

**HIERONYMIAN HEBREW ;
OR, A GRAMMAR OF THE
SACRED LANGUAGE ON THE
SYSTEM DISCLOSED BY THE
WRITINGS OF SAINT JEROME.**

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OF THE HEBREW LETTERS

AND THE

MANNER OF READING.

THE letters of the Hebrew alphabet are twenty-two in number; sixteen of which are pure consonants, and the remaining six, in the words of Josephus and Saint Jerome, are 'γραμματα φωνηεντα,' 'literæ vocales,' 'vocal letters.' In the language of musicians, they are consonants which 'have voices.'

Number and Order.	Names.	Forms.	Final Forms.	Powers.	Numerical Values.
1	Aleph	א		Vocal	1.
2	Beth	ב		Bh	2.
3	Gimel	ג		Gh	3.
4	Daleth	ד		Dh	4.
5	Hhe	ה		Vocal	5.
6	Waw	ו		Vocal	6.
7	Zayin	ז		Z	7.
8	Kheth	ח		Vocal	8.
9	Teth	ט		T	9.
10	Yod	י		Vocal	10.
11	Caph	כ	ך	Ch; as in Archangel.	20; final, 500.
12	Lamed	ל		L	30.
13	Mem	מ	ם	M	40; final, 600.
14	Nun	נ	ן	N	50; final, 700.
15	Samech	ס		S	60.
16	Ain	ע		Vocal	70.
17	Pe	פ	ף	Ph	80; final, 800.
18	Tsadde	צ	ץ	Ts	90; final, 900.
19	Koph	ק		K	100.
20	Resh	ר		R	200.
21	Shin	ש		Sh	300.
22	Tau	ת		Th	400.

The Hebrews, for the most part, omitted the vocal characters in writing; though they always wrote them when the subtraction of them from the word would have reduced the number of its letters to less than three. Thus, in בֵּרַךְ, *he blessed*, there is no vowel; in בָּרָא, *he created*, the last letter, *Aleph*, is a vocal character.

An immense amount of vocal character was, therefore, not expressed in writing; and the text of the Old Testament, as it issued from the pens of Moses and the Prophets, formed a species of *shorthand*.

This method of writing, however, would occasion no difficulty to persons speaking the language, and constantly reading and studying the sacred books. To satisfy himself of this, the student need only write out the English translation of the first chapter of Genesis, leaving no vowels but where the absence of them would reduce the letters of the word below three; and he will find that the text is as intelligible without the vowel characters as with them, and that he can *point it*, can supply the omitted vowels, as fast as he can read.

But to teach the language to others, and to preserve the true pronunciation and meaning of its words after it should cease to be spoken, it became necessary '*to point*' the text; which punctuation is said by the Jews to have taken place soon after the

Babylonish captivity, and to have been performed by Ezra.

The system by which this punctuation is regulated commences by ascertaining the vocal powers of the six letters mentioned; finding *what notes they have in their voices*.

Their vocal capabilities, as expressed by the Greek of the Septuagint translators, are as follow.

1. Aleph (א) sounds the *long* and *short* 'Alpha' of the Greeks; or the English A, as heard in the words 'BAR' and 'BAT.*'
2. Hhe (ה) has the Greek 'Eta,' and 'Epsilon;' or our 'E,' as sounded in 'HERE' and 'HER.'
3. Waw (ו) sounds the *Greek diphthong* 'OT,' and the 'Omega,' and *short* 'Upsilon,' of the Greeks; or our 'ow' in the word 'cow,' 'o,' as in 'SHORE,' and 'u,' as in 'BUT.'
4. Yod (י) has the *long and short* 'Iota' of the Greek; or our 'y,' as sounded in 'FULLY'† and 'TWENTY.'
5. Ain (ע) has a note equal to the *short* 'Alpha' of the Greeks *doubled*; or somewhat longer than the second 'A' in the English word 'AMAZE.'

* The English expresses no less than four distinct sounds by the same character: as, 'BALL,' 'BAR,' 'BARE,' 'BAT.'

† That is, FULLEY.

6. Kheth (ך), or 'K-Hhe,' (which is a double letter, containing 'Koph' and 'Hhe'), has all *the sounds of the 'Hhe.'*

Such was the amount of the 'natural voices' of each of the six vocal characters: each of them had, also, certain 'false notes,' and would frequently sound in falsetto notes natural only to the others. So is it in our own language. If we extract the vowel sounds from the A and the E in the words WARE and WERE, each word must be pointed with an A, to show the true pronunciation of its first vowel.

The vocal capabilities of the six 'literæ vocales' ascertained, the fundamental rule of the punctuation is enforced: by virtue of which, all the letters of the alphabet are (for the purposes of the punctuists), made *mere consonants*; the powers of the vocal characters are taken from them; and they *lose every note of their voices*.

The vocal characters, as consonants, have the powers following:—'Aleph' has the force of the Greek aspirate breathing; 'Hhe' is 'H,' or the same aspirate doubled, as in 'HARD'; 'Waw' is a 'w,' sounded as the French 'oui'; 'Yod' is our 'y,' as in 'YONDER,' or the Greek 'Iota' before a vowel; 'Ain' is an unaspirated h, as in our word 'HUMAN,' or the Greek Epsilon in Εὐερε; and 'Kheth' has the power of 'KH.'

The marks called the *vowel-points* are then impressed with the powers of the notes taken from the vocal characters ; the points themselves being eight in number.

1. Kametz (\aleph) * gets the long A.
2. Tsere (\aleph) has the long E.
3. Shurek (\daleth) takes the ow.
4. Hholem (\daleth) gets the long o.
5. Khirik (\daleth) has the long Iota.
6. Pathach (\aleph) takes the short A.
7. Segol (\aleph) has the short ' Hhe, ' and the short ' Yod ; ' there being no perceptible difference in the sounds of those vowels when joined to consonants. †
8. Kibbutz (\aleph) has the short u.

The points *Kametz*, *Tsere*, *Shurek*, *Hholem*, and *Khirik*, will become short by position ; that is, when sounded between two consonants. So the English : MATE, MAT ; METE, MET ; NOTE, NOT ; BITE, BIT. ' Shurek, ' when shortened, is expressed by ' Kibbutz, ' which also takes the ' o ' when originally short : that is to say, the Hebrew preferred to sound an ' o ' originally short as we do in MOTHER, BROTHER.

To the *vowel-points* are added the *accents*, more

* The letters *Aleph*, *Waw*, and *Yod*, are added to shew the position of the point.

† So the English TWENTY is *Twèntě*.

than thirty in number; but of which it is here necessary to notice only two, *Shewaw* and *Dawgesh*.

Shewaw (׃) is nothing but the marks, placed vertically, by which we intimate the pronunciation of vowels drawn asunder by diæresis, as in *Aëra*. Put under or over a letter, it directs that such letter must be separated in pronunciation from that which follows it. Thus, יְרֵמְיָהּ (*Yi-r-m-yah*),* Jeremiah; עֲמוֹס (*Am-os*), Amos; בְּרַחְמֵיָהּ (*Be-r-ch-yah*), Barachiah; קְחָנְיָהּ (*Kha-nan-y-ah*), Ananiah.

When a *vowel-point* and a *Shewaw* are added to a letter, they exert their influence on the pronunciation separately. Thus, חֲמִילִי (*Ha-mibh-b-liy*):† אֱלֹהִים (*E-lo-him*, or *E-lo-hym*); בַּחֲלִי (*Ba-chal-liy*). *Shewaw*, when applied to the letter *Kheth*, will frequently divide it: thus, וְלַחֲשֹׁךְ (*W-lak-ho-shech*); and the same division happens, at times, to the aspirated consonants.

Dawgesh is a point (דגש) inserted in all letters except א, ב, ג, and ה; but in ה only when that letter is final. It is either *single* or *double*: *single*, when placed in a letter which commences the syllable; *double*, when put in one by which the syllable is ended. *Single-Dawgesh* takes from the consonants ב, ג, ד, כ, פ, שׁ, and ת, their aspirated sounds. It removes the point of שׁ from the right to the left horn, thus שׁ, when the letter is called

* Or *Yy-r-m-yah*.

† Or *Ha-mibh-b-lyy*.

‘*Sin*,’ and has the force of our ‘*s* ;’ but it is placed in the centre of the other aspirated consonants, as **צ**. *Double-Dawgesh* causes the letter in which it is put to be *doubled in pronunciation* ; and, as the second letter will (or might) commence a new syllable, the *Dawgesh*, which is supposed to be inserted in both, will in such second letter be single.* Thus, דַּנִּיֵּל (*Da-niy-yel*, not *Dha-niy-yel*), Daniel ; חַבְבְּקֻק (*Khabh-bak-kuk*), Habakkuk ; חַמִּיבְלִי (*Hamibh-b-liy*) ; אֱלֹהִים (*Eloahh*).

With the eight *vowel points*, and the accents *Shewaw* and *Dawgesh*, the punctuists proceed to *point* all the words of the Hebrew Bible : carefully dividing each into its component syllables ; and affixing to every vocal character, written or unwritten, the exact note, natural or false, it was accustomed to sound in the syllable pointed.

Every sounded letter must have a *vowel point* or a *Shewaw* attached to it ; but the *Shewaw* is implied in all final letters, except ‘*Caph*,’ in which letter it is expressed ם.†

When the points *Hholem* and *Shurek* are found in conjunction with *Waw* (וּ), (וֹ), the *Waw* is only used as a prop to sustain the *vowel-point*, and has no sound. *Waw* is sounded only when sub-

* Except, as it seems, when put in װ.

† This is done out of excess of caution ; because the (ך) is frequently placed in *Caph*, thus ; ם (*cha*).

scribed with a *vowel-point*, or a *Shewaw*: thus, ׀ (WA); ׀ (W).

When the consonant which precedes ׀ has neither a *vowel-point* nor a *Shewaw*, *Hholem* is *implied* in the point on its right horn; and when ׀ is without a *vowel-point* or a *Shewaw*, an *implied Hholem* is in the point on its left horn. Thus, מֹשֶׁה (*Mo-sheh*), Moses; סוֹנֶה (*So-neh*).

Hebrew is written and read from right to left.

The letter is to be sounded *before* its *vowel-point*, except where *Pathach* is placed under ׀, ׀, or ׀; when the 'Pathach' *precedes* its letter in pronunciation. Thus, מָשִׁיחַ (*Ma-shi-akh*), Messiah; not *Ma-shi-kha*.

Here follow the first five verses of the Book 'Genesis,' expressed in English characters.

B-re-shíth bha-rá 'E-lo-hím* éth hash-sha-má-yim w-eth' ha-á-rets: w-ha-á-rets ha-y-tháh thó-hóu wab-hó-hou w-khó-shech al-ph-néy th-hóm w-róu-akh 'E-lóh-im m-ra-khé-pheth al-ph-néy ham-má-yim: way-yó-mer 'E-lo-hím y'-hiy-ór wá-y-hi-ór: way-yár 'E-lo-hím eth-ha-ór † ciy-tóbh way-yab-dél 'E-lóh-im bénha-ór ou-bén hak-hó-shech: way-

* I do not mark the consonant *Aleph*, or the aspirate breathing, save at the commencement of a word. It has a sensible effect in the division of the syllables, even where its sound may not be perceptible by the ear.

† Hard, as 'K.'

yik-rá 'E-lo-hím la-ór y'-om w-lak-hó-shech ká-ra lá-y'-lah wa-y'-hiy-é-rebh wa-y'-hi-bhó-ker yóm ek-hád.

This is not exactly the pronunciation of the modern Jews: they are not agreed amongst themselves as to the powers of certain of the vowel-points; and their pronunciation varies in different countries.

This system of punctuation is called 'Massoretic,' that is, 'traditional,' from the Hebrew מִסֹּרֶת, 'tradidit:' meaning that the pronunciation of Moses and the Prophets, preserved by continual oral recitation to the days of the punctuists, was then committed to writing by the authors of the 'Massora.' It is recognised by St. Jerome in two passages of his writings. The first occurs in the commencement of his Treatise, '*De nominibus Hebraicis*:' "Non statim ubicunque ex 'A,' litera quæ apud Hebræos dicitur 'Aleph,'" &c. The other will be found in one of *his Epistles to Evagrius*.* "Nec refert utrum 'Salem,' an 'Salim,' nominetur," &c.

The system evinces the presence of profound sagacity and exquisite ingenuity: for by it the sounds as well as the sense of words have been fixed, and are exhibited to the eye; and the pronunciation of the text has been perpetuated without disturbing the orthography of the language. It forms, in

* Epist. cxxvi.

short, the true supplement to Alphabetic Writing ; and by it that noble art is perfected.

The Divine origin and authority of the points as expositors of the pronunciation and meaning of the sacred text may be established by investigating the punctuation of the Hebrew proper names, a great proportion of which will be found both significant and prophetic.

The twenty-two letters of the alphabet are divided into *radicals*, or those used in forming *the roots* ; and *serviles*, or those by which the *inflections* of words are expressed.

Of each of these there are eleven.

The eleven serviles are א, ב, ה, ו, י, כ, ל, מ, נ, ש, and ת : the other eleven letters of the alphabet are *radicals*.

The *servile* letters are frequently *radical* ; but the *radicals* are never *servile*.

According to the method of numeration indicated by the Hebrew letters, the number *fifteen* should be expressed by *Yod* and *Hhe*, יה : but as these letters, in conjunction, form one of the Divine names, יה, the Jews substitute for them, on this occasion, *Teth* and *Waw*, טו.

The Hebrew text is divided into clauses or periods by the mark called *Soph-pasuk*, (׃).

The *Kthibh* (כתיב) is a mark (◊) placed over a letter : thus, הוּיֵא. It means *written* ; and refers

to a various reading to be found in the margin or at the foot of the page; on the right whereof are the letters קרי, that is, קרי 'read.' The *Keri*, or word in the margin, is to be substituted for the *Kthibh* or that found in the text; the *Kthibh* being, however, pointed with the vowels belonging to the *Keri*, which last is without points. These marginal readings, in number about one thousand, are preferred by the Jews, and are in general preferable, to the readings of the text.

There is a mark called *Makhaph*, which has been supposed to answer to our hyphen: thus, בְּתָם-לְבָבִי (*B-tham-l-bha-bhiy*). It seems, however, since it is frequently doubled, to be one of the *musical accents*, directing the prolongation of the syllable in singing.

OF THE DIVISION OF THE HEBREW WORDS.

THE structure of the Hebrew is extremely simple, and yet profoundly philosophical. Its words are formed from certain *roots*, consisting, for the most part, of *three letters*; and the root being given, the form in which any word will appear may be determined almost to a certainty.

The root is the third person singular masculine preter of the verb.

Thus, בָּרַךְ (*ba-rach*), 'he blessed;' בִּרְךָ (*b-roch*), 'bless thou;' בָּרַךְ (*ba-roch*), 'to bless;' בִּרְךָ (*bo-rech*), 'that-is-blessing;' בָּרוּךְ (*ba-rouch*), 'that-is-blessed;' בְּרָכָה (*b-ra-chah*), 'a blessing;' and so on.

To find the *root*, reject all *affixes* and *letters acquired in forming*: if *three letters* remain, that will generally be the root. But if the word have ו or י inserted before any letter (except ה), ו or י must be rejected, and the root will commonly be found under the remaining two. If it cannot be found as a *two-lettered root*, add י or ו at the beginning (or to the deflexions of לָקַח, *to take*, ל); or ה, and more rarely נ, at the end. If only one letter remain, add י or ו to the beginning, and ה to the end. If, after rejecting all formatives, the word shall contain *more than three letters*, it is either *reduplicate* or *pluriliteral*. *Reduplicate words* will be found under the roots of the simple ones. *Pluriliterals* are generally, in the old Lexicons, placed by themselves at the end of their respective letters.

The alphabetic arrangement has been adopted in some modern Lexicons, a practice which goes far to destroy the scientific character of the language. The student will do well never to consult such Lexicons till after he has, if possible, ascertained the root on the principle of the old lexicographers.

He should also be forewarned that the interpretations of the lexicographers are, more or less, affected by their peculiar religious and philosophical opinions. The translation of the Seventy, or the version of St. Jerome, used with a good Concordance, will be found the best assistant in the study of the sacred text. The Lexicon of Parkhurst is, on the whole, eminently orthodox and Biblical; but *the points* should be added to the words, and the text should be purged of its references to the Hutchinsonian philosophy, and its abuse of the punctuists.

Hebrew words may be divided into *Nouns, Verbs,* and *Particles.*

OF THE NOUNS AND PRONOUNS.

HEBREW nouns have two genders, *masculine and feminine*; and three numbers, *singular, dual, and plural.*

The nouns are commonly formed from *the root*.
 1. By changing a vowel, or vowels; 2. Dropping a radical letter; 3. Adding one or more of the seven *heemantiv letters* (הֵאָמְתִּי). As דָּבַר (*da-bhár*), 'he spake,' דְּבָר (*da-bhár*), 'a word;' מָלַךְ (*ma-lách*), 'he reigned,' מֶלֶךְ (*mé-lech*), 'a

king; בָּרַךְ (*ba-rách*), 'he blessed,' בָּרְכָה (*ba-r-cháh*), 'she blessed,' בְּרָכָה (*b-ra-cháh*), 'a blessing;' כֶּן (*Khen*), 'grace,' from כָּנַן (*kha-nán*), 'he was gracious;' מִכְסָה (*Mich-séh*), 'a covering,' from כָּסָה (*ca-sáh*), 'he covered;' מַתָּנָה (*math-ta-náh*), 'an offering,' from נָתַן (*na-thán*), 'he gave.'

As to the gender, the general rule is, that all nouns ending in ה or ת, except nouns in עה (*Eh*) are feminine; and all others (including those in ח,) masculine.

But *the proper names and offices of men, and words signifying people, rivers, mountains, and months, will be masculine, whatever may be the termination; and the names and offices of women, regions, cities, and the parts and double members of the body, will be feminine.*

Many nouns are *common to both genders*: as the names of *animals, flocks, and birds; segolates,** not restricted to the names or offices of men; others designating *parts of the human body; participial nouns*, of the form תִּפְּזָה; the decimal numerals, from twenty to one hundred inclusive; and several others of different forms.

The feminine noun is formed by adding חָ (*ah*), or תָּ (*eth*), to the masculine; or changing י (*y*) into ת, or י into חָ (*y-yah*). As, טוֹב (*tóbh*), 'good,'

* A *segolate*, is a noun which, in addition to its primitive vowel, introduces a (ו), for the sake of euphony.

feminine טוֹבָה (*tob-háh*); מֶלֶךְ (*mé-lech*), 'a king,' מַלְכָּה (*mal-cáh*), 'a queen;' פּוֹקֵד (*po-kédh*), 'that-is-visiting,' פּוֹקֵדָה (*po-k-dháh*), פּוֹקֵדֶת (*po-kéd-heth*), feminine; מוֹאֲבִי (*Mo-ab-hiy*), 'a Moabite,' מוֹאֲבִיָּה (*Mo-ab-hiy-yáh*), 'a Moabitess;' מִצְרִי (*Mits-riy*), 'an Egyptian man,' מִצְרִית (*Mits-rith*), 'an Egyptian woman.'

Or by dropping a letter: as, בֵּן (*ben*), 'a son;' בַּת (*bath*), for בִּנְתָּ (*bé-neth*) 'a daughter;' אֶחָד (*ek-hád*), 'one,' אַחַת (*ak-hath*) feminine. Or by changing ה into ו; as, גָּלוּת or גָּלַת (*ga-luth*); 'captivity,' from גָּלָה 'to go into exile.'

The dual, whether masculine or feminine, is formed by adding יִם (*á-yim*) to the singular: as, יָד (*yadh*), 'the hand,' יָדַיִם (*ya-dhá-yim*) 'both hands;' יוֹם (*yom*), 'a day,' יוֹמַיִם (*yo-má-yim*), 'two days;' מֶלֶךְ (*mé-lech*), 'a king,' מַלְכָּיִם (*mal-chá-yim*), 'two kings.' The final ה will be changed into ת: as, שָׁנָה (*sha-nah*), 'a year,' שְׁנָתַיִם (*sh-na-thá-yim*), 'two years.' And a letter may be dropped: as, שְׁנִית (*she-níth*) 'second' (fem.), שְׁתַּיִם (*sh-tá-yim*), 'two.' The changes of the vowel-points will be understood when the *regimen* of nouns is considered.

The masculine plural is formed by adding יִם or ים (*im*) or יִי (*yim*) to the singular, or changing י (*y*) into ם: as, טוֹב (*tobh*), טוֹבִים (*tob-him*), 'good;' מֶלֶךְ (*mé-lech*), מַלְכִּים (*m-la-chím*); גּוֹי (*goy*), 'a nation,' גּוֹיִם (*go-yím*), 'nations;' לֵוִי (*Le-viy*), 'Levi,'

לְוִיִּים (*Le-viy-yím*), 'Levites;' יְהוּדִי (*Y-hou-diy*) 'a Jew,' יְהוּדִים (*Y-hou-dhím*), 'Jews.' Sometimes this plural will take יִן (*in*): as, מְלָכִין (*m-la-chín*), 'kings.' The last form, though Hebrew, is of rare occurrence.

The feminine plural is formed by adding וֹת (*oth*), to the singular; or changing הָ (*ah*), or תָּ (*eth*), into וֹת (*oth*); or ת, or ית, into יוֹת (*y-yoth*). As אֶרֶץ (*é-rets*), 'a land,' אֲרָצוֹת (*a-rat-sóth*), 'lands;' תּוֹרָה (*to-ráh*), 'a law,' תּוֹרוֹת (*to-róth*), 'laws;' אִגְרָת (*igh-gé-reth*), 'a letter,' אִגְרוֹת (*igh-g-róth*), 'letters;' עִבְרִית (*ibh-rith*), 'an Hebrew woman,' עִבְרִיּוֹת (*ibh-riy-yóth*), 'Hebrew women;' מַלְכוּת (*mal-chuth*), 'a kingdom,' מַלְכוּתֵי (*mal-chuy-yóth*), 'kingdoms.'

When two nouns are related to each other so as in English to require the preposition 'of' between them; the former is said to be in a *state of construction*, and to be *in the regimen of*, or *governed* by, the latter; and the force of the preposition will be expressed by a change in the vowel-points of the first word.

The masculine shortens its vowels; and the masculine plural changes יִם (*im*), into יָ (*ey*.) Thus דְּבַר (*da-bhár*), 'a word,' דְּבַר אֱלֹהִים (*d-bhár Elohím*), 'the word of God;' דְּבָרִים (*d-bha-rím*), 'words,' דְּבָרֵי אֱלֹהִים (*dibh-réy E-lo-him*), 'the words of God.'

The feminine shortens its vowels; and the feminine singular changes הָ (āh) into תְּ (ăth). Thus תּוֹרָה (to-ráh), 'a law,' תּוֹרַת אֱלֹהִים (to-ráth E-lo-hím), 'the law of God;' בְּרָכָה (b-ra-cháh), 'a blessing,' בְּרִכּוֹת אָבִיךָ (bir-chóth a-bhí-ká), 'the blessings of thy father.'

The dual of both genders is contracted by changing יִם (á-yim), into י (éy), רַגְלִים (ragh-lá-yim), 'feet,' רַגְלֵי אַנְשִׁים (ragh-léy a-na-shím), 'the feet of men.'

THE PRIMITIVE PRONOUNS.

These are distinguished into three persons.

First Person.

Singular, אֲנִי (A-níy), אֲנֹכִי (A-no-chíy), I.

Plural, אֲנֹכַּ (A-nou), * אֲנַחְנוּ (A-nak'h-nou), נַחְנוּ (Nak'h-nóu), WE, both masculine and feminine.

Second Person.

Singular, אַתָּה (Ath-táh), masculine, אַתְּ (Ath't), feminine, THOU. Plural, אַתֶּם (Ath-tém), masculine; אַתֶּן (Ath-tén), אַתְּנָה (Ath-t-náh), feminine; YE.

Third Person.

Singular, הוּא (Hou), HE, הִיא (Hi), SHE.

* The pronunciation of 'Shurek' by the Jews is 'oo;' and this may have been the sound of the Greek 'OY.'

Plural, הֵמָּה (*Hem-máh*), הֵם (*Hem*), masculine ;
הֵנָּה (*Hen-náh*), הֵן (*Hen*), feminine, THEY.

הוּא is sometimes used by Moses for both genders ;
when it is feminine, it will be found pointed, הִיא
(*Hi*). This punctuation *implies* the Keri, הִיא .

POSSESSIVE PRONOUNS.

The *possessive* pronouns are formed by means of
certain *inseparable affixes* ; derived, for the most
part, from the *primitive*, or *separable pronouns*.

PRONOMINAL AFFIXES.

To a Noun Singular.

אֲנִי	<i>my</i>	C. S.	} 1 Pers.
אֲנֵנוּ	<i>our</i>	C. P.	
אַתָּה	<i>thy</i>	M. S.	} 2 Pers.
אַתָּה	<i>thy</i>	F. S.	
אַתָּם	<i>your</i>	M. P.	
אַתָּן	<i>your</i>	F. P.	
הוא	<i>his</i>	M. S.	} 3 Pers.
היא	<i>her</i>	F. S.	
הֵם	<i>their</i>	M. P.	
הֵן	<i>their</i>	F. P.	

To a Noun Plural.

אֲנִי	<i>my</i>	אֲתָּן	<i>your</i>
אֲנֵנוּ	<i>our</i>	הוא	<i>his</i>
אַתָּה	<i>thy</i>	היא	<i>her</i>
אַתָּה	<i>thy</i>	הֵם	<i>their</i>
אַתָּם	<i>your</i>	הֵן	<i>their</i>

Example of the noun masculine דְּבַר, *a word*, with the pronominal affixes.

3 FEM.	3 MASC.	2 FEM.	2 MASC.	1 COM.
דְּבָרָהּ her word.	דְּבָרוֹ his word.	דְּבָרְךָ thy word.	דְּבָרְךָ thy word.	דְּבָרִי my word.
דְּבָרָן their word.	דְּבָרָם their word.	דְּבָרְכֶן your word.	דְּבָרְכֶם your word.	דְּבָרֵנוּ our word.
דְּבָרֶיהָ her words.	דְּבָרָיו his words.	דְּבָרֶיךָ thy words.	דְּבָרֶיךָ thy words.	דְּבָרַי my words.
דְּבָרֵיהֶן their words.	דְּבָרֵיהֶם their words.	דְּבָרֵיכֶן your words.	דְּבָרֵיכֶם your words.	דְּבָרֵינוּ our words.

Example of the noun feminine תּוֹרָה, *a law*, with the pronominal affixes.

3 FEM.	3 MASC.	2 FEM.	2 MASC.	1 COM.
תּוֹרָתָהּ her law.	תּוֹרָתוֹ his law.	תּוֹרָתְךָ thy law.	תּוֹרָתְךָ thy law.	תּוֹרָתִי my law.
תּוֹרָתָן their law.	תּוֹרָתָם their law.	תּוֹרָתְכֶן your law.	תּוֹרָתְכֶם your law.	תּוֹרָתֵנוּ our law.
תּוֹרֹתֶיהָ her laws.	תּוֹרֹתָיו his laws.	תּוֹרֹתֶיךָ thy laws.	תּוֹרֹתֶיךָ thy laws.	תּוֹרֹתַי my laws.
תּוֹרֹתֵיהֶן their laws.	תּוֹרֹתֵיהֶם their laws.	תּוֹרֹתֵיכֶן your laws.	תּוֹרֹתֵיכֶם your laws.	תּוֹרֹתֵינוּ our laws.

Both the nouns and pronouns are declined by means of *prefixes*; the Hebrew having no cases, properly such, made by change of termination, as in the Greek and Latin.

Declination of the noun masculine סֵפֶר, *a book*.

סֵפֶר	a book.
שֶׁל-סֵפֶר	of a book.
לְסֵפֶר	to a book.
אֶת-סֵפֶר	a book.
הַסֵּפֶר	O book.
מִסֵּפֶר	from a book.
בְּסֵפֶר	in a book.

RELATIVE PRONOUNS.

The relative pronoun is אֲשֶׁר, *that, which, who*: it is of all numbers and genders.

DEMONSTRATIVE PRONOUNS.

Singular. Masculine, זֶה; feminine, זֹה; זֹאת; common, הַזֶּה; *this, that*.

Plural, אֵלֶּה, *THESE*.

הַ answers to the Greek ὁ, ἡ, τὸ, *a, the, this*; and also ὅς, ἥ, ὅ; *who, which, that*: as הַעֲלִמָּה, *the, or a, virgin*; הַיּוֹם, *this day*; הַיּוֹלֵד, *the child that shall be born*.

It is regularly pointed with *Pathach*; and is then followed by *Double-Dawgesh*: as, הַגָּדוֹל (*hagh-ga-dhol*), 'the great:' but before letters incapable of receiving the Dawgesh it will take *Kametz*, as הָאָדָם, *the man*, or *Segol*, as הָעָרִים, *the cities*.

INTERROGATIVE PRONOUNS.

מִי (*miy*); *who, what person?*

מָה (*mah*), מַה, or מַה, *which, or what things?*

NUMERALS.

Ordinals.

Fem.	Mas.	
ראשונה	ראשון	First.
שנית	שני	Second.
שלישית	שלישי	Third.
רביעית	רביעי	Fourth.
חמישית	חמישי	Fifth.
ששית	ששי	Sixth.
שביעית	שביעי	Seventh.
שמינית	שמיני	Eighth.
תשיעית	תשיעי	Ninth.
עשירית	עשירי	Tenth.

Cardinals.

Fem.	Mas.	
אחת	אחד	One.
שתיים	שנים	Two.
שלוש	שלושה	Three.
ארבע	ארבעה	Four.
חמש	חמשה	Five.
שש	ששה	Six.
שבע	שבעה	Seven.
שמונה	שמונה	Eight.
תשע	תשעה	Nine.
עשרה	עשרה	} Ten.
	עשר	

שמונים ושמונה	Eighty-eight.
תשעים ותשע	Ninety-nine.
מאה	One hundred.
מאתים	Two hundred.
שלוש מאות	Three hundred.
אלף	One thousand.
אלפים	Two thousand.
שלושת אלפים	Three thousand.
ורבו רבוא	} Ten thousand.
ורבבה	
רבותים	Twenty thousand.
שלשים אלף	Thirty thousand.

אחד עשר	} Eleven.
אחת עשרה	
עשתי עשרה	
שני עשרה	} Twelve.
שנים עשרה	
שלוש עשרה	Thirteen.
עשרים ושנים	Twenty-two.
שלושים ושלש	Thirty-three.
ארבעים וארבע	Forty-four.
חמשים וחמש	Fifty-five.
ששים ושש	Sixty-six.
שבעים ושבע	Seventy-seven.

OF THE HEBREW VERBS.

THE verbs have but ONE CONJUGATION, comprising seven voices; namely, KAL, or PAAL; PIEL; NIPHAL; PUAL; HIPHIL; HOPHAL, or HAPHAL; and HITH-PAEL.

The names of these voices (improperly called by the grammarians conjugations,) are derived from לַעַל (*paal*), the old paradigm of the verb; the first voice being more generally denominated לָ , that is, *light*; not burdened with any prefix.

KAL, or PAAL (לָ or לַעַל), is active; signifying simply to do: as, לָמַד , *he learned*.

PIEL (לַעֲלַל), is an intensive form of *Kal*; signifying to *do diligently*. It is formed by changing the *Kametz* of Kal into *Khirik*, the *Pathach* into *Tsere*, and doubling the second radical; as, לִמְדָה (*limmedh*), *he learned diligently*.

NIPHAL (לִנְאֵל), is the passive of Kal, signifying to be done. It is formed by prefixing נִ , and changing the *Kametz* of Kal into *Shewaw*: as, נִלְמַד (*nilmadh*), *he was taught*.

PUAL (לִנְאֲלַל), is an intensive form of Niphal; signifying to be *diligently done*. It is formed by changing the *Kametz* of Kal into *Kibbutz*, and doubling the second radical: as, לִנְמְדָה (*lummadh*), *he was diligently taught*.

HIPIL (הִפְעִיל), signifies *to cause to do, or to be done*; and is formed by prefixing הִ (hi), to the preter of Kal, changing its *Kametz* into *Shewaw*, its *Pathach* into *Khirik*, and inserting *Yod* between the last two radicals: as, הִלְמִיד (hilmidh), *he caused to teach, or to be taught*.

HOPHAL,* or HAPHAL (הִפְעַל), is the passive of Hiphil, signifying *to be caused to do, or to be done*. It is formed by prefixing הַ (ha), to the preter of Kal, and changing its *Kametz* into *Shewaw*: as, הִלְמַד (halmad), *he was caused to teach, or to be taught*.

HITHPAEL (הִתְפַּעֵל), signifies *to act upon oneself; really, in pretence, or intensely*. It is formed by prefixing הִתְ (hith), to the preter of Kal, and changing its *Kametz* into *Pathach*, its *Pathach* into *Tsere*, and doubling the second radical: as, הִתְלַמַּד (hithlammedh), *he taught or pretended to teach himself, he made himself very learned*.

The root of the verb generally consists of three radical letters; the first being pointed with *Kametz*; the second usually with *Pathach*, sometimes with

* It is called 'Hophal,' because the Portuguese Jews pronounce the *Kametz* followed by *Shewaw* as a short O; a pronunciation which is rejected by the German Jews. The notion that one point should express two distinct sounds is unworthy of the Massorites; and the pronunciation is doubtless corrupt.

Tsere, and, on a few occasions, with *Hholem*: as, לָמַד, *to learn*; קָפַץ (Khaphets), *to bend*; קָטַן (Katon), *to be small*.

The verbs have *three moods*, Indicative, Imperative, and Infinitive; and *two tenses*, past and future; the participle active with the pronoun supplying the place of the present tense; and the *future* having the force, also, of the subjunctive and potential moods of the Latin.

CONJUGATION OF THE VERB לָמַד (LAMADH), TO LEARN.

KAL.

INDICATIVE MOOD.

PAST TENSE, *He Learned*.

FEM.	MASC.
(la-m-dháh) לָמַדָּה	(la-mádh) לָמַד He, she.
(la-mádh-t) לָמַדְתָּ	(la-mádh-ta) לָמַדְתָּ Thou.
	(la-mádh-tiy) לָמַדְתִּי I, M. and F.
	(la-m-dhoó) לָמַדּוּ They, M. and F.
(l-madh-tén) לָמַדְתֶּן	(l-madh-tém) לָמַדְתֶּם Ye.
	(la-mádh-noo) לָמַדְנוּ We, M. and F.

FUTURE TENSE, *Shall or will Learn*.

(til-módh) תִּלְמַד	(yil-módh) יִלְמַד He, she.
(til-m-dhiy) תִּלְמַדִּי	(til-módh) תִּלְמַד Thou.

FEM.

MASC.

(el-módh) אֶלְמַד I, M. and F.

(til-mó-dh-nah) תִּלְמַדְנָה (yil-m-dhóo) יִלְמְדוּ They.

(til-mó-dh-nah) תִּלְמַדְנָה (til-m-dhóo) תִּלְמְדוּ Ye.

(nil-módh) נִלְמַד We, M. and F.

IMPERATIVE, *Learn.*

(lim-dhíy) לִמְדִי (l-módh) לִמַּד Thou.

(l-mó-dh-nah) לִמְדְנָה (lim-dhóo) לִמְדוּ Ye.

INFINITIVE MOOD, *To Learn.*

(l-módh) לִמַּד Construct form. (la-módh) לִמּוֹד Absolute form.

BENONI, OR PRESENT PARTICIPLE.

That-is-learning.

Fem. (lo-m-dháh) לִמְדָּה	}	(lo-médh) לִמֵּד	Masc. Sing.
Sing. (lo-méd-heth) לִמְדַת			
Fem. pl. (lo-m-dhóth) לִמְדוֹת		(lo-m-dhím) לִמְדִים	Masc. Plur.

PAOOL,* OR PAST PARTICIPLE.

That-has-been-learned.—That-has-been-taught.

F. S. (l-moo-dháh) לְמוּדָה	(la-moódh) לְמוֹד	Masc. Sing.
F. P. (l-moo-dhóth) לְמוּדוֹת	(l-moo-dhím) לְמוּדִים	Masc. Plur.

PIEL.—*To learn diligently.*

INDICATIVE MOOD.

PAST TENSE, *He Learned.*

(lim-m-dháh) לִמְדָּה (lim-médh) לִמַּד He, she.

* (לְמוּדִל.)

FEM.	MASC.
(li-mádh-t) לִמְדַתְּ Thou.	(lim-mádh-ta) לִמְדַתְּ Thou.
(li-mádh-tiy) לִמְדַתִּי I, M. and F.	(li-mádh-tiy) לִמְדַתִּי I, M. and F.
(lim-m-dh6o) לִמְדוּ They, M. F.	(lim-m-dh6o) לִמְדוּ They, M. F.
(lim-madh-tén) לִמְדַתֶּן Ye.	(lim-madh-tém) לִמְדַתֶּם Ye.
(lim-mádh-noo) לִמְדָנוּ We, M. and F.	(lim-mádh-noo) לִמְדָנוּ We, M. and F.

FUTURE TENSE, *Will diligently learn.*

(t-lam-médh) תִּלְמַדְּ He, she.	(y-lam-médh) יִלְמַדְּ He, she.
(t-lam-m-dhíy) תִּלְמַדִּי Thou.	(t-lam-médh) תִּלְמַדְּ Thou.
(t-lam-mé-dh-nah) תִּלְמַדְנָה I, M. and F.	(a-lam-médh) אִלְמַדְּ I, M. and F.
(t-lam-mé-dh-nah) תִּלְמַדְנָה They.	(y-lam-m-dh6o) יִלְמַדּוּ They.
(t-lam-mé-dh-nah) תִּלְמַדְנָה Ye.	(t-lam-m-dh6o) תִּלְמַדּוּ Ye.
(n-lam-médh) נִלְמַדְּ I, M. and F.	(n-lam-médh) נִלְמַדְּ I, M. and F.

IMPERATIVE MOOD, *Learn diligently.*

(lam-m-dhíy) לִמְדִּי Thou.	(lam-médh) לִמְדְּ Thou.
(lam-mé-dh-nah) לִמְדְנָה Ye.	(lam-m-dh6o) לִמְדּוּ Ye.

INFINITIVE, *To diligently learn.*

(lam-médh) לִמְד

PARTICIPLE, *That-is-diligently-learning.*

Sing. { (m-lam-m-dháh) מִלְמַדָּה } (m-lam-médh) מִלְמַד Sing.	
{ (m-lam-méd-heth) מִלְמַדֶּת }	
Pl. (m-lam-m-dhoth) מִלְמַדוֹת (m-lam-m-dhim) מִלְמַדִּים Plural.	

NIPHAL.—*To be Learned or Taught.*

INDICATIVE MOOD.

PAST TENSE, *Was Taught.*

(nil-m-dháh) נִלְמַדָּה He, she.	(nil-mádh) נִלְמַדְּ He, she.
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FEM.	MASC.
(nil-mádh-t) נלמדת	(nil-mádh-ta) נלמדת Thou.
	(nil-mádh-tiy) נלמדתי I, M. and F.
	(nil-m-dhóo) נלמדו They, M. F.
(nil-madh-tén) נלמדתן	(nil-madh-tém) נלמדתם Ye.
	(nil-mádh-noo) נלמדנו We, M. and F.

FUTURE TENSE, *Will be Taught.*

(til-la-médh) תלמד	(yil-la-médh) ילמד He, she.
(til-la-m-dhíy) תלמדי	(til-la-médh) תלמד Thou.
	(El-la-médh) אלמד I, M. and F.
(til-la-mé-dh-nah) תלמדנה	(yil-la-m-dhóo) ילמדו They.
(til-la-mé-dh-nah) תלמדנה	(til-la-m-dhóo) תלמדו Ye.
	(nil-la-médh) נלמד We, M. and F.

IMPERATIVE, *Be Taught.*

(hil-la-m-dhíy) הלמדי	(hil-la-médh) הלמד Thou.
(hil-la-mé-dh-nah) הלמדנה	(hil-la-m-dhóo) הלמדו Ye.

INFINITIVE, *To be Taught.*

(hil-la-médh) הלמד

PARTICIPLE, *That is being Taught ; or, That is going to be Taught.*

Sing. {	(nil-ma-dháh) נלמדה	}	(nil-mádh) נלמד Masc. Sing.
	(nil-méd-heth) נלמדת		
Plur.	(nil-ma-dhóth) נלמדות	(nil-ma-dhim) נלמדים Masc. Plur.	

PUAL.—*To be diligently Taught.*

INDICATIVE MOOD.

PAST TENSE, *Was diligently Taught.*

(lum-m-dhàh) למדה	(lum-màdh) למד He, she.
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FEM.	MASC.
(lum-màdh-t) לַמְדַּתְּ Thou.	(lum-màdh-ta) לַמְדַּתְּ Thou.
(lum-màdh-tiy) לַמְדַּתִּי I.	(lum-màdh-tiy) לַמְדַּתִּי I.
(lum-m-dhòo) לַמְדוּ They.	(lum-m-dhòo) לַמְדוּ They.
(lum-madh-tèn) לַמְדַּתֶּן Ye.	(lum-madh-tèm) לַמְדַּתֶּם Ye.
(lum-màdh-noo) לַמְדָּנוּ We.	(lum-màdh-noo) לַמְדָּנוּ We.

FUTURE TENSE, *Will be diligently Taught.*

(t-lum-màdh) תִּלְמַד He, she.	(y-lum-màdh) יִלְמַד He, she.
(t-lum-m-dhìy) תִּלְמַדִּי Thou.	(t-lum-madh) תִּלְמַדְּ Thou.
(a-lum-màdh) אִלְמַד I.	(a-lum-màdh) אִלְמַד I.
(t-lum-màdh-nah) תִּלְמַדְנָה They.	(y-lum-m-dhòo) יִלְמְדוּ They.
(t-lum-màdh-nah) תִּלְמַדְנָה Ye.	(t-lum-m-dhòo) תִּלְמְדוּ Ye.
(n-lum-màdh) נִלְמַד We.	(n-lum-màdh) נִלְמַד We.

IMPERATIVE. *It has none.*

INFINITIVE, *To be diligently taught.*

(lum-mòdh) לִמּוּד

PARTICIPLE, *That is being diligently taught; or, That is going to be diligently taught.*

(m-lum-ma-dhàh) מִלְמַדָּה } (m-lum-màdh) מִלְמַד Sing.	
(m-lum-mèd-heth) מִלְמַדֶּת } (m-lum-ma-dhìim) מִלְמָדִים Pl.	
(m-lum-ma-dhòth) מִלְמָדוֹת	

HIPHIL.—*To cause to learn; or, To be taught.*

INDICATIVE MOOD.

PAST TENSE, *He caused to teach, &c.*

(hil-mìd-hah) הִלְמִידָה He, She.	(hil-mìdh) הִלְמִיד He, She.
(hil-màdh-t) הִלְמִידְתְּ Thou.	(hil-màdh-ta) הִלְמִידְתְּ Thou.

FEM.

MASC.

(hil-màdh-tiy) הִלְמַדְתִּי I, M. and F.

(hil-màd-hu) הִלְמִידוּ They, M. and F.

(hil-madh-tèn) הִלְמַדְתֶּן Ye.

(hil-màdh-noo) הִלְמַדְנוּ We, M. and F.

FUTURE TENSE, *Shall or will cause to learn, &c.*

(tal-mìdh) תִּלְמִיד

(yal-mìdh) יִלְמִיד He, She.

(tal-mìd-hiy) תִּלְמִידִי

(tal-mìdh) תִּלְמִיד Thou.

(al-mìdh) אִלְמִיד I, M. and F.

(tal-mè-dh-nah) תִּלְמַדְנָה

(yal-mìd-hoo) יִלְמִידוּ They.

(tal-mè-dh-nah) תִּלְמַדְנָה

(tal-mìd-hu) תִּלְמִידוּ Ye.

(nal-mìdh) נִלְמִיד We, M. and F.

IMPERATIVE, *Cause to learn, &c.*

(hal-mìd-hiy) הִלְמִידִי

(hal-mèdh) הִלְמַד Thou.

(hal-mè-dh-nah) הִלְמַדְנָה

(hal-mìd-hoo) הִלְמִידוּ Ye.

INFINITIVE, *To cause to learn, &c.*

(hal-mìdh) הִלְמִיד

PARTICIPLE, *That is causing to learn, &c.*

Sing. { (mal-mid-hàh) מִלְמִידָה } (mal-mìdh) מִלְמִיד Sing.

(mal-mèd-heth) מִלְמִדָּת } (mal-mìd-him) מִלְמִידִים Plur.

Pl. (mal-mid-hòth) מִלְמִדוֹת } (mal-mìd-him) מִלְמִידִים Plur.

HAPHAL, or HOPHAL.—*To be caused to learn, &c.*

INDICATIVE MOOD.

PAST TENSE, *He was caused to learn, &c.*

(hal-m-dhàh) הִלְמְדָה

(hal-màdh) הִלְמַד * He, She.

* Or, הִלְמַד (ha-l-màdh), &c. It is also pointed with 'Kibbutz,' as, הִלְמִד (hul-màdh).

FEM.	MASC.
(<i>hal-màdh-t</i>) הִלְמַדְתְּ	(<i>hal-màdh-ta</i>) הִלְמַדְתָּ Thou.
	(<i>hal-màdh-tiy</i>) הִלְמַדְתִּי I.
	(<i>hal-m-dhòo</i>) הִלְמַדְוּ They, M. and F.
(<i>hal-màdh-tèn</i>) הִלְמַדְתֶּן	(<i>hal-màdh-tèm</i>) הִלְמַדְתֶּם Ye.
	(<i>hal-màdh-noo</i>) הִלְמַדְנוּ We, M. and F.

FUTURE TENSE, *Shall or will be caused to learn, &c.*

(<i>tal-màdh</i>) תִּלְמַד	(<i>yal-màdh</i>) יִלְמַד He, She.
(<i>tal-m-dhìy</i>) תִּלְמַדִּי	(<i>tal-màdh</i>) תִּלְמַדְתָּ Thou.
	(<i>al-màdh</i>) אִלְמַד I, M. and F.
(<i>tal-màdh-nah</i>) תִּלְמַדְנָה	(<i>yal-m-dhòo</i>) יִלְמַדְוּ They.
(<i>tal-màdh-nah</i>) תִּלְמַדְנָה	(<i>tal-m-dhòo</i>) תִּלְמַדְוּ Ye.
	(<i>nal-màdh</i>) נִלְמַד We, M. and F.

IMPERATIVE. *It has none.*

INFINITIVE, *To be caused to learn, &c.*

(*hal-medh*) הִלְמַד

PARTICIPLE, *That is being caused to learn, &c.*

Sing. {	(<i>mal-mad-hàh</i>) מִלְמַדָּה	} (<i>mal-màdh</i>) מִלְמַד Sing.
	(<i>mal-mèd-heth</i>) מִלְמַדֶּת	
Pl.	(<i>mal-mad-hòth</i>) מִלְמַדוֹת	(<i>mal-mad-him</i>) מִלְמַדִּים Pl.

HITHPAEL.—*To teach oneself, &c.*

INFINITIVE MOOD.

PAST TENSE, *He taught himself, &c.*

(*hith-lam-m-dhàh*) הִתְלַמַּדָּה (*hith-lam-mèdh*) הִתְלַמַּד He, She.

FEM.

MASC.

- (hith-lam-màdh-t) הִתְלַמְּדָהּ *Thou.*
 (hith-lam-màdh-tiy) הִתְלַמְּדָתִי *I, M. & F.*
 (hith-lam-m-dhòo) הִתְלַמְּדוּ *They, M. & F.*
 (hith-lam-madh-tèn) הִתְלַמְּדַתֶּן *Ye.*
 (hith-lam-màdh-noo) הִתְלַמְּדוּנוּ *We, M. & F.*

FUTURE TENSE, *Will teach himself.*

- (tith-lam-mèdh) תִּתְלַמֵּד *He, She.*
 (tith-lam-m-dhìy) תִּתְלַמְּדִי *Thou.*
 (eth-lam-mèdh) אֶתְלַמֵּד *I, M. and F.*
 (tith-lam-mè-dh-nah) תִּתְלַמְּדְנָה *They.*
 (tith-lam-mè-dh-nah) תִּתְלַמְּדְנָה *Ye.*
 (nith-lam-mèdh) נִתְלַמֵּד *We, M. and F.*

IMPERATIVE, *Teach thyself, &c.*

- (hith-lam-m-dhìy) הִתְלַמְּדִי *Thou.*
 (hith-lam-mè-dh-nah) הִתְלַמְּדְנָה *Ye.*

INFINITIVE, *To teach oneself.*

(hith-lam-mèdh) הִתְלַמֵּד

PARTICIPLE, *That is teaching himself.*

- (mith-lam-m-dhàh) מִתְלַמְּדָה } *Sing.*
 (mith-lam-mèd-heth) מִתְלַמְּדָת }
 (mith-lam-m-dhòo) מִתְלַמְּדוּ }
 (mith-lam-m-dhìy) מִתְלַמְּדִי }
 (mith-lam-m-dhòo) מִתְלַמְּדוּ } *Plur.*
 (mith-lam-m-dhìm) מִתְלַמְּדִים }

OBSERVATIONS.

The final ך of the first person singular preter is sometimes, though rarely, dropt : as, מִשִּׁיתֵּהוּ for מִשִּׁיתִּיהוּ, ‘*I drew him out*’ (Exod. ii. 10).

In the future and imperative of Kal, ך is frequently found between the two last radicals of the word : as, יִלְמֹד for יִלְמַד ; לְמֹד for לְמַד .

The ך of the Benoni participle of Kal is frequently omitted : as, לֹמֵד for לוֹמֵד .

In the third person masculine plural future, as ך paragogic is often postfixed to the final ך ; so this ך is sometimes dropt, and the ך retained : as, יִרְיֻכַּן for יִרְיֹכּוּן, ‘*they shall strive*’ (Exod. xxi. 18).

The final ך of the third person feminine plural future is frequently dropt ; and, more rarely, it is omitted in the second person feminine plural future : as תִּבְלַעְנָה for תִּבְלַעְנָהן ‘*they swallowed up.*’ (Gen. xli. 24).

The ך of the second person feminine plural imperative is sometimes dropt : as, שְׁמַע (hear ye), for שְׁמַעְנָה (Gen. iv. 23).

In Hiphil, as the characteristic ך is used only in three words of the past tense, so it is often omitted in all words of that conjugation : as, יִלְמַד for יִלְמִיד, ‘*he will cause to learn.*’

In Hithpael the characteristic ך is transposed, and placed after the first radical, in words beginning

with ש or ס: as, הִשְׁתַּמֵּר 'he kept himself,' for הִתְשַׁמֵּר, from שָׁמַר 'to keep;' and in verbs beginning with צ, ת is not only transposed, but changed into ט: as, נִצְטַדֵּק 'we will justify ourselves,' for נִתְצַדֵּק (Gen. xliv. 16), from צַדֵּק 'to justify.'

The second person masculine plural preter sometimes drops its כ before a suffix: as, צִמְתָּנִי, for צִמְתָּכֶנִּי, from צִמַּת.

The ך is dropped from the first person plural preter, and from the third person plural preter and future, before the suffix הוּ: as, אָבִלְנָהוּ for אָבִלְנוּהוּ.

PARAGOGIC LETTERS.

These are ה, ך, and ם. They are postfixed to certain persons of the verb, and are always emphatic, or intensive. ה is postfixed to, 1. The second person masculine singular preter; 2. The first person singular future; 3. The first person plural future; 4. The second person masculine singular imperative. ך is postfixed, 1, To the third person plural preter; 2, To the second person feminine singular future; 3, To the second and third persons masculine plural future. ם is postfixed to the feminine singular of the participle; and sometimes to the feminine plural of nouns. It is also found between two nouns in a state of construction. ך is sometimes postfixed to nouns; and ך to particles.

DEFECTIVE VERBS.

These are of three kinds. 1. Those defective in the first radical, י, or נ, called defective *Pe-Yod*, defective *Pe-Nun*; those defective in the second radical, י or י, called defective *Ain-Vau*, defective *Ain-Yod*; and those defective in the third radical, or defective *Lamed-Hhe*.

Verbs defective *Pe-Yod* drop the *Yod* in the *future*, *imperative*, and *infinitive* of *Kal*; in the *preter* of *Piel* and *Pual*; and in *Niphal*, *Hiphil*, and *Haphal*, they change the *Yod* into י or י: as from יָשַׁב to *dwell*; יָשַׁב or יָשַׁב, for יָשַׁב; נוֹשַׁב for נִיָּשַׁב. They form the construct infinitive in ת, dropping the י: as, יָשׁוּב, שָׁבָה to *dwell*.

Verbs defective *Pe-Nun* drop the *Nun* in the future and imperative of *Kal*; in the preter of *Piel*, *Pual*, and *Niphal*; and throughout *Hiphil* and *Haphal*: as, שָׁנָה to *urge*; שָׁנָה for שָׁנָה. They form the construct infinitive as verbs defective *Pe-Yod*: שָׁנָה, שָׁנָה.

With respect to the verbs defective *Ain-Vau* and *Ain-Yod*, it seems that these verbs have, properly speaking, only two radical letters; but frequently insert י, י, or י, between the radicals; or י before the first radical; or double the last radical; or change the י of the future into י.

Verbs defective *Lamed-Hhe* drop the last radical before a servile letter; or change it into *Yod*; or before a servile ה into ת: they drop the last

radical in the *future* and *Imperative*; and form the construct Infinitive in לִי .

Several verbs with נ for their last radical sometimes drop it; and others of these verbs form their Infinitive in לִי , like verbs in לִי .

Some verbs are doubly defective: chiefly those which have ו or ז for the first radical, and ל for the last.

REDUPLICATE VERBS, OR CONJUGATIONS.

These are derived from simple verbs, by doubling the last radical, or the two last of their radical letters; but reduplicate verbs, derived from simple verbs in לִי , are formed by the doubling the radical, or two radicals preceding the לִי . As, אָמַל 'to wither;' Pual, אָמַלְלָהּ , 'to be withered.'

Pluriliterals, or Quadriliterals, are verbs which, though not reduplicates, consist of more than three radical letters: as, בִּרְבַּל , 'to gird.' They are of rare occurrence, and are conjugated regularly.

The changes which the *vowel-points* undergo in the various kinds of verbs, and as regulated by the occurrence of *guttural letters*, the addition of *syllabic*, or *asyllabic augments*, or the rejection of a letter where the second and third radicals are alike, are exemplified in the following tables.

The student will soon be master of these changes, by comparing the different voices of the verb לָמַד with the correspondent voices of the verbs set out in these tables.

PARADIGM OF VERBS IN KAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 6 init.
PRETER.						
Sing. 3 m.	הָטָל	עָמַד	זָעָה	שָׁמַע	נָגַשׁ	קָבַע
3 f.	הָטְלָה	עָמְדָה	זָעָהָ	שָׁמְעָה	נָגְשָׁה	קָבְחָה
2 m.	הָטַלְתָּ	עָמַדְתָּ	זָעָהְתָּ	שָׁמַעְתָּ	נָגַשְׁתָּ	קָבַחְתָּ
2 f.	הָטַלְתְּ	עָמַדְתְּ	זָעָהְתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	קָבַחְתְּ
1 com.	הָטַלְתִּי	עָמַדְתִּי	זָעָהְתִּי	שָׁמַעְתִּי	נָגַשְׁתִּי	קָבַחְתִּי
Plur. 3 com.	הָטְלוּ	עָמְדוּ	זָעָהוּ	שָׁמְעוּ	נָגְשׁוּ	קָבְחוּ
2 m.	הָטַלְתֶּם	עָמַדְתֶּם	זָעָהְתֶּם	שָׁמַעְתֶּם	נָגַשְׁתֶּם	קָבַחְתֶּם
2 f.	הָטַלְתֶּן	עָמַדְתֶּן	זָעָהְתֶּן	שָׁמַעְתֶּן	נָגַשְׁתֶּן	קָבַחְתֶּן
1 com.	הָטַלְנוּ	עָמַדְנוּ	זָעָהְנוּ	שָׁמַעְנוּ	נָגַשְׁנוּ	קָבַחְנוּ
INF. abs.	הָטוֹל	עָמוֹד	זָעוֹה	שָׁמוֹעַ	נָגוֹשׁ	קָבוֹב
INF. const.	הָטֹל	עָמֹד	זָעָה	שָׁמַעַ	נָגַשׁתָּ	קָבַע
IMPERATIVE.						
Sing. m.	הָטֹל	עָמֹד	זָעָה	שָׁמַעַ	נָגַשׁ	קָבַע
f.	הָטְלִי	עָמְדִי	זָעֲקִי	שָׁמְעִי	נָגְשִׁי	קָבְעִי
Plur. m.	הָטְלוּ	עָמְדוּ	זָעָהוּ	שָׁמְעוּ	נָגְשׁוּ	קָבְחוּ
f.	הָטְלֶנָּה	עָמְדֶנָּה	זָעֲקֶנָּה	שָׁמְעֶנָּה	נָגְשֶׁנָּה	קָבְעֶנָּה
FUTURE.						
Sing. 3 m.	יָהַטֵּל	יָעֲמֹד	יִזְעַק	יִשְׁמַע	יִנָּגֵשׁ	יִקְבֹּעַ
3 f.	תִּהְטֹל	תִּעְמֹד	תִּזְעַק	תִּשְׁמַע	תִּנָּגֵשׁ	תִּקְבֹּעַ
2 m.	תִּהְטֹלְךָ	תִּעְמֹדְךָ	תִּזְעַקְךָ	תִּשְׁמַעְךָ	תִּנָּגֵשְׁךָ	תִּקְבֹּעְךָ
2 f.	תִּהְטֹלִי	תִּעְמְדִי	תִּזְעֲקִי	תִּשְׁמְעִי	תִּנָּגְשִׁי	תִּקְבְּעִי
1 com.	אֶהְטֹל	אֶעְמֹד	אֶזְעַק	אֶשְׁמַע	אֶנָּגֵשׁ	אֶקְבֹּעַ
Plur. 3 m.	יָהַטְלוּ	יָעֲמְדוּ	יִזְעָקוּ	יִשְׁמְעוּ	יִנָּגְשׁוּ	יִקְבֹּעוּ
3 f.	תִּהְטְלֶנָּה	תִּעְמְדֶנָּה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּנָּגְשֶׁנָּה	תִּקְבְּעֶנָּה
2 m.	תִּהְטֹלְכֶם	תִּעְמֹדְכֶם	תִּזְעַקְכֶם	תִּשְׁמַעְכֶם	תִּנָּגְשֶׁכֶם	תִּקְבֹּעְכֶם
2 f.	תִּהְטֹלְכֶן	תִּעְמֹדְכֶן	תִּזְעַקְכֶן	תִּשְׁמַעְכֶן	תִּנָּגְשֶׁכֶן	תִּקְבֹּעְכֶן
1 com.	נִהְטֹל	נִעְמֹד	נִזְעַק	נִשְׁמַע	נִנָּגֵשׁ	נִקְבֹּעַ
Fut. apoc.	—	—	—	—	—	—
PART. act.	הֹטֵל	עֹמֵד	זֹעֵק	שֹׁמֵעַ	נֹגֵשׁ	קֹבֵעַ
pass.	הֹטֵל	עֹמֵד	זֹעֵק	שֹׁמֵעַ	נֹגֵשׁ	קֹבֵעַ

PARADIGM OF VERBS IN PIEL.

PRÆTER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 6.
Sing. 3 m.	הִשָּׁל	עָלַד	בָּרַח	שָׁמַע	נָגַשׁ	סִוָּב
2 f.	הִשָּׁלַח		בָּרַחַח	שָׁמַעַח		סִוָּבַח
2 m.	הִשָּׁלַחְתָּ	regular.	בָּרַחְתָּ	שָׁמַעְתָּ	regular.	סִוָּבְתָּ
2 f.	הִשָּׁלַחְתְּ		בָּרַחְתְּ	שָׁמַעְתְּ		סִוָּבְתְּ
1 com.	הִשָּׁלַחְתִּי		בָּרַחְתִּי	שָׁמַעְתִּי		סִוָּבְתִּי
Plur. 3 com.	הִשָּׁלוּ		בָּרְכוּ	שָׁמְעוּ		סִוָּבוּ
2 m.	הִשָּׁלַחְתֶּם		בָּרַחְתֶּם	שָׁמַעְתֶּם		סִוָּבְתֶּם
2 f.	הִשָּׁלַחְתֶּן		בָּרַחְתֶּן	שָׁמַעְתֶּן		סִוָּבְתֶּן
1 com.	הִשָּׁלְכוּ		בָּרַכְנוּ	שָׁמְעֵנוּ		סִוָּבְנוּ
INFINITIVE.	הִשָּׁל	עָלַד	בָּרַח	שָׁמַע	נָגַשׁ	סִוָּב
IMPERATIVE.						
Sing. m.	הִשָּׁל	עָלַד	בָּרַח	שָׁמַע	נָגַשׁ	סִוָּב
f.	הִשָּׁלִי		בָּרְכִי	שָׁמְעִי	&c.	סִוָּבִי
Plur. m.	הִשָּׁלוּ	reg.	בָּרְכוּ	שָׁמְעוּ		סִוָּבוּ
f.	הִשָּׁלְנָה		בָּרַכְנָה	שָׁמַעְנָה		סִוָּבְנָה
FUTURE.						
Sing. 3 m.	יִהְיֶה	יַעֲלֹד	יִבְרַח	יִשְׁמַע	יִנָּגֵשׁ	יִסִּוָּב
3 f.	תִּהְיֶה		תִּבְרַח	תִּשְׁמַע	&c.	תִּסִּוָּב
2 m.	תִּהְיֶה		תִּבְרַח	תִּשְׁמַע		תִּסִּוָּב
2 f.	תִּהְיֶיךָ	regular.	תִּבְרַחֲךָ	תִּשְׁמַעֲךָ		תִּסִּוָּבֲךָ
1 com.	יִהְיֶה		יִבְרַח	יִשְׁמַע		יִסִּוָּב
Plur. 3 m.	יִהְיֶה		יִבְרַחוּ	יִשְׁמְעוּ		יִסִּוָּבוּ
3 f.	תִּהְיֶינָה		תִּבְרַכְנָה	תִּשְׁמַעְנָה		תִּסִּוָּבְנָה
2 m.	תִּהְיֶה		תִּבְרַחוּ	תִּשְׁמְעוּ		תִּסִּוָּבוּ
2 f.	תִּהְיֶינָה		תִּבְרַכְנָה	תִּשְׁמַעְנָה		תִּסִּוָּבְנָה
1 com.	יִהְיֶה		יִבְרַחוּ	יִשְׁמְעוּ		יִסִּוָּבוּ
Fut. apoc.	—	—	—	—	—	—
PARTICIPLE.	הִשָּׁלֵם	עָלֵם	בָּרַחֵם	שָׁמַעֵם	נָגַשֵׁם	סִוָּבֵם

PARADIGM OF VERBS IN PIEL.

Verb. ִּי init.	Verb. ִּי or ִּי init.		Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
יָשַׁב	יָשַׁב	יָשַׁב	קִיָּם	בִּינָן	מִצָּח	גִּלָּה
regular.	regular.	regular.	קִיָּמָה	like the last.	מִצָּחָה	גִּלָּתָה
			קִיָּמָתִי		מִצָּחָי	גִּלָּתִי
			קִיָּמָתְךָ		מִצָּחֶךָ	גִּלָּתְךָ
			קִיָּמָתֵינוּ		מִצָּחֵנוּ	גִּלָּתֵנוּ
			קִיָּמָתְכֶם		מִצָּחֵכֶם	גִּלָּתְכֶם
			קִיָּמָתְכֵי		מִצָּחֵיכֶם	גִּלָּתְכֵי
			קִיָּמָתְכֵי		מִצָּחֵיכֶם	גִּלָּתְכֵי
יָשַׁב	יָשַׁב	יָשַׁב	קִיָּם	בִּינָן	מִצָּח	גִּלָּה
יָשַׁב	יָשַׁב	יָשַׁב	קִיָּם	בִּינָן	מִצָּח	גִּלָּה
יָשַׁב	יָשַׁב	יָשַׁב	קִיָּמִי	&c.	מִצָּחִי	גִּלָּתִי
&c.	&c.	&c.	קִיָּמְךָ		מִצָּחֶךָ	גִּלָּתְךָ
			קִיָּמָנוּ		מִצָּחֵנוּ	גִּלָּתֵנוּ
יָשַׁב	יָשַׁב	יָשַׁב	יְקִיָּם	יְבִינָן	יְמִצָּח	יְגִלָּה
&c.	&c.	&c.	תְּקִיָּם		תְּמִצָּח	תְּגִלָּה
			תְּקִיָּמָה		תְּמִצָּחָה	תְּגִלָּתָה
			תְּקִיָּמָתִי		תְּמִצָּחָי	תְּגִלָּתִי
			תְּקִיָּמָתְךָ		תְּמִצָּחֶךָ	תְּגִלָּתְךָ
			תְּקִיָּמָתֵנוּ		תְּמִצָּחֵנוּ	תְּגִלָּתֵנוּ
			תְּקִיָּמָתְכֶם		תְּמִצָּחֵכֶם	תְּגִלָּתְכֶם
			תְּקִיָּמָתְכֵי		תְּמִצָּחֵיכֶם	תְּגִלָּתְכֵי
—	—	—	—	—	—	יְגִלָּה
מִיָּשַׁב	מִיָּשַׁב	מִיָּשַׁב	מִיָּקִיָּם	מִיָּבִינָן	מִיָּמִצָּח	מִיָּגִלָּה

PARADIGM OF VERBS IN NIPHAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ז init.	Verb. ד.
PRETER.						
Sing. 3 m.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ	נִקְבַּח
3 f.	נִקְטְלָה	נִעְמְדָה	נִזְעַקְהָ	נִשְׁמַעְהָ	נִבְּשָׁה	נִקְבְּחָה
2 m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבְּשָׁתָּ	נִקְבַּחְתָּ
2 f.	נִקְטַלְתְּ	נִעְמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבְּשָׁתְּ	נִקְבַּחְתְּ
1 com.	נִקְטַלְתִּי	נִעְמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבְּשָׁתִי	נִקְבַּחְתִּי
Plur. 3 com.	נִקְטְלוּ	נִעְמְדוּ	נִזְעַקוּ	נִשְׁמְעוּ	נִבְּשׁוּ	נִקְבְּחוּ
2 m.	נִקְטַלְתֶּם	נִעְמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבְּשָׁתֶם	נִקְבַּחְתֶּם
2 f.	נִקְטַלְתֶּן	נִעְמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבְּשָׁתֶן	נִקְבַּחְתֶּן
1 com.	נִקְטַלְנוּ	נִעְמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשָׁנוּ	נִקְבַּחְנוּ
INFINITIVE.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמַע	הִבְּשָׁה	הִקְבִּיחַ
IMPERATIVE.						
Sing. m.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמַע	הִבְּשָׁה	הִקְבִּיחַ
f.	הִקְטִילִי	הִעֲמִידִי	הִזְעִיקִי	הִשְׁמַעִי	הִבְּשִׁי	הִקְבִּיחִי
Plur. m.	הִקְטִילוּ	הִעֲמִידוּ	הִזְעִיקוּ	הִשְׁמַעוּ	הִבְּשׁוּ	הִקְבִּיחוּ
f.	הִקְטִילְנָה	הִעֲמִידְנָה	הִזְעִיקְנָה	הִשְׁמַעְנָה	הִבְּשִׁנָּה	הִקְבִּיחִנָּה
FUTURE.						
Sing. 3 m.	יִקְטַל	יִעְמַד	יִזְעַק	יִשְׁמַע	יִבְּשׁ	יִקְבַּח
3 f.	תִּקְטַל	תִּעְמַד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׁ	תִּקְבַּח
2 m.	תִּקְטַלְתָּ	תִּעְמַדְתָּ	תִּזְעַקְתָּ	תִּשְׁמַעְתָּ	תִּבְּשָׁתָּ	תִּקְבַּחְתָּ
2 f.	תִּקְטַלְתְּ	תִּעְמַדְתְּ	תִּזְעַקְתְּ	תִּשְׁמַעְתְּ	תִּבְּשָׁתְּ	תִּקְבַּחְתְּ
1 com.	אִקְטַל	אִעְמַד	אִזְעַק	אִשְׁמַע	אִבְּשׁ	אִקְבַּח
Plur. 3 m.	יִקְטְלוּ	יִעְמְדוּ	יִזְעַקוּ	יִשְׁמְעוּ	יִבְּשׁוּ	יִקְבְּחוּ
3 f.	תִּקְטַלְנָה	תִּעְמַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָּה	תִּקְבִּיחִנָּה
2 m.	תִּקְטַלְתֶּם	תִּעְמַדְתֶּם	תִּזְעַקְתֶּם	תִּשְׁמַעְתֶּם	תִּבְּשָׁתֶם	תִּקְבַּחְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּעְמַדְתֶּן	תִּזְעַקְתֶּן	תִּשְׁמַעְתֶּן	תִּבְּשָׁתֶן	תִּקְבַּחְתֶּן
1 com.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ	נִקְבַּח
Fut. apoc.	—	—	—	—	—	—
PARTICIPLE.	נִקְטָל	נִעְמָד	נִזְעָק	נִשְׁמָע	נִבְּשָׁה	נִקְבֻּחַ

PARADIGM OF VERBS IN NIPHAL.

Verb. ס init.	Verb. ס init.	Verb. ס med.	Verb. ס med.	Verb. ס final.	Verb. ס final.
נִשְׁכַּל	נִשְׁכַּב	נִקְוָם	נִבְּזוֹן	נִמְצָאָה	נִגְלָה
	נִשְׁכָּח	נִקְוָמָה		נִמְצָאָהּ	נִגְלָתָהּ
	נִשְׁכָּחָה	נִקְוָמָהּ		נִמְצָאָתָה	נִגְלִיתָהּ
like first lett. gutt.	נִשְׁכָּחָת	נִקְוָמָתָה	like נִקְוָם	נִמְצָאָתָה	נִגְלִיתָהּ
	נִשְׁכָּחֹתִי	נִקְוָמֹתִי		נִמְצָאָתִי	נִגְלִיתִי
	נִשְׁכָּבוּ	נִקְוָמוּ		נִמְצָאֵי	נִגְלוּ
	נִשְׁכָּבְתֶּם	נִקְוָמוּתְכֶם		נִמְצָאֵיכֶם	נִגְלִיתֶם
	נִשְׁכָּבוּן	נִקְוָמוּתְכֶן		נִמְצָאֵיכֶן	נִגְלִיתֶן
הִנְשָׁכַל	הִנְשָׁכַב	הִנְקָוָם	הִנְבְּזוֹן	הִנְמָצָאָה	הִנְגָּלָה
	הִנְשָׁכָח	הִנְקָוָם	הִנְבְּזוֹן	הִנְמָצָאָהּ	הִנְגָּלָהּ
	הִנְשָׁכָחִי	הִנְקָוָמִי	like הִנְקָוָם	הִנְמָצָאָתָהּ	הִנְגָּלִיתָהּ
	הִנְשָׁכָחֹתִי	הִנְקָוָמוֹתִי		הִנְמָצָאָתִי	הִנְגָּלִיתִי
	הִנְשָׁכָבוּ	הִנְקָוָמוּ		הִנְמָצָאֵי	הִנְגָּלוּ
	הִנְשָׁכָבְתֶּם	הִנְקָוָמוּתְכֶם		הִנְמָצָאֵיכֶם	הִנְגָּלִיתֶם
	הִנְשָׁכָבוּן	הִנְקָוָמוּתְכֶן			
יִנְשָׁכַל	יִנְשָׁכַב	יִנְקָוָם	יִנְבְּזוֹן	יִנְמָצָאָה	יִנְגָּלָה
	יִנְשָׁכָח	יִנְקָוָם		יִנְמָצָאָהּ	יִנְגָּלָתָהּ
	יִנְשָׁכָחָה	יִנְקָוָמָהּ	like the last.	יִנְמָצָאָתָהּ	יִנְגָּלִיתָהּ
as יִנְשָׁכָחִי	יִנְשָׁכָחָת	יִנְקָוָמָתָה		יִנְמָצָאָתָהּ	יִנְגָּלִיתָהּ
	יִנְשָׁכָחֹתִי	יִנְקָוָמוֹתִי		יִנְמָצָאָתִי	יִנְגָּלִיתִי
	יִנְשָׁכָבוּ	יִנְקָוָמוּ		יִנְמָצָאֵי	יִנְגָּלוּ
	יִנְשָׁכָבְתֶּם	יִנְקָוָמוּתְכֶם		יִנְמָצָאֵיכֶם	יִנְגָּלִיתֶם
	יִנְשָׁכָבוּן	יִנְקָוָמוּתְכֶן		יִנְמָצָאֵיכֶן	יִנְגָּלִיתֶן
	יִנְשָׁכָבוּ	יִנְקָוָם		יִנְמָצָאָה	יִנְגָּלָה
—	—	—	—	—	יִנְשָׁכַל
נִשְׁכָּחִי	נִשְׁכָּבִי	נִקְוָמִי	נִבְּזוֹן	נִמְצָאָהּ	נִגְלָתָהּ

PARADIGM OF VERBS IN PUAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד.
Sing. 3 m.	הָפִיל	עָמַד	בָּרַךְ	שָׁמַע	גָּנַשׁ	סִוֵּב
3 f.	הָפִילָה		בָּרְכָה	שָׁמְעָה		סִוֵּבָה
2 m.	הָפִילְתָּ	regular.	בָּרַכְתָּ	שָׁמַעְתָּ	regular.	סִוֵּבְתָּ
2 f.	הָפִילְתְּ		בָּרַכְתְּ	שָׁמַעְתְּ		סִוֵּבְתְּ
1 com.	הָפִילְתִּי		בָּרַכְתִּי	שָׁמַעְתִּי		סִוֵּבְתִּי
Plur. 3 com.	הָפִילוּ		בָּרְכוּ	שָׁמְעוּ		סִוֵּבוּ
2 m.	הָפִילְתֶּם		בָּרַכְתֶּם	שָׁמַעְתֶּם		סִוֵּבְתֶּם
2 f.	הָפִילְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן		סִוֵּבְתֶּן
1 com.	הָפִילוּהוּ		בָּרַכְנוּ	שָׁמַעְנוּ		סִוֵּבְנוּ
INFINITIVE.	הָפִיל	עָמַד	בָּרַךְ	שָׁמַע	גָּנַשׁ	סִוֵּב
IMPERATIVE.	None.					
Sing. m.						
f.						
Plur. m.						
f.						
FUTURE.						
Sing. 3 m.	יִהְיֶה	יִעֲמֹד	יִבָּרֵךְ	יִשְׁמַע	יִגָּנֵשׁ	יִסֻּב
3 f.	תִּהְיֶה		תִּבָּרֵךְ	תִּשְׁמַע		תִּסֻּב
2 m.	תִּהְיֶה	&c.	תִּבָּרֵךְ	תִּשְׁמַע	&c.	תִּסֻּב
2 f.	תִּהְיֶיךָ		תִּבָּרְכִי	תִּשְׁמְעִי		תִּסֻּבִּי
1 com.	יִהְיֶה		יִבָּרֵךְ	יִשְׁמַע		יִסֻּב
Plur. 3 m.	יִהְיֶיךָ		יִבָּרְכוּ	יִשְׁמְעוּ		יִסֻּבוּ
3 f.	תִּהְיֶינָה		תִּבָּרְכֶנָּה	תִּשְׁמַעֶנָּה		תִּסֻּבֶּנָּה
2 m.	תִּהְיֶינָה		תִּבָּרְכוּ	תִּשְׁמְעוּ		תִּסֻּבוּ
2 f.	תִּהְיֶינָה		תִּבָּרְכֶנָּה	תִּשְׁמַעֶנָּה		תִּסֻּבֶּנָּה
1 com.	יִהְיֶה		יִבָּרֵךְ	יִשְׁמַע		יִסֻּב
FUT. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִהָּפִיל	מֵעֲמֹד	מִבָּרַךְ	מִשְׁמַע	מִגָּנֵשׁ	מִסֻּב

PARADIGM OF VERBS IN PUAL.

Verb. נ init.	Verb. י or י init.		Verb. י med.	Verb. י med.	Verb. נ final.	Verb. נ final.
אָפּל	יִשָּׁב	יִשָּׁב	קוּמָם	בּוֹנֵן	מַעֲמֵן	גִּלָּה
regular.	regular.	regular.	קוּמָמָה	like the last.	מַעֲמֵמָה	גִּלָּמָה
			קוּמָמָת		מַעֲמֵמָת	גִּלָּמָת
			קוּמָמָת		מַעֲמֵמָת	גִּלָּמָת
			קוּמָמָתִי		מַעֲמֵמָתִי	גִּלָּמָתִי
			קוּמָמָה		מַעֲמֵמָה	גִּלָּה
			קוּמָמָתָם		מַעֲמֵמָתָם	גִּלָּמָתָם
			קוּמָמָתָן		מַעֲמֵמָתָן	גִּלָּמָתָן
			קוּמָמָהוּ		מַעֲמֵמָהוּ	גִּלָּמָהוּ
אָפּל	יִשָּׁב	יִשָּׁב	קוּמָם	בּוֹנֵן	מַעֲמֵן	גִּלָּה
יִאָּפּל	יִשָּׁב	יִשָּׁב	יִקוּמָם	יִבּוֹנֵן	יִמַּעֲמֵן	יִגִּלָּה
&c.	&c.	&c.	תִּקוּמָם	like the last.	תִּמַּעֲמֵן	תִּגִּלָּה
			תִּקוּמָם		תִּמַּעֲמֵן	תִּגִּלָּה
			תִּקוּמָמִי		תִּמַּעֲמֵמִי	תִּגִּלָּמִי
			אִקוּמָם		אִמַּעֲמֵן	אִגִּלָּה
			יִקוּמָהוּ		יִמַּעֲמֵמָה	יִגִּלָּה
			תִּקוּמָמָנָה		תִּמַּעֲמֵמָנָה	תִּגִּלָּמָנָה
			תִּקוּמָמִי		תִּמַּעֲמֵמִי	תִּגִּלָּמִי
			תִּקוּמָמָנָה		תִּמַּעֲמֵמָנָה	תִּגִּלָּמָנָה
			נִקוּמָם		נִמַּעֲמֵן	נִגִּלָּה
מִאָּפּל	מִיִּשָּׁב		מִקוּמָם		מִמַּעֲמֵן	מִגִּלָּה

PARADIGM OF VERBS IN HIPHIL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
PRETER.						
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקָּב
3 f.	הִקְטִילָּהּ	הִעֲמִידָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ	הִקָּבָהּ
2 m.	הִקְטַלְתָּ	הִעֲמַדְתָּ		הִשְׁמַעְתָּ	הִגַּשְׁתָּ	הִקָּבִיתָ
2 f.	הִקְטַלְתְּ	הִעֲמַדְתְּ		הִשְׁמַעְתְּ	הִגַּשְׁתְּ	הִקָּבִיתְ
1 com.	הִקְטַלְתִּי	הִעֲמַדְתִּי	regular.	הִשְׁמַעְתִּי	הִגַּשְׁתִּי	הִקָּבִיתִי
Plur. 3 com.	הִקְטִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ	הִקָּבּוּ
2 m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם		הִשְׁמַעְתֶּם	הִגַּשְׁתֶּם	הִקָּבִיתֶם
2 f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן		הִשְׁמַעְתֶּן	הִגַּשְׁתֶּן	הִקָּבִיתֶן
1 com.	הִקְטַלְנוּ	הִעֲמַדְנוּ		הִשְׁמַעְנוּ	הִגַּשְׁנוּ	הִקָּבִינוּ
INFINITIVE.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקָּב
IMPERATIVE.						
Sing. m.	הִקְטֹל	הִעֲמִד	הִזְעַק	הִשְׁמַע	הִגֵּשׁ	הִקָּב
f.	הִקְטִילִי	הִעֲמִידִי		הִשְׁמִיעִי	הִגִּישִׁי	הִקָּבִי
Plur. m.	הִקְטִילוּ	הִעֲמִידוּ	&c.	הִשְׁמִיעוּ	הִגִּישׁוּ	הִקָּבּוּ
f.	הִקְטִילְנָה	הִעֲמִידְנָה		הִשְׁמַעְנָה	הִגִּישְׁנָה	הִקָּבִינָה
FUTURE.						
Sing. 3 m.	יִקְטִיל	יִעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ	יִקָּב
3 f.	תִּקְטִיל	תִּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ	תִּקָּב
2 m.	תִּקְטִיל	תִּעֲמִיד	&c.	תִּשְׁמִיעַ	תִּגִּישׁ	תִּקָּב
2 f.	תִּקְטִילִי	תִּעֲמִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי	תִּקָּבִי
1 com.	אִקְטִיל	אִעֲמִיד		אִשְׁמִיעַ	אִגִּישׁ	אִקָּב
Plur. 3 m.	יִקְטִילוּ	יִעֲמִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ	יִקָּבּוּ
3 f.	תִּקְטִילְנָה	תִּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּקָּבִינָה
2 m.	תִּקְטִילוּ	תִּעֲמִידוּ		תִּשְׁמִיעוּ	תִּגִּישׁוּ	תִּקָּבּוּ
2 f.	תִּקְטִילְנָה	תִּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּקָּבִינָה
1 com.	נִקְטִיל	נִעֲמִיד		נִשְׁמִיעַ	נִגִּישׁ	נִקָּב
Fut. apoc.	יִקְטֹל	יִעֲמֹד	יִזְעַק	יִשְׁמַע	יִגֵּשׁ	
PARTICIPLE.	מִקְטִיל	מִעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ	מִקָּב

PARADIGM OF VERBS IN HIPHIL.

[illegible]

PARADIGM OF VERBS IN HAPHAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד
PRETER.						
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמַע	הִגִּישׁ	הִיָּקַב
3 f.	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעִיקָהּ	הִשְׁמַעָהּ	הִגִּישָׁהּ	הִיָּקַבָּהּ
2 m.	הִקְטִילְתָּ	הִעֲמִידְתָּ	הִזְעִיקְתָּ	הִשְׁמַעְתָּ	הִגִּישְׁתָּ	הִיָּקַבְתָּ
2 f.	הִקְטִילְתְּ	הִעֲמִידְתְּ	הִזְעִיקְתְּ	הִשְׁמַעְתְּ	הִגִּישְׁתְּ	הִיָּקַבְתְּ
1 com.	הִקְטִילְתִּי	הִעֲמִידְתִּי	הִזְעִיקְתִּי	הִשְׁמַעְתִּי	הִגִּישְׁתִּי	הִיָּקַבְתִּי
Plur. 3 com.	הִקְטִילוּ	הִעֲמִידוּ	הִזְעִיקוּ	הִשְׁמַעוּ	הִגִּישוּ	הִיָּקַבוּ
2 m.	הִקְטִילְתֶּם	הִעֲמִידְתֶּם	הִזְעִיקְתֶּם	הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם	הִיָּקַבְתֶּם
2 f.	הִקְטִילְתֶּן	הִעֲמִידְתֶּן	הִזְעִיקְתֶּן	הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן	הִיָּקַבְתֶּן
1 com.	הִקְטִילְנוּ	הִעֲמִידְנוּ	הִזְעִיקְנוּ	הִשְׁמַעְנוּ	הִגִּישְׁנוּ	הִיָּקַבְנוּ
INFINITIVE.						
	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמַע	הִגִּישׁ	הִיָּקַב
IMPERATIVE.						
Sing. m.	None.					
f.						
Plur. m.						
f.						
FUTURE.						
Sing. 3 m.	יִקְטִיל	יִעֲמִיד	יִזְעִיק	יִשְׁמַע	יִגִּישׁ	יִיָּקַב
3 f.	תִּקְטִיל	תִּעֲמִיד	תִּזְעִיק	תִּשְׁמַע	תִּגִּישׁ	תִּיָּקַב
2 m.	תִּקְטִיל	תִּעֲמִיד	תִּזְעִיק	תִּשְׁמַע	תִּגִּישׁ	תִּיָּקַב
2 f.	תִּקְטִילִי	תִּעֲמִידִי	תִּזְעִיקִי	תִּשְׁמַעִי	תִּגִּישִׁי	תִּיָּקַבִּי
1 com.	אִקְטִיל	אִעֲמִיד	אִזְעִיק	אִשְׁמַע	אִגִּישׁ	אִיָּקַב
Plur. 3 m.	יִקְטִילוּ	יִעֲמִידוּ	יִזְעִיקוּ	יִשְׁמַעוּ	יִגִּישוּ	יִיָּקַבוּ
3 f.	תִּקְטִילְנָהּ	תִּעֲמִידְנָהּ	תִּזְעִיקְנָהּ	תִּשְׁמַעְנָהּ	תִּגִּישְׁנָהּ	תִּיָּקַבְנָהּ
2 m.	תִּקְטִילוּ	תִּעֲמִידוּ	תִּזְעִיקוּ	תִּשְׁמַעוּ	תִּגִּישוּ	תִּיָּקַבוּ
2 f.	תִּקְטִילְנָהּ	תִּעֲמִידְנָהּ	תִּזְעִיקְנָהּ	תִּשְׁמַעְנָהּ	תִּגִּישְׁנָהּ	תִּיָּקַבְנָהּ
1 com.	נִקְטִיל	נִעֲמִיד	נִזְעִיק	נִשְׁמַע	נִגִּישׁ	נִיָּקַב
Fut. apoc.						
	—	—	—	—	—	—
PARTICIPLE.						
	מִקְטִיל	מִעֲמִיד	מִזְעִיק	מִשְׁמַע	מִגִּישׁ	מִיָּקַב

PARADIGM OF VERBS IN HAPHAL.

Verb. ִּinit.	Verb. ִּ or ם init.		Verb. ִּ med.	Verb. ִּ med.	Verb. ִּ final.	Verb. ִּ final.
הִאָּכַל	הוֹשִׁיב	הוֹשִׁיב	הוֹקֵם	הוֹקֵן	הִמָּצֵא	הִגָּלָה
like הַעֲמִיד	הוֹשִׁיבָה	like the last.	הוֹקֵמָה	like the last.	הִמָּצֵאָה	הִגָּלָהָה
	הוֹשִׁיבֶתָּ		הוֹקֵמֶתָּ		הִמָּצֵאֶתָּ	הִגָּלִיתָּ
	הוֹשִׁיבִי		הוֹקֵמִי		הִמָּצֵאִי	הִגָּלִיתִי
	הוֹשִׁיבֵינוּ		הוֹקֵמֵנוּ		הִמָּצֵאֵנוּ	הִגָּלִינוּ
	הוֹשִׁיבְכֶם		הוֹקֵמְכֶם		הִמָּצֵאְכֶם	הִגָּלִיתְכֶם
	הוֹשִׁיבְכֶן		הוֹקֵמְכֶן		הִמָּצֵאְכֶן	הִגָּלִיתְכֶן
	הוֹשִׁיבֶנּוּ		הוֹקֵמֶנּוּ		הִמָּצֵאֶנּוּ	הִגָּלִינֶנּוּ

הִאָּכַל	הוֹשִׁיב	הוֹשִׁיב	הוֹקֵם	הוֹקֵן	הִמָּצֵא	הִגָּלָה
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יִאָּכַל	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִמָּצֵא	יִגָּלָה
&c.	תִּהְיֶה	&c.	תִּהְיֶה	&c.	תִּמָּצֵא	תִּגָּלָה
	תִּהְיֶה		תִּהְיֶה		תִּמָּצֵא	תִּגָּלָה
	תִּהְיֶה		תִּהְיֶה		תִּמָּצֵא	תִּגָּלָה
	אִהְיֶה		אִהְיֶה		אִמָּצֵא	אִגָּלָה
	יִהְיֶה		יִהְיֶה		יִמָּצֵא	יִגָּלָה
	תִּהְיֶה		תִּהְיֶה		תִּמָּצֵא	תִּגָּלָה
	תִּהְיֶה		תִּהְיֶה		תִּמָּצֵא	תִּגָּלָה
	נִהְיֶה		נִהְיֶה		נִמָּצֵא	נִגָּלָה

מִאָּכַל	מִהְיֶה	מִהְיֶה	מִהְיֶה	מִהְיֶה	מִמָּצֵא	מִגָּלָה
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PARADIGM OF VERBS IN HITHPAEL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד.
PRETER.						
Sing. 3 m.	הִתְקַלַּל	הִתְעַלְּמוּ	הִתְפַּקְּדוּ	הִתְנַגְּשׁ הִתְנַלֵּחַ	הִתְנַגְּשׁ	הִתְנַלֵּל
3 f.	הִתְקַלְּלָה		הִתְפַּקְּדָה	הִתְנַלְּחָה		הִתְנַלְּלָה
2 m.	הִתְקַלְּלָתָּ		הִתְפַּקְּדָתָּ	הִתְנַלְּחָתָּ		הִתְנַלְּלָתָּ
2 f.	הִתְקַלְּלָתְּ	regular.	הִתְפַּקְּדָתְּ	הִתְנַלְּחָתְּ	regular.	הִתְנַלְּלָתְּ
1 com.	הִתְקַלְּלֵנוּ		הִתְפַּקְּדֵנוּ	הִתְנַלְּחֵנוּ		הִתְנַלְּלֵנוּ
Plur. 3 com.	הִתְקַלְּלוּ		הִתְפַּקְּדוּ	הִתְנַלְּחוּ		הִתְנַלְּלוּ
2 m.	הִתְקַלְּלֶתֶם		הִתְפַּקְּדֶתֶם	הִתְנַלְּחֶתֶם		הִתְנַלְּלֶתֶם
2 f.	הִתְקַלְּלֶתְּנָה		הִתְפַּקְּדֶתְנָה	הִתְנַלְּחֶתְנָה		הִתְנַלְּלֶתְנָה
1 com.	הִתְקַלְּלֻנָּה		הִתְפַּקְּדֻנָּה	הִתְנַלְּחֻנָּה		הִתְנַלְּלֻנָּה
INFINITIVE.	הִתְקַלֵּל	הִתְעַלֵּם	הִתְפַּקֵּד	הִתְנַלֵּחַ	הִתְנַגֵּשׁ	הִתְנַלֵּל
IMPERATIVE.						
Sing. m.	הִתְקַלֵּל	הִתְעַלֵּם	הִתְפַּקֵּד	הִתְנַלֵּחַ	הִתְנַגֵּשׁ	הִתְנַלֵּל
f.	הִתְקַלֵּלִי	&c.	הִתְפַּקֵּדִי	הִתְנַלֵּחִי	&c.	הִתְנַלֵּלִי
Plur. m.	הִתְקַלְּלוּ		הִתְפַּקְּדוּ	הִתְנַלְּחוּ		הִתְנַלְּלוּ
f.	הִתְקַלְּלֻנָּה		הִתְפַּקְּדֻנָּה	הִתְנַלְּחֻנָּה		הִתְנַלְּלֻנָּה
FUTURE.						
Sing. 3 m.	יִתְקַלֵּל	יִתְעַלֵּם	יִתְפַּקֵּד	יִתְנַלֵּחַ	יִתְנַגֵּשׁ	יִתְנַלֵּל
3 f.	תִּתְקַלֵּל	&c.	תִּתְפַּקֵּד	תִּתְנַלֵּחַ	&c.	תִּתְנַלֵּל
2 m.	תִּתְקַלֵּלְךָ		תִּתְפַּקֵּדְךָ	תִּתְנַלֵּחְךָ	regular.	תִּתְנַלֵּלְךָ
2 f.	תִּתְקַלֵּלִי		תִּתְפַּקֵּדִי	תִּתְנַלֵּחִי		תִּתְנַלֵּלִי
1 com.	אֶתְקַלֵּל		אֶתְפַּקֵּד	אֶתְנַלֵּחַ		אֶתְנַלֵּל
Plur. 3 m.	יִתְקַלְּלוּ		יִתְפַּקְּדוּ	יִתְנַלְּחוּ		יִתְנַלְּלוּ
3 f.	תִּתְקַלְּלֻנָּה		תִּתְפַּקְּדֻנָּה	תִּתְנַלְּחֻנָּה		תִּתְנַלְּלֻנָּה
2 m.	תִּתְקַלְּלֶתֶם		תִּתְפַּקְּדֶתֶם	תִּתְנַלְּחֶתֶם		תִּתְנַלְּלֶתֶם
2 f.	תִּתְקַלְּלֶתְנָה		תִּתְפַּקְּדֶתְנָה	תִּתְנַלְּחֶתְנָה		תִּתְנַלְּלֶתְנָה
1 com.	נִתְקַלֵּל		נִתְפַּקֵּד	נִתְנַלֵּחַ		נִתְנַלֵּל
FUT. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִתְקַלֵּל	מִתְעַלֵּם	מִתְפַּקֵּד	מִתְנַלֵּחַ	מִתְנַגֵּשׁ	מִתְנַלֵּל

PARADIGM OF VERBS IN HITHPAEL.

Verb. ס init.	Verb. ף init.	Verb. ש init.	Verb. ן med.	Verb. ם med.	Verb. ס final.	Verb. ף final.
הִתְאַפֵּל	הִתְאַשֵּׁב	הִתְאַשֵּׁב	הִתְקוּמֶם	הִתְבּוֹגֶן	הִתְמַצֵּא	הִתְנַלֵּחַ
regular.	regular.	regular.	הִתְקוּמְךָ	like the last.	הִתְמַצְּךָ	הִתְנַלְּךָ
			הִתְקוּמְכֶם		הִתְמַצְּכֶם	הִתְנַלְּכֶם
			הִתְקוּמְמִי		הִתְמַצְּמִי	הִתְנַלְּמִי
			הִתְקוּמְנוּ		הִתְמַצְּנוּ	הִתְנַלְּנוּ
			הִתְקוּמְכֶם		הִתְמַצְּכֶם	הִתְנַלְּכֶם
			הִתְקוּמְכֶן		הִתְמַצְּכֶן	הִתְנַלְּכֶן
			הִתְקוּמְכֶנּוּ		הִתְמַצְּכֶנּוּ	הִתְנַלְּכֶנּוּ
הִתְאַפֵּל	הִתְאַשֵּׁב	הִתְאַשֵּׁב	הִתְקוּמֶם	הִתְבּוֹגֶן	הִתְמַצֵּא	הִתְנַלֵּחַ
הִתְאַפֵּל	הִתְאַשֵּׁב	הִתְאַשֵּׁב	הִתְקוּמִי	הִתְבּוֹגֶן	הִתְמַצְּמִי	הִתְנַלְּמִי
&c.	&c.	&c.	הִתְקוּמְנוּ	&c.	הִתְמַצְּנוּ	הִתְנַלְּנוּ
			הִתְקוּמְכֶם		הִתְמַצְּכֶם	הִתְנַלְּכֶם
יִתְאַפֵּל	יִתְאַשֵּׁב	יִתְאַשֵּׁב	יִתְקוּמֶם	יִתְבּוֹגֶן	יִתְמַצֵּא	יִתְנַלֵּחַ
&c. regular.	&c. regular.	&c. regular.	יִתְקוּמְךָ	like the last.	יִתְמַצְּךָ	יִתְנַלְּךָ
			יִתְקוּמְכֶם		יִתְמַצְּכֶם	יִתְנַלְּכֶם
			יִתְקוּמְמִי		יִתְמַצְּמִי	יִתְנַלְּמִי
			יִתְקוּמְנוּ		יִתְמַצְּנוּ	יִתְנַלְּנוּ
			יִתְקוּמְכֶם		יִתְמַצְּכֶם	יִתְנַלְּכֶם
			יִתְקוּמְכֶן		יִתְמַצְּכֶן	יִתְנַלְּכֶן
			יִתְקוּמְכֶנּוּ		יִתְמַצְּכֶנּוּ	יִתְנַלְּכֶנּוּ
			יִתְקוּמֶם		יִתְמַצֵּא	יִתְנַלֵּחַ
						יִתְנַלֵּל
מִתְאַפֵּל	מִתְאַשֵּׁב	מִתְאַשֵּׁב	מִתְקוּמֶם	מִתְבּוֹגֶן	מִתְמַצֵּא	מִתְנַלֵּחַ

her	הִיא	him	הֵם	thee	אַתָּה	thee	אַתָּה	me	אֲנִי	they —	הֵם
them	הֵם	them	הֵם	you	אַתָּה	you	אַתָּה	us	אֲנֵינוּ		
her	הִיא	him	הֵם					me	אֲנִי	ye — M.	אַתָּה
them	הֵם	them	הֵם					us	אֲנֵינוּ	ye — F.	אַתָּה
her	הִיא	him	הֵם	thee	אַתָּה	thee	אַתָּה			we —	אֲנֵינוּ
them	הֵם	them	הֵם	you	אַתָּה	you	אַתָּה				

Imperative.

her	הִיא	him	הֵם			me	אֲנִי			thou — M.	אַתָּה
them	הֵם	them	הֵם			us	אֲנֵינוּ				
her	הִיא	him	הֵם			me	אֲנִי			thou — F.	אַתָּה
them	הֵם	them	הֵם			us	אֲנֵינוּ				
her	הִיא	him	הֵם			me	אֲנִי			ye — M.	אַתָּה
them	הֵם	them	הֵם			us	אֲנֵינוּ			ye — F.	אַתָּה

OF THE PARTICLES,

AND THE

USE OF THE SERVILES.

MANY particles are expressed by one or other of the servile letters.

The following are the principal uses of the serviles.

א

1. *Prefixed*, from אָנִי, it forms the first person singular future of the verb : as, אֶלְמֹד, *I will learn*.

Prefixed, it forms many nouns : as, אֶכְזָב, *a liar*, or *deceitful* ; from פָּיַב, *to lie to*, *to deceive*.

ב

Is prefixed only, and signifies ;

1. *In* ; as, בַּיָּמִים אַחֲרַיִם, *in after days* ;

2. *With* ; as, בַּחֶרֶב, *with the sword*.

3. *At, on, near* ; as, בַּעֵין, *at the fountain* ; בַּקִּיר, *on the wall* ; בִּקְרָא, *to call on*.

4. *Concerning* : as, בִּדְבַר, *to speak concerning*.

5. *For* : בְּנֶפֶשׁ בְּנֶפֶשׁ, *life for life*.

ה

1. *Prefixed*, is the article, הַ, הָ, or הֵ. Like the Greek ὁ, ἡ, το, it may be either definite or indefinite.

2. *Prefixed*, is a demonstrative pronoun: as, הַיּוֹם, *this day*.

3. *Prefixed*, is a relative pronoun; *who, which*.

4. *Prefixed*, is *vocative* or *pathetic*: as, הַמֶּלֶךְ, *O king!*

5. *Prefixed*, is *interrogative*: as, הֲשֹׁמֵר אָחִי אֲנִי, *am I my brother's keeper?*

6. *Postfixed*, forms the *feminine noun*; as, אִשָּׁה, *a woman*, from אִישׁ, *a man*.

7. *Postfixed*, forms the third person feminine singular preter of verbs.

8. *Postfixed*, to a *verb* or *noun*, it signifies *her*.

ו

1. *Prefixed*, is a connective particle, *and*.

2. *Prefixed*, it is *adversative*, *but, yet*; or *illative*, *since*; or *causal*, *for*; or it *expresses a consequence*, *that*; or a *comparison*, *so*; or it is *explanatory*, *namely, to wit*.

3. *Inserted*, after the first radical it denotes the action signified by the root to be present and continued; and hence forms the *participle active*, and many nouns in which *present action* is implied: inserted before the last radical it forms the *passive participle*, and nouns in which *past action* is implied.

3. *Postfixed*, it signifies *his* or *him*: as, דְּבָרָיו, *his word*; דָּבָרָיו, *he remembered him*.

4. *Postfixed*, it denotes the third, or in the *imperative mood*, the second person plural of verbs.

י

1. *Prefixed*, is formative in the third persons masculine singular and plural future of verbs.

2. *Prefixed*, forms some nouns: as, יִלְקוּט, *a pouch*, from לָקַט, *to collect*.

3. *Inserted*, it forms many nouns: after the first radical it denotes the effect or consequence of the participle active; before the last, the effect or consequence of the participle passive.

4. *Inserted*, before the last radical is the sign of the Hiphil voice of the verb.

5. *Postfixed*, forms a national name: as, עִבְרִי, *a Hebrew*; from עָבַר, *to pass on; to play the pilgrim*.

6. *Postfixed*, it forms the second person feminine singular future and imperative.

7. *Postfixed*, it is the sign of the *masculine plural when in regimen*.

8. *Postfixed*, denotes *me*, or *my*.

כ

1. *Prefixed*, is a particle signifying *similitude*; as; *like*; *according to*; *about*; *almost*. Before an infinitive it signifies *when*: as, כִּהְיוֹמִי קוֹלִי, *when I lifted up my voice*.

2. *Postfixed*, it signifies *thy*, and *thee*.



1. *Prefixed*, it is most frequently the sign of the *dative case*, signifying *to*.

2. *Prefixed*, it signifies *at*, *while*; as, לְעֶרֶב, *at evening*: לְאָמַר, *while he spake*.



1. *Prefixed*, is a contraction of the particle מִן; and signifies *from*, *out of*; and, before an infinitive, *because*, *so that*: 'His eyes were dim מִרְאָה so that he could not see.'

2. *Prefixed*, it is formative in the participle of the voices *Piel*, *Pual*, *Hiphil*, *Haphal*, and *Hith-pael*.

3. *Prefixed*, it forms many nouns signifying the *instrument*, *mean*, or *place*, of action: as, מָגֶן, *a shield*, from לָ, or לָבַד, *to protect*.

4. *Postfixed*, it signifies *their*, *them*, masculine.

5. *Postfixed*, it forms some adverbs: as, יוֹמָם, *by day*, from יוֹם, *day*.



1. *Prefixed*, it is the sign of the *Niphal voice*.

2. *Prefixed*, it forms the first person plural future of verbs: as, נִלְמַד, *we will learn*.

3. *Prefixed*, it forms some nouns: as, נִגְדָן, *a slanderer*, from נָגַד, *to provoke*.

4. *Postfixed*, it signifies *them, their*, feminine.

5. *Postfixed*, it forms many nouns : as, קֶרְבָּן ,
an offering, from קָרַב , to draw near.

שׁ

1. *Prefixed*, it is a contraction of the relative
אֲשֶׁר ; as, כִּשְׁ , for כִּאֲשֶׁר .

2. *Prefixed*, it is a conjunction, signifying, *that*,
until that, because : as, עַד-שׁ , until that ; שְׁלֵמָה ,
lest, that not.

ת

1. *Prefixed*, it forms many nouns : as, תִּלְמִיד , a
scholar, from לָמַד , to learn.

2. *Prefixed*, it is formative in the second person
future of both numbers and genders ; and in the
third person feminine singular and plural future.

3. *Postfixed*, it is formative in the second person
singular preter of the verbs.

4. *Postfixed*, it forms many feminine nouns : as,
קִטְרֶת , incense, from קָטַר .

OF THE SYNTAX.

THE adjective generally agrees with its substantive in gender and number.

But the termination ים is sometimes feminine ; and וְ is sometimes masculine : as, עָרִים גְּדוֹלֹת, *great cities* (Deut. i. 28) ; אָבוֹת, *fathers*.

Sometimes, also, a feminine substantive will take the adjective masculine, as the mark of dignity or excellency : as, הַמְּאֹרֹת הַגְּדֹלִים, *the great lights*. (Gen. i. 16.)

Participles follow the same rule of Syntax as Adjectives.

Collective-nouns, or *Nouns-of-multitude*, though singular, may have an adjective or participle *plural* : as, הָעָם רַבִּים, *the people (are) many* ; כָּל יְהוּדָה הַבָּאִים, *all ye of Judah that enter in*.

An adjective singular is sometimes joined to a noun plural, in a *distributive sense* : as, יָשָׁר מִשְׁפָּטֶיךָ, *right are thy judgments (every one of them)*.

In nouns of number from *One* to *Ten* inclusive, the adjective, though singular, takes a plural substantive : as, חֲמִשָּׁה שָׁנִים, *five years* ; and all the other numeral adjectives, though plural, take a singular substantive : as, חֲמִשָּׁים שָׁנָה, *fifty years*.

The numerals from *Three* to *Nine* inclusive take a feminine termination when used with a masculine

noun ; and a masculine termination when used with a feminine noun : as, שְׁלוֹשָׁה בָּנִים, *three sons* ; שְׁלוֹשׁ בָּנוֹת, *three daughters*.

From *Three* to *Nine* inclusive, the plural termination multiplies the numeral by *Ten* : as, שְׁלוֹשׁ, *three*, שְׁלוֹשִׁים, *thirty*.

עָשָׂר *ten*, when plural, is doubled : as, עָשָׂרִים, *twenty*.

Nouns-of-multitude, though singular, may have a verb plural ; and though feminine, a verb masculine : as, וְכָל הָאָרֶץ בָּאוּ מִצְרֵימָה, *and all the earth came to Egypt* ; פֶּן יֹאמְרוּ הָאָרֶץ, *lest the land say*.

Verbs infinitive are used as the English verbal nouns in '*ing*:' as, בְּיוֹם יַעֲשׂוֹת יְהוָה, *in the day when the Lord made, the day of the Lord's making* ; and thus applied, the infinitive takes the pronominal affixes, like the noun : as, בְּיוֹם אֲכָלְכֶם, *in the day of your eating*.

As every action must either be *past*, *present*, or *future*, so these are the leading senses of the two tenses of the verb, and the present participle when joined to the pronoun : as, לָמַדְתִּי, *I have learned* ; אֲנִי לֹמֵד, *I (am) learning* ; אֶלְמֹד, *I shall learn*.

The exact force of the two tenses in each particular instance will be obtained by determining the point of time to which the narrative refers itself : for, as that point is changed, the sense of the tense will change with it. Thus a Roman, writing to his

friend at a distance, could say, 'Cras profecturus eram;' 'To-morrow I was going to.' The idiom appears strange to an English ear; but the propriety and precision of the phrase is immediately apparent, when we consider that the notices of the letter refer themselves to the point of time at which it was to be *read*, not that at which it was written.

Thus, אַחַת דְּבַר אֱלֹהִים שָׁמָּה וְשָׁמָּה, *Once hath God said, yea, twice have I heard the same.* Here the action is simply past; and the time at which it took place is undetermined.

At the beginning, בְּרֵאשִׁית, at the point of time at which I take up my narrative, בָּרָא אֱלֹהִים, *God has created the heavens and the earth.* The act of creation is passed; the acts of formation have not commenced.

"*These are the generations of the heavens and of the earth in the day of their creation:* כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל הָאָרֶץ, *for the Lord God has not caused it to rain upon the earth.*" This is the idiom of Moses, who speaks as if present at the creation of all things. In the idiom of our own tongue, the word *are* will be turned into *were*; and the Hebrew past tense must then be rendered by the pluperfect. *These were the generations of the heavens and of the earth, at the day of their creation: for the Lord God had not caused it to rain upon the earth, &c.*

The future tense, with the Hebrews, is the language of narrative; that is to say, the historian places himself before the action narrated, and relates it as going to take place. “*At the beginning, בָּרָא אֱלֹהִים, God has created the heavens and the earth. And the earth has been (and yet is) without form, and void; and darkness has been (and still is) upon the face of the deep. וַיֹּאמֶר אֱלֹהִים, and God will say, יְהִי אוֹר, There shall be light; and light there will be,*” &c.

Actions which in the determination or opinion of the speaker must certainly come to pass, are commonly represented as having actually taken place. The past tense of the verb is, therefore, in general, the tense used by the voice of prophecy. “*It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give (נָתַתִּי, I have given) thee for a light unto the Gentiles.*”

The comparative of the adjective is formed by adding מִן, or מִי, to the positive; מִן, or מִי, being prefixed to the substantive depreciated; as, וְנָתַתִּי שֵׁם טוֹב מִבְּנִים וּמִבָּנוֹת, “*I will give thee a name good than, that is, better than, sons and daughters.*” The succeeding letter takes the double-dawgesh; and if it do not admit of a dawgesh, מִי will be changed into מִי: as, טוֹב לִי, “*The law of thy mouth*

is better to me than thousands of gold and silver.
 שְׁנַיִם חֲשׂוֹנִים מִן הָאֶחָד, *Two are better than one.*

The superlative is formed by adding מְאֹד to the adjective; as, טוֹב מְאֹד, *exceeding good, most good.* Or by prefixing the emphatic הֵּ to the adjective; as, הַטוֹב בַּנָּשִׁים, *The good-one amongst women; she, compared with whom all other women are not good; that is, The best amongst women.* Doubling the adjective; as, טוֹב טוֹב, *good of good, good above good.* Using two synonymous words, as, עָנִי וְאַבְיֹן, *poor and needy; that is, exceedingly poor.*

OF THE RESIDUE OF THE ACCENTS.

The names and forms of the remaining accents are as follow:—Athnák, אֲ. Sillúk, אִ. Tiphká, אֵ. Tevír, אָ. Yethíw, אָ. Munák, אָ. Mahpák, אָ. Yérakh, אָ. Mercá, אָ. Mercá-Kephooláh, אָ. Dargá, אָ. Revía, אָ. Zakeph-gadól, אָ. Segoltá, אָ. Pashtá, אָ. Shalshéleth, אָ. Zarká, אָ. Pazér, אָ. Géresh, אָ. Garsháyim, or Doubled-geresh, אָ. Karnéy-Pharáh, אָ. Telishá-gedoláh, אָ. Telishá-ketannáh, אָ. Kadmá, אָ. Legarméy, otherwise Pesík, אָ. Métheg, אָ.

The full signification and uses of these accents

are not at the present day understood : that they are of the highest importance to the true reading of the text cannot be doubted.

Accent is the measure of the syllable upwards, of its *Height* ; *Quantity* is the measure of the syllable across, of its *Breadth*. *Accent* and *Quantity* are distinct ; even as height or breadth may be increased without increasing its opposite.

These marks must, therefore, be treated as pointing out the true accentuation of the Sacred Text ; and, thus employed, they are said to show that the *Tonic Accent* falls on one of the two last syllables of the word.

But to a complete system of reading it seems necessary that the *Emphases* of the sentence, its *notes of Admiration* and *Interrogation*, and its *Stops*, or *Divisions*, should be accurately marked ; and these, we may well suppose, are all exactly indicated by the *Accents*.

The number of the *Accents*, however, so greatly exceeds the amount required for the purposes before mentioned, that we seem compelled to believe that they comprise, as the perfection of the Massoretic punctuation, a *System of musical notation* ; by which, and by which alone, as it would appear, the exact *Accent* and *Quantity*, or *Height* and *Breadth* of the syllable, as, also, of the *Emphasis* of the word, can be measured and determined.

PSALM CXVII.

Ha-l-lóo éth-Y-ho-wah kal-go-yím :
 Shabh-b-khóo-hoo kal-ha-um-mîm.
 Kíy gab-hár a-le-nóo kha-s-dó :
 We-é-meth Y-ho-wáh le-o-lâm.

Here the accent, which in this case must be *Euphonic*, falling on the first syllable of the compound word *eth-Y-ho-wah*, seems to throw the *Tone accent*, though not marked, on the penultimate; *eth-Y-hó-wah*. In *We-é-meth*, also, the *Shewaw* appears as the *tonic accent*.

ISAIAH I. 2, 3.

Shi-m'-oo sha-má-yim ;
 W-ha-á-zi-niy é-rets ;
 Kiy' Y-ho-wáh dibh-bér :
 Ba-ním gidh-da-l'-tiy ;
 W-ro-m-ám-tiy ;
 W-ém pa'sh'-oo bhîy.
 Ya-dhá shór ko-n"ē-hoo ;
 Wak-hám-or e-bhoós b-a-láw :
 Yis-ra-él lo ya-dhá ;
 Am-míy lo hi-th'-bo-nân.

If the leading accents of these words of Isaiah fall on the syllables here marked, it is evident that the residue of the accents were controlled, on many occasions, by the superior power of the *Shewaw*.

In fact, the rule which assigns the *Tone-accent* to one of the last two syllables of the word does not appear to rest on any certain foundation. *One* of these syllables must, necessarily, receive *some* accent; but it does not therefore follow that this accent must be *Tonic*. The penultimate syllable of the English words *Miserable*, and *Disreputable*, must be accented; but the *Tone-accent* falls, in the former word, on the first, and in the latter, on the second of its syllables.

OF THE CHANGES OF THE LETTERS, AND VOWEL-POINTS.

The *Letters* are commonly divided into the *Ahakha* (אֶהָחַע) *letters*; the *Boomaph* (בּוּמָף); the *Gichak* (גִּיכַק); the *Datlanath* (דַּטְלָנַת); and *Zastrash* (זַסְצֶרַשׁ).

Four of these, י, ו, ה, נ, which occasionally become quiescent, are called the *Ehewiy* (אֶהוּי) *letters*.

Letters formed by the same organ, and also the *Ehewiy letters*, are often changed the one for the other.

The changes of the *Vowel-points* take place on

the formation of the *Gender*, or the *Number*, or when the *noun* or *verb* is placed in a *State of construction*.

GENDER.

In the formation of the *feminine*, (ֿ) will generally be changed into (׃): as, גִּדּוּלָה, גִּדּוּל. Except *monosyllables*: as, דָּגָה, דָּג. A final (ֿ) not preceded by (ֿ) is changed into (׃): as, עוֹרָה, עוֹר; כְּבִידָה, כְּבִיד. *

When the word increases with תּ, (ֿ) is changed into (׃): as, אֶחָדָה, אֶחָד.

Of two *Segols*, the first will change to (ֿ) or (ֿ); and the second to (׃): as, כְּבִישָׁה, כְּבִישׁ, כְּבִישׁ.

NUMBER.

(ֿ), (ֿ), or (׃), will be changed into (׃): as, מְלָכִים, מְלָךְ; סִפָּרִים, סִפָּר; דְּבָרִים, דְּבָר.

To compensate for an omitted *Dawgesh*, the (ֿ) will remain: as, חֲרָשִׁים, חֲרָשׁ. When (ו) is followed by (׃), it is changed to (׃), as, קִמְצִים, קִמְצָן.

When (ֿ) is followed by (ֿ), the (ֿ) will be changed to (׃), and the (ֿ) to (ֿ); or both will be contracted into (ֿ): as, חֲרָשִׁים, חֲרָשׁ; זֵיתִים, זֵית.

Where (ֿ) is not preceded by (ֿ), it will be changed into (׃): as, שׁוֹמְמִים, שׁוֹמֵם.

Where the final vowel is (·), succeeded by ה, ה will be dropped, and (·) changed into (·): as, יָפִים, יָפָה.

Feminine nouns do not often change their points.

REGIMEN.

The first (·) will be changed into (:), and the second, unless followed by נ, into (-): as, דָּבַר, for דָּבָר.

In the plural, (·) or (·) will be changed into (:), and the preceding (·) into (·): as, זִקְנִים, זִקְנֵי; בָּרְכוֹת, בָּרְכוֹת.

In the singular, (·) followed by ה will be changed into (·): as, מִקְנֶה, מִקְנֶה.

Of two (·), the *first* will be changed into (-), and the *second* into (:): as, מִלְכִּי, מִלְכִּי.

Where the points are (-) followed by (·), the *first* will be changed into (·): as, סִפְרִי, סִפְרִי. But *gutturals* will change (-) into (·): as, עֲשֹׁב, עֲשֹׁב.

Words having (-) followed by (·) contract both into (·): as, בֵּית, for בֵּית.

In words of *one syllable*, (·) is seldom changed; but when changed it is to (-): as, אֶבֶן, for אֶבֶן. Where a monosyllable is followed by *Makhaph*, (·) is changed into (·), and (·) into (·): as, בֵּן, בֵּן; כֵּל, כֵּל.

Where (·) is followed by (:), the points will generally be changed into (˙) : as, מֹות, מֹותו.

All these rules are, however, subject to numerous exceptions ; which, with other *anomalous punctuations*, must be learned by use.

FINIS.

By the same Author,

On the ETYMOLOGY and PROPHETIC CHARACTER of the PROPER NAMES found in the OLD TESTAMENT ; being a Key to the Massoretic Punctuation of the Hebrew Scriptures.

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And, shortly,

On the term 'FULFILLED,' as used by the Evangelists.

ADDENDA, AND CORRIGENDA.

Page 5, line 25, for *more than thirty*, read *near thirty*.

— 6, — 14, for *Ba-cha-liy*, read *Ba-kha-liy*.

— 7, — 9, for קַבְּכִי (Khabh-bak-kuk), read קַבְּכִי (Kha-bhak-kuk).

— 10, — 23, for יָהּ, read יָהּ (Yahh).

— 14, — 25, for *changing ' (y) into י*, read *changing ' (iy) into י* (ith);
and add, or י (eh) into י (ah).

— 15, — 4 and 5, for *Mo-ab-hiy* and *Mo-ab-hiy-yah*, read *Mo-a-bhiy*, and
Mo-a-bhiy-yah.

— 15, — 7, after *woman* add, יָפֵה (Ya-pheh) 'Fair;' *Feminine*, יָפֵה (Ya-phah).

— 15, — 25 and 26, for *changing ' (y) into י*, read *changing ' (iy) into י* (im).