. 2.) he shall be, Eccl. xi. 3; also והי instead of והי he, Arab. והי; והי for והי Arab. והי would to God, utinam, &c., and so of others.*

4. The use of והי as a paragogic letter is very frequent. In some cases it is thought to augment the signification, in others to be merely pleonastic. On

* This prevails in the Arabic, whence Schultens comes to the conclusion, that it is an ancient manner of writing: others, that it is a mere Arabism.
some occasions it is found appended to words ending in a consonant, with (֤) ; on others, it is preceded by (ך) or (ךך) : and in these it becomes quiescent: as, הֶעַבָּדָה (from הָעַבַּדְתִּי) I will recount, or, let me recount, Ps. ii. 7; הַמָּכָה (from המַּכָּה) the earth; יִתְנָה from יֵתְנְוַה behold; הָעַנְטִינָה (from הָעַנְטִיני) these.

5. It is attached to verbs. 1st, to the Infinitive or Verbal noun; 2d, to both the tenses; 3d, to the second person singular masculine of the Imperative; and 4th, to the participles: e.g. 1st. הֶעַבָּדָה (for הָעַבַּדְתִּי) spoiling; יֹנֶה (for יָנֶה) shaking, Isa. xxxii. 11; יֶעַבָּדָה (for יָעַבַּדְתִּי) asking, Isa. vii. 11, &c. 2d. יְהַנְּבַּה (for יָהַנְּבַּה) he rested, Isa. vii. 2; יְהָנָנֵה (for יָהָנָנֵה) he lodged, Zech. v. 4; יְהַנְּבַּה (for יָהַנְּבַּה) ye cast; יֶעַבָּדָה (for יָעַבַּדְתִּי) let us burn, Gen. xi. 3; יָעַבַּדְתִּי (for יָעַבַּדְתִּי) he will reduce to ashes, Ps. xx. 4, &c.*

6. Verbs ending in יָהַנְּבַּה, usually drop that letter upon receiving the paragogic יָהַנְּבַּה: as, הָעַבַּדְתִּי (for הָעַבַּדְתִּי) I will look on, observe, Ps. cxix. 117. So יָעַבַּדְתִּי (for יָעַבַּדְתִּי) we will observe, Isa. xlii. 23. This last example Schroeder puts under the form of apocope, which appears to me to be unnecessary and erroneous.

7. With Imperatives: as, יֵכָּרְבֵּשֶׁנְה (for יֵכָּרְבֵּשֶׁנְהַה) repose thou (for יֵכָּרְבֵּשֶׁנְהַה), Gen. xxxix. 7. יֶכָּרְבֵּשֶׁנְה (for יֶכָּרְבֵּשֶׁנְהַה) collect, Num. xi. 16: יֶכָּרְבֵּשֶׁנְה (for יֶכָּרְבֵּשֶׁנְה) keep, Ps. xxv. 20; יֶכָּרְבֵּשֶׁנְה (for יֶכָּרְבֵּשֶׁנְהַה) attend, Ps. v. 3; יָכָּרְבֵּשֶׁנְה (for יָכָּרְבֵּשֶׁנְה), and with יָהַנְּבַּה omitted יָכָּרְבֵּשֶׁנְה go, Num. xxiii. 13. So יֵכָּרְבֵּשֶׁנְה (for יֵכָּרְבֵּשֶׁנְה) I will be honoured, Hag. i. 8.

5. With Participles: as, יָכָּרְבֵּשֶׁנְה (from יָכָּרְבֵּשֶׁנְה) burning, Hos. vii. 4; יָכָּרְבֵּשֶׁנְה (from יָכָּרְבֵּשֶׁנְה) escaped, Jer. xlviii. 19.

8. Nouns singular of both genders, as also nouns masculine of the dual and plural numbers, will occasionally receive a paragogic יָהַנְּבַּה, still preserving the accent on the originally accented syllable: as, יָכָּרְבֵּשֶׁנְה (from יָכָּרְבֵּשֶׁנְה) the night; יָכָּרְבֵּשֶׁנְה (from יָכָּרְבֵּשֶׁנְה) iniquity; יָכָּרְבֵּשֶׁנְה (from יָכָּרְבֵּשֶׁנְה) Egypt; יָכָּרְבֵּשֶׁנְה (from יָכָּרְבֵּשֶׁנְה) days. Any

* The force of these will be considered in the Syntax.
noun, however, ending in an imperfect vowel on account of construction (Art. 143. 8.), may, when the paragogic מ is added, take the accent on the last syllable: as, עָרָיוֹנָן (from עָרֶיָּן, in construction עָרֶיָּן) the rising of the sun, Deut. iv. 41, &c. In this case, such terminating vowel will suffer no change on account of the state of construction: as, עֶשֶׁבָּא מַעַבָּד, above: עָרֶיָּן, the southern country, Gen. xx. 1; עֶזֶבָּא מַעַבָּד, the tent of Sarah, Gen. xxiv. 67.

9. This particle is occasionally added to the pronouns, whether separate or affixed: as, 1st, מָנוֹךְ you, fem.; וְהָנוֹךְ they, masc.; מָנוֹךְ they, fem.; וְהָנוֹךְ these, com. 2d, מָנוֹךְ to you; וְהָנוֹךְ your (fem.) wickedness, &c.

10. It will not be necessary to trouble the Reader with instances, in which this particle is found attached to other particles: as, מִן מֵן there, &c.: because, as these are manifestly nothing more than nouns, it is reasonable enough that they should receive מ paragogic as well as others,

11. The following seem to be instances of pleonasm: i.e. in which this letter adds nothing whatever to the sense: viz. מִן מֵן for מִן thou; מִן מֵן for מִן thou gavest; מִן מֵן for מִן thy hand; to which many more might be added. So in מִן מֵן they ascended, 2 Kings xxiv. 10; מִן מֵן for מִן and they shall be, Josh. xv. 4, &c., where the Shūrēk has been supplied by (ך).

12. The paragogic letter מ is sometimes found with Kholēm; at others, without any vowel; and, occasionally, coming between two nouns which are in the state of construction. It is thought by some to be nothing more than a pleonasm of the affixed pronoun (ל): as, לֶשֶׁב לֶשֶׁב his son (viz.) of Boer, instead of לֶשֶׁב לֶשֶׁב Numb. xxiv. 3. 15; יַעַבְרֶה יִצְוָם its living creature (viz.) the earth's, instead of יַעַבְרֶה יִצְוָם Gen. i. 24; מָעַבְרֶה יִצְוָם into its fountain (viz.) of water, for מָעַבְרֶה יִצְוָם Ps. cxiv. 8. So מָעַבְרֶה and מָעַבְרֶה his (being) alone, Gen. xiii. 6; Ps iv. 9, &c. See also Ps. i. 10, civ. 11, 20, lxxix. 2; Isa. lvi. 9.

13. Professor Gesenius objects to this etymology, because the vowel points differ, in some respects, from those usually found with the affixed pronoun, and because the affix is also found to disagree
with the noun to which it refers. I do not think, however, that much stress can be laid on the consideration of the vowel points, because anomalies of this kind frequently occur. Nor is the disagreement of gender discoverable between the noun and the affix of much moment; because little regard is paid in the Hebrew either to the gender or number of words in cases like this, as we shall see hereafter. In the Syriac and Ethiopic, pleonasms of this sort are extremely frequent; but, in general, a preposition is then added to the last word: as, סְדֵדָה סְדֵדָה the gift of him, of God, or rather, the gift of him, who (is) God. The preposition in the Ethiopian is ꜐ in these cases. See Ludolf. Gram. Eth., p. 138.

14. There are some instances of verbs, in which ꜐ seems to be a paragogic letter: as, יְסֹרֵע and he smote, 2 Sam. xiv. 6, root נֵב, where however the ꜐ may probably be the true radical letter, for which ꜐ has been substituted: and, as Khōlēm is most frequently the second vowel proper for the present tense, nothing can be more likely, than that ꜐ is here made to quiesce in it. We also have יְסֹרֵע in 1 Sam. xxi. 14; probably for יְסֹרֵע, he changed. We have ꜐, in like manner, not as a paragogic letter, but, as the true radical letter, in יְסֹרֵע blot out, Jer. xviii. 23; יְסֹרֵע she committed fornication, Ib. iii. 6.

15. The letter ꜐ when Paragogic, is like the preceding asyllabic, and is mostly found between two nouns in the state of construction. Its vowel differs in no respect from that of the pronoun of the first person singular; whence Schultens and some of his followers have supposed it to be nothing more than a pleonasm of that pronoun. To this, however, Storr and Gesenius object, and apparently with good reason.† The Persian etymology, however, proposed by Gesenius, is perhaps equally objectionable, as exemplified in the phrase, יְסֹרֵעַ the scent of musk. Whether it be the same with

* Lehrgebäude, p. 549.
the נֵזֶר, or נֵזֶר of the Arabs, which is the same with the patronymic נָזִיר of the Hebrews (Art. 166.); or, whether it be that of the plural number, derived from the verbal noun לָיִם (Art. 139. 7. note), and thence applied for the purpose of giving Emphasis, Intensity, or the like to any passage, it is impossible to say; but, certain it is, that the significations thus derived will suit its application sufficiently well, where any variation of sense is discoverable in consequence of its insertion.*

16. This particle is found appended both to nouns and particles: to nouns, as, נֵזֶר binding the sole of his ass, Gen. xl. 11; נֵזֶר a great (fem.) among the nations, Lam. i. 1; נֵזֶר the voice of my supplication, Ps. cxvi. 1; נֵזֶר stolen (fem.) by day, Gen. xxxi. 39; see also Deut. xxxiii. 16, Ps. cx. 4, cxiii. 5, 6, 7, 9, &c. To particles; as, נֵזֶר from the belly (for בָּלֵב), Isa. xlvi. 3; נֵזֶר except to-day (for לִבְנֵי), Gen. xxii. 26; so לָיִם besides (for לָיִם), Deut. iv. 12, &c.

Schroederus and Schultens have also applied this paragogic letter to verbs; but, as it is never found, except in those which have ו for the last radical letter; and, as נ is in these cases generally substituted for ו, there can be no doubt, that this is its character in all such instances, as Storr has justly remarked.

17. The letter נ is mostly found with verbs: it is also affixed to particles, and is then preceded by (ך) or (ך); but when ב or פ precede, it is affixed without any other vowel: as, נֵזֶר (for נִזְזֵה, on account of the accent, from

* In some cases, however, the so affixed seems to be nothing more than a fragment of the feminine pronoun of the second person singular וֹסֵי, as וֹסֵי (Hos. x. 11.) thou hast loved, for וֹסֵי, as it constantly occurs in the Syriac Participles, see the Grammars. So וֹסֵי for וֹסֵי thou bringest forth, Gen. xvi. 11. See also Jer. xxii. 23; li. 13; Mic. vii. 8, &c.

† But this may be an instance of the Hendiadys; my voice, my supplication.
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18. Verbs having י (without Mappik), for the third radical letter, will drop it by contraction (Art. 73.) when י paragogic is to be added: as, יברח I will smite him, 1 Sam. xxvi. 8 (for יברח); יברח I will confess to him (for יברח), Ps. xliii. 6; יברח (for יברח) I shall see him, Numb. xxiv. 17, &c.  But in these cases, we have also an affixed pronoun, the rules for the addition of which we now proceed to consider.

19. When a paragogic י is followed by either of the affixed syllabic pronouns י, י, י, or י (Art. 145. 6.), no vowel of union is required: as, יברח he will honour me; יברח י I will root thee out (of יברח, from יברח, for יברח, root יברח); יברח י he shall bless him (of יברח), root יברח.  But, if the pronoun is asyllabic, there must be a vowel of union: as, יברח י they shall serve thee, Isa. lx. 7.

20. The affixed pronouns י and י, following the paragogic י, are frequently expressed by inserting דָגֶטֶשׁ forte in the י: as, יברח י he judged me (for יברח י, from יברח, root יברח).  So, יברח י he chastised me, Ps. cxviii. 18; יברח י it shall bless me, Gen. xxxvii. 19; יברח י he shall save us (for יברח י, from יברח, from יברח, root יברח); and, with the particle י is not; יברח י my not being, (for יברח י, from יברח), &c.

* Institutiones, &c. Schultensii, p. 428.  In every instance this י is probably nothing more than that, by which the intensive form in nouns is sometimes designated.  See Art. 166. 2.

† From these examples it appears, that the י is sometimes single, at others doubled by דָגֶטֶשׁ: its use will be investigated in the Syntax.
21. The paragogic ꞌ is frequently inserted in the affix ꞌ, in the same manner: as, ꞌרַבַּע he has blessed thee (for ꞌרַע לֵב). Deut. viii. 5; ꞌתָב answering thee (for ꞌתָּב, and rejecting ꞌ by Art. 73. ꞌשׁי, rejecting ꞌ כ. Art. 76. ꞌרַע, root רָבַע). So, in the particles, ꞌרַב behold thou, Ps. cxxxix. 8; ꞌשׁי where (art) thou ꞌ (ending also with paragogic ꞌ, Art. 175.) Gen. iii. 9.

22. The ꞌ of the affix ꞌרַע is omitted, and a compensation is made by doubling the paragogic ꞌ by Dagesh forte: as, ꞌרַע תָב thou shalt visit him (for ꞌרַע תָּב, See Art. 73.), Ps. viii. 5. So, ꞌרַעְּפָּב he shall smite him, 1 Sam. xvii. 25; ꞌרַעְּפָּב take him, 1 Sam. xx. 21; ꞌרַעְּפָּב he is not, Gen. xxx. 33; ꞌרַעְּפָּב he yet . . . . . Gen. xviii. 22; and, with the feminine affixed pronoun ꞌרַעְּפָּב he shall swallow her up (for ꞌרַעְּפָּב), Isa. xxviii. 4; so ꞌרַעְּפָּב take it, Jer. xxxvi. 14; ꞌרַעְּפָּב give it, 1 Sam. xxi. 10; ꞌרַעְּפָּב it is not, Lev. xiii. 21. In these cases, Schroeder is of opinion, that the ꞌ of the feminine pronoun has been struck out, and that the paragogic ꞌ has been added. Storr, however, is of a different opinion; his words are: "Similiter He paragogicum, in voce ꞌרַע, ꞌסס, Ps. cxix. 117, et similibus dubitationem habet, quoniam præter formam ꞌרַע, ad quam He adjunctum videri possit, etiam alia datur, in Kames desinens," &c. p. 440, note.

23. When the affix ꞌ (which has always the accent) follows the paragogic ꞌ, no vowel of union is employed: as, ꞌרַעְּפָּב curse him, Numb. xxiii. 18 (for ꞌרַעְּפָּב, root רָבַע). In like manner, we have ꞌרַעְּפָּב his being (for ꞌרַעְּפָּב, root רָבַע), 1 Sam. xiv. 39, &c.

24. This ꞌ has by some been termed Epenthetic; but, as it appears to have been originally the same in every case, it seems unnecessary to give it more names than one.

25. The syllables which have been termed Paragogic are, ꞌר, ꞌע, and ꞌי, when preceded by the particles ꞌ ב, ꞌ ל, and ꞌ מ: as, ꞌר ꞌ in; ꞌע like; ꞌי according to; ꞌי ꞌ to; ꞌי ꞌ in; ꞌי like; ꞌי ꞌ to, &c. These are mostly confined to highly energetic compositions; whence we may infer, that they were intended to add something to the signification.

26. The first of these is thought to be the same with the word ꞌר or ꞌר, signifying sufficiency, &c. The second, Schultens and some others have derived from ꞌר, or ꞌר water; while Jahn thinks it is the same with ꞌר, or ꞌר what, which, &c. In the Arabic M 2
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is frequently found attached to the same particles: as, i.e. in that which, according to that which, to, or for, that which, &c. So in the Syriac, ḥēmō; ḥēmō, &c. having the same signification.

27. The particle  is nothing more than another form of in the mouth, found in construction with other nouns. Its meaning, by a metonymy, will be any thing said, enforced, or commanded: as, a precept, edict, &c. which will not always bear to be expressed in a translation.

On the Demonstrative Pronouns.

176. The Demonstrative Pronouns are always found written separately; they are as follows:—

masc., fem. rarely  or ;  or this, sing. com.: rarely these, pl. com.

2. The forms , masc. this, have the particle to, or for, with the definite article the. The same may be said of this, fem. which occurs but once, viz. Ezek. xxxvi. 35, as also of , of the common gender, as above.

3. these, is also found; it is nothing more than the plural pronoun, as above, with the article prefixed.

4. , however, is found construed as a plural, Gen. xxvii. 36, 1 Sam. xxix. 8, Job xix. 19, and Zech. i. 12, vii. 5. is also found as a singular, 1 Chron. xi. 11, 2 Chron. iii. 5, xvii. 14, and Ezra i. 9. But this has been done either by some figure of speech, or what is termed logical construction.

On the Relative Pronoun.

177. The Hebrew language recognises but one Relative Pronoun: viz. he who, that which, what, which is common to every gender and number.

2. The gender and number, however, will be determined by that of the preceding or following noun, or pronoun: as, 
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who stand, i.e. they (masc.) who stand, 1 Kings xii. 8; who his harvest, i.e. whose harvest, Job v. 5; which (masc.) the wind disperses it, i.e. which (masc.) the wind disperses it, Ps. i. 4; וַיִּקְםֶנָה... וַיִּשְׁכָּבֶנָה in whose land, Joel iv. 19.

3. In some instances, the demonstrative pronouns וַיֵּשָּׁם, וַיֵּשָּׁמֶש, and וַיִּשָּׁם take the place of וַיִּשָּׁמֶש: as Ps. ix. 16, xii. 8, and cxxix. 12, &c. A similar substitution takes place in the Arabic, which the Grammarians ascribe to a difference of dialect.

4. This pronoun is frequently found prefixed to other words in an abbreviated form: as, וַיְהָנָב for who has not given us (up), Ps. cxxiv. 6; וַיְהָנָב for which we waited (for), Lam. ii. 16; וַיְהָנָב for till I arose, Judg. v. 7; וַיְהָנָב for which thou, Ib. vi. 17; וַיְהָנָב for that they, Eccl. iii. 18, &c. It is perhaps difficult to say, in what cases the vowel (a) is to be preferred to (e), but it is not of much importance. Kamets is used only when a letter incapable of receiving Dagesh follows: as, וַיְהָנָב which thou, Judg. vi. 17. But, even in this case, (a) is occasionally found sustained by an accent: as, וַיְהָנָב they who went up. The usage of (a) in these places cannot perhaps be easily accounted for.

* In the Arabic commentary on the Kāfīa of Ibn Oltājīb, published at Calcutta, (p. 771) we have the following remark: וַיְהָנָב the feminine  כֹּבֶא אֲלִי in the tribe of Tā’ī: i.e. which is referred to that tribe, on account of its peculiar usage in their dialect, as the relative pronoun, signifying who, which, &c. in both genders (i.e. masc. and fem.) The Poet has said, ‘My well which (בְּ) I digged, and which (בְּ) I enclosed.’

Dathé thinks, that we have an ellipsis of וַיּוּלֵל, in these instances. See Glass. Philol. Sacr., ed. 1776, p. 160.
On the Interrogative, and occasionally Indefinite, Pronouns.

178. These are יִה for persons, רַב, רַבְּי, or רַב, who, which, what? ב, בְּ, ל, what, whether? and יִה where, how? &c. for things: all of which are invariable, and of the common gender: as, הָנָּא יִה who (art) thou (masc.)? Gen. xxvii. 32; הָנָּא יִה who (art) thou (fem.)? Ruth iii. 9; הָנָּא יִה who (are) these? Gen. xxxiii. 5. We also have יִה יִה what (is) thy name? which Schultens says, refers to the person nevertheless: as, Quid nomen tuum? (Institutiones ad Fund. Ling. Heb., p. 228.). Examples with הָנָּא are: הָנָּא יִה וָנָּא יִה וָנָּא יִה What (is) our iniquity, and what our sin? Jer. xvi. 10; יִה יִה יִה what (is) the manner of the man? 2 Kings i. 7; יִה יִה יִה what noise, 1 Sam. iv. 6, 14.

2. יִה, with קֹמֶה, is used when the article (נ), or any other letter, incapable of receiving Dagesh, immediately follows, excepting נ or י: as, יִנָּה יִה יִה what confidence? 2 Kings xviii. 19; יִנָּה יִה יִה what (is) man? Ps. viii. 5; יִנָּה יִה יִה what (are) they (fem.)? Isa. xli. 22; יִנָּה יִה יִה what he (was) to her, Esth. viii. 1.

3. Exceptions: 1. We have יִה with Patakh, notwithstanding the article following: יִנָּה יִה יִה what prevarication? Josh. xxii. 16. Also in יִנָּה יִה יִה what it is, Ps. xxxix. 5; יִנָּה יִה יִה what (is) my sin? Gen. xxxi. 36.

4. Whenever any letter capable of receiving Dagesh follows, יִה is with Patakh, and Dagesh is expressed in the following letter: as, יִנָּה יִה יִה how good, and how pleasant? Art. 112. In יִנָּה יִה יִה what two (fem.)? Zech. iv. 12, the Dagesh is omitted.

5. When any guttural letter, having (ך), or כ or י not having it, immediately follows, we have יִה with Segol, apparently for the sake of euphony: as, יִנָּה יִה יִה what has happened to him? Exod. xxxii. 1; יִנָּה יִה יִה what defect? Ps. xxxix. 5; יִנָּה יִה יִה what have I done? &c. Art. 114.
On the Interrogative Particles ِ? and ِ؟.

179. The Interrogative particle ِ؟, ِ؟, or ِ؟, has been classed by some with the definite article; but, if we consider either its construction or office, we must be convinced that they are different words.

2. The office of this particle is interrogation, like the Latin an, annon, num, utrum ِ؟ or the like; and, in this capacity, strongly to affirm or deny; and thus to increase or diminish the importance of subjects with which it is connected. It is also used indefinitely.

3. It is always prefixed to some word, and is often followed in the succeeding member of the sentence, by the particle ِ؟, having nearly the same signification with utrum followed by an, in Latin, and corresponding to each other in different members of the sentence; or, as an and vel, in the following passage, "AN tu es, fili mi Esau, vel" non? Gen. xxvii. 21.* In many instances it loses its interrogative power, as it happens with similar particles in other languages, and then may be construed either as a relative, or indefinitely; as, ِ؟ who came with him,† Josh. x. 24; ِ؟ whether you are, Deut. xiii. 4; ِ؟ whether it blossoms, Cant. vi. 11, &c.

* These particles correspond, both in sense and construction, with the Arabic

† In which case it differs but little from the definite article when equivalent to ِلا. So, in Arabic, for ِالذي معنا Gram. Arab. de Sacy, vol. i. p. 338.
4. When prefixed to any word commencing with Sheva (א) or (א), it will take the vowel (א) with the Euphonic accent, and, therefore, will not require that the following letter should take Dagesh forte: as, אַלְמָן have ye forgotten? Jer. xlv. 9; הָעַרְבִּים num beneeditio? Gen. xxvii. 38; הָעַרְבִּים whether on thy account? Job xviii. 4, &c. With gutturals; אַרְבִּים whether truth? אַרְבִּים whether time?

5. In these cases, however, the Dagesh is often found written: as, אַרְבִּים whether my ways? Ezek. xviii. 29; אַרְבִּים have ye seen? 1 Sam. x. 24; אַרְבִּים whether according to her cry? Gen. xviii. 21. And once, when Sheva is not attached to the first letter of such word: as, בְּשָׁמֶיהָ will it be well? Lev. x. 19.

6. When any word, to which this particle is prefixed, commences with a consonant and a vowel (excepting gutturals with א), the interrogative will take (א): as, אַרְבִּים whether of the tree? Gen. iii. 11; אַרְבִּים shall the flock ...? Num. xi. 22; אַרְבִּים shall it happen to thee?

7. Guttural letters having (א) require the Interrogative particle to be prefixed with (א): as, אַרְבִּים whether I? Num. xi. 12; אַרְבִּים has it come to pass? Joel i. 2; אַרְבִּים whether strong? We also have, אַרְבִּים shall I cease? Judg. ix. 9, &c., which is perhaps erroneous, for אַרְבִּים. We also have, אַרְבִּים whether you? Judg. vi. 31; and, אַרְבִּים whether an Ephrathite? Ib. xii. 5, which are anomalous. (See Art. 114.)

8. Noldius is of opinion, that this particle is a mere interjection forced out by the breath with some effort, in order to give the passage the force of an interrogation, or otherwise to heighten the expression, which is extremely probable. The passages too, which require to be construed interrogatively, but in which this particle is not found, must be so enounced, otherwise their interrogative force will not be perceived; e. g. In 2 Sam. xviii. 29, we have אַרְבִּים for אַרְבִּים, which is found Ib. 32. and also in the similar passages, 2 Kings ix. 18, 19. In like manner perhaps אַרְבִּים for אַרְבִּים shall I lift up? Ps. cxxi. 1; and אַרְבִּים for אַרְבִּים. Ezek. xvi. 59, which, when expressed with emphasis, will have just the same effect as they would, had the particle been prefixed. This is very much the case in all languages; and when no note of interrogation is used, we are compelled to determine by the context, whether such sentence is to be taken interrogatively or not; and,
hence, whether it is to be understood in a positive or negative sense. When this particle is prefixed, however, this difficulty is removed; but, unfortunately, this is not always the case.

9. The Interrogative particle א, which is sometimes written separately and at others is prefixed to pronouns, is probably nothing more than an interjection, like the preceding, so enounced as to imply a question. It is occasionally found of the forms א and א, and in conjunction with a pronoun: as, א and א.* Examples: אל א is where is Abel thy brother? Gen. iv. 9; אא א how can I pardon thee for this? Jer. v. 7. With pronouns; אא א where, Esth. vii. 5, 1 Sam. ix. 18, Is. i. 1; אא א which way went he? 1 Kings xiii. 12; אא א from what city (art) thou? 2 Sam. xv. 2; אא א how knowest thou? 2 Sam. i. 5; אא א how can we know? Deut. xviii. 21, &c.

10. It also occurs with a paragogic א, א: as, א א where (are) the men? Gen. xix. 5.

11. This particle is sometimes expressive of desire, admiration, lamentation, expostulation, insult, or negation, as is also the case with most of the interrogative pronouns: as, אא א where is Jehovah? Jer. ii. 8. (desire) אא א where is now my hope! Job xvii. 15. א א א how hast thou perished! Ezek. xxvi. 17, &c.

On the Definite Article א.

180. The Hebrews have the fragment of some word, א, which they prefix to others for the purpose of restricting, or otherwise modifying, their signification, as will presently be seen.

* In Persian, Sanscrit, and some other Oriental languages א is an interjection O, Oh, &c. In Arabic א has the same meaning as in Hebrew, viz. Quisnam, quis, quod, &c.
2. Some have supposed this particle to be an abbreviation of the pronoun אֶנֶּ הֶ, or, of one or other of the interjections יָ, אֶלֶ, אֶלֶ behold. Others, again, have affirmed that it is only another form of the Arabic article ܐܠ, which should be written לְָ, יָ. In this case, as in many others, each party is perhaps both right and wrong. That both these articles have a common origin is, to me, extremely probable; and, that their force is the same in both these languages, there can be little doubt. No good reason can be assigned, perhaps, why we are to derive the Hebrew form of the article from the Arabic one, rather than we should derive the Arabic one from the Hebrew. Professor Gesenius thinks, that there are still manifest traces of the Arabic article to be found in the Hebrew Bible, such, for example, as, אֶלֶProv. xxx. 31, which he considers as equal to the Arabic אֲלָ לְָ, the people; רְָָ, Gen. x. 26, and לְָָ, Josh. xv. 30, which, 1 Chron. iv. 29, is written לְָָ, With respect to the first of these, there seems to be but little necessity for supposing the syllable לְָָ to be the Arabic article ܐֲلָ. The interpretation of Schultens, Hiller, and others, who suppose לְָָ to be the prohibitive particle here, appears to me to answer the intention of the Sacred Writer much better. With respect to the proper names אֲלָָ, מְָָ, the particle לְָָ or לְָָ is sufficiently applicable, without having recourse to the Arabic article. The circumstance of לְָָ being omitted in one place, in the parallel passage, is nothing more than what is found to happen in other words and phrases, and particularly in proper names (See Art. 170. 9, &c.).

3. Another particular dwelt upon is, that in Hebrew the letter following the article is almost always doubled; and, that in Arabic, the ل of the article is so assimilated to the following letter, in many cases, that the first letter of the word may be said to be doubled:

אֶלֶ in Hebrew, and ☞pronounced لْسْمٌ in Arabic, both signifying the sun. It might be suggested: In Hebrew the imperfect vowel (-), with which this article is usually attended, makes it necessary that the following letter be doubled, in order to complete the syllable commencing with the article, (Art. 33.).

— Storr. Observ., &c., p. 121.
ART. 180. 4.

ON THE PARTICLES.

Arabic, the of the article must according to rule either be pronounced or not. In many instances it must be pronounced: it is only in others, that the sound of is merged in that of the succeeding letter; and to this no parallel is to be found in Hebrew. I am of opinion, therefore, that the Arabs have introduced the of the article, and not, that the Hebrews have rejected it.

4. The article is regularly prefixed with , occasionally with Kamets ( or Segol (): as, הָלַחַת the great; הָלַחַת the man, or הָלַחַת the cities.

5. Whenever any letter capable of receiving Dagesh follows the article, it will be doubled by that mark, and the article will take , הָלַחַת the sun.

6. But, כ, ח, פ, or פ; (with Sheva) are frequently found so situated without Dagesh: as, הָלַחַת the salvation, Ps. iii. 9; הָלַחַת the river, Exod. vii. 18, &c. Where the euphonic accent is also omitted.

7. Of words commencing with כ, ח, פ, or פ; הָלַחַת the Levites, Num. iii. 12.—With כ, ח, פ, or פ; הָלַחַת the teacher, Ps. cxliv. 1; הָלַחַת the proclamers (fem.) of good news, Ps. lxviii. 12.—Yet we have כ, ח, פ, or פ; הָלַחַת the insane, 2 Kings ix. 11; הָלַחַת the delicate woman, Jer. vi. 2; הָלַחַת the adultery, Ezek. xvi. 32, and כ, ח, פ, or פ; הָלַחַת the cooks, Ib. xlvii. 24, &c.—With כ, ח, פ, or פ; הָלַחַת as, כ, ח, פ, or פ; הָלַחַת the frogs, Exod. vii. 29. Yet we have כ, ח, פ, or פ; הָלַחַת the frog, Exod. viii. 2. In most of these instances, it is probable the negligence of the transcribers has been the sole cause of the omissions.

8. If, however, either of the letters כ, ח, or פ, or פ, follow such letter, Dagesh is mostly expressed: as, כ, ח, פ, or פ; הָלַחַת the Jews, &c.

9. But, when any letter incapable of receiving Dagesh follows the article, it will take the perfect vowel corresponding to ( - ) in order to complete its syllable: as, כ, ח, פ, or פ; הָלַחַת the man; כ, ח, פ, or פ; הָלַחַת the head; כ, ח, פ, or פ; הָלַחַת the virgin, &c.

* In the Commentary on the Käsfe by Moolla Jami, published at Calcutta, in 1818, it is cited as the opinion of El Mobarrad, that כ is the original form of the article, and that the has been added, in order to distinguish it from the interrogative, כ, 1, p. 14. The words are, אלמהו וָלַחַת הָלַחַת הָלַחַת הָלַחַת.
10. In many instances, however, when מ or מ ם follows, (-) is still retained: as, נִבְרֵזָת that which proceedeth, Gen. ii. 14; נִבְרֵזָת the living creature, Gen. viii. 1. In all which cases (-) will either be sustained by an accent, or must be considered as placing an implicit Dagesh in the following letter (Art. 109.).

11. In words, not monosyllables, commencing with מ, מ, or מ, and having Kames (י), the article usually takes (י): as, מְכַלְךָ the wise man; מְכַלְךָ the cities (Art. 114.)

12. When such words are monosyllables the former rule prevails: as, מְכַלְךָ the mountain; מְכַלְךָ the people, Par. 9.

13. The letter מ, however, having (י) or (י) in monosyllables, will mostly prefix the article with (י): as, מְכַלְךָ 1 Kings iii. 22, 23 (where it also occurs, מְכַלְךָ); מְכַלְךָ the wastes, Ezek. xxxvi. 35. The word מְכַלְךָ earth, always takes (י) with the article, and changes its first (י) to (י) for the sake of euphony: as, מְכַלְךָ the earth.

14. On the use of the article we shall speak particularly when we come to the Syntax. It will suffice for the present to remark, that its offices appear to be two: one, to mark the noun to which it is prefixed, as already known and definite, either from the context, or from general consent: as, מְכַלְךָ the light, Gen. i. 4; or, מְכַלְךָ the heavens, Ib. i. 1; מְכַלְךָ נָבֹא the property, nature, character, &c., of the noun to which it is prefixed: as, מְכַלְךָ an animal remarkable for its properties as a lion, 1 Sam. xvii. 34. So Ib. מְכַלְךָ a very bear. So, passim מְכַלְךָ the real or true God. In this sense it is occasionally used as a vocative: as, מְכַלְךָ, the Being designed as Lord Possessor, or the like, 1 Kings xviii. 26. So, in the N. Test. מְכַלְךָ, Heb. i. 8. Apoc. xv. 3, &c.

* The Jews and some of the German Divines have thought, that in this, and some other cases, the article is equivalent to the Demonstrative pronoun this, the intention of which however has been, to get rid of a certain unpalatable doctrine.
15. This particle is also said to occur in the sense of the Latin *versus*, when found either prefixed or postfixed, or both, to words: as, הָיוּ יְהוָה יְשַׁע יִרְשָׁדְתֶּם לְרָמָה, 1 Sam. vii. 17; יָמוּשְׂרֵהוּ to, or towards, the Philistines, Ib. xiii. 20; אֲרֵמֹתָה to the city, Ib. xx. 40, 42; הַיָּבוֹרָה to the tent of Sarah his mother,* Gen. xxiv. 67. To which many others might be added. In these instances, however, it is very doubtful whether the article does not retain its original signification, the noun following being considered as complementary to some preceding verb: as, Josh. viii. 19, נָרָא יִרְשָׁדְתֶּם, and they entered the city, &c., or, by the preposition פֶּלֶה being understood. The following examples will tend to confirm this opinion, in which, according to Buxtorf,† the preposition is to be supplied; I will enter thy house, Ps. v. 8; יִרְשַׁדְתֶּם הָעֵדָה, and the king went up to the house of Jehovah, 2 Chron. xxxiv. 30; יִרְשַׁדְתֶּם וָהָעֵדָה, and he (caused them to enter) brought them to Babylon, Jer. xxviii. 3.

16. The passages in which יִרְשַׁדְתֶּם occurs postfixed to words, and in which it is said to have the signification of *versus*, are numerous; yet, it must not be dissembled, that passages which must be so construed, but in which this particle is not found, are also numerous. Noldius is of opinion, that it is nothing more than a paragogic letter, added for the mere sake of Euphony; or, with the view of giving some emphasis: and, if this latter be the case, it will be the definite article, as used in the Chaldaic and Syriac.‡ Buxtorf holds, that it is not paragogic, because, says he, "tales literæ nihil ad vocem consignificant.".§

17. When this particle is postfixed, it does not take the accent, in which particular it differs from the feminine affix יִרְשַׁדְתֶּם. The fol-

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* This sentence is elliptical, for יִרְשַׁדְתֶּם הָעֵדָה. See Gen. xxvii. 22, &c. יִרְשַׁדְתֶּם הָעֵדָה.


‡ יִרְשַׁדְתֶּם paragogicum nil nisi pronunciantis nisus est, qui vel impetu et tendentiam ad locum objectumve aliud; vel admirationem magnitudinis, aut, in negativis, exiguitatis rei significat; vel ob soni saltem suavitatem vocibus adjectur." Concord. part. Ed. 1734, p. 217, note.

§ Thesaur. Gram., p. 568.
following are a few examples of its occurrence: רָעָבָהּ to Egypt, Gen. xii. 10, 14, &c.; רָעָבָהּ towards heaven, Gen. xv. 5, xxviii. 11, &c.; אֲרָיוֹרָא into the river, Exod. i. 22; אֲרָיוֹרָא towards the desert, Exod. iv. 27, &c. In these cases it is said by some to be equivalent to the Syriac and Chaldaic §, which either makes the noun definite to which it is attached, or gives some emphasis to the sentence.

*On the Numerals.*

181. The last species of nouns, of which we have to treat, are the numerals: these are of two kinds: 1st, those which designate the *number* of persons or things to be thus defined, and are termed the *Cardinal Numbers*; and, 2d, those which determine the *order* in which they are to be taken: as, *first, second, &c.*, which are termed the *Ordinal Numbers.*

2. The *Cardinal Numbers* are designated in Hebrew by substantives put either in apposition, or in the state of construction, with others designating the persons or things to be numbered: and they have this peculiarity, that those which designate the numbers from three to ten inclusively, generally take the feminine form with masculine nouns; and, *vice versa*, the masculine form with feminine nouns. But of this more will be said in the Syntax. The decimal numbers may be considered as adjectives or epithets.

*Table of both the Cardinal and Ordinal Numbers.*

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ART. 181. 2.

### ON THE NUMERALS.

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<tr>
<td>10 נָשָׁר</td>
<td>נָשָׁר</td>
<td>נָשָׁר</td>
<td>נָשָׁר</td>
</tr>
</tbody>
</table>

Masc., com. gen., twenty, שְׁנִים; thirty, שְׁנִים; forty, שְׁנִים; fifty, שְׁנִים; sixty, שְׁנִים; seventy, שְׁנִים; eighty, שְׁנִים; ninety, שְׁנִים; a hundred, שְׁנִים; constr. two hundred, שְׁנִים; a thousand, שְׁנִים; two thousand, שְׁנִים; ten thousand, שְׁנִים.

### Ordinal Numbers.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First,</td>
<td>ראָשָׂה</td>
</tr>
<tr>
<td>Second,</td>
<td>שְׁנֵיה</td>
</tr>
<tr>
<td>Third,</td>
<td>שְׁלִישָׂה</td>
</tr>
<tr>
<td>Fourth,</td>
<td>רבּיה</td>
</tr>
<tr>
<td>Fifth,</td>
<td>חמּיה</td>
</tr>
<tr>
<td>Sixth,</td>
<td>שְׁבִּית</td>
</tr>
<tr>
<td>Seventh,</td>
<td>שְׁבִיבָה</td>
</tr>
<tr>
<td>Eighth,</td>
<td>שְׁמִינָה</td>
</tr>
<tr>
<td>Ninth,</td>
<td>תשֵׁית</td>
</tr>
<tr>
<td>Tenth,</td>
<td>עַשְׁרִית</td>
</tr>
</tbody>
</table>

3. The rest of the Ordinal Numbers are made by the terms appropriated to the Cardinal ones: as, ראָשָׂה, שְׁנֵיה, the eleventh year; so, ראָשָׂה, the seventeenth day.

4. In some other cases also the Cardinal Number has been preferred: as, ראָשָׂה, day one, i.e. the first day; שְׁנֵיה, the...
second year; so, שֵׁלֶשׁ the seventh year. But these are probably elliptical expressions, see Lev. xxv. 10, 11. שֵׁלֶשׁ the year of fifty years, i.e. the fiftieth. And Gen. vii. 11, שֵׁלֶשׁ in the year of six hundred years, i.e. in the six hundredth year.

5. The decimal numerals ending in שְׁלֵשׁ, שְׁעֵשֶׁעַ are never found taking the form for construction, רָשָׁע, &c. (Art. 143. 7.)

6. When the feminine form occurs in these numerals, distribution or parcels consisting each of that number of persons or things, is intended to be conveyed: as, רַעְשָׁע and chiefs of the tens, Exod. xviii. 25.

7. The intermediate numbers from ten to twenty, twenty to thirty, &c. are made by connecting a decimal with an unit, in the following manner.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eleven,</td>
<td>אֵלֵיֵו,</td>
</tr>
<tr>
<td>or לבא</td>
<td>לְבָא</td>
</tr>
<tr>
<td>Twelve,</td>
<td>לְבָא</td>
</tr>
<tr>
<td>or לבא</td>
<td>לְבָא</td>
</tr>
<tr>
<td>Thirteen,</td>
<td>לָשָׁעַה</td>
</tr>
<tr>
<td>Fourteen,</td>
<td>לָשָׁעַה</td>
</tr>
<tr>
<td>Fifteen,</td>
<td>לָשָׁעַה</td>
</tr>
<tr>
<td>Sixteen,</td>
<td>לָשָׁעַה</td>
</tr>
<tr>
<td>Seventeen,</td>
<td>לָשָׁעַה</td>
</tr>
<tr>
<td>Eighteen,</td>
<td>לָשָׁעַה</td>
</tr>
<tr>
<td>Nineteen,</td>
<td>לָשָׁעַה</td>
</tr>
</tbody>
</table>

8. In a few cases שְׁלֵשׁ is found as the absolute form: as, שְׁלֵשׁ לָוָא to one of them, Deut. xxviii. 55. So 2 Kings ix. 1, Ezek. xlvi. 17, Zech. xi. 7, &c.

9. In two instances this word is found defectively written, Ezek. xviii. 10, שָׁלָשׁ; and lb. xxxiii. 30, שָׁלָשׁ.

10. The feminine form רָשָׁע, when found at the end of a sentence with the accent אָתָּאָה, or סֶגֶל, is written רָשָׁע. See Exod. xxxvi. 10, where it occurs twice.
ON THE NUMERALS.

11. This word (דָּשֶׁן) is also found in the plural: as, יִדָּשֶׁן. *Dictiones unæ* like *marnis unis* in Latin, Gen. xi. 1, it. Ib. xxvii. 44, xxix. 20, Ezek. xxxvii. 17, Dan. xi. 20; יִדָּשֶׁן is put for יִדָּשֶׁנ, the ג being dropped, and its loss supplied by Dagèsh (not forté, Art. 76.).

12. From twenty to thirty, &c., the intermediate numerals are formed thus:

<table>
<thead>
<tr>
<th>Com.</th>
<th>Masc.</th>
<th>Fem.*</th>
</tr>
</thead>
<tbody>
<tr>
<td>One-and-twenty,</td>
<td>يִדָּשֶׁן</td>
<td>או</td>
</tr>
<tr>
<td>Two-and-twenty,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
<tr>
<td>Three-and-thirty,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
<tr>
<td>Four-and-forty,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
<tr>
<td>Fifty-five,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
<tr>
<td>Sixty-six,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
<tr>
<td>Seventy-seven,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
<tr>
<td>Eighty-eight,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
<tr>
<td>Ninety-nine,</td>
<td>יִדָּשֶׁנ</td>
<td>—</td>
</tr>
</tbody>
</table>

13. And the hundreds, &c., thus:

<table>
<thead>
<tr>
<th>Com. gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three hundred,</td>
</tr>
<tr>
<td>Four ditto,</td>
</tr>
<tr>
<td>Five ditto,</td>
</tr>
<tr>
<td>Three thousand,</td>
</tr>
<tr>
<td>Four ditto,</td>
</tr>
<tr>
<td>Five ditto,</td>
</tr>
<tr>
<td>Twice ten thousand,</td>
</tr>
<tr>
<td>Twenty thousand,</td>
</tr>
<tr>
<td>Ten times ten thousand,</td>
</tr>
<tr>
<td>A hundred thousand,</td>
</tr>
<tr>
<td>Six hundred thousand,</td>
</tr>
</tbody>
</table>

* See No. 2. above.
14. The Cardinal Numerals from three to ten inclusive, require the word designating the thing numbered to be put in the plural number: all the others require the singular. Examples, שְׁלֹשׁ יָעִים אַךְ elf years and a hundred year, Gen. v. 6; שְׁבָטָה שְׁבָטָה שְׁבָטָה שְׁבָטָה שְׁבָטָה שְׁבָטָה seven years and eight hundred year, Ib. 7.

Some instances occur in which this rule is not observed: as, מֵשְׁלָיָה שְׁלֹלִים twenty planks, Exod. xxxvi. 23; מֵשְׁלָיָה שְׁלֹלִים fifty shekels, Josh. vii. 21; מֵשְׁלָיָה שְׁלֹלִים twenty and four thousand, 1 Chron. xxvii. 1; מֵשְׁלָיָה שְׁלֹלִים a son of twenty and five years, i.e. a man five and twenty years old. So מֵשְׁלָיָה שְׁלֹלִים twenty and nine years, 2 Kings xiv. 2. But of this more will be said in the Syntax.

15. When the decimal number takes the precedence, the conjunction ו is used: as עֲשָּׁר וָשָׁבֶּן seventy and seven; עֲשָּׁר וָשָׁבֶּן ninety and six, Exr. viii. 35, &c.

16. When the numerals are to be used distributively, they are repeated like other nouns: as, דָּבֵּר וָדָבֵּר two and two, i.e. by twos; דָּבֵּר וָדָבֵּר by fifties, or, every fiftieth man.

17. Numerals signifying the repetition of any quantity or thing, are generally expressed by the dual number: as, ארבע ע السابقة four-fold; שָׁבֶּן seven-fold, or, seven times repeated.

LECTURE X.

ON THE HEBREW VERBS.

182. We now come to treat on the Hebrew Verbs, and to shew, first, In what way they appear to have been formed; and, secondly, To delineate and explain their several conjugations.

2. The verb, we believe (See Art. 146.), is, in its crude state, nothing more than a noun of one form or
other,* and, that its signification will be regulated by that peculiar to the form of the noun to which it belongs, whether that form be primitive or derived.

3. If, therefore, we have the means of knowing what signification is to be attached to the different forms of the primitive nouns, as also how the augmented forms are derived, and what sense they will bear; we shall also know, to what class the verb itself is to be referred, and what must be its general force and meaning.

4. In our Lectures on the forms and derivation of nouns, we laid before the Student all that appeared necessary on that subject, leaving it to his own industry to follow out the enquiry to any extent he might think proper. We now come to shew how this bears on the question before us.

5. The different forms of the verb, as found generally in use, amount to seven; four of these have an active, and three a passive (and sometimes a reciprocal) signification.

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* Kimkhi says in the Mikhloho. fol. 3. verso. המכלים בראשותו הנקראים עלי מין ושמתנשך חודה למשל כה עטיל יושם פה בלשון אדם. וכמה שניים מנין מתחילים ומשמשין כה מטרה. I first proceed to write the chapter on the Grammar of verbs, although the noun precedes the verb: for the verb proceeds from the noun. And they say, that the noun is, like the body, the subject of accident; but, that the verb (may be considered) as the accident (only).” And again, fol. 3. verso. דר הנקראים ברשויות שלמה שלם שמהו תואר ונבר כה מתחילים והמשמשים למשם למשם הכמה שניים מנין מתחילים. עֲטִיבָּה לְשׁוֹם; עֲטִיבָּה לְשׁוֹם; עֲטִיבָּה לְשׁוֹם; עֲטִיבָּה לְשׁוֹם. i.e. “Observe that nouns are of two sorts. There are those which are either derived from verbs, or, from which verbs are derived: as, Reuben, Simeon, Zebulun, each of which is derived from a verb; וּשְׂכָךְ wicked; זֹאָמָה just; הָרֵב a sword; וְרָעָב snow, and the like, are nouns from which verbs are derived.”
6. The first of these has been termed Kal, ḫē i.e. levis, light; because the root is here exhibited in its simple state. Verbs of this species are either active or neuter.

7. In this conjugation, or species, as we shall term it, three forms are in use, which may be represented by the measures יְּשָׁב, יְּשָׁמַת, and יְּשָׁפָה, corresponding to the forms of nouns given in Artt. 153. Ff. II. III. X.*

8. Again, in this, as in every other species of the conjugation of Hebrew verbs, two tenses only are found; namely, the Past, and the Present.

9. The leading form in every species will designate the third person singular of the masculine gender of the Preterite Tense; and, in Kal, this will always be a primitive noun of the form יְּשָׁב, יְּשָׁמ, or יְּשָׁפָה.

10. The leading form proper for the present tense of this species, is always a noun of one or other of the primitive Segolates; as, יְּשָׁב, יְּשָׁמ, or יְּשָׁפָה (See Art. 148, &c.), which, when combined with one or other of the pronouns, will present both the vowels, and significance, proper for this species of the conjugation.

183. The next species, taken in the usual order, is termed NipḥḤāl, יִּפְּחָל, because, as it should seem, that word presents the conjugation itself of the word formerly taken as a paradigm for the verbs in general, which was יִּפְּחָל. This forms the objective voice of the foregoing.

* A similar variety, in the vowels proper for the medial radical letter of the root, exists in the Arabic, where, as in the Hebrew, the first generally denotes transitive verbs; as, ﷢ ﷢ he assisted; the second, verbs of sense: as, ﷢ ﷢ he heard; ﷢ ﷢ he was glad; the third, implies habit; as, ﷢ ﷢ he was generous, &c. So, ﷢ ﷢ he visited; ﷢ ﷢ he was glad; ﷢ ﷢ he was powerful.
2. This species, according to our system, is an augmented word, combined of two others, affording both the form and sense peculiar to this conjugation (See Artt. 157. 18, 19, &c. 162. Ff. I. II.) ; יִשְׁתָּה, therefore, will be the measure generally taken for the leading form of the Preterite Tense of this species; as, יָשָׁתָה he was, or became, visited.

3. The Present Tense of this species is formed on the measure יִשָּׁתָה (for יִשָּׁתָה, Artt. 157. 18, 162, &c.); which, with the abbreviated form of the pronoun of the third person sing. masc. will be יִשָּׁתָה he is or becomes visited, and, by Art. 76. יִשָּׁתָה.

4. The third species has been termed Pehel יִשָּׁתָה. This is always of the active voice, and has, for the most part, a transitive signification (See Art. 154. 7, 8, &c.). The measure proper for the leading person of the Preterite is יִשָּׁתָה, which is one of the augmented and intensive forms given under Art. 154. 4, &c.

5. The form proper for the leading person of the Present Tense is of the cognate form, Ib. Form I. יִשָּׁתָה, which, with the abridged form of the pronoun, will become יִשָּׁתָה.

6. The objective species peculiar to this class of verbs is termed Puhal יִשָּׁתָה. Its leading word will be of the measure יִשָּׁתָה, and will always be a noun of the form given in Art. 154. Form V. This may be termed the fourth Species.

7. The fifth species is termed Hiphil יִשָּׁתָה, the leading form of which is cognate with those of the augmented nouns given Art. 160: that proper for the Preterite being of the measure יִשָּׁתָה,—for the Present, יִשָּׁתָה, for the force of which see Art. 157. 2—9.

8. The sixth, and the objective of Hiphil, is termed Hophhal יִשָּׁתָה. This takes, for the leading word of
both tenses, a noun of the augmented form יִמַּסִּים. See Artt. 157. 10. 160. F. VII. having an objective signification.

9. The seventh and last species is termed Hithpākēl, יִמַּסִּים, which, as before, is the form taken in the old paradigm יִמַּס in this species. Our form is יִמַּסִּים. The leading forms proper for both tenses, will always be of this measure, affording the sense common to nouns of this form, See Artt. 157. 13—19. 164. Ff. I. II.

184. These are the forms of the several Species of the Conjugation of Hebrew verbs, as usually given in the Grammars. But to these a few others may be added: which, as they occur less frequently, have been considered anomalous. They are, however, according to our view of the subject, just as regular in their formation as those already mentioned: and, although they occur less frequently, which might easily be accounted for, they are quite as consistent with the analogy of the language, as any verbs can possibly be.

2. These additional species are thought to be analogous to those of Pihēl, Pāhāl, and Hithpākēl, because some reduplication of the letters or syllables of the root is generally found to take place in them, as it does in those forms; and, consequently, affording a similar shade of signification, although the same letters are not always doubled, nor the same vowels always found to accompany them.

3. It has been remarked (Art. 154. 5.), that nouns of excess formed from roots having י or ל for their middle radical letter, or, which have the same letter in the second and third of the root, usually take the forms יִמַּס, for the active, and יִמַּס, for the passive signification: as, יִמַּס, יִמַּס, יִמַּס, for the active; and, יִמַּס, יִמַּס, יִמַּס, for the passive of these words, respectively.

4. Instead of יִמַּס, and יִמַּס, therefore, which are the measures proper for the species Pihēl and Pāhāl, we shall always have these forms from roots of this description; and here the same form is taken for the leading word of each tense respectively; יִמַּס, יִמַּס, יִמַּס, active, and יִמַּס, יִמַּס, יִמַּס, objective.

5. The first of these forms is also taken for the Hithpākēl species, i. e. instead of יִמַּס, we shall have יִמַּס for the measure; as, יִמַּס, יִמַּס, יִמַּס; and so of others.
185. There is, moreover, a considerable number of forms peculiar to certain verbs, as laid down by Schultens and Schroeder, and, before them, by David Kimkhi and other Grammarians: of these some notice should be taken. These writers, then, have supposed these forms of the conjugation to have sometime existed; and, hence, they have proceeded to derive nouns of similar forms from them, even when the verb itself has not occurred; all of which seems to me to be proceeding in an inverted order. According to our system, the addition of one or other of the pronouns to any noun, simple or augmented, will always have the effect of investing it with the powers of a verb; and hence it probably is, that we occasionally find this done both in the Hebrew and all its dialects. This will sufficiently account for these rare augmented forms, as also for those instances in which nouns, which were originally the mere names of substances, are found acting as verbs in these tongues.

2. But, to come to these remaining and rarer forms, which are sometimes found as verbs: רעבנָו, is the passive form of רעבנָו, just as רעבנָו or רעבנָו, is of רעבנָו. Of this form, we have כָּנָו (for כָּנָו, Art. 83. 1.) rendered impure, or polluted; prim. noun, כָּנָו. So רעבנָו made fat, for רעבנָו Is. xxxiv. 6, where, however, the Dagesh proper for the ש is omitted.

3. Another form given by Schroeder is רעבנָו, from which we have only a noun supposed to be derived from this species of the verb, viz. רעבנָו perfidious, Jer. iii. 7, 10. This, therefore, does not occur as a species of the Conjugation: it is also doubtful, whether it is to be referred to the form given by this excellent Grammarian. Surely, as the (ה) is immutable, רעבנָו would be the more suitable measure.

4. Another form is רעבנָו. Of this is הָעִבְּנָו, and רעבנָו, occurring Judg. xx. 15, 17. But here we have no necessity for introducing a new form; the omission of Dagesh in the פ, which might have been merely accidental, would make it necessary that the preceding vowel should be a perfect one (Art. 32.). This form, therefore, may be considered as belonging to Hitpahel, which has already been considered (Art. 183. 9.).

5. The next form given by Schroeder is רעבנָו, or רעבנָו, which may be referred to the first of these forms (No. 2.), with the additional consideration, that the Dagesh proper for פ has been
omitted, and supplied as in the last. The examples occur, Num. i. 47, 1 Kings xx. 27, &c.

6. His two next forms, viz. רעַ and רעַ having a reciprocal sense, are not supported by the passages adduced. We may dismiss them, therefore, without further enquiry.

7. The next form, רעַ, should have been רעַ, his example being רעַ, which is manifestly derived from the root רוע. See Art. 184. 5.

8. In the form רעַ, as exemplified in רעַ, and רעַ, we have, I believe, nothing more than a form equivalent to רעַ, in which the Dagesh being omitted, we have a perfect vowel supplied to compensate for the defect thus occasioned. See Art. 109.

9. The next form given is רעַ, which Schroeder exemplifies by רעַ, Is. xliv. 20: but this does not occur as a verb.

10. Of his next form רעַ, no example occurs; רעַ as given by him is fictitious. The noun is רעַ left hand, &c.: which, when augmented, becomes רעַ, signifying to proceed in that direction. Whether Schroeder's derivation of it from רעַ, be correct or not, may be matter for dispute.

11. We next have רעַ, and the example given רעַ green, which is said to be put for רעַ, or רעַ. But all this is extremely doubtful. The noun appears to be merely one of those augmented by the addition of ג (see Art. 168.); רעַ for רעַ, as Schroeder has put it, we think comes more properly under another form, which, however, is nothing more than a noun.

12. His next form רעַ, has, for the same reason, no connection with רעַ. And the other example given is manifestly a noun, רעַ, and is referable to the compound form (Art. 169. 7.).

13. The form רעַ should rather have been רעַ, in order to admit of the form רעַ. But, as we have already considered this form (Art. 184. 5.), we need not dwell any longer on it here.

14. The form רעַ, is that of a reduplicated noun (Art. 169.), which is often conjugated as a verb: as, רעַ travelling about as a merchant, &c. of which examples will be given hereafter.

15. With respect to the other forms, viz. רעַ, רעַ, רעַ, the first does not occur, and the rest have been given under the
different forms of the noun, and accounted for; we need not, therefore, add any thing further on them now.

186. The forms, therefore, proper for the leading words of all the species of the conjugation now in use will be as follows:

<table>
<thead>
<tr>
<th>Species</th>
<th>Forms</th>
<th>Species</th>
<th>General Force</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ṣap̄ active.</td>
<td>2 ḥap̄ objective or reciprocal.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>ṣap̄ id.</td>
<td></td>
<td>Simple, or translated, sense of the root.</td>
</tr>
<tr>
<td></td>
<td>ṣap̄ neuter.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ṣap̄ active,</td>
<td>4 ḥap̄ objective.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>causul, &amp;c.</td>
<td>ṣap̄ id.</td>
<td>Transitive, when the root in Kai is not so. advocating frequentative, or even casual. Names of substances often take this form when converted into verbs.</td>
</tr>
<tr>
<td>5</td>
<td>ṣap̄ active,</td>
<td>6 ḥap̄ objective.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>causul, &amp;c.</td>
<td>ṣap̄ or</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ṣap̄</td>
<td>Causative. Transitive. Also the form assumed by many substantives when used as verbs.</td>
</tr>
</tbody>
</table>

* In the cognate dialects of the Hebrew, viz. the Arabic, Ethiopic, Syriac, and Chaldaic, we have a considerable number of forms seldom found in the common Grammars. In Erpenius's Arabic Grammar, we have only thirteen forms of the triliteral, and four of the quadriliteral, verb. In M. de Sacy's Grammar, we have two more noticed in the triliteral verbs, four under the quadriliterals, and a few others, which are said to belong to the triliterals, but which have been augmented by a letter or two. Scheidius gives upwards of forty forms in his "Prima Lineae Institutionum Arabicarum." Lugd. Batav. 1779. And Mr. Lumsdien, in his elaborate Volume on Arabic Grammar, has given a list of still greater extent, amounting to fifty (Gram., p. 162, &c.), from which it appears, that it has often been a matter of difficulty with the native Grammarians to determine, whether many of these should be referred to triliteral or quadriliteral roots. Some of them do not occur more than once; and this should suggest, that the language itself acknowledges no such conjugations generally; but, on the contrary, that nouns of these forms have occasionally been made to occupy the situation of verbs.
2. But, for particulars, as to their several significations, see Artt. 183, 184, &c., with the references.

3. It must be borne in mind, that any change occurring in the forms of the nouns, with respect either to the vowels or consonants, will also occur when they are used as verbs: i.e. whenever any guttural letter occurs in the root, certain changes may take place on that account in the vowels: even the consonants יִינוֹנֵים, as well as the

---

* It is remarkable enough, that some cases occur in the Arabic, in which the letter, or, occurs even when the verb has already been augmented by that letter: as, تنقطع, she, or it has cut. The same excess occurs in the word تشابهت, she resembled, in which the additional is implied in the teshdeed over the ش.

† In Arabic we also have verbs augmented by مرحبا, مرسيل, as the phrases مرحبلا الله ورسيللا, “May God make matters broad and easy for you.” Lumsden’s Arab. Gram., pp. 147, 154, in which there can be no doubt these words are nouns.
letters כ and כ, may disappear in certain cases: of these we shall give examples hereafter, when we come to detail the forms of the conjugation at length; we shall then point out the rules on which these changes, &c. are founded.

187. It should be premised, that there are in the Hebrew, as in other languages, three persons, each of the singular and plural number: that, in the verbs, there is no dual number; and, that the second and third persons, both singular and plural, have forms peculiar to both genders. The first person is, under one form, common to both genders; as in the pronouns (Art. 145. 2.).

2. These distinctions, however, do not arise out of the root itself, but out of the pronouns which are either prefixed or postfixed to it in an abbreviated form.

188. Paradigm of the Preterite Tense of a Verb, conjugated with the Pronouns in the First Species, or Kal.

First Form, יְסָפ visiting.*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>יְסָפ</td>
<td>נְסָפ</td>
</tr>
</tbody>
</table>

the primitive concrete noun. נְסָפ the same in the fem. gen. (Art. 136. 4.).

* This, according to D. Kimkh, is the form taken by certain nouns: as, נָשָה wise; נָשָה wicked; נָשָה intelligent, &c. The only difference being that the noun ends in קָמֵית, whereas the verb ends in פָּתָק. But, he goes on to say, that the noun will end in קָמֵית, when at the end of a verse or accompanied by certain accents: as, נָשָה נָשָה as he had said, Gen. xxii. 1.; נָשָה נָשָה has not sat, Ps. i. 1. There are also instances pointed out by him, in which קָמֵית is the terminating vowel, just as it is in the noun, when neither the position of the word, nor the accent, requires any change in the vowels: as, 1 Sam. vii. 17, נָשָה נָשָה there he judged Israel. To which he adds a number of similar examples. Mikhlof. fol. 77, verso. et fol. 1, in which we have קָמֵית with the accent סָאֵי.
LECTURE X.

Singular:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>unknown</td>
<td>as before</td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>as before</td>
<td>as before</td>
</tr>
</tbody>
</table>

2. In the other forms, viz. הָרוּ and רֵשָׁפ in this tense, the final vowel is considered as *mutable*. The conjugation, therefore, will proceed thus:

Second Form, יָרָשָׁפ willing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>יָרָשָׁפ</td>
<td>יָרָשָׁפ</td>
</tr>
<tr>
<td>2nd</td>
<td>יָרָשָׁפ</td>
<td>יָרָשָׁפ</td>
</tr>
<tr>
<td>1st</td>
<td>יָרָשָׁפ</td>
<td>יָרָשָׁפ</td>
</tr>
</tbody>
</table>

* The pronouns of the second and first persons sing. and pl. have been abbreviated by Art. 73. The third sing. masc. and fem. is merely the noun. In the third pl. the נ is dropt also by Art. 73. The נ of the first pers. pl. is rejected by Art. 76; and the guttural נ is omitted, perhaps for the sake of euphony.

† Of this form are the following: יָרָשָׁפ fermenting, מַדָּבָד old, מַדָּבָד dry, מַדָּבָד hating, מַדָּבָד rejoicing, מַדָּבָד filling, מַדָּבָד defective, מַדָּבָד guilty, מַדָּבָד ceasing, מַדָּבָד hypocritical, מַדָּבָד defective, מַדָּבָד cutting wood, מַדָּבָד impure, מַדָּבָד withering, מַדָּבָד corroding, מַדָּבָד becoming dry, מַדָּבָד forgetting, מַדָּבָד desolating, מַדָּבָד humbling; to which many more may be added.
ON THE VERBS.

Third Form, וַיְבִלָּה able.*

Singular.  
3 וַיְבִלָּה
2 וַיְבִלָּה
1 וַיְבִלָּה

Plural.  
3 וַיְבִלָּה
2 וַיְבִלָּה
1 וַיְבִלָּה

3. It may be observed, in general, that the conjugation of the preterite tense of every species, will be carried on just as in the instances here given; that is, by attaching the same abbreviations of the personal pronouns to the leading word of the species, whatever be its form or character; whether it include one or more of the guttural letters, or whether it be defective by the loss of one or more of the letters יְהֹוא, ב, or כ: due regard being had to the rules laid down respecting these letters, as well as to those concerning the changes of the vowels. The conjugation, therefore, is but one, however varied the ground form or leading word may occasionally appear.

4. As the changes which take place in the vowels in the conjugation depend, in a great measure, on the situation of the accent, it may be proper here to advert to that subject.

5. It has been remarked, that in neither of the preceding leading words are the vowels immutable by usage. The nature of the syllabication, therefore, which very much depends on the situation of the accent, will regulate the vowels (Artt. 95, 96, &c.).

6. It will be seen by a reference to the paradigm, that the asyllabic adjuncts יְה, יָלָה, as well as the syllabic ones יְהֹוא and

* These, according to D. Kimkhi, (Mikhlof, fol. 31), are of the same form with לָלָה great, לָלָה small, לָלָה distant, בָּלָה near. The words so found as verbs are, לָלָה fearing, לָלָה little, לָלָה snaring as a hunter, לָלָה able, לָלָה bereaved, לָלָה lighting, for לָלָה, בָּלָה stealing; some of which occur as nouns.
\(\text{I}n\), take the tonic accent with them. The preceding vowels, therefore, of these words, will be shortened as far as circumstances will allow (Art. 98, &c.). In the first case, the vowel immediately preceding is rejected, in order to make way for the exertion of the accent; and, as this restricts the word to its primitive quantity, there is no necessity that any further change should take place: we have, therefore, \(\text{I}n\text{I}n\text{I}n\text{a}\) and \(\text{I}n\text{I}n\text{a}\), in these instances. In the second case, we have the syllabic adjuncts \(\text{I}n\text{I}\), and \(\text{I}n\text{I}\), with the tonic accent. The preceding syllable must, therefore, contain an imperfect vowel, in order to comply with the laws of syllabication (Art. 33.). And as the first vowel is not immutable, it is rejected: the whole word still retaining its primitive quantity, i.e. consisting of two syllables, as in the former case, and no more.

7. In all the other cases, the accent retains its original situation: and, as the noun seems here to be in apposition, not in construction, with the pronoun, the vowels remain unaltered throughout.

8. Hence in the second form, exemplified by \(\text{I}n\text{I}n\text{a}\) willing, the \((\cdot)\), when made imperfect, becomes \((\cdot)\) instead of \((\cdot)\), by what has been termed an oblique correspondence (Art. 96. 2.), as in \(\text{I}n\text{I}n\text{a}\), \(\text{I}n\text{I}n\text{a}\), which is retained likewise in every other case of increment, in which the accent remains on that syllable. In the remaining cases, when the verb receives the asyllabic augment, \(\text{I}n\text{I}\), and \(\text{I}n\text{I}\), it is rejected.

9. The first syllable is rejected in \(\text{I}n\text{I}n\text{a}\), \(\text{I}n\text{I}n\text{a}\), for the reasons already given. The substitute of Sheva \((\cdot)\) is added, on account of the guttural letter, see Art. 105. 4.

10. In the third form, \(\text{I}n\text{I}\), the vowels follow the paradigm of the first, and for the same reasons: except in the third person singular and plural, where the \(\text{I}\) entirely disappears.

11. When, however, verbs receive the illative particle \(\text{I}\) as

\* This has generally been termed Vau conversivum. But, as I see no necessity whatever for supposing that it has any such conversive power as this name implies, I have rejected it: as it has an illative power, however, and even in Arabic has a manifest influence on the vowels, and sometimes on the consonants of the verbs, I have thought it more consistent to give it the title of illative. See Schnabel’s Commentary on the Agrumia, p. 26, where this property is ascribed to both \(\text{I}\) and \(\text{I}\). See p. 50, note. The use and force of this particle will be considered in the Syntax.
ART. 188. 12. ON THE VERBS.

a prefix, the accent is removed to the first syllable of the verb, which will always be perfect, and the following one imperfect: as, הנֵיחַ and I will visit; הנֵיהַ and thou wilt be able. The last syllable will be subject to the same law, when the accent is removed on account of any affixed pronoun: as, הנֵיהַ; I have prevailed (against) him, Ps. xiii. 5.

12. The (•) Tֵאֵר of the second form, and of the third and seventh species, viz. וּֽהָ, and וּוּרֵנָה, will undergo the same changes during the process of conjugation, as it does in וּֽהָ in the paradigm.

13. The following examples present some anomalies, with which the Learner ought to be made acquainted.

On the Third Person Singular Masculine.

14. In one instance the verb יֹנָי drops its first radical letter: as, יֹנָי he took, Ezek. xvii. 5; so, for יֹנָי, by a similar omission, we have יֹנָי he declined, Judg. xix. 11. But see p. 34, note.

15. Whenever the third person singular of either gender is accompanied by a pause accent, the final vowel will be made perfect, and, in some instances changed: as, יֹנָי הֲלָל he has not stood, Ps. i. 1; יֹנָי he dwelt, Deut. xxxii. 12 (Art. 123. 5.). The same often happens in the feminine, as also in the plural number, whenever the accent is drawn back: as, יֹנָי it adheres to, Job xxix. 10; יֹנָי they were powerful, 2 Sam. i. 23 (Art. 120.): all apparently belonging to the roots יְנָה, יְנָה, or יָנָה, respectively. These may, nevertheless, be of the form יֹנָי, although the other form most frequently occurs in the context. We have something similar to this in Gen. xliii. 14, יָנָי even as I am bereaved I am bereaved, where the first verb is of the form יֹנָי, and the last of יָנָי.

On the Third Person Singular Feminine.

16. Our measure is יֹנָי in every case. In some few instances, however, we have the Chaldaic instead of the Hebrew feminine termination: as, יֹנָי, instead of יֹנָי Deut. xxxii. 36. So יָנָי, for יָנָי she called; יָנָי, for יָנָי she made; which seems to shew, that this termination is not a part of the pronoun,
but the distinctive form of the feminine gender, as stated above (Art. 188.). The same holds good in the Arabic dialect, where the feminine termination is also מ, which cannot be derived from the feminine pronoun. See also Art. 187. 2.

17. When the accent is removed from the ultimate to the penultimate syllable, the original vowels of the root will return: "ס" האל "she gave," Judg. v. 25; "ס" התש "she was glad," Est. viii. 15. So, מ" התש "it hath failed," Is. xii. 17, with an euphonic דגש in the מ (Art. 120.).

18. In Ezek. xxxi. 5, we have מ" התש for מ" התש, the Chaldaic for the Hebrew termination.

On the Third Person Plural, Common Gender.

19. We have a final מ sometimes added to this part of the verb, which is either intended to obviate a hiatus, or, as in the augmented nouns, to give some emphasis to the sentence: "ס" התש they knew, Deut. viii. 3; מ" התש for מ" התש they poured out, Is. xxvi. 16. See Art. 175. 17.

20. In some cases this plural form appears with the vowel (א) and מ: מ" התש they poured out, where the מ" התש, or marginal reading is מ" התש, which is most likely the true one. According to the Masora, as cited by Buxtorf, there are fourteen such instances as these in the Biblical text, (Thes. Gram., p. 102.) In a few cases the מ is not found: מ" התש they said. Art. 72.

21. When the accent is, on any account, drawn back, the original vowels return: מ" התש they have brought forth, Gen. xxxi. 43; מ" התש they ceased, Judg. v. 7; מ" התש they became debased, Isaiah lxiii. 19, lxiv. 2; מ" התש they were able, Exod. viii. 14. In a few instances, a paragogic מ is added: מ" התש מ" התש Jos. x. 24 (Artt. 119. 175. 3.).

On the Second Person Masculine Singular.

22. Instead of the termination מ, we sometimes have מ, which is the more usual termination of the pronoun (Art. 145. 2.)

* The force of this letter will be considered in the Syntax.
† Ed. 1630.
as, סֶפֶל thou hast dealt perfidiously, Mal. ii. 14; מַנְתָּן thou art grown old, Josh. xiii. 1, &c.

23. Whenever the root ends in י, and also receives this pronominal affix, both these letters will coalesce by Dagesh Clarke as, הֶֽמָּנָס thou hast cut, Deut. xx. 20, for יְמָכִּין. When י is the last letter of the root, and this or any similar suffix is added, the י is dropped (Art. 76.), and for this a compensation is made by inserting Dagesh Forte in the first letter of the affix; as, מַנְתָּן, for יְמָכִּין thou gavest, Gen. iii. 12. So, מַנְתָּן, for יְמָכִּין I gave; מַנְתָּן, for יְמָכִּין you gave, &c.

On the Second Person Singular Feminine.

24. When the last radical letter happens to be ה or ג (ך) stands in the place of the first Shewa (Art. 45.): as, מַנְתָּן, for יְמָכִּין thou didst receive, 1 Kings xiv. 3; מַנְתָּן thou didst hear, Jer. iv. 19; מַנְתָּן thou didst know, Jer. l. 24. In roots ending in י, that letter will be dropped as before: מַנְתָּן thou gavest, Ezek. xvi. 33.

25. In many instances, particularly in the Books of Jeremiah and Ezekiel, this affix assumes the form י, for י, which is also a termination of the original pronoun (See Art. 145. 2. p. 161, note): as, מַנְתָּן thou wilt call, for יְמָכִּין Jer. iii. 4; מַנְתָּן thou hast heard, Ib. iv. 19; to which many others may be added.

On the Second Person Plural Masculine.

26. We have occasionally a Khirik with the second radical letter, instead of (ך): as, מַנְתָּן ye shall possess, Deut. iv. 1. In others (ך): as, מַנְתָּן ye asked, 1 Sam. xii. 13; and, as before, מַנְתָּן ye gave, Jer. xxxvii. 18 (Art. 76.).

On the Second Person Plural Feminine.

27. Instead of the termination יְכִּין, we sometimes have יְכִּין.
which is also a termination peculiar to the pronoun of this person (Art. 145. 2.); ye cast forth, Amos iv. 3. This, however, is an example belonging to the Hiphil species.

On the First Person Singular, common gender.

28. A few verbs have Khirik for their second vowel: as יַלְכוּן I have begotten, Ps. ii. 7, for יַלְכוּה. So, יָשָׁב for I asked, 1 Sam. i. 20. Here also, as before, (Nos. 23. 24.) roots ending in ָה, or ָו, will reject those letters, and supply their place by Dagesh.

29. In the first person plural also, roots ending in ָו will cause that letter to coalesce with the ָו of the pronominal suffix: as, יָשָׁבוּ (for יָשָׁבְנִי) we gave, Lam. v. 7.

30. Upon the whole, then, these are rather apparent than real anomalies. It is consistent with the analogy of this language to make certain changes in the vowels, upon the occurrence of any of the guttural letters. The concurrence of any two identical letters is also regularly expressed, by placing a Dagesh in one of them, and omitting the other, provided no vowel intervene (Art. 47.). Nouns likewise is regularly rejected, whenever it should receive a final Shewa (Art. 76.). Other varieties in the vowels may be accounted for, by supposing different nouns derived from the same primitive, to have been originally taken as the leading word.

31. N.B. The remarks here made on the preterite tense of the

* But perhaps these vowels do not belong to the form בָּלָק, but הָלָק, or perhaps, הָלָק, is certainly the root in Arabic to which בָּלָק must be referred; and הָלָק a son, may be the root of the second, and הָלָק, Arab. a beggar, of the third. And hence, perhaps, it is that the same root is occasionally found with different vowels. In Arabic, also, we have חֲפָר hiding one's self; חֲפָר concealing something; חֲפָר he raised; and חֲפָר he was elevated, ennobled; חֲפָר he had a high voice, &c. De Sacy's Gram. Arab., vol. i. p. 119.
first species Kal, will apply, in a great measure, to those of all the rest.

*On the Present Tense of the First Species Kal.*

189. It has been remarked (Art. 182. 10.) that the leading word of this tense in Kal is always one or other of the Segolate nouns of the forms דֹּתי, דִּתי, or דָּתי. There are, however, a few examples in which דָּתי is the form taken, as we shall see presently. These nouns are generally abstract as to sense (Art. 152. 10.): if, then, a personal pronoun, or any abridged form of it, be affixed, we shall have a meaning something like the following: *He (is) a visiting*; *Thou (art) a coming*, &c., where the words visiting and coming are not used as participles but as abstract nouns, which must necessarily intimate a present tense: How this, as well as the preterite, tense, is used in composition, will be shewn when we come to the Syntax.

*Paradigm of the Present Tense.*

**Form I. דָּתי.**

**SINGULAR.**

<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td></td>
<td>unknown</td>
<td>He visits</td>
<td>unknown</td>
</tr>
<tr>
<td>2nd</td>
<td>דָּתי</td>
<td>Thou visitest</td>
<td>דָּתי נָלַל</td>
<td>Thou, fem.</td>
</tr>
<tr>
<td>1st</td>
<td>דָּתי</td>
<td>I visit.</td>
<td>דָּתי נָלַל</td>
<td>as before. I, fem.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>דָּתי for דָּתי or דָּתי נָלַל</td>
<td>They visit</td>
<td>נָלַל for דָּתי נָלַל</td>
<td>They visit</td>
</tr>
<tr>
<td>דָּתי נָלַל</td>
<td>for דָּתי נָלַל</td>
<td>They visit</td>
<td>נָלַל for דָּתי נָלַל</td>
</tr>
<tr>
<td>יָלַל</td>
<td>You visit</td>
<td>נלַל</td>
<td>You visit</td>
</tr>
<tr>
<td>דָּתי נָלַל</td>
<td>We visit</td>
<td>נלַל</td>
<td>as before. We visit</td>
</tr>
</tbody>
</table>

O 2
2. The form יִןְיָדֶּל may, perhaps, stand for יִנְיָדֶל, with the ' of יִנְיָדֶל transposed, as we say, what man soever, for whatsoever man, &c., in English.

3. Of יִנְיָדֶל the same may be said which has been said of others (Art. 139. 7. note). As to the י prefixed to the feminine, what has just been said of יִנְיָדֶל must suffice. The יִנְיָדֶל suffixed is probably a fragment of the pronoun יִנְיָדֶל, as Jahn has observed (Gram., p. 177. Ed. 1809.). The derivations of the other forms are sufficiently obvious. See Comment on the Kafis, p. ๗๔๖.

4. Paradigm of the Second Form יִנְיָדֶל.

**Singular.**

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>בְּנַיָדֶל He lies down.</td>
<td>בְּנַיָדֶל She lies down.</td>
</tr>
<tr>
<td>2</td>
<td>בְּנַיָדֶל Thou liest down.</td>
<td>בְּנַיָדֶל Thou liest down.</td>
</tr>
<tr>
<td>1</td>
<td>בְּנַיָדֶל I lie down.</td>
<td>בְּנַיָדֶל I lie down.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>הָנָיָדֶל They lie down.</td>
<td>הָנָיָדֶל They lie down.</td>
</tr>
<tr>
<td>2</td>
<td>נָיָדֶל You lie down.</td>
<td>נָיָדֶל You lie down.</td>
</tr>
<tr>
<td>1</td>
<td>נָיָדֶל We lie down.</td>
<td>נָיָדֶל We lie down.</td>
</tr>
</tbody>
</table>

5. Paradigm of the Third Form יִנְיָדֶל.

This form never occurs except in verbs which are subject to some defect, and then but seldom.

**Example.**

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>לָיָדֶל for לָיָדֶל He gives (Art. 76.)</td>
<td>לָיָדֶל She gives.</td>
</tr>
<tr>
<td>2</td>
<td>לָיָדֶל Thou givest.</td>
<td>לָיָדֶל Thou givest.</td>
</tr>
<tr>
<td>1</td>
<td>לָיָדֶל I give.</td>
<td>לָיָדֶל I give.</td>
</tr>
</tbody>
</table>

* So בִּנְיָדֶל he rides; יַנְיָדֶל he spreads; יִנְיָדֶל he lies down; יִנְיָדֶל he increases, &c. When the last letter is guttural, the final vowel is, for the most part, (-): as, בָּיָדֶל he hears; יְנָיָדֶל he sends; יִנְיָדֶל he rises, is exalted. This also will be the case when the middle letter is guttural, just as it is with the Segolate nouns (Art. 148. 7.).
ART. 189. 6.  ON THE VERBS.

PLURAL.

3  בְּנֵיהֶם They give.
2  בְּנֵיהֶנוּ Ye give.
1  בְּנֵה We give.

6. It has been remarked (Art. 189.), that the form of בְּנֵה is sometimes taken as the leading word of the present tense. The following are examples: viz. בְּנֵיהֶם, they judge, Exod. xviii. 26; בְּנֵיהֶם it (fem.) preserves, or keeps, Prov. xiv. 3; בְּנֵיהֶם pass thou over (fem.), Ruth ii. 8; בְּנֵיהֶם (for הבּוּלן Art. 72.) I am mortally pained, Ps. lxxix. 21.

7. Of these forms, the first בְּנֵה is the most generally used in Kal; and, for the most part, it has a transitive signification. בְּנֵה occurs but seldom, and is mostly intransitive. בְּנֵה is found in defective verbs only; as, בְּנֵה or בְּנֵה, בְּנֵה, בְּנֵה, בְּנֵה, בְּנֵה, &c.

8. In all cases in which the terminating vowel is perfect and regularly accompanied by an accent, upon the accent's being withdrawn (which always takes place when the verb is joined with any other word by Makkoph, &c.), such final vowel will be changed for its correspondent imperfect one (Art. 119. 3. &c.): as, בְּנֵה הֶעָר, I will keep for him, Ps. lxxxix. 29; בְּנֵה עָרֵד, I will sustain him, Is. xlii. 1, for עָרֵד and בְּנֵה respectively.

9. The same verb is sometimes found to occur in more than one of these forms; as, בְּנֵה, he rests, Gen. ii. 2; and בְּנֵה עָרֵד, it rests, Neh. vi. 3; בְּנֵה עָרֵד, I am not willing, Ezek. xviii. 32; and בְּנֵה.

* It is a curious fact that the tense corresponding to this in the Arabic verbs, is subject to a variation of ending, similar to that of the nouns, i.e. its terminations will answer to those of the nominative or objective cases. This tense they term מַעַר, alike, because it is said to be like the noun. In a few instances, indeed, it has the מ of the accusative; as, מַעַר for מַעַר, we will surely draw, &c. In others we have an additional מ, as in the nouns of excess (Art. 168): מַעַר מַעַר, he will surely assist; but of this more in the Syntax.
he will approve, Ps. xxxvii. 23; הָשֶׁבְנָה he will tear, Ps. vii. 3; and הָשֶׁבְנָה Gen. xlix. 27. To which many others may be added. (See the Mikhlof of D. Kimchi, fol. ב, verso.) This may be accounted for by supposing, that the Segolate noun corresponding to both these forms was once in use.

10. When however any paragogic letter is added, this distinctive vowel, be what it may, disappears (as it is the case with some of the Segolate nouns): as, הָשֶׁבְנָה, not הָשֶׁבְנָה I will keep, Ps. xxxix. 2; הָשֶׁבְנָה, not הָשֶׁבְנָה I will lie down, Ps. iv. 9; הָשֶׁבְנָה I will kill, not הָשֶׁבְנָה Gen. xxvii. 41. In the last case, the substitute of Shēvā is resolved by Art. 106. 2.

11. In a few instances the letter ה is still retained, which was perhaps formerly a mater lectionis: i.e. was used instead of the vowel י Kholēm: as, יָשְׁבֵנָה I rest, Isa. xviii. 4; יָשְׁבֵנָה I weigh, Ezra. viii. 25. In which cases the י, or marginal reading, generally gives the more usual form. This י, however, is mostly omitted, and Kāmēt Kātēf then found to supply the place of the rejected Kholēm (see Art. 152. 3.): as, יָשְׁבֵנָה I step, Isa. xxvii. 4; יָשְׁבֵנָה I hear, Dan. viii. 13; יָשְׁבֵנָה thou briest, Ezek. xvi. 35. In some copies, however, we have י Shēvā only in most of these cases.

12. With the third person plural masculine we sometimes have an additional paragogic י, supplied: as, יָשְׁבִּנָה they will hear, Exod. iv. 9. Sometimes the preceding vowel is perfect: as, יָשְׁבִּנָה they will ask, Josh. iv. 6; יָשְׁבִּנָה they will reap, Ruth ii. 9. (See Art. 175. 17.) Of this more will be said in the Syntax.

13. When the first radical letter happens to be a guttural, the substitute of Shēvā will be resolved into its cognate imperfect vowel: as, יִשְׁבִּנָה they will extend (for יִשְׁבִּנָה, by analogy יִשְׁבִּנָה, see Art. 106. 2.).

14. In the feminine we have יִשְׁבִּנָה, for יִשְׁבִּנָה, by Art. 175. 20, &c., Ezek. xvii. 23. The final י is sometimes omitted by apocope, by Art. 73. 2., of which more will be said hereafter.

15. The abbreviated pronouns are regularly prefixed to the present tense, in every species, with Shēvā (ך): as, יִשְׁבִּנָה; but here, as two Shēvās cannot concur at the commencement of a word, the first is changed to (ך), (-), or (ך) as circumstances may require, (Art. 106., &c.): as, יִשְׁבִּנָה, יִשְׁבִּנָה, יִשְׁבִּנָה, &c. Where, however, no such necessity exists, Shēvā remains, as it does with the particles ל, ב, ב, Art. 174. &c.): as in יִשְׁבִּנָה, יִשְׁבִּנָה, יִשְׁבִּנָה, &c.
16. The principles, therefore, by which the vowels both of the verbs and nouns are regulated, are precisely the same. This is also true of the letters, as well as of the forms of words: for these, as we have already seen, are such as the nature of the several cases seems to require.

Of the Infinitives and Imperatives.

190. It is difficult to say which of these two ought to take the precedence, since both present the same form: but, as that which has been termed the imperative is sometimes found conjugated with one or other of the pronouns, the Infinitive has usually been placed first, as exhibiting the more simple form of the verb.

2. It is now generally allowed that the Infinitive (as it has been termed) is nothing more than a Verbal noun, having either an active, neuter, or passive, signification: as, רייע, and in construction, ריע a visiting, visitatio, or the like, the acceptation of which may be either active or passive, (see p. 89. note); and, יבש lying down, which is neuter.

3. Any of these words according to Schroeder, when pronounced with some emphasis, will become imperative in signification: as, רייע or רייע inspicere, i. e. "inspice, vel inspicite." So, continues he, "Ab initio nullum discrimen habuit numeri et generis: e. g. יבש audire! non tantum pro audi, sed et pro audite, Deut. i. 16; יבש infestare! pro infestate, Num. xxv. 17, &c.

4. We may now come to the forms, and other particulars, connected with this species of words.

5. The forms of the Infinitives are various, and may be either primitive or augmented, according to the sense intended by the writer. We shall, at present, notice only the primitive forms, reserving the others till we come to treat on the augmented species of the conjugation.
Forms of the Infinitive or Verbal Noun, belonging to the First Species of the Conjugation Kal.

6. דְּרֵקָה, constr. דְּרֵקָה* is the most frequent; דְּרֵקָה, דְּרֵקָה, דְּרֵקָה, and דְּרֵקָה are more rare. These forms are peculiar to the masculine gender. The following are feminine; נְרֵקָה, נְרֵקָה, נְרֵקָה, נְרֵקָה, נְרֵקָה, נְרֵקָה, נְרֵקָה, נְרֵקָה, or נְרֵקָה, נְרֵקָה, &c. These all, excepting the first three, masc. and fem., are of the forms of the Segolate nouns (Art. 148. 149, &c.); and, as these nouns are generally abstracts (Art. 152. 10.), they are well suited for the functions which they here perform.

7. These, when in conjunction with any of the particles בָּלָב, will afford a sense similar to that of the Gerunds in Latin: as, דְּרֵקָה in visiting; דְּרֵקָה for visiting; דְּרֵקָה according to the visiting; דְּרֵקָה from, or by, the visiting. In which cases, the form proper for construction is necessarily taken, on account of the following context.

8. In like manner with the pronouns, דְּרֵקָה my visiting; דְּרֵקָה thy visiting, &c. in which דְּרֵקָה is preferred.† We have, however, דְּרֵקָה your eating, דְּרֵקָה your saying, &c., of the form דְּרֵקָה, as well as the other forms.

9. When the terminating vowel (י of דְּרֵקָה) happens to lose the

* Of this form in the nouns is נְרֵקָה, constr. נְרֵקָה, נְרֵקָה, נְרֵקָה, which imply habit, custom, &c., and occasionally have an abstract signification.
† The nouns equivalent to these in Arabic are subject to the same laws; and they are occasionally found in the plural number, which never occurs in Hebrew. In the last instance, (No. 8.) Grammarians have thought, that a transposition of the או has taken place, supposing דְּרֵקָה to have been the original form. But, as דְּרֵקָה is regularly the feminine form of דְּרֵקָה, I do not see why דְּרֵקָה may not be derived from the same form, particularly as these forms are in use.
accent, it becomes imperfect as in the nouns: as, הָיָה הָיָה הָיָה a king’s reigning, Gen. xxxvi. 31. In one instance we have an additional ה inserted: as, רָבָּה שָׁלֹקָה for investigating the matter, Ezra x. 16.

10. Buxtorf* thinks, that, in the phrases הָיָה לְפָּנֵי לְפָּנִים for anointing, Exod. xxix. 29; הָיָה לְפָּנִים for elevating, Zeph. iii. 11; הָיָה לְפָּנִים for using patience, Ezek. xvi. 5, the o has been transposed, on account of the additional paragogic ה. But the truth of this is doubtful: First, because ה is here not paragogic but feminine, as the situation of the accent is sufficient to shew. In the next place, it is not necessary to suppose that the o is transposed, for reasons just given (No. 8, note); and hence we have, in the very next example adduced by him, הָיָה לְפָּנֵי for removing far away, Ezek. viii. 6, where the o is not transposed, but remains in its original situation.

11. Again, the other examples which he gives, viz. הָיָה לְפָּנֵי שָׁמַר, הָיָה לְפָּנֵי שָׁמַר shew, beyond all doubt, that the ה above mentioned is of the feminine gender, but not paragogic. Other examples are, הָיָה לְפָּנֵי slaying, Hos. v. 2; הָיָה לְפָּנֵי asking, Isa. vii. 11; הָיָה לְפָּנֵי fearing, Deut. iv. 10. These, however, Buxtorf confesses after all, are feminine forms of the Infinitive, which the Jewish Grammarians term Verbal Nouns.

12. It will be difficult, perhaps, and certainly unnecessary, to lay down rules for the use of the other forms. The Student may note them down as they occur. We shall merely remark, that cases will happen here, as in the Arabic, in which it will be extremely difficult to say, whether a noun is to be referred to this class, or to that of the participles: and further, that in some the very same word will occasionally be found in situations suitable to both.

On the Imperative belonging to the First Species.

191. This is usually of the form רָבָּה or רְבֵּה visit, for the second person singular masculine; רָבָּה, for the same feminine; רָבָּה, masc. and רָבָּה or רָבָּה, fem. for the same person plural. In which will be perceived some

* Thes. Gram. lib. i. c. xiii.
of the fragments of the pronouns as already mentioned (Art. 188.).

2. It has already been remarked, that the form רָצֵּן is sometimes used for both numbers and genders (Art. 190. 3.).

3. As the Imperative is generally formed on the same word with the Infinitive, it will occasionally be found with the feminine termination נֶטָּה, as also with the same vowels: as, רָצֵּן keep. * Ps. xxv. 20; רָצֵּן remember, 2 Chron. vi. 42. Khôlêm remains unchanged in רָצֵּן vilify, curse, Num. xxiii. 7. Judg. xix. 5, we have רָצֵּן support (from the form רָצֵּן), and v. 8, רָצֵּן with Makkâph (from רָצֵּן): and, 1 Kings xiii. 7, רָצֵּן (from רָצֵּן) with the paragogic letter נַ, whence it should seem, that each of these forms of the verbal noun was once in use.

4. רָצֵּן lie down, of the form רָצֵּן; will, upon receiving the feminine termination, lose (‘), and then change the first (‘) into Khôrik: as, רָצֵּן. Upon the same principle, the o of רָצֵּן is generally rejected: as in רָצֵּן, אֵלֶּה, &c., as above (Art. 189. 10.). In רָצֵּן keep, Ps. cxlii. 3, we have either an euphonic or an intensive Dâgêsh.

5. Of the form רָצֵּן, רָצֵּן destroy ye, Jer. ii. 12; רָצֵּן draw ye, Ezek. xxxii. 20; רָצֵּן lay ye waste, Jer. xliv. 28, are instances. So רָצֵּן reign thou, fem., Judg. ix. 10; רָצֵּן cry thou, Jer. xxii. 20; (the medial (‘) has been added on account of the accent’s being drawn back, Art 120. 7.); so רָצֵּן make thou dry, Is. xliv. 27.

6. When a guttural is the first letter of the root, (‘) is taken instead of Khôrik (‘), whenever any asyllabic augment is affixed to the word: as, רָצֵּן make thou bare, fem., Isa. xlvi. 2; רָצֵּן make thou, fem., Ruth iii. 15.

7. רָצֵּן divine thou, 1 Sam. xxviii. 8, takes a substitute of Shêvâ with the second radical letter, upon the principle of assimilation, noticed Art. 108, for רָצֵּן. This is sometimes found to take place in the present tense also.

* See Ps. cxli. 3, where this word is used as a noun; unless, indeed, we construe the former word יָכֹשׁ with it: thus, יָכֹשׁ יָכֹשׁ place, keep, i. e. keep constantly. But much reliance cannot be placed upon the accents.
8. The feminine plural will occasionally suffer apocope; as, פְּנֵס Gen. iv. 23, for הָפָנֵס hear ye, which will also happen occasionally in the present tense, as will be seen hereafter.

On the Participles.

192. We now come to that species of words which have been termed Participles, and have accordingly been classed with the verbs as such, contrary perhaps to every principle of Hebrew Grammar. The fact is, these are nothing more than attributives of one form or other, into the etymology of which nothing having the least possible connection with tense has ever entered. Nor is the force usually ascribed to these words, exclusively applicable to nouns of their forms: בָּנָה wise, רוּחַ distant, לוּ מַפֵּל growing, being just as much participles as דָּעַ, masc., רֹמַע and רֹמַע fem. visiting, or רֹמַע masc., רֹמַע fem. visited, can possibly be; to which a very large number of other forms may be added. The truth appears to be, that all these nouns, together with those conjugated as verbs (which, indeed, is occasionally the case with some of these), are to be regulated in tense by other consider-ations, as will be shewn hereafter.

2. It is curious enough to remark, that Simonis has, in his Arcanum Formarum, assigned a whole section to words of the form usually ascribed to the first participle, in which they occur as agents, without the least reference whatever to tense. Yet, in one of his notes he says, "Exinde vero non sequitur, omnia Participia mera esse Nomina, quod contendit PAGINUS in Institut. Hebr., p. 229. If by this he means, that these words may occasionally be construed as participles, perhaps no one will object; but, if he contends, that they are not mere attributives, I believe he will contend for a position which will not admit of proof.
LECTURE XI.

193. Having dwelt thus much on the first species of the Hebrew Conjugation, which is indeed the model, and contains the principles upon which all the rest are formed, we may now proceed to give the others, with such notes as shall seem necessary.

Paradigm of the Second Species, or Objective Form of the First, usually termed Niphal. יִשָּׁבֵל.

**PRETERITE TENSE.**

**Singular Number.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>נִשָּׁבֵל</td>
<td>נִשָּׁבֶל</td>
</tr>
<tr>
<td>2nd</td>
<td>נִשָּׁבֵל</td>
<td>נִשָּׁבֶל</td>
</tr>
<tr>
<td>1st</td>
<td>נִשָּׁבֵל</td>
<td>נִשָּׁבֶל</td>
</tr>
</tbody>
</table>

**Plural Number.**

| 3rd   | נִשָּׁבֵל | נִשָּׁבֵל |
| 2nd   | נִשָּׁבֵל | נִשָּׁבֵל |
| 1st   | נִשָּׁבֵל | נִשָּׁבֵל |

**PRESENT TENSE.**

**Singular Number.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>диִשָּׁבֵל</td>
<td>диִשָּׁבֶל</td>
</tr>
<tr>
<td>2nd</td>
<td>диִשָּׁבֵל</td>
<td>диִשָּׁבֶל</td>
</tr>
<tr>
<td>1st</td>
<td>диִשָּׁבֵל</td>
<td>диִשָּׁבֶל</td>
</tr>
</tbody>
</table>

**Plural Number.**

| 3rd   |_diִשָּׁבֵל |_diִשָּׁבֶל |
| 2nd   |_diִשָּׁבֵל |_diִשָּׁבֶל |
| 1st   |_diִשָּׁבֵל |_diִשָּׁבֶל |
ART. 193.

ON THE VERBS.

205

IMPERATIVE.

SINGULAR.

Masc.

Fem.

2 רָכַב Be thou visited. רָכָב Be thou visited.

Plural.

2 רְכִּב Be ye visited. רְכִּב Be ye visited.

Forms of the INFINITIVE, or Abstract Verbal Noun.

רָכִּב, רָכַב, רָכָב, רָכִּב, רָכִּב, רָכִּב, and רָכִּב being visited, &c.

PARTICIPLES (usually), rather Verbal Concrete Nouns.

SINGULAR.

דָּרַכְב and דָּרַכְב Visited, &c.

or דָּרַכְב

Plural.

דָּרְכִּב

In.

2. We have here given the Infinitives, Participles, &c. as usually found in the Paradigm, as we shall in all the other Species; not because we believe this arrangement to be the best, but because we would depart as little as may be from the usual methods; and, because we may in this way familiarize the mind of the Learner with the several forms of these nouns.

3. The sense afforded by this species is mostly objective; sometimes, however, it is subjective: as, רָכַב he fought; רָכַב he swore; רָכַב he reclined; רָכַב he contended; where co-operation seems rather to be implied: at others it is reflective: as, רָכַב watching one’s self; רָכַב asking for self; and at others, its force may be expressed in English, by using, may, can, must, ought, or the like. See Gen. vi. 21; xvi. 10; xx. 9. All of which may be very well comprehended in the compound form of this word, when regulated by the circumstances mentioned in the context. See Art. 157. 18. 20.
On the Preterite Tense.

4. When the primitive word happens to begin with a guttural letter, the vowel accompanying ג may be either (א) or (א), but not (א): as, בָּלַע accounted, Num. xviii. 27; רֹאֶה said, Dan. viii. 26;-turned, Esth. ix. 1; יָסָר sealed, Ib. viii. 8; placated, 1 Chron. v. 20; where we have the form רֹאֶה or רֹאֶה, instead of רֹאֶה. So אַלְמָאֲב and אַלְמָאֲב circumcised, Gen. xvii. 27, for אַלְמָאֲב (Art. 76.). In one instance ג seems to have been affixed to one of the augmented forms רֹאֶה, for רֹאֶה, in full רֹאֶה (Art. 83. 1.), grounded on the form רֹאֶה.

5. In יָרָה left, Ezek. ix. 8, the additional word forming this species (see Art. 157. 18.) seems here to be given more at length than usual. Buxtorf thinks that we have here a form compounded of both tenses, than which nothing can be more unlikely. For יָרָה in יָרָה we sometimes have the Chaldee יָרָה, as in Kal (Art. 188. 16.); as, יָרָה forgotten, Is. xxiii. 15.

6. יָרְאָה they were polluted, Lam. iv. 14, on the form יָרְאָה, probably from יָרְאָה an avenger. Of the same form is יָרְאָה they shall be possessed of, Num. xxxii. 30. In the word יָרְאָה Exod. xv. 6, we have perhaps an abbreviated form for יָרְאָה it is become glorious, the preceding word, יָרְאָה, being regularly of the feminine gender. This, therefore, need not be considered as anomalous, in any other point of view.

On the Present Tense, Imperative, &c.

7. The leading form mostly taken for this tense is יָרְאָה, and sometimes the feminine form יָרְאָה; יָרְאָה and יָרְאָה are also found, as in Kal: but, יָרְאָה is used only with the Infinitive or verbal noun, examples of each of which will presently be given.

8. The נ of the first person singular is sometimes regularly prefixed with (א); as, יָרְאָה I am enquired of, Ezek. xiv. 3; יָרְאָה. I swear, Gen. xxi. 24. Also with the feminine form; as, יָרְאָה I escape, Ib. xix. 20; יָרְאָה I am honoured, Exod. xiv. 17; and

Hag. i. 8, where the ו seems to have been lost, as in other instances (Art. 72, &c.), in most of which, however, it is restored in the marginal reading.

9. For יֹּלָּשֶׁה, we have יֹּלָּשֶׁה thou wilt* be broken, Ezek. xxxii. 28. So יֹּלָּשֶׁה he was informing, 2 Sam. xii. 15; יֹּלָּשֶׁה he was refreshed, Exod. xxxi. 17; יֹּלָּשֶׁה he was meaned, Gen. xxxi. 8; יֹּלָּשֶׁה it was said, Josh. ii. 2. So also, יֹּלָּשֶׁה they shall be commemorated, Isa. lxv. 17; יֹּלָּשֶׁה they shall be eaten up, Jer. xxiv. 2, to which many more may be added.

10. To the plural יֹּלָּשֶׁה: a paragogic ו is often added as in Kal: וּיֹּלָּשֶׁה they shall be cut off, Ps. xxxvii. 9, &c.

11. We have in the Imperative, יֹּלָּשֶׁה assemble yourselves, Joel iv. 11, for יֹּלָּשֶׁה, which seems to be grounded on the form יֹּלָּשֶׁה or יֹּלָּשֶׁה, if it is not the preterite used as an imperative.

12. Whenever here, as in other instances, the first letter of the root is such as to be incapable of receiving Dâgêsh forte, the preceding vowel is necessarily made perfect, as in יֹּלָּשֶׁה, &c. above given (No. 9.).

13. In the Infinitive we have יֹּלָּשֶׁה eating, Levit. vii. 18; יֹּלָּשֶׁה giving, Jer. xxxii. 4. And with ו for the first letter, יֹּלָּשֶׁה fighting together, Judg. xi. 25; יֹּלָּשֶׁה requesting, 1 Sam. xx. 28; יֹּלָּשֶׁה desiring, Gen. xxx. 30; יֹּלָּשֶׁה sending, Esth. iii. 18; יֹּלָּשֶׁה, for יֹּלָּשֶׁה striking, Judg. xx. 39, grounded on the form יֹּלָּשֶׁה or יֹּלָּשֶׁה. To these may be referred יֹּלָּשֶׁה (by Art. 76.), for יֹּלָּשֶׁה or יֹּלָּשֶׁה propelling, Ps. lxviii. 3. We also have יֹּלָּשֶׁה enquiring, Ezek. xiv. 3, of the same form, with נ instead of ו prefixed, the letter usually taken by the Chaldees and Syrians.

14. The Dâgêsh forte, found in the first radical letter in these verbs, is merely compensative for the characteristic ו which has been rejected according to rule (Art. 76.).

15. The noun given here as a participle, has, in a few instances, (א) instead of (ו): as, יֹּלָּשֶׁה, (for יֹּלָּשֶׁה, form יֹּלָּשֶׁה Art. 87. 1.) taken in a net, Ps. ix. 17. Alting is of opinion, that the plurals יֹּלָּשֶׁה persons prophesying, 1 Sam. xix. 20, Jer. xiv. 15, Ezek.

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* Reasons for translating this present tense by a future will be given in the Syntax.

† Sect. vii. §. 119. de verbo perfecto.
194. Paradigm of the Conjugation of a Verb of the Third Species, Pihel.

**Preterite Tense.**

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**Present Tense.**

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**Imperative.**

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**Infinitive, or Verbal Noun.**

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<td>יְנִּּ֣דְּרָֽה</td>
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**Participles, or Concrete Verbal Nouns.**

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Hidden, Josh. x. 17; polluted, Ezek. xx. 30, 31; found, Esth. i. 5, iv. 16, 1 Sam. xiii. 15, and some others, are formed on the measure יְנִּּ֣דְּרָֽה. But this is by no means necessary. The (v) of the singular is, it is true, mostly found with the second radical: as, יְנִּּ֣דְּרָֽה, but then, this vowel is not immutable, and may become (ו) for the mere sake of euphony, which is perhaps the case in all these instances.
OBJECTIVE VOICE OF THE SAME, WHICH IS TERMED THE FOURTH SPECIES, OR PAREAL.

PRETERITE TENSE.

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<td>2. לָבְשֵׁה</td>
<td>לָבְשֶׁהָ</td>
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PRESENT TENSE.

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<th>Feminine</th>
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<td>3. לְבָשֵׁה</td>
<td>לְבָשֶׁהָ</td>
<td>לְבָשֵׁה</td>
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<td>2. לְבָשֵׁה</td>
<td>לְבָשֶׁהָ</td>
<td>לְבָשֵׁה</td>
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</table>

IMPERATIVE.

<table>
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<th>Masculine</th>
<th>Feminine</th>
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<td>לָבְשֶׁהָ</td>
<td>לָבְשֵׁה</td>
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INFINITIVE, OR VERBAL NOUN.

לָבָשׁ

PARTICIPLES, OR CONCRETE VERBAL NOUNS.

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<th>Feminine</th>
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<tr>
<td>לְבָשֵׁה</td>
<td>לְבָשֶׁהָ</td>
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ON THE PERSONS &c. OF THE THIRD SPECIES PAREAL.

2. Whenever the last radical letter happens to be one of the gutturals, or "ה, (,) Páthakh will be the terminating vowel; לָבָשֵׁה will, therefore, be the measure in such cases: as, לָבָשׁ he broke, Ps. cvii. 16; לָבָשׁ he swallowed, Is. xxv. 8; לָבָשׁ he sent, Exod.
LECTURE XI.

ix. 7, &c. &c. Also when followed by Makkoph; as, רָאָה he taught knowledge, Eccl. xii. 9.

3. In a few instances (*)& is the terminating vowel: as, רָאָה he said; וַיְבָשָׂם he washed; וַיְבָשָׂם he expired.

4. When any letter incapable of receiving Dâgésh is the medial letter of the root, a compensation is made by changing the preceding imperfect vowel to its corresponding perfect one: as, יָבָשָׂם he refused, for יָבָשָׂם. So וַיְבָשָׂם he blessed; and, in the participle יָבָשָׂם blessing; וַיְבָשָׂם detesting, &c.; וַיְבָשָׂם he explained; וַיְבָשָׂם he delayed (Art. 109.). In a few instances (*)& Khirik remains without any apparent compensation: as, יָבָשָׂם he destroyed, 1 Kings xxii. 47; יָבָשָׂם he vexed, Ps. x. 3; יָבָשָׂם he inflamed, Mal. iii. 19; יָבָשָׂם he consoled, Is. xlix. 13; יָבָשָׂם they delayed, Judg. v. 28, where יָבָשָׂם occurs with Segol. So, in the Participes; יָבָשָׂם fearing, Prov. xxviii. 14; יָבָשָׂם leading, Is. li. 18, &c. In all which cases Dâgésh is said to be implied (Art. 109.).

5. When the accent is drawn back in the feminine (יָבָשָׂם) the characteristic vowel (*)& returns: as, יָבָשָׂם it licked, 1 Kings xviii. 38; יָבָשָׂם she gleaned, Ruth ii. 18, &c. (Art. 119. 11.).

6. In some instances Dâgésh forte is omitted when the letter is capable of receiving it: as, יָבָשָׂם she sent, Ezek. xvii. 7; יָבָשָׂם they sent, Ps. lxxiv. 7. So, יָבָשָׂם passim, for יָבָשָׂם praise ye. See Art. 113.

7. We have in the participle יָבָשָׂם our teacher, Job xxxv. 11, for יָבָשָׂם, by Art. 73. And, Jer. xv. 10, יָבָשָׂם cursing me, but in the margin, יָבָשָׂם, which is probably the true reading, giving the participle or concrete verbal noun, written like a verb, with the fragment of the first personal pronoun. See p. 186, note.

8. In the participle of the feminine gender, (*)& occasionally remains: as, יָבָשָׂם causing abortion, Exod. xxxiii. 26; we also have יָבָשָׂם inebriating, Jer. li. 7; and without Dâgésh, יָבָשָׂם (for יָבָשָׂם) committing adultery, Prov. xxx. 20; and by contraction, יָבָשָׂם (for יָבָשָׂם) ministering, 1 Kings i. 15 (Art. 77.).

9. For the particular force of this species, see Art. 154. 7—9.

On the Objective Voice, or Fourth Species, Pûhal.

10. We sometimes have (*)& Khâtâph in this species instead of (*)& e.g. יָבָשָׂם it was cut, Ezek. xvi. 4; where it should be
observed, that י receives Dāgēsh, contrary to the usual practice: ימונות it is destroyed, Nah. iii. 7. So also the participial noun ימונות made red, 1b. ii. 4; and, in the plural number, ימונות,* Exod. xxv. 5.

11. In many instances, the Dāgēsh is implied (Art. 109.); as, יפומ� washed, Prov. xxx. 12; יפומ 많 object of mercy, fem., Hos. i. 6. The Kāmēts found here in the penultima is on account of the pause-accent (Art. 120. 4.). So רוועו consoled, Is. liv. 11.

12. When Dāgēsh is neither written nor implied, the preceding vowel is necessarily made perfect; as, יבנ ל slain, Is. xxvii. 7; יבנה torn, Gen. xliv. 28; יבנה declared, revealed, Num. xv. 34; יבנה agitated, (as with a whirlwind,) Is. liv. 11. In all which cases the correspondence of the vowels is oblique (Art. 98. 2.).

13. In some instances the correspondence is direct; as, יפומ� born, Judg. xiii. 8; יפומ� taken in a net, Eccles. ix. 12: יפומ黑名单 out of joint, Prov. xxv. 19. In the first two examples Dāgēsh is perhaps euphonic; in the last, Kāmēts is put for Segōl on account of the pause (Art. 120. 4.). In Jer. xxii. 23, we have this participial noun, with several others, so combined with the feminine pronoun of the second person singular, as to have given considerable uneasiness to the Grammarians: the passage is,—

Thou (who) dwellest in the Libanus—art nestled in the cedars—how shalt thou be consoled when pains come upon thee?

Here יפומ([{ is put for יפומ([{, יפומ([{ for יפומ([{, and יפומ([{ for יפומ([{. In all which cases, we have nothing more than the feminine form of the pronoun in conjunction with a participial, or verbal concrete, noun. In the example יפומ([{, Rabbi Jona was of opinion, according to Buxtorf, that some of the vowels only had been retrenched; by which he probably meant, that the pronoun was added, some abbreviation being first made (See p. 176, note.)

14. In a few instances we have a substitute of Shēvā, where

* In some editions, and as cited by Buxtorf, this word is written יפומר and יפומר, with Kāmēts Khātēf under מ, which is contrary to the first principles of Hebrew syllabication. They are thus also cited by Kimkhi, in the Mikkol, from which Buxtorf probably took his examples.
analogy requires the Shēnā, which seems to have been introduced merely for the sake of euphony: as, הָעַבּוּ הָעַבּוּ taken, Gen. ii. 23; הָעַבּוּ thou shalt be sought, Ezek. xxvi. 21 (Art. 106. 5.).

15. For the particular force of this Species, see Art. 154. 7—15.

195. Paradigm of the Conjugation of the Fifth and Sixth Species, i.e. in both the Subjective and Objective Voices, Hiphil and Hophhal.

**Preterite Tense.**

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**Present Tense.**

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**Infinitive, or Abstract Verbal Noun.**

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**Participial, or Concrete Verbal Nouns.**

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or קִדֶּשָׁנָו
Objective Voice, Hophhal.

PRETERITE TENSE.

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<th>PLURAL</th>
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<td>יַדַּיָּה</td>
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</tbody>
</table>

PRESENT TENSE.

<table>
<thead>
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<tr>
<td>3 יִדְּדֹת</td>
<td>יִדְּדֹת</td>
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<tr>
<td>2 יִדְּדֹת</td>
<td>יִדְּדֹת</td>
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<tr>
<td>1 יִדְּדֹת</td>
<td>יִדְּדֹת</td>
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</table>

IMPERATIVE.

<table>
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<tbody>
<tr>
<td>2 יִדְּדֹת</td>
<td>יִדְּדֹת</td>
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</tbody>
</table>

INFINITIVE.

ינִדְּדֹת, יִדְּדֹת, or יִדְּדֹת

PARTICIPIAL, or CONCRETE VERBAL Nouns.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>יִדְּדֹת</td>
<td>יִדְּדֹת</td>
</tr>
</tbody>
</table>

On the Active Voice.

2. The characteristic יִדְּדֹת of this species occurs also with (ʼ), (ʼ), or (ʼ), but this happens only when a guttural letter follows: as, יִדְּדֹת he believed, Gen. xlv. 26; יִדְּדֹת he caused to stand, Lev. xiv. 11; יִדְּדֹת thou hast professed, Deut. xxvi. 17; יִדְּדֹת thou hast caused to pass over, Josh. vii. 7. We also have יִדְּדֹת Exod.
xiii. 12, and יְהַבָּרָה Zech. iii. 4, &c. And with (ך) under the guttural in יְהַבָּרָה, it is obstructed, Lev. xv. 3.

3. In one instance we have (ך) with the middle radical letter: as, יְהַבָּרָה I have requested him, 1 Sam. i. 28. See the notes on Kal (Art. 188. 28.).

4. On the word יְהַבָּרָה shall I leave? Judg. ix. 9, 11, 13, much has been written, but perhaps not very conclusively. Let us endeavour to analyze it. It will be seen by turning to the lexicons, that יְהַבָּרָה is the form of the Imperative in Kal: which, according to our system, will give יְהַבָּרָה, for the primitive Segolate noun. Here, then, we have nothing more than a Segolate noun, conjugated with the pronoun, which in the first person will regularly be יְהַבָּרָה, and, by rejecting the Khôlêm (as in the Segolates, Art. 152. 3.), and retaining the correspondent substitute of Shôvâ, in order to preserve the form, we shall have יְהַבָּרָה, which, with the interrogative יְהַבָּרָה prefixed (Art. 179.), we shall have יְהַבָּרָה am I a leaving? i.e. shall I leave? According to this analysis, therefore, this word belongs not to the fifth, but to the first species, conjugated with the abstract, instead of the concrete, noun, which is unusual.

5. In another instance, viz. יְהַבָּרָה I have polluted, Is. lxiii. 3, we have the augmented verbal noun commencing with יְהַבָּרָה instead of יְהַבָּרָה: i.e. the form usually taken in the Chaldee and Syriac (Art. 157. 2., 158.

6. Again, we have in Amos iv. 3, יְהַבָּרָה, which is an unusual but more regular way of writing the second person plural feminine of the preterite tense: i.e. יְהַבָּרָה (Art. 188. 27.), ye have cast. In Isaiah, chap. xix. 6, we have יְהַבָּרָה they shall abhor, with two letters of augmentation, יְהַבָּרָה and יְהַבָּרָה; but here, יְהַבָּרָה is perhaps the ground-form.

7. In the present tense we also have the form יְהַבָּרָה; and in both, the characteristic י is frequently omitted. With the paragogic י, however, י is always added: as, יְהַבָּרָה I will cast, Neh. xiii. 8. With (ך); as, יְהַבָּרָה he may believe, Job xv. 31. And by a further contraction, יְהַבָּרָה he will give confidence, 2 Kings xviii. 30, for יְהַבָּרָה or יְהַבָּרָה.

8. In some instances every trace of the characteristic י is lost; as, יְהַבָּרָה they arrived at, 1 Sam. xxxi. 2; יְהַבָּרָה they bend, tread, or direct, as a bow, Jer. ix. 2. Where the primitive form seems to have been taken instead of the usual one of the measure יְהַבָּרָה.
ON THE VERBS.

9. יְָּאַּרְּעַ I will collect, 1 Sam. xv. 6, is put for יְָאַּרְּעַ (for יְָאַּרְּעַ Artt. 72., 87.1.), root רָעִי or רָעִי. So, יְָאַּרְּעַ I will ruin, Jer. xlv. 8 (for יָאַרְּעַ Ib. for יְָאַרְּעַ), root רָעִי, Arabic مَهُ, cognate with מָהוּ.

10. נ is sometimes rejected together with the characteristic נ, to facilitate the pronunciation perhaps: as, נְָאֵרְעַ I will hear, Job xxxii. 11 (for נְָאֵרְעַ Artt. 72.). So, נְָאֵרְעַ I will destroy them, Jer. viii. 13, for נְָאֵרְעַ נָסִיך; נְָאֵרְעַ he shall pitch a tent, for נְָאֵרְעַ, Is. xiii. 20; נְָאֵרְעַ he tarries, 2 Sam. xx. 5, is perhaps for the passive form נְָאֵרְעַ, for נְָאֵרְעַ (Art. 73.); and, as the quiescence of נ after Kâmets Khâtáf is rather unusual in Hebrew, the 1 may have been taken to avoid this. The final (v) is probably euphonie, and taken on account of the guttural, as in other cases.

11. Some are of opinion, that נְָאֵרְעַ 1 Sam. xv. 5, is put for נְָאֵרְעַ by omitting the נ, as above, by Art. 73.

12. In the Imperative we may have a paragogic נ, which will then, as before (No. 7.), take the characteristic נ: as, נְָאֵרְעַ נַלְעַּל prosper thou, Neh. i. 11.

13. Whenever the second or third radical letter is either a guttural or נ, the terminating vowel will be (v): as, נְָאֵרְעַ cause to come down, Joel iv. 11; נְָאֵרְעַ remove far away, Job xiii. 21; נְָאֵרְעַ, margin נְָאֵרְעַ make straight, Ps. v. 9.

14. In the Infinitive or abstract verbal noun, the characteristic נ has (v) for the most part: as, נְָאֵרְעַ cutting off, Jer. xlv. 8; נְָאֵרְעַ commemorating, 2 Sam. xviii. 18. When any one of the particles contained in the word נְָאֵרְעַ is prefixed, this form is always adopted; when this is not the case, we may have נְָאֵרְעַ, or נְָאֵרְעַ: as, נְָאֵרְעַ rising early, Jer. vii. 13; נְָאֵרְעַ setting up, Neh. vii. 3; נְָאֵרְעַ destroying, Amos ix. 8.

15. When either the second or third letter is a guttural, or נ, we then have (v) for the final vowel, as before: as, נְָאֵרְעַ resisting, 1 Sam. xv. 23; נְָאֵרְעַ your bringing to recollection, Ezek. xxi. 29.

16. In many instances, we have the first vowel of the Infinitive the same with that of the Preterite tense: as, נְָאֵרְעַ giving rest; נְָאֵרְעַ shaking, Jer. l. 34: נְָאֵרְעַ liberating; נְָאֵרְעַ saving, Is. xxxi. 5.

17. נְָאֵרְעַ 1 Sam. ii. 33, is probably put for נְָאֵרְעַ (Art. 73.),
derived from the root \( \text{יְדַבָּר} \) *he punished*. Whence *correction, punishment. See Eichhorn's edition of the Lexicon of Simonis, sub voce בָּאָרָן*.

**On the Objective Voice, Hophhal.**

18. This voice is grounded on nouns of the form of "יְרָדָה or יָרָדָה* (Art. 157. 10.). And here, as in the Pākhāl, the agent never appears; and hence, both are called by the Hebrew Grammarians, as are also those corresponding to them in Arabic by the Arabians, *Conjugations the agents of which are not named*.

19. Kibbāts occasionally accompanies יָרָדָה, instead of (\( \mathfrak{v} \)) Khātāph; as, בָּשָׂר thrown down, Ezek. xxxii. 32; יָרָדָה* cast down, Dan. viii. 11.

20. When the first radical letter happens to be a guttural, (\( \mathfrak{v} \)) occupies the place of Shēva: as, בָּשָׂר she is laid waste, Ezek. xxvi. 2, where the Kāmēts Khātāph becomes a perfect vowel, and remains under the characteristic י, by analogy (see Art. 55.).

21. The participial nouns frequently occur with (\( \mathfrak{v} \)) instead of (\( \mathfrak{v} \)) Khātāph: as, בָּשָׂר* laid down, 2 Kings iv. 32. So in the feminine, יָרָדָה* cast down, 1 Kings xiii. 25. In one instance, the characteristic י is retained, as is often the case in the Chaldee: as, נָתַב (for נָתַב) made angular, Ezek. xlvi. 22. But, when the first radical is a guttural, it will take (\( \mathfrak{v} \)), as before: e.g. נָתַב set up, 1 Kings xxii. 35: יָרָדָה* contained, held, 2 Chron. ix. 18; יָרָדָה* wasted, Ezek. xxix. 12. So יָרָדָה* (who is) forbidden, Exod. xxii. 19. Here also Kāmēts Khātāph is equivalent to י.

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*Heb. יָרָדָה, Arab. צִמְצָה מַל יִסְמָק פַּעֲמָא, סֵדֵת מַל יִסְמָק פַּעֲמָא.*

The reason of this seems to be, that, as the nominative is included in the verb, and, as in these passive conjugations, this nominative is not the agent, but the patient on which the influence of the verb is exerted, if any other word were added as a nominative, (which would then be in apposition with the pronoun so included,) it would not represent the agent, but the patient; and further, it is unusual in the Semitic dialects to use a periphrasis; as, Judah was killed by *Simeon*; for then it would be shorter to say, *Simeon killed Judah*; the Grammarians, therefore, have laid down this apparent omission as a rule, although some instances are to be found to the contrary.
22. The characteristic מTHIS and the last species is generally rejected, when preceded by any preformative taking an initial שַׁכָּעַ: as, רָבָּה for רָבָּה; יַרְבִּךְ for יַרְבִּךְ, &c. See Art. 73.

23. For the peculiar force of this species, both subjective and objective, see Art. 157. 2—10.

196. Paradigm of the Conjugation of the Seventh Species termed Hithpael.

**Preterite Tense.**

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<tr>
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<th>3rd Person</th>
<th>2nd Person</th>
<th>1st Person</th>
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<tr>
<td>1st Person</td>
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**Present Tense.**

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**Imperative.**

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<tbody>
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<tr>
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**Infinitive.**


**Participial Nouns.**

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<tr>
<td>or 2nd Person</td>
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<td></td>
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<tr>
<td>1st Person</td>
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</tbody>
</table>
On the Species termed Hithpaël.

2. The last vowel in both tenses, as well as in the Imperative, is frequently (-): as לומד he seemed strong, 2 Chron. xiii. 7: לומד he shall be shaved. Lev. xiii. 33, and, with the Chaldaic prefix יָשֵׁר he joined himself, 2 Chron. xx. 35. So in the present tense, יָשֵׁר I will console myself, Ps. cxix. 52 (the primitive word being יָשֵׁר, not יָשֵׁר); יָשֵׁר thou arrogated praise to thyself, Prov. xxv. 6; יָשֵׁר thou shewest thyself kind, 2 Sam. xxii. 26; יָשֵׁר thou shewest thyself perfect, Ib. et Psalm xviii. 26; יָשֵׁר thou shewest thyself perverse, 2 Sam. xxii. 27. See Ps. xxxvii. 4, and 1 Kings xx. 22, for the Imperative. Here the primitive word seems to have had (-) for its last vowel.

3. In יָשֵׁר he shall be expiated, Deut. xxi. 8, we have a contracted form for יָשֵׁר, a compound of both the Hithpaël, and Nipphäl, forms. To which I see no ground for objection; because I hold that the augment of the Nipphäl species may be prefixed to a noun commencing with י, with just as much propriety as it can to any other. The Rabbinical writers often use this form.

4. Any root having a medial letter incapable of receiving Dāgēsh, will make the usual compensation (See Art. 109.) The verb here also, as in other instances, may have the paragogic י (See Art. 175. 4.).

5. In a few instances, (-) attends the medial radical letter; as, יָשַׁר I will shew myself holy; יָשַׁר I will shew myself great, Ezek. xxxviii. 23. (See Lev. xi. 44.) We have also Kholēm: as, יָשַׁר they shall be moved; יָשַׁר they shall be made mad, Jer. xxxv. 16. The primitive nouns here are perhaps יָשַׁר, יָשַׁר, יָשַׁר, and יָשַׁר, which will account sufficiently for the vowels.

6. In the participial noun we have יָשַׁר irritated, Isa. lii. 5, for יָשַׁר, where the primitive noun is of the form יָשַׁר.

7. The feminine form has sometimes a segolate termination; as, יָשַׁר strengthening herself, Ruth i. 18; יָשַׁר contained, Exod. ix. 24.

* The future signification of this tense will be accounted for in the Syntax.
ART. 196. 8. ON THE VERBS.

8. In Exod. ii. 4: נִשְׁבָּאוּ and she stood, we have a very singular anomaly, and one which has given great trouble to the Grammarians, among whom Albert Schultens seems to me to have approached nearest to the truth. His solution of the difficulty is:—"It is not only," says he, "in the sibilants that a transposition might take place (Art. 88. 2. 3.), but also in any other letter, as in the Arabic species אַfait. If then we take בָּאָל for the root, and write בָּאָל for בָּאָל and then drop the † (Art. 72.) we shall have בָּאָל, which will be sufficiently analogical. Alting refers the form to a Syriasm. Heb. Gram., § 163.

9. Of the objective form of this species only a few instances occur; as, בָּאָל they were set in order, arranged, Num. i. 47, ii. 33, xxvi. 62, 1 Kings xx. 27. In our authorized version, this word is translated by numbered, for which there seems to be no good authority. For some account of (ထ) instead of (-) under the first radical letter, see Art. 185. 4. 5; 157. 10, note.

Other examples are: בָּאָל polluted (for נֶפֶשׁ, where נ and פ combine under פ, Art. 88.), Deut. xxiv. 4; and בָּאָל made fat, Is. xxxiv. 6, for בָּאָל Art. 83. 1.

10. For the properties of this species, see Art. 157. 12—16; and for the transpositions which sometimes take place in the letters, Art. 83.

On the remaining and less usual Species of the Conjugation of Hebrew Verbs.

197. Of these, the forms בָּאָל, הָאָלָה, and בָּאָל classed under the third, fourth, and seventh species (Art. 186.), will be considered when we come to treat on those roots which have י or י for their middle radical; or, have the second and third the same; because those verbs alone are subject to these forms.

2. It must have appeared from what has already been said, that, although the roots or words to be conjugated may be multiform, the conjugation is but one: that is to say, the different persons, &c., are formed in all cases by one general and regular process. The
persons, for example, are formed either by prefixing or postfixing the defective forms of one or other of the pronouns (Artt. 188. 189.): the Imperative and Infinitive by taking the root and suffixing the pronouns or not; and the participles by prefixing ש, which may then be inflected like other nouns. The following examples taken from the Mikhlok of D. Kimkhi will sufficiently illustrate this subject, as applied to pluriteral roots.

he put on a garment so called.

PRETERITE TENSE.

3 pers. ובוּל; 2 בוּל; 1 בוּל, &c. as before.

PRESENT TENSE.

3 pers. وبוּל; 2 בוּל; 1 בוּל, &c.

ACTIVE PARTICIPIAL NOUN.

Masc. בּוּל, fem. בּוּל or בוּלְוָה, sing.; masc. בּוּלְוָה, fem. בוּלְוָה, pl.

PASSIVE PARTICIPIAL NOUN.

בוּל, &c., 1 Chron. xv. 27.

3. In the same manner may be conjugated בּוּל he cut off; בּוּל he was full of moisture; בּוּל he spread; בּוּל he undermined; בּוּל he inflamed, &c., which are nothing more than reduplicated nouns. See Art. 169.

4. From the noun בּוּל a breast-plate, we have בּוּל thou puttest on a breast-plate, Jer. xii. 5. And as a participle, בּוּל, Ib. xxii. 15.

5. Of primitive words dropping the medial י or י, and reduplicating the first and last radical letters (Art. 169. 5.), the following are given as the leading forms of verbs: בּוּל sustaining; בּוּל leaping; בּוּל arming; בּוּל chirping; בּוּל (rather בּוּל, as
above), undermining. Many of these, however, are placed by other grammarians under roots having the second and third radicals the same. In one instance we have an objective form, יָשְׁרִי they were sustained, 1 Kings xx. 27.

6. The following are supposed by Kimkhi to have been formed by reduplicating the first and second letter of the root (Art. 169. 3.): as, יָשְׁרִי causing to increase; יָשָׁר soothing, delighting; יָשָׁר ridiculing. Whence יִשְׂרֵי Gen. xxvii. 12; יָשְׁרִי thou art exceedingly beautiful, Ps. xlv. 3; יִשְׁרֵי bowing down, overwhelming:—these, by reduplicating the last two, and dropping the first, radical: יֵשְׁרִי turning about, tortuous; יֵשְׁרֵי becoming very hot; יִשְׁרֵי perambulatory (see Art. 169. 6.); and the following, by also prefixing the particle יֶשָּׁר: as, יַשְׁרִי delaying.

7. All these, as far as they are found conjugated, follow the general analogy already laid down: e.g. יָשְׁרִי I (will) arm Is. xix. 2; יָשְׁרִי he will arm, Ib. ix. 10. From יָשְׁרִי יָשְׁרִי thou (fem.) causest to grow, Is. xvii. 11. So יִשְׁרֵי he delayed; יִשְׁרֵי they delayed, Judg. xix. 8; יִשְׁרֵי we delayed, Gen. xlili. 10. Infinitive, יִשְׁרֵי delaying, Exod. xii. 39. Participle, יִשְׁרֵי, It. יִשְׁרֵי he will, may, &c. delay, Hab. ii. 3.

In the last instance, the final י is radical, and therefore it has the Mappik and remains unchangeable, of which more will be said hereafter.

8. It should be observed, that these verbs are found in a very few of the persons at most, and some only as participles or verbal nouns: in no case, perhaps, is any verb found conjugated throughout all the species.

On these pluriliteral verbs, see Jauhari under יָשְׁרִי, Martelotto's Gram. Arab., pp. 185. 162-3. Bochart. Hierozoicon, tom. II., col. 689. Orig. Edit. Hariri, by Mr. de Sacy, p 10 in voce יָשְׁרִי. See also Jauhari and the Kamoos under this and similar words.
LECTURE XII.

ON THE DEFECTIVE VERBS.

198. Having given tables of the verbs whether simple or augmented, and explained some occasional anomalies (as they have been called), we now proceed to consider those verbs which present certain defects in their several forms. We shall be brief, however, because a table of the conjugation of every kind of verb will be given at the end of these remarks. Our principal business now will be to shew, how these defective verbs are reconciled in form with those already considered.

2. It has already been shewn, that primitive words having a י in certain situations (Art. 76.), or either of the letters יָנָּה (Art. 72.) will occasionally drop it; and, that one of the two last radical letters of any word, when both are the same, (Art. 77.) may also be rejected. We now remark, that when words thus circumstanced are conjugated with the pronouns, they will be affected both in their vowels and consonants by these considerations. We do not think it necessary here to divide these verbs into Defectives and Quiescents, as has usually been done; because that would, perhaps, be multiplying distinctions without sufficient reasons for doing so.

3. All the anomalies or defects, then, that can possibly occur, must arise from one or more of these letters occurring as the first, second, or third, radical letter of the root; or, when the second and third radicals are the same.

4. Let us begin with those commencing with י. The rule is (Art. 76.), to this effect: Whenever י is affected
with a final Shēvā (ם), it must be dropped: i.e. whenever the ב in יְנַפְּל of our paradigm has a final Shēvā, then, putting any verb commencing with ה in the same situation, the ה will be rejected, and the defect supplied by Dāgēsh forte.

5. All verbs of this kind, therefore, will be conjugated regularly in the Preterite tense of Kal; as, יְנַפְּל, he approached; יְנַפְּל, יְנַפְּל, יְנַפְּל, &c., as also in the Pīhēl, Pūhāl, and Hithpāhēl, throughout.

In the Present tense, the leading word is יְנַפְּל; here, then, we shall have יְנַפְּל, but by Art. 76. יְנַפְּל, יְנַפְּל, יְנַפְּל, יְנַפְּל, &c.

6. In the same manner in the preterite of Niphāl, יְנַפְּל, for יְנַפְּל; and so on by the same rule through the Hiphāl and Hophāl species.

7. The Infinitive or abstract verbal noun is here, for the most part, of the form יְנַפְּל; as, יְנַפְּל, and, dropping the ל (Art. 76.), יְנַפְּל; but, if a guttural be the last radical letter, יְנַפְּל will become יְנַפְּל as it is the case with segolate nouns (Art. 108.).

8. The Imperative is יְנַפְּל for יְנַפְּל, which is regularly conjugated: as, יְנַפְּל, יְנַפְּל, יְנַפְּל, יְנַפְּל. It will be unnecessary to notice this verb farther.

9. As the verb יְנַפְּל he gave, placed, &c., has a little peculiarity about it, in having י also for its final letter, it will be necessary briefly to notice its conjugation.

10. Here, then, the final י will also be rejected by our rule (Art. 76.), whenever that has a final Shēvā: as, יְנַפְּל, for יְנַפְּל, &c. And, as יְנַפְּל is the leading word for the present tense, we shall have regularly, יְנַפְּל, יְנַפְּל, יְנַפְּל, &c.; but, by our rule, יְנַפְּל, יְנַפְּל, יְנַפְּל, &c. This, however, does not universally take place in other verbs commencing with י.

11. In the Infinitive, for יְנַפְּל or יְנַפְּל, according to our last example, we have יְנַפְּל, by a further contraction, as if יְנַפְּל or יְנַפְּל.
had been the primitive form; and hence, with the affixed pronouns, יִהְיֶה my giving; יִהְיֶה his giving, &c.

12. In these, as in other verbs, we may have (ך), (ךך), or (ךךך), for the last vowel of either of the tenses: hence יִהְיֶה thou shalt exact, Deut. xvi. 3; יִהְיֶה it shall wither, Ps. i. 3; the primitives being, perhaps, יִהְיֶה, and יִהְיֶה respectively.

13. When the second radical letter is either a guttural or כ, and therefore incapable of receiving Dagesh, the compensation, when כ is dropped, is either expressed or implied (Art. 109.); as, first, יִהְיֶה, for יִהְיֶה (for יִהְיֶה) he will descend; second, יִהְיֶה, for יִהְיֶה, of יִהְיֶה he will receive consolation.

14. In most cases when the middle radical is a guttural, the כ is not dropped; as, יִהְיֶה he groans; יִהְיֶה he rages; יִהְיֶה he is mild. There are also a few instances in which the כ is retained, when the second radical is not guttural; as, יִהְיֶה he will keep, Jer. iii. 5; יִהְיֶה ye will exact, Is. lviii. 3, &c.

15. The כ is also occasionally preserved in the Infinitive; as, יִהְיֶה withering; יִהְיֶה touching: and in the Imperative; as, יִהְיֶה leave; יִהְיֶה keep; יִהְיֶה dig; יִהְיֶה plant, &c.

16. As one verb commencing with כ, namely יִהְיֶה he took, is subject, in some degree, to the same rule, it may be proper to notice it in this place.

This verb, then, is found in the species Kal, Niphdal, and Pahdal only. In Kal, the כ is dropped whenever it is accompanied by a final (:), as also in the Imperative, and occasionally in the Infinitive. In the preterite tense, therefore, it will retain all its letters regularly. In the present, we shall have יִהְיֶה, for יִהְיֶה; and so on. In the Imperative we have יִהְיֶה and יִהְיֶה, יִהְיֶה and יִהְיֶה, &c. In the Infinitive, we have two forms, יִהְיֶה (once יִהְיֶה 2 Kings xii. 9.), and יִהְיֶה, Deut. xxxi. 26.

17. In Niphdal the כ is retained; as יִהְיֶה and יִהְיֶה it is taken, 1 Sam. iv. 11, 17, 22. Infinitive, יִהְיֶה being taken, Ibid. 19, 21.

18. In Pahdal we have יִהְיֶה in the preterite, and יִהְיֶה, for יִהְיֶה, in the present. But in the third person singular feminine of the preterite, יִהְיֶה (for יִהְיֶה) Gen. ii. 23, which has probably been effected by attraction.

19. The participles are regular as far as they are found: as, יִהְיֶה one who takes, &c.
On the Verbs commencing with נ or ב.

199. The next class of roots we shall notice as subject to certain defects, are those having an נ or ב for their first radical letter.

2. Now, as these letters standing as the first of any word will lose their power as consonants only when preceded by certain vowels (Art. 37.), the consequence is, the conjugation will be regular, as in רפא, in the preterite of Kal, the Infinitive and Participles; as also in the whole of Pīhēl, Pūhāl, and Hithpāhēl; but, in this last, they seldom occur. We need not therefore give any table of these forms. Let us now proceed to consider those parts in which any defect or contraction arises, in consequence of either of these letters losing their powers as consonants; and, first, of those which have נ for the first radical letter.

3. The leading word for the preterite tense of Kal may be of either of the forms הָפָה or הָפָה: as, רָפָה he said; רָפָה he shone (for רָפָה perhaps, Art. 75.); that of the present of either הָפָה, הָפָה, or הָפָה, and rarely הָפָה: as, רָפָה (for רָפָה Art. 87. 5.) I say; רָפָה binding; רָפָה thou bindest; רָפָה thou art angry; רָפָה he comes. A few have two forms; as, הָפָא and הָפָא; רָפָא and רָפָא.

In one case, we have רָפָה: as, שָפָה; so רָפָה, contr. for רָפָה, I am languid, Ps. lxxix. 21.

4. Taking רָפָא, then, or any other of these leading words, and prefixing the abbreviated pronouns with (.), (Art. 189. 15.), we shall have רָפָא, רָפָא, רָפָא, רָפָא, he, she, thou, I, speak, &c.: but, by contraction, (Art. 87. 5.), רָפָא, רָפָא, רָפָא, רָפָא, and, with the accent drawn back, רָפָא, רָפָא, &c.: also with (.), רָפָא, רָפָא, &c.; or, with נ omitted, רָפָא, רָפָא, &c.
he held, has and, and, and, &c.; many other verbs also, of this kind, have two forms in the present tense.

5. In the Imperative יִשְׁתַּחַן, יְשָׁחַן, &c. the Infinitive is יִשְׁתַּחַּה or יִשְׁתַּחַּה; the participle active יִשְׁתַּחַּּנ, plural יִשְׁתַּחַּּנ, &c. as in יִשְׁתַּחַּה. So in the Passive Participle, יִשְׁתַּחַּּנ.

6. In Niphhal the initial נ is treated like any other guttural; as, יִנְשָׁה, יִנְשָּׁה, תִּנְשָּׁה, &c.; and, in the present tense, יִנְשָּׁתַּּנ , יִנְשָּׁתַּּת, &c.; יִנְשָּׁת has in this species, יִנְשָׁת (for יִנְשָׁת), plural יִנְשָׁת, they are taken, Josh. xxii. 9; the leading word taken here being similar to that in the present tense of Kal. The participle is regular, יִנְשָּׁת, יִנְשָּׁת, &c. It will be observed, that the syllabication differs here in a slight degree from that in which a non-guttural letter is the first of the root; as, יִנְשָׁת נְשָׁמָה; יִנְשָּׁת Niph-kald. In the first case the preformative with its vowel forms the first syllable; in the second, the preformative with its vowel together with the first radical letter.

7. In Hiphil and Hophal, the same rule prevails; as, יִנְשָּׁת he believed; יִנְשָּׁת, יִנְשָּׁת, תִּנְשָּׁת, &c. Present tense, יִנְשָּׁת, יִנְשָּׁת, יִנְשָּׁת, &c.; or, with the י omitted, יִנְשָּׁת, יִנְשָּׁת, as in other cases.

8. So in the Participial noun, יִנְשָׁת, fem. יִנְשָׁת, pl. יִנְשָׁת, &c.

9. In a few instances the radical נ is dropped; as, יִנַּקְל consuming, for יִנַּקְל, where we have also a contraction of the vowels (Art. 87. 5.) Ezek. xxi. 33. So יִנַּקְל for he lies in wait, 1 Sam. xv. 5; יִנַּקְל I will hear, for יִנַּקְל, Job xxxii. 11; יִנַּקְל for יִנַּקְל I will collect, Zeph. i. 2, 3; יִנַּקְל for יִנַּקְל I will depree him, Jer. xlix. 19; to which several other of the same kind may be added. So in the participle יִנַּקְל for יִנַּקְל hearkening, Prov. xvii. 4.
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10. In Ḥopp", Ḥophāl, things or persons held, contained, or the like, 2 Chron. ix. 18, is agreeable with the analogy.

11. Enough perhaps has been said to shew what the process of conjugating these verbs is: we may now proceed, therefore, to those which have † for their first radical.

200. One remarkable circumstance attends these verbs, which is this: There is a difficulty in ascertaining, whether † or † has the greater claim to be considered the first letter of these roots. The same is the case in the Arabic: and, from the frequent substitution of one for the other in the Hebrew, the same difficulty must have long existed in this language.* We shall, therefore, in considering the conjugations, take it for granted, that the primitive forms were written with either † or †, and, that the one or the other of these letters has been occasionally taken, as the most convenient for enunciation, when preceded by some vowel depriving it of its power as a consonant.

On the Kal, Pihel, Puhal, and Hithpahel Species of Verbs commencing with †.

2. In Pihel, Puhal, and Hithpahel, as before, we have no defect, which is also the case in the preterite of Kal. In the Infinitive, Imperative, and Present tense of Kal, and in the Niphhal, Hiphil, and Hophhal species, therefore, our only defects will occur; and these we now proceed to consider.

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* Thus we have " for " descending, 1 Sam. xxx. 24; " progeny, Gen. xi. 30; " id., 2 Sam. vi. 23; " heavy, Prov. xvii. 27; " laden, Ib. xxii. 8. In all which cases, and indeed in almost all others in the Arabic, † is taken for the first radical letter.
3. In the present tense of Kal, then, as in former cases, the last vowel of the root may be either (−) (−) or (1), which may be accounted for in every case, by supposing a different form of the primitive word to have been originally taken. So far all is as before.*

4. In the next place, when the preformatives are brought in contact with י, two modes of adjustment will take place among the vowels and consonants; the one by contraction and occasional omission also: the other by a sort of accommodation and omission: e. g. 1st. שָׁבַע, becoming dry; present שָׁבָע; contracted by Art. 87. 5. שעַח; and by omission, שָׁבָע, where (•) is a perfect vowel by analogy. So שעַח: he will possess; שעַא I shall sleep; שעַי he will awake; שעַו he will place; שעַו he will form.

5. The second method is, by contracting the (•) and (1) into (−), and omitting the radical י: as, ובַע, for ובַע: he will dwell; ובַא I will go; ובַא I shall know; ובַא she shall descend. This sort of contraction generally takes place, when the last vowel of the leading word is (−), probably for the purpose of promoting euphony, as in the segolate nouns. See Art. 108. In the following examples, (1) is the last vowel of the primitive form: ראֵינַי we agree, Gen. xxxiv. 15; ראֵינַי they agree, 2 Kings xii. 9; ראֵבַי he blushes: but these two may be derived from ראֵנַי and ראֵנַי as the roots.

6. Of this kind, the following are, according to Alting, the only verbs which occur: viz. ראֵנַי he agreed; ראֵנַי he knew; ראֵנַי he begat; ראֵנַי he went; ראֵנַי he went out; ראֵנַי it was dislocated;

* I must dissent from Schroeder in supposing many of these roots to be conjugated like those commencing with ג (Reg. 72.), because, the analogy of the language requires a different process when certain vowels precede ג, from what it does when they precede ג, or ג; and because the signification of these roots, though cognate, requires no such sacrifice of principle.
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The following have both forms; בָּשׁ, he became hot; רָבָּה, he formed; רָפ, he burned; רָפָה, it was precious; בָּשׁ, he desolated, and בָּשׁ, he became dry, to which בָּשׁ, above noticed is referred by some. In a few the ה is retained with (•): as, רָפָה I will go, Mic. i. 8; רָפָה, he shall be precious, Ps. lxxii. 14.

7. The former of these modes may be considered, therefore, as conformable with analogy; the latter, as accommodated to euphony.

8. In all those verbs which conform with the analogy (and all are so except the few above noticed) the Imperatives and Infinitives follow the general paradigm: נַחֲלַת, spitting, abs. נַחֲלַת, foundings, נַחֲלָה, fear thou, &c., in construction.

9. But, when an elision takes place, Art. 76, the first radical letter is dropped, the final vowel remaining: as, דָּפֵי Infinitive and Imperative, fem. דָּפֵי and דָּפְיָה. This verb has also דָּפֵי, and דָּפְיָה, for the Infinitive. So Imp. דָּפִּים and דָּפִי, give, root דָּפֵי, דָּפִי, know thou, and with the paragogic י, דָּפִי, דָּפִי. Infin. דָּפִי for דָּפִי and דָּפִי. What verbs are to be used in the several forms, can be determined only by usage.

10. Several forms of the Infinitive are occasionally derived from the same root: i.e. according to our system, sometimes the abstract noun of one form is taken, and sometimes that of another; as, דָּפֵי bringing forth, Job xv. 35, form דָּפִי; יַזְגִּי Gen. xvi. 16; יַזְגִּי (for דָּפֵי, form יַזְגִּי) 1 Sam. iv. 19. So יַזְגִּי, descending, Gen. xlv. 3; יַזְגִּי (form יַזְגִּי) my descending, Ps. xxx. 4.

11. To this variety of forms may be referred the following examples; בָּשׁ Jer. xliii. 10, if ye will still abide, where בָּשׁ is probably put for בָּשׁ, the י being dropped, by Art. 76. יַזְגִּי that thou shalt surely prevail; or, prevailing shall prevail, Job xliii. 2, where יַזְגִּי stands for יַזְגִּי (root יַזְגִּי) by the same rule.

Kimkhhi tells us, that his brother derived this word from יַזְגִּי, thus: for יַזְגִּי, striking out the latter י, יַזְגִּי, and varying the vowel יַזְגִּי. In the Mikhlo, we generally have the leading word for the Present tense given thus: the root יַזְגִּי; root יַזְגִּי; whence we are to infer, that the persons of the Present tense will be יַזְגִּי, יַזְגִּי, &c., root יַזְגִּי; whence Pres. יַזְגִּי, and so on.
12. This verb יָלָד forms the Present tense in קָאָל, as if the root had been יָלָד; as, יָלָדֵת, יָלָדֵי, יָלָדְךָ, יָלָדְהוּ, &c., for יָלָדָן, יָלָדָכָא. See Art. 87. 2.

13. In the other species, viz., פֹּהִלּ, פֹּהֲדֵל, and הִתָּפָהֲדֵל, the analogy of the paradigm יִדְּרֶד is regularly followed; excepting only, that in the verbs יִדְּרֶד he knew, יִדְּרֶד he threw, and יִדְּרֶד he contended, the ' of the root is changed to ' as, יִדְּרֶד he made known; יִדְּרֶד he confessed; יִדְּרֶד he disputed. In פֹּהִל, however, we have יִדְּרֶד (for יִדְּרֶד, Art. 73.) he shall make grievous, Lam. iii. 33; יִדְּרֶד (for יִדְּרֶד) they shall cast out, Is. iii. 53. In פֹּהֲדֵל we have יִדְּרֶד for יִדְּרֶד Jer. v. 8.

14. We now proceed to the others; viz. נִיהֲדֵל, נִיהֲדֵיל, and הָפֹּהֲדֵל, in which the first letter of the root will lose its power as a consonant.

15. It has already been remarked, that these verbs are sometimes conjugated as if ' had been the first radical letter; this is the case in the three species before us. In נִיהֲדֵל, for example, we shall have in the Preterite נִיהֲדֶל (for נִיהֲדֶל, Art. 87. 1.), from the root נִיהֲדֵל, or נִיהֲדֵל. Present tense נִיהֲדֶל (for נִיהֲדֶל) where ' retains its power as a consonant. In a few instances ' remains in the Present: as, נִיהֲדֶל he shall be pierced with a dart, Exod. xix. 18; נִיהֲדֶל he waits Gen. viii. 12; נִיהֲדֶל for נִיהֲדֶל made hot, Is. lvii. 5. The Imperatives and Infinitives are regularly formed; as, נִיהֲדֶל. The participial noun, נִיהֲדֶל, fem. נִיהֲדֶל, נִיהֲדֶל; pl. נִיהֲדֶל and נִיהֲדֶל. We have, however, נִיהֲדֶל made mournful, fem., Lam. i. 5, and נִיהֲדֶל id. masc., Zeph. iii. 18 (for נִיהֲדֶל &c. Art. 87. 2.).

16. In הָפֹּהֲדֵל we have נִיהֲדֶל (for נִיהֲדֶל, Art. 87. 1.), and, in the Present tense, נִיהֲדֶל or נִיהֲדֶל, נִיהֲדֶל, and so on throughout.

17. In some roots, however, the ('') remains, and either forms a diphthong with the preceding vowel, or coalesces with it by contraction; as, first, נִיהֲדֶל, or נִיהֲדֶל according to the קְתֶב (for נִיהֲדֶל, root נִיהֲדֶל) lead out, Gen. viii. 17; נִיהֲדֶל or נִיהֲדֶל direct thou, Ps. v. 9; יִדְּרֶד I will chastise, Hos. vii. 12. So in the Participle or noun of agency, נִיהֲדֶל using the right hand, 1 Chron. xii. 2. In the second place, the contraction may take place by the preceding letter taking (''): as, נִיהֲדֶל (for נִיהֲדֶל, Art. 87. 3.) he gave prosperity, Gen. xii. 16. So נִיהֲדֶל, נִיהֲדֶל, or נִיהֲדֶל &c. throughout; יִדְּרֶד I will take the right-hand direction, Gen. xii. 9. Inf. נִיהֲדֶל &c. In Exod v. 7, we have נִיהֲדֶל repeat ye, where נ stands in the place of ' or ' but, here the leading word might be
ART. 200. 18. ON THE DEFECTIVE VERBS.

From the root וְּשָׁנ, cognate with וְּשָׁנָה, for בּוֹנָה, Job xxiv. 21; בּוֹנָה for לְבָנָה, Is. xvi. 7; and לְבָנָה for לְבָנָה, Jer. xlviii. 31, none of the contractions common to other words have taken place.

18. In Hophhāl the י of the root takes a throughout: as, בּוֹשָׁה (for בּוֹשָׁה, see Art. 87. 2.) he was made to dwell. So in the Present tense, בּוֹשָׁה, בּוֹשָׁה, &c.; or, in both cases with (v) for י: as, בּוֹשָׁה, בּוֹשָׁה, &c. Art. 72.

On the Conjugation of those Verbs which have י or י for their Medial Radical Letter.

201. When these verbs terminate either in a quiescent י, or in י, י, or י; as also, when conjugated in those species which have Dāgēsh in the middle radical, they follow the general paradigm; as, יְּרָעָה it was watered; יְּרָעָה it became; יְּרָע he breathed; יְּרָע he expired; יְּרָע he became white. So also יְּרָע vomit ye, Jer. xxv. 27, from יְּרָע; יְּרָע he acted as an enemy, יְּרָע he was weary, which are perhaps only nouns.—With Dāgēsh in the middle radical; as, יְּרָע he made crooked; יְּרָע and יְּרָע he was made crooked. So in verbs with a medial י, יְּרָע he criminated; יְּרָע he procured by hunting. In all other cases, the medial radical י or י loses its power as a consonant, and gives rise to several apparently defective forms.

2. Whenever a single medial י or י is preceded, either by a vowel or a final Shēvā, and is, at the same time, followed by any vowel, it will be dropped, with the preceding vowel or Shēvā, and its own vowel will be transposed to the first radical letter (Artt. 73. 75.); as, יְּרָע for יְּרָע he stood; יְּרָע for יְּרָע he died; יְּרָע for יְּרָע he shone; יְּרָע for יְּרָע he was good; יְּרָע for יְּרָע or יְּרָע to rise. In Niphhāl, יְּרָע for יְּרָע; Hiphhāl, יְּרָע for יְּרָע; Hiphhāl, יְּרָע for יְּרָע, &c. In like manner, when י is the middle radical, י for יְּרָע he
understood; הָבָּן for הָבָּב, or הָבָּב to understand; Hiphkhāl, הָבָּב for בָּב, הָבָּב for בָּב, Hophkhāl, or בָּב, for בָּב, &c.*

3. For the forms הָבָּב and הָבָּב which are usual in the Imperatives and Infinitives, we here have הָבָּב (for הָבָּב or הָבָּב Art. 87. 2.), and, הָבָּב (for הָבָּב, or הָבָּב Ib. 4.)

4. In the Pihēl, Pāhāl, and Hithpēhāl, Species, when the middle radical is not doubled, which is mostly the case, the leading forms will be, נָהַר, נָהַר, נָהַר, respectively (Art. 197.): as, נָהַר he raised; נָהַר and נָהַר he was raised. In these cases, the process of the conjugation is regular throughout. Nouns of agency, &c. will be נָהַר, נָהַר, נָהַר, respectively; the feminines and plurals of which are regularly formed, when in use.

5. The Participial noun in Kal is, for the most part, constructed on the same form with the Preterite: as, נָהַר, pl. נָהַר, נָהַר, נָהַר, &c.: נָהַר, pl. נָהַר, נָהַר; נָהַר, pl. נָהַר, נָהַר, &c. The passive, נָהַר for נָהַר, involved, form נָהַר; נָהַר for נָהַר, circumcised. So נָהַר for נָהַר, placed, form נָהַר. In a few instances the Participle, or noun of agency, seems to be of the form נָהַר: as, נָהַר for נָהַר, standing, 2 Kings xvi. 7; נָהַר treading, for נָהַר Zech. x. 5.

6. In the first and second persons of both genders and numbers, in the Preterite of Niphkhāl, the leading word seems to be a segolate of the form נָהַר or נָהַר, i.e. נָהַר for נָהַר, נָהַר for נָהַר Art. 87. 2. 4; in which cases, the vowel (א) is introduced between the root and the

* In נָהַר, נָהַר, and נָהַר, the vowels become perfect on account of the accent. In נָהַר, נָהַר, נָהַר, נָהַר, נָהַר, and נָהַר, the first vowel is made perfect, in order to complete the syllable; which becomes necessary on account of the first radical being taken to commence the next syllable. The (א) is taken in Hiphkhāl, being the vowel obliquely corresponding to (א) of the regular paradigm. See Art. 96. 2.

† That is, dropping the middle radical letter out of our common measure נָהַר, as is the case in these verbs, then assuming the proper vowel, and doubling the last radical letter, we have נָהַר, &c.
abbreviated pronoun: as, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, and so on. Alting thinks this has been done, in order to give the fuller pronunciation to the accent, as in יָּבֹא; but, in יָּבֹא the accent does not accompany that syllable. That reason, therefore, will not hold good. I am inclined to believe, that the י has been introduced, in order to avoid the concurrence of two quiescent letters after one vowel (Art. 135), as would be the case, had the form יָּבֹא been adopted: and if so, this vowel has been introduced, just as the (נ) has in the segolate nouns (Art. 108. 148. 2.).

7. In every other case Nipphal takes the leading word יָּבֹא; as, יָּבֹא for יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, &c. (Art. 195. 4.)

8. A similar anomaly takes place in the corresponding persons of the Hiphil species, which may perhaps be accounted for in the same way; as, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, &c., but here, we also have the regular form; as, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, &c.

9. It must be remembered, that whenever the first radical letter is, by any accident, made to commence a syllable, the preformative must, by our laws of syllabication, either take Shévá or a perfect vowel. When the accent is far removed it will be Shévá; but, when not, the vowel will be perfect: as, Present tense, Kal, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, &c. So, in the nouns of patience and agency, in Nipphal and Hiphil, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, &c. Hiphil, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, &c. In Hopháil, however, no such change takes place: as, יָּבֹא, יָּבֹא, 2 pers. pl. יָּבֹא, יָּבֹא, יָּבֹא, &c.

10. Verbs having a medial (ן) will sometimes drop it, and supply its place by (ך), as it happens in other verbs in the Hiphil species; as, יָּבֹא for יָּבֹא thou shalt lodge; and, with the accent drawn back, יָּבֹא 2 Sam. xvii. 16. But, when either the first or last radical happens to be a guttural, we shall have (ך): as, יָּבֹא, יָּבֹא he was wearied, 1 Sam. xiv. 28; יָּבֹא, יָּבֹא he rested, Exod. x. 14, for יָּבֹא, יָּבֹא. So with יָּבֹא, יָּבֹא he put away, Gen. viii. 13. The same will occasionally take place with a pause accent: as, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, יָּבֹא, Judg. xix. 20.

11. Hence it will appear, that verbs having a medial י, may, in the present tense of Kal, take the same form which they, as well as those having a medial י, will in Hiphil; and that they can be distinguished only by the context.
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On the Third Class of Defective Verbs.

202. These verbs are formed upon roots whose third radical letter is subject to elision; and this may take place, either when one of the letters נ or ק occupies that situation (Art. 198. 2.), or, when the second and third radical letters happen to be the same (Art. 77.): as also in certain cases, when נ or ק is found in that place (Arts. 76. and 188. 23.).

2. But, before we proceed to consider these defects, it will be necessary to offer a few observations on the causes which have led to them: and first, we shall consider those which have one or other of the letters נ or ק for their third radical.

3. It has already been remarked (Art. 200.), that considerable difficulty has been felt both in the Hebrew and Arabic, in ascertaining which is the proper root in many instances wherein these letters are concerned. It is also a fact, that primitive words having either of these letters for the first, second, or third radical, and forming words similar in some respects in sound, will generally have either the same, or very nearly the same, signification: e.g. נבָע, נבָע, or נבָע he set up, to which perhaps may be added, as cognate, נבָע he arranged, or assembled, an army, performed divine service, &c. which some make cognate with נבָע beauty, and נבָע he became inflated, &c. So נבָע comprehending, completing, &c.,* to which many others may be added.

* So נב and נב; נב, נב, נב; נב, נב נב. See the Mirkhlof of Kimchi, fol. נב, where a large list of this sort of verbs is given.

It may be proper here to notice remarks sometimes made on verbs of this kind, which, I am induced to believe, are entitled to little credit. "Singularis Linguae genius," says A. Schultens, Inst. Ling. Heb., p. 399, "et granditas
4. If this be the case, then, we need not be surprised in occasionally finding the vowels, and even the signification of one cognate root applied to another; as, ""\u05d9"", for אֶלִים: heal thou (root הָכַּנ, becoming lax), Ps. lx. 4; אֶלִים, for אֲלִים: I will heal, Jer. iii. 22. So, with respect to the vowels only; as, בָּלַח, for בָּלַח אֲלִים: I restrained, Ps. cxix. 101, as if the root had been בָּלַח מְשִׁלָּח, for מְשִׁלָּח: finding, Eccles. vii. 26; רָבָה, for רָבָה מְשִׁלָּח: we have healed, Jer. li. 9; רָבָה מְשִׁלָּח: prophesying, Zech. xiii. 4; בָּלָה sinning, Eccl. viii. 12, where the vowels belong to roots having א or א for the last radical.

5. The following assume the vowels, and in some instances the forms, of a cognate root; יָרֵא taken away, Ps. xxxii. 1, where the form is derived from יָרֵא, while the root is יָרֵא. So, יָרֵא מְשִׁלָּח: they (fem.) will heal, Job v. 18; יָרֵא מְשִׁלָּח: they (masc.) will heal, Jer. viii. 11, and יָרֵא מְשִׁלָּח: she, or it, was healed, Ib. li. 9; יָרֵא מְשִׁלָּח: I wondered, Ps. cxxxix. 14; יָרֵא מְשִׁלָּח: thou hast thirsted, Ruth ii. 9 (for יָרֵא מְשִׁלָּח, as if the root had been יָרֵא מְשִׁלָּח, but which is יָרֵא מְשִׁלָּח). In like manner, we have יָרֵא מְשִׁלָּח they bear (root יָרֵא מְשִׁלָּח) Ezek. xxxix. 26; יָרֵא מְשִׁלָּח: they are full, Ib. xxviii. 16; יָרֵא מְשִׁלָּח we

stili, sape ansam præbueræ, ad gemina Radicis formas in unam confundas.”

The first example he gives is יָרֵא מְשִׁלָּח Is. xxx. 5, which he calls “specimen insigne. Hiphil. Radicum יָרֵא מְשִׁלָּח aruit, et יָרֵא מְשִׁלָּח setuit, signantissimi pra se ferens: ex יָרֵא מְשִׁלָּח setero fecit, et יָרֵא מְשִׁלָּח occulte fecit, coalitum.” Remarks of this kind are often met with in the Thesaurus Grammaticus of Buxtorf, in the Nikhol of Kimchi, the Rabbinical Commentaries, &c. I must confess, however, I can see little in all this, but the occasional adoption of one or other of the cognate roots, as indeed it occasionally happens in the Arabic, without any intention whatever on the part of the writer, to combine more ideas than one in such verb. In the above instance, then, I believe יָרֵא מְשִׁלָּח has been the root taken, to be used nevertheless in the sense of יָרֵא מְשִׁלָּח. I must object to the vowel (ז) קָחֶלֶם: because, I think, it may have been introduced for the mere purpose of supporting this hypothesis. In Eichhorn’s edition of Simonis’s Lexicon, sub voce יָרֵא, נ is said to be otiosc.
are cile, Job xviii. 8, to which many more may be added; but, as they are always noticed in the best Lexicons, they need not be detailed here.

6. In the first place, then, every root terminating with a radical י, that is, with י having Mappik inscribed, will be regularly conjugated like יָשָׁה; as, יִבְּשֵׁל he was high; יְבָשֵׁל thou wast high, יָבְשֵׁל they were high, &c. This letter, therefore, is not subject to any elision, either here or elsewhere.

7. It is when י is a substitute for י, or י, only, that any departure from the general paradigm can take place in any case.

8. In the following instances, however, no such substitution takes place, but י and י retain their original places; יָרְפֵּשׁ I have been tranquil, Job iii. 26; Infin. Kal, fem. יָרְפֵּשׁ; Participial noun, יָרְפֵּשׁ, of the same root יָרְשׁ. So יָרְשׁוּ, Infin. Ezek. xxviii. 17, from the root יָרְשׁ, usually יָרְשׁ. In Piel, יָרְשֶׁל I will water, Is. xvi. 9. But, in Job xii. 6, we have (י) for the last radical: יָרְשֶׁל they will be tranquil (where the accent has been drawn back) Art. 119. 11. So, יָרְשֶׁל it trusted, fem., Ps. lvii. 2; יָרְשֶׁל they multiply, Deut. viii. 13, where, in the next member, we have יָרְשֶׁל; יָרְשֶׁל ye assimilate, Is. xl. 18. 25; יָרְשֶׁל becoming languid, Cantic. i. 7; יָרְשֶׁל weeping, Lam. i. 16. So also, יָרְשֶׁל things full of marrow, Is. xxv. 6. In all other instances, י will be substituted for either י or י, and then will be subject to elision by the general rules affecting the letters יָרְשׁ.

9. In the Preterite tense, therefore, of all the species, יָרְשֶׁל will be the termination for the third person singular masculine, instead of י or י; י of the feminine, just as it is in the feminine nouns in construction. In all the others, י will represent the third radical: as, יָרְשֶׁל he revealed, discovered; fem. יָרְשֶׁל; 2 pers. masc. יָרְשֶׁל, id. fem. יָרְשֶׁל; 1 pers. com. יָרְשֶׁל; pl. 3 pers. com. יָרְשֶׁל for יָרְשֶׁל or יָרְשֶׁל Art. 73; 2 masc. יָרְשֶׁל, id. fem. יָרְשֶׁל; 1 com. יָרְשֶׁל.
10. It must be remembered, however, that in every other species (\(\text{\(\alpha\)}\)) is generally the vowel which precedes \(\text{\(\iota\)}\) in the Preterite. Even in \(\text{\(\kappa\)}\) \(\text{\(\alpha\)}\) would be more agreeable with the analogy than \(\text{\(\epsilon\)}\), because \(\text{\(\eta\)}\) &c. should be, according to the general paradigm, \(\text{\(\eta\)}\) \(\text{\(\gamma\)}\), which by Art. 87. 3. would become \(\text{\(\eta\)}\) : but, as \(\text{\(\alpha\)}\) preceding the \(\text{\(\iota\)}\) may also become \(\text{\(\epsilon\)}\) Art. 87. 4. this may have been adopted in this species.

11. The Present tense of every species here ends in \(\text{\(\pi\)}\),* as do also the Participles. The Imperative has \(\text{\(\pi\)}\), but this is the form of construction assumed by all nouns ending in \(\text{\(\pi\)}\) (Art. 143. 5.), and such will the Imperative generally be.

12. The Infinitives follow the general paradigm, and end in \(\text{\(\pi\)}\) in the masculine; as, \(\text{\(\alpha\)}\) and \(\text{\(\alpha\)}\) seeing.† The feminine form always ends in \(\text{\(\lambda\)}\); as, \(\text{\(\omega\)}\) or \(\text{\(\omega\)}\) (for \(\text{\(\omega\)}\) Art. 87. 1.).

13. The agent or active participle will end in \(\text{\(\pi\)}\); as, \(\text{\(\alpha\)}\); fem. \(\text{\(\alpha\)}\) (for \(\text{\(\omega\)}\) Art. 73.). The patient or passive participle ends in \(\text{\(\eta\)}\); as, \(\text{\(\eta\)}\), form \(\text{\(\epsilon\)}\), regularly, where the final \(\text{\(\iota\)}\) is quiescent, fem. \(\text{\(\eta\)}\), pl. \(\text{\(\eta\)}\) and \(\text{\(\eta\)}\) : here \(\text{\(\iota\)}\) appears as the proper radical letter.‡

* Except the 2 pers. sing. fem. and pl. masc. and fem., as also the 3 masc. and fem. pl., where \(\pi\) is dropped, or changed to \(\gamma\); as, 3 m. \(\text{\(\gamma\)}\), f. \(\text{\(\gamma\)}\); 2 m. \(\text{\(\gamma\)}\), f. \(\text{\(\gamma\)}\) (for \(\text{\(\gamma\)}\) Art. 73.); 1 com. \(\text{\(\gamma\)}\). Pl. 3 m. \(\text{\(\gamma\)}\) (for \(\text{\(\gamma\)}\) Art. 73.), f. \(\text{\(\gamma\)}\); 2 m. \(\delta\) (for \(\delta\) as before), f. \(\delta\); 1 com. \(\delta\). In the same manner are the Present tenses of all the species conjugated.

† In \(\text{\(\alpha\)}\) acquiring, 2 Sam. xxiv. 24, and \(\text{\(\alpha\)}\) conceiving and meditating, Is. lxi. 13, Schroder thinks we have a final \(\iota\) for the last radical letter: but this is far from being certain; \(\text{\(\eta\)}\) and \(\text{\(\eta\)}\) will terminate regularly according to our paradigm; and, omitting the final \(\pi\) by Art. 73, we shall have the forms, \(\text{\(\alpha\)}\), \(\text{\(\alpha\)}\), and \(\text{\(\alpha\)}\). The other example, viz. \(\text{\(\alpha\)}\) Hos. vi. 9, adduced by him, is probably a plural noun in construction.

‡ In Is. iii. 16, we have a various reading, viz. \(\text{\(\alpha\)}\) and \(\text{\(\alpha\)}\), as also
On those Verbs which have an נ for the Third Radical Letter.

203. The only departure from the general paradigm in verbs of this kind is, in the נ becoming quiescent in the preceding vowel; as, Pret. Kal. נָּפַת for נָּפַת, he found, f. נָּפַת, 2 m. נָּפַת, f. נָּפַת, 1 com. נָּפַת; plur. נָּפַת, com. 2 m. נָּפַת, f. נָּפַת, 1 com. נָּפַת.

2. The Present tense is, נָּפַת, נָּפַת, and so on.

In every other species, the persons of both tenses, except the third singular and plural of the Preterite of both genders, those of Puhal, and of the Present of Hiphil, the vowel preceding נ is (ך). As Niphhal, 3 m. נָּפַת, f. נָּפַת, 2 m. נָּפַת, f. נָּפַת, 1 com. נָּפַת; plur. com. נָּפַת &c. Pres. tense, נָּפַת &c.; Hiph. נָּפַת, f. נָּפַת, 2 masc. נָּפַת &c. Pres. 3 m. נָּפַת, f. נָּפַת &c. In Pihel and Hitpahel all is regular. In Puhal we have, Pret. 3 pers. masc. נָּפַת, f. נָּפַת, 2 m. נָּפַת, f. נָּפַת &c. Pres. 3 m. נָּפַת, f. נָּפַת; 2 m. נָּפַת, f. נָּפַת &c. and so on throughout.

We have, however, נָּפַת; it shall be changed, Eccl. viii. 1, where, according to Kimkhi, the vowels belong to the root נָּפַת. Mikkhol, fol. ד"כ.

3. In the Infinitives and Participles a contraction mostly takes place; as, נָּפַת or נָּפַת, for נָּפַת or נָּפַת bearing; root נָּפַת; נָּפַת for נָּפַת; root נָּפַת finding. We also have טָפַת. So also נָּפַת for נָּפַת hating, form טַלַת, root נָּפַת; וְהָפַת or וֹהָפַת calling; וְהָפַת ro וּחָפַת filling (Art. 87. 5.).

in 1 Sam. xxv. 18; וֹפָת and וֹפָת, no reliance, therefore, can be placed on Schroeder's remark, that these are words retaining their primitive radical נ. So likewise מָפָת Job xli. 24, may be a verb, and מָפָת Is. xv. 22, for מָפָת by Art. 72. By the same rule we have נַב clear, innocent, for נַב &c.
4. Some verbs here, as in the other classes, have (-) for the last vowel of the Preterite of Kal: as, רָאֵל he feared; דָּרְמָה he filled; דָּרָע he hated; דָּרְמָה he thirsted, which they will retain throughout that tense, where other verbs have (v): as, 3 m. יָרָע, f. יָרָע; 2 m. יָרָע, f. יָרָע, 1 com. יָרָע; and so on. In every other tense and species they are conjugated like דָּרְמָה.

5. For the rules and examples relating to Apocope when happening to these or any other verbs, see Art. 74. 119. 3—8.

LECTURE XIII.

ON THOSE VERBS WHICH HAVE THEIR SECOND AND THIRD RADICAL LETTERS THE SAME.

204. It has been laid down as a rule, that whenever the last two letters of any primitive word happen to be the same, one of them may be dropped for the sake of euphony (Art. 77.) There are cases, however, in which this will not take place: these we shall notice first, and then proceed to shew in what instances and in what way our rule applies.

2. First, then, in the reduplicated species, i.e. in פֶּתֶל, פֶּתַל, and הִתֶּפֶתַל, the middle radical letter will either receive Dagesh forte, as in פֶּתִּל, or, the reduplication will take place on the measure פֶּתִּל, פֶּתִּל, or פֶּתִּל; or, lastly, on one or other of the reduplicated forms (Art. 197.). In these cases, therefore, no defect will take place.

3. In the next place, the following examples follow the general paradigm; as, יָקֹלֵל he intended, Deut. xix. 19; יָקֹלֵל I intended,
Zechariah viii. 14; נפלו they finished, Ezekiel xxvii. 11; נפלו they surrounded, Ecclesiastes xii. 5, &c.; נפלו it decayed, Psalms vi. 8: נפלו being gracious, Isaiah xxx. 19.

4. The Participial nouns of נפלו surrounding, Genesis ii. 13, plural נפלות 2 Chronicles iv. 3; נפלות cursed, Genesis xxvii. 29, plural נפלות, Joshua ix. 23, &c.

5. In some instances the Infinitive also takes the form נפלו; as, נפלות for surrounding, Numbers xxi. 4; נפלות for warming, Isaiah xlivii. 14, form נפלות, with (ך) changed to (ך) on account of the pause, (Art. 123. 5.).

6. Again, in no case, in which either the first or third radical letter of any root is subject to elision or contraction, will our rule take place; as, in the first case, נפלו for נפלו they flee, Psalms lxviii. 13; נפלו for נפלו he exclaimed, root נפלו; נפלו I broke to pieces, Jeremiah xliv. 37, for נפלו. So, נפלו for נפלו. But, when this is not the case, and the last radical retains its power as a consonant, one of the two is dropped: as, נפלו for נפלו he lived, Genesis v. 5.

7. Whenever, therefore, one or other of these exceptions does not take place, one of the two last radical letters of these verbs will regularly be rejected in both the tenses—in the Imperative, and occasionally in the Infinitive of נפלו, the whole of the species ניפהל, ניפהל, and ניפהל.

8. The most convenient method, perhaps, of stating this defect will be by saying, that the second radical with the preceding vowel, or שוה, is rejected; as, ניפהל, for ניפהל; ניפהל, for ניפהל, &c. which will generally hold.

9. In both tenses, then, of the species נפלו, ניפהל, ניפהל and ניפהל, as also in their Infinitives, Imperatives, and Participles, excepting those already mentioned, will the second radical letter of all such roots be rejected; but, whenever any asyllabic augment
takes place, this rejected letter will be restored by the operation of *Dagêsh forte* (Art. 77.)

10. If, in the next place, we except the first and second persons of both numbers and genders, throughout all the Preterites of these species, the abbreviated pronouns which are *asyllabic* will be the same in these as in other verbs. But, in all the first and second persons of these preterites, the vowel ְ is introduced, as in Art. 201. 6. between the root and the pronouns; e.g. taking ֵ for the root, 3 m. בֵ, f. בֵּית, 2 m. בֵּית, f. בֵּית; 1 com. בֵּית, f. בֵּית. So in *Niphhal*: 3 m. בֵּית, f. בֵּית, 2 m. בֵּית, f. בֵּית, and so on.

11. It should be observed, that as the first letter of the root in the Present necessarily commences a syllable, the preformative will either take *Shevá* (ך), or a perfect vowel. It will take *Shevá* when the accent is on the third letter, or farther from the beginning of the word; in all other cases the vowel will be perfect: as Pres. *Kal*, 3 pers. m. בֵ, fem. בֵת; pl. m. בֵתֹת, f. בֵית, &c. *Niphhal*, Pret. 3 m. בֵ, fem. בֵית, 2 m. בֵּית, f. בֵּית, &c. *Hiphil*, Pret. 3 m. בֵ, f. בֵית, 2 m. בֵּית, f. בֵּית; 3 pl. com. בֵּית, 2 m. בֵּית, f. בֵּית, &c. Pres. 3 m. מֵ, f. מֵ, 2 m. מֵ, f. מֵ, 1 com. מֵ, 3 pl. מֵ, f. מֵ, &c.

12. It should be remembered, that the ְ usually found between the second and third radical, and which is considered as characteristic of the *Hiphil* species, never appears in these verbs.

13. In *Hophhal*, ְ is inserted after the characteristic ַ, in order to complete the initial syllable, after which this species is conjugated like the preceding: as, Pret. 3. m. sing. בֶ, f. בֶּה, 2 m. בֶּה, f. בֶּה;
LECTURE XIII.

1 com. וָחָצֵב, &c. Present: 3 sing. m. וָהָצֵב, f. וָהָצֵב, 2 m. וָהָצֵב, f. וָהָצֵב; pl. וָהָצֵב; וָחָצֵב. In the last, and every similar case in this species, the first vowel is necessarily immutable: it must, therefore, remain perfect. So in the Imperative and Participle, וָהָצֵב, f. וָהָצֵב, &c.

14. In these, as in all other verbs, the final vowel of both the tenses in Kal may be (−), (−), or (1). The root above given exemplifies (−) for the last vowel of the Preterite, and (1) for that of the Present. The only variety however which occurs is, in having (1) for the last vowel of the Preterite, and (−) for that of the Present: as, יְהַבִּל they cast, of לִבּוּל Gen. xl. 23; יְהַבֵּל hath devolved upon, Ps. xxii. 9. So in the Infinitives and Imperatives, which are generally constructed on the same form with the Present, with (−): as, יָבֵל, for יָבֵל devolve thou, Ps. cxix. 22. Present: יְהַבִּל they shall be vile, for יְבַבַּל 1 Sam. ii. 30. In Hiphil also, we have occasionally (−): as, יָבִיב he made light, for יָבִיב יְבִיב giving shade, for יָבִיב יָבִיב Ezek. xxxi. 3.

15. In the species Pihèl, Pùhèl, and Hithpàhèl, the forms assumed for conjugation must be determined by usage, i.e. whether they are to be עָרְבָה, עָרְבָה, עָרְבָה, עָרְבָה, or any other of the reduplicated forms (Art. 197.); and when this is done, the process will be analogous to that of the general paradigm.

16. Of the verbs terminating in כ or כ, enough has been said, Artt. 198. 10. 188. 23. 26. 28.
On the doubly Defective Verbs: i.e. Verbs, in which more than one of the Radical Letters may be subject to quiescence or elision, by the operation of the preceding Rules.

205. Roots may be supposed to exist composed of such letters as may all be subject to elision or quiescence, when occurring in certain situations: but, that they all should be subject, at the same time, to such rule, the nature of the case makes impossible: because, quiescence can take place, only when some homogeneous vowel precedes; and this pre-supposes that such vowel is enounced by a consonant. And, in the case of one of the two last radical letters of a verb being dropped, it is also supposed, that some preceding vowel is enounced, which cannot be done without the influence of a preceding consonant.

2. Hence it will follow, that such part of any root as is unaffected by the influence of a preceding vowel will remain unaltered: and also, that no two contiguous letters can at the same time be subject to defect by the process of conjugation, if we except the operation of apocope, and those cases in which any of the ר"גנ letters are dropped, as being unnecessary to the pronunciation. But, when the first and last are subject to quiescence or elision, the middle radical letter, be that what it may, will generally retain its character as a consonant, and may receive a Dāgēsh forte; or if not capable of being doubled, may be compensated in the preceding vowel being made perfect.

3. In this case, therefore, as in all the preceding ones, the general paradigm holds good: but, as the concurrence of certain sounds is incompatible with the pronunciation of the Hebrews, some changes will take place, in order to avoid this difficulty. Example, however, is
always easier to be understood than precept; we shall now give, therefore, a few examples of all the cases that occur; which, after Schröder, we shall divide into three classes.

First Class.

4. This class will have the first and third radical letters subject to elision, or quiescence. And first, both are subject to elision, as in הָעַט he gave, placed; הָעַט he played on the psaltery; הָעַט he descended, which will drop either the כ or ק, or both, by rules already detailed (Artt. 198. 10. 188. 23. 28. &c.): e. g. in Nipphāl, Pret. 2 pers. הָעַכ, הָעַכ, הָעַכ, for הָעַכ, הָעַכ, وּלֹא; and so of the rest.

5. The first is subject to quiescence, and the third to elision, as in יָעַשׁ he was faithful; יָעַשׁ he slept; יָעַשׁ, or יָשֵׁנָה, he was handsome. Here the י will be rejected, as before, whenever it is affected by a final שׁבָּעַה (ך) by analogy; the final ק, by Art. 188. 23; and the initial י or י, will be quiescent, according to the rules detailed in Artt. 199. 200.

6. In the next place, the first will be subject to elision and the third to quiescence, in such roots as יָשֵׁנ, he bore; as, Present tense, 3 p. m. Kal, יָשֵׁנ for יָשֵׁנ (Art. 198.); Imp. יָשֵׁנ; Inf. יָשֵׁנ, יָשֵׁנ, or יָשֵׁנ. Nipph. Pret. and Part. יָשֵׁנ. Hiphāl, Pret. יָשֵׁנ. Hoph. יָשֵׁנ: also in roots terminating in ק, for י or י: as, יָשֵׁנ he extended; Pres. Kal, יָשֵׁנ; and, by apocope (Art. 74. 2.), יָש or יָש. But here, the Imperative and Infini
tive are sometimes written at length; as, יָשֵׁנ extend, Exod. viii. 1, &c.; יָשֵׁנ declining; Num. xxii. 26. In Nipphāl, יָשֵׁנ for יָשֵׁנ, and, with a pause accent (Art. 119. 11.), יָשֵׁנ are they extended; Numb. xxiv. 6.
ART. 205. 7.] ON THE DEFECTIVE VERBS. 245

Hiphil, הֶפְּךָ, 3 sing. fem. with the pronoun א, for she subdued him, Prov. vii. 21. Pres. וַיְכַבָּה for וַיְכַבָּה, by apocope, incline, Ps. cxli. 4, and Imper. וַיְכָּבָ for וַיְכָנָה incline thou, Ps. xvii. 6.

7. Again, verbs having both the first and third radical letter subject to quiescence; as, וַיְכוּ (for וַיַּכוּ, contraction of וַיַּכוּ Art. 87. 5., from the root וַיַּכוּ) he will come, Deut. xxxiii. 21; וַיְכַבָּה (for וַיְכַבָּה: I. from the root וַיְכַבָּה) he will bake: and 1 Sam. xxviii. 24, וַיְכַבָּה she bakes it, where the first and last radicals are dropped; וַיְכַבָּה he will go out, for וַיְכַבָּה, root וַיְכַבָּה. Imper. וַיְכַבָּה. Infin. וַיְכַבָּה, וַיְכַבָּה, and וַיְכַבָּה. So וַיְכַבָּה he feared; Pres. Kal. וַיְכַבָּה or וַיְכַבָּה; Infin. וַיְכַבָּה for וַיְכַבָּה. Niphq̄l, Pret. or Part. וַיְכַבָּה, he cast, Pres. Kal. וַיְכַבָּה. Hence וַיְכַבָּה we shoot them, Num. xxi. 30. In Hiphil, וַיְכַבָּה, and, by apocope, וַיְכַבָּה, he shot, 2 Kings xiii. 17: וַיְכַבָּה, he grieved; Pret. Hiphil, וַיָּכַבָּה; Pres. pl. וַיָּכַבָּה; and Job xix. 2: וַיָּכַבָּה, with a paragogic Nān (Art. 120. 8.) Hoph̄h̄, וַיָּכַבָּה, whence וַיָּכַבָּה pain. Participle of Niphq̄l, וַיָּכַבָּה persons (fem.) pained, Lam. i. 4, &c.

Second Class.

8. The second class of doubly defective roots includes those which have a medial א or א subject to quiescence, and the third radical letter subject to elision; as, וַיְכַבָּה or וַיְכַבָּה he understood; וַיְכַבָּה he lodged; וַיְכַבָּה he placed; as, וַיְכַבָּה for וַיְכַבָּה thou hast placed; וַיְכַבָּה we have lodged, for וַיָּכַבָּה (Artt. 76. 188. 23.). But, in these verbs, the final א is not universally rejected; as, וַיְכַבָּה thou hast understood, Ps. cxxxix. 2.

Third Class.

9. The third class comprehends those verbs which have
or for the middle radical, and for the third; each of which may be subject to quiescence, and in certain cases to rejection.

10. Of the first sort entering in; being crude, and or vomiting, are examples which may thus be conjugated.

**Pret.**

**Kal.**

3 p. m. sing. אֵל, f. הָאֵל; 2 m. הָאֵל, f. הָאֶל; 1 com. אֵל. Pl. 3 com. אֵל, &c.

**Pres.**

3 p. m. sing. אֵל, f. הָאֵל; 2 m. אֵל, f. הָאֵל; 1 com. אֵל. Pl. 3 m. אֵל, &c.

**Imp.**

3 p. m. sing. אֵל, f. הָאֵל; 2 m. אֵל. Pl. f. אֵל, or רֵאֵל.

**Infin.**

אֵל, or אֵל, אֵל.

**Part.**

Masc. sing. אֵל, f. הָאֵל. Pl. אֵל, אֵל.

11. In those cases in which Khōlēm would accompany the middle radical, א may be inserted or not: as, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, &c. And, in others, where Kamēt adds the radical א, א is occasionally omitted (Art. 72.): as, אֵל for אֵל we came in, 1 Sam. xxv. 8.

In Hiphīl we have, Pret. אֵל, אֵל, אֵל, אֵל, &c. Pres. אֵל or אֵל or אֵל, שִׁבְהָ, שִׁבְהָ, and so on. Infinitive, שִׁבְהָ, שִׁבְהָ, and with א dropped, שִׁבְהָ. Part. שִׁבְהָ or
ON THE DEFECTIVE VERBS.


12. Examples, in which both a medial " or " and final " are at the same time quiescent, seldom occur, if we except those forms of the Present which are said to be subject to apocope: as, "%, for "% he shall, or may be; so "% for "% by apocope (Art. 74. 2.) and having a paragogic %; root "% for "% Eccles. xi. 3. In all other cases the middle radical letter retains its character as a consonant, the third only being subject to quiescence: as,

**PRET.**

3 p. m. sing. "%, f. "%, 2 m. %, f. %, 1 com. %.
3 p. com. pl. %, 2 m. %, f. %, 1 com. %.

**PRES.**

3 p. m. sing. %, once %, apoc. %, f. %, apoc. %, &c.

**IMPER.**

2 p. m. sing. %, id. fem. %.

**PART.**

Masc. sing. % *Ens.*

13. Verbs of this kind are seldom found conjugated beyond the first or second species; and perhaps never throughout those.

It must be borne in mind, that, in any of these verbs, the paragogic % or % may occur in their usual places—that any of the letters may be dropped or not, when the preceding vowels will preserve the pronunciation of the word—that the second persons singular of the Preterite may have % added: as, % thou gavest—and that Dagesh forte may occasionally be omitted, and a compensation made, by the preceding vowel becoming perfect. But, as the Dictionaries and Concordances will always shew in what cases these take place, it will be unnecessary to note them down here.

*On the Inseparable Pronouns when attached to Verbs.*

206. When the inseparable pronouns are attached to
nouns, the meaning of the compound will, as we have seen (Art. 145. 1.), be propriety, possession, or the like; because in no other way can nouns and personal pronouns be construed together; but, when the same pronouns are combined with verbs, which are already compounded with pronouns by the process of conjugation, then, if the verbs are transitive, these further affixed pronouns must be considered as complementary of the signification of such verbs, or what we usually term an objective case: but, if such verbs be intransitive, then must they be translated by introducing some preposition or other word explanatory of the connexion thus formed; as, ד"ה ה he grew up for me, or with me, Job xxxi. 18; י"ה י I am holy (as to) thee, i.e. I am holier than thou, Is. lxv. 5. So י"ה י shall dwell (with) thee, Ps. v. 5. We shall have occasion to speak more particularly on this subject when we come to the Syntax.

207. The next question will be, How will the addition of these pronouns affect the vowels and consonants of the verbs? Generally, having the vowels of the affixed pronouns given, those which precede and are mutable will be regulated by the general laws prevailing in the nouns; that is to say, any mutable vowel, situated at some distance from the accent, will be rejected, while any perfect vowel, deprived of the accent and followed immediately by a consonant, will be changed for its correspondent imperfect one. But, as a table will make all plain, we shall now give one with the regular triliteral verb: those which are subject to any defect will receive the same affixes, due attention being paid to their particular characters.
2. **Table of the Abbreviated Pronouns as attached to Verbs.**

**Singular.**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1 com.</td>
<td>יְ-</td>
<td>יְ-</td>
</tr>
<tr>
<td>2 masc.</td>
<td>יְ, in pausa יִ- or יִ-</td>
<td>יְ- or יַּ-</td>
</tr>
<tr>
<td>2 fem.</td>
<td>יִ-</td>
<td>יִ- or יַּ-</td>
</tr>
<tr>
<td>3 masc.</td>
<td>יִ-</td>
<td>יֵ-</td>
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<tr>
<td>3 fem.</td>
<td>יַּ-</td>
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**Plural.**

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<tr>
<td>1 com.</td>
<td>יִ-</td>
<td>יִ-</td>
</tr>
<tr>
<td>2 masc.</td>
<td>יִ-</td>
<td>יִ-</td>
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<tr>
<td>2 fem.</td>
<td>יִ-</td>
<td>יִ-</td>
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<tr>
<td>3 masc.</td>
<td>יַּ- יִ-, poetice יִ-</td>
<td>יַּ- יִ- יִ-, poetice יִ-</td>
</tr>
<tr>
<td>3 fem.</td>
<td>יַּ-</td>
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</table>

3. **Affixes of the Present, when preceded by an Epenthetic Nün, more properly the Nün of confirmation and inference.**

See Art. 175. 17. &c., and the Syntax.

**Singular.**

<table>
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<tr>
<td>1 com.</td>
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**Plural.**

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208. **EXAMPLES OF THE THIRD PERSON SINGULAR PRETERITE OF THE VERB, WITH ITS VARIOUS AFFIXED PRONOUNS.**

יִּתְנַבְּרֵעַ he visited me; יִּתְנַבְּרֵעַ — us; יִּתְנַבְּרֵעַ — thee, m., יִּתְנַבְּרֵע — thee, f.; יִּתְנַבְּרֵע — you, m., יִּתְנַבְּרֵע — you, f.; יִּתְנַבְּרֵע, or contr. יִּתְנַבְּרֵע, or יִּתְנַבְּרֵע — him, יִּתְנַבְּרֵע.
— her; מָזָּה, poetice מָזָּה — them, m., מָזָּה
— them, f.

Third Person Singular Feminine.

she visited me, com.; מָזָּה — us, com.; מָזָּה — thee, m., מָזָּה — thee, f.; מָזָּה — you, m., מָזָּה — you, f.; מָזָּה or מָזָּה — him, מָזָּה or מָזָּה — her; מָזָּה — them, m., מָזָּה — them, f.

Second Person Masculine.

thou visitedst me, com.; מָזָּה — us, com.; מָזָּה or מָזָּה — him, מָזָּה — her; מָזָּה — them, m., מָזָּה — them, f.

Second Person Feminine.

thou (fem.) visitedst me, com.; מָזָּה — us, com.; מָזָּה or מָזָּה — him, מָזָּה or מָזָּה — her; מָזָּה — them, m., מָזָּה or מָזָּה — them, f.

First Person Singular Com.

I visited thee, m., מָזָּה — thee, f.; מָזָּה — you, m., מָזָּה — you, f.; מָזָּה or מָזָּה — him, מָזָּה — her; מָזָּה — them, m., מָזָּה — them, f.

Third Person Plural Com.

they visited me, com.; מָזָּה — us, com.; מָזָּה — thee, m., מָזָּה — thee, f.; מָזָּה — you, m., מָזָּה — you, f.; מָזָּה — him, מָזָּה — him, מָזָּה — her; מָזָּה — them, m., or, poetice מָזָּה, מָזָּה, מָזָּה — them, f.
ART. 208. ON THE PRONOUNS WITH VERBS.

Second Person Plural Com.

םְדַרְבֹּנָי — us, com.; לַעַתְבָּנוּ — him, m., com.; לַעַתְבָּנוּ — her; מַלְאַבָּנוּ — them, m.; מַלְאַבָּנוּ — them, f.

First Person Plural Com.

םְדַרְבֹּנָי we (com.) visited thee, m.; מַלְאַבָּנוּ — thee, f.; מַלְאַבָּנוּ — you, m.; מַלְאַבָּנוּ — you, f.; מַלְאַבָּנוּ — him, לַעַתְבָּנוּ — her; מַלְאַבָּנוּ — them, m.; מַלְאַבָּנוּ — them, f.

Examples of the Present Tense, with the Affixed Pronouns.

Third Person Singular Masc.

םְדַרְבֹּנָי he visits me, com.; מְדַרְבּוּ — us, com.; מַלְאַבָּנוּ — thee, m.; מַלְאַבָּנוּ — thee, f.; מַלְאַבָּנוּ — you, m.; מַלְאַבָּנוּ — you, f.; מַלְאַבָּנוּ — him, מַלְאַבָּנוּ or מַלְאַבָּנוּ — her; מַלְאַבָּנוּ or מַלְאַבָּנוּ — them, m.; or, poetic מַלְאַבָּנוּ or מַלְאַבָּנוּ — them, f.; with the Epenthetic or Paragogic נַיִם.

וְזִיקַנְתָּ צְפַלְרָנֵי: he visits him, מַלְאַבָּנוּ or מַלְאַבָּנוּ — her; מַלְאַבָּנוּ — thee; מַלְאַבָּנוּ they visit; מַלְאַבָּנוּ they find me, Prov. i. 28; מַלְאַבָּנוּ they serve thee, f.; מַלְאַבָּנוּ they take him, and so on.

Remarks.

209. It will be seen by the Table, that every possible combination of the verb with the pronoun thus affixed is not made: I visited myself; thou visitest thyself, and the like, would rather fall under the province of one of the reciprocal species: as, מַלְאַבָּנוּ, or מַלְאַבָּנוּ in Niphšāl or Hithpāhēl, and would not, therefore, be made in Kāl by affixing the pronouns; but, which of these species is to be adopted, custom alone can determine. We have, nevertheless, a very few examples in which this combination is made in
Kal: as, יִנָּשֵׁב I made myself, or, for myself, Ezek. xxix. 3, in which the repetition of the pronoun seems to add some emphasis to the passage.

2. With respect to the vowels of the root, it will immediately be perceived, that they are subject to the same laws which prevail in the nouns, when receiving similar additions. In the syllabic affixes, for example, as the last consonant of the root must be taken in order to enounce the syllable, the preceding vowel must either be perfect, or rejected. But neither of the vowels of the root in Kal is immutable; and, as the first is the farthest removed from the accent, it is rejected as in the nouns; and we have וְהָנִּי, just as we have וְהָנִי (Art. 153. 2.). In like manner, when the affix is syllabic, we have the first vowel rejected, and the second made imperfect, as often as the accent is with the affix: as, וְהָנִי, just as we have וְהָנִי in the nouns. This necessarily holds good in the Present tense, the Imperative, Infinitive and Participles; as also in all the other species Nipkhál, Pihél, &c., as well as in the defective verbs, nouns, and participles, due respect being had to the etymology of the words.

3. In a few instances the affix of the first person has (י) instead of (א): as, יְהַבָּה he hath heard me, Ps. cxviii. 5; יִנְבַּע thou hast despised me, 2 Sam. xii. 10. But in the last case this seems to have been brought about by the influence of the accent (Art. 120. 7.).

4. For the feminine affix וַּ הַ נָּ בָּ ה we sometimes have וַּ הַ נָּ בָּ ה; as, וַּ הַ נָּ בָּ ה he hath called thee (fem.), Is. liv. 6. So וַּ הַ נָּ בָּ ה thy being created, Ezek. xxviii. 15, which are generally thought to be Chaldaisms. In the last case, however, the pause-accent will be sufficient to account for the anomaly (Art. 123. 4.).

5. When, however, the accent is on any occasion drawn back, the vowel accompanying the affix will necessarily be imperfect; as, וַּ הַ נָּ בָּ ה she hath loved thee (fem.); וַּ הַ נָּ בָּ ה she hath stolen them, &c. Art. 119. 3. cor.

6. It should also be observed, that whenever the root ends in either ב or ב by the process of conjugation, &c. the affixes are simply added; as, וְהָ נְ בָּ ה without any previous vowel or Shénd; and, that when the affixes are found both in the syllabic, and syllabic, forms, the syllabic must be taken in these cases: as, וְהָ נְ בָּ ה, not וְהָ נְ בָּ ה they visited her; וְהָ נְ בָּ ה, not וְהָ נְ בָּ ה they visited him. The reason is obvious: one vowel following another will be unut-
terable; and, in order to avoid this, a consonant must be introduced.  
7. In נִנְפָּה the terminating vowel gives place to the vowel of the affix; as, נִנְפָּה thou visitedst me.

8. The form נִנְנֹת is found in a few instances with the pronominal affixes; as, נִנְנֹת thou (fem.) hast adjured us, Josh. ii. 17, 20: but, most frequently, the form נִנְנֹת is taken (see Art. 188. 25.): as, נִנְנֹת and, without it, נִנְנֹת thou (fem.) hast visited me. When this is the case, the context alone must determine whether the verb is of the first or second person. In a few cases also, (ך) takes the place of (ך); as, נִנְנֹת thou (fem.) hast caused us to descend, Josh. ii. 18.

9. The second persons masculine and feminine plural take the forms נִנְנֹת, instead of נִנְנֹת or נִנְנֹת before the affixed pronouns; as, נִנְנֹת ye (com.) visited me. In this case, the affixed pronoun seems to be of the Chaldaic form, נִנְנֹת you, instead of the Hebrew one נִנְנֹת, or נִנְנֹת.

On the Vowels of the Present Tense, the Imperative, Infinitive, and Participles.

210. As the terminating vowel of the Present tense is mutable in the regular triliteral verb in Kal, it will be rejected upon receiving any asyllabic affix; as, נִנְנֹת he visits me; but, when the affix is syllabic, it will be changed for its correspondent imperfect vowel; as, נִנְנֹת he visits thee, &c. due regard being had to the vowel as determined by usage: i.e. whether it be (ך) (ך), (ך), or (ך), and to the following consonant, whether it be guttural or not.

In a few instances, the vowels proper for the affixes of the preterite are found with those of the present; as, נִנְנֹת he will fill me, Job ix. 18; נִנְנֹת he will acknowledge us, Is. lxiii. 16; נִנְנֹת we will strike or pierce them, Num. xxii. 30, &c. And, vice versa, those proper for the present with the preterite; as, נִנְנֹת he hath corrected me, Is. viii. 11.

2. These observations will apply to the affixing of the pronouns to the present tenses of verbs of every species and sort.

3. In the Imperatives, however, which receive no preformatives, the vowels will be regulated as they are in the nouns (which in reality the Imperatives all are); and, as the form proper for construction
will take the affixed pronouns, the ultimate or penultimate vowels alone can be subject to change, as in the nouns; e.g. וְהָעָשׁ-ָה send me, from בָּעָשׁ send: יִשְׁמָעַ-ָה hear ye me, from יִשְׁמַע hear. So יִדְּרֵֽעַ know thou him, from יִדְּרֵעַ.

4. Those terminating in (י) have been thought to be subject to a transposition; as, יִדְּרֵֽעַ keep thou me, from יִדְּרֵֽעַ. I believe, however, that יִדְּרֵֽעַ is the primitive word taken in these cases, whence we shall regularly have יִדְּרֵֽעַ, &c.

5. The Infinitives are subject to the same general laws with the Imperatives of Kal, and these also prevail in every species of the Segolate nouns; i.e. we must inquire, in the first place, what form of the primitive has been taken, and then add our affixes, &c. just as we do to those nouns. Examples; יִדְּרֵֽעַ his reigning, from יִדְּרֵֽעַ, or rather יִדְּרֵֽעַ; יִדְּרֵֽעַ my persecuting, from יִדְּרֵֽעַ or יִדְּרֵֽעַ. So יִכְּרֵֽעַ for יִכְּרֵֽעַ (Art. 106. 2.) your spurning, from יִכְּרֵֽעַ or יִכְּרֵֽעַ; יִכְּרֵֽעַ, for יִכְּרֵֽעַ your drawing near, from יִכְּרֵֽעַ or יִכְּרֵֽעַ. Sometimes obliquely (Art. 96. 2.): as, יִכְּרֵֽעַ your reaping, from יִכְּרֵֽעַ or יִכְּרֵֽעַ.

6. It may be observed that with the affixes יִדְּרֵֽעַ, יִכְּרֵֽעַ, and יִכְּרֵֽעַ, both forms are found; as, יִכְּרֵֽעַ thy eating, Gen. ii. 17; יִכְּרֵֽעַ your eating, Gen. iii. 5; יִכְּרֵֽעַ thy hearing, 2 Sam. v. 24; יִכְּרֵֽעַ your hearing, Josh. vi. 5. But it seldom happens that the same word is found in both forms: which seems to shew, that in one case, one primitive form has been preferred, and in another, another.

7. Infinitives of other forms are subject to the general laws which prevail in nouns of the same forms.

8. Nothing further need be said on the manner in which the participles receive the pronominal affixes. They are nothing but nouns, and are, therefore, subject to the same variations with them.

On the mode of affixing the Pronouns to the different parts of the Defective Verbs.

211. It will be quite unnecessary to detain the Student long on this subject. He will only have to bear in mind, what has been laid down in our Canons on the mutable and quiescent characters of the letters יִדְּרֵֽעַ—on י, as
occasionally rejected—on roots having the second and third radical letter the same, and hence occasionally losing one, which will however return whenever circumstances will allow it, under the form of *Dāghesh forte*—and on the vowels, as regulated by the occurrence of gutturals, the addition of *syllabic* or *asyllabic* augments, and the like; all of which has been abundantly exemplified in the preceding pages. We shall now, therefore, take our leave of this subject. The following are tables, intended to show the full conjugations of the different kinds of verbs, in illustration of the rules detailed and exemplified in our present and preceding Lecture.

These Tables have been taken from the "Lehrgebäude der Hebräischen Sprache" of Dr. Gesenius, with some slight alterations.
Paradigm of Verbs in Kal.

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### Paradigm of Verbs in Kal.

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<td>יָרַב</td>
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**Note:**

- **Regular Verbs:** סָבַב, נָרַב, יָרַב, כַּבֵּל, אָבֵל, בָּלֵל
- **Irregular Verbs:** Other verbs may follow specific patterns or may not follow any pattern.
**Paradigm of Verbs in Niphal.**

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<td>2 gutt.</td>
<td>נָּשֶׁר</td>
<td>נָּשֶׁר נָּשֶׁר נָּשֶׁר</td>
<td>נָּשֶׁר נָּשֶׁר נָּשֶׁר</td>
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**Infinitive.** נָּשֶׁר

**Imperative.** נָּשֶׁר

**Sing. m.** נָּשֶׁר

**f.** נָּשֶׁר

**Plur. m.** נָּשֶׁר

**f.** נָּשֶׁר

**Present.**

| Sing. 3 m. | 2 gutt. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |
| 3 f. | 3 gutt. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |
| 2 m. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |
| 2 f. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |
| 1 com. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |
| Plur. 3 m. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |
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| 2 f. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |
| 1 com. | נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר נָּשֶׁר נָּשֶׁר | נָּשֶׁר | נָּשֶׁר |

**Pres. spoc.** — — — — — —

**Participle.** נָּשֶׁר נָּשֶׁר נָּשֶׁר נָּשֶׁר נָּשֶׁר נָּשֶׁר
## Paradigm of Verbs in Niphal

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Like first letter, gutt.
**Paradigm of Verbs in פִּלֵּל.**

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<th>Person</th>
<th>Regular</th>
<th>Verb.</th>
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**Sing. 3 m.**

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**Plur. 3 com.**

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**Infinitive.**

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**Imperative.**

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**Sing. m.**

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**Plur. m.**

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**Present.**

**Sing. 3 m.**

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**1 com.**

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**Plur. 3 m.**

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**3 f.**

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**2 m.**

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**2 f.**

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**1 com.**

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**Pres. apoc.**

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**Participle.**

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### Paradigm of Verbs in Piel

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Paradigm of Verbs in Pual.

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<td>3 gutt.</td>
<td>ḫinit.</td>
<td>ḫ.</td>
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</tr>
<tr>
<td>3 f.</td>
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<td>רנה</td>
<td>כנה</td>
<td>גנה</td>
<td>דנה</td>
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<td>2 gutt.</td>
<td>3 gutt.</td>
<td>ḫinit.</td>
<td>ḫ.</td>
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<td>סנה</td>
<td>סנה</td>
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</table>

Infinitive.

Imperative.

Sing. m. None.

f. None.

Plur. m. None.

f. None.

Present.

Sing. 3 m. נהנה | רנה | כנה | גנה | דנה

3 f. נהנה | רנה | כנה | גנה | דנה

2 m. נשנה | סנה | סנה | סנה | סנה

2 f. חינה | חינה | חינה | חינה | חינה

1 com. ינה | ינה | ינה | ינה | ינה

Plur. 3 m. נשנה | סנה | סנה | סנה | סנה

3 f. חינה | חינה | חינה | חינה | חינה

2 m. חינה | חינה | חינה | חינה | חינה

2 f. חינה | חינה | חינה | חינה | חינה

1 com. ינה | ינה | ינה | ינה | ינה

Pres. apoc. — — — — — —

Participle. ילך | ילך | ילך | ילך | ילך
**Paradigm of Verbs in PuHAL.**

<table>
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</thead>
<tbody>
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<td>init.</td>
<td>ḫ or ḫ init.</td>
<td>ḫ med.</td>
<td>ḫ med.</td>
<td>ḫ final.</td>
<td>ḫ final.</td>
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<td>רָפֵא</td>
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&cc. &cc. &cc.

— — — — — — — —
### Paradigm of Verbs in Hiphil.

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<td>לְשׁוֹעֵר</td>
<td>לִשָּׁעַר</td>
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<td>לְשׁוֹעֵר</td>
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<td>לָשׁוֹעֵר</td>
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</table>

### Infinitive.

Infinitive.

### Imperative.

Imperative.

Sing. m.

f.

Plur. m.

f.

### Present.

Present.

Sing. 3 m.

3 f.

2 m.

2 f.

1 com.

Plur. 3 m.

3 f.

2 m.

2 f.

1 com.

Pres. apoc.

Participle.

סָבַךְ סָבַךְ סָבַךְ סָבַךְ סָבַךְ
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<th>3rd</th>
<th>4th</th>
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<td>بدأ</td>
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</table>

**Note:** The table above represents a linguistic paradigm, likely in Arabic, showing verb conjugations in different tenses and persons.
### Paradigm of Verbs in Hophal.

<table>
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<th>Gender</th>
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<td>3 gutt.</td>
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<tr>
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<td>יְבֹדֵד</td>
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</tr>
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<td>יְבֹדֵד</td>
<td>יְבֹדֵד</td>
</tr>
</tbody>
</table>

### Infinitive.

יְבֹדֵד

### Imperative.

Sing. m. none.

f. none.

Plur. m. none.

f. none.

### Present.

Sing. 3 m. יְבֹדֵד

3 f. יְבֹדֵד

2 m. יְבֹדֵד

2 f. יְבֹדֵד

1 com. יְבֹדֵד

Plur. 3 m. יְבֹדֵד

3 f. יְבֹדֵד

2 m. יְבֹדֵד

2 f. יְבֹדֵד

1 com. יְבֹדֵד

### Pres. apoc.

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—

### Participle.

יְבֹדֵד
### Paradigm of Verbs in Hophhal.

<table>
<thead>
<tr>
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**Paradigm of Verbs in Hithpael.**

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212. In endeavouring to investigate the principles of the Hebrew Syntax, we shall first consider the nature and construction of propositions; secondly, those of their several parts; and, lastly, shew how these have been combined, according to the Authors of the accents.

2. In the first place, then, every proposition will be either general or particular. A general proposition is that which contains a complete sentence expressive of some general truth: as, "Men die." A particular, or singular, proposition (as it is sometimes called), expresses only that which relates to particular individuals: as, "The men die." Hence,

3. When any general proposition is enounced in Hebrew, the word or words used for the purpose of enouncing the subject will, generally, be indefinite; i.e. will not have the definite article, or be otherwise limited;* while that which is intended to be the most impressive, will stand first in the order; e.g. 

* In such expressions as the law of the Lord is perfect, &c. Ps. xii. 8, &c. although the truth is general, the proposition is not so; because it relates to one particular law, not to any general one.

The subject and predicate are, according to the Grammarians of Arabia, two words so placed, that they may be independent of each other in a grammatical or formal point of view, their relation being purely logical. The author of the Hidayat oon Nahve (p. 340) says,
4. And, on the contrary, when any particular proposition is to be enounced, the word or words expressive of its subject must be made definite: as, אֲלֵהֶם הָאוֹרֵךְ (as to) THE SUN, IT HAD ARisen, Gen. xix. 23; פֶּסַחְתֶּם יְהוָה עַל הָבָשָׁם (and) THE PRECEPTS OF JEHOVAH (are) right, Ps. xix. 9. This holds good whether the proposition be affirmative or negative.

5. Propositions will also be either Incomplete, or Complex; Simple, or Compound.

6. Incomplete propositions are those which contain no qualifying, or otherwise modifying, words in connection with either the subject or predicate. Complex propositions are those which have such words. Of the first, פֶּסַחְתֶּם יְהוָה עַל הָבָשָׁם a house is built, Prov. xxiv. 3, is an ex-

* The subject and predicate are two words construed independently of any grammatical government. The first is that of which something is predicated, and is called המבדה or, the beginning: the second is that by which this predication is made, and is termed the enouncer: as, Zaid (is) standing. The government of them is regulated by the sense (or, is logical), that is, by the beginning,” or subject matter of the discourse.

This conjunction of words is termed by them الكلم، and is thus described by Ibn ul Hājib: ما تضم كلاميتين بالأسنان ولا يتتالي ذلك إلا في اسمين أو في فعل واسم “It is that which comprehends two words in connection with each other, which cannot happen except in the concurrence of two nouns, or of a verb and noun.” The word constituting the subject (المبدا) is, according to El Hazari, placed first, on account of the importance which it holds in the estimation of the speaker or writer.” See Commentary on the Agrumia by Schnabell, Amsterdam, 1755, pp. 30, 31.

* The capitals are intended to point out the words upon which the rule immediately bears.
ample. Of the second, "in, or by, wisdom is a house built," Ib.

7. Simple propositions are those which have no supplementary or subordinate parts. Compound propositions are those which have such parts. Example of the first, "in wisdom is a house built": of the second, "and his princes, and the whole congregation, took counsel," 2 Chron. xxx. 2. In this case the subject only is compound: others occur in which the predicate is also compound.

8. We now proceed to consider the relation of the subject with the predicate, which is indeed necessary to point out the construction of simple and complex propositions. We shall next shew how the complex and compound parts of propositions are constructed, i.e. on what principles their several parts are connected together.

On the Predicate of Propositions.

213. The predicate of any proposition may consist of nouns attributive or substantive (if predicables), or of verbs or pronouns, as in other languages.

2. Every proposition, whether general or particular, will, unless something particular require the contrary, have its predicate indefinite. (Verbs, of course, when in the predicate, do not come under this rule, because it cannot be said of them, that they are either definite or indefinite): e.g. "a whore (is) a deep ditch," Prov. xxiii. 27.

3. Here, "in" being indefinite, the proposition will be general: and, as the rule requires the predicate also to be indefinite, this becomes a case in which some ambiguity might arise, as to which of the substantives is the subject of the proposition. The sense requires here that the last word "in" be the subject, although "in" a ditch precedes: the sentence may be thus rendered, (as) "a deep ditch (is) a whore."
4. Examples of particular propositions: הַיָּמִים וְאֵין הָאָרֶץ (it) existed, Gen. i. 2; יְהוָה מَלֹא יָדָיו Jehovah (is) king, Ps. x. 16. With a verb: נַעֲלָה הָאָרֶץ he created (i.e.) God, Gen. i. 1.

5. When, however, any thing very specific is intended to be enounced by the predicate, it will be made definite: as, יְהוָה הַגָּדוֹל בְּעָלָיו יְהוָה יְהוָה יְהוָה יְהוָה Jehovah he is THE GOD, Jehovah he is THE GOD, 1 Kings xviii. 39.

6. Here, as both the subject and predicate are made definite, unless a pronoun (as אָדָן in this instance) were introduced in the place of the logical copula, or, unless the construction should otherwise contribute to explain the intention of the writer, an ambiguity would arise, as to which of the words so defined is to be considered as the subject: e.g. אָדָן אֵין יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה I (am) he who speaketh, Is. lxi. 6. Or taking אָדָן as the logical copula, I am the speaker. But by inverting the proposition we shall have, (as to) the speaker, it is I. In these cases, however, the sense afforded is generally the same whichever way we read the proposition. In others, where it is not, we have no other resource than the order of the construction, or the general sense of the context, to guide us.

7. From this and the case above noticed (Art. 213. 3.), some difficulties will occasionally arise in construing the Hebrew text, particularly in the books of Job, the Psalms, the Proverbs, and the Prophets, where the style is often sententious, and the order inverted.

It may be remarked, that as the Hebrews have no abstract verb which can stand for our logical copula is, and, as any pronoun may stand in the predicate of a sentence, due regard must be had to the subject of the context, in order to ascertain which of the pronouns, when more than one is used, is in the predicate: e.g. In Is. xli. 4, we have אָדָן אֵין יְהוָה I he, where a very slight consideration of the context will shew us, that אֵין is to be considered as in apposition with the subject of the sentence אָדָן, and that אָדָן must be in the

* Exod. xxxiv. 6, &c. יהוה יֵעָלָיו יְהוָה יְהוָה יְהוָה יְהוָה Jehovah Jehovah (is) a God merciful and gracious, &c. Both the construction and accents require that this passage be thus taken. Our translators, however, have taken it differently.
Of the Concordance of the Subject with the Predicate.

215. Whatever is predicated of any thing must not be incongruous with it, in sense at least: what the grammatical agreement may be, we shall see presently.

2. As the Grammatical forms of words were perhaps not much attended to in very early times, a difference in termination for the purpose of distinguishing between the feminine and the masculine gender would, probably, be among the first wanted, particularly in cases wherein there was no other means of intimating of what sex the person spoken of was. Number would soon be in the same predicament; and hence, such terminations generally agreed upon and allowed to intimate these particulars, or other words used at first as attributes, and afterwards abridged and adopted as terminations, would be made to supply these defects. The latter of which I am inclined to believe was the case.

3. If then it were ever necessary to make any such distinctions as these, it must have been so in the subjects and predicates of sentences: because, as the one must be known to refer to the other; and, as this could not be pointed out, in many cases, without some mark to apprize us of such relation, these terminations would naturally be employed in such cases.

4. In process of time, however, recourse would be had to the several figures of Rhetoric, such as Personification, Epanorthosis, Metonymy, or the like; each of which would exert a very considerable influence on the construction of sentences; and this is often found to be the case. When, therefore, we are to consider the relation of a subject with its predicate in the Hebrew, it
ART. 215. 5.] ON THE SYNTAK.

ON THE SYNTAK.

will sometimes be necessary to have recourse to one or other of these figures.

5. Generally then, the Predicate is found to agree with its subject in gender and number, considered either in a logical or a formal point of view.

By logical we mean, when the gender, number, &c. is regulated, not according to the grammatical forms of words, but by their significations; in which case they may be influenced by any of the figures of rhetoric, or not. By formal we mean, when the gender, number, &c. are considered with reference to the grammatical forms only; e.g. יִשְׁרָיֵל יִרְשָׁעֵת יְרוּשָׁלַיִם יִרְשָׁעֵת יְרוּשָׁלַיִם Jerusalem hath stumbled, and Judah hath fallen. Is. iii. 8. Here יִשְׁרָיֵל יִרְשָׁעֵת יְרוּשָׁלַיִם יִרְשָׁעֵת יְרוּשָׁלַיִם is considered as feminine, not as in form, but signification (Art. 135. 5.); its predicate, therefore, יִרְשָׁעֵת יְרוּשָׁלַיִם, may be said to be in logical, not in formal, concordance with it. In the next member, יִרְשָׁעֵת יְרוּשָׁלַיִם, though feminine in form, is not considered as being so in signification; its predicate, therefore, is put in the masculine gender, יִרְשָׁעֵת יְרוּשָׁלַיִם.

6. In the example יִרְשָׁעֵת יְרוּשָׁלַיִם. And (there) shall be a high way, Isa. xi. 16, the concordance is purely formal. The same may be said of יִרְשָׁעֵת יְרוּשָׁלַיִם God (is) holy ones, Jos. xxiv. 19. יִרְשָׁעֵת יְרוּשָׁלַיִם They caused me to wander, i. e. God, Gen. xx. 13. See also Gen. xxxv. 7. 2 Sam. vii. 23. Jer. x. 10. In all which cases the agreement appears to have been made with reference to the forms only, and not to the significations, of words.

* Hence the names of nations, tribes, or families, may be taken as collective and singular nouns, and the names of regions, cities, &c. as singular feminine nouns, considered as containers, &c. See Exod. xiv. 30, Jer. xlviii. 11, 1 Kings xx. 20, 2 Sam. xvi. 3, Ps. cxiv. 2, Job i. 15. When, however, a verb is used as the predicate, as will be presently seen, the apparent nominative is not to be considered as the real nominative to it: but, as this must be in opposition with the real nominative, the rule respecting the concordance will hold good.

† I am well aware that these and similar passages have been appealed to in support of the doctrine of the Holy Trinity; but, until it shall be made probable, that the Sacred Writers did usually involve doctrines of this kind in the mere forms of words, I must be allowed to object to such methods of supporting an article of faith, which stands in need of no such support. For similar usages in the Greek and Latin, see Viger de idiomatis. Edit. 1813. pp. 32. 46, &c. Clarke’s Homer. Iliad E., line 778, note.

T 2
7. The following is an instance of Personification: grace and truth have met (each other), righteousness and peace have saluted (each other), Ps. lxxiv. 11; i. e. they have met and saluted as men generally do, when on good terms with one another.

8. The following ones involve a Metonymy: the sons of mean men (are) vanity, the sons of eminent men (are) a lie, i. e. they are in effect as deceptive as vanity, or a lie; its walls (are) wood, i. e. made of wood, Ezek. xli. 22; the vessels of the young men are holiness, i. e. are made holy, 1 Sam. xxi. 6; The work (is) an increasing, Neh. iv. 13, i. e. is in a state of progress. So we say in English, “Knowledge is power,” i. e. it is the cause of power; “Money is a defence,” is the means of obtaining a defence; “a man goes a hunting,” and the like.

9. When one Predicate answers to several subjects differing from each other in gender or number or both, it may be put in the plural number, as referring to them all; or it may be made to agree, both in gender and number, with the nearest, or, with that which may be considered the most worthy: e. g. and Abraham and Sarah (were) old, Gen. xviii. 11: So he arose, (i. e.) Abimelech and Phicol the captain of his host, and they returned, Gen. xxi. 32.

† Storr, pp. 11. 17, &c. refers the use of abstracts for concretes to a Synecdoche, see p. 20; and vice versa, p. 21.
‡ The plural is considered as more worthy than the singular, and the masculine than the feminine gender. But, in the last case, the mother will be considered more worthy than the children.
10. When, however, the predicate precedes, it generally agrees with the nearest noun; when it follows, it will mostly take the plural form, as in the last example. See also Gen. viii. 16, 18, xxxi. 14, xxxiii. 7, Exod. xvii. 10, xxii. 4, xxix. 15, Num. xii. 1, xxvii. 21, Deut. xxviii. 32, Judg. xiii. 20, Ruth i. 3, Est. ix. 31, 1 Chron. xxv. 1, Job xix. 15, Prov. xxvii. 9, Is. xvi. 10, li. 3, Jer. vii. 20, Ezek. i. 11, xxxv. 10.

11. When the subject is a Collective noun, the Predicate may be in the plural number, agreeing with its subject logically: e.g. כל־שבתה שלמה ונהר (are) sighing, Lam. i. 11; כל־אזרעם כּטּוּר (are) ten acres of vineyard (they) yield one bath, Is. v. 10.

12. When the subject of any Proposition is found in the definite state of construction with any word (see Art. 143.), the predicate is mostly made to agree in gender and number with the last of them, provided the signification of the predicate can apply to both (by the figure Zeugma): e.g. כל־אזרעם כּטּוּר (are) the voice of thy brother's bloods (they are) crying to me,* Gen. iv. 10; כל־אזרעם כּטּוּר (are) the bow of the mighty ones, they are broken, 1 Sam. ii. 4.

See also Lev. xiii. 9, 1 Kings i. 41, xvii. 16, Job xv. 20, xxxii. 7, xxxviii. 21, Jer. iv. 29, x. 22, &c.

13. In some cases, however, it is made to agree with

* M. de Sacy says on the Arabic construction which is parallel to this: "On peut regarder la concordance, en ce cas, comme une concordance logique, parce qu'on y a plus égard au rapport logique qui unit les idées, qu'au rapport grammatical qui se trouve entre les mots." Vol. ii. Art. 332. e.g. وإن رحمة الله قريب من المحسنين Surely the mercy of God (he is) near to those who do good. And Storr, (Nomen) rectum numerari debet principale. Observ., p. 362.
the subject: as, התנמ

The whole of the work (it) shall not be done, Exod. xii. 16.

See also Gen. v. 31, Is. lxiv. 10, Nah. iii. 7, &c. And particularly when the predicate stands first in the order: as, התנמ

the envy of Ephraim (it) shall depart, Isr. xi. 13.

Of the Concordance of the Nominative with its Verb.

216. The Concordance of a real nominative with its verb, is that of a subject with its predicate. By a real nominative we mean, the pronoun which is always inherent in the verb when in the state of conjugation (See Art. 188.). What, therefore, is usually taken for the nominative is, in fact, either a noun or a pronoun put in apposition with the nominative; and, consequently, as before, agreeing either logically or formally with it, or with the predicate. Considered, therefore, in this point of view, all the cases of apparent discrepancy which can happen under this head, may be resolved into one or other of the preceding ones: e.g., he (i.e.) God, created, Gen. i. 1.

Here the word פְּלַגְּדִים is manifestly a plural form; but, as the Being designated by this word is every where affirmed to be one, the agreement between the pronoun inherent in the verb פְּלַגְּדִים and this word is logical, not formal. The same may be said of פְּלַגְּדִים he says (i.e.) God; and of many other similar constructions.

2. Examples of apparent discrepancy in gender and number: 1st, התנמ... it (masc.) became strong (i.e.) the war, (fem.) 2 Kings iii. 26; 2d, היתנמ he hath brought (i.e.) thy handmaid, 1 Sam. xxv. 27; 3d, התנמ נער he may be (i.e.) the young woman, a virgin, Deut. xxii. 23; 4th, התנמ what they (masc.) will be (i.e.) his dreams, Gen. xxvii. 20.

3. With the apparent nominative preceding: 5th,
knowledge...it, or he, is pleasant, Prov. ii. 10; 6th, [ס] בָּרִי] (as to) her cities, it, or he, has ascended, Jer. xlviii. 15; 7th, [ע] נַעֲשֶׂה] (as to) the arms of the orphans, it is broken, Job xxii. 9.

4. The first four of these examples seem to involve an Epanorthosis, a figure frequently used in the Arabic, by which something enounced in a general manner, is afterwards restricted by the addition of other words. Of this the Arabs count four sorts, 1.

בדל אלל, 1. מִן הָרְאוֹרִי, i.e. the change of the whole for the whole, or, when any thing is enounced by one or more words, another enunciation is added to the same effect but in a different point of view; as, גָּאוֹרֵי אָמָר: אֹמָר came to me (I mean) thy brother; 2.

בדל הָרְאוֹרִי מֵאָלַך, the change of a part for the whole; as, גָּאוֹרֵי אָמָר: אֹמָר the people came to me (I mean) some of them; 3.

בדל הָרְאוֹרִי מֵאֶלְגָּלָם, the change of the contained for the container, or, vice versd; as, סלָב. זַדְּבָה Zaid was stripped (I mean) his garment; 4.


In the first example, then, it is generally enounced that some

* We have a remarkable instance of this construction in Gen. xxxvii. 23. סלָב נַעֲשֶׂה. פָּרְס אֱוִיתָהוּ פָּרְס אֱוִיתָהוּ פָּרְס אֱוִיתָהוּ פָּרְס אֱוִיתָהוּ פָּרְס אֱוִיתָהוּ So they strip Joseph, his coat, the coat of many colours which was on him. See Ps. lxxi. 18. 22; lxxvi. 6. The whole of the men of might, (I mean) their hands (powers) have not prevailed: Jer. ix. 2; Job xxxviii. 12; 1 Cor. i. 15. τιν Στρεφὼν οἰκον, Rev. i. 14.—The Hendiadys of Europeans.
person or thing has acquired power; it is then added that this is the war. The same may be said of the four following ones. In the sixth example, either a personification is resorted to, or some such word as affair, matter, thing, or the like, is to be supplied by the ellipsis: as, knowledge (it is a thing or person), that gives pleasure. In the seventh and eighth, the plurals seem to be taken collectively: as, her cities (the whole), has gone up.* The arms of the orphans (the whole), is broken.

5. When the verb רוֹי is introduced, it is sometimes found to agree with the subject, at others with the predicate: e. g. נְפֵחִים רוֹיָה יִשָּׂרָאֵל thy reward shall be the spotted ones, Gen. xxxi. 8; נִשקָתָה יִשָּׂרָאֵל it shall be a devastation (i. e.) Mount Seir, Ezek. xxxv. 15. So, “The wages of sin is death.”

6. So also when a personal pronoun occupies the place of this verb: e. g. אַחֵה יִשָּׂרָאֵל (as to) the statutes of the people, it is vanity, Jer. x. 3, i. e. taken collectively.

7. When, however, inanimate or irrational beings are represented as agents, the feminine form of the verb is often taken:† e. g. נָשָׂא לְפָנָיו יִשָּׂרָאֵל it bears away (i. e.) her effusions, the dust of the earth, Job xiv. 19; שָׁפַע לְפָנָיו יִשָּׂרָאֵל the lips of the wise, it preserves them, Prov. xiv. 3. See also 1 Sam. iv. 15, 2 Sam. x. 9, Job xii. 7, xx. 11, Ps. cxix. 98, Is. lix. 12, Jer. xlviii. 41, li. 56, Mic. iv. 11.

8. When the apparent nominative is in the definite state of construction (see Art. 215. 12.) with another noun, the verb will occasionally agree with the latter:

* So in the Greek, πόλει ἄξων ἐξουσίας.—aliquando (ἄξων) significat sublime, Viger., Ed. 1813, p. 294.
† This is a constant law in the Arabic, and generally in all the dialects of this family of languages, viz. that it is only when the agent is a rational being that the concordance is formal.
e.g. סלעית Caleb מתבעת, יֵלֶד שֵׁבֶר. the concubine of Caleb (i.e.) Maachah (he) begat Sheber, 1 Chron. ii. 48.

9. When courage, virility, fortitude, efficiency, or the like, is intended to be predicated of females, verbs expressive of acts, &c. done by them, seem to be put in the masculine gender in order to express that; e.g. כֶּפֶרֶשׁ תָּשְׁאָה יָשַׁה and ye (women) shall know (effectively) that I am the Lord Jehovah, Ezek. xxxiii. 49;

and thou (fem.) doest evil things, and thou prevailst (manfully), Jer. iii. 5.

10. It has been laid down as a general rule, that the word intended to be considered as the most important in a sentence will stand first (Art. 212. 3.). When, therefore, this happens to be the apparent nominative to a verb, it is usually termed the Nominative absolute.

11. The office of this nominative is to enounce the subject matter of discourse (Art. 212. 3. note); which, as it is done in a manner independent of any of the following context in a formal point of view, has been termed absolute. Any nouns, pronouns, &c. following, and referring to this nominative, must, however, agree with it either logically, or formally: e.g. רֶשֶׁת יָשַׁהוּ נִשְׁתָּא. . . . . &c. (as to) a soul, when it shall sin... and he do, &c., Lev. iv. 2; i.e. as spoken of a person, יַנָּשְׁרֵה יָשַׁה נִנְעַרְנָא and (as to) ten men, they were

* But here we may have an ellipsis.

† It is a curious fact that the Grammarians of Arabia consider females as unintelligent agents, not absolutely, but relatively; and hence they account for these agents having, in grammar, the same government with collective inanimate nouns. See the Shurho Moolla Jami, p. 81.
found among them, Jer. xli. 8; but (as to) Mephibosheth, the son of thy master, he shall eat continually, 2 Sam. ix. 10; and (as to) his concubine, and her name was Reumah, she also brought forth, Gen. xxii. 24.

12. A great number of instances moreover occur, in which the Subject of the discourse is thus absolutely enounced (Art. 212.) by one or more words, not apparent nominatives to verbs, but which, nevertheless, termed NOMINATIVES ABSOLUTE: e.g. נֵרְכָּה יָאָשׁ שֵׁמַעְתָּ (as to) THE WORDS which thou hast heard, &c., 2 Kings xxii. 18; נָטַבְתָּ אֶשֶּׁר-רָבָּתָה (as to) THE WORD which thou hast spoken .... we regard it not, Jer. xliv. 16; והם וֶאֱמָתָה יָהִיהוּ קֶרֶסְהָם (as to) THE SIMILITUDE of the living creatures, their appearances, &c., Ezek. i. 13; וַיַּקָּרְבֵנָה חַכָּת בָּנִיה (as to) EVERY MATTER of wisdom (and) discrimination .... so he found them, Dan. i. 20; וַיִּמְצַא נַחֲיָה כְּרִיחַ אֲנָחַ (as for) ME, behold my covenant is with thee, Gen. xvii. 4, &c.

13. The relative pronoun הנָשָׁ מ is often subject to this kind of construction, though always in a subordinate point of view, and when the subject matter of the proposition in which it is found, is not the real subject of the discourse, but nevertheless relates to it: e.g. יַנָּבֵל יָשֶׁם נָחֲרָת (as to) WHICH, the wind disperses it, Ps. i. 4; עַזַּה לְבָלַת אֶסְכָּלָה (as to) WHICH, I commanded thee for not eating of it, &c., Gen. iii. 11; נָשָׁ מ נְוָי וּלְבָלָת אָסְכָּלָה (with respect to) WHOM, the word of the Lord came to him, &c., Jer. i. 2.

14. This view of such constructions will account for the apparent pleonasm of the pronoun in Hebrew, which has in some instances found its way into our own version. See also Exod. vi. 4, Lev. xviii. 5, Num. xiii. 27, Deut. xxviii. 49, 2 Kings xiii. 14, Jer. xiv. 1,
Ezek. xx. 11, xxxvii. 25, Joel iv. 2, Ps. xcv. 5,—with יְ Eccles. ii. 21.

15. From the unconnected situation of words thus placed, it will be necessary to render them in our language, and some others, by prefixing some such expression as, with reference to, with respect to, as to, or the like, otherwise our translations will appear bald and obscure. This will account for most of the additional words found within brackets in this work.—There are instances, however, in the Hebrew, in which these supplementary words are expressed in the text: e.g. לְהָרְשָׁעָתָם אֶת־כָּל־הַנַּעַרְיִים AS TO the saints who are in the land, Ps. xvi. 3; לְפָגוֹז מְרוּשָׁא הָעָקָר AS TO the afflicted man, from his friend (there ought to be) kindness, Job vi. 14; אַתָּא־קֹלִם קְפַרְיָי WITH RESPECT TO the place of my throne, &c., Ezek. xliii. 7; אַתְּא־רַעְרַעְרִי and, AS TO his generation, &c., Is. liii. 8. (Art. 171. 11.)

16. Any other word may, like יָאָר, be employed as a subordinate nominative absolute at the pleasure of the writer; but, when this is done, its connection with some former word, &c., which may involve the real subject matter of the discourse, will be pointed out by the intervention of some other word: e.g. יִוִּינֶה יִתְנַעַר לְאָלָה יָאָר FOR (as to) him who announced to me, saying .... and he was, &c., 2 Sam. iv. 10; אָמָר קָרֵבַּה אָשַׁר EVEN, (as to) me, it will happen (to) me, Eccl. ii. 15.

17. In some instances, also, we find both the leading and subordinate subject of a discourse placed together, without any such mark of distinction: e.g. יָשָׁב עָהַר מָכַלְמָךְ בָּלְכָה לַיְמִים בְּרָכָהָם מַעֲשֵׂהֵי יָהִי מַעֲשֵׂהֵי (as to)
seventy kings, the thumbs of their hands and (the great toes) of their feet being cut off, they were gathering, &c., Judg. i. 7, which however will, according to the Arabic idiom, admit of another solution and translation; viz. (as to) seventy kings deprived of their thumbs and great toes, they were gathering, &c. The accents give the former.

18. The recurrence of י in all such constructions as this, is said to have the effect of pointing out the comparison or correspondence intended to be instituted between the preceding and following member, i.e. the relation between the prodosis and apodosis: e.g. יָבֹ֣שׁ יֵ֣שׁ לְבַֽקֵּרַתָּוָו AND if the house be small.... then let him take, &c. Exod. xii. 4.

LECTURE XV.

ON THE GENERAL DEPENDENCE OF WORDS ONE UPON ANOTHER.

217. Having considered the principles of concordance found to prevail in this language, we now come to consider the dependence of words upon one another generally, and to investigate the principles by which this is regulated.

2. It will readily be admitted, that when words are added, either for the purpose of defining or modifying the signification of others, or for completing the ideas partially perhaps conveyed by them, the relation which such words will bear to one another must be regulated by some easy and intelligible principles. We now proceed to shew what these are.
3. The principles found to prevail in the Hebrew language may be reduced to two: viz. apposition, and what has been termed the definite state of construction, (Art. 143.)

4. By Apposition is meant the juxta-position of two or more words which are either different names for some idea, or some of which are added for the purpose of presenting it in a different point of view, or otherwise to modify and define it: e. g. יְהֹוָה יִתְנַחַם Jehovah Elohim, presents two words in apposition; by the first of these the reader is put in mind of that Being alone, who had revealed himself to the Jews; by the second, the name of any Deity, either true or false. But, when these two are combined, the sense of the latter is so restricted, as to be applicable to none but the God of Israel. Again, in the example, רֹ acess the king David,* by the first we shall understand the king, but shall not know what king is meant. It may be the king of Assyria, Samaria, Egypt, or of any other country; when however the word David is added, the phrase becomes perfectly definite. The first of these may be termed apposition of identity; the second, of specification.

5. Apposition may also be either immediate or mediate: immediate, when the words so connected have no intervening word or particle: as, יְהֹוָה יִתְנַחַם; mediate, when some such word, &c. intervenes: as, יְשַׁי בֵּית הָלֵוֶתֶֹ וֹ Jesse the Bethlehemite.

6. Under this head we shall consider the construction of attributives with substantívés, or when used as adverbs: nouns substantive used as specificatives, i. e. when

* Sophocl. Εδίπος Rex. 1. 27—8, ο νυφάρος θεός...λοιμός ἔχθιατος, &c.
in apposition with others signifying number, weight, measure, &c.: also the Pronouns demonstrative, interrogative, and personal, when added for the purpose of defining, specifying, or otherwise restricting, the significations of other words.

7. The other principle just mentioned, by which two or more words are so connected as to present one definite idea, is that which regulates the juxta-position of two or more substantives, or attributives used as substantives,* which are not names for the same thing, but which, having a certain relation to one another, will by their combination afford the idea of proprietorship, materiality, peculiarity, or the like, which exists between them. This we term the definite state of construction, generally; but, when the first of two or more such words in construction is an attributive, used as a substantive, we shall, for the mere sake of distinction, term this the distinctive state of construction.

8. This construction may be either immediate or mediate, as before, and for the same reasons.

* It is usual with writers on the Arabic Grammar to say, when speaking of (what we term) adjectives or attributives, that they are put to stand for the essence or being of the person or thing described, including also the properties expressed by such words. So the Moolla Jami, on the Gram. of Ibn ul Hâjib,

\[\text{وصف وهو كون اسم دالًا علي ذات مديمة مأخوذة مع}^{161}\text{ بعض صفاتها سواء، كانت هذه الداله بحسب الوضع مثل حمر فانه موقع ذات ما اخذت مع بعض صفاتها التي هي الضرر.}^{162}\]

See also the same sentiment repeated under the صفة مفعول الفاعل، and مشددة. and Mr. de Sacy's Gram. Arabe, vol i. p. 228. The same is found to prevail in the Persian, Sanscrit, and Bengâli. On the last, see Mr. Haughton's Gram., p. 35. Art. 120. See also Lumsden's Pers. Gram., vol. i. p. 147, &c. And the جوهر التركيب of Shiva Ram. Calcutta...p. 65—.
9. The complements of all verbs, (i.e. their objective cases, as considered in the Latin and other Grammars), whether transitive, intransitive, or neuter; as well as the construction of prepositions, adverbs, or interjections, we shall consider as regulated by one or other of these principles.

Remarks.

218. All indefinite attributives found in the predicates of propositions, may be considered as in the state of immediate apposition with the noun, either expressed or implied, which is the real predicate; e.g. mer c i f u s a n d g r a c i o u s (is) Jehovah, Ps. ciii. 8, &c., which, Exod. xxxiv. 6, &c. is given Jehovah (is) a God merciful and gracious. So the passage Jerusalem hath stumbled, might be thus fully expressed, Jerusalem (is) a city (that) hath stumbled; and hence perhaps, יר ה י ב י נ כ י ו is put in the feminine form. So Gen. vi. 9, נו א ה ה י י נ כ י ו Noah (was) a just man.

2. It is obvious from the first of these examples, that both are to be considered in apposition with שָׁשֶׁה which is there implied, but is expressed in the second. In the last example also the real predicate is expressed (דָּבְרָה), with which the following word דָּבְרָה is in immediate apposition. In like manner, in the Arabic, אלְלִירָה is put for אלְלִירָה God (is) a bountiful God. Hence, the absence of the article universally after the negative particles ו, א, מ, ו, נ, &c. no, not, &c. because the word thus negatived must necessarily be a predicate, and not a subject as in the European languages.* Hence אלְלִירָה (as to) God,

* We say in English, No one came; not so in the Hebrew, &c. Here we must say, Any one came not, which is much more proper. So Ibn Mālik, in the Alfa, هب أن أجعل لا في نكرة مفرودة لم تهلك أر. مكرورة. Its government is such, that it must accompany an indefinite word, whether it be single or repeated.
there is not a God besides him, &c. In all such cases as the above, then, we have a Nominative absolute (Art. 216. 10.), or a Subject attended by its predicate, e. g. as to Jehovah, (he is) a merciful and gracious God: and so of the rest: in which the subsequent words may also be considered as specific (Art. 217. 4.).

3. In all cases, in which both the subject and predicate are made definite, we have nothing more or less than nouns in immediate apposition, where the following ones may be considered as specificatives as before: and hence the rules relating to the concordance of the subject with the predicate will also hold good here.

4. The construction of apparent nominatives with their verbs, has been shewn to be nothing more than nouns, &c., in immediate apposition with the real nominatives, and which must always agree with them either in a logical or formal point of view.

Of Words in Immediate Apposition with one another.

219. When two or more substantives, or attributives used as substantives, are in Apposition, one or more of them may be considered as occupying the place of adjectives in other languages.* Examples of immediate

* Nouns put in apposition, may, as already observed, be considered in two points of view: the one may be termed Identity; as in the phrase Jehovah Elohim; the other, Specification, as in the instances above. This last is termed by the Arabian Grammarians بناء specification, and is thus explained in the Hidāyat oon Nahve, p. 49. ذكر بعد عدد على كيلٍ أو وزنٍ أو مساحةٍ أو غير ذلك مما فيه الابهام وترفع ذلك الابهام نحو عندى عشرون رجلًا وتغييزن برأ وصنوان سمان وجريبان قطان وعلي الثمرة مثلها زبدًا وتقد يكون مع غير مقدار نحو خاتم حديدًا وسوار ذهبًا — وترفع بعد الجملة لرفع الابهام عن نسبتها نحو طاب زبد نفسًا أو علمًا أو آبًا. “The (noun of) specification is always indefinite, and is placed after a noun of number, measure,
apposition: דָּשָׁנִים נְזֵעָתִים, men, a few, i.e. a few men, Neh. ii. 12; שָׂם דָּשָׁנִים, words, truth, i.e. true words, Prov. xxii. 21; אֲשֶׁר דָּשָׁנִים, a sheep, fatness, i.e. fat sheep, Ezek. xxxiv. 20.

2. Examples in which the latter designates the materials, metal, &c. out of which the first is made: בִּכְלֵיהֶם עַל בְּכֵלָה, two talents (of) silver, 2 Kings v. 23; בִּכְלֵיהֶם עַל בְּכֵלָה, the. *weight, distance, &c., in which the signification is vague, in order to render it specific: as, twenty men, two measures (termed תַּפְּלִיט, of) wheat, Two pounds (of) fat, Two measures (termed גְּרוֹב, of) cotton:

or, when speaking of a single date (fruit, saying) לִבְּגָדוֹת, the cream. It is also used when quantity is not meant; as, a ring (of) iron, a bracelet (of) gold. It sometimes comes after a sentence, in order to mark the thing referred to with the greater precision; as, Zaid (is) fortunate (in) person, or, learning, or (in his) father.” The following is the account given of it in the Al/Jn of Ibn Mālik: اسم بمعنى من مبين نكرة. ينصب تمرات بمعنى قد فسرة. كشير دقا وفقير ارضا. ومنعوب عسل وتمرا. i.e. A noun, which in the signification of which of explains something that is vague, is placed for the sake of specification in juxta-position with the word so restricted: as, a span (of) earth; a measure (termed תַּפְּלִיט, of) wheat; two pounds of honey, or of date fruit.

According to the opinion of El Akhfas, الخنش, and Soheili, سهيلي, as recorded by El Azheri (Schnabell’s Com. on the Agrāmīa, p. 43) and condemned by him, this construction is to be considered as a species of the Isāfut, or definite state of construction; which is no doubt erroneous.

* We have a construction perfectly parallel to this, which M. de Sacy has put down in his Gram. Arabe, (vol. ii. p. 110.), as anomalous; it is given in these examples: viz. אלפררי התֹּשֵׁב, the billets, the wood, מַלְבָּל אלפרדי התֹּשֵׁב, the wooden billets. So אֶלְּבָּל אלפררי התֹּשֵׁב, the billets, the wood, and
the oxen, the brass, i.e. brasen, 2 Kings xvi. 17; the orders (rows) stone, i.e. of stone, Exod. xxviii. 17.

3. So also, when the latter word signifies the person, thing, &c. numbered, measured, or weighed, and the preceding one the name of the measure, &c.; e.g. שָׁנֵה יָמִים two years, days, i.e. the space of two years, Gen. xli. 1; שָׁנִים בְּנֵים weeks, days, i.e. the space of certain weeks, Dan. x. 3; אֶפַּה בַּשָּׁבָשִׁים an ephah (of) barley, Ruth ii. 17; מַגָּה כִּלְקַלָּה a seah (of) fine flour, 2 Kings vii. 1.

See also Gen. xv. 1, Num. ix. 19, 20, xxviii. 23, 1 Kings xxii. 17, Prov. xxii. 21, Is. x. 19, xxx. 20, 33, &c.

4. Apposition may also take place medially, i.e. when one or more words intervene between the nouns to be thus construed.

Under this rule may be placed all those examples, in which

الْخَبْرُ السُّرُقِيُّ الْخَمْسِيُّ. So in the tale of Sindbad, by Langlé, p. 14, and without the article لُوح خَمْسِي. p. 14. There is no reason, however, for supposing, as M. de Sacy does, that this construction is modern, for it also occurs in the Koran; nor, that these are to be considered as nouns in the definite state of construction. The fact is, they are nouns in apposition, and involve the rhetorical figure which the Arabs term بُلدُ, and we, Epa-northosis. This construction may also be explained, by supposing the preposition مَلْعَة to be omitted, as done by El Azheri, אלazar, in his Commentary on the Agrimia, published by Schnabell, p. 401. But I prefer the former method. See also Josh. iii. 14, 2 Kings ix. 4, 1 Chron. xv. 27, 2 Chron. xv. 8, Ps. lxi. 6, Jer. xxxviii. 6, where there seems to be an excess of the definite article; but this may be accounted for without having recourse to the ellipsis, as Schraderus has done. Synt. R. III. See also Freytag's Hamasa, vol. i. p. 3.
Schroederus has said, "Emphatica est construendi ratio," &c. (Synt. R. 18.) which, however, are nothing more than words put in mediate apposition with others, i.e. having an intervening particle expressed, which seems to be added rather for the purpose of modifying the signification of the preceding word, than for adding emphasis to the context: e.g. אָבֶּדְךָ מְרֵעִים for he is in evil, i.e. in an unfortunate situation, Exod. xxxii. 22; בּוּרָה קְרֵעִים in holiness (is) thy way, Ps. lxxvii. 14; יַעַרֵעִים יְהוָה שְׁפֵרָה יְהוָה Jehovah shall be in (or for) thy confidence, Prov. iii. 26; יִרְאְיָה יִבְרֵעִים יִבְרֵעִים the Lord (is) among the sustaining of my soul, Ps. liv. 6.

See also Ps. lxxxix. 14, cxviii. 7, Prov. xvi. 6, Is. xl. 10, Hos. xiii. 9.

5. Words are sometimes put in the mediate state of apposition by means of a conjunction. This is generally termed Hendiadys. Examples: יָעָרָה בּוּרָה a city and mother, i.e. a mother city, or metropolis, 2 Sam. xx. 19; בּוּרָה בּוּרָה in Ramah and in his own city, i.e. in his city Ramah, 1 Sam. xxviii. 3; בּוּרָה בּוּרָה in the shepherds’ vessel, and in the bag, Ib. xvii. 40.

See also Is. xxxvii. 13, 2 Chron. xvi. 14, Ps. lxvi. 20, lxxiv. 16, Dan. iii. 5, viii. 10, &c. And in the New Test., Mark xvi. 7, Acts xiv. 13, xxiii. 6, Eph. ii. 3, &c.

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• M. de Sacy remarks on the expression קַנָּנָה הַקֹּלֹמָה Lockman was a wise (man), Gram. Arab., vol. ii. p. 74... "enfin κολομα σαγή, est un terme circonstantiel ou modificate, un sur attribut... exprime sous une forme adverbiale, e qui equivaut à κολομα το ἁγιαστήματα." And in a note, "C’est ainsi que l’on peut dire de Zéïdus mendacem, ou in mendaci, ou ex mendacibus." So Sophoc. Ξεπιδ. Rex. i. 286, οῦ καὶ ἐρπο καὶ τὰ τὰ ἄφθονα λεῖνα μαζί ἡ καθαρτια. Schol. τὸ δομούμεν τὴν ἀποστολήν. οὐκ ἀγαθῶν.
On the Nouns of Time and Place.

220. Under this head may be placed certain words, signifying the time or place in which any thing is done, the construction of which in the Arabic is *absolute*:* these words are, therefore, construed by them as if in the objective case, and as standing in no need of any intervening particle: e. g. צֹּלַכָּן יָמִים *two years* (as to) יָמִים, the space of two years, Gen. xlii. 1; לֹא רֶעֶב יָמִים and *he standing* (in) THE OPENING OF THE tent, Gen. xviii. 1; לֹא דָּרָה יָמִים and it stood (at) THE OPENING OF THE tent, Exod. xxxiii. 9; לֹא דָּרָה יָמָהו וּניַקֵּט לֹא בִּנְיָמִין standing (at) THE EASTERN PART OF THE altar, 2 Chron. v. 12.

As the construction of the numerals will occasionally require the application of the other principle, which we have termed that of "definite construction," its consideration will be postponed till we come to treat on that subject specifically.

The preposition, however, is sometimes used: e. g. וּנְתַנְוֹ בְּנֵיחַ הָאֵבֵר they stood BENEATH the mount, Exod. xix. 18.

2. In all these cases, as the qualifying word seems to have no *formal* connection with the word qualified, its position may be termed *absolute*: and, in this point of view, it may be said to have the same relation to the word qualified that an adverb has when used for the purpose of qualifying a verb.

3. We sometimes find a pronoun joined with the first

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* These are termed **ظرفین الفماکین و الازمان** containers of time and place: 
  e. g. صِبْحًا *fast ye* (for) days numbered; قبل المسجد before the mosque, Gram. Arab. M. de Sacy, vol. ii. p. 59, 60, &c.
of such nouns: as, "הָעַלְוָה נְדוֹר" his garment (of) linen, Lev. vi. 3; "יָשָׁבֵי שָׁם" my refuge (of) strength, Ps. lxxi. 7.

See also 1 Sam. xxii. 13, Is. xxxi. 7, Lam. iv. 17, Ezek. xvi. 27, &c.°

4. Attributives in Hebrew being considered as including some substantive in their signification (see Art. 217. 7.), need not, when put in apposition with other substantives, be made to agree with them formally, i. e. in the same gender and number: e. g. "ֶעֶלֶת לֹאַל הָעָלְוָה" an offering, a complete one, i. e. a complete offering, 1 Sam. vii. 9; "בָּשָׁר בְּשָׁר הָעָלְוָה" flesh, torn (flesh) i. e. flesh torn in the field, Exod. xxii. 30; "לַעֲם לֹאַל" for a people, for the desert-ones, i. e. for those inhabiting the desert, Ps. lxxiv. 14, &c.

5. When, however, attributives are put in apposition with substantives, they must agree with them in a logical point of view at least; i. e. if the substantive is either definite or indefinite in signification, the attributive must also be made definite or indefinite. As to number and gender, the agreement is that of a predicate with its subject (see Art. 215, &c.). And, with respect to the order, it will be the same as before (Art. 212. 3.): e. g. "שָׁחָה הָעָלְוָה לֹאַל" a man, wise, 2 Sam. xiii. 3; "םַלְיָה לֹאַל הָעָלְוָה" a ditch, deep, Prov. xxiii. 27; "רֹבִים לָכֶה לֹאַל" many, hunters, Jer. xvi. 16; "הָעָלְוָה לֹאַל לֹאַל הָעָלְוָה" the words, these, Gen. xlviii. 1; "אָמָה לֹאַל הָעָלְוָה לֹאַל הָעָלְוָה" the land, this, Ib. v. 4; "קֶבֶרָה לֹאַל הָעָלְוָה לֹאַל הָעָלְוָה" thy sons, the born ones, Ib. v. 5.

6. Pronouns have the property of making the words to which they are attached definite; and hence, in the last example, the article is necessarily affixed to the

° Examples of this description have been improperly laid down by Schröder as being in the definite state of construction. Synt. R. 10.
attribute נולדים. Hence also, it is only when the antecedent is definite, that the relative pronoun אשר, or any equivalent term being also definite, ought in any case to be introduced: e.g. אשר אלобеспеченאתה שפלתי, THE woman, whom thou hast placed with me, Gen. iii. 12; אשר אלستحقהו? who (is) THIS shepherd WHO STANDETH? Jer. xliv. 19; אשר אל;charsetו נלמס who (is) THIS MAN, THE (one) walking, Gen. xxiv. 65. But to this rule there are many exceptions.

7. In some instances, however, the attributive appears to be made definite, when the preceding substantive is not so: as, shows הלחכות by the hand of messengers, THE COMING ONES, Jer. xxvii. 3; עבדים והפשיטנים servants, THE RUNAWAYS, 1 Sam. xxv. 10. But, in these cases, we seem to have an Epanorthosis; as, in the first case,—I mean those who are coming, &c. (see Art. 216. 4.).

8. In other cases, the latter is without the article when the first is not; as, the basket, one, Jer. xxiv. 2; הר المشار in the eyes of the nations, many, Ezek. xxxix. 27; השבובלות the new cart, 2 Sam. vi. 3. But, in these instances, we have probably an ellipsis of one of the words so connected: e.g. as to the basket, one basket, &c.: or, the latter word may be considered as specific: in which case the article is necessarily omitted; and so of the rest.

9. Proper names are to a certain degree definite in their own right; they do not, therefore, receive the article. Nor will two nouns in the state of definite construction admit of the article being prefixed to the first; as, הר ידין or ה ידין: because, in all these cases, the last word (whether it be a proper name and therefore definite in itself, or, an appellative with an article) is added for the purpose of defining the first; which will not then admit of being made still more so, by the further addition of the article.

10. There are, however, many examples in which this doctrine about the force of the article seems to be contravened; and in order to be able to account for these,
it becomes necessary here to consider the principles by which the use of the article is regulated.

On the Use of the Article.

221. The article is used for two purposes generally (Art. 180. 14.); first, to point out any person or thing already mentioned or well known; as, יְהִי אָרֶץ the earth, Gen. i. 2, which had just been mentioned; or, יָם the sun. Secondly, to restrict the bearing of any generic, abstract, or other noun, to the peculiar property, quality, &c. expressed by such word; e.g. Gen. xviii. 25, יָאמֵר לֹא מָשִׁית עֹבֵד הָאָדָם לֹא יָתֵפֵשׁ אִישׁ חֲרָמָה לְמִינֵהוֹ אִישׁ צַדִיק far be it from thee to do after this manner, to put to death righteous and evil; so, the righteous shall become as the wicked: or, and thus the man characterized as righteous shall be (considered hereafter) as the man designated as wicked. So Ib. xiii. 7, יִתְנָשֶׁר אֱבִירוֹת יָאַלְתָּם and the Canaanite and the Perizzite dwell then in the land. So also with respect to abstract nouns: 1 Kings vii. 14, יְשָׁמֵר אֵחָת בָּחָרַת and, he is filled with such wisdom, and intelligence, and knowledge, (as are necessary) for making all work in brass,* &c. See also Gen. xxiii. 17, יֶעַרְבִּיו; Deut. xxxii. 4, יִלְוַר; 2 Sam. xii. 7, יְנַשֶּׁה, &c.

* The following account of the force of the Arabic definite article is taken from a treatise on the Arabic Syntax, printed at Madras in 1820, p. 403.
2. The reason of the rule seems to be this. These generic, or abstract, nouns may be considered as proper names for the ideas for which they severally stand; and, therefore, as definite within themselves to a certain degree. But, as they may stand for any individual of the species to which they belong, and, likewise, for every individual, they may represent whole classes. In this case, the addition of the definite article can affect their signification in no other way, than by giving a sort of importance, not to such class or individual, but to the property expressed by its name. And, again, any proper name receiving the definite article, may be considered as an attribute expressive of the properties, &c. expressed by such name.

That which is made definite by the article, is of four sorts. The first is, any word intimating character as it exists, without regard to particular or particulars; as, The man is better than the woman. And hence by a metonymy, The red Dinar, the white Dirhem, (i.e. of gold or silver, respectively). This is termed the article of kind. The second is that by which the character existing externally and habitually in an individual, is pointed out between the first and second person (in discourse); as, The male is not like the female. This is termed, The external convention... The third is that which points out the character of something inherent in any individual mentally; as, I am afraid the wolf will devour him. This is termed, The mental convention. In this the word is not actually defined, although it has received the form of words defined. The fourth is that which points out the property found to exist in all the individuals of any species; as, "The man" (i.e. man generally) "is certainly" (implied) "in sorrow:"—in order to point out the force of the exception (following, viz.) "except those who believe." This is termed the article of immersion. The Persians express these powers by adding the letter ي to nouns. See Sir William Jones's Persian Grammar, edit. ix. pp. 26, 27, &c.
3. Hence, we find words used as proper names, sometimes with, and at others without, the definite article; e.g. יִרְמָי the Jordan, (properly, the River, גֶּזֶר or מֵרְם in the Syriac, signifying to run, flow, &c.) Jer. xii. 5, xlix. 19; but Job xl. 23, &c. יִרְמַי Jordan; יָהַר the Nile, i.e. the River, Gen. xli. 1, 2, 18; יָהַר Isa. xix. 7, xxiii. 8, Zech. x. 11; דְַבֵּין the Libanus, Deut. iii. 25, &c.; Ps. xxix. 6, &c. יָדֵן as a proper name; יָדֵן 1 Sam. xv. 12, &c. יָדֵן Josh. xv. 55. So דֶּשֶׁן and דֶּשֶׁן, יָדֵן יָדֵן and יָדֵן. So also in the names of men: יָדֵן Num. xiii. 22, 28; יָדֵן Deut. ix. 2; יָדֵן 2 Sam. xxiv. 16; יָדֵן Ezek. xxxviii. 2 &c.* See Nold. Concord. Part. annot. and vind. p. 855, &c.

4. This sometimes takes place also, when a proper name, compounded of two words, is put in the definite state of construction; as יָרְאָי בֶּשֶׁת Neh. xi. 25, but יָרְאָי בֶּשֶׁת Gen. xxiii. 2. So יָרְאָי בֶּשֶׁת Jer. xxvi. 20, but יָרְאָי בֶּשֶׁת Josh. ix. 17, &c. So 1 Sam. xvii. 34, יָרְאָי and יָרְאָי, are put for a lion, and a bear, not the lion, &c. See also Mr. de Sacy's Gram. Arab., vol. i. pp. 326—8, vol. ii. p. 276, &c.

5. Some appellatives which are much in use, seem to take the article by way of distinction:† as, יָמָנֵי the well, Exod. ii. 15; יָמָנֵי the servant, Gen. xviii. 7, &c. just as we use the corresponding

* In the كتاب المظهر في اللغة by Essoyuti, we have the following remark to this effect: فإن قبل فالفرات ابضاً معرفة فلم دخله اللف والاسم فالجوارب ان ذلك جايز في كل معرفة اصله الوصف كالماء والفرات ولا يلزم أن الاسم الماء العذب قال تعالى واستفلاح ما فرآناً If it be said, Why is El Farat with the article, when its addition is not allowable? The answer is, that this is allowable in all proper names the origin of which is an attributive; as, El Abbas; El Habib, El Haret. And as to El Farat, its signification is, the sweet water: as it is said in the Koran, "And we will surely water you with sweet water." (Sur. 77.) See Weiske on the Greek Pleonasm, p. 23, edit. 1813; Freytag's Hamasa, p. 1r line 16, &c.

† This the Arabs term الظلمة prevalency, i.e. a sort of antonomasia. So in the Greek, δοῦνα: δοῦνα, και δοῦνα, και δοῦνα. See also Freytag's Hamasa, p. 1.
words in English without intending to make the word definite. For a similar reason perhaps others omit it: as, בֵּית הָגֶד great king, for the great king, Ps. xxi. 2, xlvi. 16, xlviii. 3, xlix. 7, lxii. 1, Esth. i. 9. So שְׁלוֹם for שְּלֹם Ps. lxxii. 17, Jer. xxxi. 35, &c. So יִזְרַף for יִזָּרָף Ps. ii. 2, Job iii. 14, xxxv. 11, &c.; and הִיָּבָל frequently for הִיָּבָל, &c. see No. 3.

Adverbs and other qualifying Terms.

222. Words generally construed as adverbs are nothing more than nouns, attributives, or particles, put in immediate, or mediate, apposition with those which they are intended to qualify. The order is regulated as before (Art. 212. 3.). Examples of such words in immediate apposition; I have visiting.† I have visited (or will surely visit); so the Philistine approaches rising early and remaining late, i.e. early and late, 1 Sam. xvii. 16, &c.

2. Examples of such words in mediate apposition with others, i.e. with some particle or other word or

* The construction is here, as before, absolute when immediate. This is termed by the Arabian Grammarians i.e. the state; and, as it consists of one or more words added for the purpose of qualifying either the subject or object of a verb, it must necessarily be an attributive. Mr. de Sacy seems to have confounded the حَالِ with the تمييز which is always a substantive. The principle, however, is the same in both.

† Ibn Malik says on the use of the Infinitive thus added, نَمْ تَوَكِّيدًا or نوعاً يُبيِن أو عدد. كسرت سيرتيني سير ذي رشد. “It is selected for the purpose of giving emphasis, or to specify, or to intimate number: as, I went two journeys, or, on a journey of observation.” So in the Greek, ἤν καταφθείνων καταφθείην κατά τούτον. Herodot. iv. 23. See Weiske's Pleonasia Græc., Ed. 1813, pp. 9. 15. 27. Bos. Ellipses Græc., p. 3., Edit. 1813.
words intervening: \textit{he giveth food to abundance}, i.e. abundantly, Job xxxvi. 31; \textit{they fled in becoming hidden}, i.e. secretly, Dan. x. 7, &c.

3. In all these cases \textit{specification} is obviously the purpose for which such words have been introduced. With verbs these will necessarily be construed as adverbs, with nouns as adjectives, attributes, or the like. The addition of the particle can have no other influence than that of uniting the force of the several terms used, for the purpose of giving perspicuity to the whole.

4. Hence, when it is necessary to express the \textit{commencement}, \textit{repetition}, \textit{hurry}, \textit{progress}, \textit{the power of effecting}, \textit{the intensity}, \textit{certainty}, &c. of, any action, passion, &c. this may be done either by putting two verbs in the tense and person suitable to the passage, with or without the copulative conjunction; or, by one verb only in such tense and person, and the other, either in the Infinitive, or in the Participial, form: * e. g. \textit{יווהי רָשׁ begin, possess}, i.e. begin to possess, Deut. ii. 31;

* This, according to the Moolla Jâmi, is done for the purpose of rousing the hearer, or to prevent the supposition of mistake (Com. on Ibn al Hâjib, p. 350-1).

His words are: \textit{وذئاتا اما لدفع ضرر الغفلة عن السباح أو لدفع ظنها بالمنكث الغفل}.

\textit{وذئاتا الدفع يكون بتكرار اللفظ نحو ضرب زيد أو ضرب ضرب زيد}.

\textit{and this," he adds, “is done by repeating the word: as, He struck (i. e.) Zaid, Zaid: or, he struck, he struck (i. e.) Zaid. But, it is not to the repetition of the same words that this rule is confined, any other words may be added, as the sense may require. So Zúzeni on the Moallakah of Antara Ed. Menil. v. 5 جمع بينهما لضرب من التأكيد:}{

\textit{كما قال طرفة متى أبد منه ينار على ويبعد i.e. The becoming \textit{void and desert}. These words are conjoined for the purpose of strengthening the passage, just as the poet Tarafat has said, When I come near him, he \textit{wanders and separates from me." So also Weiske Isagoge, §. 16, and Winer’s Grammar of the New Testament, p. 91, Edit. Andover, 1825.}
so Noah begins ... and plants a vineyard, i.e. to plant, Gen. ix. 20; do not repeat (that) they call thee, i.e. do not allow them again to call thee, Is. xlvi. 1; and he repeats sending, i.e. he sends again, Gen. viii. 10; I add not to curse, i.e. I will not curse again, Ib. v. 21; so she hastens and puts down, i.e. hastens to put down, Gen. xxxiv. 18; why have you hasted coming, i.e. to come, Exod. ii. 18; so David (was) proceeding and becoming strong; but the house of Saul (was) proceeding and becoming weak, i.e. David becomes gradually stronger, &c. 2 Sam. iii. 1; I may be able (that) we may smite him, Num. xxii. 6; let us spread out, let us send, i.e. let us send out extensively, 1 Chron. xiii. 2. The force of the paragogic ה will presently be considered.

5. The repetition of nouns or particles is often recurred to, for the purpose of denoting distribution, diversity, comparison, or the like: e.g. two (and) two came they to Noah, Gen. vii. 9; between flock and between flock, Gen. xxxii. 17: and let them collect it morning by morning, Exod. xvi. 21; stone and stone, a great and a small (one), i.e. diverse weights, Deut. xxv. 13; in heart and heart they speak, i.e. while they profess one thing they mean another, Ps. xii. 3; it shall be, like people like priest, like servant like master, &c., Isa. xxiv. 2; as my strength (was) then, even so (is) my strength now, Josh. xiv. 11.
6. When, however, any demonstrative pronoun is used; or, a singular personal pronoun referring to an antecedent in the plural number, distribution is generally intended: e.g. הַזֹּן this to this, i.e. one to another, Exod. xiv. 20; מֵעַל אֲשֶׁר עָלַהוּ a wall from this, and a wall from this, i.e. on each side, Num. xxii. 24; בְּדַיָּהוּ לֹא-לְיָדָם תֵּעָה when thou goest to the war against thy enemies, and Jehovah shall give him, i.e. wholly, or every one of them, Deut. xxi. 10; וּלְךָ לְךָ אִשָּׁה אַחֶרָה גֶּפֶנוֹס so the woman takes both of the men and hides him, i.e. wholly, or each one of them, Josh. ii. 4.

7. The context will always shew us whether we are to consider these repetitions emphatical, or distributive. There are, however, instances of repetition which fall under neither of the preceding heads, but which are to be ascribed to the simple and unpolished usage of a venerable antiquity. Such is the repetition of the word לְדֹּרִי 1 Kings ii. 4, &c.—of whole sentences: as, Gen. vi. 22, xiii. 5, 6, xiv. 5, 8, xxiv. 37, 1 Sam. x. 9.—the introduction of words apparently superfluous; as, "he lifted up his eyes, feet," &c. Gen. xiii. 10, xviii. 2, xxix. 1, Dan. x. 5: he put forth his hand," Gen. viii. 9, 2 Kings vi. 7, &c.; "they arose," Jos. xviii. 4; "and it came to pass," וְהוּא הָעַל, וְהוּא הָעֲדִיר; and "behold," הביא passim. These apparently superfluous terms are, however, of immense importance to the unity and perspicuity of the context.*

* On the emphatic repetition of Words or Phrases.

223. If, upon the addition of one word or phrase, another will be made more definite, specific, &c., then upon the repetition of either, a still greater definiteness, perspicuity, energy, fervency, or the like, will be given to the context:† e.g. שָׁהֻא שְׁהָא מִיתֶּרֶךְ תָּמְעָא, turn ye,

* See Weishe on the Greek Pleonasms, Isagoge, § 15, &c., Ed. 1813.
† For similar examples in the Arabico, see Mr. de Sacy's Gram., vol. ii.
TURN YE, from your evil ways, Ezek. xxxiii. 11; 
and CONTEND with your mother, CONTEND YE, 
Hos. ii. 4; 
and the TEMPLE of JEHovaH, the TEMPLE of JEHovaH, the TEMPLE of JEHovaH (are) these, Jer. vii. 4: i.e. They insisted 
that the idols, which were called temples, (see Pococke's Spec. Hist. Arab., p. 91.) REALLY contained the Deity; a principle of heathenism still prevailing in the East. For similar expressions, see Is. xxxviii. 19, xliii. 25, Ps. xciv. 3, Cant. vii. 1, &c.

2. So with the pronouns: מֵאֵלָיִתְךָ, masc. and fem. i.e. every species of support, Is. iii. 1. See the Concessus of Hariri by Schultens, p. 36, and the Moallakah Antarae by Menil (Lugd. Bat. 1816.), v. 71, with the Scholia of Zúzeni, at p. 113.

3. Hence, also, words put in the plural number, (which according to our system, consists of the juxta-position of two words) may be considered as emphatical: e.g. God; Lord; בָּאֲלֵי Baal; אָשָׁרַתְוָה Ash-taroth, Venus; הַבָּהָמֹת the Behemoth; real wisdom, &c. by way of eminence, and which may hence be termed the plural of excellence.

Art. 671—2—676; Moolla Jami's Commentary on the Kafis, p. 543. And with the pronouns, Mr. de Sacy's Gram., vol. ii. pp. 359, 360.

224. Of this construction, or regimen as it has been sometimes called, there are two kinds (see Art. 217. 7.). The first we have termed the definite, the second the distinctive, state of construction; merely to denote the different kinds of words thus used.

2. Of the definite state of construction we may reckon two kinds: viz. the Immediate, and the Mediate. The Immediate is that which presents two or more substantive nouns (not being names for the same thing), so connected that the idea conveyed by them becomes sufficiently defined for the purposes of the speaker or writer. The Mediate is that, in which this is done by the intervention of one or more of the particles.*

3. Examples of nouns in the definite state of con-

* The truth is, however, the particles themselves are really nouns, as already intimated; and, when they intervene, the construction is either that of opposition, or, of definite construction, or both. We have adopted the term mediate, both here and in Art. 217. 5., in order to conform to the usual mode of considering these skeletons of words. Hereafter, perhaps, we may get rid of this distinction.—According to the doctrine of the Arabian Grammarians, every example of immediate construction which can occur, may be resolved by an equivalent mediate one: e.g. غلام زيد the slave of Zaid, is, according to them, equivalent to خاتم من قضية، خاتم قضية a ring of (or out of) silver; and ضرب واقع في اليوم ضرب اليوم i.e. a stroke or blow happening to-day. See the Shurho Moolla Jami, p. r.*, &c. This process, according to my notions, is making the construction less simple than it stood originally; in other words, it is making a plain matter difficult, by placing a greater number of words in construction than in the original example. It shews, however, that both signify the same thing. See p. 291, note.
struction termed Immediate: ἁγιασμὸς, captain (of) his host, 1 Sam. xxvi. 5; סמלחַת בְּנֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְבֵי נְב{}

the virgon (of) the daughter (of) my people, Jer. xiv. 17.

4. In these and all similar passages, this juxta-position of words has the property of defining the idea presented by the first, just as that kind of apposition does, to which we have given the term Identity. In the following, the idea presented by the first of the words so placed, is made more distinct or specific, just as it is by that state of apposition which we have termed specific. It will readily be seen, that the distinctions here mentioned can arise only from the consideration of the character of the qualifying terms in each case. Examples: מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָה מִיַּעַבְדָ

5. The case will be the same should a sentence stand in the place of the qualifying word: e. g. לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָה לְאַלַּעַבְדָ

6. This construction, however, will admit of more than one solution. For, first, if we consider the particles, &c. as nouns,

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* A similar practice exists in the Persian with respect to the vowels which mark the state of construction: e. g. رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَن* the time of going, &c. So

* the will of (him who is) without a when, i. e. is eternal.

But in these cases both رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَنَت رَن* may also be considered as nouns.
which I believe we ought to do, we shall have nothing more than an immediate state of construction, with the preceding word in the proper form for such a state (Art. 171). And, 2dly, if we suppose the relative pronoun שְׁם von, which, &c. to have been omitted by the ellipsis, which has been preferred by Schroederus, the construction will also be explained.

7. In some cases, however, the order is inverted, and has hence been termed Hypallage; e.g. argentum scoriarum, for scoriar argenti, Prov. xxvi. 23; obtatio lignorum, for ligna oblationum. See also Lev. v. 15, vii. 21, xxii. 4, Deut. xii. 8, Josh. ii. 6, 1 Kings xvii. 14, Ezek. xxi. 30, Est. ix. 19.

8. As this combination takes place only for the purpose of presenting some definite idea to the mind, should it be necessary further to define or qualify them by the addition of any pronoun, &c. such pronoun, &c. will generally be added to the last: e.g. the mountain (of) my holiness, i.e. my holy mountain, Ps. ii. 6; the images (of) thy silver, i.e. thy silver images, Isaiah xxx. 22; the peoples (of) abominations, these, i.e. these abominable people, Ezra ix. 14.

See also Exod. xxviii. 38, Neh. ix. 14, Ps. iv. 2, lix. 18, cx. 2, cxix. 123, Is. ii. 20, xxx. 22, xxxi. 7, Dan. ix. 24. For similar constructions in the New Testament, see Rom. vii. 24, Col. i. 13, &c.

9. In the preceding examples, the qualified and qualifying noun have been considered as in juxta-position with one another; still this is neither necessary, nor is it always found, for in some instances we have the intervention of particles, such as the definite article, &c., in others, whole words or phrases: e.g. The Lord God’s making (of) the earth and heavens, Gen. ii. 4; the sending gifts of each man to his friend, Est. ix. 19; the sending of Sargon, Is. xx. 1.

See also Gen. vii. 6, Jos. xx. 3, Isa. v. 24, xx. 1, Prov. xxv. 8, &c. Storr thinks that these examples are not to be considered as in the state of construction, but to be accounted for in some other way (Observ., p. 282.). I believe it is of little importance whether we consider them in this point of view, or as in apposition.
with the preceding noun, or otherwise qualifying it, the end arrived at is precisely the same in every point of view: the only question here being, whether one or more words do not parenthetically intervene between such qualified and qualifying terms. That such is the case, perhaps, there can be little doubt; and, as the usage of the language, in this particular, is all we wish to ascertain, we need not be very anxious as to the terms used, particularly where no change of vowels or consonants can be appealed to as decisive on the subject. The parallelism of the following passage requires that the construction be considered as definite: O Ashshur, the rod of my anger: even the rod is he, for their sake, or, in their hand, of my wrath," Isa. x. v.

10. Great care should be taken in translating passages found in this state of construction, i.e. in considering whether the last of such words is to be taken in an active or passive sense: e.g. the reproach of Moab, Zeph. ii. 8, is not to be understood as the reproach afflicting Moab, but that which they inflict on others. So the reproach of thy servants, is that which they suffer, not that which they inflict. In like manner, the violence (exercised by the) inhabitants, Exek. xii. 19; but the violence (suffered by the) children of Jerubbaal, Judg. ix. 24. the cry of the poor, Prov. xxi. 13: but the cry (excited by the oppression) of Sodom, Gen. xviii. 20. The same holds good with reference to the pronouns. See Gen. xvi. 15, 1. 4, Jer. li. 35, 2 Sam. xvi. 12, Is. xxi. 2, Ps. xviii. 8, lvi. 13, &c. See also Art. 146. 8. note.

11. The following are examples of what has been termed the "mediate state of construction," i.e. when the connection of nouns thus situated is, in one way or other, defined or modified by the intervention of one or

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* So in the Arabia just as the book was written by the hand, one day, of a Jew. See Gram. Arab. M. de Sacy, vol. ii. p. 125—6.
more of the particles: "a boar out of the forest, i.e. of the forest, or, a forest boar, Ps. lxxx. 14; people of; or from a distance, i.e. distant, Isa. xlix. 1.

See also Exod. i. 14, Ps. xc. 4, Cant. iii. 8, Jer. v. 6, &c. Of this kind are the passages —a psalm of David, —of Asaph; which (is) Solomon's, i.e. belonging to Solomon, Cant. i. 1, &c., where the proprietor, author, possessor, or the like, is designated.†

12. This rule, however, with its exemplifications, coincides with the corresponding one given under the article of mediate opposition (Art. 219. 4.), i.e. the preceding word generally suffers no abbreviation either in the quantity of its vowels, or in the number of its consonants. The words so connected may, by taking the particle as a noun, all be considered as in immediate opposition. In the following cases, the first so connected is put in the definite state of construction, e.g. מָשְׁכֶּרֶת בְּרֹאֶהָ... those arising early in the morning... lingering after the twilight, Isa. v. 11; לֵבָנָה יִשְׂרָאֵל גְּרֵאֶיהָ dwellers in the land of the shadow of death, Ib. ix. 1.

See also 2 Sam. i. 21, Ps. ii. 12, lxxxiv. 7, Isa. xiv. 19, xxviii. 9, Jer. xxxiii. 23, Ezek. xiii. 2, xxi. 17, &c. So also with the conjunction "; as, וַיִּתְנַבֵּשׁ וַיִּתְנַבֵּשׁ wisdom and knowledge, Isa. xxxiii. 6. With וַיִּתְנָה: as, וַיִּתְנָה לָהֶם there is no deliverer from their hands, Lam. v. 8.

13. It must appear from these passages, that the particle here found so influencing the preceding word, must either have been considered as a noun, or the following context must be supposed to exercise the influence, which the second of the nouns in construction does. See Art. 217. 5.

* If we consider these particles as nouns, which we may, all these cases may be resolved into those of immediate construction or apposition, as before. —New Test., John iii. 31, vi. 31, Rom. iii. 26, iv. 16, Gal. iii. 7, 8, &c.
† It has already been remarked (Art. 224. 2.), that the Arabian Grammarians consider every construction of this kind, as equivalent in signification to those in which the particle is not introduced. In most cases, however, the particles tend to define the relation more specifically.
On the distinctive State of Construction.

225. It has been remarked (Art. 217. 7.), that, in this case, the preceding word to be qualified must always be an attributive. The effect here produced is, that of rendering distinct or specific, the person or thing designated by this attribute; coinciding in this respect with what has been termed definite construction: the qualified word being always an attributive involving the signification of a substantive (Ib.), e.g. ‏רָא שֶׁנֶּחֱשֵׁב‏ great (of) counsel, i.e. a great being, &c. (of) counsel, or counselling being, Jer. xxxii. 19; ‏רָא שֶׁנֶּחֱשֵׁב‏ the holy (one of) Israel, Isa. i. 4; ‏רָא שֶׁנֶּחֱשֵׁב‏ those perfect (of) way, i.e. men of perfect way, Ps. cxix. 1; ‏רָא שֶׁנֶּחֱשֵׁב‏ low (of) spirit, i.e. an humble man, Prov. xxix. 23; ‏רָא שֶׁנֶּחֱשֵׁב‏ the anointed of the Lord, 2 Sam. i. 14.

* This kind of construction is termed by the Arabian Grammarians "الفظية" i.e. verbal construction, in order to distinguish between it and that which we have termed "the definite," which they style "ال spécifique" the logical or significant, construction. It is curious enough to observe, that they exemplify this sort of construction in three different ways; which may serve to shew, that in fact they all amount to the same thing in meaning: e.g. ‏חָסָיןָ וְגַּחַם‏ handsome (of) face, in immediate apposition ‏חָסָיןָ וְגַּחַם‏ handsome (of) face, in the state of definite construction; and ‏חָסָיןָ וְגַּחַם‏ id. when the latter or defining word is put absolutely, and construed as a noun of specification. See M. de Sacy's Arab. Gram., vol. ii. p. 159, &c. So Rev. xii. 1. ְיָשָׁרָא וְגַּחַם זָהָיָא תֹּוָא. Arab. אֶשְׁרָא מִמְבּוֹשָאָו אֱלָהָא.
2. Under this general head may be placed certain idiomatical expressions which will frequently meet the Learner in his progress. These are, phrases having the connotation of man, each, the son, the possessor, the man, &c. for the first member, followed by certain others in the definite state of construction: e. g. יָדוֹתְךָ לֶאִיתְךָ thou art a man of death, i. e. deserving death, 1 Kings ii. 26; יָדוֹתְךָ לֶאִיתְךָ the son of seven years (was) Joash when his reign (began), i. e. he was seven years old, 2 Kings xii. 1; יָדוֹתְךָ לֶאִיתְךָ a son of death (is) he, i. e. he shall die, 1 Sam. xx. 31; יָדוֹתְךָ לֶאִיתְךָ a man of words, i. e. a speaker, Exod. iv. 10; יָדוֹתְךָ לֶאִיתְךָ a man of truth, i. e. a true man, Neh. vii. 2; יָדוֹתְךָ לֶאִיתְךָ the men of name, i. e. famous, Gen. vi. 4; יָדוֹתְךָ לֶאִיתְךָ men of might, i. e. mighty men, Gen. xlvii. 6; יָדוֹתְךָ לֶאִיתְךָ men of number, i. e. few, Gen. xxxiv. 30; יָדוֹתְךָ לֶאִיתְךָ a man possessed of hair, i. e. hairy, 2 Kings i. 8; יָדוֹתְךָ לֶאִיתְךָ every (one) possessed of wing, i. e. winged bird, Prov. i. 17.

So יָדוֹתְךָ לֶאִיתְךָ men of Sodom, Gen.xix. 4, for Sodomites. See Gen. xxiii. 3, xxiv. 13, Numb. xxii. 28, Josh. xxiv. 11, Judg. ix. 2, x. 1, Jer. ii. 16, Ezek. xvi. 26, Ps. cxlix. 2, Cant. 1. 5, &c. To this class may be referred יָדוֹתְךָ לֶאִיתְךָ sons of God, pious persons, and יָדוֹתְךָ לֶאִיתְךָ daughters of men, low, impious women, Gen. vi. 2, &c.

On the Construction of the Numerals.

226. The numerals in Hebrew being all substantive nouns, are put either in apposition, or in the definite state of construction, with the word signifying the thing numbered: e. g. In apposition: יָדוֹתְךָ לֶאִיתְךָ one thousand and one hundred (pieces of) silver, יָדוֹתְךָ לֶאִיתְךָ rams two, יָדוֹתְךָ לֶאִיתְךָ cities two, יָדוֹתְךָ לֶאִיתְךָ sons three, or three sons, יָדוֹתְךָ לֶאִיתְךָ thirty sons. In construction: יָדוֹתְךָ לֶאִיתְךָ three, or, a triad, of men; יָדוֹתְךָ לֶאִיתְךָ two sons; יָדוֹתְךָ לֶאִיתְךָ two daughters.

2. The dual and decimal numerals, however, signify-
ing numbers above ten, such as twenty; two hundred, &c. prefer the state of apposition.

On the Concordance of the Numerals with the Thing, &c. numbered.

3. The numerals from three to ten inclusively, are mostly in the gender different from that of the thing numbered, for the sake perhaps of variety: in this case the word representing the thing, &c. numbered is put in the plural number, e.g. שבעה בשרים, or שבעה בשרות seven male lambs; שבעה בשרות seven female lambs. The numeral is here taken as a collective noun, and stands either in apposition or in the state of definite construction with the thing numbered.

4. In like manner when the numeral signifies any number exceeding ten, it may likewise disagree in gender with the thing, &c. to be numbered; while the thing, &c. numbered, will be put in the singular number: e.g. שבעים ושבעה איש seventy and seven men; שבעים ושבעה איש seventeen years; עשרים ושנים שנה five years and a hundred year, Gen. v. 6.

5. There is nothing peculiar in the construction of such numerals as רונים an hundred and אלף a thousand, other numerals being made to agree with them or not, according to the preceding rules, while they will be put either in apposition or construction, in the singular or plural number, according to those rules: e.g. אלף אלף an hundred thousand, and eight thousand, and six thousands, and four hundreds, Num. ii. 9. See Gen. v. where a large number of examples occurs.

Other modes of Construction.

227. In many cases, too, when the numeral exceeds the number one, the thing, &c. numbered is put in the plural, whether the numeral precede or follow it; the
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gender is regulated as before: e. g. אֵין עֲרָבָה yāqōb, Num. vii. 87; נָעַרְנָה שְׁלָשֶׁת lāams twelve, Ib.; המיָאִית דַּעַּה male . . . twelve, Ib.; שְׁלָשֶׁת עֲרָבָה פֶּרֶן twenty and four bullocks, Ib. v. 88.

See also Gen. xvi. 20, xxvi. 16, xxxvi. 12, xxxii. 15, 23, Josh. iv. 2, xxi. 19, 2 Sam. xix. 18, 1 Kings iv. 13, Jer. xxxviii. 16, Ezra viii. 35, &c. And, vice versa, יְּשָׁבֵר five year, 2 Kings xxii. 1, &c.

2. The intermediate numbers between ten and twenty, twenty and thirty, &c. are regulated by the principles already investigated; that is, either by opposition or definite construction, immediate or mediate; e. g. יַעֲשָׂרֶשׁ seventeen, in immediate opposition; יַעַרְבָּה seven and seventy, mediate opposition; יַעֲשָׂרֶשׁ יַעֲשָׂרֶשׁ eighteen, definite construction.

3. In many cases when the numeral is in opposition, it is to be taken as an ordinal: e. g. רְאִיָּהָל the fortieth year, Deut. i. 5; i. e. taking it in the order of computation, the year, forty, or forty (by) year. So Gen. i. 5. רְאִיָּהָל נְיָה day, one, i. e. the first. See also Exod. xii. 6, Num. xiii. 2, Deut. xv. 9, 1 Kings xvi. 10, 2 Kings viii. 16, xii. 2, Ezek. xxix. 17, Dan. i. 1, 21, vii. 1, ix. 1, xi. 1, &c.

4. When it is necessary to qualify the thing, &c. numbered by some attributive, this attributive will agree with it either in a formal or logical point of view, at the pleasure of the writer: e. g. in the first case, וֹסָדָה דֶּשָּׁם eighty and five men, (each, or the whole) bearing (sing.) an ephod, 1 Sam. xxvii. 18.—In the second, וֹסָדָה דֶּשָּׁם fifty men running (pl.), 1 Kings i. 5.

5. The thing numbered, measured, &c. may also be considered as a specifying term (Art. 219. note), and construed as absolute with reference to the preceding noun; as, דֶּשָּׁם תַּעֲשָׂר thirty, sons; דֶּשָּׁם תַּעֲשָׂר a thousand (of) silver, &c. We nevertheless have occasionally the
state of construction: as, שְׁתֵּי (pieces, &c. of) bread, 1 Sam. x. 4, &c.: מַשְׁנֵה (Art. 226. 4.).

6. As it is easy to supply certain names of weight and measure, on account of their frequent occurrence, they are often omitted by the ellipsis: e.g. שְׁלֹשֶׁת שְׁנֵקֶר, שְׁלֹשֶׁת כֹּסִים so they weigh my price thirty (shekels of) silver, Zech. xi. 12; יַעֲרוּת שְׁנֵי שְׁרוּם so he measures six (measures of) barley, Ruth iii. 15. 17; בַּאֲשָׂרָה לִחֹדֶשׁ in the first (day) of the month, Deut. i. 3; ושְׁנֵי בְּרֵאשׁוֹת הָעָלָם and they keep the passover in the first (month), Num. ix. 5; שְׁנֵאָה לִחֹדֶשׁ in the first (month) in the first (day) of the month, Ezek. xxix. 17.

See also Gen. xx. 16, xliv. 22, Lev. xxiii. 17, 1 Sam. x. 4, Ezek. xliv. 21. And, where some of these ellipses are supplied, Gen. xxiii. 15, Lev. xxvii. 3, 6, Ruth ii. 17, &c. See Bos on the Greek ellipses, p. 4, Ed. 1813.

The ordinals are construed like other attributives.

LECTURE XVI.

ON THE COMPLEMENTS OF WORDS GENERALLY, AND OF VERBS IN PARTICULAR.

228. It will perhaps readily be granted, that the character of the words necessary to complete any sentence must very much depend on the signification of the preceding ones; or, which is the same thing, on the signification intended to be conveyed in them by the Writer. I may say, for example, *I am now riding, equitans ego;* or, am *a riding.* But it may also be necessary to state whether this be on a horse, in a carriage, &c. as
also to, or from, what place I am thus proceeding; or, for what purpose, &c. The same will hold good of all attributives.* A man may be said to be swift generally, or swift on foot, swift in the chase,—in the pursuit of an enemy,—to revenge,—to do good or evil, or a thousand other things, which it may be necessary for a Writer or Speaker to state.

2. All verbs are necessarily attributive in signification; and, from what we have seen, as to their etymology, there is strong reason to suspect that they are composed of nothing more than nouns put in a state of conjugation or combination with one or other of the pronouns. If, then, attributive nouns will necessarily stand in need of such complementary words in order to complete or modify the sentences in which they are found, the same must necessarily be true of the same words, when found in the form of verbs. Usually, however, this has been stated by saying, that nouns derived from verbs are subject to the same mode of construction with the verbs from which they descend. I prefer the contrary method of stating this question; because I can see why nouns, as such, require this kind of construction; of verbs we know nothing, on the other supposition.

3. We have seen that nouns substantive or attributive may be qualified by the addition of other words, either in a state of apposition, of definite construction, immediate or mediate, or absolutely, just as the signification of such word shall require, or as the intention of the Writer may be. The same is the case with verbs whether active, passive, transitive, intransitive, or

* So in Is. xiii. 19, and Amos iv. 11, we have יִמְסַכ construed as a verb; and in Infinitives and Participial nouns this is done regularly.
neuter: which are distinctions arising purely out of the signification of the primitive word or noun.*

4. In treating of the complements or qualifying words of substantives and attributives, we adopted the terms Immediate and Mediate as best suited to our purpose on that occasion. We shall use the same now, because they are sufficiently easy and intelligible, and because it will be interesting to find the same principles prevailing throughout every part of this Language.

5. The influence then of any noun or verb (arising out of its signification, or the intention of the Writer,) may extend to one or more subsequent words with some variation of the sense in each; e.g. I may say as before, "I am riding a horse." Here I would term the influence of the verb riding, Simple, because it affects one object only, which is here "a horse." But, if I say, "I rode a horse towards the city at full speed," then I should term the influence of the verb Various, because the subsequent terms are variously affected by it. I prefer this method of considering the influence of verbs, &c. because the Latin cases of nominative, genitive, accusative, &c. as taken by Schroederus and others, are ill calculated to convey just notions on this subject; and, because these distinctions are perfectly foreign to this language. The truth is, the words added here, as in the rules already given, are nothing more than terms added for the purpose of defining, &c. the signification of such verb, and may be resolved by recurring into one or other of those rules.

* Let it be remembered, however, some verbs which are at one time transitive, will at another be intransitive, in these languages; so, ضرب برجله he struck with his foot, or kicked. See Ludolf. Gram. Eth., p. 32. ed. 1702. Freytag's Hamasa, p. 1...
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229. Having determined then, whether the signification of any verb or verbal noun, is to be taken actively or passively, (Art. 146. 8. note.) the influence of its action or passion, considered with reference to the subsequent terms in immediate or mediate connection with it, will always be either Simple or Various, just as the signification of such verb shall require, or, as the intention of the Writer or Speaker may be.—Examples of active verbs and verbal nouns in immediate connection with the following term, and where the influence is, consequently, simple: let us make, man, Gen. i. 26; seeding, or producing, seed, Ib. 29.

2. In mediate connection, and where the influence is also simple: God created the heavens, Gen. i. 1; and he saw . . . the light, Ib. 4; and he divided . . . between the light and between the darkness, Ib.; and he called the light . . . and the darkness he called . . . Ib. 5; a thing dividing between the waters, Ib. 6.

3. Both in immediate and mediate connection, and where the influence is various: a tree producing fruit, according to its kind, Gen. i. 11; a herb producing seed after its kind, Ib. 12.

Note. The proper office of the particles is, to point out the precise character of this influence.

The verb יִתְנָךְ construed with ל will signify either to have, or to become, according to the context: e. g. יִלְשָׁעֶר אֱוָהָנָא גָּמַל the rich man had flocks, 2 Sam. xii. 2; so they shall become blood, i. e. the waters, Exod. iv. 9.

4. Where the connection is mediate, and the influence various: יָבִי לַמָּאַה וְהָאָדוֹת יִשְׁפָּט לְמִי הֵמָּא יָרָא הָאֲדוֹת Y® the rich man had flocks,
and they shall be for lights in the firmament of the heavens, for giving light upon the earth, and it was so, Gen. i. 15; וַיֹּאמֶר אֵלֻהִים בֹּרָקֵל שָׁמַיִם לָאָרְץ׃ and God placed them in the firmament of the heavens for giving light upon the earth, and for ruling over the day and over the night, and for dividing between the light and between the darkness. And God saw that (it was) good, Ib. 17, 18.

5. In causative and other doubly transitive verbs, the influence will necessarily be various: e.g. "I caused her to walk the desert," Hos. ii. 6; מָנוּשַׁב יָדַעְתֵּה בְּיוֹדֵעָה who causes the solitary ones to possess a house, Ps. lxviii. 7. In these instances the connection is immediate: in the following, it is both immediate and mediate: e.g. לֶאָשָׁב אֵיתַרְקֵינָל רְבֵר and he caused word to be returned to the king, 1 Kings ii. 30; לֶאָשָׁב אֵיתַרְקֵינָל he taught knowledge to the people, Eccl. xii. 9; לֶאָשָׁב אֵיתַרְקֵינָל let them cause my people to hear my words, Jer. xxiii. 22.

6. In the following the connection is miscellaneous, and some of the verbs are passive: יֶאָמָר לָאָלֻהִים יָבִתֵּה "let the waters be gathered from beneath the heavens to one place, and let the dry land appear, and it becomes so," Gen. i. 9; יְהִי תֵּאַר עֵנָהְיָה then let it be shewn to the priest, Lev. xiii. 49; יִנְשֶׁה יְהִי תֵּאַר עֵנָהְיָה which thou wast shewn in the mount, Exod. xxvi. 30; יִנְשֶׁה יְהִי תֵּאַר עֵנָהְיָה thou shalt not cause them to be worshipped, Exod. xx. 5, xxiii. 24; יִנְשֶׁה יְהִי תֵּאַר עֵנָהְיָה

* The particles mostly used with passive verbs, however, are ל and מ. See Gen. xiv. 19, Is. i. 26, lxii. 4, Ezek. xiv. 3, Neh. vi. 1, 1 Chron. v. 20, &c.
let it be given (i.e.) this land to thy servants,
Num. xxxii. 5.

See also Gen. xxvii. 42, 2 Sam. xxi. 6, Jer. xxxv. 14, &c.

Observations.

7. A little consideration will enable any one to see, that the construction must in all cases very much depend on the intention of the Writer. It is true, certain constructions only are allowed, because they have been generally adopted, and these are to be known only from long and constant practice in the language, or, from the use of the Concordance: but, in general, the principle is in the Hebrew, as it is in the English: viz. that the significations of words will always be influenced by those with which they are connected. A few remarks on the examples given will make all plain. In the first we have let us make man. Here, the word man may be said to be in immediate connection with the preceding word, and to qualify or restrict its signification, just as year does the word forty, in the phrase forty year (Art. 227. 3.); or, as the English word year does the word forty, in the same example, absolutely, as it regards the grammatical construction, and, therefore, just as the specific construction does in the Arabic (Art. 219, note). This would be exemplified in that language, by what is termed a juxta-position, the last or qualifying word is nothing more than a specification, with reference to the signification of the verb. The next example (Art. 229.) is perfectly parallel to the Arabic handsome (of) face. See Art. 225. note.

8. The next case (Art. 229. 2.) affords an instance of mediate connection, that is, where we have the particle falling between the verb and its complementary or restricting term, for the purpose of shewing, that the following, not the preceding, word is to be construed as complementary to the signification of the verb. Kimkhī
has remarked long ago (see Art. 171. 11. note), that such is the office of this particle. His illustration is the sentence, Judah killed Simeon יְהוָה שֵׁם יִסְדָּה יִשְׂמַע; where he says, that the particle being omitted, it could not be known which is the subjective, or which the objective, case to the verb. This would indeed be the case in this and all similar passages; and, I believe, this is one of the offices of this particle, and perhaps of all the others so situated. The other particles have, moreover, the force of defining the relation, which the action of the verb has, with reference to the word or words which designate its object, either directly or indirectly: e. g. דְּלֵי construed with יָשַׁר will signify, he walked towards; with וב or בַּפַּר from; with יָשַׁר before; with וב or בַּפַּר after, and so on. Situated, then, as this and other particles are, in immediate connection with verbs, they ought to be considered as pointing out the objective, or some such case of the noun affected by them: and hence it is, that the particle יָשַׁר has been said to mark the objective case in active, and the nominative (which is really the objective case) in passive, verbs.*

9. This particle, however, is often found without any such preceding verb; and, in these cases, it seems intended strongly to impress upon the mind the force of the word immediately following it, as being of considerable importance. Of this character is the following passage, to which many more might be added: דְּלֵי נֶאְשָׁר אֲשֶׁר יָשֵׁר נָאָשָׁר As to the pillar of the cloud, it passed not away, Neh. ix. 19. The verb following is manifestly not passive; דָּלֵי, therefore, does not point out an objective case; on the contrary, it is found in apposition with the nominative of a verb in the active voice, and apparently for the purpose of impressing that word on the reader's mind, as of considerable importance. In most cases, as to, with reference to, or the like, will express its real force: e. g. דְּלֵי נֶאְשָׁר דָּלֵי נֶאְשָׁר God created (I speak) with reference to the heavens, &c. So דָּלֵי נֶאְשָׁר דָּלֵי נֶאְשָׁר he walked about, i. e. daily exercised himself (I say) with reference to God, Gen. v. 22; דָּלֵי נֶאְשָׁר דָּלֵי נֶאְשָׁר and he went out (i. e.) with respect to

* The Bengáli particle Ke is used for a similar purpose, as is also the Persian  доп. See Professor Haughton's Bengáli Gram. Art. 90, 91, 92. Sir W. Jones's Pers. Gram., Edit. 9. p. 111.
the city,* Exod. ix. 33. That is, generally, any person or thing strongly recommended to the attention of the reader, may, whether it be in the situation of a nominative or objective case, be pointed out by introducing the particle כַּנָּס. See Hosea ii. 23. 24.

10. In the examples (n. 3.) we have both the immediate and mediate connection of a verb or verbal noun with its complementary words. And here, it will be seen, that had not the particle כַּנָּס been prefixed to the last, some ambiguity might have arisen, as to the precise sense in which it ought to be taken: or, in

* Schroederus has endeavoured to explain this sort of construction, by having recourse to a metonymy, by which he says, intransitive verbs take the signification and construction of transitive ones (Synt. R. 69.). For my part, I can see no necessity for this; nor, for introducing the doctrine about nominative, accusative, or other cases in conformity with the usage of the Latin and Greek grammars, which in fact drove Schroederus to this expedient. In Hebrew we have no cases. Why then should we talk about something which has no existence, and then coin rule after rule in order to explain it? But, if we can conceive these particles to possess the same defining character which they do when coming between nouns in construction or apposition (see Art. 219), we shall have no difficulty in perceiving, why they are sometimes omitted, or else used the one for the other: e.g. כְּנַחֲרָה כְּנַחֲרָה so they enter the land of Canaan, Gen. xlv. 25, for כְּנַחֲרָה כְּנַחֲרָה into the land of Canaan; כְּנַחֲרָה כְּנַחֲרָה return (to) the city, for כְּנַחֲרָה כְּנַחֲרָה to the city, 2 Sam. xv. 27; כְּנַחֲרָה כְּנַחֲרָה they ascend the heavens, they descend the deeps, Ps. cvii. 26. In all which cases, the latter word in the construction may be considered as merely specific, as in the case of nouns of number, weight, measure, &c. In other instances the particles will vary; as, כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה. 1 Kings i. 51; כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה he feared the king—he feared from before Solomon, 1b. 50. And Ps. lv. 20, כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה they fear God, without a particle. So, with כְּנַחֲרָה כְּנַחֲרָה he went out (into) the city, 2 Kings xx. 4; כְּנַחֲרָה כְּנַחֲרָה he went out to the altar, Lev. xvi. 18; כְּנַחֲרָה כְּנַחֲרָה Num. xxii. 28; כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָ a c onstruc tion termed what comprehends a condition of explanation, as כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָה כְּנַחֲרָ he struck him, (as to) Zaid, I struck him, (as to) Zaid, I passed by him. See Jami's Com. on Ibn Ulhajib, p. 177, &c.
LECTURE XVI.

other words, as to the precise relation of the latter, to the two former, words. The same has been remarked of words in the state of mediate apposition and construction. The principle in each case is one and the same.

11. With respect to the causative verbs, if we suppose them to be actually composed of two words; which, according to our system, is always the case with Hiphël and Hophkhâl, we shall readily perceive why two complementary, or restricting, words would be necessary to complete the idea contained in each of them. This is what grammarians usually term a double accusative, just as they do verbs, doubly transitive. It is curious enough to remark, that when such verbs become passive, the object of one of them will stand as its nominative, that of the other as the accusative: for this reason, viz. that one of the verbs only in the compound takes the passive character, the other remains active: e.g. Lev. xiii. 49, as above, Fac eam videri à sacerdote. This is still more evident in the Arabic, where we have

terminations marking these cases: e.g. active, أطعمت ابنك I caused thy son to eat flesh; passive, أطعمت ابنك أدمع I caused thy son was caused to eat bread. See M. de Sacy's Gram. Arab., vol. ii. p. 101. In the other species, viz. Pihêl, and Pâhêl, the accessory idea may be considered as equivalent to an additional word.

12. Of the other examples nothing need be said: the particles introduced are only such as the various relations of the words to each other seem to require, in order to present to the mind of the reader the various circumstances which the writer wished to detail; but without these, all must have been error and confusion.

13. What has been here said of the verbs is true of all the verbal nouns, whether of the Infinitive or Participle kind; i.e. the complementary or defining word may be set either in the state of apposition mediate or immediate, or in that of definite construction. The former cases have been sufficiently exemplified; the following are a few instances of the latter. Of infinitives, בתים בתי ד.setEmail in the days of the judges' judging, Ruth i. 1; ראת ראת ברו from the abundance of my speaking against him, Jer. xxxi. 20; המלך עסינין the keeping of his statutes, Deut. viii. 11; הצר בEDIA the doing of judgment, and the loving of piety, Mic. vi. 8. Of Participles, יזקמ יזקמ.seekers of my soul,
230. Some active, neuter, and all passive verbs, being such as to include within themselves the idea required for their object, complement, or other restriction, will stand in need of no other for that purpose, when their influence is *simple*; but, when it is *various*, the connection will be either *immediate* or *mediate*, as before. In the one case, the connection may be termed *Implicit*, in the others, *Explicit*. N. B. This has been usually styled by the Grammarians, “Constructio prægnans.” Examples: אַלְּךָ thou hast not made abundance or gain, Psalm xlv. 13.

This is an instance in which the influence may be said to be *simple* and *implicit*; but, when we add בְּמַעֲרֹת כְּלָם by their price, it is *various*, and necessarily *explicit*; and we have the particle ב introduced for the purpose of pointing this out. So לָמָּכָּחֵי it hath not struck root into the earth, Is. xl. 24. See Jer. x. 18, Josh. xxiv. 20, &c. So רֹפָּהָה cleanse yourselves, or rather, become ye clean, Gen. xxxv. 2. See also Ib. xxv. 22.

2. Of this character are the following examples, which

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* These are for the most part verbs of the *Pihél* and *Hiphhîl* species, which have been formed from substantive nouns, Art. 154. 8. 157. 5, &c. See Glass. Philol., Ed. Dathe, pp. 185—254, &c. Storr, p. 15, &c. For similar instances in the Arabic, see Mr. de Sacy’s Gram., vol. ii. Art. 653—657. See also Bos. Ellipces Græcæ, Ed. 1813, p. 2. Freytag’s Hamasa, p. 6, line 22. Ludolf. Gram. Eth., p. 32, 3.
have usually been considered as impersonal: הבו ה made hot to himself (or, heat became hot to him), Ps. xviii. 8; let it not become hot (i.e., let not heat exist) in the eyes of my Lord, Gen. xxxvi. 35; let not evil be in thy eyes, Ib. xxi. 12; and (pressure) pressed upon David, 1 Sam. xxx. 6; (rain) rains not upon it, Amos iv. 7.

3. So with passive verbs and participles; as, ויהי הצר so they said, it has become desperate, Jer. xviii. 12. i.e., coração, or the matter has become desperate; was it became very tempestuous, Ps. I. 3. i.e., the tempest became so; יַהֲדוּ the which it has been imposed as slavery upon the, Isa. xiv. 3. i.e., the slavery mentioned just before; יִתְבֹּל in which it shall be spoken respecting her, Cant. viii. 8. i.e. יָבֹל a word.

See also Gen. iv. 26, x. 25, xlvi. 22, Is. xxiii. 1, Lam. v. 5, Job xxx. 15. And with participles, Is. xxvi. 3, Ps. lxxxvii. 3.

4. Hence it is, that in many instances the word necessary to complete or qualify the sense of the verb, is frequently omitted by the ellipsis: e.g., לא האלוהים לא she had not borne to him, i.e., a son, Gen. xvi. 1; I have sent, i.e., a messenger, Ib. xli. 14; he accumulated, i.e., wealth, Ps. xxxix. 7.

See also Ps. lxxxvi. 12, 1 Sam. viii. 15, &c. The same often takes place in words of common occurrence: as, חָטֵל he cut, or made,
i. e. a covenant, 1 Sam. xx. 16; they broke not, i. e. bread, Jer. xvi. 7; they cast, i. e. the lot, 1 Sam. xiv. 42.

5. Under this head may be arranged the apparently frequent ellipses of the antecedent to the relative pronoun יְהוָה, which may be thus accounted for, viz. יְהוָה ought to be considered not as a mere adjective signifying qui, quae, quod, &c. but, is qui, ea quae, id quod,* &c. including a substantive like other attributives. Hence, in such cases there is no real ellipsis: e. g. יְהוָה יִשְׁפַּל וְיִשָּׂרָאֵל he will take thee up to (a place) which I know not, 1 Kings xviii. 12; יְהוָה יִשְׁבָּע וְיִשָּׂרָאֵל and thou shalt drink out of that which the young men draw, Ruth ii. 9; יְהוָה יִשְׁמַע אֶל יִשָּׂרָאֵל in (the place in) which thou diest, I will die, Ruth i. 17.

6. This relative pronoun (יְהוָה) ought to be considered, moreover, as definite in its signification like other pronouns, and need not therefore be expressed when the antecedent is indefinite; e. g. יְוָה יִשָּׂרָאֵל and on a day (on which) Jehovah spoke to Moses, Exod. vi. 28; יְהוָה יִשָּׂרָאֵל blessed is any man, Jehovah imputes not to him iniquity, i. e. to whom, &c. Ps. xxxii. 2, comp. Ps. i. 1, &c.

7. There are, however, instances in which this rule seems to be contravened: e. g. יְהוָה יִשָּׂרָאֵל I am the man (who) has seen affliction, Lam. iii. 1; יְהוָה יִשָּׂרָאֵל יְהוָה והָעָנָא they sacrificed to the devils, (who are) not God, &c. Deut. xxxii. 17. But in these cases, the article does not refer so much to the definite cha-

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* See Noldius sub voce, p. 98, note d. This is also a remark of Noldius, "Prepositio semper pronominis relativi, ad quod se refert, objectum supponit, atque in quod ipsa influit; sive id exprimendum concipiatur per nomen, sive per pronomen antecedens "nem vel "nem," &c. See also his note under יְהוָה. Concord. Part. Ed. 1734.
racter of the noun, as to its properties, i. e. I am that sort of man, &c. See Art. 221.

8. In the following examples, some consequence seems to be intimated by the influence of words termed prægnantia,* which may, therefore, be supplied by the ellipsis: so Moses relates to Aaron all the words of Jehovah, which he had sent him, (i.e. to relate) Exod. iv. 28; see also the remainder of the verse; and they shall fear towards Jehovah, i.e. fearing shall turn to Jehovah, Hos. iii. 5; and the fear for meeting him, i.e. they fearing proceed to meet him, 1 Sam. xvi. 4; to the earth have they profaned the habitation of thy name, i.e. profaned and cast it down to the earth, Ps. lxxiv. 7.

9. Hence, when several members of a sentence are connected together, the verb accompanying any one of them, may be supplied to them all: e.g. incline my heart to thy statutes, and incline not (my heart) to gain, Ps. cxix. 36; and the whole of the people were perceiving (saw) the thunderings and (saw) the lightnings, and (saw) the sound of the trumpet, &c. Exod. xx. 18.

See also Deut. iv. 12, xxxii. 13, Job x. 12, Est. iv. 1. And in the New Testament, 1 Cor. iii. 2, 1 Tim. iv. 3, James i. 9, 10. Hence, also, the word hear, &c. has often the signification of understanding, obeying, or the like. Comp. Acts ix. 7, with xxii. 9: and, generally, verbs of sense are used the one for the other.

10. Hence also verbs, nouns, or particles, which are expressed or implied in one part of the context, may be

* By this term is meant, words not only used in their own proper significations, but in others which may naturally be supposed to flow from them.
supplied by the ellipsis in the other: e.g. of verbs: observe ye who (whoever of you) the young man (observe ye) Absalom, 2 Sam. xviii. 12; let each man (go) to his city, and each man (go) to his land, 1 Kings xxii. 36.

So Ps. xxv. 15, xxxiii. 18, xxxiv. 16, Prov. vi. 26, Is. lxvi. 6, Hos. viii. 1, &c. And particularly יָדוּשָׁם they consider (saying), Is this the man? Is. xiv. 16, ib. 8, &c. which is perhaps owing to the direct and abrupt manner in which citations are generally made by the Hebrews.

11. This often happens also with the noun which should be the apparent nominative to a verb, and sometimes when it must be supplied from different parts of the context: e.g. why giveth he (God) light to the sorrowful, Job iii. 20; he asked (i.e.) the people, and he (God) brought the quails, Ps. cv. 40; and David called him (Uriah), and he (Uriah) ate before him (i.e. David), and drank, and he (David) made him drunken, and he (Uriah) went out in the evening, 2 Sam. xi. 13.

12. The most frequent ellipsis, perhaps, is of the negatives, לא, בלא, ולא, &c.: e.g. the poor (man) shall not be forgotten for ever, (nor) shall the expectation of the humble (ones) for ever perish, Ps. ix. 19.

See Deut. xxxiii. 6, 1 Sam. ii. 3, Ps. xlv. 19, Prov. xxv. 27, xxx. 3, Is. xxxviii. 18, xli. 28, &c. Of lest, Exod. xix. 22, Is. vi. 10; why? Ps. ii. 1, 2, x. 1; how often? Job xxi. 17, 18, 19, 20; how? Ps. lxxiii. 19; why? Lam. i. 1, 2, 3, 4, ii. 1. 2, iv. 1. 4. 8. 10; what? Joel i. 18; how long? Ps. iv. 3, lxxxix. 47; how long? Ps. xcv. 4, 5, 6, &c. For an ample consideration of this subject, see Glassius's Philologia Sacra, Edit. Dathe, vol. i. p. 608, &c.
13. It ought to be remembered, that the orientals of this family generally enounce their propositions vaguely, and then add the restricting or defining terms (Art. 216. 4.). When, therefore, the leading term happens to be a verb, its qualifying term or nominative will immediately follow; as, יְלַחֲמֹת He created, i.e. God. If, however, it be intended to leave the passage indefinite, as in English, some one said, or in French on dit; no such nominative will be added: and the greatest care ought to be taken in supplying it: e.g. Is. ix. 5, אִתָּמַר and he, (i.e. some one, any one, or every one) calls his name, Ps. cx. 7; יָגַם from the torrent (i.e.) the abundance of spiritual waters which shall then abound) in the way, shall one (any one, every one) drink: 2 Sam. xxiv. 1, שֹׁפָט so (one, some one) tempts David; which is supplied, 1 Chron. xxi. 1, by an adversary. We must not, therefore, take the name of God found in the preceding context, in order to supply this ellipsis, as some have imprudently done, nor charge the text with the inconsistencies which have arisen purely out of our own ignorance. This sort of construction frequently occurs. So also in the objective voice, יִשְׂרָאֵל it hath been called to thee, i.e. thou hast been named, Is. xlviii. 8, equivalent to the Arabic يُرِي. See also v. 11, יָכָל how would it be profaned?
LECTURE XVII.

ON THE MODES AND TENSES OF THE VERBS.

231. As the Hebrew Language recognizes no variation of termination in verbs indicative of mode, no place has been assigned to that distinction in the paradigms: nor will it be necessary to enter on that consideration, until we have considered the doctrine of the tenses: but, when this is done, we shall offer a few remarks on that subject.

On the Tenses.

2. We have in our theory of the verb proceeded upon the supposition, that the Preterite tense is formed on a Concrete noun as its basis;—the Present on an Abstract.

3. If then the basis of the Preterite be a Concrete noun, such word considered alone will naturally refer to some past time, for the commencement of the action, passion, state, &c. meant by the root; and which, when put into a state of conjugation, may be considered as intimating some indefinite past tense. If, for example, I say in Latin, Amatus ego, or Amans ego, it will necessarily be understood, that at some time antecedent to the present, I began to be, and consequently am now, either the subject or object of the action intimated by the verb amo; but whether I shall be so hereafter, will depend upon other considerations. We find accordingly in the Hebrew, that our Preterite tense universally refers to past time, unless some of the circumstances hereafter to be mentioned shall require the contrary.
4. Again, if the *Present tense* be formed on an Abstract noun, as no intimation whatever can be given by this combination of any person or thing being at any time past or future subject to the influence expressed by such word, the sense afforded will naturally apply to the present time, unless indeed some of the circumstances hereafter to be detailed should suggest the contrary.

5. But here an important question will arise, which is this: How are we to determine the period from which we are to reckon, when speaking of past, present, or future tenses? This, I believe, involves the main part of the question before us; which we shall now proceed to consider: and, if we can succeed, we shall perhaps solve the hitherto unsolved problem.

6. In the first place then, any writer commencing his narrative will necessarily speak of past, present, or future time, with reference to the period in which his statement is made; and to this period he may adhere, as long as it suits his purpose to do so. This use of the tenses may, therefore, be termed *Absolute*.

7. In the next place, a person may speak of past, present, or future events, with reference to some other period or event, already introduced into the context. This may be termed the *Relative* use of the tenses.

8. In the Hebrew paradigm, we have only two tenses, viz. a *Past*, and a *Present* tense. To the present tense, the *Participles* and *Infinitives* are very nearly allied. That is, either of these when unrestricted by any other

* Particidal nouns may, indeed, have been used as preterites, for the reasons just given respecting concrete nouns: but, in practice, they include within themselves no particular tense, and are, very much like the present, to be construed either in the past, present, or future tense, as the context may require: and may in almost every case be substituted for the present. See Jami on Ibn Ulhajib, p. **p**.
considerations, are generally to be understood as referring to the present time, either *absolute* or *relative*. Hence, too, a Preterite connected with another Preterite, will be equivalent to our pluperfect; a Present following a preterite, to our imperfect; and so on, affording every distinction of time necessary for the purpose of language. Of these, examples will now be given, beginning with those which have been termed *absolute*.

9. Generally, in the commencement of narrations, paragraphs, &c. the use of the tenses will be *absolute*, as in the English; e. g. יְבַשָּׂא יֵלָהֵי אֲלֵיהָ in the beginning God created, Gen. i. 1; וַיִּשָּׂא יֵלָהְנָה and (as to) the man, he knew Eve his wife, Ib. iv. 1, &c., where we have the preterite tense so used. A great number of instances also occurs, in which the *present tense* is so used, and in which the writer takes the liberty of transporting himself and his reader into a time *present to the narration*, occasionally introducing some terms designating such time: as, לָהַ יִשָּׂא יֵלָהְנָה So it comes to pass at that time, that he descends, Gen. xxxviii. 1; וַיִּשָּׂא יֵלָהְנָה יֵלָהֵי יִבְנָה So it comes to pass as on this day, that he enters the house, Gen. xxxix. 11; קַפָּ יִנָּשֶׂה אַיִי בִּלְפִּיו Thus does Job at all times, Job i. 5:—at other times totally omitting all such terms: as, כָּלָּ יִנָּשֶׂה אֵלֶּה So he calls (at that time) to Moses, and says, Lev. i. 1. So in the New Testament, John i. 29. 42. 46. &c. On the pleonastic use of the ־ in these cases see Noldius Concord. partic., Ed. 1734, pp. 309, 310. Mikhlo, fol. ר verso.

10. When, however, it is necessary to enounce any thing in the *absolute* present tense,* either our present

* See also Is. v. 23, vi. 2, vii. 14. In this last instance I understand יָמָּ, *he gives*, to refer to the declaration or prediction of the Prophet, which is here
tense, or one of the participles may be used: e.g. لَيْكَ لَا يُشْعَرُونَ أَذَى أَيْتَحُ. what (is) the multitude of your

termed מָזַּמִּית sign, or wonder. See Gen. iv. 15, Exod. iii. 12, iv. 8. 28, 1 Sam. ii. 34, 2 Kings xix. 29, where it also means a prediction, not a visible sign.—This has been termed an Aorist by modern writers on Arabic Grammar, but it is really a present tense, as will appear from the following considerations. In a Commentary on the Kāfīa of Ibn ul Hájib, by Najm Oddeen of Irák, preserved among Mr. Burckhardt's books in the Public Library at Cambridge, it is said of this tense, وقال بعضهم هو حقيقة فيguardian مِجَار في المستقبل وهو أقوى لأنه إذا خلي من الترتيب لم يحمل إلا على الحال ولا ينصرف إلى المستقبل إلا لزائدة وهذا i.e. “Some say that it is in truth a present tense, but allowed to be used as a future, which is the best opinion. For when it is accompanied by no other (words, &c.) it can refer to the present tense only: nor is it turned into a future, except when so accompanied. This is what we mean by true, and allowable.” So in the following examples:

ما يزكي الإنسان بشهادة أهل’ss

A man is not justified by the testimony of his own family; يَفْعَلُونَ those who have not believed do not like that any good thing should be sent down to you from your Lord. M. de Sacy, Arab. Gram., vol. i. p. 132.

Again, they consider the present tense as of two kinds; one they term the

real present; do نَفِيًا, by which they mean, the tense which we have termed absolute; or, in other words, that in which a person commits to writing any event or number of events he may have to detail. This is what our Grammarians always understand by The Present tense. The other they term

الحَكَيَّة, i.e. the present, as to the narration; by which they mean, the time contemporary with any event, and which may therefore be considered as present with it, although past, present, or future, with regard to the real or absolute present tense. The following passages taken from the Commentary on the Kāfīa by Moolla Jāmi will be sufficient to shew in what manner they speak on this subject (p. 324). When speaking of the use of
sacrifices to me? saith Jehovah, Is. i. 11; come now, let us reason together, saith Jehovah, Ib. v. 18; woe (to those) who join house to house, (who) lay field to field, Is. v. 8. In this last instance the participle holds a place in the parallelism corresponding with the present tense.

If righteousness go not forth from thy mouth; if the judgments of the earth do not rest upon thee, Jehovah will utterly cast down the throne of thy pomp (now) bringeth thee into a good land, a

the particle he says, 

اذًا كان أي المضارع مستقبلًا بالنظر إلي ما قبلها وإن كان بالنظر إلى زمن التكلم ماضيًا أو حالًا أو مستقبلاً i.e. when the (i.e. our present) is to be taken as a future, with reference to what may have gone before; or, with reference to the time in which the relation was first made, as a past, present, or future. And again, 

هَيَّةُ هَذِهِ الْعَبْرَةِ وَتَحْكُمَ فِيهَا فِي زَمَانِ التَّكْلِمِ عَلَى مَا كَتَبَتُهَا i.e. if you intend by the verb preceded by حَكَايَةً (subsequent) narration, (i.e. relatively) as if you should say, I was (so circumscribed that) I proceeded yesterday, in order that I (may then) enter the city. Here the word I enter (is used in) the present tense of a past circumstance, as though you had expressed yourself in this manner (i.e. as present) at the time of entering; relating the circumstance in the tense of (the first) enunciation in consequence of having so conceived the matter (in your own mind). Hence, it will be seen, that this present tense will occasionally be relative to the reader, when it was absolute with the original enouncer of any proposition. On this use of the Arabic participles, see Jami's Comm., p. 329—.
land of brooks of water; of fountains and depths that spring out of the valleys and hills, Deut. viii. 7.

11. When, however, any future event is enounced prophetically, or any circumstances are mentioned manifestly relating to a future period, either the present tense,* or one of the participles may then also be used; e.g. וְאִירֵךְ לְךָ נָחַוֹת בַּאֲרֵי הָאָרֶץ and I make thee a great nation, and I bless thee, and so make thy name great, Gen. xii. 2; וַיִּקָּרֵבָה לְךָ הָאָרֶץ a land wherein thou mayest (or shalt) eat bread without scarceness, thou shalt (dost, mayest) not lack any thing in it, &c. Deut. viii. 9; לְךָ וְקָרְבַּנִּי מְנַסֵּס אֲשֶׁר בִּחְמַס אֲנָחָנוּ (as for) me, behold me establishing (about to establish, or will establish) my covenant with you, and with your seed after you, Gen. ix. 9.

The reason of this usage seems to be, that when any thing is predicted, it may now be said either to be doing or done in the mind of him who makes the prediction. This is also the case in the Arabic and Persian, and apparently for the same reason. See Mr. Lumsden’s Persian Gram., vol. ii. p. 334—7. In the other case, i.e. when it takes a future signification from circumstances, the mind of the writer and reader are translated into the times referred to, and then the narration is necessarily carried on in the present tense.

12. Hence, in all cases in which any other person is introduced as speaking, or in which any event evidently of past occurrence is mentioned, the tenses will be reckoned from that period; i.e. placing both the writer and reader in the times in which such declaration, prediction, citation, &c. took place. The same will also be the case, when the mind is carried forward in any predio-

tion.* Examples: יִתְנֶה הַיּוֹם הָעָלָמִים אֶשְׁרֶה אֵלֵהַי מְכַיָּהַי יַבֵּר אֶת־עָלָמִים מְכַיָּהַי אֶשְׁרֶה נָשָׁר לְבָנָה שֵׂעָלֵי לְבָנָה לַעֲרֹת אַתְוַאֲרָרָם הָוָהַי שֶׁלֶחַי מְכַיָּהַי לַעֲרֹת הַלֹּאֵז הַגְּדוֹלָה, who took me from my father's house and from the land of my kindred, and who spake unto me, and that sware unto me, saying, Unto thy seed give I this land, he sendeth his angel before thee, Gen. xxiv. 7.

Here we see the first three verbs יָדַע, יָשָׂא, and יָשָׁר, are all in the preterite tense. The first is necessarily so, by the operation of the rule, Art. 231. 9. The two following are so, because connected with the first by the relative pronoun יָדַע, which is more consistently termed a conjunction (حرف الصلة) by the Arabs. In the next place we have a citation prefaced by לאו saying. Then we have the present tense, יִשָּׁר I give, i. e. I now give, which may be taken as a prophetic future (Ib. 10. note.). In the next place, Abraham, having finished the citation, recurs to the period at which he set out, and from this the present יָשָׂא he sends, he now sends, or, taken prophetically, he will send, is to be reckoned.†

* In these cases the use of the tenses is relative: or rather, partly absolute, and partly relative.
† Of this kind are all those expressions in the Arabic, in which the leading verb is found in the preterite tense, and the following ones in the present, or (as the Grammarians have termed it) the future: e. g. אלָמֶנֶר שְׂנַה יִנָּאָרָה פֶּלֶם יִכָּזָה he sought something that he might (now) eat it, but he finds not; יִבְּנֶנֶר they two were (so situated that) they (now, i. e. in those circumstances) butt with the horns of them both. The same principle generally holds good, when two preterites follow each other without an intervening conjunction; for then, the first will have respect to some time anterior to that from which the writer had set out, the second to one anterior to that of such verb: e. g. כָּרָא כָּרָדִי מִלְיָרָחַי and he was (so circumstanced that) he went out (before that time) to Khorasàn, i. e. and he had gone out.
Corollary. Hence citations will generally be made in the words of the first speaker: i.e. it is not said, that God swore and declared, _that he would give the land to Abraham's seed, &c._ but, in the original terms of the oath, _unto thy seed do, or will, I give it:_ and also, that preterites and futures more or less remote from the time in which any declaration is made, answering to our imperfects, perfects, pluperfects, simple, compound, or paulo-post, futures, may be formed

Mr. de Sacy remarks, that "le verbe _كان_ employé comme auxiliaire infusé sur les prétérits _جيح,_ &c. et les convertit tous en prétérits antérieurs." Arab. Gram., vol. i. p. 131. The reason of this is, that each of these verbs involves a prétérite tense in its own right, and the reader is by the combination of both carried back into a time more remote than either alone could express. This the European Grammarians have termed the _Pluperfect tense._

As the Persian language has for several centuries been cultivated on the principles of the Arabic grammar, it may not be amiss to cite Mr. Lumaden's remarks on this use of the present tense. "In the conversation of the Persians," says he (Pers. Gram., vol. ii. p. 336.), "though seldom perhaps in written composition, the present is often found to supersede the past tense of the verb, in the statement of those propositions which, though past in point of fact (i.e. as to the absolute time in which the statement is made) are recalled by the memory as if they were present. Example:

*De شب کذرُ در دوستی انتاد فرد آنباَ جَمِّا*  
(last night I went (rather I go) to the house of a friend, and there saw (see) a delightful assembly, and enjoyed (enjoy) a most pleasing spectacle. Of this nature," adds he, "are the examples مصنف جنین کود* The writer thus observes:  

بیله‌یابِر کنِن* the Prophet informs (or has informed) us."—This must bring to every one's mind, the _φησι, ait,_ and _inquit_, of the Greeks and Latins, which are used in the same way, and upon the same principle. Citations are made in a similar manner in the Persian; as, _Zaid said, I am going to Calcutta, not obliquely,—said that he was going, &c.,_ but in the words of the original enunciation. See Pers. Gram., ib., pp. 349—355.
at the pleasure of the writer. The following passage from Isaiah must suffice on this subject: יִהְיֶה יְהוָה יְהוּדָה לִפְנֵי יִרְאֵי יְהוָה יִהְיֶה יְהוָה לִפְנֵי יִרְאֵי יְהוָה יִהְיֶה יְהוָה לִפְנֵי יִרְאֵי יְהוָה יִהְיֶה יְהוָה Lest he be of the son of an ass, let the earth see his goings like the son of a man of peace &c., thus hath Jehovah said of his anointed, of Cyrus, whose right hand I have holden, for the subduing of nations before him, and that I may unloose the loins of kings; to open before him, the two-leaved gates, and (that the) gates may not be shut: I go, (or will go,) before thee, and make level mountainous places; the gates of brass do I break, and the bars of iron do I cut asunder. And I have given thee the treasures of darkness, and the hidden treasures of secret places, that thou mayest know, that I am Jehovah who call (thee) by thy name, &c., Is. xliv. 1—3.

Although this citation is not quite direct in the first verse, the passage is nevertheless all put in the first person; and the second verse is a direct citation. As to the tenses, the first verb is in the preterite, because the prophet recites what he had already received, perhaps at some distance of time. The next is also preterite as referring to past events. The following נָשֶׁה and נָשֶׁה are present, referring to what may have been done at the time when the declaration was first made, or immediately subsequent to it. The same may be said of the four following verbs. The next, אֵעָשָׂה is a preterite to be taken in an absolute future signification (see Art. 236.): and the following נָשֶׁה is present to the fulfilment of this or immediately subsequent to it. The second preterite, אֵעָשָׂה refers to a time anterior to that of נָשֶׂה, with which the declaration commences, though perhaps not so much so as to bear our pluperfect in the translation. The next two, נָשֶׂה and נְשֵׂה, though presents or futures to נָשֶׂה, seem, nevertheless, to be anterior to נָשֶׂה as to tense. In the next place, נָשֶׂה, נָשֶׂה, and נָשֶׂה, are evidently present or future to נָשֶׂה, and consequently, in
a tense future to ἔρχεται and ἔρχεσθαι. In the last place, ἔρχεται is manifestly future with respect to the preceding verb ἔρχεται, &c. and ἔρχεσθαι, which is present or immediately future to this, may be considered as referring to something still further removed into futurity. Numerous instances of this kind occur in the New Testament. For examples in which the present tense is thus carried backward or forward, see Matt. ii. 13, φαίνεται; Mark ii. 4, χαλκή, &c. As future, Matt. ii. 4, γενέσθαι; Ib. v. 46, ἀναγήκονται; Ib. xvii. 11, ἀναγήκονται; Ib. xxvi. 29, πέρασθαι. Paulo-post future, Matt. xxvii. 24, παραδίδοσθαι; Ib. v. 45. See Mark xiv. 41, Luke xxii. 21, 22, John xiii. 3. 11. 27. 33, &c. In like manner the Aorists are also used for the past, present, or future. It will be unnecessary to give examples of the past. Of the present, Matt. iii. 17, ἔδωκεν. So Ib. xxiii. 2, Luke i. 47, xv. 16, John i. 12, 1 John iv. 8. Of the future, John xi. 56, ἐκεῖθεν: xv. 6, ἐβρασθή, ἔκκερατισθή. See also Rom. viii. 20. With πρῶτος or πρῶτον preceding, Mark xiv. 30, John iv. 49, viii. 58, xiii. 19, &c. See also Matthia's Greek Grammar, vol. ii., Artt. 504, 505, &c.

14. From what has been said it must have appeared, that the writer, placing both himself and his reader in times contemporary with the events of which he is treating, can supply all the deficiency of tenses apparent in the Hebrew paradigm; an expedient often resorted to, indeed, by the Latin and Greek historians, without the necessity which presents itself here. We must not hence suppose, however, that they never recur to the original time from which they set out. This they appear to do optionally, just as we find it done in the Greek and Latin historians* (Art. 231. 6.): e. g. ἔδωκα τὸν λαόν καθαρίσας ἐκ τῆς σκοτεινίας, so God calls the light day; but the darkness he called night, Gen. i. 5; ἡμέρα ἡ σκοτεινια.
232. If then events consecutive of each other may be enunciated by verbs intimating a presence of action, with reference to those primarily introduced into the context, then may Subjunctive or Conditional sentences also be enunciated upon the same principle, by the present tense, while the dependence of the different members one upon another will be determined by the signification of the particles introduced for that purpose. Examples: Gen. xxiv. 40, 50, וְהָאָסְתַּבְּשֵׁם עָשֶׂם חֹק אֵםֶּה אֵשֶׁת אָדָם עָשֶׂם יָהְדָּה לְאָסְתַּבְּשֵׁם אֵםֶּה אֵשֶׁת אָדָם שָׂא לְאָסְתַּבְּשֵׁם אֵםֶּה אֵשֶׁת אָדָם שָׂא לְאָסְתַּבְּשֵׁם אֵםֶּה אֵשֶׁת אָדָם שָׂא لְאָסְתַּבְּשֵׁם אֵםֶּה אֵשֶׁת אָדָם שָׂא לְאָסְתַּבְּשֵׁם אֵםֶּה אֵשֶׁת אָדָם שָׂא L and now, if ye are dealing kindly and truly with my master, tell me; and if not, tell me; and I turn (or that I may turn) to the right hand or to the left; Ib. v. 5, וְזָאָמֵר אָלַי הָעֹבֵד אֲשֶׁר לֶאָסְתַּבְּשֵׁם אֵשֶׁת אָדָם לֶאָסְתַּבְּשֵׁם אֵשֶׁת אָדָם לֶאָסְתַּבְּשֵׁם אֵשֶׁת אָדָם L then the servant said (says) to him, Perhaps the woman may not be (or, putting the case that she is not,) willing to follow me to this land, must I surely bring back thy son unto the land from whence thou camest?

233. There are, moreover, other modes of construction, by which hypothetical and other sentences, exhibiting certain relations between their leading and subsequent members, are formed. These constructions have hitherto been unobserved by Christian Grammarians and Commentators. Some of the Jews seem to have entertained a few very imperfect notions respecting them,*

* The words of D. Kimkhi on this subject are to be found in the Mikhloel, fol. ח ב verso, and are as follows: וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל بָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר וְיִשְׂרָאֵל בָּעֲמֵד אָמַר
which they probably borrowed from the Arabians, who detail them very much at length in their Grammars and Commentaries on Grammar.*

2. It has more than once been remarked (Artt. 74. 2. 108. 119, p. 256, &c.) that verbs will occasionally appear in an apocopated or abridged form: at others with a מ, usually termed paragogic (Artt. 175. 2. 4. 5, &c.), and, at others, with what has been termed an Epenthetic or Paragogic Nun (ך) Art. 175. 17, &c. We now proceed to state, in order, the several powers which these forms appear to exert upon the context of Scripture:—and first, of that which has been termed apocope.

3. We have seen, Artt. 119. 8. 9, that the apocopated forms are often used for the purpose of expressing command, prohibition, exhortation, wishing, forbearance, or the like: as, נֵלֵטֵה let him or it be; נֵלֵטֵה let him, or,

* See the شرح الكافية نجم المدفوع by the Moolla Jámi, and the work of نجم المدفوع the Arabati in the collection of Mr. Burckhardt in the Public Library at Cambridge.
may he, dilate; *לָּקְחָהּ let him be blotted out; *לָּקְחָהּ let it not be seen, &c. We now say, that, apparently for the purpose of preserving an uniformity in the forms of words composing those members of sentences which have a mutual relation to each other, the verbs in such subsequent members will also be apocopated: e.g. לָּקְחָהּ לְּהָלָּךְ (there) be light: and light (accordingly) is. This connection is also preserved in the next verse; thus, לָּקְחָהּ אָלָּקְמֶד אָלָּקְמֶד לְּהָלָּךְ (God accordingly) sees the light, that (it is) good; and God (accordingly) divides between the light and between the darkness... and (hence) the evening becomes, and the dawn becomes, day one. See the remaining instances occurring in this and the following chapters.† So Is.

* The Arabic imperatives are regularly apocopated forms; as, אֲנַחֵר assist thou: the preformative א is added merely for the sake of facilitating the pronunciation, and is omitted by rule whenever it can be. In Hebrew an imperative of the first person singular and plural must be made either by this form; as, אֲנַחֵר let me be, Hos. xiii. 14. אֲנַחֵר Num. xx. 17, &c., or by one of those presently to be considered. It must also be borne in mind, that imperatives will express request as well as command.

† The Arabian Grammarians reason on this subject in the following manner. The Moolla Jâmi says, in his commentary on Ibn Ulhâjib (p. 383), ولل…”ل…” א is the word used in the imperative. And the lam of command, i.e. the lam intimating a desire for the action of the verb. —

The lam of prayer will also influence the verb; as, לָּקְמֶד לָּקְמֶד אֲנַחֵר "may God forgive us;" also the word יִלָּקְמֶד (Heb. יִלָּקְמֶד) of prohibition, i.e. intimating a request that the action of the verb be given up; also expressions of retribution,
(i.e. a consequent member in such sentences), these will influence two verbs, the first implying the cause (or antecedent), the second that upon which the case acts (or the consequent), i.e. to mark the first verb as implying the cause, the second as the thing caused. The Moolah goes on to tell us, in the words of Ibn Uljahib, that we must not, however, always understand such constructions as marking the absolute cause and effect, but only that the writer or speaker has expressed himself, as if this were actually the case; i.e. just as we find it in the scriptural parables, he argues these cases as real, whether they are so or not in the nature of things. This is a principle exerting a most extensive influence on the language of Scripture. The idiomatic force of such passages seems to be: Let there be light, so, let there be light; i.e. The Creator gives the command in the first instance, the historian, writer, or speaker, in the second. This will account for the use of the apocopated forms in each case, and explain their concordance with one another. So in the Arabic

أَنْ تَشْتَنَّى أَكَرَّمُكَ

visit me, (so) let me visit thee. And hence the peculiar force of the Arabic

نَفْتُ وَأَرَكْتُ وَلَيْسَ عَلَى اللَّهِ نَمَّةٌ

so, therefore, and the Hebrew illative particle יֹהָקָם as, and

And as to him who returns to sin, God will accordingly take vengeance on him: and, in the Hebrew, יִרְדֶֽעַ טָ💵 צֵֽרֵדֶֽעַ לְשָׁנָֽהּ יִרְדֶֽעַ בְּלוֹאֶֽעֲמִֽוָֽו לְשָׁנָֽהּ יִרְדֶֽעַ let there be light, ACCORDINGLY, consequently, so (or the like) let it be taken for granted that light becomes, (exists.)

* So in the Arabic with the illative particle فَفَصَدَّقتَ putting the case that his flock was torn....then she has spoken truly. This is termed by the Arabian Grammarians لِفَتْ نَمَّاءُ التَّمَعِيدِ بَلْ the consequent فَ استدعت is mostly used in these cases.
Take one heifer ... and place them upon one basket, and offer them (accordingly), &c. See the following verses. The preterite is apparently used in these cases for the greater emphasis.

4. It is not, however, necessary that a command or prohibition should always precede; any subject matter of discourse upon which a consequence will depend, may have its consequent members enounced by apocopated present tenses: as,ensual בָּרְדוֹת אֵלֶּה הָנָּה אֲלִירָיוֹן לַזֹּא נַחֲיָה וְשֶׁרֶת ... וַיֵּאָמֵן מִבְּרֵית בְּשֵׁאֹני for truth hath stumbled in the open place, and integrity is unable to enter. SO, ACCORDINGLY, &c. truth hath failed: ... SO, THEREFORE, &c. the Lord saw, and (therefore) it was evil in his eyes, &c.* Is. lix. 14.

5. From what has been said, it may perhaps be concluded, that no passage of this sort can occur, in which such apocapation will not be found either as a mark of a leading imperative, or of a consequent and corresponding member. We must bear in mind, however, that a very great number of cases occurs in the verbs, in which we can have no mark whatever of this apocopation. Again, in a great variety of instances, it will be of but little importance whether the context contain narration only, or be prophetic; for in either of these the particle ו may

* From this sort of connection in the context, we may see in what sense this connecting and illative particle ו, may be said to be conversive of the tense of the following verbs to that of the preceding ones: not that it exerts any such power absolutely, but only relatively, (Art. 231. 9.). And in this sense D. Kimkhi has taken it, (MikhloH, fol. ז"מ verso.) where he cites Aben Ezra as appealing to the Arabic. And De Balmes expressly ascribes it to the tense of narration (Art. 231. 10. note) בְּשֵׁאֹני. It is very doubtful, therefore, whether the Jews ever believed an absolute conversive power to be vested in this ו.
be a simple conjunction.* In others a paragogic ע, (of which hereafter,) may have been struck out for the sake of euphony: and, in others, the accents may have been misplaced through the ignorance of the copyists; nothing being more certain, than that the modern Jews are perfectly ignorant of this doctrine; and, it is doubtful whether it was known to any considerable extent by their older and better writers. Examples of the kind alluded to are the following:—לֹּא הָאָשֶׁר... מִתְגַּדֵּר &c. Let the waters be limited, ... and let the dry (land) appear: or prophetically: The waters shall be limited... and the dry (land) shall appear. And then we have the consequent member: viz. נָּרַם בּוֹ And it became thus (accordingly). Gen. i. 9. 26, &c.

234. We have, in the next place, to state and exemplify the laws which regulate the use of the paragogic ע when attached to the present tense of verbs. This termination is used for two purposes: I. to express a command or request: and II. to designate, as in the last article, the member consequent to some previously expressed antecedent. Examples of the first case:—Gen. xxxvii. 13. לֹּא אֲנִי מִשָּׁלֵךְ אֶלָּגַע, Come (I pray) and let me send thee to them. In the next verse this command is prefaced by אֲנִי כָּזֶּה, come I pray, equal apparently to the preceding אֲנִי כָּזֶּה: and in verse 16.

* Nor is this mark always visible in the Arabic, particularly when the preterite tense is used: e. g. אֲנִי מִשָּׁלֵךְ מִשָּׁלֵךְ If you have gone out, I have gone out; for, if you do so, then I will. So also אֲנִי רָאִיתִי רָאִיתִי If Zaid comes to me, I will come to him, i. e. with or without the apocopated form: so in the Hebrew, Micah vii. 8, אֲנִי יָכְפַּלְתִּי יָכְפַּלְתִּי When I have fallen, (then) I have arisen: i. e. these are the constant facts of the case.
we have both combined in הָשֹּׁאֵל אֶתִּנָּה, *Shew now I pray.* So also Ib. xxxviii. 16, אֶתִּנָּה וְנַחֲלֵי Shew now I pray. See Ps. ii. 9, 7; lxix. 19, &c.

2. Examples of the second case:*—Ps. ii. 8. יִלְךָ לָכֶם יְשַׁעֵר וְאָרְבָּאָה יְשַׁעֵר הָאָרְבָּאָה Delivered me from the mire, and let me not (thence) sink down, Ib. cxix. 18. יְשַׁעֵר וְאָרְבָּאָה יְשַׁעֵר הָאָרְבָּאָה Enlighten my eyes, in order that I

* This relation is marked in the Arabic by the vowel Fatha placed on the last letter of the verb in the present tense, as يلך instead of يلך; which Mr. de Sacy has mistaken for the subjunctive mode of European Grammars; to which it will only occasionally correspond. The particles found to precede this form are various: see de Sacy’s Gram. Arab., tom. ii., pp. 19–30. His mistakes will be pointed out in a tract which I shall shortly publish.—This form is not used as an imperative in Arabic, unless preceded by a negative. The principle on which this construction proceeds, is thus stated by Jami in his commentary on the كاف. Speaking of the particle فَ, our illative, he says:

والفَ التي ينتصب المضارع بعدها بتقدير أن ينتقدير أن بعدها لانتصاب المضارع مشرط بشرطى احدهما السببى أي سببى ما قبلها لما بعدها فإن المدلول عن الرفع الي النصب للنصب على السببى حيث يدل تغير النطق تغير المعنى فاذى لم يتصد السببى لا يحتاج الي دالة عليها والثاني أن يكون قبلها أي قبل النصاء أحد الابتعاد السببى فما.... So the فَ which marks the following verb with Fatha, as equivalent in sense to أن أَتَّرَع ut.

Now this equivalent to أَتَّرَع اْلْلَّا (added) for the purpose of placing Fatha on the (last letter of the root in the) present tense, is governed by two conditions. One of these is causality, i.e. the causality of some antecedent acting upon its consequent: for, indeed, the change from (ך) to (ך) is intended to mark this causality; so that the change in the form of the word intimates the change intended in the sense. But, when no such causality is intended, there can be no want of any intimation of it. The second condition is, that one of the six things (as in the last article) precede the פَ &c. These are, a command, a prohibition, an interrogation, a question, a negation, a wish or representation.
may see, or, and let me see, wonders out of thy law. See also ver. 27; Ps. cxlv. 5; Obad. ver. 1.

Arise ye, and let us (too) arise, Hab. ii. 1. Let me stand upon my watch, that I may be set up on the fortress, and spy. In all of these cases, as in the preceding, a kind of imperative force seems to belong to every verb employed in the succession. In this last case, the force is more of the precative or optative character.

3. It must not be supposed, however, that this form is always had recourse to, for the purpose of marking this relation: for it is occasionally, and perhaps most frequently, designated by such particles as will best express it; as, לֶאָשָׁה́ quod, or eo quod, for the purpose of, בְּעָבְרָה́ in order to, because of, &c., יָנָת that, ut, יָנָת, in order to, יָנָת seeing that, and the like, with the unaugmented form of the verb. It is when these particles are omitted that the form is generally used. So also in the nouns, לֶאָשָׁה́ will signify to, or towards, Egypt, and will be equivalent to לֶאָשָׁה́: but both are not usually combined; as, לָאָשָׁה́: whence perhaps we may conclude, that the real force of this particle is either to, in order to, or something nearly allied to this. (Art. 232.)

235. The third case we have to consider is, that which involves the doctrine respecting the uses of the Epenthetic and Paragogic Nün (ג) and here, as before, the first of these is found with commands, prohibitions, and exhortations, and also in the consequent members of antithetic sentences: the second is used with inter-
rogatives, and also in the consequent members of similar sentences. And, in both cases, strong asseveration, with futurity of action, seems to be implied.* Examples in

* This is also the doctrine of the Arabian Grammarians on the same letter, which they term النون التاكيدي, the confirmatory نُن, as the following extracts from one of their best writers will shew. Jami says: وَنُونُ التَّاكِيْد قَسَمَانَ خَفَيْيَةٍ سَائِنَةً ... وَمَشَدَدةٍ مَفْتِحَةً ... تَحْتَصُّ ... بِالْفَعْلُ المستقبِلُ الثَّابِتُ في ضِمْيِ الْأَرْمَةِ نُونُ اضْرِبَتُ بالْخَفَيَيْنِ وَالْتَشَدِيدُ والْلَّنْفِي نُوْرُ الْكُسْبِيِّ السَّابِطِيِّ الْعَالِيُّ نُونُ تَضَرِبَتُ وَالْتَعْمِي نُونُ تَضَرِبَتُ الْعَالِيُّ نُونُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ نُونُ الْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ وَالْعَرْضُ يَتَضَرِبُ الْعَالِيُّ نُونُ W. And incidents of the نُن of confirmation is of two sorts, the light quiescent نُن, and that doubled with فَطَح. Its particular usage is with a future verb in an imperative signification; as, Thou shalt certainly strike أَضْرِبَ (أَضْرِبَ), in its light form, and أَضْرِبَ in its reduplicated one; also with a prohibition; as, Thou shalt (certainly) not strike: also with an interrogation; as, Will thou really strike? also with a wish; as, I wish you would really strike: and with a representation; as, Surely you will come down to us, so that it may be well with you: also with an oath; as, And (as) God (exists) so, surely will I do it: and these cases all hold good, whether the form be light, or doubled..... This confirmation is not used, except when something is requested; but, it is most frequent in such examples as, "Whether you will surely do it, &c.," (i. e. in a condition, the accompanying particle of which is strengthened by ما, what, &c., For, when such particle gives force, the intention is, to strengthen the action of the verb likewise, in order to avoid otherwise missing the force intended by the passage,) together with what goes before it, i. e. whatever precedes such confirmatory نُن, whether it be light or heavy (i. e. single or double). That is, in all such antithetic sentences as those involving oaths, requests, and the like. The most complete account I have met with of the use of these forms is to be found in the work of نَجْمُ الْدِّينِ العَرَبِيُّ already referred to, from which I shall give extracts in another publication. I have given this note more
which the *Epenthetic* or *Paragogic Nun* is used in interrogations, &c., Ps. lxxxviii. 17; why will ye (persevere to) watch? Job ix. 12; who will (effectually) turn him back? Mic. vi. 6; I shall I (actually) approach him? Gen. xxxvii. 21; let us by no means strike his person, Amos i. 3; I will by no means restore him. See also Dan. ii. 5. 9, &c.

2. In some instances the Paragogic Nun, in single sentences, seems strongly to intimate futurity of action, as in Joel ii. 4; so shall they assuredly run: Ib. ver. 7; like heroes shall they (certainly) run; each in his ways shall they march; neither shall they (at all) wander (from) their paths.

3. In the following passages they strongly mark consecutive members of sentences, implying perhaps, at the same time, futurity in the tense of the verb, Gen. xxxvii. 27; come, let us actually sell him, Isa. xxvi. 5—7. for he shall (surely) bring down the inhabitants of (a) high place; an exalted city, he shall assuredly debase her: he debaseth her to the earth; he shall assuredly make her touch even to the dust: the foot shall surely trample her.

We may here remark that רְשָׁעָה, a manifest prophetic future, is parallel to רְשָׁעָה in the following member: whence both must

at length than I otherwise should have done, because I find Mr. de Sacy speaking in his Gram. Arab. (tom. ii. p. 35), as if there were no fixed rules for its use, and actually dislocating the last example he has cited, as if it had no connection with what went before. See the Koran, Sur. 102.
be construed in the same tense: both therefore will be strong prophetic futures: the one grounded on the principle (Art. 236.) of the event having already come to pass; the other enunciating a similar event in a corroborated present sense only: while the Epenthetic נַעַן in the latter, marks it as a consequent to the former.—In the next place, the following יִשְׁתַּתִּלְךָ has no such נַעַן: it commences, therefore, a new series of context, i.e. it resumes the original theme commenced with יִשָּׁה, and has יִשָּׁה with the Epenthetic נַעַן for its consequent; and, in apposition with this is the following יִתְכּוֹסַי. See I b. xliii. 5; Deut. viii. 5. 19, 20; Job. ix. 6. 32, 34; xii. 7. 8, &c. In the nouns too, the termination ו appears to have a corroborative force, see Art. 168.

4. From the near approach of these forms in sense, we must not be surprised in occasionally finding constructions in which they are mixed, for the purpose perhaps of imparting to its several members some particular shade of meaning, or to keep up a variety in the modes of expression, e.g. Job ix. 14; יָאָפוּנְקֵי אֵלָה הָדוּר יִשָּׁה, Nay, (supposing) that I may really answer him, (then) let me I pray select my words (for use) with him, Gen. xii. 2; יִשָּׁה אֱלֹהָ בֵּרָה...יִשָּׁה אֱלֹהָ בֵּרָה and let me make thee a great nation, and let me (I pray) make thy name great, and become thou a blessing, Exod. xxiii. 10; יִשָּׁה שָׁם וְיִשָּׁה אֱלֹהָ יִשָּׁה שָׁם יִשָּׁה אֱלֹהָ יִשָּׁה שָׁם and six years sow thou (imper.) thy land, and have collected (pret. i.e. prophetic fut.) its income. But the seventh (year) thou shalt dismiss it (Epenthetic form): so thou (shalt) have left it, and the poor of thy people shall (surely) eat: and their excess (i.e. leavings) the wild beast of the field shall eat (pres. or contingent future). I translate these so as to express the force of the different forms as near as I can. See also Gen. xliii. 21.

236. Another leading principle, by which the tenses
are regulated, has arisen out of the circumstance, that the Hebrews, in common with some other nations of the East, often represent events, of the future occurrence of which they have no doubt, as *having already taken place.*

* The following observations on this use of the past tense of a Persian verb are taken from the Persian Grammar of Mr. Lumsden, vol. ii. p. 326.

"The prophetic denunciation of a future event will be often expressed in the past tense, in order to indicate the certainty of its occurrence. Examples:

* The infidel, however happy to-day, will be encircled to-morrow by a collar of curses, and will suffer miseries of every description.*

"It seems to me," continues Mr. Lumsden, "that most of the preceding rules have their basis in the following principle.... that the occurrence of a future event is naturally a matter of great uncertainty, and generally speaking, will be so considered, if expressed by the future tense of the verb. Past events having already occurred, are subject to no uncertainty at all. And hence it happens, that a Persian, having occasion to speak of a future event, which he believes to be of certain occurrence, will naturally enough employ the past tense of the verb: by the use of which he means to apprise his auditor, that the occurrence of the event, though still future, is, in his opinion, not less certain, than if it were past."


The following passages copied from a very valuable commentary on the Arabic Grammar of Ibn Ullájib, by which is preserved in the public library of Cambridge, will put this question out of all doubt, as to the practice of the Orientals. Speaking of the preterite tense, it is said:

َيَنْصَرُ يَلِي الْاعْتِصَابِ بِالْإِنْشُاشِ الطَّلَّابِ امَّا دَعَّا نَجُورُ حَمَّاتِ اللَّهِ اَوْ اَمْرًا نَجُورُ عَلِيّ عِلْمِ السَّلَامِ أَحْزَأَ اِمْرُ قَرْنِهَا آَسَا أَخَا بَنْفَهُ وَيَنْصَرُ يَلِي
"The preterite takes the future signification, when used in passages intimating desire—whether in prayer; as, May God have mercy on thee;—or, command, as in the saying of Ali, Let the man reward his neighbour (أَحْجَرَا) who in his own person has done good to his brother. It is also changed into the future, when speaking of some future event, and intending to enounce it as certain to come to pass; as in the passage (of the Koran), The inhabitants of Paradise shall call, &c. (have called. Sural. Alaraf,) where the speaker mentions the event as having already come to pass. It is also taken as a future, when accompanied by a negative, or, as an answer to an oath: as, By God, I will not do it, or, Should I do it. It is also used as a future in hypothetical sentences, except with the particle لَوْ should, unless, &c. But, as to the verb كَانَ, it will retain its preterite signification: as, If I had said it. It is also changed when the particle لَوْ is used intimating time: e.g. As long as the heavens have endured (i.e. shall endure'), &c. It is very evident, that the same principle prevails throughout every instance here adduced, (if we except the hypothetical ones, of which something will be said hereafter, and which is used as an auxiliary), namely, that of certainty, and thence intense petition, or command, grafted upon this certainty. See Viger de idiomatis Graecis, p. 167. Edit. 1813, with the notes. Winer’s Gram. of the New Test., p. 105. (b)."
(one) calls his name Wonder, Counsellor (or Preacher), Mighty God, the Father (or Proprietor) of an age, the Prince of peace; Ib. vii. 18, והיה בזה והוה וישמע יהוה לوابוב הלא ברצון אלהי פארים and it shall (certainly) come to pass, in that day, Jehovah hisses (or shall hiss) to the bee which (is) in the extremity of the rivers of Egypt, &c.; Ib. 19, יהוה ייסר על פי ערי ה descrive and they shall (certainly) come, and shall all rest in the desolate valleys, and in the holes of the rocks.

2. Upon the same principle, the Preterite tense is often used as an Imperative; which may, therefore, be termed emphatical: e. g. Deut. vi. 5, וַיִּקְרָאֲנָהּ אֶל יְהוָה וְלֹא תַעֲבַר לְפִיקֵי יָפְקֻדָּת וְלֹא תַעֲבַר לְפִיקֵי עִמָּדוֹת: וְהָיָה מַעַרְבָּם לְפִיקֵי עִמָּדוֹת: וַיִּשְׁחַקֶּהֶם לְפִיקֵי עִמָּדוֹת: וַיִּשְׁחַקֶּהֶם לְפִיקֵי עִמָּדוֹת: and thou shalt (surely) love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart: and thou shalt diligently impress them upon thy children: and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign on thy hand, and they shall be for frontlets between thy eyes. And thou shalt write them upon the posts of thy house, and upon thy gates.

It will be imagined, perhaps, from the use of the accents here, that these preterites have been affected by the preceding imperative (Art. 233. 3.). But this is unnecessary, as it regards their forms; because, had nothing but a simple imperative been intended, the common imperative forms would have been used. Innumerable instances occur, however, in which no such
form precedes, as is also the case with the prophetic preterites just noticed. See Gen. xl. 14, xlv. 13, xlvi. 34, Ezek. ii. 4, iii. 17, iv. 5, 6.

3. In the following example, we have both the preterite and present tenses, used as prophetical futures; the former for the purpose of intimating certainty, and thence of affording assurance; the latter for the reasons already given (Artt. 231. 11. 235. 3.). Gen. xxvi. 3,

"I will sojourn in this land, and I am (or will be) with thee, and so I bless (or will bless) thee; for to thee and to thy seed I give (or will give) all these lands: and I will (surely) establish the oath which I swears to Abraham thy father."

4. The following has a prohibitive sentence in the Present, followed by two predictions enounced in the Preterite, tense: Gen. xxvi. 24,

"Fear not, for I (am) with thee and will (surely) bless thee, and multiply thy seed."

5. When a preterite follows a present (prophetical) tense in the same order of events, and in the same context, the second of these, with as many succeeding verbs as follow in the same tense, order, &c. may be translated by the English compound tense, shall have—shall have had—or the like.* Examples:

Deut. vii. 1,

"God shall bless thee and keep thee...and give thee..."
6. In like manner when two events are enounced, one of which is prior to the other, and that which occurred first in the order of time, being to be taken in the past tense, (with reference to the time in which the relation was originally made,) the following one may be translated into English in the preterpluperfect tense: * as, Gen. xxvi. 18, לָקֵּחַ אֶתֶּּנָּה אֲשֵׁר אֵלַי נְבֵּּאָן אֹם לָתָּן בֶּן so he calls them (i. e. at that time by) names, according to the names (by) which his father called them (i. e. had called.)

237. General opinions may be enounced either in the preterite,† the participles, or in the present tense.

* In this case, the verb מִנָּה is an historical present, and hence contemporary in act with the preceding verb בִּשָּׁנֶה, and therefore preterite with reference to the time in which the narration is made: but, the following verb מִנָּה is preterite with reference to this time, i. e. to the time of בִּשָּׁנֶה and מִנָּה, it is, therefore, a preterite still more remote, and equivalent to our pluperfect. So in Arabic, as already noticed.

† So in the Arabic ما أخذتني معك لعملت عسل مثلث had you taken me with you, I had made honey like yourself; لـّو كان الناس كلهم عقلاً خبيب دينياً had it been (so that) all men were wise, the world had been destroyed. Mr. Lumsden has, I think, been very happy in his remarks on this sort of construction. "General opinions," says he, "ought to result from the observation of facts; and whether we state a general opinion, or the facts
Examples: Ps. i. 1. *Blessed (is) the man who hath not walked in the counsel of the wicked, and hath not stood in the way of sinners, and hath not resided in the habitation of the scorners;* Prov. xxviii. 7. *An intelligent son keeps the law; but he who attends upon base men, puts his father to shame;* Ib. xi. 4. "An intelligent son keeps the law; but he who attends upon base men, puts his father to shame;"

on which an opinion is founded, the effect is the same in either case. An Englishman will commonly state the opinion, as ‘Force cannot cope with fortune;’ and a Persian will be often disposed to state the facts on which the opinion is founded: as ‘The strong have been generally foiled in the contest with fortune.’ This, therefore,” adds he, “is a case in which the past may be said to supersede the future tense of the verb.” Example; ככתיי פס יא, קזגנירט ניצים יזמר ככר רוזי ניזפניד יבלן בזור "henceforward I shall retire and dwell in a corner, like the ant; for even the elephant (which is the strongest of all animals) cannot master (has not mastered) his fortune by force.” Pers. Gram., vol. ii. p. 326.

The Arabic Grammarians endeavour to account for this use of the verb, which they say must be taken as in the present tense, by saying, that we have here, אלנ compañía, by which they mean the retention of an event in the mind, which although past, as to fact, is nevertheless present in effect; as, אשתרתי בימות בימות "I have sold, and am now dispossessed of the thing sold," whereas, when we use the present tense in such cases, the thing sold, bought, &c., may be, or not, in our possession. So we say in English, I AM come, he is gone, not I have come, he has gone. And in Hebrew, Is. xiv. 7; יבז היב יקפא יפדאל וירוג יזיב, &c., The whole land is at rest, it is quiet (has been), they break forth (into) singing (have broken forth). See also some of the following verses. This, however, mostly takes place in intransitive verbs, such as לולא, לולא, לולא, לולא, לולא, or the like.—See Viger. de idiot. Græc., p. 166. Edit. 1813, with the notes: also p. 163.
Riches profit not in the day of wrath; but righteousness delivers from death.

238. Hypothetical sentences, which are very nearly allied to the foregoing, will be enounced either in the past or present tense, according to one or other of the preceding rules, or as it shall suit the intention of the writer. Examples: Gen. xxvi. 10, והָיָה בַּעַל בֹּקֶשׁ בַּעֲבֵד:

what is this (that) thou hast done to us? some one of the people

that may lightl y have lain with thy wife, so thou wouldst

have brought sin upon us; Ib. xxvii. 12, אָלֹהֵי יִשְׂרָאֵל בֵּרֵעַי בָּשָׂסְתּוּ בֶּן אָדָם:

Perhaps my father may feel me; (or, putting the case that he feels me) so shall I (certainly) become

as a great deceiver in his eyes, and shall (surely)

bring upon myself a curse and not a blessing; Prov.

vi. 1, וַיַּעַבֵּד תֶּנֶשׁ לָשָׂא בֵּיתוֹ:

&c., My son, if thou hast become surely for thy neighbour,

if thou hast stricken thy hand with a stranger.

..... do this, &c.; Gen. xxviii. 20, &c., אֶתְנָה אָלֹהֵי שָׂדֵי יִשְׂרָאֵל:

showing Father he is not the master of all, saith he to Jacob:

לָשָׂא אֲשֶׁר בָּשָׂסְתּוּ בֶּן אֲדָם:

&c., i. e. as assuredly as that God is with me,

and hath preserved me in this way in which I am

(now) travelling, and hath (hitherto) given me bread to

eat and clothing to put on; so assuredly shall I

return to my father's house in peace, and Jehovah shall

assuredly continue my God; and this stone, &c.* Is.

* This passage has been entirely misunderstood. It contains an oath, or vow, which is the same thing. This usage of the preterite in the Hebrew, as in the

Arabic, generally designates oaths; and the principle upon which these are con-

structed is, by taking something which is most certain as a basis, and then by

comparing the subsequent terms with it. See Heb. vi. 13—19. And the
These forms, therefore, imply no curse or ban, as the forms of cursing do which run thus, *God do so to me,* &c.

In translating this passage, I have taken as the Nipkhál or , to which it seems to me most properly to belong, (see Simonis's Lexicon sub voce,) and as a particle implying supposition with a negation, according to its most usual import both in Hebrew and Arabic. It should also be observed, that in the first and two last examples, the preterite is used, as in the statement of general opinions, and for the reasons assigned by Mr. Lumaden. The particles preceding such expressions may always be considered as intended to put a suppositional case; or, in other words, to lay down a general fact as accidental, and then to deduce the consequence: which may be stated, either in the past or present tense, as circumstances may require. Of this character are the following Arabic examples; I had we not known thee, we had (surely) done after this manner; or, we should (surely) have done so, taking the second member as a future of certainty with respect to the first; hadst thou been here, my brother would not have died; had I done this, I should surely have lost my wealth; if I had increased her food, she would (probably) lay two eggs: i.e. putting the case that if I had done so, then she would perhaps lay, &c. De Sacy's Gram. Arab., vol. i. p. 124, &c.

The Persian examples selected by Mr. Lumaden seem to me all subject to this distinction, i.e. of certainty or contingency, and to have been enounced accordingly, either in the past, present, or future tense; had you not arrived, the expectation of you, would (probably) have killed (me);
Canon ii., Lib. iii., Tract iii.; Canon xliii. xlv., &c. Viger. de idiotismis Graecis, p. 155, Edit. 1813, with the notes.

Remarks.

240. The preceding rules seem to be governed by two general principles. One, in which the Writer, setting out from the period in which he commences his narrative, follows the different circumstances of it, as if himself and his reader were present, and hence dates the tenses of his verbs from the different periods in which he thus places himself; still however reserving the right of returning to his original position whenever he pleases.

2. By the other principle, events which it is believed will certainly take place, are represented as having already come to pass: and thence preterites are used as Imperatives for the greater emphasis. Nothing surely can be more natural than the adoption of such principles. And, when we consider the great degree of precision, which their application must communicate to the context, we shall be induced to believe, that the poverty and uncertainty, of which it has been fashionable to accuse the Hebrew language, has rather arisen out of our own ignorance, than from any defect inherent in its construction. We do not mean to affirm, however, that we can always say, why one mode of enunciation is preferred to another, when, as far as we can see, either would have suited the character of the context: nor can we in the Greek and Latin, notwithstanding all that has been said in their favour. In many cases the parallelism may have had some influence, in others attrition; but, upon the whole, I believe we can generally give as good an account of the use of the tenses in the Hebrew, as can be given in either the Greek, Latin, or any other language.
LECTURE XVIII.

ON THE NATURE AND CONSTRUCTION OF THE PARTICLES, AND
ON THE ADVERBS.

241. It has been seen (Art. 222.), that adverbs are nothing more than words added for the purpose of qualifying the signification of verbs generally; we now come to consider some of those cases, which are not of the most common occurrence, and which may otherwise present some difficulties to the Learner.

2. Adverbs in immediate connection with verbs may be considered as absolute (Art. 220. 2.), or, as added for the purpose of specification (Art. 219. note): those in immediate connection, as in the definite state of construction with the preceding word or particle; which word or particle may nevertheless be absolute with respect to the verb. General examples are given, Art. 222. The following are some in which we have attributives singular and plural, pronouns, and particles, thus construed: נָא לְרָוִד הַקֻּעָן she descends, wonders! i.e. wonderfully, Lam. i. 9; נָא לְרָוִד מִשְׁתָּפִים RIGHT THINGS judge ye, i.e. righteously, Ps. lviii. 2; נָא לְרָוִד נְאַרוֹת (in) DREADFUL THINGS I have become wonderful, i.e. I have become exceedingly wonderful, Ps. cxxxix. 14; וְרָוִד נְאַרוֹת נְאַרוֹת and thy right hand shall shew thee (to be) WONDERS, i.e. very wonderful. Ps. xlv. 5. Comp. Is. ix. 5. and the Septuagint.

3. It will immediately be seen, that these instances may all be construed by one or other of the rules already given. So also with pronouns: נָא לְרָוִד in this (place), for
here; the like this, for thus; and for what, why? in that which, i.e. place or time, as the context shall require; or absolutely, for where, when? or since, because, &c.

4. Negative particles ought to be considered as affecting the action, &c. of the verb either expressed or understood, not as negating the substance implied by the noun; e.g. פְּרוֹנָה יִשְׁעַ יִשְׁרָאֵל a people, not strong, Prov.

* The particles ו and י are occasionally equivalent to the εις of the New Testament, signifying for the purpose of, in order to, &c., as, Ps. xxxix. 4, εἰς δυναμιν' powerful, effective, ib. εἰς εἰρήνην in ordinem, producing order.

† Such expressions as, there is no man, no place, nothing, &c. would be considered as monstrous by an Oriental, whom it would be extremely difficult to persuade that we were not affirming both the existence and non-existence of the same thing at the same time. They would say, there is not a man, &c., which is certainly more natural and intelligible. See Art. 218. 2. note.

The Arabs make their adverbs by an indefinite attributive put absolutely, or in immediate, or mediate, apposition with the word intended to be qualified, which may be either the subject or the object of the verb: e.g. Zaid came to me, riding; عمرا رکبأ I struck Zaid violently, and I met Omar, both riding. In these cases the adverbs are put in what is termed the accusative case, where the connection seems to be mediate, i.e. in which some intervening word is to be understood. In the following, they are in the nominative, and there the connection is manifestly immediate. Zaid came to me, and his servant (was) riding. The reason given for the first of these examples by the author of the Hidayat oon Navee (p. 41) is, that a verb is understood: his words are, وَكَذَلِكَ مَا كَانَ عَمَلُهُ مَعْنِي التَّفْعِيلِ نَحْوُ هَذَا زِيدُ قَالِمًا فِي مَعْنَاهُ اِبْنُ أَبِيهِ وَأَمْرُه. The examples, in which the signification of a verb was the governing principle, as in "this Zaid (is) standing," require a verb to be understood: thus, "I intend, I point out."—His meaning is this: "as to this Zaid, I men-
 xxx. 25; רָאִי not: so (or, according to Schroeder, right) have they done, Jer. xlviii. 30; הָיוּ קֶסֶמים I ascribed to them, i.e. declared that they were subject to, statutes (which are) not good (p. 109: note.) Ezek. xx. 25. So, אָמָרָה יִרְאוּ יִרְאוּ I will say to the emptiness (want of culture, in which there is) not a way, Psa. cxxvii. 40; יִתָּן לָֽהֶם not giving light, Amos v. 20; יִתָּן לָֽהֶם (there is) not a name to him, i.e. he is nameless; יִתָּן לִי (who is) not an eminent man, יִתָּן לְאָדָם (who is) not a mean man, Is. xxxxi. 8; יִתָּן לְאָדָם I will say to him (her who is) not my people, Hos. ii. 25; יִתָּן לְאָדָם those who rejoice in (that which is) not a matter, i.e. in a non-reality, Amos vi. 13, &c. In many cases, too, יִתָּן may be construed as a noun put in the definite state of construction with the following word, intimating that want, defect, or the like, of the thing mentioned.

5. In the particle אֲדֹנָי this is still more apparent; for it takes the vowels necessary for the state of construction (Art. 143. 6.): e.g., יִתָּן יִתָּן want, lack, of a saviour; Deut. xxii. 27; יִתָּן יִתָּן to Hannah (was) a want.

tion 'him as standing'. By this he means to shew why the accusative אֲדֹנָי is used in such places. Mr. de Saucy gives a different account of this construction, see vol. ii. Art. 630; where he considers אֲדֹנָי as intended to point out a sort of logical objective case to the verb אֲדֹנָי. For my own part, I would prefer considering this termination as the fragment of some word formerly used as a postposition, and therefore, as equivalent to the preposition יָדָיו, see note, p. 291, and to be translated thus: Said came to me (in the situation of) a person riding.

• יִזְכָּר establish, &c. Hence יִזְכָּר; and Art. 73. יִזְכָּר establishing, right, just, &c.

† See Eichhorn's edition of Simonis sub voce. On the etymology of these particles, see Art. 171.
of children, 1 Sam. i. 2; נדנדה in "a want of me leaning," i.e. I hear not; Jer. xiv. 12; so מִן "the being, existing, of a man, i.e. there is a man; Eccl. vii. 21. מְנֵי "the existence of just men, i.e. there are just men, Eccl. viii. 14; מִן "provision, being, i.e. there is provision, Eccl. xxiii. 23.

6. When any of these particles follow the word to be qualified, they will be absolute: e.g. בְּנֵי "no children; מִן "nothing, Job vi. 21; שֵׁנָה "they have become (of) water (is) not; שֵׁנָה "provision, being, i.e. there is provision, Jud. xix. 19.

7. Similar to מַעַל and מַעַל is the construction and force of מַעַל* terminating, expiring; hence, defect, non-existence, &c.: e.g. מַעַל "not a God, or, no God; Isa. xlv. 14; מַעַל וְאֵין "I am, and excepting me, still (is none), Zeph. ii. 15.

8. The following are examples of similar construction with the particles: מְנֵי returning, reiteration; yet, still, &c.; מָצִים see, behold; מְנֵי "defect, want, not; מָצִים marking, observing, inferring, whether, that, &c.; מָצִים or מִן. cutting off, separating, from, than, &c.; מָצִים and "growing old, decaying, lack, non-existence; מָצִים cutting off, defect, want, not yet, &c. with or without other particles, &c.; מַעַל מַעַל thy continuing a retainer, or holder, i.e. thou still retainest, Job ii. 9; מְנֵי מַעַל (being) yet full day, Jer. xv. 9; מְנֵי מַעַל in my still being, Ps. cxlvi. 2; מְנֵי מַעַל from, or, since my still existing, i.e. since my birth, Gen. xlviii. 15; מְנֵי מַעַל

* See also Art. 171. 2. 3.
† מְנֵי revising, &c.; מְנֵי and Art. 87. 1. מְנֵי.
Abraham, his continuing a stander, i.e. he still stood, Gen. xviii. 22; behold him, a doer; i.e. he does, Jer. xviii. 3; from (there) not being (any) like thee, Jer. x. 7; thou art filled (with) ignominy, wanting (being destitute of) glory, reputation, Hab. ii. 16.

9. To this kind of construction may be referred all those passages which are generally translated by a word in the comparative degree with than following it: e.g. Prov. viii. 10, ὅτι δὲ οὐδὲν ἐνθέσθη τῇ ἴλοι κατάκρισιν, and not, i.e. rather than, silver; and knowledge, not, i.e. rather than, choice gold: i.e. put silver and gold out of the question, when these things are proposed, as unworthy of being compared with them. The negative particle occurring here, in the first member of the parallelism, is sufficient to determine in what sense that in the second is to be taken. Of this sort of expression is, "If any man come to me, and hate not his father and mother," &c. Luke xiv. 26, John xii. 25, &c. where this hatred, or rather disregard, is not spoken of as absolute, but relative, i.e. the comparison is here, as in the case of oaths, (Art. 242. 8.) strong and positive, though not necessarily absolute.

10. So with other negative particles, יִהְיֶהָּלָּחֶם אֵלֶּה הַיֹּגֶרִים יִהְיֶהָּלָּחֶם אֵלֶּה הַיֹּגֶרִים η δὲ εἰρήνας, but God, Gen. xlv. 8, i.e. it is not you, but rather God, &c. See Exod. xvi. 8, 1 Sam. viii. 7, Jer. vii. 22. 23, Hos. i. 9, vi. 6, Ps. li. 18, Eccl. iv. 9, and Matt. xxiii. 23, Luke x. 20, xiv. 12. 14, 1 Pet. iii. 6. See Storr, p. 251, &c.

Examples of כַּלֵּב, &c.: יִרְדֵּס הַיֹּגֶרִים כַּלֵּב יִרְדֵּס הַיֹּגֶרִים כַּלֵּב until the decay of the moon, i.e. as long as it shall endure, Ps. lxxii. 7; יִרְדֵּס until the defect of the heavens, i.e. as long as they shall last, Job xiv. 12; יִרְדֵּס קְרֵמָה כַּלֵּב יִרְדֵּס קְרֵמָה כַּלֵּב until the decay of the moon, i.e. as long as it shall endure, Ps. lxxii. 7; יִרְדֵּס until the defect of the heavens, i.e. as long as they shall last, Job xiv. 12; יִרְדֵּס קְרֵמָה

* In the case of the Epenthetic י being added to this particle, as well as to some others, the relation of a subsequent member of a sentence seems to be occasionally pointed out as in Art. 235. 3. with some emphasis. Examine the instances of this and יִרְדֵּס, &c. in Noldius.
from the not leaving to him every thing, i.e. any thing, Deut. xxviii. 55; for the lack of returning, i.e. the not returning, Ezek. xiii. 22; from the want of power, Num. xiv. 16; for cessation of your sinning, i.e. that you should not sin, Exod. xx. 20; ἢ ἐπὶ τὰ ὀστά καταρρέως is it from the want of graves? Exod. xiv. 11; Ῥεχόο δὲ γὰρ ἔπαινε in its not yet coming, Zeph. ii. 2.

11. The following are examples of prepositions in immediate connection with the word to be qualified, restricted, &c.: מִן הָדוֹם פָּרָסָים יַשָּׁר מִן הָדוֹם of Ham (were) the dwellers there of former (times), 1 Chron. iv. 40; קַכִּיל מִן הָדוָּם like the sound of many waters, Ezek. i. 24; מִן בָּאָדֶם my soul (is) like a parched land (with respect) to thee, Ps. cxliii. 6.

In these, and all similar cases, it will be of no consequence whether we suppose the particles to be in apposition, or in the definite state of construction, there being no mark of case in the Hebrew. The latter perhaps agrees best with the analogy; because we have, in some of the particles, the form proper for that state, as in מְכֹל לְהַר to the grave, Job v. 26; גַּלְּפָא לְהַר over the wall, Gen. xlix. 22; after Moses, Exod. xxxiii. 8;

and in the Arabic always, as, على المسجد i.e. THE UPPER (part) of the mosque, for over the mosque. See Art. 171. 3. &c.

12. Examples of mediate construction, i.e. when one or more other particles intervene: לָמָּה לָכֵן לָבֶּנֶת הָלוֹת. have I appointed the chastisement of the sword, Ezek. xxi. 20; אָבָא he came up to them, i.e. even to them, 2 Kings ix. 20; לְבָּרֵךְ מִשָּׁה for each, excluding infants, i.e. with respect to the men, excluding the children, or, beside the children, Exod. xii. 37; מַחֲזֶה from without (with respect) to the wall, Jer. xxi. 4.
13. The intervening particles most in use are, יִלְדוּת יָנָא and מִיַּת, which seem to be added for the purpose of marking the word to which the preceding one has some relation, and also to point out the nature of that relation, e. g. יִשְׂפָּר beneath (with reference) to my head, i.e. under my head, Cant. ii. 6; יִשְׂפָּר outwards (with reference) to the city, 2 Chron. xxxiii. 15; יִשְׂפָּר to (that which is) from within (with respect) to the veil, Lev. xvi. 15; יִשְׂפָּר the way of life, or, religious instruction (is) for the elevating or the understanding (person), for the purpose of receding from the grave beneath, Prov. xvi. 24; יִשְׂפָּר thou hast refrained (with reference) to bringing down (degrading) on account of our sins, Ezra ix. 13.

Of this kind are the combinations יִשְׂפָּר יִשְׂפָּר. 2 Chron. xvi. 14; יִשְׂפָּר יִשְׂפָּר. 1 K. xvii. 12; יִשְׂפָּר יִשְׂפָּר. 1 K. xxxvi. 16, &c.

So, יִשְׂפָּר יִשְׂפָּר יִשְׂפָּר which (is) in the heavens from above, and which (is) in the earth from beneath, and which (is) in the waters from beneath (with respect) to the earth, Exod. xx. 4.

The phrases here used, from above and from beneath, must necessarily be taken relatively: in the first instance above, with respect to the earth; in the second, by יִשְׂפָּר beneath, with respect to the heavens, and in the third, beneath, or low, with reference to the earth, which is expressed by יִשְׂפָּר: i.e. Thou shalt make no image of the heavenly bodies which are above, nor of the creatures &c. which are on the earth beneath; nor of those which are in the waters that are still lower than the earth: not, which are יִשְׂפָּר the waters under the earth,” &c. Hence will be seen the great necessity there is of observing, to what words these particles have an immediate reference; and hence, that we should not take them absolutely, as we often do in our own and other languages.

14. When the preposition יִשְׂפָּר between, is used for the purpose of opposing one noun to another but is not repeated, it has this peculiarity, that it requires the insertion of יִשְׂפָּר before the latter: e. g. יִשְׂפָּר יִשְׂפָּר between waters (as opposed) to waters, Gen. i. 6; יִשְׂפָּר יִשְׂפָּר יִשְׂפָּר between cause (as opposed) to cause, i.e. between cause and cause, Dent. xvii. 8. If however this particle is repeated, its influence is immediate: e. g. יִשְׂפָּר יִשְׂפָּר יִשְׂפָּר יִשְׂפָּר between the light, and between the darkness, Gen. i. 4.
15. From what has been said on the primitive and derived significations of words (Art. 144.), it will be easy to conceive how cases may occur, in which it will be exceedingly difficult to ascertain the precise force of these particles; and consequently, the relation between words which they are intended to point out and define. Generally, however, either the primitive, or one or other of the derived, senses of the particle, considered in conjunction with the context, will afford us sufficient light. But here Noldius should be consulted.

16. The following instances, taken from Glassius, are intended to shew how these particles influence certain modes of expression; they proceed from strength to strength, i.e. they become stronger and stronger, Ps. lxxxiv. 8; for they go from evil to evil, i.e. they become worse and worse, Jer. ix. 2.

For similar expressions in the Greek Testament, see Rom. i. 17, vi. 19, 2 Cor. iii. 18, Phil. ii. 27, &c.

17. Of the particles which signify motion towards,

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* So in the Arabic من ناحية إلى ناحية from part to part, i.e. proceeding on. Tale of Sindbad, Ed. Langlé, p. 100, &c. So also χρείαν ἄρα ἐρεῖτο, grace for grace, i.e. an increase or excess of grace, far surpassing that of the Law of Moses, John i. 16.

† In this respect the postposition מ, the prepositions מ, ל, ע, י, and ב, are found to haveug the same, or very nearly the same, force. From the construction and sense in which this particle is found, there is good reason for supposing, that it is the same with מ which is said to mark the Arabic accusative; and it is probably derived from the same root. No one I think can read בָּלָא לָא אָבִּרְבּוֹ הֲרִידֵתִי cast it to the earth, Exod. iv. 3, and &c. Surat of Joseph, without being struck with the identity of the expression in each case, especially when we know that the nasal of the Arabic is disregarded in common conversation. In this case too, we have no intervening particle; yet, in other cases, we find each of these verbs construed also with א, ל, ו, מ, as may be seen in Castell; and the conclusion must be, that the particle prefixed in one case, must be equivalent to the מ postfixed in the other.
or rest in, a place, the following are examples. The first is, more properly a postposition like the Latin versus: e. g. וּבָאָהֶנ יָשׁוּב הַמַּעֲלֶהָן בֶּלֶהֶם and two of the angels came to Sodom, Gen. xix. 1; יִדְגָּאוֹהוּ אֵין אָלֶֹים יִלְּלָה down until I come in unto my Lord towards Seir, Gen. xxxiii. 14.

See Gen. x. 19, xii. 5, xlvi. 1. 4, Deut. ii. 13, 1 Kings xviii. 45, xix. 15, Jer. xxxix. 15, Jon. i. 3. In the following passages י is also prefixed, Ps. ix. 18, 1 Chron. xxvi. 17. See Art. 180. 15. 16.

18. In the following יָאָם seems to have the same force with יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם &c. as for me, (I am) to be gathered to my people; bury me:—to my fathers,—to the cave.... in the cave, &c., Gen. xlix. 29, 30.

But here the particle יָאָם refers in every case to the verb יָאָם, and י in v. 30, to יָאָם; and, if so, these particles retain their usual and proper signification. So 1 Kings viii. 30; יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם and attend thou to the supplication of thy servant and of thy people Israel, who shall pray towards this place; and give ear thou to the place of thy dwelling,—towards heaven.

The last two words here (יָאָם יָאָם) must, I think, be referred to the preceding יָאָם יָאָם; and, if so, the construction will be regular and the signification of the particle יָאָם constant. Constructions of this sort are frequent, and are looked upon as elegant in the Arabic.

Of this character are the following passages, which, in any other point of view, are very obscure, Hos. x. 4; יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם and judgment blossoms forth just as hemlock (does) on the furrows of the field, i. e. abundant and deleterious, Isa. i. 18: יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם when ye come crawling in my courts, in order to be seen by me, (i. e. in this abject hypocritical manner), who hath sought this (sort of sacrifice, mentioned just before) at your hands? Ps. lxiii. 2. 3; יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם יָאָם My soul hath thirsted for thee, my flesh hath become faint (for want) of thee, to see thy power and thy glory,
even as I have seen thee in the sanctuary, (being now) in a land of
drought and weakness (and) without water, Ps. lxviii. 19; שֶׁנֶּאֱכָלָה
לָכֶם מֵרָה הָעָלְמָה נֶפֶשׁ֛וֹ לָכֶם מֵרָה הָעָלְמָה נֶפֶשׁ֛וֹ לָכֶם מֵרָה הָעָלְמָה
לָכֶם מֵרָה הָעָלְמָה נֶפֶשׁ֛וֹ לָכֶם מֵרָה הָעָלְמָה נֶפֶשׁ֛וֹ לָכֶם מֵרָה הָעָלְמָה
thou, O Lord God, hast ascended up on high (there) to
dwell; thou hast taken captivity captive (i.e. hast overcome the
great enemy and subduer of man); thou hast received gifts for man
(i.e. mankind), nay even (for) the rebellious ones.

Instances of this sort are numerous in the Psalms, book of Job,
and in the Prophets, in all of which we should be careful to bring
those parts together, the constructions of which are homogeneous.
When this is done we shall find, that the significations and con-
structions of the particles are neither so numerous nor so various
as commentators have made them.

LECTURE XIX.

ON THE NATURE AND USE OF THE CONJUNCTIONS.

242. Words standing in the situation of conjunctions
in the Hebrew, are subject to the laws of opposition
and definite construction, just as other words are. In
many instances, indeed, they are the very words which,
at other times, are used as pronouns, adverbs, or prepo-
tions; the situation alone in which they are found, giving
them the character of conjunctions. A few such as ְּ, ַשְּׁקָנָה, &c.* are used only as conjunctions.

* The first of these seems to be derived from מַה a hook, connector, &c. and
consequently, to signify, in addition, besides, and, &c. The second is probably
from the word מָנוֹל multiplying, becoming abundant, or the like, and equivalent
to our moreover, much more, &c. See Storr, p. 337.
Examples in which the Relative Pronoun יְהִי is used as a Conjunction.*

AND Saul saw that (quod) he (was) intelligent, 1 Sam. xviii. 15; וַיִּשָּׂאֶהוּ (because) THAT David did what (was) right, &c., i.e. eo quod fecit, &c., 1 Kings xv. 5; וַיִּשָּׂאֶהוּ וַיַּחְמִיחַ (and the dust returns to the earth like what it was), Eccl. xii. 7.

2. Of adverbs, prepositions, &c. simple or compound:

UNLESS TRULY he have taken, Amos iii. 4; וְלֹא בִּכְלָיו (i.e. because that, &c.) 2 Sam. xii. 10; וַיִּשָּׂאֶהוּ וַיַּחְמִיחַ (A CONSEQUENCE OF THAT WHICH (ejus quod) Abraham hath heard my voice, Gen. xxvi. 5.

So לֹא רֹאֵה until, Ruth ii. 21; רֹאֵה רֹאֵה until that which, Jonah iv. 5; לָךְ בִּכְלָיו upon that which, whereupon, Deut. xxix. 24; לָךְ בִּכְלָיו upon the affair which; because; לָךְ בִּכְלָיו (Deut. xxi. 14; יָבִיטָה beneath that which; because; Prov. i. 29; יִמְעַל for the purpose of which; because; &c. Ezek. xx. 26. To these a great number of others may be added.

3. The following passages are apparently elliptical, but really not so, when the force of the particles is seen: לָךְ בִּכְלָיו they have strengthened the hands of the evil doers, on account of their not having returned, &c., i.e., because they have not returned from their evil ways, Jer. xxiii. 14.

The word יִמְעַל deficiency, &c. is very nearly equivalent to לָךְ בִּכְלָיו not, the particle יִמְעַל is added as before (Art. 241.): and the verb יִמְעַל is manifestly in the preterite tense. The sense seems to be, that it is because none have returned from their evil ways, that the hands of sinners have been so much strengthened; and not, that none may return, the sense usually taken. So Is. xiv. 6, יִמְעַל נַחֲלַת בָּרָק who strikes the people in wrath, a stroke (that) hath

* But in many cases יִמְעַל stands in the place of a subordinate nominative absolute. See Art. 216. 13.
not departed. Here כְּפִlever יְיָשָׁנָה is evidently in the definite state of construction with כְּפִlever, to which כְּפִlever is added as a verb; and, as it is contrary to the genius of every Oriental language to negative the noun, the force of this negative combination must eventually influence the verb thus, "a stroke without having passed away;" i.e. continual. So we say in English, in-finite, never-ending, and the like, when we wish to express the indefinite continuity of any thing. In like manner: Deut. viii. 20, כְּפִleverלְּכָלַּה קָמָה BECAUSE (that) you will not hear; or, of your not hearing; taking לְּכָלַּה as a noun signifying deficiency, lack, want, or the like. See also Gen. xxii. 16, xxvii. 5, xxxviii. 11, Num. xi. 20, 1 Kings xxii. 42, Ps. cxix. 136. And more particularly with Infinitives or verbal nouns, Num. xiv. 16, Judg. vi. 18, Is. xlvi. 4, lx. 15, 2 Chron. xxviii. 6.

4. It is not meant to be affirmed, however, that this sort of construction is universally adhered to. The truth is, it is very much left to the writer either to express himself thus, or to employ a greater number of words; and what is most remarkable, we sometimes find both methods adopted in the same context: e.g. רָע לְּלִיטָה יְיָשָׁנָה רָע לְּלִיטָה יְיָשָׁנָה &c. until THAT (time in) which the heat of thy brother shall turn away: UNTIL THE TURNING AWAY OF thy brother's anger from thee: AND (until) HE HAVE FORGOTTEN, &c. Gen. xxvii. 44-5; רָע ... לְּלִיטָה יְיָשָׁנָה מָדוֹם אַרְאֵי תָּהָרָה יָשָׁנָה לְּלִיטָה ON ACCOUNT OF three ... ON ACCOUNT OF their despising the law of Jehovah, AND (on the account that) they have not kept his statutes, Amos ii. 4.—See also 1 Sam. iv. 19, 1 Kings xviii. 18, Is. x. 2, xxx. 12, xxxvii. 29, Jer. vii. 13. So the word מָדוֹם not yet, is found twice in Zeph. ii. 2, with מָדוֹם מָדוֹם.

5. It is the opinion of Schrederus (R. 105.), that מָדוֹם lest, and surely, &c. imply an ellipsis of some other word or words: as, מָדוֹם מָדוֹם (I will take care) lest thou take away, &c., Gen. xxxi. 31. I can see no necessity for this. The real meaning of the word מָדוֹם is, seeing, observing, or the like, from the root עָשֲּׂר; and if so, the passage may be rendered thus: I feared, for I said, SEEING THOU (mightiest) TAKE AWAY, &c. So in the other passage cited, viz. 2 Kings ii. 16, מָדוֹם מָדוֹם seeing (that) the Spirit of Jehovah (might) HAVE TAKEN HIM UP. So also with respect to the particle מָדוֹם: 2 Sam. xi. 11, מָדוֹם מָדוֹם מָדוֹם מָדוֹם מָדוֹם (as) thy life and the life of thy soul (exists, so) surely shall I do this thing? And again, Gen. xxiv. 37, 38,
LECTURE XIX.

6. There is perhaps no real ellipsis in any one of the passages in which this particle is found. This, however, will depend very much on the signification which we attach to it, and on the nature of the construction in which it is found; both of which we shall now endeavour to explain.

7. If we derive this particle from מִבְּשֵׁךְ firm, steady, permanent, and hence, sure, surely, true, trust-worthy, faithful, and the like, and suppose it to be of the primitive form מִבְּשֵׁךְ (see Art. 151.), which will make the elision of the necessary (Art. 76.), then we shall have מִבְּשֵׁךְ meaning, surely, truly, certainly, &c. which is perhaps its real force in every instance.

8. We have seen (Art. 237, note), that in hypothetical sentences, enunciations are generally made as of facts, not as of opinions. If then we propose the certainty of one fact, with some strong asseveration in one member of a sentence, and compare another with it as equally certain of occurrence in another, we shall do nothing more than what is always done in oaths in the Hebrew, when this word is employed in one of the members. In some cases these constructions will imply a negation, and hence this particle has been often so interpreted.* There is a passage, viz. Ruth iii. 12, which seems

* It is very nearly allied in signification and usage to the Arabic ﺃَيْنَ or ﺍِنْ, which will occasionally involve a negation, and always an asseveration: but more nearly in form to ﺍِنْ, which is thought to be derived from a word, signifying root, origin, &c. In like manner حَقُّ or ﺍِنْ surely in or by the truth, is used in the Arabic in swearing. See Gol. Lex. sub. voce. According
to confirm the etymology just given: and now that (it is) true: for truly, surely, I am a Goel, or near kinsman. This word has been rejected by the Masorets in this passage, but without any good reason for doing so. In this place, and perhaps in most others, the words אֶרֶץ and אֶלֶף may be substituted the one for the other, and the sense will remain perfectly the same: e.g. Job xix. 5, וְזָכַרְתָּ אֶלֶף יַעַצְבַּנְתָּ and even (let it be) true, sure, (that) I have erred, with myself lodges my error. So Isa. iv. 4, 5, וְזָכַרְתָּ אֶלֶף ... &c. ... and even the Lord shall wash ... then shall Jehovah certainly create, &c. And in Job xix. 5, 6, we have both these particles occurring together, either for the purpose of strengthening the asseveration, or for qualifying both the prosody and apodosis found in the context: e.g. יָכְבַּנְתָּ אֶלֶף יַעַצְבַּנְתָּ, וְזָכַרְתָּ אֶלֶף יַעַצְבַּנְתָּ &c. surely, ye truly, or constantly, magnify yourselves, or speak great things against me, and contend against me (to) my reproach; (so) know ye now, that God hath bent me (down), &c.

9. The following example seems to involve a negation:eph لب نللا نم نم نم نم نم نم N &c. (as) the life of Pharaoh (exists), (so) truly shall ye go forth hence, but especially, truly, really, upon the coming in of your brother, Gen. xlii. 15. That is, as certainly as the one thing exists, the other being made to appear equally so, no less certain shall your liberation be; but not before this condition is complied with. On this principle, I think, every instance in which this particle occurs can be solved. That it is redundant, or that it has been omitted by the
to Mr. de Sacy, this particle is negative when the verb preceding it implies negation. Gram. Arab., vol. ii., Art. 667. In the examples following, however, in which he has treated it as a pleonasm, he has entirely mistaken its force, especially as he himself has cited the Arabians in Art. 671, giving it the title of תַּפּוֹקָה or corroboration. In every instance given by him, certainly, surely, most certainly, or the like, will supply the sense of the passage. See Art. 651—668: i.e. putting the case either positively, or negatively, some consequence will, or will not, certainly come to pass; which is a kind of swearing. But more on this subject in a tract which I intend shortly to publish.
ellipses, as affirmed by Noldius, p. 69, &c. I deny: because every passage adduced by him can be accounted for, without having recourse to those suppositions.

10. From what has been said on the use and signification of some of these words, it will be easy to conceive how they may be used, either in their simple or compound state, for the purpose of connecting together such parts of a discourse, as the speaker or writer may wish should be considered in connection with one another: e.g. בְּרֵאָם הָשָׁמְשׁוֹן אֲנָחָנוּ we created the heavens and the earth, Gen. i. 1. So in the next verse: אֲנָחָנוּ הָשָׁמְשׁוֹן וַחֲמָת הָוָא בָּרוּחַ AND (as to) the earth, it was emptiness and a vacuity, &c. in which these particles are said to be Copulative; in others they are said to be Disjunctive (better, Distinctive), Conditional, Causal, or Conclusive, according to the signification of the passage in which they are found. The following are a few examples of each case.

Examples of Copulative Conjunctions.

11. שֻׁבָּה אִשְׁרָיָנָה לְאֵנוֹלָלִים וַשָׁמְחָנוּ it is a good, that one becomingly eat and drink, &c. Eccl. v. 17; רֹדָה אֲלָמוֹן שֵׁרָדְיָה עַנֵּס (being) beautiful of eyes, 1 Sam. xvi. 12; נְהָרָה לְךָוֹ וַכְּפַטּ שֵׁרָדְיָה וַקְּפַטּי לְהָרָבָא &c. AND he gave it to David, even his garments and even to his sword, &c. Ib. xviii. 4.

See also Gen. vii. 23. In many cases there is an apparent excess in the use of the copulative conjunctions, which has been termed by the Grammarians πολυβιβθέντον, see Gen. xxv. 34, xliii. 8, Jos. vii. 11, 2 Kings ii. 14, Ps. cvii. 37, &c. and in the New Testament, John x. 27, 28, 1 Cor. xiii. 1, 2, 3, &c. perhaps to excite attention only. See Art. 222. 7.

12. In other instances they are omitted, for the purpose of exhibiting the order of events, &c. the more closely or rapidly in succession, as in the Latin, "Veni, vidi, vici," &c. See
Exod. xv. 9, Judg. v. 27, 1 Sam. xv. 6, &c. This has been termed ἀνάδεικνυμι.

By the former of these distribution is sometimes intended; as, אִיתא יָאָו both Aiya and Ana, Gen. xxxvi. 24; both chariot and horse, Ps. lxxvi. 7, &c. See Art. 216. 17, 16.

13. Examples of Disjunctive (i.e. Distinctive or Distributive) Conjunctions; וַיַּעַרוֹ אַלֶּה both and he shall give thee a sign on a wonder, Deut. xiii. 2; הָעֲבָדָיתָו וַהָעֲבָדָיתָו either the prophet or a priest, Jer. xxxiii. 33.

This particle, however, is often construed as conjunctive, adversative, or, conditional. See Noldius sub voce, and Glass. Phil. Saet., p. 524, &c. where similar usages are collected from the New Testament. It is also occasionally omitted by the ellipsis. See 1 Sam. xx. 12, 2 Kings ix. 32, Is. xvii. 6, Ib. xxxviii. 14, Jer. xi. 19, &c. See Noldius, p. 4.

Examples of Conditional, Causal, and Conclusive, Conjunctions.

14. And if (or truly) thou go with me, then I will surely go, Jud. iv. 8. But here the cases are put as positive, Art. 242. 8. Under this head may also be arranged the particles וַיַּעַרוֹ אַלֶּה and וַיַּעַר אַלֶּה of asseveration and swearing, &c. See No. 5, &c. above.

15. The Causals are for the most part, בְּגֵין, אָפָא, בָּא, לָלַע, לֵעָבָדָיתָו, מַהֲרָבָה, מַהֲרָבָה, לֵעָבָדָיתָו, לֵעָבָדָיתָו, for, whereupon, therefore, because, under or upon (the consideration that), &c.; אָפָא אַלֶּה &c. that I may not come, &c., 1 Sam. xxix. 8;

*Noldius derives this particle from הָעֲבָדָיתָו velle, i.e. (לָלַע אָפָא Art. 74. 3 and Art. 87. 1. אָפָא) just as the Latin vel from velle. So in Persian we have خواستى خواستى to desire, wish, &c.
therefore I hope, Lam. iii. 21; הַלּוּ הַנָּא because of thy name, 1 Kings viii. 41, &c.

It would be endless to give examples of every case; we must therefore refer the Reader to Noldius and Glassius as before.

16. Of the Conclusive conjunctions it will be unnecessary to say anything. Those which are used as Causals in one place, may be employed as Conclusive in another; the position and context being the only means by which the peculiar character and bearing of these words can be ascertained.

Of the Interjections.

243. These are words either insignificant as to their etymology; as, הָאָה O! הָאָה! O! alas! קְרָאָה alas! or, significant: as, עָפָא* up! לָבָא give! קָרָא profane! And, according to Schroederus, רַע blessings! Ps. i. 1, 1 Kings x. 8, Prov. xxix. 18, &c., which will be pronounced in a manner expressive of intreaty, aversion, pleasure, pain, excitation, &c. according to the intention of the Speaker. Examples: תָּהָרָא they shall say, Oh! Oh! Amos v. 16; הָאָה O my brother! Jer. xxii. 18; אָהָה, our desire! Ps. xxxv. 25; אָהָה הָאָה for them! Is. iii. 9; לָבָא, alas, for the day! Joel i. 15; עָפָא לָבָא go to, do (it), 2 Sam. vii. 3; קָרָא give (up), GRANT (or the like), let us descend, Gen. xi. 7; עָפָא, proceed ye, MARK, OBSERVE! Num. xvi. 26; וַיָּהָרָא we haste not thy word, lobster.

* Imperat. a הָאָה surrexit, Schroed. R. 106. So in Golius, in the third conj. but in the first, which I would rather take, “Intendit, proposuit sibi . . . custo-
divit, servavit, &c.” The meaning will then be, look! observe! preserve! Hence the phrase נָרְאָה אלה may God preserve thee! Ib.
ATTEND (as) one prospering my journey, Gen. xxiv. 42; 
ABOMINABLE! FORBD IT! thou shalt not 
die, 1 Sam. xx. 2; 
ABOMINABLE to me! 
from (or, as forbidden by) Jehovah, Ib. xxvi. 11.

See also 1 Kings xxi. 8, 2 Sam. xxiii. 17, 1 Chron. xii. 19.
Glassius, Schrœderus, &c. however, supply imputabitur, by, 
the ellipsis in this place; see p. 550. Phil. Sacr. and Schröd. 
Gram., Rule 106. Synt.

2. There are a few others, viz. נָא or נָא, the same 
perhaps with נָא; and בּ* attend, אֲנַא, or the like, אֲנַא woe, 
alas; סְלֵל felix! O happy! or the like. Examples:
נָא אֵלֶךָ וְיִקְדִּישֵׁנִי אַלַּאֲנַא Jehovah! 
save now; Jehovah! give now prosperity, Ps. 
cxviii. 25 (see Art. 234.); נָא אֵלֶךָ וְיִקְדִּישֵׁנִי O Jehovah! 
remember now, 2 Kings xx. 3; נָא אֵלֶךָ וְיִקְדִּישֵׁנִי attend, 
my lord, we truly came down, &c., Gen. xliii. 20;
נָא אֵלֶךָ וְיִקְדִּישֵׁנִי woe to thee, O land, whose king is a 
boy, Eccl. x. 16; נָא אֵלֶךָ וְיִקְדִּישֵׁנִי many say of my soul, there is no salvation 
for him in God. Praise! Ps. iii. 8; נָא אֵלֶךָ וְיִקְדִּישֵׁנִי to Jehovah do I cry, and he answers me 
from his holy hill. Praise! Ib. v. 5; נָא אֵלֶךָ וְיִקְדִּישֵׁנִי 
upon thy people (is) thy blessing. Praise!† Ib. 
v. 9.

* "Vox dolentis et supplicantis," says Noldius: which he derives from
as רִמא יִשְׁחָט בָּאָלָה יִשְׁחָט מַעְמִית the Syrians, and
the Aramaeans, "recreet et consolatione te Deus," among the Arabs.
Concord. part. p. 175.
† Those who wish to see the various opinions entertained on the origin and
meaning of this word may consult Noldius, Concord. Part. Annotationes et Vin-
dicie, num. 1877. For my own part, I believe it to be descended from the root
he blessed, &c., and used not unlike the word amen, or the doxology
among ourselves.
† If the Psalms were originally sung or chanted in the Temple by two
LECTURE XX.

ON THE COMPOSITION OF SENTENCES AS POINTED OUT BY THE INFLUENCE OF THE ACCENTS.

244. After what has been said on the composition of incomplex and simple propositions (Art. 212.), in addition to what has been stated and exemplified on the concordance and government of words, it cannot be necessary to exemplify our rules by adducing and accounting for complex and compound propositions, as they occur in this language. We shall, therefore, now shew in what way this has been done by the authors of the accents.


245. It has already been remarked (Artt. 58. 59.), that these accents have been supposed to have the property of dividing sentences into their several members, just as our comma, semicolon, colon, and period, do. Nothing can be more likely, than that the Masorets, or, whoever else they were who affixed the vowel points to the Hebrew text, would apply some system to it, whereby the mutual dependence of its several parts upon one another would also be pointed out. It has been shewn, that these accents (Artt. 60. 64.) also serve to mark the accented syllable in any word, as also that which sustains a secondary kind of accent.

2. But as they differ considerably from one another in shape and name, they may also have been intended to point out the grammatical relations of words, or of sentences, to one another. The Jews have attached certain musical notes to each of these marks, which may be seen in the Bibliotheca Rabbinica of Bar-

parties in a sort of dialogue, in which the one responded to the other, and both joined occasionally in a kind of chorus, as has been well supposed and maintained by Lowth and others, no word could, perhaps, be more suitable than this for such occasional chorus: and hence perhaps the דיאפאראמה of the Seventy, and the ילליסי &c. for ever, of the Chaldee. See Nold. num. 1877., as above.
tollacci (vol. iv. p. 427, &c.); or in the second volume of the Hebrew Grammar by Guarin (page 329, &c.).* but this is not to be wondered at. There has always existed a predilection for a sort of chanting in divine worship.—The Mahomedans chant their Koran, and we ourselves still continue to chant several parts of our ritual in the cathedral and collegiate churches.

3. It is not our intention to detain the Learner long on this subject: we shall merely lay down a few of the general principles which regulate the accents, with a few examples by way of illustration, referring to other Writers for further particulars.

4. In considering the nature and application of the accents, we have nothing to do with the grammatical or purely formal government of words (Art. 215. 5.). The logical import of passages is all we can now be concerned with; and this may be considered in two points of view. The first is, that which respects the construction of phrases, as of nouns in immediate or mediate apposition or construction, or of verbs with their apparent nominatives, or complementary words: in all which the connection is considered and represented, as being the closest possible. The second is, the combination of such phrases, or sentences, in the construction of periods; and in this the connection will be considered and represented, as more or less close or dependent, according to the intention of the Writer.

5. For the first of these cases, accents have been adopted, which have been termed Servants or Ministers, and which are rarely found in any other situation: for the second, two systems of accentuation are found to prevail in the Hebrew Bible: one peculiar to the Books which are generally termed Prosaic; the other to those which are said to be Poetical. The Poetical Books are, Job וֹּהִיוֹ, Proverbs פֶּהַנָּתי, and the Psalms פַּלְתִּי; termed by the Rabbins פַּלְתִּי, which is a technical word, formed out of the initials of the names above mentioned. All the rest of the Books are said to be Prosaic.

6. We shall first lay down a few rules for the prosaic, and afterwards, for the poetical, books.

7. The following table gives the relative powers, and the order

* Where we also have them in score, so that we can convert any part of the Hebrew Bible into a Quartett whenever we please!
of consecration, of the several accents: it has been taken from a Hebrew Grammar of considerable merit, which appeared for the third time at Vienna in 1810, by one Jehuda Leb Ben Zeb. This is adapted to the prosaic Books of the Bible only, and is sufficiently correct and extensive for our present purpose. Should the Student wish to pursue this subject to a greater length, he may consult the elaborate work of Ousesel, the Biblia Accen-
tuata of Daschelius,* or the “Doctrina Accentuationis Hebraeae” by Daniel Weimar,† which last is certainly the best work I have seen on the subject; I have, therefore, generally followed it.—See the Table of Accents (Art. 58. &c.)

246. A Table pointing out the Rank, Order, and Powers, of the different Accents.

<table>
<thead>
<tr>
<th>DISTINCTIVE</th>
<th>CONJUNCTIVE</th>
<th>DIJUNCTIVE</th>
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* Lipsiae, 1729. † Lipsiae, 1709.
2. The reader will find considerable difference between this table, and that given by Ousecl* in his elaborate work on the Hebrew accents. Ousecl's table is much larger, and contains several instances of the power and consecution of the accents not to be found here. Shalskēlet, שׁלשהל, for example, with Pēshk, is placed among the subdistinctives, which does not occur at all in our table. Yerūcch also is among the conjunctives, of which we have not a vestige here. Zākēph gādōl, זָקֵף גָּדוֹל, and Sēgōtē, סֶגוֹת or סֶגוֹתֶה, are also found among the greatest distinctives in consecution, to which several more, found in other places, may be added.

3. I have not translated the terms employed by the Hebrew Grammarian, but have used those which appeared to me the most suitable.

4. It will be perceived, that many of the words are abbreviated: asן, for נְץ, which is the same with Gēresh (Art. 59.), the mark for which is placed above the מ. In every other case, the form of the accent meant is placed over the initial letter of its name: as, מִלְשָׁה Gēdōla, מִלְשָׁה Kētanna, and so of others. In one instance we have רְסִילָה, i.e. Zākēph gādōl and Zākēph katon. The syllable id. is to shew, that the accent above is also to be used here.

5. It will be unnecessary to explain the different names given to the several classes of accents in the tables, as Emperors, Kings, &c.; every one will see, that a greater or less dependence, observed in the relation of phrases or sentences one to another, is intended to be pointed out by these titles.

6. It should also be observed, that, in the above table, the accents greatest in rank, or, in other words, which point out those phrases, &c. which have the least dependence upon others, are placed uppermost: and, that those which accompany the closing word of any sentence, or member of a sentence, are placed at the left side. Sīlāk שׁיָלָק, for example, ranks highest, and is placed in the left-hand column. Its office, therefore, is to close a period.

7. In the next place, as these leading accents are situated at the close of a sentence, or of a member of a sentence, and are placed in the left-hand column of the table, we must look towards the right hand for those which should either immediately, or more remotely, precede them. In this point of view, therefore, Mercé מְרֵכֶא, will be found to attend on, or to precede, Sillük, as its servant.

8. The second accent (proceeding downwards) in the left-hand column, is Aṯnáḵh אָתְנָּקָח. This accent, therefore, is the next inferior to Sillük; and is usually found to close a larger member of a sentence. To the right of Aṯnáḵh we find Mūnāḵh מְוָנָּקָח, in the capacity of a minister or servant. Aṯnáḵh, therefore, is to be considered, as usually accompanied by Mūnāḵh.

9. In the same manner, proceeding downwards, and again to the right, we shall find the several accents with their attendants, which are supposed to mark the members of a sentence, each having a less dependence on one another than the preceding.

10. We have now explained the use of the two first columns containing the distinctive, and their several accompanying, accents. Let us now proceed to the other three, containing the small, greater, and greatest, distinctive accents.

11. If we can suppose a period to consist of several sentences, or members of sentences, we can also suppose that each of these will have a greater or less dependence on one another, with respect to signification. The Author, from whom our table is taken, is of opinion (and with him all other writers on this subject agree), that phrases, considerably removed from the end of a verse or period, have less dependence on those which immediately follow them, than others have on those nearer its conclusion. Hence he has supposed, that the first of these, considered in the capacity of distinctive, will have a greater dependence on those which immediately follow them, than others will, which are farther removed from the end of the period, &c. Hence, these have been termed small, the next greater, and the next or last, the greatest, distinctives. Now, most of these, considered as distinctives, will also be found in the left-hand column, their servants or attendants will be always found there also, in the next, or right-hand column, as already explained.

12. Hence it should seem, that, for the most part, every second accent, counting from the end of a period or sentence, and pro-
ceeding backwards towards its beginning, will be a distinctive one: and that, immediately to its right, will be found its attendant or servant. And this is found to be the case. In the above table, therefore, we shall have the order of the accents for a very great variety of cases. That they are not all found here, must be certain, from the consideration, that there are several accents in use not to be found in this table at all. But, as our limits will not allow us to enter fully into this subject, we have deemed our table sufficient for the present. Let us now proceed to our rules and illustrations.

247. Words in apposition or construction, either immediate or mediate, will be connected by a conjunctive accent; as, הַלַּאָלִים the Lord God, Gen. iii. 1; אֱוִינָא הַלַּאָלִים Abraham's servant, Gen. xxiv. 33; יְנֶון יִֽהְיֶה יְנֶון one of a thousand, Job ix. 5. So יֶלֶֽנְהָלִים the God of him who is near, &c. Jer. xxxiii. 23; יֶלֶֽנְהָלִים servant and maiden, Gen. xxxii. 6; יֶלֶֽנְהָלִים in way, (and) in way, i.e. in the common roads, Deut. ii. 27... יֶלֶֽנְהָלִים a sword (nay) a sword... Ezek. xxi. 14; יֶלֶֽנְהָלִים exceedingly, exceedingly, exceedingly, Numb. xiv. 7; יֶלֶֽנְהָלִים with a mighty hand, Exod. iii. 19.

2. The same is the case when the construction is distinctive (Art. 225.): as, יָדֶנְהָלִים clean (of) hands, Ps. xxiv. 4; יָדָֽנְהָלִים pure (of) heart, Ib.

3. The same holds good when one of the words so connected occupies the place of an adverb, or specificative (p. 288. note): יָדֶנְהָלִים sudden fear, Prov. iii. 24; יָדֶנְהָלִים the grave beneath, Ib. xv. 24.

4. The numerals are similarly connected with the thing numbered, as are also particles with the words with which they are to be construed. To which also may be added verbs, when repeated for the purpose of giving greater emphasis, or when succeeding one another in order to vary the sense; or, as found with, or without, the connecting particles.

5. The verb is generally connected with its apparent nominative (Art. 216.), by means of a conjunctive accent; as, יְנֶון אֶתֶֽנְהָלִים God created, Gen. i. 1; יְנֶון אֶתֶֽנְהָלִים and Abram said, Ib. xv. 2.

* Makkaph is to be considered as a conjunctive accent here and elsewhere. The distinctive accent here is a compound (see p. 26.), not found in our table.
6. The word complementary of the signification of a verb (Art. 228, &c.), or its objective case, is frequently connected with it in the same way; as, והם ת sdl tarap made war, Gen. xiv. 2.

7. Also when a particle intervenes: as, ההוב ת sdl tarap walking with them, Gen. xviii. 16. There are many exceptions, however, to this rule.

8. When more than two words, immediately following each other, stand in the same apparent relation to one another, those which are more immediately connected together in signification will have a conjunctive accent, the others disjunctive ones, according to the relation in which they are found with the former; as, תール אל ת SDL tarap gold and silver, and (also) brass, Exod. xxv. 3. So, a breast-plate, an ephod, and (also) a robe, Ib. xxviii. 4.

9. This holds good in members of sentences, verbs, &c. having such relations to each other; as, הלא ההלכתה ת SDL tarap and all their cattle, and all their flocks, and all their power, they spoiled, Num. xxxi. 9; לארשי הדרת קרבנות, I will neither suffer, nor spare, nor have mercy, Jer. xiii. 14.

10. Also, when they are not all of the same person; as, לארשי הדרת קרבנות Let me speak, and attest, and they shall hear, Jer. vi. 10.

11. Numerals are similarly connected; as, ינאש ת SDL tarap seven and twenty and two hundred. See Gen. v. xi. &c.

12. In all these cases, the two first words or sentences, so occurring, are connected in accordance with the rule. In the following, the two last are, for the same reason: as, דוד ועשתו ת SDL tarap corn, wine and oil, Deut. xxviii. 51; יבשת אמצא ת SDL tarap flocks, and menservants and maid-servants, Gen. xxxii. 6.

13. The same will hold good in any number of words, subject to a similar regimen; as, עם ת SDL tarap with silver and with gold, and with brass and with iron, and with garments, Josh. xxii. 8.

14. When several nouns succeed one another, each in construction with the following one, the leading words in the sentence will sometimes have disjunctive accents; the former being always greater than the next in succession: or, they will be divided into pairs, according to the pleasure of the Writer, or, as the sense of
the passage shall require; *the superintendence of the keepers of the charge of the sanctuary,* Num. iii. 32; 
*the God of Abraham, Isaac, and Jacob,* Exod. iii. 16.

15. Nouns, or phrases, to be construed as nominatives absolute, will be distinguished from the following context by a disjunctive accent:* as, וַיָּבֹא יִשְׂרָאֵל וַיַּחַשֵּׁב אָתָּה וַיַּחְשְׁבֶּהוּ and (as to) the earth, it was vacuity and emptiness, Gen. i. 2; וְיָרָה אֵלֶּה הָעִמָּתָה עַל הַיָּם וַיַּחַשֵּׁב אָתָּה and (as to) the Spirit of God (it was) brooding upon the face of the waters, Ib.; דְּנַחְשֵׁב קְצָיָה הָעַל עַל הַיָּם and (as to) the likeness of their faces (it was as) the faces of men, Ezek. i. 10.

16. And, in the same manner, all nouns or phrases added for the purpose of qualifying, defining, or otherwise limiting others, but not so closely connected as to form phrases, &c. with them, will be marked by one or other of the disjunctive accents; as, וְיָרָה אֵלֶּה הָעִמָּתָה I brought thee forth from the land of Egypt—from the house of servants, Exod. xx. 2.

The same holds good in all parenthetical passages: as, מִקְרָא הָעֵדֶּר לַעֲמָדָה (אֵלֶּה סֵס אֲהלָה נָבָאָה לְהַמְסַרִים לְאַמְרֶה) and the King of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings who were with him) at the valley of S hide, Gen. xiv. 17. And again: בְּכָל בָּתָּם (לְבָנָי יִשְׂרֵאֵל) only your wives, and your little ones, and your cattle (for I know that ye have much cattle), shall abide in your cities, Deut. iii. 19. Again: וַיַּכְפֵּר אֶלָּה חֵלְדִי אֲשֶׁר בָּקָרָה לְךָ בְּנָהָה (אַחַרְבּוּ יָדֹבָא לַעֲמָדָה יָמָּה) יָמֹת בְּרֵיחָה לְתוֹלָה יָהלָה יָמָּה וַיַּכְפֵּר אֶלָּה חֵלְדִי אֲשֶׁר בָּקָרָה לְךָ בְּנָהָה (אַחַרְבּוּ יָדֹבּוּ יָמָּה יָמָּה וַיַּכְפֵּר אֶלָּה חֵלְדִי אֲשֶׁר בָּקָרָה לְךָ בְּנָהָה) only your wives, and your little ones, and the young men who had grown up with

* Hence Jarchi's comment on Ezek. i. 11, which has so frequently been cited and misunderstood, is only intended to shew that וַיַּכְפֵּר אֶלָּה חֵלְדִי אֲשֶׁר בָּקָרָה לְךָ בְּנָהָה with Zakkaph gadol is to be separated from the word following, thus; וַיַּכְפֵּר אֶלָּה חֵלְדִי אֲשֶׁר בָּקָרָה לְךָ בְּנָהָה and (as to) their faces, even their wings were spread out above (them). His words are: וַיַּכְפֵּר אֶלָּה חֵלְדִי אֲשֶׁר בָּקָרָה לְךָ בְּנָהָה. They were separated upwards from their faces, and covering...

2. Here, if we take the liberty to separate the context, according to the importance of the accents, we may write it out thus:

3. The following example from Gen. i. 2, contains several propositions.

And (as to) the earth (it was) emptiness and a void:
And darkness (was) upon the face of the great deep:
And (as to) the Spirit of God, (it was) brooding
Upon the face of the waters.

The terms לְמֵיתָא and מְלֹטָא לְמֵיתָא, I take to be nominatives absolute, and therefore, as properly divided by distinctive accents from the context following (Art. 247. 15.). It should also be observed, we have three distinct propositions in this verse: the first ending with לְמֵיתָא, having the distinctive accent רֶשֶׁבָּה; the second with לְמֵיתָא, having אֲתָּא הָהְּהוּ כָּלָא and the third ending with סַלּוּף and (1) Soph פָּסַד. Here also, as before, the accents distinctly mark the parallelism of the different members of the verse.
On the Syntax.

4. In the following passage we have four distinct propositions, Isa. i. 2.

Hear ye heavens, and give ear, O earth,
For Jehovah, he hath spoken,
(As to) children, I have brought up, and exalted (them);
But they,—they have rebelled against me.

5. Here the termination of every member marks the close of a distinct proposition, each of which is distinguished by a larger accent, which also serves to point out the parallelism, as before. So in the following: Isa. xlix. 4.

But I—I had said, I have laboured in vain:
For emptiness and vanity, I have consumed my strength.

On the Accentuation of the Metrical Books, i.e. Job, Proverbs, and the Psalms.

249. The accentuation which we now propose to consider commences at the third verse of the third chapter of the book of Job, and continues to the fifth of the forty-second, whence the prosaic accentuation is continued to the end. The whole book of Psalms, with that of Proverbs, is also subject to this metrical accentuation: the remaining books of the Bible are not.

2. The system of the accents, generally, is the same both in the prosaic and metrical books: that is, one set of accents will serve as disjunctives, the other as conjunctives in both, either dividing or connecting the several parts of the context, according to the interpretation of the authors of these marks. The only difference observable in its application is, that the powers peculiar to some of the accents differ, in some respects, from those just mentioned, as does also their order of consecution.
3. The distinctive accents, according to this system, are, 

4. The conjunctive or servile accents are the following: Ḍ-Mercā, Ḍ-Mercā with Zarkā, Ḍ-Mahpāk, Ḍ-Mahpāk with Zarkā, Ḍ-Mūnākh, Ḍ-Mūnākh superior, Ḍ-Tīphkhā, not anterior, and Ḍ-Yērakh.

5. The distinctives are here given according to their order of precedence: the conjunctives are considered as having no such order, as before. The distinctives on which these usually attend, may be found in the tables of Ouseel and others.

6. It will be seen from the forms and titles above given, that several of these accents are mere combinations of two of those already given (See Art. 59.).

7. The accents accompanying Soph-pāsīk and Pēsīk are always found on the tone-syllable.

8. Of Mercā with Mahpāk Ḍ. Mercā is always under the tone-syllable; Mahpāk is placed on the preceding syllable, if there be any; if not, it remains on the same syllable. If, however, the preceding word be connected by Makkāph, or end in a furtive Pathakh, Mahpāk may then be on its last syllable.

9. The same holds good with respect to Ḍ-Mercā with Zarkā, and Ḍ-Mahpāk with Zarkā.

10. In the occurrence of Ḍ-Rēvūḫ with Ġēresh, Rēvūḫ is always on the tone-syllable, and Ġēresh carried as nearly to the beginning of the word as possible. But when no other syllable remains, they are placed together, as Ḍ-Rēvūḫ his name, and Ḍ-ġērēs flee ye.

250. It will easily be conceived, that if the disjunctives here, as before, have been invested with various powers for the purpose of dividing and subdividing any given part of the Biblical context into its several members, and thereby to facilitate the discovery of its meaning, the order of consecution of these disjunctives may be exceedingly various, just as the different modes of construction would require. With the view of familiarizing the Student with the different powers of these accents, therefore, tables have been formed, first giving the order of consecution found among these disjunctives; and, lastly, of these with their several attendants.
Art. 250. 2.]

ON THE SYNTAX.

387

When speaking of the prose accents, we gave a table, rather with the view of complying with custom than for any thing else. At present we shall give a few examples only, and leave it to the industry of the Student to construct such tables for himself, should he think it necessary: believing it to be quite sufficient to make him acquainted with the principles, which it is trusted the following examples, in addition to what has been said, will be sufficient to do.

2. The following is an abstract of the analysis given by Ouseel of the first verse of the first Psalm.*

3. This is to be divided, in the first place, into the two larger divisions indicated by the greater distinctive accents, which are Sillák, and Mercá with Mahpák (Art. 249. 3.). We shall have, therefore, for the first great division:

4. In the next place, the division to be taken, according to the importance of the accents, will be, first, who hath not walked in the counsel of the wicked. The blessings of the man. Or, considering these two words as constituting a nominative absolute, (as to) the blessings of the man, which is universally accompanied by a larger distinctive accent (Art. 247. 15.). In the next place, the two words, viz. the blessings of the man, will, on account of their close connection, be coupled by a conjunctive accent; and here we have Münákh for that purpose (Art. 247.).

5. The next portion we must take, will be who hath not walked. Here we have first with Mahpák and Pësik, which is the least disjunctive in our table. And, according to our consecution in prose (Art. 247. 12.), when the two last of the consecutive words are more immediately connected with one another, than either is with the preceding, the former will have a smaller disjunctive accent.

6. In the next place, must be construed together (Art. 247. 4.), they are, therefore, connected by a conjunctive accent.

* Accentuatio Metrica, c. xvii. § 18—19, &c.
7. The next two words are, לָמָּה בֵּיתָם in the counsel of the wicked, which, from their logical character, must be construed together. They are therefore connected by the conjunctive accent Yérakh. This concludes the first division or parallel of our sentence.

8. Let us now proceed to the second.

anity לָמָּה בֵּיתָם and in the way of sinners hath not stood; and in the habitation of scorners hath not resided.

9. The first larger division of this part of the verse will end at לָמָּה, where we have the next larger distinctive accent. This may again be subdivided into two smaller ones, the former of which will end at לָמָּה, having the distinctive accent " Tiphkhá anterior.

10. In this smaller division, viz. לָמָּה בֵּיתָם, we have two words in construction; and this is marked by the conjunctive accent מְנָקֵחַ.

11. The next phrase, לָמָּה in כַּלָּה is connected in the same way, and for the same reason.

12. Our next subdivision will be לָמָּה בֵּיתָם. Here we have Reviáh with Géresh for a distinctive, and Mercá for its preceding conjunctive, accent.

13. In the last place, בֵּיתָם לָמָּה will be connected by the conjunctive accent מְנָקֵח; and Síllák with Soph-pasúk will close the period.

14. We do not think it necessary to pursue this subject farther: enough has been said to point out the general doctrine respecting the accents, and this is all we proposed to do. With regard to the formulæ usually given, shewing the consecution of the accents, it may be remarked, that generally speaking they are sufficient to point out the way in which this subject is taught; but, when come to particulars, are very inadequate. Even in the few examples here given, our own tables fail: and the truth seems to be, that, as the forms of composition may be exceedingly numerous, so may those of the consecution of the accents.

FINIS.

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