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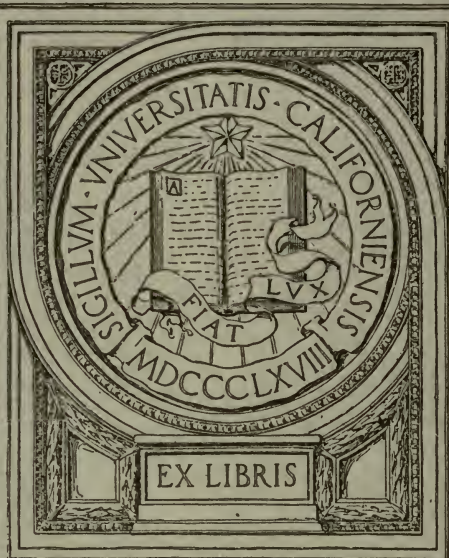


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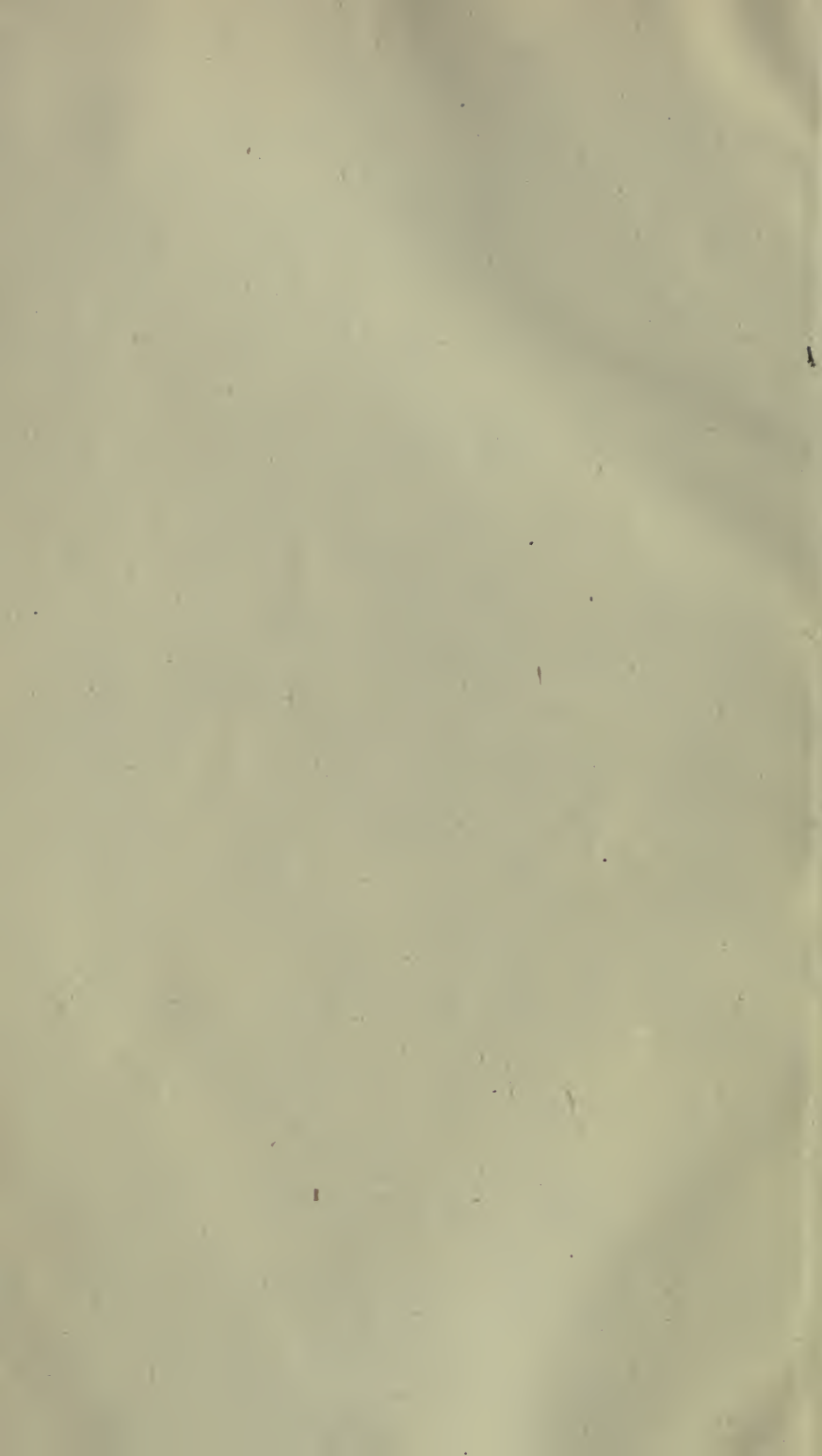
GUIDE
TO
Reading Hebrew
—
VIBBERT

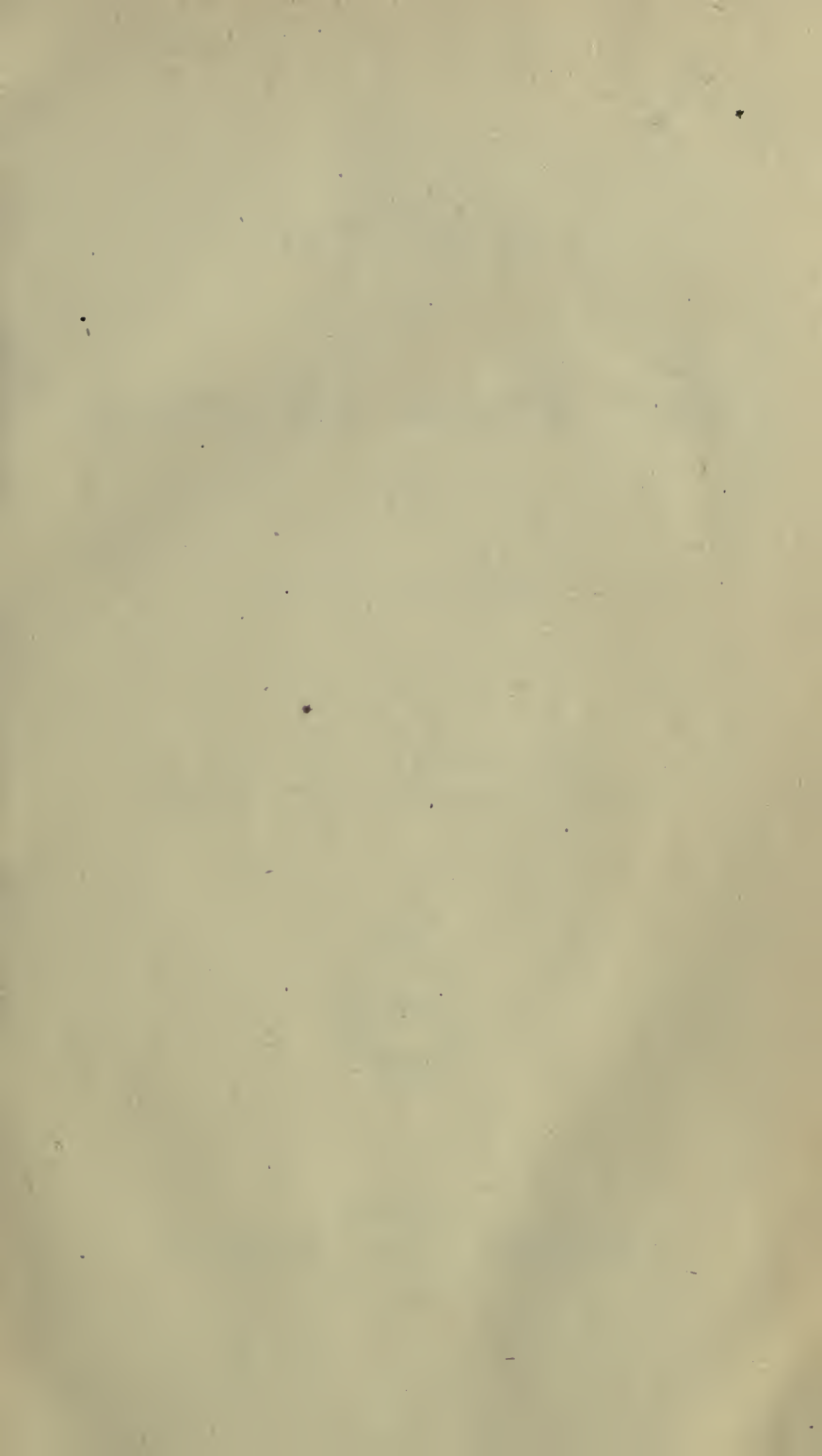


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A
GUIDE
TO
READING THE HEBREW TEXT;
FOR THE
USE OF BEGINNERS.

BY THE
REV. W. H. VIBBERT, M.A.,
PROFESSOR OF HEBREW IN THE BERKELEY DIVINITY SCHOOL.



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INTRODUCTION.

Two reasons will account for the appearance of this elementary work. In the first place, ability to read the Hebrew text of the Old Testament is now a requisite for admission to many of our Theological Seminaries; particularly is it required of the candidates for admission to the *Berkeley Divinity School*, for whom this treatise is especially prepared. In many cases — happily becoming less every day, from the increasing interest in Hebrew — the student fruitlessly seeks for some one capable of instructing him in the rudiments of the language, and the task of learning to read the text with the help of a Grammar alone seems a difficult one. And it is indeed difficult, because the Grammars do not treat this matter in sufficient detail, or illustrate it with enough examples. In fact, they do not seem to appreciate the beginner's chief trouble, and so do not provide for it. And yet ten years' experience in teaching this language demonstrates that the fluent reading of the text is one of the greatest difficulties which the learner has to encounter, and which indeed is rarely thoroughly overcome. It is not strange that (1) the unaccustomed forms of the letters; (2) the method of reading from right to left, — backward as it were; (3) the vowels *above*, *below*, and *in* the line, thus

making virtually three lines to be carried in the eye at once ; (4) the vocal and silent sh'vas ; (5) the doubtful vowels, etc.,— in view of all these things, it is not strange that the reading of the text seems to the beginner an arduous task. And yet if it is not perfectly acquired, the student, as he goes on, finds his troubles much increased from his inability to recognize and pronounce at once the printed forms of words.

2. To meet this difficulty is the second reason for the publication of this little book. A thoroughly elementary Grammar, with exercises by way of illustrating each subject presented, was sought for in vain. Most of the Grammars merely give the general principles or abstract rules, with few or no examples to illustrate them. *Kalisch's* Grammar, however (published in England), is constructed on the plan of illustrating the principles with exercises, and so seems to meet the want alluded to better than any other ; but the elementary points are not as fully illustrated in detail as seems desirable. The expense of this Grammar also puts it beyond the reach of most theological students.

The aim of this work is to give the student all that is needful to enable him to read the text of the Old Testament, keeping rigorously to the plan of stating clearly and precisely everything that is *essential* to this purpose. This work is not a *Hebrew Grammar*, but it is a guide and a help to the reading of the text of the Hebrew Bible. One thing is given at a time, with exercises for practice, so that each point may be perfectly comprehended. It is hoped that the book is so constructed as to enable the learner to read the Hebrew text without the services of the living teacher. The author has taken nothing for granted on the

part of the student. By a systematic and progressive plan of arrangement, which he *must* follow closely and steadily, he is led on from section to section. *No section must be begun until the preceding one is thoroughly mastered.* Nothing at all is gained by haste or skimming. The exercises under each section are to be written, not merely once or twice, but many times over, until perfect familiarity with the forms and sounds of the characters and signs is acquired.

The exercises should always be read *aloud*, over and over again, until each word can be pronounced at sight, without stammering or hesitation. Fluency of reading will only be the result of constant practice.

In order to write the English words in Hebrew characters the student will be careful to note how each consonant and vowel is represented. The equivalents herein adopted differ somewhat from those which are commonly made use of; e.g. *Tsara* is usually represented by \bar{e} , which might be pronounced like *e* in *mete*. It is here represented by \bar{a} as in *fate*, and so is not liable to be pronounced grave, \bar{a} , or short, \check{a} , or like *ee*.

In giving the pronunciation of the *names* of the consonants, of the vowels, and of the other signs affecting the text, phonetic spelling has been adopted, which, though looking awkward to a scholar, will prevent wrong pronunciation on the part of the learner. Wherever *ch* occurs, it is always *hard*, as in *chasm*, *cholem*. The book is labelled "for beginners," but it is hoped that the advanced scholar will not be able to charge it with inaccuracy or lack of perspicuity.

How far we have succeeded in enabling the student to

read fluently the text of the Hebrew Bible must be ascertained by a *faithful* and *regular* use of the book itself. May it, in its humble way, so have assisted him in laying the foundations of his Hebrew learning, that he may more easily advance in the prosecution of so sacred a study.

MIDDLETOWN, Epiphany, 1872.

GUIDE

TO

READING THE HEBREW TEXT.

§ 1. THE ALPHABET.

HEBREW is written and read from right to left. The letters, which are twenty-two in number, are exclusively consonants, though some of them have also the power of vowels. These letters, with their respective names and sounds, are given on page 11.

It will be noticed that two of them, namely, *älēf* and *äyīn*, are represented by no English equivalent. *Ahlēf* is usually likened to the *spiritus lenis* (') of the Greeks, or to the *silent h* in our word *hour*. Hence practically it has *no sound*.

The true sound of *äyīn* — which was probably similar to the Arabic *Ain* — is said to be unpronounceable by our organs of speech. It is represented in the Septuagint sometimes by *γ*, sometimes by the *spiritus asper*, sometimes by the *spiritus lenis*. Attempts of grammarians

to exhibit its power by, *g, ch, 'h, gn, rg, etc.*, merely show the impossibility of adequately representing it. In the midst of such difficulty and uncertainty of designating its pronunciation, the method of passing it over altogether as having no sound has been adopted, after the example of the German universities, and on the authority of many grammarians.

In the last column of the Table on the opposite page the similar letters are placed side by side, in order that the student, at a glance, may note both their points of resemblance and of difference.

At the bottom of the same column are given the five letters (called *dilatables*) which are used in manuscripts and old editions of the Bible in order to avoid the blank space which would otherwise occasionally remain in the line, from the fact that no word is ever allowed to be divided at the end of a line. Such division is now avoided in modern printing by judicious spacing.

NOTE 1.—The *names* of the letters are monosyllabic, except those of *ahlef, geemel, dahleth, zayin, lahmeth, sahmek, 'ayin, and tsahthay.*

NOTE 2.—The learner can acquire familiarity with the forms and sounds of these letters only by writing them down, and uttering the sound of each as often as he writes it. This practice *must be persisted in* until each consonant can be recognized with facility, and pronounced readily and without the slightest hesitation.

Form.	Sound.	Name.	Equivalent in this book.	Similarity of Shape.	
Finals. א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת צ	Scarcely audible breathing.	Ah'-lēf	ʾ	כ כ	
	b	Bayth	b	ג ג	
	v (bh)		v		
	ג or ג	g always hard, as in <i>go</i>	Gee'-mēl	g	ד ר ד
	ד	d	Dah'-lēth	d	
	ה	th as in <i>those</i>		Hay	th
	ו	h as in <i>he</i>	Vahv	h	י ו ז
	ז	v	Zā'-yīn	v	
	ח	z	Chayth	z	ט ט
	ט	ch as in German, <i>nach</i>	Tayth	ch	
	י	t	Yōthe	t	ס ס
	כ or כ	y	Kāf	y	
	ל	k	Lah'-mēth	k	ע צ ע
	מ	l	Maim	l	
	נ	m	Noon	m	ש ש
ס	n	Sah'-mēk	n		
ע	S as in <i>so</i>	Ā'-yīn	s	Dilated. ז	
פ	No sound	Pay	ʿ		
ק	p		Tsah'-thay	p	ח
ר	f (ph)	Kōfe		f	
ש	ts as in <i>nets</i>	Raysh	ts	ט	
ת	k	Sheen	k		
צ	r	Seen	r	ס	
	sh	Tahv	sh		
	s like ט		Seen	s	ך
	t	Tahv	t		
	th as in <i>thin</i>		Th	th	

REM. 1. These characters are *Chaldee*, not Hebrew. The proper Hebrew letters are found only on monuments and coins.

REM. 2. In writing these characters, observe that the horizontal strokes are heavy, while the perpendicular ones are light.

REM. 3. The *letters* and their *sounds* are first to be thoroughly learnt, and afterwards their *names* should be acquired.

2. It will be noted that each of the letters *k*, *s*, *t*, *th*, and *v* have *two* equivalents in Hebrew. The learner will therefore carefully note that when the following Hebrew letters are intended to be expressed, the English equivalents in the Exercises are printed in *italics*.

ק, *k*; ס, *s*; ט, *t*; ד, *th*; ב, *v*.

3. As certain of the letters closely resemble each other, the beginner must take care not to confound ב with כ; ג with נ; ד with ר; ד with ך; ה with ח; ח with ת; ה with ת; ו with ר; ו with י; ו with ז; ז with נ; ו with ן; ט with מ; ם with ס; ע with צ; ע with ף; ש with שׁ.

What is the difference in form between Dahleth and final Kaf? between Zayin and final Noon? Hay and Chayth? Vahv and final Noon? Chayth and Tahv? Bayth and Kaf? Hay and Tahv? Geemel and Noon? Samek and final Maim? Dahleth and Raysh? Ayin and final Tsahthay? Vahv and Yothe? Vahv and Raysh? Ayin and Tsathay? Sheen and Seen?

REM. The dot over ך and שׁ is called the *Diacritical Point*.

4. When Kaf, Maim, Noon, Pay, or Tsahthay

occur at the *end of words*, they are written as in the column headed "Final."

5. In Hebrew the letters and words follow each other *from right to left*. Thus our word MOUTH, written Hebrew-wise, would be HTUOM.

NOTE.—TH must be represented by ת or ה, not by טה; SH by ש, never by סה; TS by צ, never by סה.

EXERCISE I.

Write in Hebrew characters the following consonants:

[When either M, N, K, F, or TS occurs at the end of words in this and other Exercises, take care to give it its "final" form.]

B, r, sh, th, l, h, y, m, ts, *v*, ch, p, n, r, f, *th*, *t*, k, sh, z, g, ts, *v*, k, s, d, r, *k*, ts final, k, m, s, th, ch, *th*, r, b, h, n, *v*, l, y, *t*, sh, g, t, k, d, s, n final, z, m, p, ts, y, b, th, m final, *k*, s, g, r, f final, d, th, *t*, l, k final, y, z, *v*, b, s, t, g, h, k, f, p, *th*, *k*, *v*, n, r, b, ts, th, ch, h, g, *t*, z, d, s, l, n, f, *th*, m, s, k, ch, *v*, *k*, ptr, yms, yhn, mth, mrk, lk, hbrvs, thslns, lyh, *trm*, *thsn*, mss, dkf, tschy, shpl, prf, rtsv, shrg, chshl, hshm, hlk, btsm, yhv, mshpt, *tsthkh*, gzl, gthl, *myth*, ythvm, kmn, kmv, lmnk, *klm*, *krv*, sprts, behn, rchf, shlf, brk, srh, vrhm, vkshv, ytschk, ysrl, dn, krech, shmn, *ythh*, rehl, shvl, ltn, blhn, btn, srg, *ykshn*, *ktn*, mzm, mktl, sn.

NOTE.—This Exercise should be written many times, until perfect familiarity with the forms and sounds is acquired.

EXERCISE II.

Write the English equivalents for the consonants in Genesis i., see p. 45, passing over א and נ when they occur, as having no sound. Practice both writing and pronouncing the consonants in this chapter until any and every letter can be pronounced at sight.

NOTE.—The learner ought not to go on to the following exercises until he is as thoroughly familiar with the forms and sounds of the letters of the Hebrew alphabet as he is with his own A B C.

§ 2. THE VOWELS.

I. THE LONG VOWELS.

1. For convenience and simplicity we may divide the vowels into two classes, viz. five long and five short. The long vowels are :

	Sounded as	Represented by
Kāh'-mēts אָ,	ä in father,	ä
Tsāy'-rāy אֵ or אֵי,	ā in fate,	ā
Chee'-rēk אֵי,	ee in feet,	ee
Chō'-lēṃ אִ or אִי,	ō in over,	ō
Shoo'-rēk אִ,	oo in fool,	oo

NOTE.—The horizontal line represents the consonant to which the vowel belongs; אָ means, therefore, that the vowel א stands beneath the consonant; אִ that the vowel stands over the consonant. Ch should be pronounced hard, as in *chasm*.

2. The vowels are mostly pronounced *after* the consonant *under* which they stand, e.g. אָ = bā; אֵי = bā; אֵי = mā; אֵי = kee.

When *cholem* (defectively written $\dot{_}$) follows a consonant it is placed *over* it, e.g. בּ = bō; פּ = pō; דּר = dōr.

Cholem (*fully* written ה) and Shoorek ו, stand *in the line* with the other consonants, e.g. קום = kōm; קום = koom.

EXERCISE III.

Pronounce, and write in English letters the following Hebrew syllables.

[As älef and äyin have no sound, they may, for the sake of convenience, be represented by a dash (thus אַא may be written -ām; מַצָּא = mätsä-; אַסוּ = -äsoo; מַאֲל = mā-äl, etc.), or they may be left unexpressed.]

בּ, בָּ, הָ, הֵי, הוּ, הֵי, גּוּ, גֵּי, זוּ, זֵי, פּוּ, פֵּי, לָ,
 לוּ, בֵּי, נָ, יֵי, מֵי, מָ, מוּ, נוּ, שֵׁ, שָׁ, פּוּ, רֵי, רָ, תֵי,
 יֵי, עָ, צוּ, קוּ, יֵי, אָ, לָ, יוּ, הָ, הֵי, תָ, פֵי,
 דֵי, לָ, יֵי, שָׁ, סוּ, נֵי, נָ, נוּ, שֵׁי, דָ, דֵי, עוּ, פּוּ, פָּ,
 לֵי, סֵי, אֵו, רֵו, קָ, עֵי, פּוּ, נֵי, יֵי, טָ, טוּ, מָ, תֵי, דָ,
 יֵי, יוּ, תוּ, סֵי, גָ, שוּ, דָ, תָ, פֵי, מוּ, לֵי, חוּ, וּי,
 וּו, גֵי, עָ, עוּ, רָ, יָ, קֵי, בָ, הוּ, לוּ, שֵׁ, רוּ, פָּ, כָּ, פּוּ,
 קָ, פֵי, גֵי, נוּ, יֵי, לֵי, לָ, שֵׁ, בּוּ, תָ, פֵי, דָ, לוּ,
 פֵי, עוּ, גָ, הֵי, תֵי, חוּ, יֵי, יֵי, לָ, אָ, אֵי, פֵי, דָ,
 תָ, טוּ, מוּ, רֵי, סוּ, יוּ, יוּ, אָ, תֵי, מוּ, פָּ, תוּ, קֵי, סָ,
 שֵׁי, נָ, עֵי, רוּ, תָ, פּוּ, לָ, לָ, צֵי, רֵי, נוּ, גּוּ.

EXERCISE IV.

Pronounce and write in English letters the following Hebrew words.

דָּג, קָם, קוֹם, גָּב, דָּב, מוֹם, גּוֹר, שָׁם, מֵת, כָּל,
 לָן, אֵת, אִישׁ, הוֹד, יָם, יוֹד, פּוֹר, נָב, סוֹס, גִּיל, תָּךְ,
 שָׁם, קוֹב, טוֹב, דָּם, פּוֹשׁ, לָז, יִיף, אִי, יָה, תּוֹץ, גִּז,
 תּוֹר, שָׁן, קוֹן, טָשׁ, דִּין, בֵּן, גָּד, בֵּית, לֹב, יוֹר, יֵט,
 כּוֹס, אֵל, אוֹן, יֵת, רָם, עִיר, עָב, דּוֹב, זוֹל, דּוֹד,
 מִין, גּוֹב, מוֹשׁ, יָשׁ, פָּה, חוֹב, דִּין, דָּל, גִּיר, אָב, טָל,
 צָר, צָן, קוֹץ, עוֹז, תָּף, דָּל, תּוֹץ, חוֹי, חֵי, אוֹב,
 פּוֹב, גִּישׁ, חוֹר, נָא, נוֹב, פּוֹס, פּוֹ, סוֹף, אֹת, רִיב, פּוֹט,
 שִׁים, שׁוֹם, פָּז, טוֹב, זָג, סוֹף, בָּז, בָּל, שִׁיך, שִׁיד,
 אֵל, פּוֹס, לָג, לָד, נִיר, סִיג, סִיס, הוֹר, אוֹר, רִיב,
 עָשׁ, חָם, יֵיק, נוֹב, זִיד, גֵּר, דּוֹץ, צִיל, עָב, מִיץ,
 קוֹץ, גָּג, מוֹת, זִיף, דּוֹג, פּוֹר, מָף, גֵּךְ, קָץ, קִים, חוֹל,
 לוֹט, נָף, טוֹל, רִיק, פּוֹג, יוֹב, שָׁד, יֵחץ, רִיק, הוֹם,
 נִיר, לָז, סָף, סוֹף, בָּז, בֵּן, שָׁר, תִּין, חָם, נוֹם.

EXERCISE V.

Pronounce the following Hebrew words.

שְׁתוֹל, מְצוֹר, עֵמֶל, הֶמֶן, בְּלָק, פְּנִים, שְׁרָק,
 תּוֹמִים, רוֹצֵץ, עֵבֶד, מְשָׂא, מְעִים, וְכָל, נּוֹלָד, יוֹרָם,

där, nāts, loog, pool, bäl, bōs, seen, *kāts*, lool, dāth, chāk, hōn, rāk, reev, pōth, book, läz, cheesh, bōr, toov, chok, lāv, där, moot, seer, sōk, täl, yāth, *kām*, moosh, *ool*, *ōf*, *āz*, *nāv*, *nōn*, *sooth*, mām, noon, *nāch*, *nām*, rāsh, *ōth*, sheen, *ār*, *oor*, tār, dōv, hān, pook, gān, been, shoov, booz, tool, päts, neef, yōm.

EXERCISE VII.

Write in Hebrew characters the following words.

Käthoov, täshāv, bānoo, yächāl, täreeth, täfook, näkoom, härāts, yāshāv, shāleem, bōhoo, *kātōl*, chāthāsh, māleets, neesän, tōhoo, bārāk, shālōm, yālāk, *kōlōth*, yākoom, *kōmāh*, reeshōn, rākeem, bāsār, yōthār, hāteev, hōleeth, yāmeem, yōnāk, yākār, käleel, nāvāl, nōsās, hāneef, zāthān, zākoor, sheerānoo, tākeemoo, mārāchok, hōleethō, rāthāfoo, yōnākeem, oovānōth, yākeemoo, tōfāfōth, yōzāvāth, kōkāveem, härāree, yōyāreev, yōchānān, bāmōthā, sāreegeem, sookāthee, sheerāthānoo, tōsheevānee.

3. When *ס* is unprovided with a vowel sign, and follows *any* long vowel, it merely serves to prolong the sound of such vowel: e.g. בַּרָא = bārā; תַּצֵּא = tātsā; בּוֹא = bō; קָרִיאַ = käreer; נַסּוּ = nāsoo.

ה may serve the same purpose, when it stands at the *end of a word*, after ך, ם, ן [or ך § 2. II.], e.g. גָּלָהּ = gālā, גְּלָהּ = gālā, גְּלָהּ = gālō.

We have already seen that י, having no vowel of its own, after ם or ך simply serves to make the prolonged sound of the vowel Tsārā or Cheerĕk; and that ו, with no vowel under it, or immediately preceding it, loses its consonantal power entirely, and becomes a mere holder of the vowel ן. These letters therefore *quiesce* or rest in the following vowels:

א in *any* vowel;

ה in ך, ם, ן, ן;

ו in ו or ו;

י in ים or יך (or יך § 2. II. Obs. 3).

4. But when either of these letters is provided with a vowel sign, it must be regarded as a *consonant*; e.g. in אָשׁוּב, א, as it has a vowel under it, must be a consonant; so in הֵן, ה must be a consonant; so in וָוֶר, ו, וָוֶר, צִיד, ילד, the Vav and Yothe are consonants. (cf. § 9, 1.)

EXERCISE VIII.

Pronounce the following words; and in each case state whether the א, ה, ו, or י is quiescent or not.

באר, בא, בוא, לא, נצא, מה, נא, פה, הוא, היא

ראש, לי, יהיב, שובו, נצא, קשה, ראש, לאמר,
 פועה, טאטא, קאם, צאת, יתא, בדאם, ירא, יאכל,
 פארת, נאנה, ראשון, דאג, ראמות, ראש, גנאץ, זאת,
 פראת, פארן, פא, פאה, גלכה, מבוא, אביא, טמאת,
 צאה, פלאתי, חטא, מוציא, תבאת, קרא, נאה, גנה,
 היה, רנה, אַתא, נאיץ, ניות, נוי, יונק, דניק, הנה,
 תאים, שאג, קראת, יאבד, הכיל, קרה, יהוא, סוא,
 נשיא, נאד, הגה לאט, יוהא, לביא, מואב, סלוא,
 נביא, יורייב, לויא.

5. (a) When Cholem (without ם) follows שׁ, or precedes שׁ, it *coincides with the diacritical point* of these letters, the single dot serving both as the vowel \bar{o} , and as determining the sound of שׁ, so that בשׁ = bōsh, for בֶּשׁ; שׁם = sōm, for שֶׁם.

(b) If Cholem (defectively written) follows שׁ, or precedes שׁ, it is written over *the opposite arm*; so that שׁד = shōth; עׁטה = eōsā.

EXERCISE IX.

Write in Hebrew characters the following words (\bar{o} in every instance to be written *defectively*, i.e. with the simple ׁ).

Chōsān, chōshān, yōshāv, shōlām, chāsōf,

täfōs, shōfāt, sōrōk, mōshāk, shōrōs, shōrāts, shālōsh, shōkāv, kōsht, nōsāṣ, nōshāṣ, shōvāl, vōsāh, vōshār, tōsheev, sōkār, yāshōm, shōmām, sōnāṣ, nāshōs, shōvār, sōrāf, yāshōk, shōkān, nōshāk, gōshee, sōrāk, mōshāvāh, kōshāl, sōkāk, yōshānā, pārōsh, shōvee, meeshōr, shōkākāh, dōshāsh, tāshōvnāh, bōshāshoo, yākōshtee.

EXERCISE X.

Pronounce and write in English characters the following words.

NOTE.— When not preceded by a vowel ש = ōsh; ש̄ = ōs. When ש has no vowel *under* it ש = sō; ש̄ = shō, except at the *end of words*, when it is ōs.

שִׁכָּן, שִׁרְק, אֲנִיר, שִׁדָּ, יָקַשׁ, שִׁן, יִבְשׁוּ, יָשָׁד, שִׁם
 בַּשׁ, שִׁפָּר, מִשָּׁל, מָקַשׁ, יִטְחוּ, שִׁדָּ, שִׁנָּא, עָשָׂר, רָמַשׁ
 פָּשָׁל, פָּשָׁשׁ, יָשָׁד, חָרַשׁ, שִׁרְשׁ, שִׁרְשׁ, פָּרַשׁ, אָשָׁף
 חָשָׁף, חָשָׁף, בָּשָׁם, אָשָׁב, שִׁרְשׁוּ, שִׁכָּה, יָבַשׁ, יָשִׁיב
 עֵינָיו, שִׁשָּׁן, שִׁרְר, יָשָׂר, שִׁתָּה, שִׁרְר, יָשָׁף, גָּשׁוּ
 שִׁיָּם, חָשָׁף, בָּשָׁשׁ, עָשָׁן, רָשָׁשׁ, שִׁשָּׁן, שִׁמְר, שִׁלַּשׁ
 שִׁרְשׁ, שִׁיטַּט, יָשָׁב, חָשָׁף, יָדַשׁ, נִשָּׁק, יָשָׁק, חָשָׁף
 שִׁדָּד, יָשָׁכוּ, נָשָׂא, נִשָּׂא, עָשָׂה, שִׁנּוּת, קָשָׁשׁ, פָּשָׁל
 עָשׂוּ, נִשָּׁב, עָשָׁק, הָשָׁב, יָשָׁלוּ.

NOTE.— The student should not go on to the following Exercises until he has perfectly mastered the principles already presented. Thoroughness cannot be too often or too strongly insisted upon.

II. The short vowels are :

		Sounded as	Represented by
Păt'-tăch	ֶ	ă in dăsh,	ă
Sëg'-ōl	ֵ	ě in mět,	ě
Chee'-rëk	ִ	ĩ in pĭn,	ĩ
Kă'-mëts Chă-toof	ֹ	ö in hōt,	ö
Kĭb'-boots	ֻ	ũ in fŭll,	ũ

REM. 1. Cheerek, ֶ, and Kibboots, ֻ, in *open* (§ 4. 2) or in *accented* syllables are, however, *long*.

REM. 2. Kamets (broad ä) and Kamets Chatoof (short ö) have the same form; the rule for distinguishing the one from the other will be given further on (§ 8).

REM. 3. Segol sometimes quiesces in ִ, and hence assumes the form ִֿ.

REM. 4. Pattach and Segol at the *end of words* quiesce with ה; e.g. מה = mă; שֵׁה = së.

EXERCISE XI.

Pronounce and write in English characters the following syllables.

NOTE.—In this Exercise ֶ is short ö.

הת, הן, גד, דל, גל, אב, דל, זר, גש, לן, פן, רב
 בז, נם, גם, פה, אל, הך, אף, אד, פן, על, אם, סל
 פן, טל, חק, חג, קם, גה, הם, קר, הר, ין, לט, גל
 גל; גט, טל, נם, קש, קר, לה, אף, אם, עב, חס, פת
 נג, לן, הן, נה, נט, חק, את, פם, פן, יל, תק, הב
 דל, מם, פן, קן, מן, ית, מל, גח, רץ, צד, שם
 אב, חץ, צד, תם, פל, זר, קב, גץ, ון, דב, גב, מם

מֶד, פֶּל, שֵׁב, זֶד, מֶר, גַּם, שֵׁשׁ, לָף, סַם, תָּם, קַח,
 שֵׁק, שֵׁב, תָּס, יֵק, קַל, שֶׁר, טֵן, אָק, תֵּל, יָף, יֵת,
 קַר, יֵד, יָדוֹ, בֶּר, מֶל, חָד, מֵת, מָת, גַּס, בָּג, לָל, אֵן,
 סָב, אָת, נָף, רַק, מֶל, צָם, לָךְ, קָט, תָּר, שֵׁב, בֶּר,
 תָּם, מֶד, אָג, לָב, תָּם, מֶל, בֵּד, יָר, רַק, הֵז, טוֹ,
 נָם, בָּל, יֵד, בֵּד, אָשׁ, פֶּשׁ, שֵׁב, סָל, הֵן, זָל, טָץ, תָּת,
 יֵת, רַב, עַד, רַק, שֵׁן, גַּב.

EXERCISE XII.

Pronounce and write in English characters the following words.

NOTE.—In this Exercise the student will pay no attention to this mark, ־; but write and pronounce the word as if it were absent altogether; e.g. מַלְכָּה = mälkäh. ־ herein is not short ö.

אָבֵר, בָּטַח, עֲשֶׂר, יָרַב, קָרַח, נָעַם, אֲרָץ, בָּלַע,
 עֲשֶׂה, אֲשַׁכֵּל, מְגִרָשׁ, יִשַׁע, פַּעַם, נָאֵם, קָצוֹ, מְשֻׁנֵּב,
 יִקְטֹל, יִרְאֵת, אֲשֶׁת, שֹׁסֶה, פָּבֵד, הִגְלִי, חֲסַפִּים, יִנְהַנֵּי,
 עֲזַר, עֲבָרִית, שֶׁרֵשׁ, שְׂמָה, חֲחִים, יַחֲסֵר, הֶמֶץ, חֲזַקָה,
 זָכַר, תָּוָה, שִׁאת, גִּלְגָּל, עֲרַר, אֲמַלֵּל, גִּרְזוֹן, עֲפָדָה,
 יִשְׁבִּי, יִשָּׁב, יִשָּׁב, יִרְאֶה, יָקָם, הוֹעֵף, יַחֲדוּ, יוֹנְקָת,
 טָלֵט, בְּרַמֵּל, בְּרַפֵּב, פִּסְלָחִים, פִּסָּל, פֶּלְמֵד, הַכְּלִילוֹ,
 בְּלַפֵּל, נִבְזָה, יִשָּׁר, פֶּרַעַשׁ, גִּפּוֹן, פִּשְׁתָּה, יִפְשֹׁט,
 פֶּרְשָׁן, יִפְרֵשׁ, פֶּרַר, עֲרֹנֹת, מְכַשֵּׁל, אֲסַלַח, יֵת־מְרַמֵּר,

קָלָקַל, מִשְׁלָכַת, הַשְּׁלֵךְ, מִפְקֵד, לְשָׁפָה, מְרֵאת, מְרֵאה,
 סִפְתֵיהֶם, דְּמִכָּם, קָרָדָם, רַחֵק, אֲרָמוֹן, מְגֵרֶשׁ, בְּקָר,
 יִדְכֶם, טַבַּח, נִשְׁפָּרַת, יָפָה, סִלְסִל, פְּרָפֵר, גִּשְׁשׁ
 עֲבָרִים, אָנֹן, קָלָקַל, לָהֵט, הַסִּבֵּן, תִּתְעַרְעֵר, פְּרִיסִם,
 עֲטָרִים, תִּשְׁעַת, עֵדִיו, מִפְקֵד, מִשְׁלָכַת, גִּלְגֵּל, יוֹנִיה,
 מְקָרַח, אוֹנִיה, גֵּרֶשׁ, הַשְּׁלֵךְ, פְּרִכּוֹתֶיהָ, הַסִּנֵּה, מִכְשֵׁל,
 בְּלִיה, סִפְרוֹ, עֲלִיה, הֶרְחַק, קָמְעוֹ, צְמִתָּנִי, יִשְׁתָּה,
 מִמִּשְׁלֵתוֹ, הַשְּׁאֲלֵתִיהוּ, הַתְּשׁוּטִטָּנָה.

EXERCISE XIII.

Write in Hebrew characters the following syllables and words.

Däg, mīn, gāth, pēn, kāf, pāch, dām, chök,
 shāth, kōl, gān, yāth, zīv, bīn, kēn būn, dēl,
 zūm, dīv, dūn, hīm, hūl, sāl, dāth, hār, gēl, yīz,
 yīsh, pāth, yēsh, nīr, sēl, sāk, sīm, sīsh, yīm,
 yām, yūn, yīl, yūv, tsīn, rāts, shēv, gēsh, rīv,
 nē-fēsh, mē-lēk, gāthāl, kātāl, kōthēsh, lāhēm,
 bākēm, rē-gēl, mōrāg, chālēk, dē-rēk, tāfēn,
 tsīmdā, kōvnō, shooshān, shākāv, shōmrāh,
 tīktōl, tāmāk, tōktāl, kē-lēv, dālyoo, bōtsrāh,
 hūshkāv, mūkrāch, tāchmōth, mīknēh, yīglēh,
 yāyīn, pārāsh, mōshēh, yāvān, mē-lāch, lē-chēm,
 nātsāl, chōshēk, mūkdāsh, sīfrā, mālkee, yīn-
 tān, gūthlō, chēvrōn, rīshpā, nīstār, nāfshee,
 bīrkāth, chūfshee, bātēn, kilyōth, yīrbēh, bīl-

vāv, tächtëkä, ſëlkōshee, mäzlāg, mīshmērēth, mīshpächtō, hōrāhtēm, shīmshōn, yīschät, shikmee, hōnchäl, kürbäl, häftsär, chōfzee, pōlpäl, biltee, ſēthkēm, ſōsīfkä, shōvrānee, sīksäktä, hōthdāshnäh, tīmshōlnäh, hīthrächätstee, tīthchälchäl, tīthmōgāgnäh.

§ 3. THE SH'VA.

1. Every consonant which — standing at the *beginning* or in the *middle* of a word — has no vowel, and is not a quiescent letter (§ 2, 3), is provided with a sign to indicate the *absence* of a vowel.

2. A consonant at the *end* of a word does not take this sign, unless it be preceded by another vowelless letter.

Exc. Final Kaph (ך), however, when it has no vowel, always takes the sign.

3. This sign has the form of our colon, ¨, and is placed under a letter, thus ¨, and is called *simple Sh'va*.

4. Simple Sh'va may be either *vocal* or *silent*.

(a) It is always *vocal* under the *first* letter of a *word*; e.g. מֹל = t'mōl.

(b) It is always *silent* under the *last* letter of a *word*; e.g. אֵט = ſät.

(c) *Both sh'vas* under the *two final* letters of a *word* are *silent*; e.g. קָטָלְ = kätält.

(d) In the *middle* of a word it is sometimes vocal, sometimes silent.

(1.) If preceded by an unaccented *short* vowel it is *silent*.

(2.) It is, however, *vocal* if preceded by

(a) an unaccented *long* vowel;

(b) another sh'va;

(c) Dāgesh Forte (§ 5, 2, 3);

(d) Metheg (§ 7, 3);

(e) *Vāv conversive, ױ;

(f) the *Article, הַ; or,

(g) if it stands between two similar letters,

NOTE. — * These occur only at the *beginning of words*; e.g. יהי is to be read vā-y'-hee, not vāy-hee; הַיְסוּד = hā-y'-soth, not hāy-soth.

(e) If two Sh'vas occur in the *middle* of a word, the first is silent, the second is sounded.

5. The *sound* of vocal Sh'va is that of the very short ě in *mystery*, or in *catechism*. Fix the lips to pronounce a consonant, e.g. b, p, or t, open the mouth, gently exhale the breath, and the sound of Sh'va is produced. It is, in fact, just enough of a sound to get a letter out of the mouth. *Plane*, in Hebrew, would be written פְּלָנֶה; *kree* = קְרִי; *bloom* = בְּלוֹמֶה.

REM. 1. *Vocal* Sh'va in the exercises is represented thus ('); e.g. בְּקָה = B'kā. *Silent* Sh'va (the mere syllable divider) is *not* designated in the exercises; e.g. yīmlōk must be written יְמִלֶּךָ. נִקְטָא would be expressed by nīktāv.

REM. 2. It may simplify the matter of determining vocal from silent Sh'va in the *middle* of a word, to remember that *after an unaccented short vowel, or an accented long one*, Sh'va is generally *silent*; in other cases it is almost always *vocal*.

REM. 3. An aspirate (§ 5, 1) without Dagesh Lene (§ 5, 1) shows that the preceding Sh'va is *vocal*.

6. The *compound* Sh'vas (which are chiefly used with the guttural letters, viz. עההס) are:
 Chä'-tëf Pättäch, אַ, very short ä, as in *Germany*.
 Chä'-tëf Sëg'-öl, אָ, very short ë, as in *imbecile*.
 Chä'-tëf Kä'-mëts, אֹ, very short ö, as in *ivory*.

These compound Sh'vas are *always vocal*; and will be represented in the exercises by a small *a*, *e*, or *o* written above the line; e.g., חֵלֶפֶה = chäleefäh; בְּחֵרֵי = böch^oree; יְחֵזֶק = yëch^ezäk.

EXERCISE XIV.

Write in Hebrew characters the following words, taking care to put in the *silent* as well as the vocal Sh'vas.

B'nā, b'yāth, l'yōm, l'meenō, l'kā, k'shōr, m'leets, s'kān, l'voosh, d'vār, l'chee, y'fōth, z'mān, v'lō, g'thōl, v'gām, n^emōr, löch^olee, s'nēh, y^athēn, tēn^e-lāf, heyāh, n^emāts, mīthyān, yitschäk, shōr'reem, hāl'loo, lōm'theem, bīrchäthee, dälthā, zīlpäh, bīlhäh, hīmleek, shūlchän, häy^sōr, lä^amōth, chālōm, shälächtee, kätält, nārd, yīsrāsāl, nīm-rtsoo, y'hōväh, shōmräh, n^achōz, n^enōk, n'tsōr, bārākt, yārd, rävt, hīn'noo, vāy^väräk, bītee,

nāl'kāh, yāl'kee, t'sōv'vee, ʔamōrāh, vāy'thāv,
 k'thāvteev, yāvuk, mērchāk, mōlkee, mūktār,
 siksākt, yāft, halīthrōsh, ʔethōm, chānōk, chōthā-
 sheem, rōm'moo, m'shōl'teem, shōtātoo, sārtēm,
 yīr'ʔoo, yīkr'voo, tāshk, v'hīthkāl'kāl't v'hīsh-
 tāch^aveethā.

EXERCISE XV.

Pronounce the following words; also state which of the Sh'vas occurring in each word are *vocal*, and which *silent*; and for what reasons.

בָּעַד, גִּוַע, דְּבַשׁ, קִמְתָּ, וּבָךְ, בָּךְ, אַתָּ, תִּתְּךָ, נוֹשְׁבוּ
 נִגְשׁוּ, גָּאֵלוּ, סִגְרָת, מִמְטִיר, קִטְלֵתְכֶם, נִסְגְּרָה, וְלִמְקֹנָה
 וּנְצוּ, פִּנְנָדוּ, וּדְרָכוּ, וְיָדָה, יִפְתָּ, קָרִי, וּפְצַצְנוּ, שְׂרָרָךְ
 הַדָּר, וּפְרָרְנִי, יִשְׁטָה, קָלָה, הוֹצֵאתָ, הַיָּאֵר, הַמִּיתָךְ
 הַמְלֵךְ, הַתְּמַהֲמָהֲנוּ, וּפִי, מוֹזְעוֹעֵיךָ, חַמְרִים, בְּעִשְׂרִים
 אֲרָחוֹת, תִּבְרָכוּ, אֶחָזוּ, קִטְלָה, דְּבַרִי, וְרָא, וְאֲרָאָה
 וְרָהֲבָה, קִשְׁטָה, כּוֹתְבִים, מִמְלֶכֶת, וְלָדִי, יִשְׁתָּה, נִתְּתָה
 צִעֲקִי, אֶעֱמַד, וְאֵם, וְאֲנִי, לְבַבְךָ, שָׁקַח, קִטְלָה
 לְוִלָּה, מִרְאֲשֵׁית, תְּהוֹם, לְבִיָּה, קָנֹה, עָרַב, בְּאֲנִי
 אֲנַחֲנוּ, וְשָׁנוּ, סִבְבִי, יִקְטִיל, מִרְדָּף, מְהִיּוֹת, תִּדְשֵׂא
 שׁוֹנְנָאךָ, וְהִיָּה, שְׁנֵי, וּנְשָׂרָת, לְכִי, אֲהַיָּה, אֱלֹהִים
 אֲחֲרֵי, וְהִי, הַמְשָׁל, וַיְמַהֵר, לַעֲשֵׂת, תִּשְׁפִּיל, הַמְמַלְאִים
 אֲשֶׁר, וְהוֹה, אֲדַמָּה, הַתְּבַרְכָּתָהּ, בְּנִי, עָנִי, הָצִי, וַיְמַדְד

מְלִכִי, וּבֵאֵר, בְּשֵׁלֶשׁ, הַחֹסֶף, שָׁוָא, יִתְּפָרוּ, אֲכַלְתֶּם
 זַעֲקֵי, אֹכֵל, יִשְׁתַּחֲוֶה, וְלִשְׁתִּי, וְכִלְכֵּלוּ, נִנְאָלוּ, יֵאָסֶף,
 נָבו, תִּמְשָׁלְנָה, אֲדֹנָי, יִשְׁפֹּב, יִבְשֶׁת, אָפוּ, וְנִבְרָכָה,
 שִׁמְךָ, מִפְּקָדִים, בְּצִלְמוֹ, מִקְּלֹנָי.

§ 4. SYLLABLES.

1. Every syllable, and therefore every word, must *begin* with a *consonant*. The conjunction ו = *and*, prefixed to *words*, whose first letter is *vowelless*, or is a *labial*, ב, מ, or פ, is the sole exception to this rule; e.g. וּמְלֵךְ, וּכְלָל.

2. *Open* syllables are those which *end* in a *vowel* sound; e.g. אָנִי = ä-nee.

3. *Closed* or *shut* syllables are those which *end* in a *consonant*; קָם.

4. *Long* vowels stand regularly in *open* syllables; הוֹשִׁיבֵנִי.

5. *Short* vowels stand regularly in *shut* syllables; רַבְּתָם.

6. An accent (§ 7, 3–§ 10) may reverse rules 4 and 5, and allow a *long* vowel to stand in a *shut* syllable, or a *short* vowel in an *open* one; e.g. יִרְאוּ = yī-r'oo, לְבַשְׁתָּהּ = lä-väsh-tä.

7. In reading Hebrew, Vocal Sh'va may be regarded as forming a sort of *open* syllable. קָטְלָהּ = kät'-lä.

8. No syllable can contain more than a sin-

gle vowel. Two concurring vowels, as, e.g. in our word "lion," never occur. See Rule 1.

EXERCISE XVI.

Divide each word in Exercises V., X., XII., and XV. into its component syllables; give the reason why each syllable is open or closed; and also whether the syllable has its proper vowel, together with the reason for it.

§ 5. DAGESH.

1. The dot in ת, ש, פ, ד, ג, ב is called the DAGESH LENE, and serves to give to these letters, called *aspirates* their hard sound, e.g. ש = ph, or f, while ש = p; ת = th, while ת = t.

2. A DAGESH FORTE is a simple dot which may be placed in the bosom of any letter, except the gutturals, viz. א, ה, ח, ע, and sometimes ר.

3. Its effect is to *double* the letter in which it stands; e.g. קַטַל = kăt-tāl, הַגַּשׁ = hüg-gāsh. Kāb-bāth must be written כַּבֵּד, not כָּבֵד.

4. It is never found in a *vowelless final* letter of a word, except in תָּ and נָתָּ.

5. It is very rarely found in the *first* letter of a word.

6. When it occurs in an aspirate, ת, ש, פ, ד, ג, ב, it not only *doubles* it, but also gives it the *hard*

sound ; hence it is both *forte* and *lene* ; e.g. דָּבָר, the dot in ד is, of course, *lene*, but the dot in ב makes the letter b, and also doubles it, so that the word is pronounced dāb-bār.

7. The Dagesh in an aspirate can easily be determined. If a vowel sound precede it, it must be Dagesh *Forte* ; if a silent Sh'va precede, it is Dagesh *Lene* ; e.g. בָּבֵר, the Dagesh in פ must be *forte*. In פִּי, יִפְתָּה, and קָטְלָהּ the Dagesh is *lene*.

8. Double Vav (וּ) has the same form as Shoo-rēk (וּ). When the preceding letter has a vowel, וּ = double v ; otherwise it is ōō ; e.g. קוּם = kīv-vām ; but קוּם = koom.

9. In regard to syllabication, the letter in which Dagesh Forte stands, *closes* one syllable, and also *begins* another.

EXERCISE XVII.

Write in Hebrew characters the following words.

Rābbeem, kāllāh, nīttāch, nūggāsh, kūlee, yīttān, yīksh'rēnnee, bōtteem, kāvvān, kōlloo, tsīvvāh, kīyyām, māll'koo, mīllā, g'mālleem, t'fillāh, sūbb'kō, mīshsh'thā, y'shāddām, kōllāh, hīthpāllāt, kāt'lāh, hīmmālāt, shāmmāh, tīg-g'shee, l'thīttee, hīnnēnnee, hāssēh, tīttāmmām, vāt'tfall'tāmo, kōssoo, nīttāttēm, y'koonnēnnoo, yādd'kīnnāh, hīnnābbeethā, vāt'tīssābbee.

EXERCISE XVIII.

Divide each word into its component syllables. If Sh'va occurs, state why it is vocal or silent. In the aspirates, state whether Dagesh is lene or forte. And when they have no Dagesh, give reason for its omission.

אִשׁוּ, חַיִּב, עֵוֶת, חֵלֶן, מְכַפֵּר, הַבְּקָתָה, דְּבָרוֹ, גִּדְּלֹתַי
 הַשְּׂכֵתָה, בְּדַבְּרֵי, הַכֶּבֶס, קְרֹדְמִים, בְּרֵדִים, וַיִּידֹו, מְכִישֶׁת
 פִּישֶׁת, כְּפֹתֶר, תִּשְׁתָּוֶן, וַתִּפְּלִטְמוּ, מְדֵי, מְדָכְס, לָבוּ
 עָזִי, עֲמֻכָן, חָנִי, עִיר, הֶתְחַפֵּס, הַדְּבַר, כָּלָה, שָׁלַח
 הַנְּפִיחָה, אֲעִמַּד, אֲחַלֵּק, עֲמֻדָה, אֲשַׁמַּע, מְמָה, מְמָנוּ
 אֲתֵן, תִּתְּמָם, אֲזִיאֵל, אֲתֵן, כְּבַדִּיךָ, וַיִּקְלַל, הַכֹּדֶד
 הַיָּצֵא, הֵדָה, הַמְנַשֶּׁה, אֲצַוְנוּ, כָּלִי, וַיִּשְׁנוּ, וַסְרֵנִי
 וַיִּפְתַּח, אֲמַתּוֹ, תִּתְּךָ, שִׁבְתּוֹ, נִכְבְּדֵי, עֲדָנוּ, עֲמָדֵי
 הַתְּפַנְסֵתִי, אֲקַבֵּץ, אֲדַלֵּג, סָקַל, הַשְּׂבֵת, אֲדַמָּה, תִּשְׁבֶּנָה
 וַנִּתְּחַם, אֲתַנְנָה, וַתִּפֹּל, וַיִּטְלְלוּ, הַזָּכוֹ, תִּתְּשׁ, אֲקַשֵּׁר
 וַיִּסְתַּבֵּל, אֲשִׁיג, הַצִּטִּיד, תִּנַּח, וַתִּתְּזֶה, הַנְּבִאוֹ, הַכֶּבֶס
 תִּסְבִּי, הַזְּדַמְנֹתוֹן, תִּתְּפֹל.

§ 6. PATTACH FURTIVE.

1. When Pättäch is written under either of the gutturals ה, ח, or ע, standing at the end of a word, it is called *furtive*, and is pro-

nounced *before* the guttural, instead of *after* it; e.g. רוּחַ = rooăch, *not* roochă.

2. If a final vowelless letter follow the guttural pointed with Pattach, the Pattach in this case is also *furtive*, e.g. יַחַד = yăchd, *not* yĭchăd. Forms of this sort are, however, comparatively rare.

(a) In order to pronounce the furtive Pattach, lay the stress of voice on the vowel preceding the guttural, and just touch the Pattach; somewhat as ä in the English words *trial*, *vial*, etc.

(b) "Analogous to this Pattach is our use of a *furtive* ě before r, after long ē, ī, ū; e.g. *here* (sounded hē^r), *fire* (fī^r), *pure* (pū^r)."

3. Pattach Furtive never forms an additional syllable; e.g. in רוּחַ, the syllable is *closed*, and the Pattach is simply wedged in between the ר and the ח.

EXERCISE XIX.

Examples for pronunciation.

כַּח, רַע, שְׁלוּחַ, גְּבוּלָה, שִׁיחַ, רִיחַ, זָרוּחַ, זָרוּעַ,
 מְזֻבָּח, הַגִּיחַ, בּוּעַ, מְנוּיָח, נוּיָח, נָח, שִׁמְעַ, רוּעַ, גִּיחַ,
 הַיּוֹדִיעַ, אֶלּוּהַ, מְשֻׁלֵּיחַ, מֵרַעַ, מְשַׁח, מְשִׁיחַ, נִבְעַ,
 הַבִּיעַ, שְׁלַחַ, אֶסְלוּחַ, אֶפְתַּח, חֲבִצְעַ, לְבַלּוּעַ, שְׁלַחָה,
 הַגִּיחַ.

§ 7. MAPPIK, MAKKEF, AND METHEG.

1. Măppĭk is a dot in a final ה, and serves to show that it is a *consonant*, and not a mere quiescent letter. Thus, in נְגַהּ, ה is a consonant, and *closes* the syllable. In נֶגְהָה, ה is a quiescent, and merely prolongs the sound of Kăměts, while the syllable is *open*.

(a) Mappik cannot be confounded with Dagesh Forte, as the latter never occurs in gutturals or final letters.

2. Măkkěf is a short horizontal bar (or hyphen) between two or more words; e.g. וְיָהִי-יָכֵן, אֶת-כָּל-אֲשֶׁר-לוֹ, וְאִם-שָׁלֹשׁ-אֵלֶּה.

(a) When words are so connected, only the *last* word has an accent, and the vowel in the final syllable of the words preceding the Makkef is generally *short*.

3. Měthěg is a small perpendicular line (ı) placed on the left of the vowel which stands in the *second syllable before the tone*.

(a) Its usual position is by the vowel of the *antepenult*. It can *never* occur in the *ult* or *penult*; e.g. יַעֲמֹד, קָטְלוּ.

(b) Its force is that of a *secondary* accent, analogous to that on the first syllable of our words, *un'dertake'*, *an'imation*.

(c) Polysyllabic words sometimes have two or more Methegs; e.g. לִישׁוּעָתָהּ.

(d) A vowel with Metheg is usually *long*.

§ 8. KAMETS AND KAMETS-CHATOOF.

The surest guide for distinguishing between long *ä* and short *ö* (both represented by one sign, viz. ֿ) is the *grammatical derivation* of a word.

For the beginner, the following rules will serve as a guide.

1. The sign ֿ is short *ö* in a *closed unaccented* syllable.

2. The sign ֿ is short *ö* in an *open* syllable only when followed by Kamets-Chatoof or by Chatef-Kamets.

3. Or, to express the rules in a different way, the sign ֿ is short *ö* when followed by,

(1) Dagesh Forte: $\text{רְנִי} = \text{rönnée}$;

(2) Makkef: $\text{כֹּל} = \text{köl}$;

(3) Kamets-Chatoof: $\text{הֶעֱמָדִי} = \text{höömthee}$;

(4) Chatef-Kamets: $\text{בֹּחֶרֶי} = \text{böch^oree}$;

(5) Sh'va, without an intervening Metheg: $\text{שְׂמֵרָה} = \text{shömräh}$; or,

(6) When it stands in a *closed final* syllable, with the accent on the *penult*: $\text{וַיָּאֲכֹם} = \text{väyyäköm}$.

REM. 1. Case (5) is the only one which causes any perplexity. It is necessary to determine whether the syllable in which ֿ stands is open or closed; to discover this we must know whether the Sh'va is vocal or silent. To tell whether the Sh'va is vocal or silent (unless it is followed by an undageshed aspirate, § 5, 1) we must know whether the preceding vowel is long or short, which is the very point in question.

But a general practical rule is to regard the $\bar{\text{ֿ}}$ when followed by $\bar{\text{ֿ}}$ without an intervening Metheg as short δ ; e.g. $\text{קֹטְלֵי} = k\delta tlee$, while $\text{קֹטְלוֹ} = k\delta t'loo$.

A Dagesh Forte between the $\bar{\text{ֿ}}$ and the $\bar{\text{ֿ}}$ of course determines the sound as short δ , even though the $\bar{\text{ֿ}}$ be accompanied by Metheg; e.g. $\text{קֹזְזֵ'קָ} = \delta\ddot{z}z'k\ddot{a}$.

REM. 2. Metheg also commonly stands by the Kamets-Chatoof when it is followed by another Kamets-Chatoof or by Chatef-Kamets (Cases 3 and 4). It is only when $\bar{\text{ֿ}}$ is followed by $\bar{\text{ֿ}}$ that the Metheg is of use to determine the sound as \ddot{a} .

4. The first $\bar{\text{ֿ}}$ in the two anomalous words $\text{קֹדְשֵׁי־מִקְדָּשֵׁי־יְהוָה}$ and $\text{שְׁרָשְׁרֵי־יְהוָה}$ is short δ . Pronounce *kōthä-sheem*, *shöräsheem*.

5. In all other cases besides those above mentioned, $\bar{\text{ֿ}}$ is long \ddot{a} ; viz. in *open* syllables, whether accented or not, whether they have a quiescent letter or not, and in *accented* syllables whether they be closed or followed by Dagesh Forte.

EXERCISE XX.

Write in Hebrew characters the following words.

NOTE.—Be careful to insert Metheg and silent Sh'va in their proper places.

Yōktāl, bōtneem, vāyyä'rōm, böttākēm, shām, rōnnoō, hō^omāth, lāk, göfreeth, y'chōnkā, chōn-nānoo, sōznā, hālaktā, häbbōtteem, köl-d'vār, käl, *kōthkōth*, shälōsh, köshrah, kash'rah, yish-mörkēm, yāshōv, pō^olkēm, yoomāth, vāyyä-mōth, sōklāh, häggämäl köl-bäsär, *kōv^olō*, *kōtōvkä*, shōfk'kā, m'mülläk.

EXERCISE XXI.

Pronounce and write in English characters the following words. Give the reason, in each case why the sign $_$ is long \ddot{a} or short \ddot{o} .

NOTE.—The accent is on the *last* syllable, except where otherwise marked by '.

בְּתִים, יוֹשֵׁב, וַיֹּשֶׁב, גִּלְמָה, גִּלְמִי, פִּלְמוֹ, הֶקֶד־
 קָרְאִי, קִדְשִׁי, שְׁפִטְנִי, הַבְּנִים, הַיְתָה, פֶּלֶל־, יָם, בְּרָחִי
 גִּלְתִּי, מִצָּא, קִטְבָּךְ, סָב, מִלְכָּה, מִלְפָּה, יִקְשֹׁן, בְּרָכוֹ
 אֲרָחֶךָ, עָנֹו, עֲנִי, שְׁפִטְנִי, וַיֵּמָה, אֲחֶרֶן, וַיְכַלֶּיהָ, וַד
 הָגִי, דָּכָה, דְּכִים, דְּכִי, פִּפְרוֹ, עֲשָׂרָם, וַיְמַלְנִי, מֵאֲהָזִים
 אֲרָחֶן, אֲרָחֹת, יִקְטֹן, יִפִּי, וַיְפִיפָה, הַפְּשִׁי, לַחֲלִי, עֲרָלָה
 וַיִּזְרֹנָא, עֲשָׂקָה, עֲשָׂקָה, אֲרָךְ, וַיְכַנְנָה, הַנְּתַקִּי, וַיִּנְתְּנוּ
 רַב־אָדָם, רָב, הַחֲלָה, עֲרָלְתוֹ, אֲרָנֹן, יִקְנָעָם, בְּתַלְיֹו
 מִשְׁלֹו, מִשְׁלֹו, אֲנָהֲגָה, נִדְדָה, נִגְעָה, עֲפִלְכֶם, עֲפָאִים
 טָהָרָה, תוֹרְתָה, לְחַק־עוֹלָם, הַמְרִים, וַתְּכַתְּבֵנִי־שָׁם
 פְּתִנֹות, אֲהֲלִי, שְׂדֵד, פָּסוֹ, מֵאָדָם, וַחֲלִיִּים, מֵעַמֵּד
 הַרְבֵּת, וַתִּחַם, וַיִּשְׁדָּם, אֲנָהֲנוּ, שׁוֹא, הַכְּמָה, הַשְּׁפָבָה
 לְמָה, תַּעֲבֹדָם, הַקִּים, מוֹתָה, וַיִּצְעֲקִי, קִדְקֵדוֹ, קִסְמִי
 מְרָטָה, מֵאֲסָכֶם, צִהָרִים, חֲלִיִּים, וַיִּלְשׁ, וַיִּפְשָׁה, וַיִּעַרְךָ
 קָרְבָּכֶם, קִטְנִי, הַשְּׁפוֹת, גְּדֹל־, כְּנָף, שְׂרָךְ, וַתִּחַס
 וַיִּצָּם, וַיִּפְתִּי, נִפְצָה, אֲבַחְנָה, הַשְּׁמָה, פִּעֲלָכֶם, קִטְנִי

וְנָשַׁב, גָּזִי, רַחֲקָה, כָּלוּ, תֵּאָרָם, אֲמַנָּם, אֲעֵלָה, סֵלִוָה,
 מִתְּנִי, מֵאֶסוּ, וְחֵלִי, וְסֵעֵדָה, דְּלִי, דְּקָר, דְּלִתְּךָ, תִּגָּא,
 יִמְשַׁל־בְּךָ, בְּחֵרֶת, מִהֲרַתָּם.

§ 9. VAV AND YOTHE AS CONSONANTS.

1. (a) Whenever Vav is preceded by any other vowel than Shoorëk, Kïbboots, or Chōlēm; or whenever Yothe is preceded by any other vowel than Cheerëk, Tsārā, or Sëgöl; or (b) whenever they receive Dagesh Forte; or (c) have a vowel or vocal Sh'va; or (d) stand at the beginning of a word, they are treated as consonants, viz. v or y; thus וְ = äv, as in וְ; וּ = äv, as in וּ; וֹ = āv, as in וֹ; וֹ = ëv, as in וֹ; וֹ = ïv, as in וֹ; וֹ (like וֹ) = äv, as in וֹ, pronounced bānäv.

Thus וֹ or וֹ = aī,* as in *aisle* (not like ai in *pail*), וֹ = tsārāi; וֹ = öy, sounded not like oy in *boy*, but more like oee, e.g. וֹ = goee; וֹ = ooy, like uoy in *buoy*, i.e. ooe; e.g. וֹ = gälöoe.

As the forms in which Yothe takes Dagesh Forte cause the beginner some perplexity, the pronunciation of some of these forms is here given.

* Whenever aī occurs in this section, it is always to be so pronounced.

יֵי = eeyee,	e.g.	צֵיִים = tsee-yeem.
יָה = eeyāh,		צָיָה = tsee-yāh.
יֹ = eeyō,		צֵיֹן = tsee-yōn.
יְה = eeyēh,		צֵיְה = tsee-yēh.
יֹּ = eeyoo,		צֵיֹּ = tsee-yoon.
יֵי = aīyee,		חַיֵּים = chaī-yeem.
יָי = aīyāi,		חַיָּי = chaī-yāi.
יָה = aīyāh,		חַיָּה = chaī-yāh.
יֹ = aīyō,		חַיֹּת = chaī-yōth.
יְי = ooyō,		מַלְכוּת = malkoo-yōth.

2. (a) When the *full* form for Cholem (י) has a vowel *under* it, it is to be read *ōv*, and not simple *ō*; e.g. לִוְה = lōvāh, not lō-āh.

(b) If the preceding letter has a vowel or vocal Sh'va, י is to be read *vō*; e.g. עֶוֶן = ävōn, not äōn, for two vowels can never thus concur.

EXERCISE XXII.

Pronounce the following words.

State whether י or י, whenever either of them occurs, is a consonant or a quiescent, and why?

וַיְמַשֵּׁל, עֲבָרִיִּים, אֲיִים, אֲיִ, אַיָּה, אַיָּה, אַיָּה, אִיו
 אִיוב, וַיִּקְשֶׁר, וַיִּלְמַד, עָלָיו, דָּיָה, חַיִּת, סוֹכִי, סוֹתוֹ
 נִגְזַזָּה, פּוֹ, כְּוִיָּה, כִּיוֹן, כִּיר, וַיִּלְקָה, חַיָּה, וַיִּזְמַר
 מִזְמִין, נְנִית, נַכְרִיּוֹת, מְנוּי, כָּסוּי, וַיִּסַּר, סִינוֹן, עָלִי
 יוֹשֵׁב, עֹר, נָקִים, שְׁסוּי, שָׁה, בּוֹכָה, סָכִיִּים, עֵה
 עֵיוֹן, עֵיוֹת, קָים, וַיִּצְמַח, צוֹאֲרֵיו, פְּיוֹת פָּה, עָתִי

עָשׂוּי, וַיַּעֲשׂוּת, עָנָה, עָיִים, מִחֲלוּי, קָנוּ, תַּבְּעִיִים, וַיֹּאמֶר
 שָׁלוּ, שָׁלוּ, שְׂכָחָה, דַּי, שִׁי, וַיִּרְכַּב, רַגְלָיו, רַגְלֵי, פִּי
 הוּי, וַיִּרְוּ, וַיִּהְיֶה, אוֹי, צָפְנֵי, אֲדָנָי, שְׂדֵי, הוֹרִי, הוֹי
 נִקְנָם, תַּנְיֹוֹת, הֲצִיּוּ, גִי, צְדֵי, תַּמִּי, הֲצִי, עַמִּי, לְחַיִּי
 פּוֹלְיוּ, עֵינָיו, יוֹנִיו, נָדָיו, שִׁירָיו, תִּיתָלוּ, אַרְבָּנָה, דְּרָבִי
 הַיּוֹם, פָּנָיו, קָיָם, וַיּוֹשֵׁב, וַיִּנָּצֵר, וַנִּשֵׁשׁ, וַיִּקְבְּצוּ, וַיִּקְרָא
 אֶחָיו, בָּנָיו, לָוָה, קָלוּ, שָׁוָה, גִּנְוָה, גְּנִיָה, בְּנֵי, קִוָה
 דָּוָד, קָלִי, הָלָה, גֹּזַע, קָוָה, גֹּזַע, הָלָה, קָוָה, נָוָה, הָוָה
 יָהוָה, מִצְוָתָיו, קִצְוָתָיו, פְּנֹוֹתָו, עֲדוֹת, וַיִּמְצְוֵנִיהֶם.

§ 10. ACCENT.

1. In addition to the vowel points, Dagesh, Mappik, Metheg, etc., Hebrew words in the Bible are furnished with accents, which indicate either (1) the tone-syllable, or (2) the syntactical relation which each word of a sentence bears to the rest.

2. The following is a list of the various forms of the accents, with their names.

1. $\overset{\cdot}{-}$ Sillook.	10. $\overset{\cdot}{-}$ Päshtä.	19. $\overset{\cdot}{\mid}$ P'seek.
2. $\overset{\cdot}{\wedge}$ Athnäch.	11. $\overset{\cdot}{-}$ Zärkä.	20. $\overset{\cdot}{-}$ Moonäch.
3. $\overset{\cdot}{\neg}$ Mërkä.	12. $\overset{\cdot}{-}$ Y'theev.	21. $\overset{\cdot}{\mid}$ Kädmä.
4. $\overset{\cdot}{-}$ Tifchäh.	13. $\overset{\cdot}{\mid}$ Gërësh.	22. $\overset{\cdot}{-}$ Double Mërkä.
5. $\overset{\cdot}{\mid}$ Zäkëf Kätön.	14. $\overset{\cdot}{\#}$ Double Gërësh.	23. $\overset{\cdot}{\#}$ Mähpäk.
6. $\overset{\cdot}{\#}$ Zäkëf Gäthöl.	15. $\overset{\cdot}{\circ}$ Great T'lishä.	24. $\overset{\cdot}{\#}$ Shälshëlëth.
7. $\overset{\cdot}{\#}$ Sëghöltä.	16. $\overset{\cdot}{\circ}$ Little T'lishä.	25. $\overset{\cdot}{-}$ Därgä.
8. $\overset{\cdot}{-}$ T'veer.	17. $\overset{\cdot}{\circ}$ Kärnä Färä.	26. $\overset{\cdot}{\vee}$ Y'räch.
9. $\overset{\cdot}{\mid}$ R'veeä.	18. $\overset{\cdot}{\vee}$ Püzër.	

3. These forms, except the first two, need not now be learnt. It suffices to remember, that if there be but *one* accent on a word, it generally denotes the *tone* syllable, i.e. the syllable upon which *the stress of voice is to be laid*. If there be two *different* accents on a word, the *second* one marks the tone; but if both accents be *alike*, then the *first* marks it.

4. Monosyllables, unless followed by Metheg, have the tone. In most words, the *ultimate* syllable has the tone; e.g. מוֹעֵד, זֶכֶן. In words that have ׀ in the ult, the tone is on the *penult*; e.g. מְלֵךְ = mē'lēk. The tone is also on the *penult* in words preceded by ׀; וַיַּיָּאֲשֹׁב = väyyä'shōv.

5. The tone can only be on the *ult* or *penult*, never on the antepenult.

6. The mark : called Sōf-P'sook always separates the verses, and takes the place of our period. The Athnäch ׀ stands about the middle of the verse, and divides it into two clauses. [In poetry the Merka serves the same purpose].

7. The syllables that have Sillook (which occurs only under the *last* word of a verse, immediately preceding Sōf-P'sook) or Athnach are said to be "in pause." Hence the vowel of such syllables is usually lengthened; e.g. רַכַּב in pause becomes רַכַּב.

8. The Sillook ׀ can never be confounded with Metheg ׀, as the former stands only under

the *last* word of a verse, and then *always under the tone-syllable*, while *Metheg never* stands under the tone-syllable.

EXERCISE XXIII.

State upon which syllable the stress of voice is to be laid in each word of the first chapter of Genesis; and for what reasons.

§ 11. K'REE AND K'THEEV.

1. K'ree means *marginal reading*. K'theev means *the text*. A star * or circle ° over a word in the text directs the attention to the foot of the page.

2. The vowels under the consonants of the word in the text belong to the *consonants in the margin*, not to the word in the text. Thus, in Jer. xlii. 6, the text has אָנָה, the margin has אָנָהוּ, therefore אָנָה is to be pronounced אָנָהוּ. The proper vowels for אָנָה would be אָנָה; cf. 1 Sam. v. 6; 2 Kings xvii. 16.

3. If a word in the text has no vowels, it is regarded as superfluous; e.g. Jer. li. 3.

4. When vowels alone are found in the text, the consonants to which they belong are printed in the margin. Thus, in Judges xx. 13, בָּנִי* stands in the text; in the margin we have בָּנִי; cf. 2 Sam. viii. 3; 2 Kings xix. 31, 37.

5. There are a few standing K'rees which are

unnoticed in the margin ; e.g. הָיוּ [in the Pentateuch] should always be pronounced Hee, not Heev. יִשְׂאָכָר = yïssäkär. The Jews superstitiously refrain from pronouncing the Divine Name יהוה, but always pronounce it ^athōnaï, whose vowels it is pointed with. However, *we* usually read it as it is pointed, and pronounce it Jehovah. If אֲדֹנָי precede it, it is pointed יְהוָה, which a Jew would pronounce ^elōheem.

DIRECTIONS TO THE STUDENT.

NOTE.—The following chapters are inserted for practice in reading the text, and in applying the foregoing rules. These “directions” will indicate to the student the several points to which attention should be paid.

1. Practice reading these chapters *aloud*, until they can be read with accuracy and ease.

2. Divide each word into its component syllables, and give the rule for each syllable. § 4.

3. Give rule for the use of each vowel that occurs. § 4, 4–7.

4. Distinguish the vocal and silent Sh’vas.

5. In case of each Sh’va, state why it is vocal or silent. § 3.

6. Distinguish Dagesh Lene from Dagesh Forte. § 5.

7. Note *final* letters and *dilated* letters.

8. Note the quiescent letters. § 2, 3–4.

9. Select the words in which Mappik occurs.

10. Select the words in which Pattach Furtive occurs. § 6.

11. Find instances in which Cholem coincides with the diacritical point of ם. § 2, 5.

12. Find the words in which Kamets-Chatoof occurs. § 8.

GENESIS.

בראשית

CAPUT I. א

- 2א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הַיְתָה רֵוָה וְבָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
3 מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־
4 אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
ה אוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ
פ קֵרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין
7 מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי־
8 כֵן: וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
9 יוֹם שֵׁנִי: פ וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת
הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וַתֵּרָאֵה הַיַּבְּשָׁה וַיְהִי־כֵן:
י וַיִּקְרָא אֱלֹהִים לַיַּבְּשָׁה אָרֶץ וּלְמְקוֹה הַמַּיִם קָרָא יַמִּים

- 11 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ
 דָּשָׂא עֲשׂב מִזֵּרַע זֶרַע עֵץ פְּרִי עֵשֶׂה פְרִי לְמִינֹו אֲשֶׁר
 12 זֶרַע־כֹּו עַל-הָאָרֶץ וַיְהִי-כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֲשׂב
 מִזֵּרַע זֶרַע לְמִינֵהוּ וְעֵץ עֲשֵׂה-פְרִי אֲשֶׁר זֶרַע־כֹּו לְמִינֵהוּ
 13 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי:
 14 פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם
 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים
 15 וּלְיָמִים וּשְׁנָיִם: וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר
 16 עַל-הָאָרֶץ וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת
 הַגְּדֹלִים אֶת-הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמְּאֹר
 17 הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם
 18 אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל-הָאָרֶץ: וּלְמִשְׁלַל
 בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא
 19 אֱלֹהִים כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי: פ
 20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה
 21 וְעוֹף יַעֲוֹף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיעַ הַשָּׁמַיִם: וַיִּבְרָא
 אֱלֹהִים אֶת-הַתַּיִתִּים הַגְּדֹלִים וְאֶת כָּל-נֶפֶשׁ הַחַיָּה
 הַרְמֻשֹׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל-עוֹף כָּנָף

22 לְמִינְהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב׃ וַיְבָרֶךְ אֶת־הָאֱלֹהִים לֵאמֹר
 פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיַּמִּים וְהַעֲוֹף יִרְבַּח בְּאֶרֶץ׃
 23 וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי׃ פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וּרְמֵשׁ
 כֶּה וְחַיֵּתוֹ-אֶרֶץ לְמִינָהּ וַיְהִי-כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּת
 הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל-רְמֵשׁ
 26 הָאֲדָמָה לְמִינְהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב׃ וַיֹּאמֶר אֱלֹהִים
 נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרֵדוּ בְדִגְתַּת הַיָּם וּבַעֲוֹף
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׁ
 27 עַל-הָאָרֶץ׃ וַיְבָרֵא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
 28 אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם
 אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ
 וּכְבָשׁוּהָ וּרְדוּ בְּדִגְתַּת הַיָּם וּבַעֲוֹף הַשָּׁמַיִם וּבְכָל-חַיֵּה
 29 הָרֶמֶשׂת עַל-הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה גַתְתִּי לָכֶם
 אֶת-כָּל-עֵשֶׂב וְזָרַע זָרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-
 הָעֵץ אֲשֶׁר-בּוֹ פְרִי-עֵץ זָבַע זָרַע לָכֶם יִהְיֶה לְאֲכֹלָה׃
 3 וּלְכָל-חַיֵּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל רֹמֵשׁ עַל-
 הָאָרֶץ יֵאָשְׁרֵבוּ נֶפֶשׁ חַיָּה אֶת-כָּל-יֵרֶק עֵשֶׂב לְאֲכֹלָה

31 וַיְהִי־כֵן׃ וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב׃
מֵאֵד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי׃ פ

ב

CAP. II. ב

2א וַיִּבְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ פ אֱלֹהִ תּוֹלְדוֹת הַשָּׁמַיִם׃
וְהָאָרֶץ בְּהַבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אָרֶץ וּשְׁמַיִם׃ וְכָל שְׂיֵחַ הַשָּׂדֶה טָרֵם יִהְיֶה בָאָרֶץ וְכָל־עֹשֵׁב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה׃ וְאָד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃ וַיִּצְרֹ יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶל מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן־בְּעֵדֶן מִקְדָּם וַיִּשְׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יִצָּר׃ וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְחָמֵד לְמַרְאֵה וְטוֹב לְמֵאֵכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע׃

וַיִּצְאָה יִצְחָק מֵעֵדֶן לְהַשְׁקוֹת אֶת-חֲגִיל וּמִשָּׁם יִפְרָד וְהָיָה
 11 לְאַרְבַּעַת רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּכֵב
 12 אֶת כָּל-אֶרֶץ חֲחִיילָה אֲשֶׁר-שֵׁם הַזֶּהָב: וְהַב הָאֶרֶץ
 13 הַהוּא טוֹב שֵׁם הַבְּדֵלַח וְיָבֶן הַשָּׁהָם: וְשֵׁם-הַנְּהַר
 14 הַשְּׁנַי גִּיחוֹן הוּא הַסֹּכֵב אֶת כָּל-אֶרֶץ פּוּשׁ: וְשֵׁם-הַנְּהַר
 הַשְּׁלִישִׁי חֲדָקַל הוּא הַתְּלָדָה קְדֵמַת אֲשׁוּר וְהַנְּהַר
 טו הַרְבִּיעִי הוּא פָּרַת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם
 16 וַיַּנְחִיֵהוּ בְּגִן-עֵדֶן לְעִבְדָהּ וּלְשִׁמְרָהּ: וַיִּצְוֵה אֱלֹהִים
 17 עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֵּן אָכַל תֹּאכַל: וּמֵעֵץ הַדַּעַת
 טז טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְתָּ מִמֶּנּוּ מוֹת
 18 תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הַיּוֹת הָאָדָם
 19 לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֵזֶר כְּנֶגְדּוֹ: וַיִּצְרֵהוּ יְהוָה אֱלֹהִים מִן-
 הָאֲדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא
 אֶל-הָאָדָם לְרֹאוֹת מַה-יִּקְרָא-לּוֹ וְכָל־אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם
 ב נֶפֶשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-
 הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם
 21 לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ: וַיִּפְּלֵהוּ יְהוָה אֱלֹהִים וַתְּרַדְמָה
 עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצְלָעָתָיו וַיִּסְגֵּר בָּשָׂר

22 תַּחֲתָנָה : וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלֶע אֲשֶׁר־לְקַח מִן־
 23 הָאָדָם לְאִשָּׁה וַיְבִאָהּ אֶל־הָאָדָם : וַיֹּאמֶר הָאָדָם נָא אֵת
 הַפֶּעַם עֲצָם מִעֲצָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת וַיִּקְרָא אִשָּׁה
 24 כִּי מֵאִישׁ לִקְחָהּ זֹאת : עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־
 אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד : וַיִּחַזְּוּ שְׁנֵיהֶם
 כה עַרְוֹמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשֻׁשׁוּ :

CAP. III. ג

ג וַהֲנַחֲשׁ הָיָה עָרוֹם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה *
 אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא
 2 תֹאכְלוּ מִכֹּל עֵץ הַגֵּן : וּתְאָמַר הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרִי
 3 עֵץ־הַגֵּן נֹאכַל : וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן אָמַר
 4 אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּן : וַיֹּאמֶר
 5 הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן : כִּי יָדַע אֱלֹהִים כִּי
 בַיּוֹם אֲכָלְכֶם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם וַהֲיִיתֶם כְּאֱלֹהִים
 6 יָדַע טוֹב וָרַע : וַתִּרְאֵהָ אִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי
 תָאוּהָ־הִיא לְעֵינַיִם וּנְחָמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיָּו
 7 וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ : וַתִּפְקַחְנָה עֵינֵי
 שְׁנֵיהֶם וַיֵּרְעוּ כִּי עִרְמוֹם הֵם וַיִּתְּפְרוּ עֲלֵיהֶם תְּאֵזָה וַיַּעֲשׂוּ

- 8 לָהֶם חַגְרֹת: וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה:
בָּגָן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
9 אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת־קוֹלִי שָׁמַעְתִּי בָּגָן וְאִירָא
11 כִּי־עִירַם אָנֹכִי וְאֶחְבֵּא: וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירַם
אֶתָּה מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבְלֹתִי אֲכָל־מִמֶּנּוּ אֲכַלְתָּ:
12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתַתָּה־לִּי
13 מִן־הָעֵץ וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה־נָּעַת
14 עָשִׂית וְהֹאמֶר הָאִשָּׁה הִנָּחַשׁ הַשִּׂיאָנִי וְאָכַל: וַיֹּאמֶר
יְהוָה אֱלֹהִים וְאֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה
מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנֶיךָ תֵּלֵךְ וְעָפָר
טו תֹּאכַל כָּל־יְמֵי חַיֶּיךָ: וְאִיבָה וְאִשִּׁית בִּינְךָ וּבֵין הָאִשָּׁה
וּבֵין זֶרְעֶךָ וּבֵין זֶרְעֵהּ הִוא יִשׁוּפְכֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפְכֶנּוּ
16 עָקֹב: ׀ אֶל־הָאִשָּׁה אָמַר הֲרַבָּה אֲרַבָּה עֲצוּבֹנֶךָ
וְהֲרַנָּה בְּעֵצֵב תֵּלְדִי בָנִים וְאֶל־אִישׁךָ תִּשְׁוָקְתֶךָ וְהִוא
17 יִמְשָׁל־בְּךָ: ׀ וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ
וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
אַרוּרָה הָאָדָמָה בְּעִבּוּרָהּ בְּעֲצוּבֹן הָאֲבִלְנָה כָּל יְמֵי

- 18 חַיִּיךָ: וְקוֹץ וּדְרֹדֵר תַּצְמִיחַ לָךְ; וְאִכְלָתָ אֶת־עֵשֶׂב
 19 הַשָּׂדֶה: בְּזַעַת אַפְיֶךָ תֹאכַל לֶחֶם עַד שׁוֹבֶךָ אֶל־
 הַיְאֻדָּמָה כִּי מִמֶּנָּה לִקְחַת כִּי־עֵפֶר אֶתֶּר וְאֶל־עֵפֶר
 תָּשׁוּב: וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה =
 21 אִם כָּל־חַי: וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתִנּוֹת
 22 עֹזר וַיְלַבְּשֵׁם: פ וַיֹּאמְרוּ יְהוָה אֱלֹהִים הֵן
 הָאָדָם הָיָה כְּאֶחָד מִפְּנוֹ לְדַעַת טוֹב וְרַע וַעֲתָה וּפְךָ
 יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וַחַי לְעֵלָם:
 23 וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעַבְדֹת אֶת־הַיְאֻדָּמָה
 24 אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרַשׂ אֶת־הָאָדָם וַיִּשְׁכַּן מִקֶּדֶם
 לְגֶן־עֵדֶן אֶת־הַכְּרִיִּים וְאֵת לְהַט הַחֶרֶב הַמַּתֵּה־פֶקֶת
 לְשֹׁמֵר אֶת־דְּרֹךְ עֵץ הַחַיִּים: ס

מ

CAP. XL. מ

- וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה מַלְךְ־מִצְרַיִם *
 2 וְהָאִפֶּה לְאַדְנֵיהֶם לְמַלְךְ מִצְרַיִם: וַיִּקְצֹף פָּרַעַה עַל שְׁנֵי
 3 כְּרִיסָיו עַל שֵׁר הַמִּשְׁקִים וְעַל שֵׁר הָאוֹפִים: וַיִּתֵּן אֹתָם
 בְּמִשְׁמֵר בֵּית שֵׁר הַטַּבָּחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר
 4 יוֹסֵף אָסוּר שָׁם: וַיִּפְקֹד שֵׁר הַטַּבָּחִים אֶת־יוֹסֵף אֹתָם

ה וַיַּשְׁרֵת אֹתָם וַיְהִי יָמִים בְּמִשְׁמָר: וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם
 אִישׁ חֲלֵמוֹ בְּלִילָה אֶחָד אִישׁ בְּפִתְרוֹן חֲלֵמוֹ הַמִּשְׁקָה
 וְהָאֹפָה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם אֲשֶׁר אִסְוִיִּים בְּבֵית הַפֶּהָר:
 6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבִקְרַ וַיֵּרָא אֹתָם וְהֵנֵם זַעֲפִים:
 7 וַיִּשְׂאֵל אֶת־סְרִיסֵי פְרַעֲה אֲשֶׁר אִתּוֹ בְּמִשְׁמָר בֵּית אֲדֹנָיו
 8 לֵאמֹר מַדּוּעַ פְּנֵיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו חֲלוֹם
 חֲלַמְנוּ וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים
 9 פְּתָרָנִים סִפְרוּנָא לִי: וַיֹּסֶפֶר שְׂרֵה־הַמִּשְׁקִים אֶת־חֲלֵמוֹ
 10 לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנְחֵה־גֶגֶן לְפָנָי: וּבְגֶגֶן שְׁלֹשָׁה
 שָׁרִיגִים וְהוּא כְּפֶרֶחַת עָלְתָה נִצָּה הַבְּשִׁילוֹ אֲשַׁבְּלְתִּיהָ
 11 עֲנָבִים: וְכֹס פְּרַעֲה בִידֵי וְאֶקַּח אֶת־הָעֲנָבִים וְאֲשַׁחַט
 אֹתָם אֶל־כּוֹס פְּרַעֲה וְאֶתֵּן אֶת־חֶבְדִּים עַל־כַּף פְּרַעֲה:
 12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרָנִי שְׁלֹשֶׁת הַשָּׁנָהִים שְׁלֹשֶׁת יָמִים
 13 הֵם: בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פְרַעֲה אֶת־רֹאשׁוֹ וְהִשְׁיִבָהּ
 עַל־כַּנְּהָ וְנָתַתְּ כּוֹס־פְּרַעֲה בְיָדוֹ כְּמִשְׁפֵּט הָרֹאשׁוֹן אֲשֶׁר
 14 הָיִיתָ מִשְׁקָהוּ: כִּי אִם־זָכַרְתָּנִי אֶתְּךָ כְּאֲשֶׁר יִיטֵב לָךְ
 וְעָשִׂיתָ־נָא עִמָּדִי חֶסֶד וְהוֹפְרַתְנִי אֶל־פְּרַעֲה וְהוֹצֵאתָנִי
 טו מִן־חַבְרֹת הַזֶּה: כִּי־גִנַּב גִּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פָּה

- 16 לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׁמוּ אֹתִי בְּבוֹר: וַיֵּרָא שְׂרֵי־הָאֲפִים
כִּי טוֹב פָּתַר וַיֹּאמֶר אֶל־יוֹסֵף אַךְ־אֲנִי בְּחַלּוּמֵי וְהִנֵּה
17 שְׁלֹשָׁה סָלִי חֲרִי עַל־רֹאשִׁי: וּבְסֹל הֶעֱלִיזוֹן מִכָּל מֵאֲכָל
פְּרֻעָה מַעֲשֶׂה אִפְּהָ וְהָעוֹף אֲכַל אַתֶּם מִן־הַסֹּל מֵעַל
18 רֹאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתָרְנִי שְׁלֹשֶׁת הַסָּלִים
19 שְׁלֹשֶׁת יָמִים הֵם: בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יֵשָׂא פְּרֻעָה אֶת־
רֹאשׁוֹ מֵעֲלִיָּה וְתִלָּה אֹתָהּ עַל־עֵץ וְאָכַל הָעוֹף אֶת־
בְּשָׂרָהּ מֵעֲלִיָּה: וַיְהִי ׀ בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלַּיְלָה אֶת־
פְּרֻעָה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו וַיֵּשָׂא אֶת־רֹאשׁ ׀ שֶׁר
הַמְּשָׁקִים וְאֶת־רֹאשׁ שֶׁר הָאֲפִים בְּתוֹךְ עַבְדָּיו: וַיֵּשֶׁב
21 אֶת־שֶׁר הַמְּשָׁקִים עַל־מִשְׁקָהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פְּרֻעָה:
22 וְאֵת שֶׁר הָאֲפִים תִּלָּה בְּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף: וְלֹא־זָכַר
23 שְׂרֵי־הַמְּשָׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ:

APPENDIX.

IN compliance with the wishes of some of my students, I have here added a few pages containing some rules for the formation of the regular verb, together with the characteristics of the various parts of the verb, of the noun, and of the suffixes.

I. FORMATION OF THE REGULAR VERB.

1. The STEM of the verb is the third masc. sing. pret. Kal, and consists of three radical letters. The second radical is pointed with ־ , the vowel of action, the first radical receiving pretonic Kamets. (Green, § 82, 1.) קָטַל .

Intransitive verbs take ־ or ־ with the second radical.

From the stem are next formed the six *conjugational stems*: viz.

(1) NIPHAL by prefixing Nun (נ) to the stem קָטַל . נִקְטַל which (Green, § 61, 1) becomes נִקְטָל .

(2) PIEL, by doubling the middle radical by Dagesh Forte (thus doubling or increasing the force of the verb), and pointing the first radical with ־ ,* and the second with ־ . קָטַל .

(3) PUAL, by doubling the middle radical, and pointing the first radical with ־ , and the second with ־ . קָטַל .

(4) HIPHIL, by prefixing ה to the stem (in order to pronounce the vowel more strongly), and pointing it with ־ ,* also placing ־ with the second radical. הִקְטִיל .

(5) HOPHAL, by prefixing ה pointed with ־ (or ־) to the stem. הִקְטִיל .

(6) HITHPAEL, by prefixing הָה (the reflexive pronoun) to the original form of the Piel; viz. קָטַל . הִתְקַטַּל .

* Contrary to the analogy of all the other forms of these Conjugations in Hebrew, as well as to *all* the forms of these Conjugations in each of the kindred languages.

2. From each of these seven stems is formed an *Infinitive absolute*,—

(a) In the *Kal* by changing the last vowel to *i*. קָטוּל.

(b) In the *Niphal* (sometimes by changing the last vowel of its stem to *i*, e.g. נִקְטָל) generally by prefixing ה (a relic of הָ) to the stem, assimilating the ך and representing it by Dagesh Forte (הִקְטָל), inserting pretonic ך under the first radical (הִקְטָל), and changing the ult. vowel of the stem to Cholem; e.g. הִקְטָל.

(c) In the *Piel* and *Pual*, by changing the ult. vowel of the stems to *i*, and in the *Piel* by placing the original vowel of its stem, (viz. Pattach), under the first radical; e.g. קָטַל, קָטַל.

(d) In the *Hiphil* and *Hophal*, by changing the ult. vowel of the stems to Tsārā (ִ), and in the *Hiphil* by restoring the original vowel, i.e. ִ, to the prefix ה; e.g. הִקְטִיל, הִקְטִיל.

(e) In the *Hithpael*, by changing the ult. vowel of the stem to Cholem; e.g. הִקְטָל.

REMARK.—It will be noted, therefore, that *Cholem in the ult.* usually marks the *Infinitive absolute*.

3. From each *Infinitive absolute* is next formed an *Infinitive construct*,—

(a) In the *Kal* by rejecting the pretonic Kamets.

(b) In the *Niphal* by changing *i* to ִ.

(c) In all the other Conjugations by changing the ult. vowel so as to correspond with the ult. vowel of its conjugational stem.

4. From each *Infinitive construct* is formed a *Future*; by prefixing the personal preformatives י, ה, א, נ, dropping the ה of the Inf. in *Niph.*, *Hiph.*, *Hoph.*, and *Hithpael*, and giving its vowel to the personal prefix.

These prefixes, abstractly considered, are of course pointed with *Sh'va*.

5. From the second person of the *Jussive Future* (Green, § 97, 2) in *all* cases are formed the *Imperatives*, by simply dropping the personal prefix ה (which is superfluous in the Imp.) and restoring the ה if it originally stood in the *Infinitive construct*.

The *Pual* and *Hophal* being pure passives, have no *Imperative*.

6. The *participles* (being verbal nouns) are mostly formed from the *Infinitive construct*.

(a) In the *Kal*, however, the arbitrary forms קָטוּל, קָטוּל are used.

(b) In the *Niphal* the form נִקְטָל (formed after the analogy of the participles of intransitive verbs, i.e. from the conjugational stem) is used.

(c) In the other Conjugations נ is prefixed to the Infinitive, the ה is dropped, the נ taking its vowel instead of ָ , and the last vowel of the Infinitive, if short, is lengthened.

TABULAR VIEW OF THE REGULAR VERB, to illustrate these rules.

	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Stems	קָטַב	נִקְטַב	קִטַּב	קֻטַּב	הִקְטִיב	הֻקְטַב	הִתְקַטַּב
Inf. abs.	קָטוּב	הִקְטֹב	קִטֹּב	קֻטֹּב	הִקְטִיב	הֻקְטַב	הִתְקַטַּב
Inf. con.	קֹטֵב	הִקְטִיב	קִטֵּב	קֻטֵּב	הִקְטִיב	הֻקְטַב	הִתְקַטַּב
Futures	יִקְטֹב	יִקְטִיב	יִקְטֵב	יִקְטֹב	יִקְטִיב	יִקְטֹב	יִתְקַטֵּב
Impera.	קֹטֵב	הִקְטִיב	קִטֵּב		הִקְטִיב		הִתְקַטֵּב
Particip.	קֹטֵב	נִקְטֵב	מְקַטֵּב	מְקֻטֵּב	מְקַטִּיב	מְקֻטֵּב	מְתְקַטֵּב
	קָטוּב						

For the explanation of the personal *affixes* of the Perfect or Preterite, and of the *prefixes* of the Future, cf. Green, § 85, 1. a., and for the vowel changes, cf. § 85, 2. a.

II CHARACTERISTICS OF THE VERB.

In looking at a form of the verb, having removed its suffixes, first determine its *tense* or *mode*.

1. CHARACTERISTICS OF THE TENSES.

The *Future* may be known by its *prefix* נ , ה , י , א .

The *Perfect* has *affixes*, but no personal prefixes.

REM. — The *Imperative* also takes affixes, but cannot be mistaken for the Perfect, as the vowels under the first radical in the Kal and Piel, and under the ה in Hiph., and Hith., differ; while in the Niph. the Imper. takes the prefix ה , the Perf. having נ .

2. CONJUGATIONAL CHARACTERISTICS.

(A) If a verb be in the *Future*, the *vowel under the prefix* marks the Conjugation.

This vowel in the *regular* verb, in the *Kal* and *Niphal* is ָ , in *Piel* and *Pual* invariably ִ , in *Hiphil* ֵ , in *Hophal* ֹ or ֻ , in *Hithpael*, ִ .

The *Niphal* may be distinguished from *Kal*, by the ָ under the first Radical immediately after the prefix. יִקְטֹב. The *Piel* from the *Pual* by the vowels under the first radical.

As these vowels under the prefixes are, in the various classes of verbs, liable to mutations caused by the presence of weak letters, etc., the following table may be found useful in most cases, not only for determining in what *conjugation* the *future* tense of a verb is found, but also to what *class* it belongs, thus serving the student as guide for tracing out the root.

Class.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Reg. Verb,	ִ (ֿ)ᵃ	ִ (ֿ)ᵃ	ִ (ֿ)ᵃ	ִ (ֿ)ᵃ	ִ	ִ (ֿ)	ִ
גuttural,							
בגuttural,							
לֵ							
פִ						ִ	
פגuttural,	ִ ֿ	ִ					
פֵ	ִ ֿ	ִ					
לֵה	(ִ ֿ) apoc. form.						
פִי	ִ ֿ				ִ (ֿ)	ִ	
עֵע	ִ (ֿ ֿ)				ִ	ִ (ֿ)	
עִי	ִ				ִ	ִ	

* These occur only under א. The other vowels in brackets occur only in exceptional forms. Where no vowels are printed the vowels are the same as in the Regular Verb.

It will be observed that the vowel under the prefixes of the Future varies chiefly in the Kal, Hiphil, and Hophal Conjugations.

To illustrate the method of using this table, take יוֹשִׁיב: the vowel

with the prefix is ו; referring to the table we find that the conjugation is *Hiphil*, and, casting the eye to the left hand column, that it is a פִּי verb; יָצַב is therefore the root.

Or, take יָקוּם. The vowel of the prefix is ׀, therefore, by the table, the form is in the *Kal* or *Hiphil* conjugations, and the verb belongs to the class עַע or עִי. The vowel ׀ or ׀ under the *radical*, will readily distinguish the *Hiphil* from the *Kal* in these classes of verbs; e.g. *Kal* יָקוּם, *Hiphil* יִקְוּם; *Kal* יָרַב, *Hiphil* יִרְבֵּב.

(B) If the verb (having an *affix*) be in the *Preterite*,
נ prefixed marks the *Niphal*,

Dagesh Forte in the middle Radical marks the *Piel* and *Pual*.

Exc. Verbs ע guttural, of course omit the Dagesh, but lengthen the vowel under the first Radical to ׀ in the *Piel*, and to ׀ in the *Pual*; e.g. *Piel* יִגְעַל, *Pual* יִגְעַל. Verbs עו double the *third* Radical, which form verbs עַע borrow.

ה prefixed marks the *Hiphil* and *Hophal*.

הָהָ prefixed marks the *Hithpael*.

3. CHARACTERISTICS OF THE PERSON.

PRETERITE Tense. *Affix* ׀ or נה denotes the 1st person.

Affix ה, הָם, הָן, הָן denotes the 2d person.

Affix הָהָ or ו denotes the 3d person.

FUTURE Tense. *Prefix* א or נ denotes the 1st person.

Prefix ה denotes the 2d person.

Prefix ו (or ה) denotes the 3d person.

4. CHARACTERISTICS OF NUMBER.

Affixes הָהָ, ׀, ו, ׀, ׀ denote the *Plural*.

5. CHARACTERISTICS OF THE INFINITIVE AND IMPERATIVE.

Infinitives and Imperatives have the *conjugation* denoted as in the *Preterite*, except the *Niphal*, which takes the prefix ה and also Dagesh Forte in the first Radical, except in verbs ע guttural.

6. CHARACTERISTICS OF THE PARTICIPLES.

Niphal Participle begins with נ; all the rest (except *Kal*) with ׀, and the conjugation is denoted as in the *Future*, i.e. by the vowel accompanying the prefix.

III. CHARACTERISTICS OF THE NOUN.

MASCULINE.

Singular.

Absolute has no characteristic termination.

Construct is like the Absolute; except in case there is a mutable vowel in the Absolute it is generally shortened or rejected.

NOTE. — Kamets and Tsara rarely occur in the construct.

Nouns in ה־ make their Construct in ה־.

Nouns in ך־ make their Construct in ך־.

Plural.

Absolute ends in ם־ (rarely in ן־ or ך־).

NOTE. — Some masculines make their plural in ו־ (cf. Green § 200 a.).

Segholates insert ך־ before ם־; e.g. מְלָכִים.

Construct ends in ך־.

FEMININE.

Singular.

Absolute ends in ך־ or ך־ (rarely in ם־, ן־, ך־).

Construct ends in ך־ (or ן־).

Plural.

Absolute. ו־ is substituted for the ending of the Singular.

Segholates insert ך־ before this ending ו־.

Construct also ends in ו־, before which Segholates revert to their original monosyllabic form.

Duals make their *Absolute* in ם־, their *Construct* in ך־. Before ם־ feminines in ה־ become ך־.

IV. CHARACTERISTICS OF THE PRONOMINAL SUFFIXES.

First Person is indicated by ך־ or ן־.

Second Person is indicated by ך־.

Third Person is indicated by ה־, ך־, ן־, ן־, or ן־.

NOTE. — ך־ inserted between a noun and its suffix shows that the *noun* is in the *plural* number; in the first person singular this ך־ coincides with the characteristic of the suffix.

If the characteristics as here given are thoroughly committed to memory, it is believed that, in most cases, the student will, with his previous study of the Grammar, be able to analyze a word at sight.

TERMINATIONS OF NOMINAL FORMS.

	SINGULAR.		PLURAL.		DUAL.		
	Absolute.	Construct.	Absolute.	Construct.	Absolute.	Construct.	
MASCULINE.	No characteristic ending.	Like Absolute.	} יִם	יִי	יִם	יִי	
		יָה					יָה
	Segholates.	Like Absolute.	} יִים (or יִים)	יִי	יִי	יִם	יִי
		יָה					
FEMINE.	* יָה	} תִּ	} וֹת	וֹת	וֹתִים	תִּי	
							† יָה
	יָה	יָה	יָה	יָה	יָה	יָה	יָה
	וֹת	וֹת	וֹת	וֹת	וֹת	וֹת	וֹת
	* יָה	} No Construct.	No Plural.				
	* יָה						
	Segholates.	תִּ or יָה	וֹת	וֹת	וֹת		

* These terminations are very rare.

† Nouns in יָה are not treated as Segholates.

This Table gives the *usual* endings of the Noun according to its different *Numbers, Genders, and States*. Through these endings the noun may be traced back to its Absolute Singular.

N.B. — The *Masculine* Plural termination is *added* to the Absolute Singular. The *Feminine* Plural ending וֹת is *substituted* for the *Feminine* Singular termination.

Before making use of the Table all suffixes and prefixes must be removed from the noun. Note, that all nouns which occur with a suffix are in the *Construct* State.

The *Construct* Sing. Masc. and the *Construct* Plural Fem. may often be distinguished from the Absolute by the brevity of the vowels. Kamets seldom, and Tsara infrequently occur in the Construct.

Form for parsing a *Verb*. — First analyze the form, taking off Suffixes, Vav Conv., Prep., etc. Then give Root; Synopsis of the seven Conjugations; Tense; Person; Number; Gender; Conjugation; Syntax.

Form for parsing a *Noun*. — Analyze; give the Abs. Sing.; Abs. and Const. Sing. and Plural; Case; Number; State; Syntax.

For *Suffixes*. — Number; Person; Gender; Case.

For *Participles*. — Give Stem; Synopsis of Conj.; Conj.; Abs. and Const., Sing. and Plural; Number; State; Syntax.

For the convenience of the student the characteristics of the various forms of the Verb and Noun, as given in detail above, are summed up in the Tabular Views on p. 61 and pp. 66, 67. The method of using the Tabular View of the Verb is indicated on pp. 58, 59 (cf. Table there given).

With the Table open before him, the student can not only determine the *tense*, *conjugation*, etc., of almost any verb he meets with in the Hebrew Bible, but is also guided to the *root* for which he is to consult his lexicon. The Table serves for all classes of verbs; irregularities, anomalies, etc., being, of course excepted.

The Table of Nominal Forms (p. 61) while giving the endings for gender, number, and state, may also serve to indicate the form which is to sought for in the lexicon.

TO FIND WORDS IN THE LEXICON.

In addition to the Tables of Verbal and Nominal Characteristics, the following rules will supply the student with the necessary information for finding words in the Lexicon.

I. NOUNS. Reject from the word all prefixes (e.g. ב, כ, ל, מ, ה, ש, ו), all suffixes, and plural or dual terminations.

II. VERBS. 1. All verbal roots are *tri-literal*. To obtain this root,

(A) Reject from the *beginning* of the form, (1) all personal prefixes, ו, ה, נ, א; (2) all conjugational preformatives, נ, ה, הָהָ; (3) the participial prefix, מ; (4) the prefix prepositions, ב, כ, ל, מ; (5) the article [sometimes prefixed to the participle] and interrogative particle, ה; (6) the relative, ש; and (7) ו copulative or conversive.

(B) Reject from the *end* of the form all personal affixes (הָה, ה, ו, ו, הָה, הָה, הָה), suffixes, and paragogic letters.

(C) Reject all *inserted* letters, as ו, וּ, וּ, וּ.

2. If after the form is thus divested of its servile letters, *three* letters be left, they are the root.

3. If but *two* letters are left, then the verb is defective, and wants, (1) an *initial* ו or נ; (2) a *medial* ו or ו; (3) *final* ה (very seldom א); or the second radical must be doubled.

A knowledge of the Paradigms of the verbs will enable the student to determine generally the Class to which the verb before him must belong. Dagesh Forte, however, in the first of the remaining radicals generally denotes the absence of initial נ (rarely ו).

Vav (ו, ו, or ו) after the personal or conjugational prefix usually represents initial ו.

The inserted vowel (ו, ו, or ו) often serve to indicate ו or ו verbs.

If after rejection, as in (A), (B), (C), ו remains as the third radical, the verb is לָה.

Dagesh Forte in the *second* of the remaining radicals will frequently point out an ו verb.

4. If but *one* letter is left, prefix נ (rarely ו) and add ה.

N.B.—When ו Conversive of the Future is removed, the prefix that follows it must also be removed with it.

The following mnemonic lines by Tregelles may be found of use :

“The servile letters cast away,
And if behind *three* letters stay
You’ll have the root without delay.
But if you have not letters three,
The root will then defective be.
Perhaps the root you seek is one
Which *drops initial Yothe or Noon* :
A *medial Yothe or Vav* may show
The letters three you want to know :
Perhaps the letter which stands second,
To make the three, *must twice be reckoned* :
Or, finally, perhaps you may
Require to add a final Hay.”

TABULAR VIEW OF THE CHARACTERISTICS OF THE VERB.

PERFECT TENSE.						
CLASS.	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL. HITHPAEL.
Regular,		⌋ prefixed.	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	⌋ prefixed.	⌋ prefixed.
גuttural,			Dagesh Forte omitted; 1st Radical has ׀.	Dagesh Forte omitted; 1st Radical has —		⌋ prefixed.
פנ		⌋ pref. Dag. F. Comp. in 2d Rad.				
ער			1st Radical has ׀; 3d Radical doubled.	1st Radical has ׀; 3d Radical doubled.		
עע			1st Radical has ׀	1st Radical has ׀		
IMPERATIVE (2 m. s.) AND INFINITIVE CONSTRUCT.						
Regular,	— in ult. syl- lable. (rarely —)	Prefix —׀.	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	⌋ prefixed.	⌋ prefixed.
פ gutt. and פ		Prefix —׀.				
גuttural,			Dagesh Forte omitted; 1st Radical has ׀.	Dagesh Forte omitted; 1st Radical has —		
פנ and פי	lose 1st Rad.					
עע		No ׀ under 1st Radical.	1st Radical has ׀	1st Radical has ׀		
ער	generally takes ׀	No ׀ under 1st Radical.	1st Radical has ׀; 3d Radical doubled.	1st Radical has ׀; 3d Radical doubled.		
לה	Inf. has לה Imp. ... in ult.	final in all con- jugations. in all conjuga- tions.				

FUTURE TENSE.

N. B. The Vowel under the Prefix is the mark of the Future.

Regular,	ִ	* (ִ) ִ	ִ	ִ	ִ	ִ (ִ) or ִ	ִ
לָהּ	ִ [Apo. form sometimes has ִ]						
פָּנָה						ִ	
פָּגִיתִּי	ִ or ִ	ִ					
פָּנָה	ִ (or ִ)	ִ					
פָּנָה	ִ (or ִ)				ִ (or ִ)	ִ	
פָּנָה	ִ (or ִ or ִ)	No ִ under 1st Radical.				ִ	
פָּנָה or פָּנָה	ִ	No ִ under first Radical.				ִ	

PARTICIPLES.

* Note that the Future Niphal always has ִ under the First Radical after the Vowel of the Prefix, except Verbs עָנַע and עָנָה.

The Future is always known by the Prefix (פָּנָה). The Perfect is always known by the Affix (פָּנָה, פָּנָה, פָּנָה, פָּנָה, פָּנָה, פָּנָה). The Imperative and Future also have the Affixes פָּנָה, פָּנָה, פָּנָה. The Perfect and Imperative have no personal prefixes.

The First Person is marked by פָּנָה or פָּנָה prefixed, or by פָּנָה or פָּנָה affixed. The Second Person is marked by פָּנָה prefixed or affixed. The Third Person is marked by פָּנָה (or פָּנָה) prefixed, or פָּנָה or פָּנָה affixed. PLURALS are known by the endings פָּנָה, פָּנָה, פָּנָה, פָּנָה.

N. B. — The Characteristics of all classes of Verbs in their several parts are almost always like those of the Regular Verb, with the exceptions noted in the above Tabular View.

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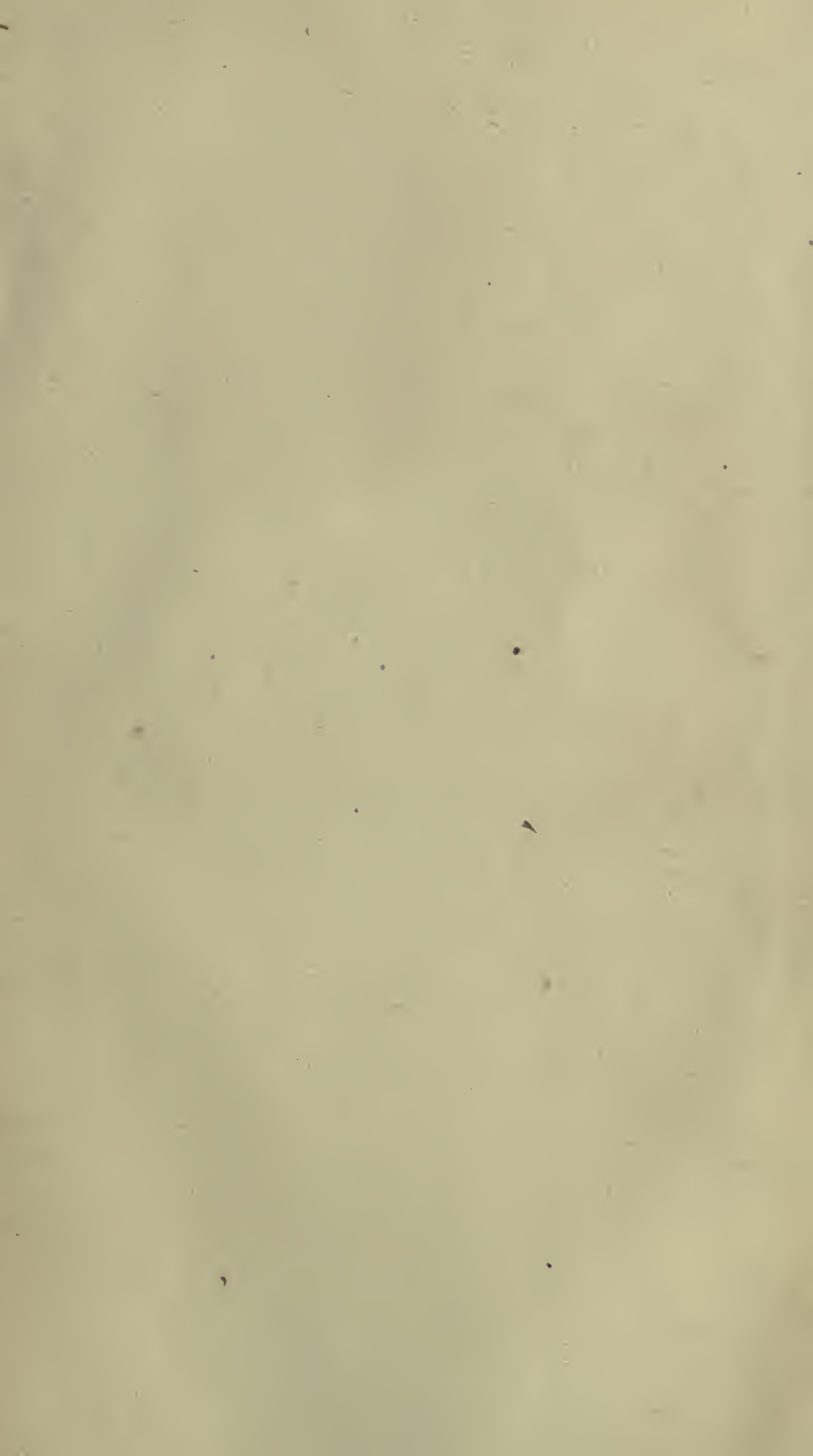
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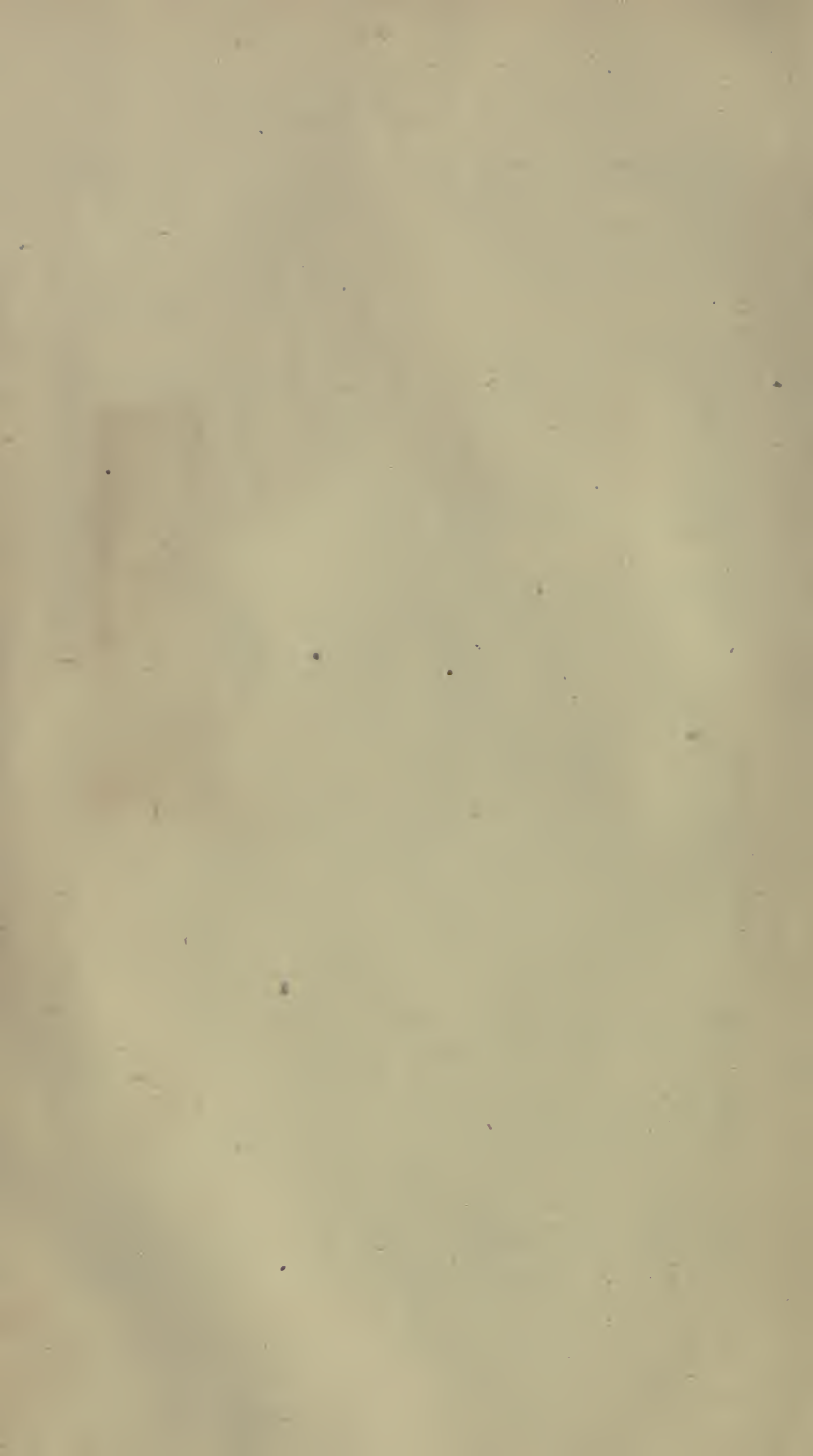
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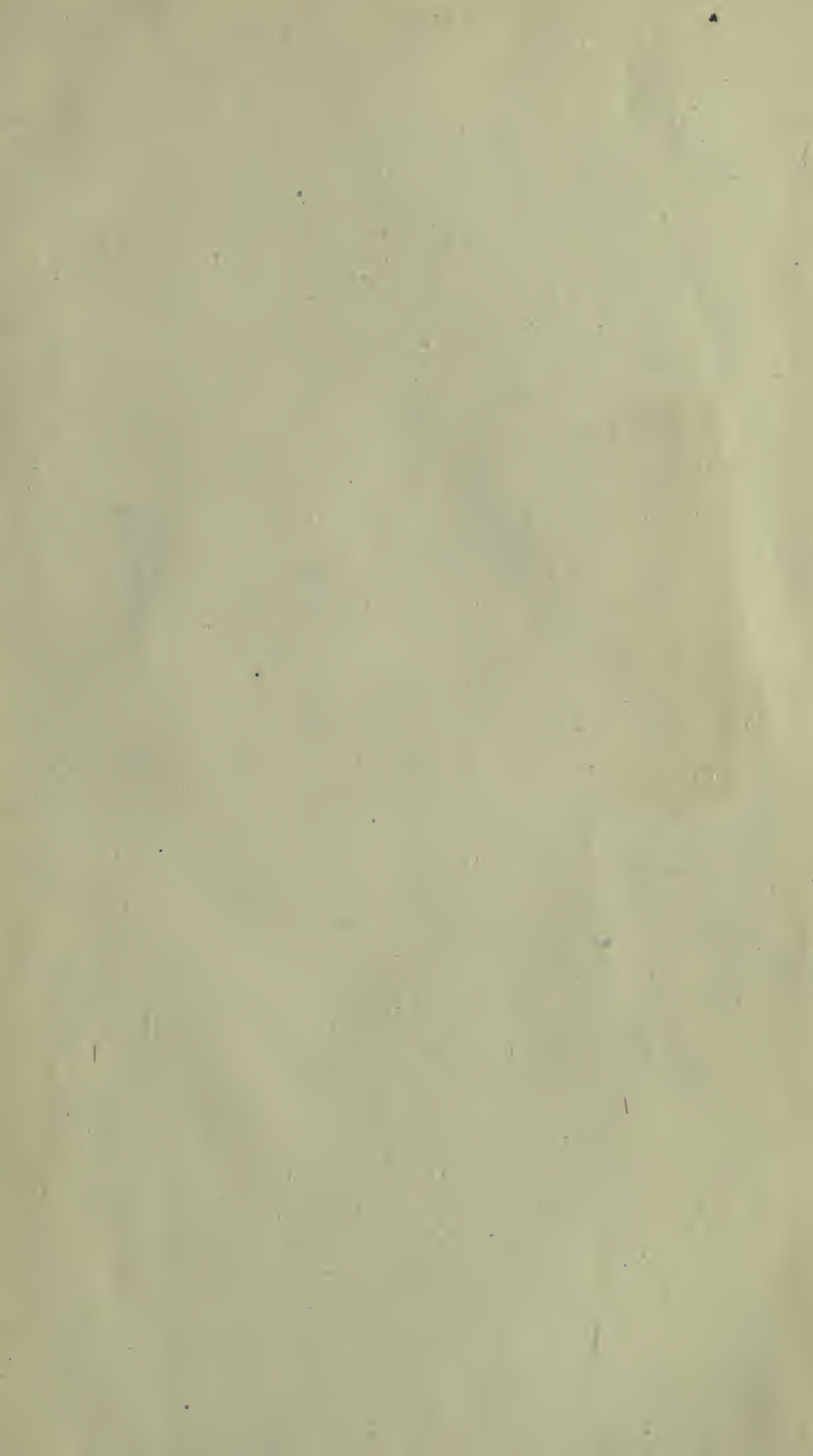
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