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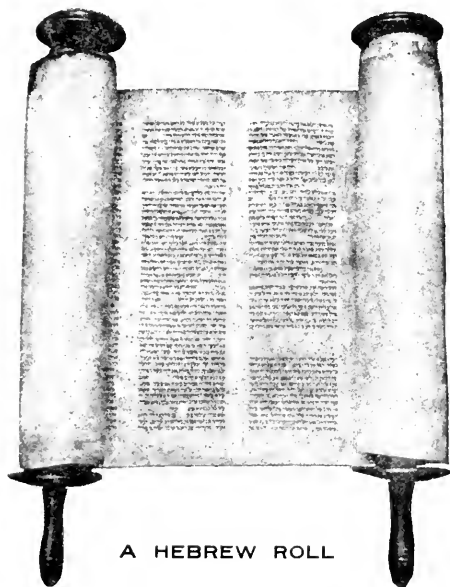
HEBREW READER

BY

DUNCAN CAMERON, B.D.

SECOND EDITION

(Revised throughout)



A HEBREW ROLL

Edinburgh: T. & T. CLARK, 38 George Street





A FIRST HEBREW READER

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PREFACE TO THE SECOND EDITION.

A FEW alterations have been made in this Edition. The writer takes this opportunity of thanking Principal Sir Donald MacAlister and Professor William B. Stevenson of Glasgow University, and Professor A. R. S. Kennedy of Edinburgh University, for their suggestions.

PREFACE TO THE FIRST EDITION.

THIS book is designed for students who wish to learn in a short time enough Hebrew to enable them to read one of the simple books of the Hebrew Bible. The writer makes no attempt to give an accurate knowledge of the details of Hebrew Grammar. He has in view those who will have no tutor, and seeks to make them familiar from the beginning with reading Hebrew as it is in a book of the Bible. The illustrations are all taken from the Book of Jonah. Four or five months of regular study will enable the reader to master this First Hebrew Reader. He will then be able to read fluently the Book of Jonah, and can proceed to the more systematic study of the language by using Professor A. B. Davidson's well-known *Hebrew Grammar*.

The writer desires to offer his thanks to Dr. James Kennedy of the New College, Edinburgh, who read the proofs and made several helpful suggestions.

A FIRST HEBREW READER

LESSON I.

The Alphabet.—The letters of the Hebrew Alphabet should be learned carefully. This first step needs thoroughness and patience. The letters are given below, and should be written and re-written, until the student is familiar with them.

Name.	Sign.	Sound.	Corresponding English Letter.
Aleph	א	—	'
Beth	ב	b in "bind"	b
Gimel	ג	g in "get"	g
Daleth	ד	d in "date"	d
He	ה	h in "hair"	h
Waw	ו	w in "way"	w
Zayin	ז	z in "zeal"	z
Cheth	ח	ch in "loch"	ch
Teth	ט	t in "tea"	ṭ
Yod	י	y in "you"	y
Kaph	כ	k in "keep"	k
Lamed	ל	l in "lame"	l
Mem	מ	m in "moon"	m
Nun	נ	n in "noon"	n
Samech	ס	s in "sun"	ṣ
Ayin	ע	—	'
Pe	פ	p in "pain"	p
Tsadi	צ	—	ts
Koph	ק	k in "keep"	q
Resh	ר	r in "run"	r
Sin	ש	s in "sun"	s
Shin	שׁ	sh in "shun"	sh
Tau	ת	t in "tea"	t

Remarks.—(1) In the English Alphabet we have not merely consonants like B, C, D, but also vowels like A, E, and O. It is not so in Hebrew. The alphabet consists entirely of consonants.

(2) Hebrew words are written from right to left, not as in English from left to right. Therefore, if we wish to write down the Hebrew letters for a word in which the consonants are in the order b r ch in English letters, we write in Hebrew ב ר ח, the first letter being at the right hand of the word.

(3) Aleph represents the catch in the breath heard in English between two vowels in a word like “re-inforce.” The beginner may regard it as a mute letter. In transliterating (that is, in writing out the Hebrew letters in the corresponding letters of the English Alphabet) it is usual to represent Aleph by ‘.

(4) Ayin is a difficult sound to reproduce, and may be taken by the beginner as a mute letter. It is represented in transliteration by ‘.

(5) We have not a letter that can be compared to Cheth. The final ch in “loch” represents the sound fairly well. We do not find that sound at the beginning of a word in English, but it is frequently so placed in Hebrew.

(6) Tsadi is to be pronounced as “ts.” Many Hebrew scholars prefer to pronounce this letter as an emphatic s, like a double s.

(7) Pronounce both Samech and Sin as “s.” Teth and Koph resemble in sound our “t” and “k” pronounced with emphasis, but beginners may be content to give the ordinary sound of these letters.

(8) Note that in Shin the point is on the right of the three upright lines, while in Sin it is on the left.

(9) Note the point in the centre of b, g, d, k, p, t. This point is called *Dagesh*.

EXERCISE I.

Give the names of the letters in the following Hebrew words:

ויהי, יהוה, יונה, לאמר, באה, כל, זה, פני, גורל, רוח,
 יבשה, הקל, חס, נא, עלה, שמחה, קול, דבר, מעל,
 לקח, היה, אובת, סער, עמלת:

Note.—Read from right to left, beginning with Waw, Yod, He, Yod.

LESSON II.

Final Letters.—Five of the letters have two forms, one being used when the letter is at the end of a word. Note that

Kaph at the end of a word is		ך	;	elsewhere	כ	or	כּ
Mem	”	מ	”	”	מ		מ
Nun	”	נ	”	”	נ		נ
Pe	”	פ	”	”	פ	or	פּ
Tsadi	”	צ	”	”	צ		צ

Dagesh.—Attention has been called to the point in the body of six letters: כּ, נּ, פּ, בּ, עּ, תּ. The word “Begadkepat” helps one to remember these six letters. Sometimes they are written without the dagesh, and then there is a change in the pronunciation.

Beth with the Dagesh is pronounced like b in “bind,” but without the dagesh it is pronounced like v in “vine.” In transliteration we represent Beth without dagesh by bh.

Daleth with Dagesh is d in “date,” but without dagesh it represents the sound of “th” in “this.” We represent it in transliteration by dh.

Gimel and Kaph without the dagesh have the same sound, resembling “ch” in “loch.” In transliteration, ג is represented by “gh” and כ by “kh.” We have already seen that ג is pronounced like “g” in “get,” and כ like “k” in “keep.”

Pe ע is “p” in “pain,” but פּ is pronounced like “ph” in the word “philosopher”—the sound of our letter “f.”

Tau ת is like “t” in “tea,” but תּ is “th” in “thing.”

Remarks.—(1) Note the resemblance between some of the letters of the Hebrew Alphabet. Beth is not unlike Kaph, but note that Beth is not rounded like Kaph. Gimel and Nun resemble each other.

(2) Daleth and Resh are sometimes confused; but note that Resh is rounded while Daleth is not. Note that there is a short upright line at the left of He, while both the upright lines in Cheth are of the same size. Note the open space between the left upright stroke in He and the top horizontal line. There is no such space in Cheth.

(3) Observe the difference between Waw, Zayin, and Yod. Waw comes down to the line, but Yod does not. The short line at the top of Zayin goes beyond the upright to the right, but in Waw we have only a very short line to the left of the upright line. The upright line is also slightly curved in Zayin.

EXERCISE II.

Transliterate the words in these two verses of the Book of Jonah (chap. iv. vers. 10, 11).

וַיֹּאמֶר יְהוָה אֵתָּה חֶסֶת עַל הַקִּיקוֹן אֲשֶׁר לֹא עָמְלָת בּוֹ
וְלֹא גִדַּלְתָּו שֶׁבֶן לַיְלָה הִיָּה וּבֶן לַיְלָה אָבֵד: וְאֲנִי לֹא
אֲחֹס עַל נִינוֹה הָעִיר הַגְּדוּלָּה אֲשֶׁר יֵשׁ בָּהּ הַרְבֵּה
מִשָּׂתִּים עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לְשִׁמְאֹלוֹ
וּבְהִמָּה רַבָּה:

Remarks.—(1) “Transliterate” means “give the corresponding English letters.”

(2) Remember that Hebrew is read from right to left. The letters of the first word in the passage given are: w y ' m r.

(3) Note the “Begadkepat” letters. Remember that ת is “t,” but ה “th.”

(4) Note that the end of a verse is marked by :

(5) Represent א by ' and י by '.

EXERCISE III.

Write out the Hebrew letters for :

w y t h p l l l y w n h ' l y h w h ' l h y w m m ' y h d g h h :
w y ' m r q r ' t h y m t s r h l y ' l y h w h w y ' n n y
m b t n s h ' w l s h w ' t y s h m ' t q w l y :

Remarks.—(1) Note remarks at end of Exercise II.

(2) These are two verses from the Book of Jonah.

(3) Hebrew is written from right to left. The first word w y t h p l l l is written וַיִּתְפַּלֵּל. Note that a consonant is doubled in Hebrew by using Dagesh. Thus הָ=il.

(4) Note that “t” is ט and “t” is ת; and that “s” is ס and “s” is שׁ.

LESSON III.

The Vowels.—We have seen that the letters in the Hebrew Alphabet are all consonants. The vowel sounds are expressed in Hebrew books by various points, written usually below the consonants.

In this lesson we shall consider the manner in which what we may call the long vowel sounds are represented in Hebrew writing. We have these five long vowel sounds familiar to ourselves:

- | | | | | |
|-----|--------------|------|-------------|-----------|
| (1) | the sound of | “a” | in the word | “father”; |
| (2) | ” | “ai” | ” | “pain”; |
| (3) | ” | “ee” | ” | “seem”; |
| (4) | ” | “o” | ” | “sore”; |
| (5) | ” | “oo” | ” | “poor.” |

In transliteration and in teaching pronunciation these vowel sounds will be expressed in this book as follow:

- | | | | | |
|---|-------------------------|------|----|-----------|
| ā | stands for the sound of | “a” | in | “father”; |
| ē | ” | “ai” | in | “pain”; |
| ī | ” | “ee” | in | “seem”; |
| ō | ” | “o” | in | “sore”; |
| ū | ” | “oo” | in | “poor.” |

We have these five long vowel sounds in Hebrew, and we note now how they are expressed.

- (1) *Kāmetz*.—The vowel sound ā is represented in Hebrew by ְ , written under the consonant that precedes it. Thus the syllable bā- would be written בְּ. This vowel sign is called “Kāmetz.”
- (2) *Tsêre*.—The sound ē is represented by the sign ֵ written under the consonant preceding it. Thus

“bēn,” the Hebrew word for “a son,” is written בֵּן. This vowel sign is called “Tsēre.”

- (3) *Chīreq*.—The sound ī is represented by the sign יֵ under the consonant. Usually this vowel sound is represented with the aid of the consonant “Yod.” “Yod” then loses its value as a consonant. We have something corresponding to this in English. In the word “bay,” “y” has lost its value and its sound as a consonant. The sound “lī,” the Hebrew word for “to me,” is written לִי. Note the dot under the consonant and the ך following. This vowel sign is called “Chīreq.”
- (4) *Chōlem*.—The sound ō is represented also in two ways, with or without the aid of a consonant—the consonant in this case being “Waw.” The sound of our word “coal” is represented in Hebrew by כֹּל or כֻּל. In transliterating these letters we write “q ō l.” Note that without the aid of “Waw,” “Chōlem” is a dot *above* the consonant. When “Waw” is used, the dot is placed above the “Waw.”
- (5) *Shūreq*.—The sound ū is represented in two ways, with or without the aid of “Waw.” The syllable which we may represent by the letters “kūm” is written in Hebrew כּוּם or כּוּם. This is a Hebrew word meaning “Arise.” This vowel sign is called “Shūreq,” and we see that it is represented either by the sign וּ under the consonant, or by ם “Waw” with a dagesh. Note that ם is ō, but that ם is ū.

Before we proceed to an exercise on this Lesson, note the distinction between *transliteration* and *pronunciation*. The transliteration of שׁ is 'ī sh, but we represent its pronunciation simply as īsh.

The transliteration of כּוּם is n ā q i ' ; its pronunciation is nā-kī.

Here are some examples on the lines of the exercise to follow.

Question : Transliterate the following Hebrew words :

קוֹלִי, אוֹסִיף, סוּף, חָבוּשׁ, הָרִים, שֵׁנִית

Answer : qōlī, 'ōsīph, šūph, chābhūsh, hārīm, shēnīth.

Remarks.—(1) Express י by ō, and ך by ū (not by *wō* and *wū*).

(2) Read the Hebrew from right to left, beginning with the word on the right side, but write the English letters from left to right.

(3) The pronunciation of these Hebrew words may be represented thus : kō-lī, ō-sīf, sūf, chā-vūsh (“ch” in “loch”), hā-rīm, shē-nīth.

(4) Remember that “ch” always represents the sound of ch in “loch,” never ch in “church.”

VOCABULARY I.

Hebrew Word.	Pronunciation.	Meaning.
אָנֹכִי	ā-nō-chī	I
אִישׁ	īsh	a man
בֵּן	bēn	a son
דָּג (m.)	dāch	a fish
דָּם (m.)	dām	blood
הוּא	hū	he
הָרִים	hā-rīm	mountains
כִּי	kī	for (conjunction), that
לֹא	lō	not
לִי	lī	to me
לָנוּ	lā-nū	to us
עָשָׂה	ā-sā	{ he did { he made
עָשִׂיתָ	ā-sī-thā	{ thou hast made { thou hast done
קוֹל	kōl	a voice
קוּם	kūm	rise or arise

For pronunciation of ā, etc., see page 5. Do not confuse Kaph and Nun. m = Masculine Noun, see page 23 ; f = Feminine Noun.

EXERCISE IV.

Transliterate the following Hebrew words:

יוֹנָה, לְאֵמֶר, קוֹם, לֶחֶם, הַעִיר, רַעְתֶּם, בָּאָה, לָבוֹא, הַטִּיל,
 גְּדוֹל, אִישׁ, לִבִּי, לֹא, רַעְהוּ, גּוֹרְלוֹת, הַרְעָה, תָּבוֹא,
 אֲנֹכִי, יָרָא, עָשָׂה, עֲשִׂיתָ, פִּי, הוּא, דָּג, הוֹלֵךְ, סֵעַר,
 שְׂאֵנִי, הָאִישׁ, נָקִיא, דָּם, יָמִים:

Note that Hebrew words are to be read from right to left. The transliteration of הוֹלֵךְ is hōlēkh.

LESSON IV.



Short Vowels :



- Note (1) the sound of "a" in "hat";
 (2) "e" in "hen";
 (3) "i" in "pin";
 (4) "o" in "pot";
 (5) "u" in "put."




In transliteration and in teaching pronunciation, these vowel-sounds will be expressed in this book as follow :


ă stands for the sound of "a" in "hat"; and ě, ĭ, ō, ů stand for the vowel-sounds in "hen," "pin," "pot," and "put" respectively.

We consider now how these short vowel-sounds are expressed in Hebrew.

(1) *Pathach*.—The vowel-sound ă is represented in Hebrew by  written under the consonant that precedes it. Thus "hăř," the Hebrew word for "a mountain," is written . This vowel-sign is called "Pathach," the "ch" as in "loch."

(2) *Segol*.—The sound ě is represented by  under the consonant. Thus "ěl" is the sound of the Hebrew word meaning "unto." It is written . Note the Aleph א in this word, not representing a sound; and note the line which connects it with the following word corresponding to our hyphen. This vowel-sign is called "Segol."

(3) The sound ĭ is represented by  } all written under
 (4) The sound ō is represented by  } the consonant.
 (5) The sound ů is represented by  }

We note then that the sign  represents ā or ō;

"  " ī or ĭ;

"  " ū or ů;

The student will soon come to know when these signs represent short or long vowels. *Meanwhile, it is enough to know that the vowel is usually short in a closed syllable, but long in an open syllable.*

A closed syllable is one which ends with a consonantal sound; an open syllable ends with a vowel-sound. Thus, "hat" is a closed syllable in the word "hat-ter," but "fa" is an open syllable in the word "fa-ther."

Note	וְ	is ē as in	בֵּן	"a son" (bēn);	} Pronunciation.
	יְ	is ī as in	כִּי	"for" (kī);	
י or ו	וּ	is ō as in	קוֹל or לוֹ	"a voice" (kōl);	
	וּ	is ū as in	לָנוּ	"to us" (lā-nū);	
	הַ	is ä as in	הַר	"a mountain" (här);	
	עַ	is ě as in	עַל	"unto" (ěl).	

If וְ is the vowel-sign in an open syllable, pronounce it and write it as ā, unless directed otherwise in a note. Thus קָרָא is pronounced kā-rā, but קוֹל is pronounced kōl. Note again the difference between transliteration and pronunciation. Kā-rā is the pronunciation of קָרָא; but the transliteration of that word is qārā'. The word means "he called."

לְ means "all"; another form is כֹּל (kōl and kōl). So also with יְ and וּ. If they are in an open syllable, pronounce ī and ū; if in a closed syllable, ĩ and ů, unless directed otherwise in a note.

We now give some examples on the lines of the exercise which follows.

Question: Transliterate and pronounce the following words:

אֵל, לֵךְ, אֵלֶיךָ, אֶת, לְאֱלֹהִים, יָמִים, וַיְחַל, לְבוֹא, יוֹם

Answer: (1) Transliteration:

'ēl, lēkh, 'ēl'ěhā, 'ěth, lē'lōhīm, yāmīm, wăyyāch'ěl, lābhō', yōm.

(2) Pronunciation:

ěl, lēch, ē-lě-hā, ěth, lē-lō-hīm, yā-mīm, wă-yā-chěl, lā-vō, yōm.

Remarks.—(1) Note the line joining אֶל־ to the following word. Written without this, the pointing is אֵל.

(2) Final Kaph pronounced like ch in “loch.”

(3) Occasionally ě is written ם (Segol followed by Yod).

EXERCISE V.

Read and transliterate the following words :

בְּאֵלֵהִים, צוֹם, אֶל־מֶלֶךְ, שֶׁקַּי, עַל־הָאֶפֶר, אַחֻס, טוֹב,
הַיְיִטֵּב הַסֶּדֶר, אָדָם, יָדַע, אָהָר;¹

Remarks.—(1) h ē ṭ ē bh. Pronounce hē-tēv.

(2) Remember that Ayin is not sounded. See page 2.

(3) It is a fairly good working rule to take ם for ā unless you are sure it is ǒ.

VOCABULARY II.

Hebrew Word.	Pronunciation.	Meaning.
אָדָם ¹	ā-dhām	man
אָחָד ¹	ě-chādh	one
אַחֻס	ā-chūs	{ I shall pity { I pity
אֶל־	ěl	unto
אֶפֶר	ē-fēr	ashes
הַר	hār	a mountain
טוֹב	tōv	good
יוֹנָה	yō-nā	Jonah
יָפוֹ	yā-fō	Joppa, Jaffa
כָּל or כֹּל	kōl or kōl	all
מֶלֶךְ	mě-lěch	a king
עִיר f.	īr	a city
צוֹם	tsōm	a fast
קָרָא	kā-rā	{ he called { he cried out
שֶׁקַּי	sāk	sackcloth
שְׁנִיטָה	shē-nīth	the second time

(1) Note ā not ǒ in these closed syllables.

LESSON V.

Indistinct Vowels.—The student will be familiar with vowel-sounds that are indistinct. Some of our English words are pronounced in such a way that certain vowel-sounds are scarcely heard at all. Take, as an example, the word “believe.” The “e” in the first syllable of that word is very indistinct. Some people pronounce the word as if it were written “blieve.”

In Hebrew, this indistinct vowel-sound is represented by ם, written under the consonant preceding the indistinct vowel. In writing out Hebrew words in the corresponding English letters, we usually represent the indistinct vowels thus:—b^elieve. Let us take the Hebrew word that is pronounced Y^ehi, the first syllable being indistinct. This is written יהם.

This sign is called “Sh^eva,”¹ but we must distinguish between *Sh^eva Vocal* and *Silent Sh^eva*. The distinction will easily be understood by the student. Sh^eva in the word given above is Sh^eva Vocal; that is, Sh^eva that is sounded, with the indistinct sound we have in the first syllable of our word “believe.” But sometimes Sh^eva does not stand for an indistinct vowel-sound, but merely marks the close of a syllable. We have an example of this in the Hebrew word for “Tarshish,” תַּרְשִׁישׁ. The Sh^eva under Resh ר is not a vowel-sign, but marks the end of the syllable. This mark is called Sh^eva Silent. By familiarity with Hebrew words, the student will soon be able to distinguish between Vocal and Silent Sh^eva.

Under Aleph, He, Cheth, Ayin, and Resh the indistinct vowel-sign has sometimes a different form of Sh^eva. These forms are ם׃ ם׃׃ ם׃׃׃. It will be noted that they are combinations of Simple Sh^eva with the vowel-signs for ä and ë and ö. In transliterating these composite Sh^evas,

¹ Most modern scholars call this sign Sh^ewa, not Sh^eva.

we shall write ^ä and ^ë and ^ö a little above the line. The Hebrew for "upon them" is עֲלֵהֶם. This is pronounced ^ä-lĕ-hĕm, the ä being indistinct, the stress on the second syllable -lĕ-. The transliteration of the word is ^ä-lĕ-h ĕ m. אֱלֹהִים is a word meaning "God." It is transliterated ^ë-l ō-h ĩ m, and pronounced ^ë-lō-hĭm.

אֶנְיָה is a word meaning "a ship." The transliteration is ^ö-n ĩy-y ā h, and the pronunciation ^ö-nĭ-yā.

Note that in writing Hebrew words in the corresponding English letters, we write Simple Sh^ëva as small e above the line; thus ^ë. The composite Sh^ëva ם we write ^ë-lō-h ĩ m.

As an example of writing out Hebrew letters and vowel-signs in English letters, we take the 1st verse of the Book of Jonah:

יְהוָה דִּבְרָהֶוָה אֶל־יוֹנָה בֶן־אֲמִתַּי לֵאמֹר:

Before we write this in English letters, we should note several points.

(1) "bh" in the word דִּבְרַי is pronounced as "v."

(2) Dagesh—for example the · in Tau—is used to express a double letter. Thus ל is "ll," and ת in תַּי is "tt."

(3) Aleph has no sound, and is represented in writing the corresponding English letters by '.

(4) Note the sign ׀ joining pairs of words. They are to be pronounced together, the sign corresponding to our hyphen in a word like father-in-law. Thus, there comes the tendency for the shortening of the first vowel in the combined words. אֱלֹהִים without this sign becomes אֱלֹ with it. See also Remark 1, page 11.

(5) Note the third word in the verse given above, יְהוָה. This word occurs very frequently in the Hebrew Bible. We see that the consonants are Yod, He, Waw, and He (reading from right to left). The vowels are Sh^ëva, Cholem, and Kametz. If we write the word without the vowel-signs, we have יהוה. This is the word invariably translated "the LORD" in the English Bible. Our word "Jehovah" expresses what we have in the text of the Hebrew Bible, where the word יהוה is pointed with the vowel-sounds of

another Hebrew word—אֲדֹנָי (pronounced ă-dhō-nai), ai representing the vowel-sound in the English word “my.” The Hebrews regarded the very name יהוה with such reverence that they did not utter it. They did not say the word, the consonants of which were יהוה; they said אֲדֹנָי ă-dhō-nai. Whenever you see יהוה, you will know that it stands for our word “Jehovah.” In reading it in Hebrew, say ă-dhō-nai.

(6) Note that א or א followed by י is written and pronounced ai, the vowel-sound in our word “my.” Thus אֲמִתַּי is pronounced ă-mīt-tai.

We turn now to the words at the beginning of the Book of Jonah. The following is an attempt to represent the way in which these words should be pronounced:

wă-y^e hī d^e-văr ă-dhō-nai ěl yō-nā vĕn ă-mīt-tai lē-mōr.

The transliteration of the words is:

wăy^e hī d^e bhăr y^e hōwāh ’ěl yōnāh bhĕn ă-mīt-tai lē’ mōr.

TABLE OF VOWEL SOUNDS AND SIGNS.

ā is אָ	and ă is אַ	thus	בָּרַח (bā-răch)
ē is אֵ	ě is אֶ	”	נֶדְרָה (nē-dhĕr)
ī is אִ or אֵי	ĭ is אִי	”	כִּי and יֵיתֵן (kī and yīt-tĕn)
ō is אֹ or אֵו	ō is אֹ	”	כֹּל and כָּל (kōl and kōl)
ū is אֹּ or אֵוּ	ŭ is אֹּ	”	לָנוּ (lā-nū)

Indistinct Vowels, like e in “believe”;

קָרָא pronounced	k ^e -rā, the e being indistinct
אֲמִתַּי	ă-mīt-tai, the a ”
אֱלֹהִים	ĕ-lō-hīm, the e ”
אֲנִיָּהּ	ō-nī-yā, the o ”

In transliteration, represent אָ by ^e as q^e r ā’ for קָרָא
 ” אַ by ^ă as ă mīt tai for אֲמִתַּי
 ” אֵ by ^ĕ as ĕ lō h ī m for אֱלֹהִים
 ” אֹ by ^ō as ō nīy yāh for אֲנִיָּהּ

If the student has mastered the letters and the vowel-signs, he should be able to read passages from the Hebrew

Bible, though he will not be able to understand their meaning. We take as an illustration another verse from the Book of Jonah (chap. i. ver. 2):

קום לך אל-ניניוה העיר הגדולה וקרא עליה פריעתה
רעתם לפני:

We pronounce these words in the following way:

kūm lēch ʿl-Nī-nē-wē hā-īr hăg-g^e-dhō-lā ū-k^e-rā
ā-lē-hā kī ā-l^ē-thā rā-ā-thām l^e-fā-nai.

The transliteration of the words is as follows:

q ū m l ē kh ' ʿ l n ī n e w ē h h ā ' ī r h ă g g e dh ō l ā h
ū q e r ā ' ' ā l ē h ā k ī ' ā l e th ā h r ā ' ā th ā m l e ph ā n ai.

Remarks.—(1) Kaph and Koph represented in transliteration by k and q, but both are pronounced as our “k” in “keep.”

(2) For the vowel-signs, see page 14.

(3) The end of a verse is marked by the sign : So also the end of a sentence.

(4) Note the dagesh in ך in the word הגדולה Here dagesh does not merely signify that Gimel is to be pronounced “g,” but it is the mark of a doubled letter, “gg” not “g.”

EXERCISE VI.

Write out the following in English letters:

ויקם יונה לברח תרשישה מלפני יהוה ויגד יפו וימצא
אניה באה תרשיש ויתן שכרה ויגד בה לבוא עמה
תרשישה מלפני יהוה:

(Jonah 1³.)

Remarks.—(1) Read from right to left, but write the English letters from left to right.

(2) The first word is wāy yā q ō m.

(3) Note that ל is “1,” but that ל is “11.” In the case of the “Begadkepat” letters, the “dagesh” may or may not mean the

doubling of the letter. Thus ת in תִּשְׁתִּי is “t” not “tt,” and ב in the word בָּבֶרֶךְ is “b” not “bb.” The student will be right if he takes ב at the beginning of a word as “b” not “bb.” In the case of letters other than ב, ג, ד, ז, ט, ת “dagesh” signifies the doubling of the letter.

(4) Express בָּבֶרֶךְ by bā h. Note the dagesh in ה. ה is usually mute at the end of a word, but when it has dagesh it is not a mute letter.

(5) Remember that ב is bh.

(6) The transliteration of לְבַרְחָה is lĭbh rōăch, the vowel-sound ă coming *before* the consonant under which it is written. This is called “*Pathach Furtive*” (Pathach stealing in).

EXERCISE VII.

Write out the following in Hebrew letters :

wăyyāqōm yōnāh wăyyēlēkh ʿl Nīn^ewēh
kīdh^ebhār Y^ehōwāh w^eNīn^ewēh hāy^ethāh
ʿīr g^edhōlāh lēʿlōhīm mǎh^ălǎkh sh^elōshēth
yāmīm.

Remarks.—(1) This is the 3rd verse of the 3rd chapter of Jonah.

(2) Express doubled letters by “dagesh.” For example, in the first word “yy” is ך; so also in third word. There are five of the Hebrew letters that are not doubled. These are א, ה, ת, ע, ר.

(3) h^ă is הָ and y^e is יֵ.

(4) sh^elōshēth is שְׁלֹשֶׁת.

(5) Express ī by יֵ; thus עֵר for ʿīr.

The student should practise reading these exercises as they are in the Hebrew letters. The pronunciation in Exercise VI. may be represented thus:—wăy-yā-kōm yō-nā lĭv-rō-ăch tār-shī-shā mĭl-lĭf-nē ă-dhō-nai wăy-yē-rēdh yā-fō wăy-yĭm-tsā ũ-nĭy-yā bā-ā thār-shĭsh wăy-yĭt-tēn s^e-chā-rā wăy-yē-rēdh bāch lā-vō ĩm-mā-hēm tār-shī-shā mĭl-lĭf-nē ă-dhō-nai.

Exercise VII.—wăy-yā-kōm yō-nā wăy-yē-lēch ʿl-nī-n^e-wē kīdh-vār ădhō-nai w^e-nī-n^e-wē hā-y^e-thā īr g^e-dhō-lā lē-lō-hīm mǎ-h^ă-lăch sh^e-lō-shēth yā-mīm.

VOCABULARY III.

Hebrew Word.	Pronunciation.	Meaning.
אֱלֹהִים	ĕ-lō-hīm	God
אֲמִיתַי	ă-mīt-tai	Amittai
אָמַר	ā-mār	He said
לֵאמֹר	lē-mōr	{ saying literally "to say"
אֲנִיָּהּ	ō-nīy-yā	a ship
בָּא	bā	he came
לָבוֹא	lā-vō	to come
בָּרַח	bā-rāch	he fled
לִבְרַח	līv-rō-āch	to flee
דָּבָר	dā-vār	a word
דְּבַר יְהוָה	d ^e -vār ă-dhō-nai	the word of the Lord
חָלַךְ	hā-lāch	he went
לֵךְ	lēch	go
יְהוָה	ă-dhō-nai	Jehovah
נָדַר or נִדָּר (m.)	nē-dhēr or nĕ-dhĕr	a vow
נִנְוָה	nī-n ^e -wē	Nineveh
נָתַן	nā-thān	he gave
יָתַן	yīt-tēn	he will give
וַיָּתַן	wāy-yīt-tēn ¹	and he gave
קָם	kām	he rose
וַיָּקָם	wāy-yā-kōm ¹	and he rose
קָרָא	k ^e -rā	cry (a command)
תַּרְשִׁישׁ	tār-shīsh	Tarshish
תַּרְשִׁישָׁה	tār-shī-shā	to Tarshish

(1) Note "wāy" is pronounced as "wi" in "wire."

LESSON VI.

The Article.—In Hebrew there is no Indefinite Article, like the English “a” or “an.” “A city” is עִיר (‘īr, the sound of our word “ear”).

The Definite Article is not written as a separate word like our “the,” but is put at the beginning of the word to which it is attached. Its usual form is הַ (hă), and the letter following is doubled. Thus יוֹם is “a day,” but “the day” is הַיּוֹם, ‘ having “dagesh,” the sign of a doubled letter. The transliteration of these words is y ō m and h ă y y ō m. The pronunciation is “yōm” and “hăy-yōm.”¹

This is the usual form of the Definite Article, and unless one knows *a good reason* for doing otherwise, one should express the Article by הַ with the following consonant doubled. It has already been pointed out that a consonant is doubled by “dagesh.” Thus מ is m, but מַ is mm.

Note then that “a desert” is כְּנֶזֶר, but “the desert” is הַכְּנֶזֶר (pronounced hăm-mīdh-bār, “dh” like “th” in “this”).

Remarks.—(1) Remember that א, ה, ח, ע, ר are not doubled.

(2) Before א, ע, ר the Article is usually הַ. Hence “the ship” is

הַאֲנִיָּה.

(3) Sometimes before הַ or עַ the Article is הֶ.

(4) Before חַ the Article is *always* הֶ. Hence הַחֲזָקָה is the Hebrew for “the violence” (Jonah iii. 8).

Examples.—Put the Article before the following words:—
עִיר, אֲנִיָּה, מַלְחִים.

The first word (‘īr), pronounced like our word “ear,” means “a city.” For “the city” we write הָעִיר (Remark 2). הַיּוֹם (‘ōn ī y y ā h, pronounced ‘ō-nī-yā). Here also we have a good reason for not writing הַ. א is the first letter in the word, and that letter cannot be doubled. We write הַאֲנִיָּה. הַמַּלְחִים māl-lā-chīm, means “sailors.” “The sailors” is הַמַּלְחִים hăm-māl-lā-chīm, as there is no reason here for not writing the Article in the usual form.

¹ See Note 1, page 21.

We may take as another example the word גֹּרֵל (*gō-rāl*). We see that the first letter has “dagesh,” but the “dagesh” here is the “dagesh” in one of the “Begadkepat” letters. It indicates that ג is to be pronounced “g” not “gh.” “The lot” is in Hebrew הַגֹּרֵל, and note that this word reads “hăg-gō-rāl.”

The student should now practise reading Hebrew sentences, even although he is not able to understand what he reads. The words should be read aloud. At this point it may be well to read again the verses in the Book of Jonah that have already been given (see pages 13, 15). We now give the 4th verse of the first chapter of Jonah.

וַיְהִי הַטִּיל רֹחַ-גְּדוֹלָהּ אֶל-הַיָּם וַיְהִי סַעַר-גְּדוֹל בַּיָּם
וַהֲאִנְיָהּ חֲשָׁבָה לְהִשָּׁבֵר:

Pronounce these words thus :

wă-dhō-nai hē-til rū-äch g^e-dhō-lā ʿl hăy-yām wă-y^e-hī
să-ār gā-dhōl băy-yām w^e-hā-^o-nīy-yā chīsh-sh^e-vā l^e-hīsh-
shā-vēr.

Note (1) Pathach Furtive; not rū-chă but rū-äch (page 16).

(2) Note that vowel-signs like ^o written above the line are indistinct.

N.B.—A Reading Exercise is given at the end of each Lesson. The student is advised to read these *aloud*. Reading aloud should be practised regularly.

EXERCISE VIII.

Put the Article before the following words :

אִישׁ, אֱלֹהִים, יָם, גּוֹרֵל, שָׁמַיִם, יַבְשָׁה, אֲנָשִׁים, סַעַר, נֶפֶשׁ,
דָּם, זָבַח, נְדָרִים, מַיִם :

VOCABULARY IV.

Hebrew Word.	Pronunciation.	Meaning.
אֲנָשִׁים	ă-nā-shīm	men
גָּדוֹל	gā-dhōl	great
גֹּרֵל	gō-rāl	lot
זָבַח	zě-văch	a sacrifice
חָמָס ¹	chā-mās	violence
יַבֵּשָׁה	yăb-bā-shā	dry land
יוֹם	yōm	a day
יָם	yām	sea
בְּיָם ²	băy-yām	in or on the sea
מִדְבָּר	mīdh-bār	a desert
מַיִם	mă-yīm	water, waters
מַלְחִים	māl-lā-chīm	sailors
נִדְרִים	n ^e -dhā-rīm	vows
נַפְשׁ	ně-fěsh	soul or life
סַעַר (m.)	să-ăr	a tempest, storm
צֶאֱן	tsōn	a sheep
רוּחַ (f.)	rū-ăch	wind
שָׁמַיִם	shā-mă-yīm	heaven

(1) Note accent is on second syllable. Hence chā-mās, *not* chā-mōs; "ch" like "ch" in "loch."

(2) See Note 1, page 21.

LESSON VII.

The Sentence.—In Hebrew the Verb usually precedes the Noun which is its Subject. “He made” is עָשָׂה (Voc. I.), but “Jonah made” is עָשָׂה יוֹנָה.

The Accusative Case—our Objective—is marked frequently in Hebrew by אֶת or תָּ. Thus “Jehovah made the sea” is עָשָׂה יְהוָה אֶת-הַיָּם.

We have seen (Voc. III.) that וַיָּקָם means “and he rose.” If we wish to say “And Jonah rose,” we write וַיָּקָם יוֹנָה. The student will often come on the word וַיְהִי in reading the Hebrew Bible. This word means “and he was” or “and it was,” “it” referring to a masculine noun. The Hebrew for “And Jonah was . . .” is . . . וַיְהִי יוֹנָה. So also the Hebrew for “And the word of the Lord was to Jonah” is וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה. The subject is “The word of Jehovah,” and this comes after the verb. See Vocabularies.

READING EXERCISE.

וַיִּירָאוּ הַמַּלְאָכִים וַיִּזְעְקוּ אִישׁ אֶל-אֶלְהָיו וַיִּטִּילוּ אֶת-
הַפְּלִים אֲשֶׁר בְּאָזְנֵיהֶם אֶל-הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה
יָרַד אֶל-יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם:

Pronunciation :

wăy-yī-r^e-ū hām-māl-lā-chīm wăy-yīz-^ă-kū ish ěl ^ē-lō-
hau wăy-yā-tī-lū ǎth hăk-kē-līm ^ă-shĕr bā-^ŭ-nīy-yā ěl
hăy-yām l^e-hā-kēl mē-^ă-lē-hēm w^ē-yō-nā yā-rădh ěl yăr-
k^e-thē hās-s^e-fī-nā wăy-yīsh-kăv wăy-yĕ-rā-dhām.

(1) Note the manner in which the doubled Yod is to be pronounced. The first syllable “way” is pronounced like

“wi” in “wire,” and the second syllable begins with the consonant “y.” The pronunciation of the first word in the exercise may be represented by wai-yī-rēū.

(2) Pronounce ^e-lō-hau, last syllable like our “how.”

EXERCISE IX.

Translate into Hebrew :

- (1) Jonah rose up to flee to Tarshish.
- (2) Jehovah made the sea and² the dry land.
- (3) And Jonah rose up.
- (4) And the word of the Lord came³ to Jonah, saying.
- (5) The king said: “Go unto Nineveh.”
- (6) He called the second time.
- (7) And Jonah called⁴ the second time.

Remarks.—(1) The words for this exercise are given in Vocabularies I.–IV.

(2) Mark the Accusative here as on page 21. For “and” say

וְ

(3) Say “was.” See page 21.

(4) “And he called” is וַיִּקְרָא.

LESSON VIII.

The Noun and the Adjective.—(1) Gender.—In English we speak of the Gender of a Noun as masculine, feminine, or neuter. Thus “man” is a masculine noun, “woman” feminine, and “sea” neuter. In Hebrew there are two genders; a noun is either masculine or feminine. As with us, the names of male beings are masculine, and the names of female beings are feminine. Thus אִישׁ (‘īsh) “a man” is masculine, and אִשָּׁה (‘īsh-shāh) “a woman” is feminine. All the Hebrew words for our neuter nouns are either masculine or feminine. Thus מִדְּבָר (mīdh-bār) “a desert” is masculine, and יַבְשָׁה (yāb-bā-shāh) “dry land” is feminine.

The Adjective has one form for the masculine and another for the feminine. If the adjective qualifies a masculine noun, the masculine form is used, but if it qualifies a feminine noun, the feminine form of the adjective is used. The feminine is formed from the masculine adjective by adding הָ (āh). Thus טוֹב (tōbh), טוֹבָה (tōbhāh). In a word of the form גְּדוֹל the feminine is גְּדוּלָה, the first syllable becoming indistinct.

(2) Number.—We say that a noun is either singular or plural. Thus “boy” is singular, and “boys” is plural. In Hebrew there are three numbers. A noun is *singular* when it denotes one thing or person; *plural* when it denotes more than one. The *dual* is used of pairs of things, as “two eyes.”

The general rule for the formation of the plural is add יִם (-īm) to the singular. But note the change in the form of a word like בָּרַךְ. The plural is בְּרָכִים, the first syllable being indistinct. This is a common form of the plural of words of two syllables. Thus:

Singular.	Plural.	Pronunciation.	Meaning.
מֶלֶךְ	מְלָכִים	mĕ-lĕch, m ^e -lā-chīm	king
דָּבָר	דְּבָרִים	dā-vār, d ^e -vā-rīm	word
זָבַח	זְבָחִים	zĕ-vāch, z ^e -vā-chīm	sacrifice
נָדָר	נְדָרִים	nĕ-dhĕr, n ^e -dhā-rīm	vow

A word ending in the feminine termination הָ (āh) has for the plural הֹת (ōth) in place of the singular ending (-ah). Thus the plural of the feminine adjective נְדוּלָה is נְדוּלוֹת (g^e-dhō-lāh) (g^e-dhō-lōth).

Note then that a common form of the plural of words of two syllables is דְּבָרִים, the first vowel being indistinct and the second Kametz ׀. If the second vowel of the word in the singular is ם or ם or ם, that vowel is retained in the plural form. Thus נְדוּלִים, נְדוּלִים (ga-dhol, g^e-dho-lim).

The forms of the adjectives טוב and נְדוּל will express the general rules given above.

Masc. Sing.	Fem. Sing.	Masc. Plur.	Fem. Plur.
טוֹב	טוֹבָה	טוֹבִים	טוֹבוֹת
נְדוּל	נְדוּלָה	נְדוּלִים	נְדוּלוֹת

Note.—An adjective agrees with the noun it qualifies in gender and number. “A good man” is אִישׁ טוֹב (īsh tōbh). “A good woman” is אִשָּׁה טוֹבָה (īsh-shāh tōbhāh).

The adjective is placed after the noun it qualifies.

“The city” is הָעִיר. If we wish to write “the good city,” both the noun and the qualifying adjective have the article. Hence we write הָעִיר הַטּוֹבָה.

Note (1) Teth in the adjective is doubled after the article (page 18).

(2) עִיר is a feminine noun, and therefore the adjective has the feminine form.

If we left out the article before the adjective and wrote הָעִיר טוֹבָה this would mean “The city is good,” not “the good city.”

VOCABULARY V.

Hebrew Word.	Pronunciation.	Meaning.
אֱלֹהֵיו	ĕ-lō-hau ¹	his God
אִשָּׁה	ish-shā	a woman
אֵלָיו	ĕ-lau ¹	unto him
אֲשֶׁר	ā-shĕr	who, which
את־	ĕth	(mark of Definite Accus.)
גְּדוֹלָה	g ^e -dhō-lā	great (fem.)
דְּבָרִים	d ^o -vā-rīm	words
זְבָחִים	z ^e -vā-chīm	sacrifices
הָיָה	hā-yā	"he was" or "it was"
וַיְהִי	wā-y ^e -hī	and he was
יָרָא	yā-rē	{ he feared { fearing
וַיִּירָאוּ	wāy-yī-r ^e -ū	and they feared
יָרַד	yā-rādh	he went down
וַיִּרַד	wāy-yē-rēdh	and he went down
יִרְאָה (f.)	yīr-ā	fear
מְלָכִים	m ^e -lā-chīm	kings
נְקִיָּא	nā-kī	innocent
וַיִּקְרָא	wāy-yīk-rā	and he called
קָרַב	kā-rāv	he came near
וַיִּקְרַב	wāy-yīk-rāv	and he came near
שָׁכַב	shā-chāv	he lay down
וַיִּשְׁכַּב	wāy-yīsh-kāv	and he lay down
שִׂמְחָה (f.)	sīm-chā	joy
רָעָה (f.)	rā-ā	evil (noun)

(1) Note au—like sound of "ow" in how.

READING EXERCISE.

וַיִּקְרַב אֵלָיו רַב הַחֲבֵל וַיֹּאמֶר לוֹ מַה-לָּךְ² גְּדָדִם קוֹם
 קָרָא אֶל-אֶלֹהֵיהָ² אוֹלֵי יַתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא
 נֹאכַד :

(Jonah i. 6.)

Pronunciation :

wăy-yĭk-răv ĕ-lau răv hă-chō-vĕl wăy-yō-mĕr lō măl-
l^e-chā nĭr-dām kŭm k^e-rā ĕl ĕ-lō-hĕ-chā ũ-lai yĭth-ăsh-shĕth
hā-ĕ-lō-hĭm lā-nū w^e-lō nō-vĕdh.

Notes.—(1) Remember that “ch” has the sound of
“ch” in the word “loch,” not of “ch” in the word “church.”

(2) The pronunciation of last syllable here is “chā.”

EXERCISE X.

Give the Hebrew for the following phrases :

A great city, the great city, a great wind, the great
tempest, innocent blood, a great fear, a great fish, a great
evil, the great evil, a great joy, good vows, the good vows.

Notes.—(1) The words with gender noted are given in
Vocabularies I.–V.

(2) Remember that the adjective agrees with the noun
it qualifies in gender and number.

(3) Put the adjective after the noun.

(4) Remember the distinction between “the great city”
and “the city is great.” See page 24.

LESSON IX.

The Noun and the Adjective.—(3) Case.—We have three cases in English—the Nominative, the Possessive, and the Objective. We have three corresponding cases in Hebrew. A noun which is the subject of a verb is in the Nominative, and this is the normal form of the word, any change being based on this form. The Accusative is frequently marked by תָּהָם or הֵם (page 21).

We must note carefully what corresponds to our Possessive Case (the Latin Genitive). We say “the Lord’s word,” or “the word of the Lord.” To express the Possessive Case we make a change in the word “Lord,” in one case by adding “’s,” in the other by prefixing “of.” In Hebrew it is “word,” not “Lord” that is inflected. In a phrase like “the word of the Lord,” we have what is called *the Construct Form*. In that phrase, the Hebrew for “word” is inflected—undergoes a change. In English it is “Lord” that is inflected; in Hebrew it is “word.” We may represent the difference in this way: it is as if we wrote the phrase in English “the word - of the Lord,” in Hebrew “the word of - the Lord.” We have seen (Voc. III.) that the Hebrew for “the word of the Lord” is דְּבַר־יְהוָה . We note that there is no change in the form of the word for “the Lord,” but that there *is* a change in the Hebrew term for “word.” The Hebrew for “the word” is הַדְּבָר . But “the word of -” is represented by דְּבַר .

We now give some examples of the Construct form, taken from the Book of Jonah. We give four columns, the first being the Hebrew phrase, the second the pronunciation, the third the meaning, and the fourth the usual form of the word—the uninflected form of the word.

Hebrew Phrase.	Pronunciation.	Meaning.	Usual Form.
דְּבַר־יְהוָה	d ^e -vār ă-dhō-nai	The word of the Lord	דְּבַר
בְּנוֹ־אֲמִיתַי	bĕn ă-mīt-tai	the son of Amitai	בְּנוֹ
יָרְכְתֵי הַסְּפִינָה	yār-k ^e -thĕ hās-s ^e -fi-nā	the sides of the ship	יָרְכְתֵי
רַב הַחֵבֶל	rāv hā-chō-vĕl	the shipmaster	רַב
נַפְשׁ־הָאִישׁ	nĕ-fĕsh hā-ish	the life of the man	נַפְשׁ
מֵעֵי הַדָּג	m ^e -ĕ hād-dāch	the belly of the fish	מֵעֵי
בֶּטֶן שְׁאֵוֹל	bĕ-tĕn sh ^e -ōl	the belly of Hades	בֶּטֶן
לִבַּב יָמִים	l ^e -vāv yām-mīm	heart of seas	לִבַּב
הַיֵּכָל קִדְשׁוֹ	hĕ-chāl-kōdh-sh ^e -chā	the temple of thy holiness	הַיֵּכָל
קַצְבֵי הָרִים	kĭtz-vĕ hā-rīm	the roots of mountains	קַצְבֵי
הַבָּלִי שְׂוֵא	hāv-lĕ shau ¹	idols of vanity	הַבָּלִים
קוֹל תּוֹדָה	kōl tō-dhā	voice of praise	קוֹל
מַהֲלָךְ שְׁלֹשַׁת יָמִים	mā-h ^ā -lāch sh ^e -lō-shĕth yām-mīm	a three days' journey	מַהֲלָךְ
אֲנָשֵׁי נִנְוָה	ăn-shĕ Nī-n ^e -wĕ	the men of Nineveh	אֲנָשֵׁי
מֶלֶךְ נִנְוָה	mĕ-lĕch Nī-n ^e -wĕ	the king of Nineveh	מֶלֶךְ
טֵעַם הַמֶּלֶךְ	tā-ām hām-mĕ-lĕch	the decree of the king	טֵעַם
חֵרוֹן אַפּוֹ	ch ^ā -rōn āp-pō	the heat of his anger	חֵרוֹן

(1) Note "au" represents sound of "ow" in "how."

It is important to study these forms very carefully. It will be good for the student to memorise the phrases given above. This will help him to understand readily the rules for the formation of the Construct when he comes to

study these. Meanwhile he should note the following points :

Remarks.—(1) It is the first word in the phrases that is in the Construct form.

(2) The Construct form *has not the article*. “The life” is הנפש, but “the life of the man” is נפש האיש.

(3) There is no change in the Construct Singular in words of the form נפש, בוקה.

(4) Note that the Plural Construct ends in י. Thus קצבי is from the plural word קצבים and אנשי from אנשים.

(5) Literally “the chief of the sailor.” Hence “shipmaster.”

(6) The phrases היכל קדוש and היכל קדוש deserve special attention. In Hebrew the Adjective is used much less than it is in English. “Thy holy temple” is expressed in Hebrew by היכל קדוש. This means literally “the temple of thy holiness.” The word for “temple” is היכל. The Construct form is היכל. The word for “holiness” is קדוש. “Thy holiness” is קדוש. When this word is at the end of a sentence or clause, it is written קדוש. Therefore the Hebrew for “thy holy temple” coming at the end of a sentence is היכל קדוש.

So also with the phrase היכל קדוש (Jonah ii. 9 ; ver. 8 in English Bible). One word for “Idols” in Hebrew is היכלים. The Construct form of this word is היכל. Hence the phrase “idols of vanity” is היכלים קדושים. We would say in ordinary English “vain idols,” using an adjective where a noun, “vanity,” is used in Hebrew. This idiom has impressed itself on our language largely through the Authorised Version of the Bible. Thus “rock of ages” is “eternal rock,” and “the God of my salvation” is “my saving God.”

VOCABULARY VI.

Hebrew Word.	Pronunciation.	Meaning.
אף	ǎf	anger, wrath
ויאמר	wǎy-yō-mĕr	and he said
ויאמרו	wǎy-yō-m ^c -rū	and they said
בטן	bĕ-tĕn	belly
היכלים	hĭ ^a -vā-lim	idols
היכל	hĕ-chāl	temple
הבל	chō-vĕl	a sailor
הרון	chā-rōn	heat

VOCABULARY VI. - *continued.*

Hebrew Word.	Pronunciation.	Meaning.
טֶעַם	tă-ăm	a decree
יָמִים	yām-mīm	seas (see Voc. IV.)
יַרְכְּתַיִם ²	yār ^e -khā-thā-yim	the two sides
לֵבָב	lē-vāv	heart
מַהְלָךְ	mă-h ^ā -lăch	a journey, a way
מַעֲיִם	mē-īm	bowels, belly
סְפִינָה	s ^e -fī-nā	a ship
קֹדֶשׁ	kō-dhĕsh	holiness
קֹדְשֵׁי־ךָ ¹	kōdh-sh ^e -chā	thy holiness
קְצָבִים	k ^e -tsā-vim	ends, roots
רֵב	rāv	leader
שְׂאוֹל	sh ^e -ōl	Hades
שָׁוְא	shau	vanity
שְׁלֹשַׁת יָמִים	sh ^e -lō-shĕth yā-mīm	three days
תּוֹדָה	tō-dhā	praise

(1) Note that at the end of a clause “thy holiness” is קֹדְשֵׁי־ךָ kōdh-shĕ-chā, with accent on second syllable.

(2) See page 10. An open syllable may have a short vowel when it is accented as in this case. So also a shut accented syllable may have a long vowel; *e.g.* הַיָּרִים .

READING EXERCISE.

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לְבוּ וְנִשְׁלָה גּוֹרָלוֹת וַיַּדְרֶעָה
בְּשָׁלְמֵי הָרָעָה הַזֹּאת לָנוּ וְנִפְלוּ גּוֹרָלוֹת וַיַּפֵּל הַגּוֹרָל
עַל-יוֹנָה: וַיֹּאמְרוּ אֵלָיו הַגִּידָה נָא לָנוּ בְּאִשֶּׁר לָמִי-
הָרָעָה הַזֹּאת לָנוּ כִּי-הִמְלֵאנוּךָ וּמֵאֲזַן תְּבוּאָה מִה
אֶרֶץ וְאֶרְצָה וְאֶרְמְזָה עִם אֲתָה:²

(Jonah i. 7, 8.)

Pronunciation :

wāy-yō-m^e-rū ish ěl rē-ē-hū l^e-chū w^e-năp-pī-lā chō-rā-
lōth w^e-nē-dh^e-ā b^e-shĕl-l^e-mī hā-rā-ā hăz-zōth lā-nū wāy-
yăp-pī-lū gō-rā-lōth wāy-yip-pōl hăg-gō-rāl ăl-yō-nā. wāy-

yō-m^e-rū ē-lau hăg-gī-dhā nā lā-nū bǎ-^š-shċr l^e-mī hā-rā-ā
 hăz-zōth lā-nū mām-m^e-lăch-t^e-chā ū-mē-ă-yīn tā-vō mā
 ār-tsċ-chā w^e-ē-mīz-zċ ăm āt-tā.

(1) This form at the end of a clause, but usually וַיִּשְׁרַח .
 See page 30.

(2) This form at the end of sentence. But see page 32.

Literal translation.—And they said a man to his neighbour, go and let us cast lots and let us know on whose account this evil (is) to us, and they cast lots and fell the lot on Jonah. And they said unto him, tell us now, on whose account this evil (is) to us, what is thy business and whence comest thou, what (is) thy country and of what people (art) thou?

(Note the words in brackets. No corresponding word in the Hebrew passage.)

Note that wāy does not represent the sound of word "way." For the "y" see page 21.

EXERCISE XI.

(1) And¹ Jonah came near unto the king of Nineveh.

(2) And¹ the men said unto him, Rise, go unto Joppa.

(3) He went down into the sides of the ship.

(4) And¹ Jonah was the son of Amittai.

(5) And the word of the Lord came² to Jonah.

(6) The shipmaster said unto Jehovah, He went unto Thy holy temple.

(7) Go a three days' journey.

(8) And¹ the men of Nineveh said unto Jonah, Go.

Remarks.—(1) Say, "And came near Jonah." See Voc. v. So also "And said the men"; "And was Jonah."

(2) Say, "And was the word."

LESSON X.

The Pronoun.—In a phrase like “he said,” the pronoun in Hebrew is included in the verb form. Thus אָמַר means “he said,” and אָמַרְתִּי means “I said.” When the pronoun is added in addition to the verb form, it is for the sake of emphasis. The word for “I” in Hebrew is אֲנִי or אֲנֹכִי (ā-nī or ā-nō-chī).

אֲנִי אָמַרְתִּי might be translated “As for me, I said,” “I, I said.”

Again זָבַח means “he sacrificed,” and אֲזַבֵּחַ means “I shall sacrifice.”

We may translate אֲנִי אֲזַבֵּחַ “I shall sacrifice,” laying stress on the pronoun. (*See Voc. VII. for pronunciation.*)

The word חָסַתָּ means “thou hast pitied.” If we write also the personal pronoun for “thou,” we get חָסַתָּהּ, which may be translated “Thou hast pitied.” So אֲחַיֵּם means “I shall pity,” and אֲנִי אֲחַיֵּם means “I shall pity.”

We find these cases of emphasis in the Book of Jonah. In a phrase like “Of what people art thou?” the Hebrew may be written in the form “Of what people thou?” no verb being used; thus אֲיִמְנֶה עִם אֲתָהּ. We have seen that the Hebrew for “thou” is אֲתָהּ, but here in the Book of Jonah we have אֲתָהּ, because the word occurs at the end of a clause. It is not usual to have a long vowel in a shut syllable, but here the shut syllable is accented when the word is at the end of a clause.

We may compare with this the Hebrew for “A Hebrew am I,” עֵבְרִי אֲנֹכִי, literally, “A Hebrew I.”

A common form in Hebrew is the nominative of the pronoun with the form of the verb that corresponds to our participle. Thus אֲנִי יֹרֵא means “I am fearing,” literally, “I fearing.” We note here that יֹרֵא may also mean “he feared.” “He was fleeing” is הוּא בֹרֵחַ (pronounced hū vō-rē-āch). בֹּרֵחַ is the present participle of the verb בָּרַח, which means “he fled.” Note the pronunciation of בֹּרֵחַ vō-rē-āch, the ח with what is called Pathach Furtive (page 16).

Other phrases of this kind in the Book of Jonah are :

אֲנִי יוֹדֵעַ "I am knowing" or "I know." Note Pathach Furtive.

Occurring at the end of a clause, this reads יוֹדֵעַ אֲנִי.

אַתָּה יְהוָה "Thou art Jehovah."

אֲנֹכִי דוֹבֵר "I am speaking."

אַתָּה אֱלֹהֵי חַנּוּן "Thou art a gracious God."

Note then these pronouns :

אֲנִי or אֲנֹכִי	means "I," pronounced	ä-nī or ä-nō-chī.
אַתָּה	"thou,"	ät-tā.
הוּא	"he,"	hū.

VOCABULARY VII.

Hebrew Word.	Pronunciation.	Meaning.
אֲלֵיהֶם	ä-lē-hēm	unto them
אֶרֶץ	č-rĕts	earth, land
אָמַרְתִּי	ā-mār-tī	I said
בָּרַח ¹	bō-rĕ-äch	fleeing
גּוֹרְלוֹת	gō-rā-lōth	lots
דָּבַר	dīb-bĕr	he spoke
דִּבֵּר	dō-vĕr	speaking
זָבַח	zā-väch	he sacrificed
אֶזְבֹּחַ	ĕz-bäch	I shall sacrifice
חַנּוּן	chän-nūn	gracious
חָס	chās	he pitied
חָסַתְּ	chās-tā	thou hast pitied
יָדַעַ	yā-dhă	he knew
יָדַעְתִּי	yā-dhă-tī	I knew
יָדְעוּ	yā-dh ^e -ū	they knew
יָדַעַ	yō-dhĕ-ă	knowing
מְלָאכָה	m ^e -lā-chā	business
מְלָאכְתְּךָ	m ^e -läch-t ^e -chā	thy business
מִלִּפְנֵי יְהוָה	mīl-lif-nĕ ä-dhō-nai	{ from the presence of Jehovah
עַבְרֵי	iv-rī	a Hebrew
עַם	ăm	people

(1) After an open syllable sound like הוא, this is written בָּרַח, and pronounced vō-rĕ-äch.

READING EXERCISE.

וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי
 יָרָא אֲשֶׁר־עָשָׂה אֶת־יְהִים וְאֶת־הַיַּבְשָׁה: וַיִּירָאוּ הָאֲנָשִׁים
 יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מִדַּהּוֹאת עָשִׂיתָ פִּי־דַעוּ
 הָאֲנָשִׁים פִּי־מִלְפָּנָי יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם:

(Jonah i. 9, 10.)

Pronunciation :

wăy-yō-mēr ă-lē-hēm iv-rī ā-nō-chī w^e-ĕth ă-dhō-nai
 ĕ-lō-hē hăsh-shā-mă-yīm ă-nī yā-rē ă-shēr ā-sā ĕth-hăy-yām
 w^e-ĕth-hăy-yăb-bā-shā: wăy-yī-r^e-ū hā-ă-nā-shīm yīr-ā ch^e-
 dhō-lā wăy-yō-m^e-rū ē-lau măz-zōth ā-sī-thā kī-yā-dh^e-ū
 hā-ă-nā-shīm kī-mīl-līf-nē ă-dhō-nai hū vō-rē-ăch kī hīg-gīdh
 lā-hēm.

Literal translation.—And he said unto them, A Hebrew I and Jehovah the God of the heavens I (am) fearing who made the sea and the dry land. And feared the men a great fear and they said unto him, What (is) this thou hast done, for knew the men that from the presence of Jehovah he (was) fleeing for he told [to] them.

() Not in the Hebrew. [] Not required in the English.

EXERCISE XII.

Translate into Hebrew :

- (1) And he said, I (am) a Hebrew.
- (2) And they said, He (is) fleeing.
- (3) I (am) fearing Jehovah.
- (4) Of what people (art) thou?
- (5) And he said, Thou (art) Jehovah.
- (6) I (am) speaking.
- (7) Thou (art) a gracious² God.

Remarks.—(1) Do not put in Hebrew the words in brackets.
 (2) Put the adjective after the noun.

LESSON XI.

The Pronoun.—So far we have only considered the nominative case of the Personal Pronoun. In this lesson we consider the method of expressing “my,” “his,” etc., along with nouns. (Note that it is not the transliteration, but the pronunciation, that is given in brackets below; and that the phrase “*in pause*” refers to words at the end of a clause or sentence.)

When it is attached to a singular noun, “my” is expressed by adding ם.

Thus קוֹל is “voice” and קוֹלִי “my voice” (kō-lī)
 ראשׁ „ “head” „ ראשִׁי “my head” (rō-shī).

Usually there is a change in the form of the word in addition to the added suffix. (We may compare the change in the plural and construct forms. See pages 24 and 28.) Thus:

נַפֶּשׁ is “life” but נַפְשִׁי “my life” (năf-shī)
 דְּבַר „ “a word” „ דְּבָרִי “my word” (d^e-vā-rī)
 אֲדָמָה „ “land” „ אֲדָמָתִי “my land” (ădh-mā-thī)
 תְּפִלָּה „ “prayer” „ תְּפִלָּתִי “my prayer” (t^e-fīl-lā-thī).

When it is attached to a plural word, “my” is expressed by putting ם in place of the plural ending, ם .

Thus חַיִּים is “life” but חַיִּי “my life” (chăy-yai)
 אֱלֹהִים „ “God” „ אֱלֹהֵי “my God” (ē-lō-hai).

In pause, “my life” is חַיִּי and “my God” אֱלֹהֵי.

There is only the one form of the suffix for “my,” whether it refers to a masculine or feminine noun. But there is one form of suffix for “thy” when it refers to a masculine noun, and a slightly different form when it refers to a feminine noun.

When it is attached to a singular noun, and refers to a masculine noun, "thy" is expressed by the suffix תָּ .

The student should distinguish carefully between "thy" referring to a noun, and "thy" attached to a noun. Thus speaking of Jonah in the phrase "thy business," "thy" refers to a masculine noun יוֹנָה (yō-nā), but it is attached to a feminine noun, the word for "business" מְלָאכָה. The suffix is therefore the masculine suffix. We confine ourselves here to "thy" referring to masculine nouns, and the student can learn later the feminine suffix for "thy."

We note again that attached to a singular noun, "thy" is expressed by the suffix תָּ .

Thus אֶרֶץ is "land" but אֶרְצֶךָ is "thy land" (är-ts^e-chā)

קֹדֶשׁ is "holiness" ,, קֹדֶשְׁךָ ,, "thy holiness" (kōdh-sh^e-chā).

In pause these words are אֶרֶץ and קֹדֶשׁ with accent on שׁ, ט.

When it is attached to a plural noun, or a noun of a plural form (like אֱלֹהִים "God"), "thy" is expressed by putting תְּ in place of the plural ending יִם . In the case of a word of the dual form (page 23) the dual ending יִם (ä-yim) gives way to תְּ (ě-chā).

Thus אֱלֹהִים is "God" but אֱלֹהֶיךָ "thy God" (ě-lō-hč-chā)

מִשְׁבְּרִים is "breakers" ,, מִשְׁבְּרֶיךָ "thy breakers" (mish-bā-rč-chā)

גַּלִּים is "waves" ,, גַּלֶּיךָ "thy waves" (gäl-lč-chā)

עֵינִים is "eyes" ,, עֵינֶיךָ "thy eyes" (ē-ně-chā).

We turn now to the Hebrew method of expressing "their," referring to a masculine noun. When the word "their" is attached to a singular noun, it is expressed usually by the suffix יָם .

Thus חֶסֶד is “covenant love” but חֶסְדָּם “their covenant love” (chās-dām)

דֶּרֶךְ is “way” „ דְּרֹכָם “their way” (dār-kām).

When the word has the feminine ending הַ , ה is changed to ם before the suffix is added.

Thus רָעָה is “evil” but רָעָהֶם “their evil” (rā-ā-thām).

Compare מְלֵאכָה, page 36, and אֲדָמָה, תְּפִלָּה, page 35.

When “their” is attached to a plural word, it is usually expressed by putting יָהֶם in place of the plural ending יִם or the dual ending יַיִם (īm, plural; äyīm, dual).

Thus כַּפַּיִם is “palms” (of hand) כַּפֵּיהֶם “their palms” (kāp-pē-hēm)

מַעֲשֵׂים is “works” מַעֲשֵׂיהֶם “their works” (mä-ä-sē-hēm).

We may summarise what has been said about the suffix.

“ My ”	attached to a singular noun,	suffix	יְ
“ My ”	„ plural noun,	„	יָ
“ Thy ”	„ singular noun,	„	יְךָ
“ Thy ”	„ plural noun,	„	יְכֶם
“ Their ”	„ singular noun,	„	יָם
“ Their ”	„ plural noun,	„	יָהֶם

We note that there is usually a change in the word itself in addition to the suffix, and we also note that we have only given the suffixes for “thy” and “their” when these words refer to masculine nouns. Distinguish carefully between “my,” “thy,” and “their,” etc., *referring* to a noun, and *attached* to a noun.

VOCABULARY VIII.

Hebrew Word.	Pronunciation.	Meaning.
אֲדָמָה	ä-dhā-mā	land, ground
בְּשַׁלְיִי	bē-shēl-li	on my account
דֶּרֶךְ	dē-rēch	way
חַיִּים	chäy-yīm	life

VOCABULARY VIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
חֶסֶד	chĕ-sĕdh	covenant love
חָדַר	chā-thār	he digged
וַיִּחְדְּרוּ	wāy-yāch-t ^e -rū	and they digged
כַּף	kāf	palm (of hand)
כַּפַּיִם	kāp-pā-yīm	both palms
מַעֲשֵׂים	mā- ^ā -sīm	works, deeds
נַעֲשֶׂה	nā- ^ā -sĕ	we shall do
קָדִים	kā-dhīm	east
רֹאשׁ	rōsh	head
רָעָה	rā-ā	evil
שֶׁמֶשׁ	shĕ-mĕsh	sun
תְּפִלָּה	t ^e -fīl-lā	a prayer

“ch” as in “loch,” never as in “church.”

READING EXERCISE.

וַיֹּאמְרוּ אֵלָיו מִהַנְּעִשָׂה לָךְ וַיִּשְׁתַּק הֵימָּן מֵעֲלִינוּ בִּי
הַיּוֹם הַזֶּה וְסִעַר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהַטִּילְנִי
אֶל־הַיָּם וַיִּשְׁתַּק הֵימָּן מֵעֲלִיכֶם בִּי יוֹדֵעַ אֲנִי בִּי בְּשָׁלִי
הַסֵּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיִּחְדְּרוּ הָאֲנָשִׁים לְהָשִׁיב
אֶל־הַנְּבִשָׂה וְלֹא יָנְלוּ בִּי הַיּוֹם הַזֶּה וְסִעַר עֲלֵיהֶם:

(Jonah i. 11-13.)

Pronunciation :

wāy-yō-m^e-rū ē-lau mān-nā-^ā-sĕ lāch w^e-yīsh-tōk hāy¹-
yām mē-ā-lē-nū kī hāy-yām hō-lēch w^e-sō-ēr wāy-yō-mĕr
^ā-lē-hĕm sā-ū-nī wā-h^ā-tī-lū-nī ħl-hāy-yām w^e-yīsh-tōk hāy-
yām mē-^ā-lĕ-ĕhĕm kī yō-dhĕ-^ā ā-nī kī v^e-shĕl-lī hās-sā-ār
hāg-gā-dhōl hāz-zĕ ^ā-lĕ-ĕhĕm wāy-yāch-t^e-rū hā-^ā-nā-shīm
l^e-hā shīv ħl-hāy-yāb-bā-shā w^e-lō yā-ĕhō-lū kī hāy-yām hō-
lĕch w^e-sō-ēr ^ā-lĕ-ĕhĕm.

Literal translation.—And they said unto him, What shall we do unto thee, and will be silent the sea from upon

us, for the sea was going and tempestuous. And he said unto them, Take me up and cast me into the sea and will be silent the sea from upon you, for knowing (am) I that upon my account this great tempest (is) upon you. And rowed² the men to bring back to the dry land, and not were they able, for the sea (was) going and tempestuous upon them.

(1) Note "hay" not our "hay," but hă—ă as in "hat."
See page 22.

(2) Literally, "digged."

EXERCISE XIII.

A. Give the Hebrew for : Thine eyes, Their palms, Thy breakers.

B. Translate into Hebrew :

- (1) We shall do their works.
- (2) And he came near unto thy waves.
- (3) He spoke unto vain idols.
- (4) I (am) fearing my God, thy God.
- (5) He (is) fleeing unto thy holy temple.
- (6) I knew their evil.
- (7) He knew my prayer, my land, my life, my word.
- (8) They knew their covenant-love.

LESSON XII.

The Personal Pronoun.—We know that “his” in English always refers to a masculine noun. “Its” is the word used in modern English in reference to a neuter noun. Hebrew has no neuter gender, and in translating the word “its,” we must note if it refers to a masculine or feminine noun. When it refers to a masculine noun, the Hebrew suffix expressing it is the same as the suffix for “his.” If it refers to a feminine noun, the suffix is the same as the suffix for “her.”

We take, first, the word “his” when attached to a singular noun. This is expressed in Hebrew by the suffix ם .

Thus ראשׁ is “head” but ראשׁו “his head” (rō-shō).

Usually there is a change in the word in addition to the suffix. Thus :

זַעַף “rage”	or “anger,”	זַעַפּוֹ “its rage,”	the word “its”	referring to the masculine noun	יָם “sea.”
כִּסֵּא “throne”		כִּסְאוֹ “his throne”			(kīs-ō)
אֲדָרְתָּה “mantle”		אֲדָרְתּוֹ “his mantle”			(ăd-dār-tō)
דֶּרֶךְ “way”		דֶּרֶכּוֹ “his way”			(dār-kō)
נַפְשׁ “life”		נַפְשׁוֹ “his life”			(năf-shō)
אַף “anger”		אַפּוֹ “his anger”			(ăp-pō)
יְמִין “right hand”		יְמִינוֹ “his right hand”			(y ^e -mī-nō)
שְׂמָאל “left hand”		שְׂמָאלוֹ “his left hand”			(s ^e -mō-lō)

Here we note again that when a word has the feminine ending ךָּ , ה is changed to ה before the suffix is added :

רַעַף “evil,” רַעַתּוֹ “his evil” (rā-ā-thō).

Rarely the suffix for “his” attached to a singular noun is הוּ not ם .

Thus רֵעַ (rē-ă) “a neighbour,” רֵעֵהוּ “his neighbour” (rē-ĕ-hū).

When "his" is attached to a plural word, it is expressed by putting ךָ in place of the plural ending ם . :

אלהים "God," אלהיו "his God" (ē-lō-hau)
 נדלים "nobles," נדליו "his nobles" (g^e-dhō-lau).

The suffix for the word "her" when it is attached to a singular noun is ךָ :

שכר "wages" or "fare," שכרה "its fare," the word "its" referring to the feminine noun ספינה "a ship."

Note שכרה pronounced s^e-chā-rāch, ה with dagesh.

When "her" (or "its" referring to a feminine noun) is attached to a plural noun, the suffix is ךָ (č-hā). Thus :

בריח (b^e-rī-āch) "bar," בריחה "its bars" (b^e-rī-čh-ā),
 "its" referring to the feminine noun ארץ "earth."

N.B.—Before expressing the words "thy," "its," and "their" by Hebrew suffixes, the student must note if the nouns to which they are *attached* are singular or plural, and if the nouns to which they *refer* are masculine or feminine.

VOCABULARY IX.

Hebrew Word.	Pronunciation.	Meaning.
אדרת	ād-dě-rěth	mantle
נדלים	g ^e dhō-lim	nobles
גלים	gāl-līm	waves
בריח	b ^e -rī-āch	bar
זעף	zā-āf	anger, raging
חפץ	chā-fěts	he desired
חפצת	chā-fāts-tā	thou hast desired
ימין	yā-mīn	right hand
כסא	kīs-sē	throne
מיטברים	mīsh-bā-rīm	breakers
על	āl	upon
ויקראו	wāy-yīk-r ^e -ū	and they called
ראה	rā-ā	he saw
שכר	sā-chār	wages, fare

Note pronunciation of "way." See page 22.

READING EXERCISE.

בִּיקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֵל־נָּא נִאֲבָדָה
 בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־תֵּתֵן עָלֵינוּ דָּם נָקִיָּא כִּי־אָמַרְתָּ
 יְהוָה כִּפְאֹשֶׁר חֲפָצְתָּ עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֶהוּ
 אֶל־הַיָּם וַיַּעֲמֹד הַיָּם מִיַּעֲפוֹ: וַיִּירָאוּ הַבְּאֲנָשִׁים יְרָאָה
 גְּדוּלָּה אֶת־יְהוָה וַיִּזְבְּחוּ־זִבְחָה לַיהוָה וַיִּדְרוּ נְדָרִים:

(Jonah i. 14-16.)

Pronunciation :

Wăy-yîk-r^e-û ěl-^ă-dhō-nai wăy-yō-m^e-rū ān-nā ^ă-dhō-nai
 ăl-nā nō-v^e-dhā b^e-nĕ-fĕsh hā-ish hăz-zĕ w^e-ăl-tĭt-tĕn ā-lĕ-
 nū dām nā-kī kī-ăt-tā ^ă-dhō-nai kă-^ă-shĕr chā-făts-tā ā-sī-thā
 wăy-yīs-ū ěth-yō-nā wă-y^e-tī-lū-hū ěl-hăy-yām wăy-yă-^ă-
 mōdh hăy-yām mĭz-ză-pō wăy-yī-r^e-û hā-^ă-nā-shīm yĭr-ā
 ch^e-dhō-lā ěth-^ă-dhō-nai wăy-yĭz-b^e-chū-zĕ-văch lă-dhō-nai
 wăy-yĭd-d^e-rū n^e-dhā-rĭm.

Literal translation.—And they called unto Jehovah and they said, Ah we pray, Jehovah, do not, we pray, let us perish for¹ the life of this man, and do not give upon us innocent blood, for Thou, Jehovah, according to what Thou hast desired Thou hast done. And they lifted up Jonah and they cast him into the sea, and the sea² stood from its raging. And the men³ feared (with)³ a great fear Jehovah, and they sacrificed a sacrifice to Jehovah and they vowed vows.

(1) Literally, “by.”

(2) Literally, “And stood the sea.” See page 21.

(3) No word in the Hebrew here for “with.”

EXERCISE XIV.

A. Give the Hebrew for: Thy waves, His anger, Thy breakers, its (her) fare.

B. Translate into Hebrew :

- (1) Thou hast desired his life.
- (2) He saw his throne.
- (3) And they called unto Jonah : Go upon his way.
- (4) They knew his anger.
- (5) His right hand was upon his head.
- (6) And my word came¹ unto Jonah saying, Rise, go unto Nineveh.

(1) Say, "And was my word." See page 21.

LESSON XIII.

The Preposition.—Some of the Hebrew prepositions are attached to the beginning of the words they govern. Take, for example, the word for “in,” “on,” or “with,” as in the phrase “in the shadow.” This is expressed by prefixing אֶל to the word it governs. So our word “to” is sometimes expressed by prefixing לְ to the word it governs.

The Hebrew for “shade” or “shadow” is צֶל (tsēl).
 “In a shade” is אֶל צֶל (b^e-tsēl).

“The shade” is הַצֶּל. “In the shade” is בְּצֶל (bāts-tsēl).

Note that ב has taken the place of ה.

“The city” is הָעִיר. “In the city” is בְּעִיר
 and “To the city” is לְעִיר.

“The sea” is הַיָּם. “On the sea” is בַּיָּם (bāy-yām).

“The ship” is הַאֲנִיָּה. “On the ship” is בַּאֲנִיָּה (bā-nīy-yā).

“The fish” is הַדָּג. “To the fish” is לְדָג (lād-dāch).

Note.—Words in brackets represent pronunciation, not transliteration.

VOCABULARY X.

Hebrew Word.	Pronunciation.	Meaning.
אָנָּה, אֲנִי	ān-nā	O, I pray!
נָא	nā	I pray!
חֹזֶק	chōz-kā	power
בָּלַע	bā-lā	he swallowed
לִבְלַע	liv-lō-ā	to swallow
נֶחֱדָה	nē-chēdh	before
צֶל	tsēl	shade

VOCABULARY X.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
צָרָה	tsā-rā	trouble
קָרָאתִי	kā-rā-thī	I have called
קֶדֶם	kě-dhēm	east
רָע, רָעָה	rā, rā-ā	evil (adjective)
שָׁב	shāv	he turned
שָׁבוּ	shā-vū	they turned
שָׁעֵתִי	shīw-wā-tī	I cried (for help)
שְׁלֹשָׁה לַיְלֹת	sh ^e -lō-shā lē-lōth	three nights
שָׁמַע	shā-mā	he heard
שָׁמַעְתָּ	shā-mā-tā	thou hast heard

READING EXERCISE.

וַיִּמַן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יֹנָה וַיְהִי יֹנָה בְּמִעֵי
 הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יֹנָה אֶל־
 יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי
 אֱלֹהֵי הוּהָ וַיַּעֲנֵנִי מִבֶּטֶן שָׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי:

(Jonah ii. 1-3.)

Pronunciation :

wā-y^e-mān ă-dhō-nai dāch gā-dhōl līv-lō-ă ăth-yō-nā
 wā-y^e-hī yō-nā bīm-ē hād-dāch sh^e-lō-shā yā-mīm ū-sh^e-
 lō-shā lē-lōth: wāy-yīth-pāl-lēl yō-nā ăl-ă-dhō-nai ă-lō-hau
 mīm-m^e-ē hād-dā-chā: wāy-yō-mēr kā-rā-thī mīts-tsā-rā lī
 ăl-ă-dhō-nai wāy-yā-ă-nē-nī mīb-bě-těn sh^e-ōl shīw-wā-tī
 shā-mā-tā kō-li.

Literal translation.—And Jehovah prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights. And Jonah prayed¹ unto Jehovah his God from the belly of the fish. And he said, I have called from trouble to me unto Jehovah and He answered me; from the belly of Hades I asked for help, Thou hast heard my voice.

(1) Literally, "And prayed Jonah."

EXERCISE XV.

Translate into Hebrew :

- (1) He was in Nineveh three nights.
- (2) And Jonah cried¹ unto Jehovah with power.
- (3) He saw the fish in their hands.
- (4) And Jonah was¹ in the shade.
- (5) He saw the king in the city.
- (6) He called "By the life of the man."

(i) Say, "And cried Jonah." See page 21.

LESSON XIV.

The Preposition.—Another Preposition frequently used in Hebrew is מִן (min). It means “from,” as in the phrase: “The sea ceased *from* its raging.”

Take the sentence: “Turn from the violence which is in your hands.” We may express “from the violence” in Hebrew by prefixing מִן to the word for “the violence” הַחֲמָם (see page 18). Hence “from the violence” is מִן־הַחֲמָם (see Voc. IV.), and “from the city” מִן־הָעִיר.

The commoner way to express “from” is to assimilate the ך of מִן to the first consonant of the following word. This is best explained by examples.

The word זָעַר means “raging” (Voc. IX.):

“His raging” is זָעַר (zǎ-pō)

“From his raging” is מִזְעָר (mǐz-zǎ-pō).

We see that in this word מִזְעָר, the final ך in מִן has disappeared, and the first letter in זָעַר is doubled.

קָרָם is “the east”

מִקָּרָם is “from the east.”

We see that the ך of מִן disappears, and the ק of קָרָם is doubled.

The Hebrew word לְפָנַי means “before.”

מִלְפָּנַי means “from before” or “from the face of.” Hence “from the face of Jehovah” is מִלְפָּנַי יְהוָה (Voc. VII.).

Before a letter which is not doubled (ס, ה, ח, ע, ר), מִן becomes מִי:

רָעָתוֹ is “his evil.” “From his evil” is מִרָעָתוֹ (mē-rā-ā-thō).

Before the Definite Article we can express “from” simply by prefixing מִן.

We have already seen (page 29, Remark 2) that the Article is not prefixed to a word in the Construct:

“The word” is **הַדָּבָר** (Voc. III.)

“The word of the Lord” is **דְּבַר יְהוָה** (page 28).

So when the prepositions we have been considering (**ב, ל, מן**) are attached to a word in the Construct, we treat the word as having no article:

“The life of the man” is **נַפְשׁוֹ הָאִישׁ**

“By the life of the man” is **בְּנַפְשׁוֹ הָאִישׁ**.

Note that **בְּנַפְשׁוֹ הָאִישׁ** is “by the life” (page 44), but **נַפְשׁוֹ הָאִישׁ** “by the life of the man.”

מַעֵים means “bowels” or “belly” (Voc. VI.):

“The belly” is **הַמַּעֵים** (pronounced *hă-m-mē-īm*)

“The belly of the fish” is **מַעֵי הַדָּג** (page 28)

“In the belly of the fish” is **בְּמַעֵי הַדָּג**.

We should note the form **בְּמַעֵי**. We might expect to have **בְּמַעֵי**, but when two indistinct vowels come together, the first usually becomes **ֵי**. Hence **בְּמַעֵי**.

“The evil way” is **הַדֶּרֶךְ הָרָעָה** (page 24)

“His evil way” is **דֶּרֶכוֹ הָרָעָה**

“From his evil way” is **מִדֶּרֶכוֹ הָרָעָה**

“From their evil way” is **מִדֶּרְכֵּם הָרָעָה** (page 37)

“His wrath” is **אַפוֹ** (*ăp-pō*)

“The heat of his wrath” is **חֵרוֹן אַפוֹ**

“From the heat of his wrath” is **מִחֵרוֹן אַפוֹ** (see page 47).

VOCABULARY XI.

Hebrew Word	Pronunciation.	Meaning.
נָרַשׁ	<i>gā-răsh</i>	he expelled
נִנְרַשְׁתִּי	<i>nĭch-răsh-tĭ</i>	I was expelled
חָבַשׁ	<i>chā-văsh</i>	he bound
חָבוּשׁ	<i>chā-vūsh</i>	bound (participle)

VOCABULARY XI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
לַיהוָה	lă-dhō-nai	to Jehovah
בַּאלֹהִים	bĕ-lō-hīm	in God
לְאֱלֹהִים	lĕ-lō-hīm	to God
לִפְנֵי	lif-nĕ	before (preposition)
מֵאֵינָן	mĕ-ă-yīn	whence?
מִנְּגַד	mīn-nĕ-chĕdh	before
מְצוּלָה	m ^e -tsū-lā	the deep (sea)
נְהָר	nā-hār	flowing, stream
סוּף	sūf	seaweed
עָבַר	ā-vār	he passed over
עָבְרוּ ¹	ā-v ^e -rū	they passed over
תְּהוֹם	t ^e -hōm	the deep

(1) At the end of a clause (*i.e.* in pause) this is written עָבְרוּ (pronounced ā-vā-rū).

READING EXERCISE.

וּתְשִׁילֵנִי מְצוּלָה בְּלִבְבַּי וּנְהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵיהָ
 וּנְגִילָה עָלַי עָבְרוּ: וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנְּגַד עֵינַיָהָ
 אֵד אֹסִיף לְהִבִּיט אֶל־הַיָּבֵל קִדְשָׁהּ: אֶפְפוּנֵי מַיִם
 עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוּף תְּבוּשׁ לְרֹאשִׁי:

(Jonah ii. 4-6.)

Literal translation.—And Thou hast cast me (into) the deep, in the heart of the seas, and (the) flowing surrounds me; all Thy breakers and Thy waves upon me have passed over. And *I* have said, I have been expelled from before Thine eyes; surely I shall add to look upon¹ Thy holy temple.² Water surrounded me unto soul,³ the deep surrounded me; seaweed (was) bound to my head.

(1) This is the Hebrew way of saying, "I shall again look upon."

- (2) Literally, "the temple of Thy holiness." See page 29.
- (3) Or "unto the life," that is, until life was nearly extinct.

EXERCISE XVI.

Translate into Hebrew :

- (1) Jonah called from the belly of the fish.
- (2) The man fled to Tarshish from the presence of Jehovah.¹
- (3) I called from his throne.
- (4) He went down into the belly of Hades.
- (5) He came from the east unto Nineveh.
- (6) They turned from their evil way.

(1) See Voc. VII.

LESSON XV.

The Comparative Degree.—We note here the use of מְּנִי in expressing the Comparative Degree.

Take the phrase “better than life.”

This is expressed in Hebrew by טוב מִמָּוֶת.

It is מְּנִי not מִי , because נ cannot be doubled (page 47).

Note then that the Comparative is expressed by the simple Adjective, followed by מְּנִי or its equivalent.

Thus “For me death is better than life” is in Hebrew טוב מוֹתִי מִחַיִּי.

Literally, “Better my death than my life.”

VOCABULARY XII.

Hebrew Word.	Pronunciation.	Meaning.
בְּעַדִּי	bă-ă-dhī	behind me
זָכַר	zā-chăr	he remembered
זָכַרְתִּי	zā-chăr-tī	I remembered ¹
יְשׁוּעָתָהּ	y ^e -shū-ā-thā	salvation
יָרַדְתִּי	yā-rădh-tī	I went down
לְעוֹלָם	l ^e -ō-lām	for ever
מוֹתִי	mō-thī	my death
נָדַר	nā-dhăr	he vowed
נָדַרְתִּי	nā-dhăr-tī	I vowed
עָלָה	ā-lā	he went up
וַתַּעַל	wăt-tă-ăl	{ and thou hast ²
		{ brought up
שָׁחַת	shă-chăth	a pit
תָּבוּא	tā-vō	she will come ³

(1) “In pause,” זָכַרְתִּי (zā-chăr-tī), accent on second syllable.

(2) Literally, "And thou hast caused to go up."

(3) Or "it will come," the word "it" referring to a feminine noun.

READING EXERCISE.

לְמַגְבֵי הָרִים יֵרְדָתִי הָאָרֶץ בְּרִיחֶיהָ בְּעָדֵי לְעוֹלָם
 וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נַפְשִׁי
 אֶת־יְהוָה זָכַרְתִּי וַתָּבוֹא אֵלַי תַּפְלְתִּי אֶל־הַיִּבֵל קִדְשָׁה:
 מִשְׁמָרִים הַבְּלִיטָנָה חֲסֵדָם יַעֲזֹבוּ: וְאֲנִי בְקוֹל תּוֹדָה
 אֲנִבְחָה־לָּהּ אֲשֶׁר נִדְרָתִי אֲשַׁלְּמָה יְשׁוּעָתָה לִיהוָה:

(Jonah ii. 7-10.)

Literal translation.—To the roots of mountains I have gone down; the earth (and) her bars (were) behind me for ever. And Thou hast brought from a pit my life Jehovah my God. In fainting upon me my soul¹ Jehovah I remembered, and came unto Thee my prayer, unto the temple of Thy holiness.² They who worship idols of vanity,² their covenant love they leave. And I, with the voice of praise let me sacrifice to Thee; what I have vowed, let me complete: salvation to Jehovah.³

(1) That is, "When my soul was fainting within me."

(2) That is, "Thy holy temple," "vain idols."

(3) Salvation is Jehovah's.

EXERCISE XVII.

Translate into Hebrew:

- (1) I cried, saying, Better for me to die than to live.
- (2) I have called in trouble.
- (3) My prayer cometh unto Jehovah.
- (4) And Jonah was better than the king of Nineveh.
- (5) He said, Thou (art) greater than my life.

Note.—(1) Say, “My death is better than my life.”

(2) Say, “from trouble.”

(3) “Cometh my prayer.” The verb is, literally, “she comes.”

(4) Say, “and was Jonah,” and remember that the Construct form *has not the Definite Article*.

(5) Do not translate word in brackets.

LESSON XVI.

The Preposition.—The student should learn carefully the following words in which prepositions have a pronoun suffix :

- לֵּי we have seen means “to” or “for.”
 לִּי is “to me” or “for me.”
 לָּךְ is “for thee,” when “thee” refers to a masculine noun.
 לוֹ is “for him” or “for it.”
 לָּנוּ is “for us.”
 לָּהֶם is “for them.”
 בִּי we have seen means “in.”
 בוֹ is “in him” or “in it,” when “it” refers to a masculine noun.
 בהָּ is “in her” or “in it,” referring to a feminine noun.
 מִן means “from.”
 מִמֶּנִּי is “from me” (mīm-mēn-nī).

These forms should be mastered by the student. He may compare the suffixes to singular nouns given in Lessons XI. and XII.

VOCABULARY XIII.

Hebrew Word.	Pronunciation.	Meaning.
הִגִּיד	hīg-gīdh	he told
הִיְתָה	hā-y ^e -thā	she was (or) it was
וַיֵּלֶךְ	wāy-yē-lēch	and he went
וַיִּקֵּא	wāy-yā-kē	and he vomited
וַיַּעַשׂ	wāy-yă-ās	and he made
ישׁ, ישׁ	yēsh or yēsh-	there is
לְמָחָר	lām-mā-ch ^ō -rāth	next day

VOCABULARY XIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
לָקַח	lā-kāch	he took
קַח	kāch	take (Imperative)
מָה	mā	what ?
סֹכֶה	sūk-kā	a booth, a tent
קִרְיָאָה	k ^e -rī-ā	a call
שָׁמָּה	shām	there

READING EXERCISE.

וַיֹּאמֶר יְהוָה לְדָג וַיִּקַּח אֶת־יוֹנָה אֶל־הַיַּבֵּשָׁה: וַיְהִי
 דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר: קוּם לֵךְ אֶל־נִינְוָה
 הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיָּאָה אֲשֶׁר אָנֹכִי
 דֹּבֵר אֵלֶיהָ: וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה
 וַיִּנְוָה הָיְתָה עִיר־גְּדוֹלָה לֵאלֹהִים מִהַלֵּךְ שְׁלֹשֶׁת יָמִים:

(Jonah ii. 11-iii. 3.)

Literal translation.—And said Jehovah to the fish and he vomited out Jonah on to the dry land. And was the word of Jehovah unto Jonah the second time saying: Arise go unto Nineveh the great city and cry unto her the cry which I (am) speaking unto thee. And arose Jonah and he went unto Nineveh according to the word of Jehovah. And Nineveh was a great city to God, a journey of three days.

EXERCISE XVIII.

- (1) He saw a ship and went down in it.
- (2) There is in it. ("It" refers here to a feminine noun.)
- (3) And he said to him. (See Voc. VI.)
- (4) And he made for him there a booth.
- (5) What shall we do to thee ?

(6) He told them. (Say, "to them.")

(7) Take my life from me.

Notes.—(1) Word for "ship" (Voc. III.) is feminine. Say, "in her." For "and he went down," see Voc. v.

(5) Write מֵהַיָּם. Note dagesh. See page 62.

LESSON XVII.

The Preposition.—We have seen that some prepositions are attached to the beginning of the words they govern. Other prepositions are words by themselves, though often they are attached to the words they govern by means of “Maqqeph” or the hyphen. Thus “from” may be expressed by prefixing מִן to a word.

אֶל (Voc. II.), or with the hyphen אֶל־, means “unto” or “to.” Thus in the phrase, “And the word of the Lord came unto Jonah,” “unto Jonah” is אֶל־יוֹנָה.

עַל, or with hyphen עַל־ (Voc. IX.), means “on,” “upon,” “against,” or “concerning.”

עַד, or with hyphen עַד־, means “up to.”

עִם means “with” or “along with.”

עִמָּהֶם means “along with them” (pronounced ĩm-mā-hēm).

תַּחַת means “under.”

Note that אֶל “unto,” עַל and מֵעַל “upon,” תַּחַת “under,” have pronoun suffixes like those attached to *plural* nouns.

אֵלַי is “unto thee.”

אֵלָיו is “unto him” and מֵעָלָיו “from upon him” (ē-lau and mē-ā-lau).

אֵלֶיהָ is “unto her” and תַּחַתֶּיהָ “under her.”

מֵעָלֵינוּ is “from upon us.”

מֵעָלֵיכֶם is “from upon you” and עָלֵיכֶם “upon you.”

At this point the student should revise the forms in Lesson XVI., and take them along with the forms in this lesson.

VOCABULARY XIV.

Hebrew Word.	Pronunciation.	Meaning.
וַיֵּאֱמִינוּ	wăy-yă- ^ā -mī-nū	and they believed
אַרְבָּעִים	ăr-bā-īm	forty
הֵחֵל	hē-chēl	he began
וַיֵּחֵל	wăy-yā-chēl	and he began
יָשָׁב	yā-shāv	he sat
וַיֵּשֶׁב	wăy-yē-shēv	and he sat
מֵעַל	mē-āl	from upon, against
נָחַם	nī-chām	he repented
וַיִּנְחַם	wăy-yīn-nā-chēm	and he repented
נָפַל	nā-fāl	he fell
וַיִּפֹּל	wăy-yīp-pōl	and he fell
עוֹד	ōdh	still, yet
עִם	īm	along with
קִיקְיוֹן	kī-kā-yōn	a gourd

READING EXERCISE.

וַיֵּחֵל יוֹנָה לָבוֹא בְעִיר מִסְלֹף יוֹם אֶחָד וַיִּקְרָא וַיֵּאֱמֹר
 עוֹד אַרְבָּעִים יוֹם וַיִּנְגְּוּהָ נְהַפְּקֶתָ: וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה
 בְּאֱלֹהִים וַיִּקְרָאוּ צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִטְמָם:
 וַיַּגֵּעַ הַדְּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקָּם מִנִּסְאוֹ וַיַּעֲבֵר אֶת־רִתּוֹ
 מֵעָלָיו וַיִּבֶס שָׁק וַיֵּשֶׁב עַל־הָאֶפֶר:

(Jonah iii. 4-6.)

Literal translation.—And began Jonah to come in the city a journey of one day, and he called and he said yet forty days and Nineveh (is) overturned. And believed the men of Nineveh in God, and called a fast and they put on sackcloth from their great and unto their small.¹ And reached the word unto the king of Nineveh, and he arose from his throne and removed his mantle from upon him and he covered (himself with) sackcloth and sat upon the ashes.

Notes.—(1) That is, “From the greatest to the least of them.”

(2) The words in brackets are added to give meaning in English.

EXERCISE XIX.

Translate into Hebrew :

- (1) And the word of the Lord came unto Jonah.
- (2) I called unto Jehovah.
- (3) Go unto Nineveh.
- (4) And they said every man unto his neighbour.
- (5) And God said unto Jonah.
- (6) The lot fell upon Jonah.
- (7) He saw a shadow over his head. (Say, “upon.”)
- (8) Thou hast had pity on the gourd: I shall have pity on Nineveh.

Note (1) See Voc. v.

(4) Say, “a man unto his neighbour.” See page 40.

(8) See Vocs. II. and VII.

VOCABULARY XV.

Hebrew Word.	Pronunciation.	Meaning.
אַל-יִטְעֻמוּ	ǎl-yīt- ^ā -mū	let them not taste
אַל-יִרְעוּ	ǎl-yīr-ū	let them not feed (eat)
אַל-יִשְׁתּוּ	ǎl-yīsh-tū	let them not drink
זָעַק	zā-āk	he cried out
וַיִּזְעַק	wǎy-yǎz-ēk	and he proclaimed
כִּי	k ^e	according to
כָּסָה	kīs-sā	he covered
וַיִּכֶס	wǎ-y ^e -chās	and he covered
לָבַשׁ	lā-vāsh	he put on (clothes)
וַיִּלְבְּשׁוּ	wǎy-yil-b ^e -shū	and they put on
מִאֲמֵן	m ^e -ū-mā	anything
נָגַע	nā-chā	{ he touched
		{ he reached unto
וַיִּגַע	wǎy-yīg-gā	{ and he touched
		{ and it reached unto
נִהְפְּכָה	nē-pĕ-chĕth	overturned
וַיִּעֲבֵר	wǎy-yā- ^ā -vēr	and he removed
שִׂקִים	sāk-kīm	sackcloth

Note that וַיַּעַק means, literally, "and he caused to cry out," and וַיַּעֲבֵר "and he caused to pass by." See Voc. XI.

נִהְפַכְתָּ is the Passive Participle. In pause it is written נִהְפַכְתָּ.

READING EXERCISE.

וַיַּזְעַק וַיֹּאמֶר בְּנִינְיָה מִטַּעַם הַמֶּלֶךְ וּגְדָלְיוֹ לֵאמֹר
הָאָדָם וְהַבְּהֵמָה הַבְּקָר וְהַצֹּאן אֲלֵי־יָטְעֵמוּ מֵאוֹמְרָה אֶל־
יָרְעוּ וּמִים אֲלֵי־שָׁתוּ:

(Jonah iii. 7.)

Literal translation.—And he proclaimed and he said in Nineveh, From the decree of the king and his nobles saying: The man and the beast, the cattle and the sheep, let them not taste anything, let them not feed, and water let them not drink.

EXERCISE XX.

Translate into Hebrew:

- (1) Go unto Nineveh, the great city. Cry against it.
- (2) And the captain came near unto him.
- (3) And they said unto him.
- (4) The sea has ceased raging against you.
- (5) The sea has ceased raging against us.
- (6) All thy breakers, all thy waves passed over me.
- (7) Her bars were behind me for ever. (See page 41.)
- (8) Cry unto him.
- (9) And he removed his mantle from him. (Say, "from upon him.")

Notes.—(2) Say, "the leader of the sailor." See "shipmaster," page 28.

(4) For "against," see Voc. XIV. For "has ceased," say, "was silent," Voc. XVI.

(6) For "over me," say, "upon me."

LESSON XVIII.

Demonstrative, Relative and Interrogative Pronouns.

זֶה means "this" when it refers to a masculine singular noun.

זֹאת means "this" when it refers to a feminine singular noun.

These words have the Definite Article when they are used as adjectives. Thus:

"This is the great tempest" is in Hebrew זֶה הַסַּעַר הַגָּדוֹל.
"This great tempest" is הַסַּעַר הַגָּדוֹל הַזֶּה.

With a feminine singular noun the feminine form of the adjective and pronoun is used. Thus:

"This great city" is הָעִיר הַגְּדוֹלָה הַזֹּאת.

Note that with the Article ז is doubled.

Attention is called to the order of the words here.

(1) Noun, (2) Adjective, (3) Demonstrative.

As another example we take these phrases:

"This is the good word" is זֶה הַדְּבָר הַטוֹב.

"This good word" is הַדְּבָר הַטוֹב הַזֶּה.

The Relative Pronoun אֲשֶׁר means "who" or "which." A peculiarity of construction with אֲשֶׁר should be carefully noted here. We say in English, "Shall I have pity on Nineveh in which there are more than twelve times ten thousand men?" The Hebrew for "in which there are" is אֲשֶׁר יִשְׂרָבָה. We note that the Relative in this phrase is without the preposition, and that the preposition with pronoun-suffix comes after the Verb, or verbal form. If "which" had referred to a masculine singular noun, we

should have had בּוּ, but it refers to “Nineveh,” a feminine noun; hence the feminine suffix.

We take another example of this construction: “The gourd on which he has not toiled.”

The Hebrew for “he has toiled” is עָמַל.

The Hebrew for the phrase given above is הַקִּיקָיִן אֲשֶׁר לֹא עָמַל בּוֹ: literally, “the gourd which he has not toiled on it.”

מִי is the Interrogative Pronoun for “Who?” Thus the Hebrew for “Who knows?” is מִי־יֹדֵעַ (mī-yō-dhē-ă), literally, “Who (is) knowing,” the Verb being the Participle.

מַה is the Interrogative Pronoun for “What?”

Note that the hyphen (maqeph) is usually attached to מה.

Note also that *this word is pointed like the Definite Article.*

Usually, therefore, it has pathach אַ with the following letter doubled. Thus “What do you mean?” is מַה־לָּךְ, literally, “What to thee?”

“What will happen to the city?” is מַה־יְהִיָּה בְּעִיר, literally, “What will be on the city,” יהִיָּה meaning, “it will be” or “he will be.”

Note the doubling of ה in לְהִיָּה and of י in יְהִיָּה.

We take one other example: “What (is) thy land?” The Hebrew is מַה־אַרְצֶךָ. We have no hyphen here. Note that mem has Kametz מֶ. See page 18.

VOCABULARY XVI.

Hebrew Word.	Pronunciation.	Meaning.
בְּהֵמָה	b ^e -hē-mā	beast
בְּקָר	bā-kār	cattle
הִקְל	hē-kēl	he lightened
לְהִקְל	l ^e -hā-kēl	to lighten
יְהִיָּה	yī-yě	{ he will be { it will be
וַיְתַכְּסוּ	w ^e -yīth-kās-sū	{ and let them clothe { themselves
וַיִּקְרְאוּ	w ^e -yīk-r ^e -ū	and let them call

VOCABULARY XVI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
יִשְׁבוּ	yā-shū-vū	they will turn
וַיִּשְׁבוּ	w ^e -yā-shū-vū	and let them turn
כֵּלִים	kē-līm	wares
עָמַל	ā-māl	he toiled
עָמַלְתָּ	ā-māl-tā	thou hast toiled
שָׁתָק	shā-thāk	he was silent

Compare וַיִּקְרָאוּ and וַיִּקְרָאוּ in Voc. IX.

Note the difference in meaning: "And let them call,"
"And they called."

READING EXERCISE.

וַיִּתְבְּסוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרָאוּ אֶל-אֱלֹהִים
בְּחֹזֶקָה וַיִּשְׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וּמִן-הַחַמָּס אֲשֶׁר
בְּכַפְיָהֶם :

(Jonah iii. 8.)

Literal translation.—And let them clothe themselves (in) sackcloth, the man and the beast,¹ and let them call unto God with power, and let them turn, a man² from his evil way, and from the violence which (is) in their hands.

(1) Note "Both man and beast."

(2) "Let every man turn."

EXERCISE XXI.

Translate into Hebrew :

- (1) By the life of this man.
- (2) This great evil (is) upon us.
- (3) This (is) my word.
- (4) The wares which (were) in the ship.
- (5) I (am) fearing the God of heaven who made the sea.

(6) Call unto her the call which I (am) speaking unto thee.

(7) The gourd on which thou hast not toiled.

(8) What (is) thy business? What (is) thy land?

(9) What (is) this thou hast done?

(10) What shall we do to thee?

Notes.—(2) For “upon us,” say, “to us.” Do not translate words in brackets.

(5) Note that the Construct form of אֱלֹהִים is אֱלֹהֵי.

(6) Use sign of accusative before the word for “call” (the noun). Page 21.

(7) Put word for “not” before the verb.

LESSON XIX.

The Conjunction.—“And” is usually expressed in Hebrew by ו prefixed to a word. It is never a word by itself. Thus in the phrase, “And the ship was like to be broken,” the first three English words are expressed in Hebrew by the one word וְיִהְיֶה־הַסֵּפֶל־כִּי־תִשָּׁבֵר being “and,” and הַ the Article “the,” and יִהְיֶה the word for “ship.”

Always write “and” as ו prefixed to a word unless you know a good reason for not doing so. Here are some cases when we depart from the ordinary form :

(1) Before Beth, Mem, Pe “and” is written וּ, pronounced ū.

“Water” in Hebrew is מַיִם. “And water” is וּמַיִם, not וַמַיִם.

(2) Before Simple Sh^eva we have ו. Thus וְקָרָא is “Cry.” “And cry” is וְקָרָא (ū-k^e-rā).

(3) Before the indistinct vowel וּ it is pointed וּ, before וּ it is וּ, and before וּ it is וּ.

(4) Note the form וַיְהוָה “And Jehovah.”

Another common Conjunction is כִּי (pronounced like our word “key”). It means “for” or “when” or “that.” We take this example from Jonah i. 10. See page 34.

מֵהֲרֹאֵת עֵשֶׂת בֵּי יָדָיו הָאֲנָשִׁים בִּי מְלַפְּנֵי יְהוָה הוּא בָרַח בִּי הַיּוֹד לָהֶם

Here we have this conjunction three times. The first means “for,” the second “that,” and the third “for.”

VOCABULARY XVII.

Hebrew Word.	Pronunciation.	Meaning.
אָבַד	ā-vādh	he perished
נִאֲבָד	nō-vādh	we shall perish
אֲוַלַּי	ū-lai	perhaps

VOCABULARY XVII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
אל	āl	God
בְּאִשֶּׁר ל	bă-ā-shēr l ^e	on account of
כְּאִשֶּׁר	kă-ā-shēr	as
עַד-אִשֶּׁר	ādĥ-ā-shēr	until
הִטִּיל	hē-til	he cast
יָשׁוּב	yā shūv	he will turn
וַיֵּרָא	wāy-yār	and he saw
לַעֲשׂוֹת	lă-ā-sōth	to do
לִפְנֵי	l ^e -fā-nai	before me
עַל-כֵּן	āl-kēn	therefore
עָלְתָהּ	ā-l ^e -thā	she went up
עַתָּה	āt-tā	now
רַחוּם	ră-chūm	mercifui

In pause נֹאבֵד is נֹאבֵד and לִפְנֵי is לִפְנֵי. Note the difference between words for “now” and “thou.” See page 33.

READING EXERCISE.

מִיִּיּוֹדֵעַ יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא
 נֹאבֵד: וַיֵּרָא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם כִּי-שָׁבוּ מִדַּרְכֵּם
 הַרְעָה וַיִּנָּחֵם הָאֱלֹהִים עַל-הַרְעָה אֲשֶׁר-דִּבֶּר לַעֲשׂוֹת
 לָהֶם וְלֹא עָשָׂה:

(Jonah iii. 9, 10.)

Literal translation.—Who (is) knowing (but that) will turn and will repent God, and will turn from the heat of His anger and we shall not perish? And saw God their deeds that they turned from their evil way and repented God of the evil which He said to do to them and He did (it) not.

EXERCISE XXII.

Translate into Hebrew :

- (1) Go and we shall not perish.
- (2) Jehovah made the sea and the dry land.
- (3) And Nineveh was a great city.
- (4) Man and beast, cattle and sheep.
- (5) Go unto Nineveh the great city and call unto her.
- (6) The king and his nobles.
- (7) And now, Jehovah, take I pray Thee, my life from me.
- (8) And Jehovah cast a great wind on the sea.
- (9) Call against her, for their evil has gone up before me.
- (10) And God saw their deeds that they turned from their evil way.
- (11) I knew Thou (art) a God gracious and merciful.
- (12) He went into thy holy temple.
- (13) Perhaps she will come into my holy temple.
- (14) On account of whom (is) this evil to us?
- (15) As Thou hast desired, Thou hast done.

Notes.—(1) “And not we shall perish”; the word for “not” before the verb.

(2) Use ׀ as sign of Accusative. See page 21.

(3) Note that the word Nineveh is feminine. For “was” see p. 54. Here put “And Nineveh” before the verb.

(8) Use ׀ for “on.” Put “And Jehovah” first. See page 65.

(14) The Hebrew for “on account of whom” is ׀. Put verb before the subject unless you are told not to do so.

LESSON XX.

The Verb.—Readers of English are familiar with changes in the form of a verb to express number and person and case. We say, “The man comes,” “The men come.” We say, “Thou didst,” “We do,” “He does,” “They did,” varying forms of the one verb “to do.”

In Hebrew, verbs are inflected, change their form, for various reasons. (1) To express Number and Person. We start with the form that is used to express our Past Tense.

יָרַד means “he went down” (Voc. v.).

This is the simple form of the verb, 3rd sing. masc.

We start with that form and we add the following suffixes for 3rd sing. fem. etc.:

Singular.	Plural.
3rd masc. —	יָרְדוּ—
3rd fem. יָרְדָה—	יָרְדוּ—
2nd masc. יָרַדְתָּ—	יָרַדְתֶּם—
2nd fem. יָרַדְתְּ—	יָרַדְתֶּן—
1st יָרַדְתִּי—	יָרַדְנוּ—

We give the various forms of יָרַד to express Person and Number.

יָרַד He went down.	יָרְדוּ They went down.
יָרְדָה She went down.	
יָרַדְתָּ Thou wentest down (masc.).	יָרַדְתֶּם You went down.
יָרַדְתְּ Thou wentest down (fem.).	יָרַדְתֶּן You went down.
יָרַדְתִּי I went down.	יָרַדְנוּ We went down.

Note the following points:

(1) In 3rd sing. fem. we have יָרְדָה. In third plural יָרְדוּ. The second vowel is Sh^{va} Vocal.

If \bar{i} ' be the second vowel in the verb it is unchanged.

(2) The first vowel in the 2nd plural is Sh^{va} Vocal.

(3) The third consonant, when it ends a syllable (not the word), must have Sh^eva. Thus יִרְדְּנִי.

(4) Verbs of the form הָיָה, עָשָׂה, כִּיָּצָא have two long vowels, the usual form of the verb being יָרַד. The long vowel is preferred before ה and א.

(5) Verbs of the form הָיָה (having He as the third letter) have הִיָּתְהִי in 3rd sing. fem.

VOCABULARY XVIII.

Hebrew Word.	Pronunciation.	Meaning.
אָרַךְ אַפַּיִם	ě-rěch äp-pä-yîm	slow of anger ¹
הֵ	h ⁱ	(Interrogative)
הִתְפַּלֵּל	hîth-päl-lël	he prayed
וַיִּתְפַּלֵּל	wäy-yîth-päl-lël	and he prayed
חָרָה	châ-râ	(anger) burned ²
וַיַּחַר	wäy-yî-chär	and (anger) burned
חָשַׁב	chîsh-shěv	he thought
חָשְׁבָה	chîsh-sh ^e -vâ	she thought
יָכַל	yâ-chöl	he was able
יָכְלוּ	yâ-chō-lū	they were able
וַיֵּרַע	wäy-yē-râ	and it was evil
קָדַמְתִּי	kîd-däm-tî	I came before
רַב־חַסְדִּים	räv-chě-sědh	of great mercy

Notes.—(1) Say, “slow to anger.” רַב־חַסְדִּים “great of mercy”; both אָרַךְ and רַב are in the Construct Form. (Lesson IX.)

(2) Literally, “he burned,” the subject “anger” being understood.

READING EXERCISE.

וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה
 וַיֹּאמֶר אָנָּה יְהוָה הֲלֹאֲנִי דְבָרִי עַד־הַיּוֹתִי עַל־אֲדָמָתִי
 עַל־כֵּן קָדַמְתִּי לְכַרְחַת תַּרְשִׁישָׁה כִּי יַדְעָתִי כִּי אַתָּה
 אֱלֹהֵי־תַנּוּן וְרַחוּם אֲרַךְ אַפַּיִם וְרַב־חַסְדִּים וְנָחַם עַל־הָרָעָה:

(Jonah iv. 1, 2.)

Literal translation.—And it was evil unto Jonah, a great evil, and (anger) burned to him. And he prayed unto Jehovah and he said, Oh I pray Jehovah, (is) not this my word up to my being upon my land? Therefore I prepared to flee to Tarshish, for I knew that Thou (art) a God gracious and merciful, slow to anger and of great mercy, and He will repent of the evil.

EXERCISE XXIII.

Translate into Hebrew :

- (1) She thought to come unto Joppa.
- (2) They knew that I (was) speaking.
- (3) They were not able to flee to Tarshish. (Voc. III.)
- (4) What hast thou done to them?
- (5) I have remembered the gourd for which thou hast toiled.
- (6) I prepared to go unto Nineveh.
- (7) Thou hast heard my voice in Thy holy temple.
- (8) Thou hast pitied the man who went down to Tarshish.
- (9) I was expelled from before thine eyes.
- (10) I cried (for help) unto Jehovah my God (page 35).
- (11) I have vowed as thou hast desired.

Notes.—All verb forms required have been given in Vocabularies. Words in brackets not to be translated.

(7) Say, “in the temple of Thy holiness,” and note that the Construct Form has not the Definite Article (page 28).

(8) Use the Hebrew word for “upon” after “Thou hast pitied.”

LESSON XXI.

The Verb.—The *Past Form* spoken of in Lesson XX. is used in Hebrew to express our Past or Perfect. Thus עָשָׂה means “he made” or “he has made.”

The *Imperfect Form* is used to express our Present or Future. Here, as with the Past, we start with the 3rd singular masculine. This always begins with ם.

The verb שָׁתָּק means “he was silent.” This is the Past Form. The Imperfect Form is יִשְׁתָּק.

It will be noticed that we have in the Imperfect Form the consonants of the Past with ם prefixed.

The vowels are different. The first is ĩ and the second ō, Sh^{va} under Shin marking the close of a syllable.

יִשְׁתָּק means “he is silent” or “he will be silent.” It may also mean, “Let him be silent.” We have to depend on the context to know what meaning the Imperfect has. If we have אֲשֶׁר-יִשְׁתָּק we know that this expresses a wish or a command, “Let him not be silent” or “May he not be silent.” In a wish or a command אֲשֶׁר is used to express “not.” Otherwise, לֹא is used.

יִתְעַשֵּׂה means “he will be gracious.”

שָׁב is “he turned,” Past Form. (Voc. x.)

יִשׁוּב is “he will turn,” Imperfect Form. (Voc. xvii.)

רָאָה is “he saw.”

יִרְאֶה is “he will see.”

הָיָה is “he was,” and יִהְיֶה “he will be,” or “it will be.”

These are examples of the 3rd singular masculine of the Imperfect Form. As with the Past Form so with the Imperfect, the 3rd singular masculine is inflected to express Number and Person.

יָבוֹא means “he will come.”

תָּבוֹא means "thou wilt come" or "thou comest."
(Voc. XII.)

Note that the 3rd singular feminine is always the same as 2nd singular masculine in the Imperfect Form. Hence תָּבוֹא may also mean "she will come."

We note that ת is the first letter.

The 1st singular of the Imperfect begins with א. It is formed from the 3rd singular masculine by changing the first letter י into א. The 1st plural of the Imperfect is formed by changing the first letter of the 3rd singular masculine into ג. (If we have י at the beginning of the 3rd singular masculine this becomes אָ in 1st singular; י in 1st plural.)

יֹסִיף means "he will add."

אֹסִיף means "I shall add."

יַחֲסֵם means "he will pity."

אֲחַסֵּם means "I shall pity."

יֵאָבֵד means "he will perish."

נֵאָבֵד means "we shall perish"; in pause, נֹאבֵד.

יַעֲשֶׂה means "he will do."

נַעֲשֶׂה means "we shall do."

The 3rd plural of the Imperfect is formed from the 3rd singular masculine exactly as the 3rd plural Past is formed from the 3rd singular masculine.

Compare יָדַע and יִדְעוּ Past, and
יִקְרָא and יִקְרְאוּ Imperfect (yik-r^e-ū).

The rule may be stated thus: ו is added and the vowel preceding this is indistinct (Sh^eva in the case given above).

יִקְרְאוּ means "they will call" or "let them call"
(page 62).

יַעֲזֹב means "he will leave."

יַעֲזֹבוּ means "they will leave"; in pause, יֹעֲזֹבוּ.

יִתְכַּסּוּ means "they will cover themselves" or "let them cover themselves."

יִטְּבוּ means "they will turn" or "let them turn."

Note that in the 3rd plural of the Imperfect the first letter is always י and the last ו.

VOCABULARY XIX.

Hebrew Word.	Pronunciation.	Meaning.
הֵיטִיב	hē-tīv	he did well
הֵיטֵב	hē-tēv	{to do well really, honestly
יֹסִיף	yō-sīf	he will add
אוֹסִיף	ō-sīf	I shall add
יָצָא	yā-tsā	he went out
וַיֵּצֵא	wāy-yē-tsē	and he went out
מִקְדָּם (לְ)	mīk-kē-dhēm (l ^e)	on the east side (of) ¹
עָזַב	ā-zāv	he left
יֵעָזְבוּ	yā ^{-ā} -zō-vū (in pause)	they will leave
יִרְאֶה	yīr-ē	he will see
יִתְעַשֵּׂה	yīth-āsh-shēth	he will be gracious

(1) Literally, “to” not “of.”

READING EXERCISE.

וַעֲתָה יְהוָה קַחֲנָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי
 מִחַיִּי: וַיֹּאמֶר יְהוָה¹ הֲהֵיטֵב תָּרָה לָךְ: וַיֵּצֵא יוֹנָה
 מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֵבֶה וַיֹּשֶׁב
 תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יִרְאֶה מִהִיָּהוּהָ בָּעִיר:

(Jonah iv. 3-5.)

Literal translation.—And now Jehovah take I pray my life from me, for better (is) my death than my life. And said Jehovah, Really¹ does (anger) burn to thee? And went out Jonah from the city and he sat on the east side of the city, and he made for him there a booth, and sat under it in the shade until he will see what will be in the city.

(1) Note: ה, mark of question.

EXERCISE XXIV.

Translate into Hebrew :

(1) And Jonah went out to Joppa, and he sat there three days and three nights.

- (2) Are you really angry?
- (3) He sat on the east side of Nineveh.
- (4) Jehovah will be gracious to us.
- (5) Thou wilt come unto Tarshish.
- (6) He will have pity on the men who knew the city.
- (7) He said to us: We shall perish.
- (8) What shall we do in the city of Nineveh?
- (9) I shall come again unto Joppa.
- (10) Let them call unto Jehovah with the voice of praise.
- (11) Let them cover themselves (with) sackcloth before the king of Nineveh.
- (12) They will turn from the evil way.

Notes.—(2) Put the word for “really” first, with נ prefixed.

(8) For “what,” see page 62. For Construct Form, see page 29.

(9) Say, “I shall add to come.” See Vocabularies.

(12) Take word for “way” as feminine. See page 24.

LESSON XXII.

The Verb.—Waw Consecutive.—The student is now directed to a construction—called Waw Consecutive—which is used very often in Hebrew. We have already given several examples of this in the vocabularies. In Voc. III. we saw that וַיִּתֵּן, the Imperfect Form of יָתַן, means “he will give,” but that וַיִּתֵּן־אֵל means “and he gave,” not “and he will give.” Note that ׀ before the Imperfect in this form is pointed, like the Article, with ă, and the following consonant doubled.

So also נִחַם, the Past Form, means “he repented”; but when נִחַם־וְנִשָּׁבֵת comes after the Imperfect Form, like וַיִּשָּׁבֵת, it means “and he will repent,” not “and he repented.” Take verse 9 in the 3rd chapter of the Book of Jonah. The English translation is: “Who knows but that he will turn and will repent, and will turn from the heat of his anger?” See page 66. Now the Hebrew for “and he will repent” is וַיִּנְחַם, and for “and he will turn,” וַיִּשָּׁבֵת. נִחַם and שָׁבַת mean “he repented” and “he turned,” but coming after the simple Imperfect Form in the narrative (וַיִּשָּׁבֵת “he will return”) with ׀ prefixed they have the meaning of the Imperfect.

We give some examples of Waw Consecutive.

וְהָיָה means “he was”; וַיְהִי means “and he was” or “and it came to pass,” וְהִיְיָ being shortened form of the Imperfect.

מָצָא means “he found”; יִמְצָא “he will find,” and וַיִּמְצָא “and he found.”

יִנְחַם means “he will repent”; וַיִּנְחַם “and he repented.”

כָּסָה „ “he covered”; וַיִּכַּס “and he covered.”

מָנָה „ “he prepared”; וַיִּמְנֶה “and he prepared.”

Note that there is no dagesh in ׀ in the words וַיִּכַּס and וַיִּמְנֶה. Compare וְהִיְיָ “and he was.”

At this point we call attention again to the difference in meaning between וַיִּקְרָאוּ and וַיִּקְרָאוּ.

The one prefix to the Imperfect is the ordinary Conjunction, but the other is Waw Consecutive. The one word means "and let them call"; the other, "and they called." See page 63.

VOCABULARY XX.

Hebrew Word.	Pronunciation.	Meaning.
וַיִּדְרוּ	wăy-yîd-d ^e -rû	and they vowed
וַיִּזְבְּחוּ	wăy-yîz-b ^e -chû	{ and they sacrificed (Voc. VII.)
וַיִּזְעֻקוּ	wăy-yîz- ^ä -kû	and they cried
וַיִּטְּלוּ	wăy-yā-tî-lû	and they cast (Voc. XVII.)
וַיִּפְּלוּ	wăy-yăp-pî-lû	{ and they cast caused to fall (Voc. XIV.)
וַיִּתְפַּלֵּל	wăy-yîth-păl-lēl	and he prayed
מָנָה	mā-nā	he prepared
וַיִּמְן	wă-y ^e -măn	and he prepared
מָצָא	mā-tsā	he found
וַיִּמְצָא	wăy-yîm-tsā	and he found
נָדָם	nîr-dām	{ a sleeper (Passive Participle)
וַיִּרְדָּם	wăy-yē-rā-dhăm	and he slept
נָשָׂא	nā-sā	he took up
וַיִּטְּאוּ	wăy-yîs-û	and they took up
עָמַד	ā-mădh	he stood
וַיַּעֲמֵד	wăy-yă- ^ä -mōdh	and he stood

READING EXERCISE.

וַיִּמְן יְהוָה אֱלֹהִים קִיּוּן וַיַּעַל מֵעַל לְיוֹנָה לְהִיּוֹת
 עַל עַל-רֵאשׁוֹ לְהַצִּילוֹ מִרְעָתוֹ וַיִּשְׂמַח יוֹנָה עַל-הַקִּיּוּן
 שִׂמְחָה גְדוֹלָה:

(Jonah iv. 6.)

Literal translation.—And prepared Jehovah God a gourd and it went up above Jonah to be a shade upon his head to deliver him from his evil and rejoiced Jonah upon the gourd (with) a great joy.

EXERCISE XXV.

Translate into Hebrew :

(1) The king of Nineveh went down to Joppa and he found a ship there.

(2) He came near, and the sailors feared, and they cried each to his God, and they cast out the wares which (were) in the ship into the sea.

(3) He came to Tarshish, and he lay down and slept.

(4) He went down, and they cast lots, and the lot fell upon Jonah.

(5) Jonah sat there, and he rejoiced in the gourd (with) great joy.

Notes.—(1) and (2). See Vocs. v. and xx.

(2) and (5). Do not translate words in brackets.

(5) Say, "upon the gourd."

(2) Say, "a man unto his God."

LESSON XXIII.

The Verb.—Imperative and Participle.—We have seen that sometimes the Imperfect Form is used to express a wish, and that it is sometimes difficult to know whether the Imperfect Form expresses a wish or represents our Future or Present. In the first verse of the well-known 67th Psalm, “God be merciful unto us, and bless us,” the verbs are in the Imperfect Form, and may also mean, “God is merciful to us and is blessing us.” The context must be appealed to for the meaning of the Verb Form. When we find אֵל, and not אֵלֹ, to express “not,” then it is clear that a wish is expressed. See page 71. Thus יִשְׁתּוּ, יִרְעוּ, יִטְעֲמוּ (Jonah iii. 7), the Imperfect Forms of verbs, are to be taken as expressing a wish, as אֵל (not אֵלֹ) is used before them. The meaning is, “Let them not taste,” and not, “They will not taste”; “Let them not feed,” and “Let them not drink.”

Sometimes the Imperfect Form is used even in the 2nd person. Thus תִּתֶּנּוּ is the 2nd singular Imperfect of the verb תָּתַן, and means usually, “Thou wilt give” or “Thou givest”; but אֵלֹ־תִתֶּנּוּ is plainly a wish or prayer, as אֵל is used for the word “not.” (Jonah i. 14.)

But, as a rule, a special form of the verb expresses a command in Hebrew. This is called “The Imperative.” Thus:

לָקַח	means	“he took”;	קַח	is	“take” (thou).
קָרָא	„	“he cried”;	קְרֵא	„	“cry” (thou).
הִלָּךְ	„	“he went”;	לֵךְ	„	“go” (thou), לֵבֵי go (ye).
קָם	„	“he arose”;	קוּם	„	“arise.”

When הִתְּ is added to the 1st person of the Imperfect Form, it is to be taken usually as expressing a wish. Thus:

נָפִיל	means "we shall cast";	נִפְּיֵלָה	"let us cast."
נָדַע	"we shall know";	נִדְּעָה	"let us know."
אָזַח	"I shall sacrifice";	אִזְחָהּ	"let me sacrifice."
אִשְׁלַם	"I shall complete";	אִשְׁלַמָּהּ	"let me complete."
		In pause אִשְׁלַמָּהּ.	
נָאָבַד	"we shall perish";	נִאָבְדָהּ	"let us perish."

The Participle.—הִלְךָ is the Past Form of the verb, and means "he went"; הוֹלֵךְ is the Active Participle, and means "going." Note that the consonants in the Participle are the same as the consonants in the Past Form. The Waw in the Participle is used as a vowel-sign here; the word may be written הֹלֵךְ, without the Waw. The first vowel-sound in this form of the Active Participle is \bar{o} and the second vowel-sound is \bar{e} . Compare the following forms:

הָלַךְ	"he went";	הוֹלֵךְ	"going."
בָּרַח	"he fled";	בּוֹרֵחַ	"fleeing."
סָעַר	"he was tossed";	סוֹעֵר	"being tossed."
יָדַע	"he knew";	יודֵעַ	"knowing."
Note also דִּבֵּר "speaking."			

Note Pathach Furtive in בָּרַח and יוֹדֵעַ, and see page 16.

The usual form of the Simple Past is הִלְךָ. We see that the first vowel-sound is \bar{a} , and the second is \check{a} . Some verbs have the Past Form יָרַא with the second vowel-sound \bar{e} . In these verbs the Participle is the same as the Past. Thus יָרַא means either "he feared" or "fearing."

We note some other forms of the Participle in Hebrew. Verbs of the form אָבָּא have the Participle the same as the Past Form. Thus אָבָּא means either "he came" or "coming." The feminine form of this Participle is בּוֹאָהּ. See page 23.

נִרְדַּם means "he slept." The simple form of this verb is רָדַם, but this is not used. Usually when נ is prefixed to the Simple Past, the verb has a passive meaning in English. The student has to keep in mind that when the Past Form is נִרְדַּם the Participle is נִרְדָּם.

We have seen that the Participle feminine has sometimes the form בּוֹאָהּ, being added to the masculine. Sometimes the Participle feminine has the ending תּ (ěth).

פָּרַךְ is the Past (simple) of the verb, and means "he turned" or "he overturned." We express the Passive of this by prefixing נ; thus נִפְרַךְ "he was overturned," pronounced nĕ-păch.

The form expressing the Passive Participle is נִפְרָךְ. A feminine form of this is נִפְרָכָה, in pause נִפְרָכָה.

We have seen that the usual form of the Simple Past is הִלָּךְ. Thus שָׁמַר means "he watched." But sometimes the Past has the form שָׁמַר, מ being doubled. This gives the verb the meaning, "he watched much," or "he worshipped." The Participle of a Past Form like שָׁמַר is שֹׁמֵר, the plural being מְשַׁמְרִים. See page 23.

VOCABULARY XXI.

Hebrew Word.	Pronunciation.	Meaning.
אֶזְבַּחַה	ĕz-b ^e -chā	let me sacrifice
אַל-תֵּתֵן	ăl-tīt-tĕn	do not give
הוֹלֵךְ	hō-lĕch	going
הִפָּךְ	hā-făch	{ he turned { he overturned
וַיִּבֶשׁ, וַיִּבֶשׁ (pause)	{ wăy-yī-văsh wăy-yī-văsh { (pause)	{ and it withered { (dried up)
וַתִּפֶּךְ	wăt-tăch	and it smote
חֵרִישִׁית	ch ^ĥ -rī-shĭth	silent, hot
מְשַׁמְרִים	m ^e -shăm-m ^e -rĭm	worshippers
נִאֲבָדָה	nō-v ^e -dhā	let us perish
נִדְעָה	nĕ-dh ^e -ā	let us know
נִפְּלָה	năp-pī-lā	let us cast
סָעַר	sā-ăr	he was tossed
סוֹעֵר	sō-ēr	being tossed
שָׁלַם	shĭl-lĕm	he completed
אֶשְׁלַמָּה, אֶשְׁלַמָּה (in pause)	{ ă-shăl-l ^e -mā ă-shăl-lĕ-mā { (in pause)	{ let me complete
שַׁחַר	shă-chăr	dawn, morning
תוֹלַעַת	tō-lă-ăth	a worm

For pronunciation of "wăy," see page 22.

READING EXERCISE.

גִּימֵן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשַּׁחַר לַמִּתְהַרֵּת וַתִּפֹּד
 אֶת־הַקִּיקְיוֹן וַיִּיבֹשׁ: וַיְהִי כַנֹּרֶחַ הַשָּׁמֶשׁ גִּימֵן אֱלֹהִים
 רוּחַ קָדִים חַרְיִישִׁית וַתִּפֹּד הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף
 וַיִּשְׁאַל אֶת־יְהוָה לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:

(Jonah iv. 7, 8)

Literal translation.—And prepared God a worm in the going up of the dawn next day, and it smote the gourd and it (the gourd) dried up. And it was as soon as the rising of the sun and prepared God a hot east wind and smote the sun upon the head of Jonah and he was faint and he asked his life to die and he said better my death than my life.

EXERCISE XXVI.

- (1) Take my land from me.
 - (2) Do not give his mantle into his right hand.
 - (3) Go to Nineveh and let us not perish.
 - (4) Let me complete the sacrifice which I vowed.
- (Voc. IV.)
- (5) Come and let us cast lots.
 - (6) God prepared a hot east wind.
 - (7) O sleeper, rise and go unto Nineveh.
 - (8) He said: "The city (fem.) [is] overturned."
 - (9) He saw a ship (fem.) coming into Joppa.

Note.—(8) Do not translate "is." Use fem. part. for "overturned."

LESSON XXIV.

The Verb.—Infinitive.—The student is directed to Lesson IX., where he will read about the Construct Form of the Noun. **יָבֵר** is the Construct Form of the Noun **דָּבָר**. Just as we have the two forms of the Noun, the Noun Absolute and the Noun Construct, so there are two forms of the Infinitive, the Infinitive Absolute and the Infinitive Construct.

We speak here only of the more common form, the Infinitive Construct. The table given below indicates the manner in which the Infinitive Construct is formed from the Past Form of the Verb.

אָמַר he said	אָמַר to say
בָּא he came	בּוֹא to come
בָּלַע he swallowed	לְבַלֵּעַ to swallow
בָּרַח he fled	לְבָרוּחַ to flee
הָיָה he was	הָיִיחַ to be
זָרַח it rose	לְזָרוּחַ to rise
מָת he died	לְמוֹת to die
עָלָה he went up	לְעֹלוֹת to go up
עָשָׂה he did	לְעֹשׂוֹת to do
הִבִּיט he beheld	לְהִבִּיט to behold
הִצִּיל he delivered	לְהִצִּיל to deliver
הִקְלָה he lightened	לְהִקְלֵל to lighten
הִשָּׁיב he brought back	לְהִשָּׁיב to bring back
הִתְעַטַּף he fainted	לְהִתְעַטַּף to faint
נִשְׁבַּר he is broken	לְהִשָּׁבֵר to be broken

Frequently the preposition **לְ** is prefixed to the Infinitive Construct. (Compare the Infinitive in English with “to” prefixed.) Hence we have **לְעֹשׂוֹת** to do, **לְהִבִּיט** to behold, **לְאָמַר** to say, **לְבּוֹא** to come, **לְבַלֵּעַ** to swallow, **לְבָרוּחַ** to flee, **לְהָיִיחַ** to be, **לְמוֹת** to die, **לְהִקְלֵל** to lighten, **לְהִצִּיל** to deliver, **לְהִשָּׁיב** to bring back, **לְהִשָּׁבֵר** to be broken.

When two vocal sh^evas come together, the first becomes chireq . . . Hence לָבֵלַע.

Note the forms לֵאמֹר to say; לָבוֹא to come; לָמוּת to die.

Sometimes the Infinitive Form is best translated by our Participle. Thus לֵאמֹר "saying," literally, "to say." So the phrase בְּהִתְעַטֵּף עָלַי נַפְשִׁי means, literally, "In the fainting upon me of my soul," or in ordinary English, "When my soul fainted upon me."

בְּעֹלוֹת הַשָּׁחַר means, literally, "In the going up of the dawn," or "As dawn went up."

כַּמֵּן בְּזֵרַח הַשָּׁמֶשׁ means, literally, "As soon as the rising of the sun," or "When the sun rose."

The following examples illustrate the use of the Infinitive in Hebrew:

He went down to go with them	יָרַד לָבוֹא עִמָּהֶם
He prepared a fish to swallow Jonah	כָּמְנָה דָג לְבָלַע יוֹנָה
He rose to flee to Tarshish	קָם לְבָרַח תַּרְשִׁישָׁה

We have one example of the Infinitive Absolute in the Book of Jonah. We saw in Voc. XIX. that הֵיטִיב means "he did well," while the Infinitive Form הֵיטֵב means "honestly."

הֵיטֵב is the Infinitive Absolute, and is used as an adverb here. The Infinitive Construct Form is הֵיטִיב.

VOCABULARY XXII.

Hebrew Word.	Pronunciation.	Meaning.
לֵהָיוֹת	lī-yōth	to be
זָרַח	zā-rāch	it rose
זָרַחַ	z ^e -rō-āch	to rise
כָּמְנָה	mā-wēth	death
כָּת	mēth	he died
לָמוּת	lā-mūth	to die
הִבִּיט	hīb-bīt	he looked
לְהִבִּיט	l ^e -hāb-bīt	to look
הִצִּיל	hīts-tsīl	he delivered
לְהִצִּיל	l ^e -hāts-tsīl	to deliver
עָלוֹת	ā-lōth	to go up
הִתְעַטֵּף	hīth-āt-tēf	{ to faint { he fainted

VOCABULARY XXII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning
שָׁבַר	shā-vār	he broke
נִשְׁבַּר	nīsh-bār	he is broken
לְהִשָּׁבַר	l ^e -hīsh-shā-vār	to be broken
הֵשִׁיב	hē-shiv	he brought back
לְהִשִּׁיב	l ^e -hā-shiv	to bring back

READING EXERCISE.

וַיֹּאמֶר אֱלֹהִים אֶל־יֹנָה הַהֵיטֵב תָּרַחֵלָה עַל־הַקִּיקִיּוֹן
וַיֹּאמֶר הֵיטֵב תָּרַחֵלִי עַד־מָוֶת: וַיֹּאמֶר יְהוָה אַתָּה
חֲסַתָּ עַל־הַקִּיקִיּוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִבַּלְתּוֹ
שְׁבִן־לַיְלָה קָיָה וּבִן־לַיְלָה אָבַד:

(Jonah iv. 9, 10.)

Literal translation.—And said God unto Jonah, Really has (anger) burned to thee concerning the gourd? And he said, Really (anger) has burned to me unto death. And said Jehovah, *Thou* hast had pity on the gourd which thou hast not toiled on it and thou hast not brought it up, which the son of a night was and the son of a night perished.

(1) "For which thou hast not toiled." See page 62.

(2) "Which was the thing of a night and perished the thing of a night," that is, "Which came in a night and perished in a night."

EXERCISE XXVII.

- (1) When the sun rose, Jehovah prepared a worm.
- (2) Jonah went down to Tarshish to go into a ship.
- (3) The word of the Lord came¹ unto him saying, "Go to Joppa."
- (4) He cast out Jonah to lighten the ship.

(5) And the man said, "Go to bring back Jonah to² the dry land."

(6) On the coming up of the dawn he went down to look to² the temple.

(7) He made a gourd to deliver the man from his affliction.³

(1) Say, "The word of the Lord was."

(2) Say, "unto."

(3) Say, "his evil." See page 40.

LESSON XXV.

The Verb.—Verbal Suffixes.—We have already considered the pronoun suffixes added to Nouns and Prepositions. (See Lessons XI., XII., XVI.) We now turn to the pronoun suffixes added to the Verb.

We begin with the Past Form of the Verb. The 3rd plural of the Past Form הִפְּסוּ is הִפְּסוּם (page 68). This word הִפְּסוּם is used in Hebrew poetry and means “they surrounded.” In the phrase “they surrounded me,” the word “me” is expressed in Hebrew by adding נִי to the word הִפְּסוּם . This gives us הִפְּסוּמִי . Note the change in the vowel-sounds. The first syllable becomes indistinct, the second long; thus \tilde{a} -fā-fū-nī, from \tilde{a} -fē-fū.

Note, then, that this is the way in which the 1st singular pronoun suffix is attached to the 3rd plural of the Past Form like הִפְּסוּ .

“Me” after the 2nd plural Imperative is expressed in the same way, by adding נִי .

נָסָאֵנִי (nā-sā) means “he lifted up.”

שָׁאוּ (sē-ū) is “lift up,” the plural form of the Imperative.

שָׁאוּנִי (sā-ū-nī) is “lift me up.” (Note vowel under ש .)

So הִטְּלוּ is “cast.” (See Voc. XVII.)

הִטְּלוּנִי is “cast me.”

We return to the Past Form. לָבַטַח is a Past Form, and means “he brought up,” in the sense of “making grow” or “rearing.” “Thou hast brought up” is הִרְלִיתָ (page 68). In the phrase, “thou hast brought up him,” the word “him” is expressed by changing the ending -tā into -tō (תָּ to תּוֹ). Thus הִרְלִיתָו is “thou hast brought him up,” or “thou hast brought it up,” when “it” refers to a masculine noun.

We turn now to the case of pronoun suffixes added to the Imperfect Form. וַיַּעֲנֵה means “and he answered.” This is the 3rd singular masculine of the Imperfect Form with ו consecutive prefixed. In the phrase, “And he answered

me," the word "me" is expressed by adding *-ēni* (אֲנִי) to אָשׁוּב. Thus we get אָשׁוּבִי. Note that the third syllable becomes indistinct (*wāy-yā-ā-nē-nī*).

So also אָשׁוּבִי (y^e-sō-vēv) is an Imperfect Form, and means "he surrounds" or "he will surround."

"He surrounds me" is אָשׁוּבִי (y^e-sō-v^e-vē-nī), the third syllable being indistinct, as in אָשׁוּבִי.

"Me" is expressed in the same way after the 2d singular masculine of the Imperfect Form.

אָשׁוּבִי means "he will cast," and תִּשְׁלֹךְ "thou wilt cast," as the 2d singular masculine is formed from the 3d singular masculine of the Imperfect by changing the first letter א into ת.

וְתִשְׁלֹךְ means "and thou hast cast" (page 75). "And thou hast cast me" is וְתִשְׁלֹכֵנִי.

We have seen (Voc. XX.) that וְשִׁלְחוּ means "and they cast." שִׁלְחוּ is the 3rd plural of the Imperfect Form, the Past Form being שִׁלְחוּ (Voc. XVII.). In the phrase, "and they cast him," the word "him" is expressed by adding הוּא to וְשִׁלְחוּ. Thus וְשִׁלְחוּהוּ or וְשִׁלְחוּהוּ. Note that the vowel under the first א becomes indistinct.

In conclusion, note suffixes added to Infinitive Forms; הוּיְהִי "my being."

VOCABULARY XXIII.

Hebrew Word.	Pronunciation.	Meaning.
אָשׁוּבִי	ā-f ^e -fū	{ they surrounded (in poetry)
גָּדַל	gīd-dēl	
גָּדַלְתָּ	gīd-dāl-tā	thou hast brought up
הִכָּה	hīk-kā	he smote
וְהִכָּה	wāy-yāch	and he smote
וְהִכָּהּ	wāt-tāch	{ and she smote, or and thou didst smite
הִשָּׁלַךְ	hīsh-lich	
יִשְׁלַךְ	yāsh-lich	he cast
וְהִשָּׁלַךְ	wāt-tāsh-lich	{ and thou didst cast and she cast
וְהִשָּׁלַכְתָּ		

VOCABULARY XXIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
יִסְבֵּב	y ^e -sō-vēv	he will surround
וַיַּעַל	wāy-yā-āl	and he went up
עָנָה	ā-nā	he answered
וַיַּעַן	wāy-yā-ān	and he answered
יְמִינָא	s ^e -mōl	left hand
יִשְׂמַח	sā-māch	he rejoiced
וַיִּשְׂמַח	wāy-yīs-māch	and he rejoiced
שָׁאַל	shā-āl	he asked
וַיִּשְׂאַל	wāy-yīsh-āl	and he asked

READING EXERCISE.

וַאֲנִי לֹא אֶחֱסֶה עַל-נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבָּהּ
הַרְבֵּה מִשְׂתִּימִים עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר לֹא יָדְעוּ בֵּין-יְמִינִי
לְשִׂמְאֹלוֹ וּבִהֶמָּה רְבָה:

(Jonah iv. 11.)

Literal translation.—And I, shall not I have pity on Nineveh, the great city which there are in it¹ more² than twelve times ten thousand men³ who do not know between their³ right and their left and much cattle.

- (1) "In which there are." See page 61.
- (2) Comparative degree See page 51.
- (3) Literally, "man," and "his right hand," "his left hand."

EXERCISE XXVIII

- (1) He said unto me, "Thou hast brought him up."
- (2) Jonah said, "Cast me into the sea," and they cast him into it.
- (3) The stream surrounds me. (Use נָהַר, Voc. XI.)
- (4) I called unto God and He answered me.
- (5) He went down to Joppa, and he cast me into the sea.
- (6) I said this word while I was yet in Nineveh.
(For "while I was yet," use עַד־ with Infinitive, "my being," page 87.)

LESSON XXVI.

Certain *idiomatic phrases* should be specially noted.

- Chap. i. ver. 5, אִישׁ אֶל־אֱלֹהָיו "Each to his God." Literally, "A man unto his God." Compare אִישׁ אֶל־רֵעֵהוּ "Each to his neighbour" (p. 40), and אִישׁ מִדְּרָבּוֹ. (See i. 7, iii. 8.)
- Chap. i. ver. 8, וְאִי־מֵנָּה עִם אַתָּה "And of what people art thou?" Literally, "And whence a people thou?" אִי־מֵנָּה means "whence?"
- Chap. i. ver. 10, וַיִּרְאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה "And the men feared greatly." Literally, "And the men feared a great fear." Compare וַיִּרַע אֶל־יֹנָה רָעָה גְדוֹלָה (iv. 1) "And it was a great grief to Jonah." Literally, "And it was evil unto Jonah, a great evil." Compare also וַיִּשְׂמַח יֹנָה שִׂמְחָה גְדוֹלָה (iv. 6) "And Jonah rejoiced very much." Literally, "And Jonah rejoiced a great joy."
- Chap. i. ver. 11, כִּי הָיָה הַיָּם הוֹלֵךְ וְסוֹעַר "For the sea was growing more and more stormy." Literally, "For the sea going and tossed."
- Chap. ii. ver. 5, אֹסִיף לִבְרֹיט "I shall again behold." Literally, "I shall add to behold." (Voc. XIX.)
- Chap. iii. ver. 5, מִגְדוֹלָם וְעַד־קְטָנָם "From the greatest of them to the least." Literally, "From their great and unto their small."
- Chap. iv. ver. 9, תָּרַחֲלֶךְ "Thou hast been angry." Literally, "(Anger) has burned to thee." See Voc. XVIII. Compare iv. 1, וַיִּחַר לוֹ. Literally, "And (anger) burned to him."
- Chap. iv. ver. 10, שָׁבוּר־לַיְלָה הָיָה "Which came in a night." Literally, "Which the son of a night was."
- Chap. iv. ver. 11, הַרְבֵּה מִשְׁתַּתֵּי־עֶשְׂרֵה רִבּוֹ "More than twelve times ten thousand."

Chap. iv. ver. 11, בֵּין יְמִינוֹ לְשֵׁמאלוֹ “Between his right hand and his left.” Literally, “Between his right hand to his left hand.”

VOCABULARY XXIV.

Hebrew Word.	Pronunciation.	Meaning.
מִיָּמִינוֹ	c̄-mīz-zē	whence ?
בֵּין	bēn	between
הִתְעַלֶּף	hīth-āl-lēf	he was faint
יִתְעַלֶּף	yīth-āl-lēf	he will be faint
וַיִּתְעַלֶּף	wāy-yīth-āl-lāf	and he was faint
(in pause)		
יָבֵשׁ	yā-vēsh	he is dried up
וַיִּבֵשׁ	wāy-yī-vāsh	and he is dried up
וַיִּבֵשׁ	wāy-yī-vāsh	”
(in pause)		
יֵשׁ or יִשׁ	yēsh or yēsh	{ there is
		{ there are
רִבּוֹ	rīb-bō	ten thousand
רֵעֵ	rē-ā	a neighbour
רֵעֵהוּ	rē-ē-hū	his neighbour

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