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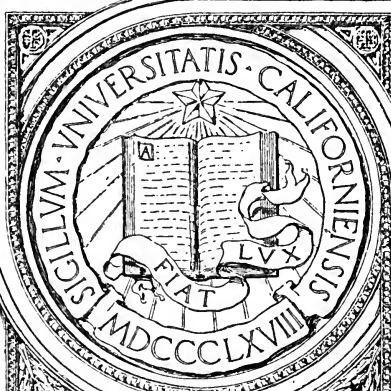


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GUIDE
TO
Reading Hebrew
—
VIBBERT



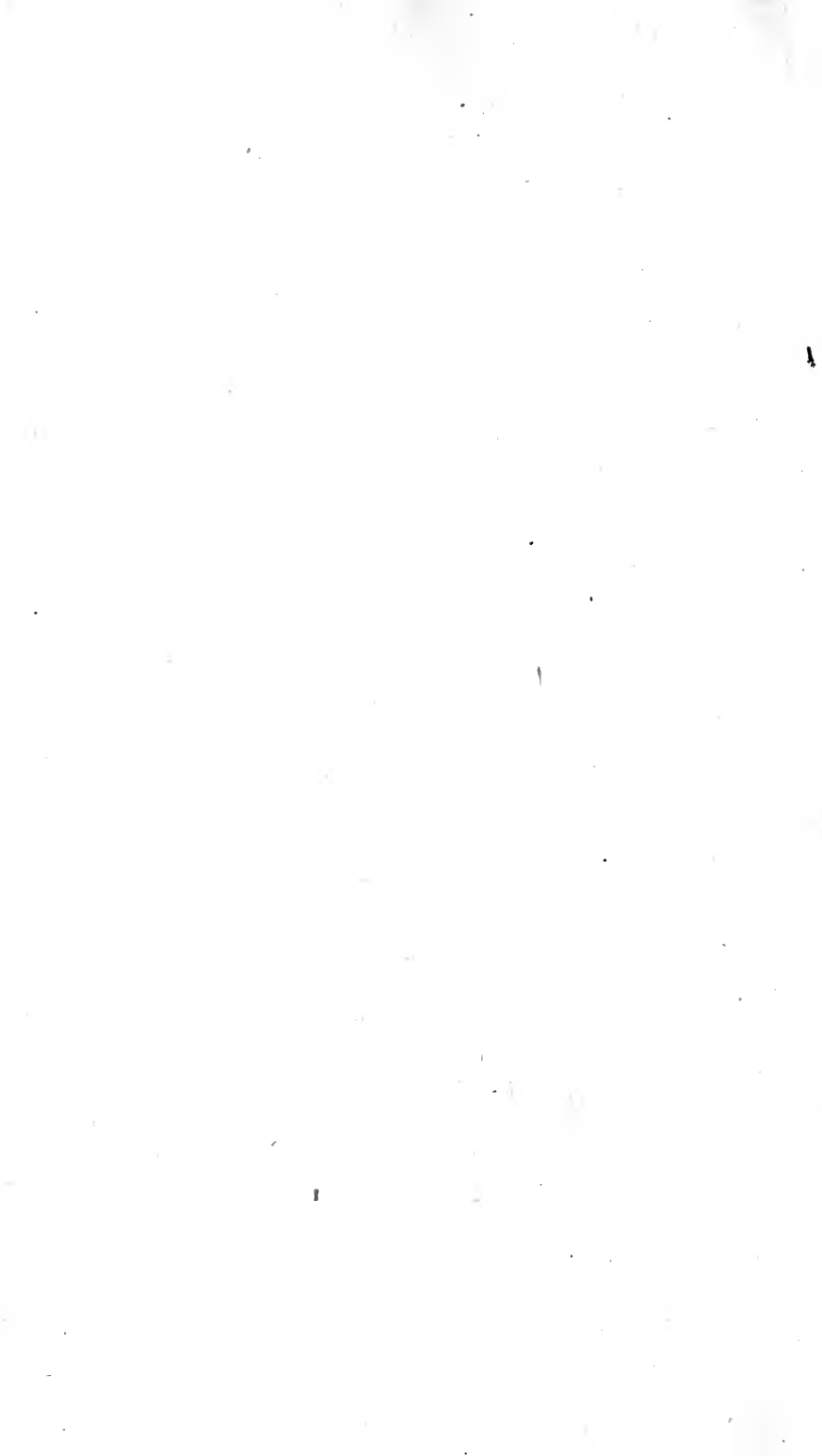
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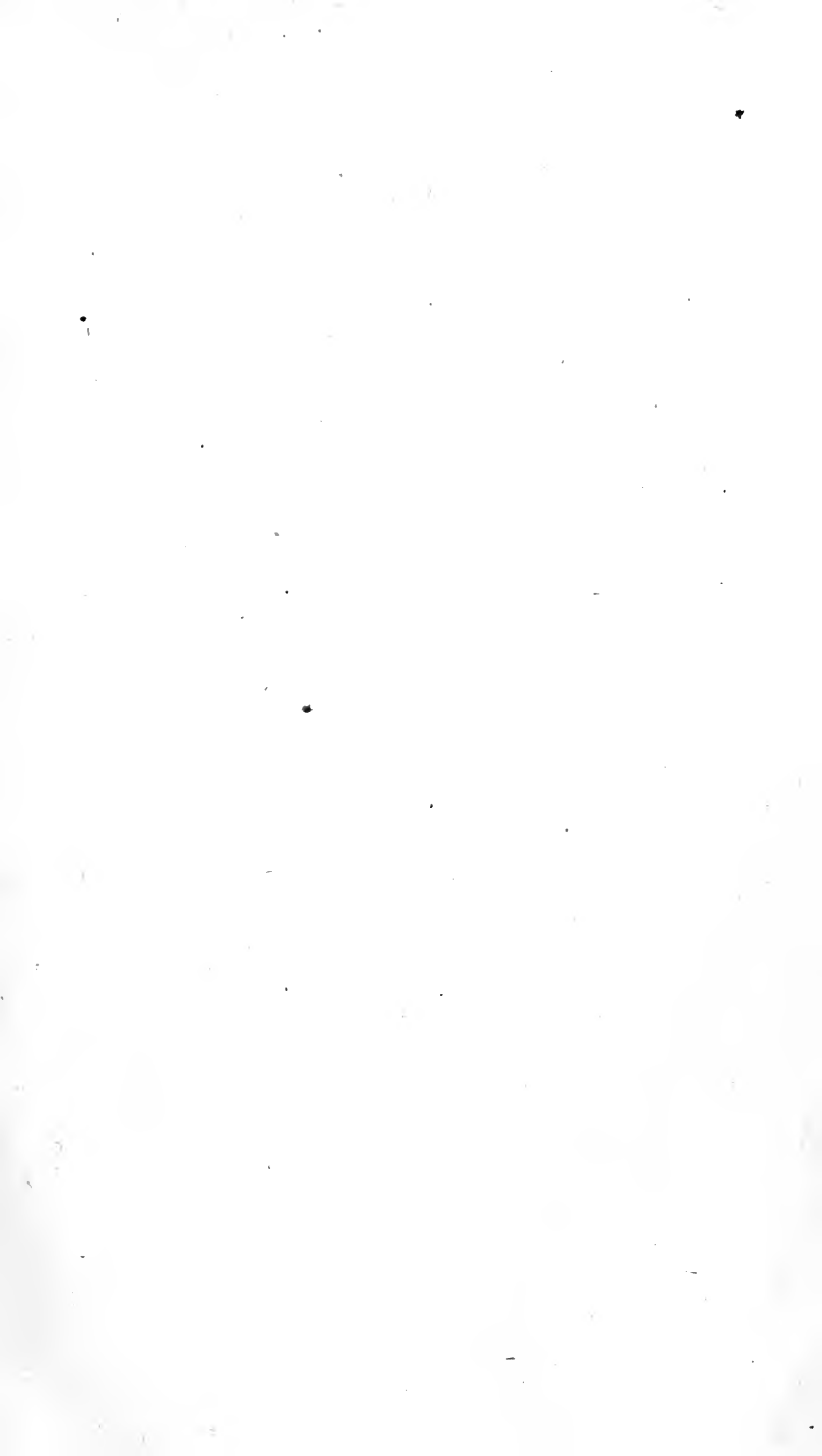


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A

GUIDE

TO

READING THE HEBREW TEXT;

FOR THE

USE OF BEGINNERS.

BY THE

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PROFESSOR OF HEBREW IN THE BERKELEY DIVINITY SCHOOL.



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Main

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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.

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G U I D E

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, äľěf and äyĭn, are represented by no English equivalent. Ahľěf 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 äyĭn — 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 or ג ד ה ו ז ח ט י כ or כ ל מ נ ס ז ש ת ך ץ	Scarcely audible breathing.	Ah'-lēf	א	כ כ
	b	} Bayth	b	ג ג
	v (bh)		v	ד ד
	g always hard, as in <i>go</i>	Gee'-mēl	g	ה ה
	d	} Dah'-lēth	d	ו ו
	th as in <i>those</i>		th	ז ז
	h as in <i>he</i>	Hay	h	ח ח
	v	Vahv	v	ט ט
	z	Ză'-yīn	z	י י
	ch as in German, <i>nach</i>	Chayth	ch	כ כ
	t	Tayth	t	ל ל
	y	Yōthe	y	מ מ
	k	Kăf	k	נ נ
	l	Lah'-mēth	l	ס ס
m	Maim	m	ז ז	
n	Noon	n	ח ח	
S as in <i>so</i>	Sah'-mēk	s	ט ט	
No sound	Ā'-yīn	א		
p	} Pay	p	Dilated. ז ז	
f (ph)		f		
ts as in <i>nets</i>	Tsah'-thay	ts	ח ח	
k	Kōfe	k	ט ט	
r	Raysh	r	י י	
sh	Sheen	sh	כ כ	
s like ט	Seen	s	ל ל	
t	} Tahv	t	מ מ	
th as in <i>thin</i>		th	נ נ	

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 ה; ה with ת; ה 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 ש.

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 ש and ש 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 שט; TS by צ, never by טה.

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, tsthk, gzl, gthl, myth, ythvm, kmn, kmv, lmnk, klm, krv, sprts, behn, rehf, shlf, brk, srh, vrhm, vkshv, ytschk, ysrl, dn, krech, shmn, yth, rehl, shvl, ltn, blhn, btn, srg, ykshn, ktn, mzmr, 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 ׀ 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'-mĕts אָ,	ā in father,	ā
Tsāy'-rāy אֵ or אֵי,	ā in fate,	ā
Chee'-rĕk אֵי,	ee in feet,	ee
Chō'-lĕm אִ or אִי,	ō in over,	ō
Shoo'-rĕk 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 א 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; אִי = 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, זּוּ, זֵי, פּוּ, פֵּי, לָּ
 לוּ, בִּי, נָ, יִי, מִי, מָ, מוּ, נוּ, שֵׁ, שָׁ, פּוּ, רִי, רָ, תִי
 יִי, עֵ, צוּ, קוּ, יִי, אֵ, אָ, לוּ, יוּ, הָ, הֵי, תָּ, פִי
 דִי, לִי, יִי, שֵׁ, סוּ, נִי, נָ, נוּ, שֵׁי, דֵּ, דִי, עוּ, פּוּ, פּ
 לִי, סִי, אֹו, רוּ, קֵ, עֵי, פּוּ, נִי, יִי, טָ, טוּ, מָ, תִי, זָּ
 צִי, יוּ, יִי, הוּ, סִי, גּוּ, שׁוּ, דָּ, תָּ, פִי, מוּ, לִי, חוּ, וּי
 וּו, גֵּי, עֵ, עוּ, רָ, יֵ, קִי, בּוּ, הוּ, לוּ, שֵׁ, רוּ, פּוּ, פּוּ
 קֵ, פִי, גֵּי, נוּ, יִי, לִי, לִי, שֵׁ, בּוּ, תָּ, פִי, דֵּ, לוּ
 פִי, עוּ, נָ, נִי, הֵי, תִי, חוּ, יִי, יִי, זָּ, אֵ, אִי, פִי, דֵּ
 תָּ, טוּ, מוּ, רִי, סוּ, יוּ, יוּ, אֵ, אִי, מוּ, פּוּ, תוּ, קִי, סֵ
 שֵׁי, נָ, עֵי, רוּ, תָּ, פּוּ, לָּ, לִי, צִי, רִי, 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, בּוֹשׁ, לָז, יִיף, אִי, הֵם, תּוֹץ, גִּז,
 תּוֹר, שָׁן, קוֹן, טָשׁ, דִּין, בֵּן, גָּד, בֵּית, לֹב, יוֹר, יֵט,
 כּוֹס, אֵל, אוֹן, יָת, רָם, עִיר, עָב, דּוֹב, זוֹל, דּוֹד,
 מִין, גּוֹב, מוֹשׁ, יָשׁ, פָּה, חוֹב, דִּין, דָּל, גִּיר, אָב, טָל,
 צַר, צָן, קוֹץ, עוֹז, תָּף, דָּל, תּוֹץ, חוּי, תָּי, אוֹב,
 פֵּים, גִּישׁ, חוֹר, נָא, נוֹב, פֵּיס, פֵּית, אוֹת, רִיב, פּוֹט,
 שֵׁים, שׁוֹם, פָּז, טוֹב, זָג, סוֹף, בָּז, בָּל, שֵׁיך, שֵׁיד,
 אֵל, פֵּיס, לָג, לָד, נִיר, סִיג, סִיס, הוֹר, אוֹר, רִיב,
 עֵשׁ, חֵם, יָיִק, נוֹב, זִיד, גֵּר, דּוֹץ, צִיל, עָב, מִיץ,
 קוֹץ, גָּג, מוֹת, זִיף, דּוֹג, פּוֹר, מָף, גֵּךְ, קָץ, קִים, חוֹל,
 לוֹט, נָף, טוֹל, רִיִּק, פּוֹג, יוֹב, שָׁד, יָחַץ, רִיִּק, הוֹם,
 נִיר, לָז, סָף, סוֹף, בָּז, בֵּן, שָׁר, תִּין, הֵם, נוֹם.

EXERCISE V.

Pronounce the following Hebrew words.

שְׁתוֹל, מְצוֹר, עֵמֶל, הֶמֶן, בָּלַק, פְּנִים, שָׂרַק,
 תּוֹמִים, רוֹצֵץ, עֶבֶד, מִשָּׂא, מַעִים, יָכַל, נוֹלָד, יוֹרֵם,

הַנֶּגֶד, הַיְחוּד, הַיְחוּן, הַשָּׁן, הַצֵּק, הַיֵּטֶם, הַפִּיר, הַרָא,
הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב,
הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב,
הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב,
הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב,
הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב,
הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב,
הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב, הַסֵּב.

NOTE.—The learner will practice upon each of these Exercises until each word can be pronounced at sight.

EXERCISE VI.

Write in Hebrew characters the following syllables and words, taking care to write from right to left.

Bä, dä, vee, sō, lā, mee, noo, gā, shoo, kää, bee,
chō, hoo, thā, lō, see, nō, pā, tō, yee, zoo, mä,
tsä, yā, hō, fā, vä, chee, tā, lee, koo, rō, tä, gō, yā,
shā, dee, hä, yō, nā, moo, lā, yoo, kee, tsō, fee,
zä, vee, loo, kō, sā, nō, roo, kō, shā, chä, tee, tä,
shō, bän, bōn, loon, däg, kōl, dän, bāth, vāv,
tseets, shoom, geesh, yāz, cheel, mān, keer, gōl,
chāth, tsoor, zäk, yām, mōts, meets, tāth, yōth,

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, tāl, yāth, kām, moosh, ʔool, ʔōf, ʔāz, nāv, nōn, nooth, mām, noon, nāch, nām, rāsh, ʔōth, sheen, ʔār, ʔoor, 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, kätōl, chāthāsh, māleets, neesän, tōhoo, bārāk, shālōm, yālāk, kōlōth, yākoom, kōmāh, reeshōn, rākeem, bāsār, yōthār, hāteev, hōleeth, yāmeem, yōnāk, yākār, kāleel, nāvāl, nōsās, hāneef, zāthān, zākoor, sheerānoo, täkeemoo, 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; סַתְּסָא = tātsā; בּוֹא = bō; קַרְיָא = käreer; נַסּוּא = nāsōo.

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

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

א in *any* vowel;

ה in ׀, ׀, ׀, ׀;

ו in ׀ or ׀;

י in ׀ or ׀ (or ׀ § 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 הָיָה, ה must be a consonant; so in וָזָר, ו, יָלַד, צִיָּד, 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.

בָּאָר, בָּא, בּוֹא, לֹא, נִצָּא, מָה, נָא, פֶּה, הוּא, הוּא

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

5. (a) When Cholem (without ך) follows ש, or precedes ש, 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 ש, so that בש = bōsh, for בֶּשׁ; שֵׁם = sōm, for שֵׁם.

(b) If Cholem (defectively written) follows ש, or precedes ש, it is written over *the opposite arm*; so that שֹׁד = shōth; עֹסָה = ēōsā.

EXERCISE IX.

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

Chōsān, chōshān, yōshāv, shōlām, chāsōf,

täfōs, shōfāt, sōrōk, mōshāk, shōrōs, shōrāts, shālōsh, shōkāv, kōsht, nōsāᵛ, nōshāᵛ, shōᵛāl, ᵛōsāh, ᵛōshār, tōsheev, sōkār, yāshōm, shōmām, sōnāᵛ, nāshōs, shōᵛär, sōrāf, yāshōk, shōkän, nōshāk, gōshee, sōrāk, mōshāväh, kōshāl, sōkāk, yōshānā, pārōsh, shōvee, meeshōr, shōkākäh, dōshāsh, täshōvnäh, bōshāshoo, yäkōshtee.

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, אֲשֵׁר, שֶׁךְ, יָקַשׁ, שֶׁן, יִבְשׁוּ, וְשָׂד, שֵׁם,
 בַּשׁ, שִׁפְר, מִשָּׁל, מָקַשׁ, יִשְׁחֹו, שֶׁךְ, שִׁנָּא, עָשָׂר, רָמַשׁ,
 פָּשָׁל, פָּשַׁשׁ, וְשָׂד, חָרַשׁ, עָרַשׁ, עָרַשׁ, פָּרַשׁ, אָשָׁף,
 חָשֶׁךְ, חָשֶׁךְ, בָּשִׁם, אֲשֵׁב, שָׁרַשׁוּ, שָׁכָה, יָבַשׁ, יָשִׁיב,
 עֵשְׂנִי, שָׁשֶׁן, שִׁרְר, יָשָׂר, שָׁתָה, שִׁרְר, וְשָׁךְ, גָּשׁוּ,
 שִׁיָּם, חִשָּׁךְ, בִּישָׁשׁ, עָשָׁךְ, רָשַׁשׁ, שָׁשֶׁן, שִׁמְר, שָׁלַשׁ,
 שָׁרַשׁ, שִׁטַּט, יָשַׁב, חָשַׁף, יָדַשׁ, נִשָּׁק, וְשָׁק, חִשָּׁךְ,
 שִׁדָּד, יָשַׁכוּ, נָשָׂא, נִשָּׂא, עָשָׂה, שִׁנּוֹת, קָשַׁשׁ, פָּשָׁל,
 עָשׂוּ, נִשָּׁב, עָשָׁק, הִשָּׁב, וְשָׁלוּ.

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 höt,	ö
Kĭb'-boots	ֻ	ũ in füll,	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; שה = së.

EXERCISE XI.

Pronounce and write in English characters the following syllables.

NOTE.—In this Exercise ֶ is short ö.

הת, יהו, גד, דל, גל, אב, דל, זוק, גש, לון, פון, רב
 בז, נם, גם, פה, אל, הך, אף, אד, פון, על, אם, סל
 פון, טל, חק, חג, קם, זח, יהם, קר, הך, יק, לש, גל
 גל; קט, טל, נם, קש, קר, לף, אף, אם, עב, חם, פת
 נג, לון, הן, נף, נט, חק, אף, פם, פון, יל, תף, הב
 דל, מם, פון, קון, מץ, ית, מל, גח, רץ, צד, שם
 אב, חץ, צד, תם, פל, זוק, קב, בץ, וון, דב, גב, מם

מֵד, פֶּל, שָׁב, זֶד, מָר, קָם, שָׁש, לָף, סָם, הָם, קָח,
 שָׁק, שָׁב, תָּס, יָק, קָל, שָׁר, טָן, אָק, תָּל, יָף, יָת,
 קָר, יָד, יָדו, בָּר, מָל, חָך, מָת, מָת, גָּס, בָּג, לָל, אָן,
 סָב, אָת, נָף, רָק, מָל, צָם, לָך, קָט, תָּר, שָׁב, בָּר,
 תָּם, מָך, אָג, לָב, תָּם, מָל, בָּך, יָר, קָק, הָז, טָו,
 נָם, בָּל, יָד, בָּך, אָש, פָּש, שָׁב, סָל, הָן, זָל, טָץ, תָּת,
 יָת, רָב, עָד, רָק, שָׁן, גָּב.

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, קָצוּ, מְשֻׁבָּב,
 יִקְטֹל, יִרְאֵת, אֲשֶׁת, שָׁסָה, פָּבַד, הִגְלִי, חֲסַפִּים, יִנְהַנֵּי,
 עָזַר, עֲבָרִית, שָׁרַשׁ, שְׁמָה, חֲחִים, יַחֲסֵר, הִמְצָא, חֲזַקָה,
 זָכַר, תָּנָה, שְׁאֵת, גָּלְגַל, עֲרַר, אֲמָלַל, גִּרְזֹן, עֲפָעַף,
 יִשְׁבִּי, יִשָּׁב, יִשָּׁב, יִרְאֶה, יָקָם, הוֹשֵׁף, יַחֲדוּ, יוֹנְקָת,
 טָלַטַל, בָּרַמַל, בָּרַפַּב, פִּסְלָחִים, פִּסָּל, פָּלַמַד, הִכְלִילוּ,
 פָּלַפַל, נִבְזָה, יִשָּׁר, פָּרַעַשׁ, גָּפֹן, פִּשְׁתָּה, יִפְשֹׁט,
 פָּרְשָׁן, יִפְרֹשׁ, פָּרַפַר, עֲרוֹת, מְכַשֵּׁל, אֲסָלַח, יַהֲמַרְמַר,

קָלָקַל, מִשְׁלָכַת, הַשְּׁלֵף, מִפְקָד, לְשָׁכָה, מְרֵאָה, מְרֵאָה,
 סִפְתֵיָהֶם, הַמְּכֹם, קָרָדִם, רָחֵק, אֲרָמוֹן, מְגִרָשׁ, בְּקָר,
 יוֹדְכֶם, טַבַּח, נִשְׁפָּרַת, יָפָה, סִלְסִל, פְּרָפֵר, גִּשְׁשׁ
 עֲבָרִים, אָנֹן, קָלָקַל, לָהֵט, הַסִּפֵּן, תִּתְעַרְעֵר, פְּרִיסִם,
 עֲשָׂרִים, תִּשְׁעַת, עֵדִיו, מִפְקָד, מִשְׁלָכַת, גְּלָגַל, יוֹנִיָה,
 מִקְרָח, אוֹנִיָה, גִּרָשׁ, הַשְּׁלֵף, פְּרִכּוֹתֶיהָ, הַסִּנֵּה, מִכְשָׁל,
 פְּלִיָה, סִפְרוֹ, עֲלִיָה, הַרְחֵק, קָמְעוֹ, צְמִתָּנִי, יוֹשְׁתָה,
 מִמְשָׁלְתוֹ, הַשְּׂאֵלְתִיהוּ, הַתְּשׁוּטֻטָנָה.

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, vīm,
 vām, vūn, vīl, vūv, 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, tächtäkä, nēlkōshee, māzlāg, mīshmērēth, mīshpāchtō, hōrāhtēm, shīmshōn, yīschāt, shīk-mee, hōnchāl, kūrāl, häftsār, chōfzee, pōlpāl, biltee, nēthkēm, nōsīfkä, shōvrānee, sīksäktä, hōthdāshnäh, tīmshōlnäh, hīthrächätstee, tīth-chälchäl, 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 בְ , 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. לְמֹל = t'mōl.

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

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

(f) the *Article, הַ; or,

(g) if it stands between two similar letters,

NOTE. —* These occur only at the *beginning of words*; e.g. יְיָ is to be read vā-y'-hee, not vāy-hee; הַיְסוּדִים = 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* = בְּלוֹמִים.

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 יְמִלֹךְ. 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, אֲ, 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 = ch^aleefäh; בְּחֵרֵי = böch^eree; יְחֵזֶק = yëch^ozäk.

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, bīrchāthee, dälthā, zīlpäh, bīlhäh, hīmleek, shūlchän, häy'nōr, lä^amōth, chālōm, shälächtee, kätält, nārd, yīsrānāl, nīm-rtsoo, y'hōväh, shōmräh, n^achōz, n^enōk, n'tsōr, bārākt, yārd, rävt, hīn'noo, vāy'vārēk, bīltee,

nāl'kāh, yāl'kee, t'sōv'vee, ʔamōrah, vāy'thāv,
 k'thāvteev, yāvuk, mērchāk, mōlkee, mūktār,
 sīksākt, yāft, halīthrōsh, ʔethōm, chānōk, chōthā-
 sheem, rōm'moo, m'shōl'teem, shōt'atoo, sārtēm,
 yīr'soo, 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.

כַּעַד, גִּוַע, דְּבַשׁ, קִמְתָּ, יִבְדֶּךָ, בָּדָךְ, אַתָּה, תִּתְּנֶךָ, נוֹשָׁבוּ
 נִגְשׁוּ, נִצְּלוּ, סִגְרָת, מִמְטִיר, קִטְלֶתְכֶם, נִסְגְּרָה, וְלִמְקֹנָה
 וַיִּצְּאוּ, פִּנְנֶהוּ, יִדְרֹכוּ, יָדָךְ, יִשְׁפֹּת, קָרִי, יִפְצְצֵנִי, שְׂרָרָךְ
 תִּדְרַר, יִפְרֹרְנִי, יִשְׁטֹט, קִלְךָ, הוֹצֵאתָ, הַיָּאֵר, הַמִּיתָךְ
 הַמְלִיךָ, הַתְּמַהֲמְהֵנוּ, יָפִי, מוֹזְעֵיךָ, חַמְרִים, בְּעֵשְׂרִים
 אֲרַחֹת, תִּבְרְכוּ, אֲחֻזֹּו, קִטְלָה, דְּבַרִּי, יָרָא, וְאֲרָאָה
 וְרָהֲבָה, קִשְׁטֹט, כּוֹתְבִים, מִמְלֶכֶת, וְלִדִּי, יִשְׁפֹּת, נִתְּתָה
 צִעֲקִי, אֲעֵמֵד, וְאֵם, וְאֲנִי, לְבַבְךָ, שָׁקַח, קִטְלָה
 לְיָלֵה, מִרְאֵשֶׁת, תְּהוֹם, לְבִיָּה, קָנֹו, עָרַב, בְּאֲנִי
 אֲנַחֲנוּ, יִשְׁנֹו, סִבְכִי, יִקְטִיל, מִרְדָּף, מְהִיֹּוֹת, תִּדְשֵׂא
 שׁוֹנְנָךְ, יִהְיֶה, שְׁנֵי, וַיִּשְׁרַת, לְכִי, אֲהִיָּה, אֱלֹהִים
 אֲחֲרֵי, יְהִי, הַמְשַׁל, וַיִּמְהַר, לְעֵשֶׁת, תִּשְׁכִּיל, הַמְמַלְאִים
 אֲשֶׁר, יִהְיֶה, אֲדָמָה, הַתְּבַרְכָּתָהּ, בְּנִי, עָנִי, הֲצִי, וַיִּמְדַּד

מְלִכִי, וּבֵיֶאֱר, בְּשָׁלֶשׁ, הַחוֹסֶה, שָׁוָא, יִתְּפָרוּ, אֲכַלְתֶּם
 זַעֲקִי, אֹכֵל, יִשְׁתַּחֲוֶה, וְלִשְׁת, יִכְלְפֵלוּ, נִגְאָלוּ, יֵאָסֶה,
 נָכו, תִּמְשָׁלָנָה, אֲדַנִּי, יִשָּׁב, יִבְשֶׁת, אָפוּ, וְנִבְרָכָה,
 שִׁמְךָ, מִפְּקָדִים, בְּצִלְמוֹ, מִקְלָלוֹנִי.

§ 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, וּבָבֶל.

2. *Open* syllables are those which *end* in a *vowel* sound; e.g. אֲנִי = 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-vāsh-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, צ, 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 = *kāt-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 תָּא and תָּה.

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

6. When it occurs in an aspirate, ת, ש, צ, 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 ב must be *forte*. In פִּי, יִפְתָּה, and קָטְלָהּ the Dagesh is *lene*.

8. Double Vav (וּ) has the same form as Shoo-rĕk (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, nittāch, nūggāsh, kūlee, yittān, yīksh'rēnee, bōtteem, kāvvān, kōlloo, tsīvvāh, kīyyām, māll'koo, millā, g'mālleem, t'fillāh, sūbb'kō, mīshsh'thā, y'shāddām, kōllāh, hīthpāllāt, kāt'lāh, hīmmālāt, shāmmāh, tīg'shee, l'thīttee, hīnnēnee, hāssēh, tittāmmām, vāt'tfall'tāmo, kōssoo, nittāttēm, 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.

אָפּוּ, חָיִב, עֵוֹת, חֵלֶן, מְכַפֵּר, הַבְּקָתָה, דְּבָרוּ, גִּדְּלֹתַי
 חֹשֶׁבֶת, בְּדַבְּרִי, הַפְּבִיס, קַרְדָּמִים, בְּרִדִים, וַיִּיחֶדוּ, מְכַפֵּת
 פָּפֶת, פְּכַתָר, תְּבַתִּין, וַתְּפַלְטֵמוּ, מְדִי, מִדְּכָם, לָבוּ
 עֵזִי, עֲמֹכָן, חָנִי, עֵזֶר, הִתְחַפֵּם, הַדְּבַר, פָּלָה, שָׁלַח
 הַנְּפִיחָה, אָעִמַד, אֲחַלֵּק, עֲמֻדָה, אֲשַׁמַע, מְמָה, מְמַנּוּ
 אֲתָן, תַּתְּמַם, אֲזִיאֵל, אֲתָן, פְּצַדִּיק, וַיִּקְלַל, הַכְּרָה
 הַיִּצָּא, הָזָה, הַמְנַשָּׁה, אֲצַנּוּ, פָּלִי, וַיִּשְׁנוּ, וַסְרֵנִי
 וַיַּפְתַּח, אֲמַתּוֹ, תַתְּהָ, שִׁבְתּוֹ, נִכְבְּדִי, עֲדָנוּ, עֲמָדִי
 הַתְּפַנְסֵתִי, אֲקַבֵּץ, אֲדַלֵּג, סָקַל, הַשְּׁבַת, אֲדַמָּה, תְּשֻׁבָה
 וַנְּתַתֵּם, אֲתַנְּנָה, וַתַּפֵּל, וַיִּטְלַלְנוּ, הַזָּכוּ, תַתַּשׁ, אֲקַשֵּׁר
 וַיִּסְתַּבֵּל, אֲשִׁיג, הַצְטִיד, תַנַּח, וַתִּתְּנָה, הַנְּבִאוֹ, הַפְּבִיס
 תַּסְבִּי, הַזְדַּמְנֹתוֹן, תַתַּפֵּל.

§ 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 *ă* 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.

פַּח, רַע, שְׁלוּחַ, גְּבוּחַ, שִׁיחַ, רִיחַ, זָרוּחַ, זָרוּעַ,
 מְזֻבַּח, הֶגְיָח, בּוּעַ, מְנוּחַ, נוּחַ, נַח, שִׁמַּע, רוּעַ, גִּיחַ,
 הוֹדִיעַ, אֶלּוּחַ, מְשָׁלִיחַ, מִרַעַ, מְשַׁח, מְשִׁיחַ, נִבַעַ,
 הַבִּיעַ, שְׁלַחַ, אֶסְלוּחַ, אֶפְתַּח, חִפְצַע, לְבַלּוּעַ, שְׁלַחַח,
 הֶגְיָח.

§ 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 נֶגְהָ, 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. וְיִהְיֶה־כֵּן, אֶת־כָּל־אֲשֶׁר־לוֹ, וְאִם־שָׁלַשׁ־אַלְפָּה.

(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. קָטְלוּ, יַעֲמִד.

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

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

(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: $\text{רְנִי} = r\ddot{o}nnee$;

(2) Makkef: $\text{כֹּל} = k\ddot{o}l$;

(3) Kamets-Chatoof: $\text{הַעֲמִדְהוּ} = h\ddot{o}mthee$;

(4) Chatef-Kamets: $\text{בְּחֹרֵי} = b\ddot{o}ch^{\circ}ree$;

(5) Sh'va, without an intervening Metheg: $\text{שְׁמֵרָה} = sh\ddot{o}mr\ddot{a}h$; or,

(6) When it stands in a *closed final syllable*, with the accent on the *penult*: $\text{וַיַּאֲכֹם} = v\ddot{a}yy\ddot{a}k\ddot{o}m$.

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 ֿ when followed by ֿ without an intervening Metheg as short δ ; e.g. $\text{קָטְלֵךְ} = k\delta tlee$, while $\text{קָטְלוּךְ} = k\delta t'loo$.

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

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 ֿ is followed by ֿ that the Metheg is of use to determine the sound as δ .

4. The first ֿ in the two anomalous words קָדְשֵׁיִם and שְׁרָשֵׁיִם is short δ . Pronounce *kōthä-sheem*, *shōräsheem*.

5. In all other cases besides those above mentioned, ֿ is long δ ; 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.

Yōktäl, *bōtneem*, *vāyyä'rōm*, *bōttäkēm*, *shäm*, *rōnnoō*, *hömāth*, *lāk*, *gōfreeth*, *y'chōnkä*, *chōn-nānoo*, *sōznā*, *hālāktä*, *hābbōtteem*, *kōl-d'vār*, *käl*, *kōthkōth*, *shälōsh*, *kōshrah*, *kāsh'räh*, *y'ish-mōrkēm*, *yāshōv*, *pōlökēm*, *yoomāth*, *vāyyä-mōth*, *sōkläh*, *hāggämäl* *kōl-bäsär*, *kōvōlō*, *kōtōvkä*, *shōk'kä*, *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 \check{o} .

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

בְּתִים, יֹשֵׁב, וַיֵּשֶׁב, גִּלְמָה, גִּלְמִי, פִּלְמוֹ, הֶקֶד
 קָרְאִי, קִדְשִׁי, שְׁפִטְנִי, הַבְּנִים, הַיְתָה, פֶּלֶל, יָם, בְּרָחִי
 גִּלְתִּי, מִצָּא, קִטְבָּךְ, סָב, מְלִכָּה, מְלִפָּה, יִקְשֹׁן, בְּרָכוֹ
 אֲרָחֶךָ, עֲנֹ, עֲנִי, שְׁפִטְנִי, וַיֵּמָה, אֲחֶרֶן, וַיְכַלֶּיהָ, יָד
 הָגִי, דָּכָה, דְּכִים, דְּכִי, פִּפְרוֹ, עֲשֶׂרָם, וַיְמַלְנִי, מֵאֲחֵזִים
 אֲרָחֶן, אֲרָחוֹת, יִקְטֹן, יִפִּי, וַיְפִיפָה, הַפְּשִׁי, לַהֲלִי, עֲרָלָה
 וַיִּזְרֹנָא, עֲשָׂקָה, עֲשָׂקָה, אֲרָךְ, וַיְכַנְנֶהָ, הַנְּתִקוֹ, וַיִּנְתְּנוּ
 רַב־אָדָם, רַב, הַחֲלָה, עֲרָלָתוֹ, אֲרָנֹן, יִקְנָעָם, בְּחֲלוֹ
 מִשְׁלוֹ, מִשְׁלוֹ, אֲנָהֲגָה, נִדְדָה, נִגְעָה, עֲפִלְכֶם, עֲפֹאִים
 טָהָרָה, תוֹרְתָהּ, לְחֶק־עוֹלָם, הַמְּרִים, וַתְּכַתְּבֵ-שֵׁם
 פְּתִנּוֹת, אֲהֲלִי, שְׂדֵד, פָּסוֹ, מֵאָדָם, וַיַּחֲלִיִּים, מֵעַמֵּד
 הַרְבֵּת, וַתֵּחֶם, וַיִּשְׁדָּם, אֲנָהֲנוּ, שׂוֹא, הַכְּמָה, הַשְּׁפָבָה
 לְמָה, תַּעֲבֹדָם, הַקִּים, מוֹתָהּ, וַיִּצְעֲקִי, קִדְקֵדוֹ, קִסְמִי
 מְרָטָה, מֵאִסְכֶּם, צִהָרִים, חֲלִיִּים, וַיִּלְשׁ, וַיַּבְשָׁה, וַיִּגְעַה
 קָרְבָּכֶם, קִטְנִי, הַשְּׁפוֹת, גְּדִל־, כִּנָּף, שֶׁרָף, וַתֵּחֶס
 וַיִּצֵּם, וַיַּפְתִּי, נִפְצָה, אֲבַחְנָהּ, הַשְּׁמָה, פִּעֲלֶכֶם, קִטְנִי

וְנָשָׁב, גָּזִי, רַחֲקָה, כָּלוּ, הָאָרֶם, אֲמַנָּם, אֲעֵלָה, סֵלִיחַ,
 מִתְּנִי, מֵאִסּוּ, וְחִלִּי, וְסַעֲדָה, דְּלִי, דְּקָר, דְּלִתְּךָ, חֲנֹנָה,
 יִמְשַׁלְּ-בְּךָ, בְּחִרְתָּ, מִהֲרַתֶּם.

§ 9. VAV AND YOTHE AS CONSONANTS.

1. (a) Whenever Vav is preceded by any other vowel than Shoorĕk, Kĭbboots, or Chōlĕm; or whenever Yothe is preceded by any other vowel than Cheerĕk, Tsārā, or Sĕgōl; 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; וֵ = ĕv, as in וֵ; וֶ = ĭv, as in וֶ; וִ (like וִ) = äv, as in וִ, pronounced bānäv.

Thus וֵ or וֶ = aī,* as in *aisle* (not like ai in *pairl*), וֵ = tsāraī; וֵ = ōy, sounded not like oy in *boy*, but more like oee, e.g. וֵ = goee; וֵ = ooy, like uoy in *buoy*, i.e. ooe; e.g. וֵ = 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. צֵיִם = tsee-yeem.
יָהּ = eeyäh,	צָהּ = tsee-yäh.
יֹ = eeyō,	צֹן = tsee-yōn.
יֶהּ = eeyěh,	צֶהּ = tsee-yěh.
יֹּ = eeyoo,	צֹּן = tsee-yoon.
יֵי = aīyee,	חַיִּים = chaī-yeem.
יָי = aīyāi,	חַיֵּי = chaī-yaī.
יָהּ = aīyäh,	חַיָּהּ = chaī-yäh.
יֹ = aīyō,	חַיֹּת = chaī-yōth.
יֹּ = 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. לִיָּהּ = lōväh, not lō-äh.

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

EXERCISE XXII.

Pronounce the following words.

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

וַיִּמְשַׁל, עֲבָרִים, אַיִם, אַיִ, אָהּ, אָהּ, אָהּ, אָהּ, אִיו
 אִיב, וַיִּקְשֶׁר, וַיִּלְמַד, עָלָיו, דָּהּ, חַיָּת, כּוֹסֵי, כּוֹתִיו
 נְגֻזָּה, פּוֹ, כְּוִיָּה, כִּיוֹן, כִּיר, וַיִּלְקָה, חַיָּה, וַיִּזְמַר
 מִזְמִין, נְחִית, נְכַרְיֹת, מְנוּי, כְּסוּי, וַיִּסָּר, סִיוֹן, עָלֵי
 יוֹשֵׁב, עוֹר, נְקִים, שְׁסוּי, שָׁהּ, בּוֹכָה, סְכָּיִם, עָהּ
 עִיוֹן, עִוֹת, קָנִים, וַיִּצְמַח, צוֹאֲרֵיו, פִּיּוֹת פָּהּ, עָהּ

עָשׂוּי, וַיִּשְׁעוּת, עָנָה, עָיִם, מִחֲלוּי, קָנוּ, תַּפְּסִיִּים, וַיֹּאמֶר
 שָׁלוּ, שָׁלוּ, שְׂכָנָה, דֵּי, שִׁי, וַיִּרְכַּב, רַגְלָיו, רַגְלֵי, פִּי
 הוּי, וַיִּרְו, וַיִּהְי, אוֹי, צָפְנֵי, אֲדָנֵי, שְׂדֵי, הוֹרֵי, הוֹזֵי
 נִקְנָם, חֲנִיּוֹת, חֲצִיו, נִי, צָדֵי, תַּמִּי, חֲצֵי, עַמִּי, לְחַי
 פּוֹלֵי, עֵינָיו, יוֹזֵי, נָדִי, שִׁירָיו, חֲזִתוֹ, אַרְגָּנָה, דְּרָבִי
 הַיּוֹם, שָׁנָיו, קָיָם, וַיּוֹשֵׁב, וַיִּיָּצֵר, וַיַּנְשׂ, וַיִּקְבְּצוּ, וַיִּקְרָא
 אֲחִיו, בָּנָיו, לָוָה, קָוִי, שָׁוָה, גִּנּוּף, גִּנְיָה, דְּנִי, קִוְוָה
 דָּוִד, קָוִי, הָוָה, גֹּזֵעַ, קָוִי, גֹּזֵעַ, הָוָה, קָוָה, נָוָה, הָוָה
 יְהוָה, מְצוֹתָיו, קְצוֹתָיו, כְּנֹתָו, עֲדוֹת, וַיִּמְשְׁלוּתֵיהֶם.

§ 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. $\overset{\cdot}{ }$ 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. $\overset{\cdot}{-}$ Kädmä.
4. $\overset{\cdot}{-}$ Tifchäh.	13. $\overset{\cdot}{-}$ Gërësh.	22. $\overset{\cdot}{-}$ Double Mërkä.
5. $\overset{\cdot}{\dot{-}}$ 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. $\overset{\cdot}{\dot{-}}$ Sëghöltä.	16. $\overset{\cdot}{\cdot}$ 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. $\overset{\cdot}{-}$ R'veeä.	18. $\overset{\cdot}{-}$ 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. מוֹיֵדֶה, זֶבֶן. In words that have ׀ in the ult, the tone is on the *penult*; e.g. מֵלֶךְ = mē'lēk. The tone is also on the *penult* in words preceded by ׀; וַיַּיְאֹשְׁבוּ = väyyä'shöv.

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 Athnach ׀ 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 אָנֹכִי, the margin has אֲנֹכְחִי, therefore אָנֹכִי is to be pronounced אֲנֹכְחִי. The proper vowels for אָנֹכִי would be אָנֹכִי; 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, בְּנֵי* stands in the text; in the margin we have בְּנֵי; 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. הָיִי [in the Pentateuch] should always be pronounced Hee, not Heev. יִשְׂשַׁכָּר = yïssäkär. The Jews superstitiously refrain from pronouncing the Divine Name יהוה, but always pronounce it ^athōnāi, 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

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הַיְתָה רֵוָה וְנָחוּ 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
ד קֵרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין
7 מַיִם לְמַיִם: 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 יִקְווּ 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 עֲשֵׁב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְרִי לְמִינוֹ אֲשֶׁר
 12 זָרְעוּ-כֶּן עַל-הָאָרֶץ וַיְהִי-כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֲשֵׁב
 מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֲשֵׂה-פְרִי אֲשֶׁר זָרְעוּ-כֶּן 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 לְאֹתוֹת וּלְמוֹעֲדִים
 15 וּלְיָמִים וּשְׁנָיִם: וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר
 16 עַל-הָאָרֶץ וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת
 הַגְּדֹלִים אֶת-הַמְּאֹר הַגָּדֹל לְמַמְשַׁלֵּת הַיּוֹם וְאֶת-הַמְּאֹר
 17 הַקָּטָן לְמַמְשַׁלֵּת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם
 18 אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל-הָאָרֶץ: וּלְמִשַּׁל
 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-הַתַּיִנִּים הַגְּדֹלִים וְאֶת כָּל-נֶפֶשׁ הַחַיָּה
 הַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל-עוֹף כָּנָף

22 לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי טוֹב׃ וַיְבָרֶךְ אֶת־הָאֱלֹהִים לֵאמֹר
 פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְכַּב בְּאֶרֶץ׃
 23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חָמִישִׁי׃ פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וּרְמֵשׁ
 25 וַחַי־תוֹרֵאֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי
 הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רְמֵשׁ
 26 הָאָדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי טוֹב׃ וַיֹּאמֶר אֱלֹהִים
 נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרְמֵשׁ הָרֹמֵשׁ
 27 עַל־הָאָרֶץ׃ וַיְבָרָא 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 בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיֵּי
 29 הָרְמֵשֶׁת עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה גַתְתִּי לָכֶם
 אֶת־כָּל־עֵשֶׂב וְזֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
 הָעֵץ אֲשֶׁר־בּוֹ פְרִיעֵץ וְזֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָה׃
 3 וּלְכָל־חַיֵּי הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל־רֹמֵשׁ עַל־
 הָאָרֶץ יִשְׂרְבוּ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֹשֶׂב לְאֹכְלָה

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

ב

CAP. II. ב

2א וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיִּכַּל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ פ אֱלֹהִ תּוֹלְדוֹת הַשָּׁמַיִם 4
וְהָאָרֶץ בְּהַבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אָרֶץ
וּשְׁמַיִם׃ וְכָל־שְׂדֵה הַשָּׂדֶה טָרֵם יְהוָה בָּאָרֶץ וְכָל־ה
עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים
עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה׃ וְאָד יַעֲלֶה 6
מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃ וַיִּיצֶר יְהוָה 7
אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאָפִיו נִשְׁמַת
חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ וַיִּטֵּעַ יְהוָה אֱלֹהִים 8
גַּן בְּעֵדֵן מִקְדָּם וַיִּשְׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃ וַיִּצְמַח 9
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְחָמֵד לְמַרְאֵה וְטוֹב
לְמֵאֱכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע׃

וַנְהַר יִצְנָא מַעְדָּן לְהַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם יִפְרֹד וְהָיָה
 11 לְאַרְבַּעַה רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב
 12 אֶת כָּל־אֶרֶץ הַחַיִּילָה אֲשֶׁר־שָׁם הוּזָהּ: וְהַיְבֵי הָאָרֶץ
 13 הַהוּא טוֹב שֵׁם הַבְּדֵלָח וַיִּאָּבֵן הַשָּׁהִם: וְשֵׁם־הַנְּהַר
 14 הַשְּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ פּוּשׁ: וְשֵׁם־הַנְּהַר
 הַשְּׁלִישִׁי תִדְקָל הוּא הַהֲלֵךְ קְדַמַּת אֲשׁוּר וְהַנְּהַר
 טו הַרְבִּיעִי הוּא פָּרָת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם
 16 וַיַּנְחִיחוּ בְּגַן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ: וַיִּצְוֵה אֱלֹהִים
 17 עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֵּן אָכַל תֹּאכַל: וּמֵעֵץ הַדַּעַת
 טז טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת
 18 תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם
 19 לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כַּנְּגִידוֹ: וַיִּצְרֵה יְהוָה אֱלֹהִים מִן־
 הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא
 אֶל־הָאָדָם לְרֹאוֹת מַה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 טז נֶפֶשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־
 הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם
 21 לֹא־מָצָא עֵזֶר כַּנְּגִידוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים וַתְּרַדְמָה
 עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצְלָעָתוֹ וַיִּסְגֵּר בָּשָׂר

22 תַּחֲתָנָהּ : וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־
 23 הָאָדָם לְאִשָּׁה וַיִּבְרָא אֱלֹהֵי־הָאָדָם : וַיֹּאמֶר הָאָדָם נָאֵת
 הַפֶּעַם עֵצִים מִעֵצֵי וַיִּבְרָא מִבְּשָׂרִי לְזֹאת וַיִּקְרָא אֱשָׁה
 24 כִּי מֵאִישׁ לָקַחְתִּיזֹאת : עַל־כֵּן יִעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־
 אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד : וַיִּחַדּוּ שְׁנֵיהֶם
 כה עַרְוֹמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ :

CAP. III. ג

ג וַהֲנַחֵשׁ הָיָה עָרוֹם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה *
 אֱלֹהִים וַיֹּאמֶר אֱלֹהֵי־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא
 2 תֹאכְלוּ מִכֹּל עֵץ הַגֵּן : וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרִי
 3 עֵץ־הַגֵּן נֹאכַל : וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן אָמַר
 4 אֱלֹהִים לֹא תֹאכְלוּ מִפִּנּוֹ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּן : וַיֹּאמֶר
 5 הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן : כִּי יָדַע אֱלֹהִים כִּי
 6 כִּיּוֹם אֲכָלְכֶם מִמּוֹתוֹ וְנִפְקַחוּ עֵינֵיכֶם וְדָוִיתֶם בְּאֱלֹהִים
 7 יָדַע טוֹב וָרַע : וַתִּרְאֵהָ אִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי
 8 תֹאדוּהָהִוא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׂפִּיל וַתִּקַּח מִפְּרִיָּהּ
 9 וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ : וַתִּפְקַחְנָה עֵינֵי
 10 שְׁנֵיהֶם וַיִּרְעוּ כִּי עִרְמוֹם הֵם וַיִּתְפָּרוּ עֲלֵיהֶם תְּאֵנִים וַיַּעֲשׂוּ

8 לָהֶם חַגְרֹת: וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלְּקָהּ
 בְּגַן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
 9 אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
 10 וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת־קוֹלָהּ שָׁמַעְתִּי בְּגַן וְאִירָא
 11 כִּי־עִירַם אָנֹכִי וְאֶחְבֵּא: וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירַם
 אֶתָּה מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבְלֹתִי אֲכַל־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 הַשִּׂיָּאֲנִי וְאָכַל: וַיֹּאמֶר
 יְהוָה אֱלֹהִים וְאֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה אֶתָּה
 מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־גְּהֹנֶךָ תֵּלֵךְ וְעָפָר
 15 תֹּאכַל כָּל־יְמֵי חַיֶּיךָ: וְאִיבָה וְאִשִּׁית בִּינְךָ וּבֵין הָאִשָּׁה
 וּבֵין זֶרְעָהּ וּבֵין זֶרְעָהּ הִוא יִשׁוּפְנָה רֹאשׁ וְאַתָּה תִּשׁוּפְנֶנּוּ
 16 עָקֹב: ׀ אֶל־הָאִשָּׁה אָמַר הֲרַבָּה אֲרַבָּה עֲצוּבֹנֶךָ
 וְהֲרַנָּה בְּעָצֵב תֵּלְדִי בָנִים וְאֶל־אִישׁךָ תִּשְׁוָקְתֶךָ וְהִוא
 17 יִמְשָׁל־בְּךָ: ׀ וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ
 וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
 אָרוּרָה הָאֲדָמָה בְּעִבּוּרָהּ בְּעֲצָבוֹן תֹּאבְלֶנָּה כָּל יְמֵי

- 18 חַיָּה: וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאִכְלָתָ אֶת־עֵשֶׂב
 19 הַשָּׂדֶה: בְּזַעַת אַפֶּיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶךְ אֶל־
 הַיַּדְמֹה כִּי מִמְּנָה לִקְחַת פִּי־עֵפֶר אֶתְּהוּ וְאֶל־עֵפֶר
 תָּשׁוּב: וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה =
 21 אִם כָּל־חַי: וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתַנּוּת
 22 עֹר וַיִּלְבָּשֵׁם: פ וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן
 הָאָדָם הָיָה כְּאֶחָד מִמְּנוֹ לְדַעַת טוֹב וְרַע וַעֲתָה וּפְךָ
 יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וַחַי לְעֵלָם:
 23 וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעַבְדֵּךְ אֶת־הַיַּדְמֹה
 24 אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרַשׂ אֶת־הָאָדָם וַיִּשְׁכַּן מִקְדָּם
 לְגִן־עֵדֶן אֶת־הַכְּרִיִּים וְאֵת לֶחֶט הַחֶרֶב הַמַּתֵּה־פֶכֶת
 לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: ס

מ

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- וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה מֶלֶךְ־מִצְרַיִם *
 2 וְהָאִפֶּה לְאַדְמִיָּהֶם לְמֶלֶךְ מִצְרַיִם: וַיִּקְצֹף פְּרַעֲהַ עַל שְׁנֵי
 3 כְּרִיסָיו עַל שַׁר הַמִּשְׁקִים וְעַל שַׁר הָאוֹפִים: וַיִּתֵּן אֹתָם
 בְּמִשְׁמַר בֵּית שַׁר הַטַּבָּחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר
 4 יוֹסֵף אָסוּר שָׁם: וַיִּפְקֹד שַׁר הַטַּבָּחִים אֶת־יוֹסֵף אֹתָם

ה וַיַּשְׁרֵת אֹתָם וַיְהִי יָמִים בְּמִשְׁמָר: וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם
 אִישׁ חֲלֹמוֹ בְּלֵילָה אֶחָד אִישׁ בְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה
 וְהָאִפָּה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם אֲשֶׁר אֲסוּרִים בְּבֵית הַפֶּהָר:
 6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבִקְרַ וַיֵּרָא אֹתָם וְהֵנֵם זְעָפִים:
 7 וַיִּשְׂאֵל אֶת־סְרִיסֵי פְרַעֲה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו
 8 לֵאמֹר מַדּוּעַ פְּנִיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו חֲלוֹם
 חֲלַמְנוּ וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים
 9 פְּתָרָנִים סִפְרוּנָא לִי: וַיֹּסֶפֶר שְׂרֵי־הַמִּשְׁקִים אֶת־חֲלֹמוֹ
 10 לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמֵי וְהִנְחִיגֶנָּה לְפָנָי: וּבִגְנֹן שְׁלֹשָׁה
 שָׁרִיגִים וְהוּא כְּפָרְחַת עֲלֵתָה נֹצֵה הַבְּשִׁילוֹ אֲשַׁבְּלֵתִיהָ
 11 עֲנָבִים: וְכֹס פְרַעֲה בְיָדֵי וַאֲקַח אֶת־הָעֲנָבִים וְאֲשַׁחַט
 אֹתָם אֶל־כּוֹס פְּרַעֲה וְאִתָּן אֶת־חֶבְדִּים עַל־כַּף פְּרַעֲה:
 12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרָנִי שְׁלֹשַׁת הַשָּׁרְגִים שְׁלֹשַׁת יָמִים
 13 הֵם: בְּעוֹד שְׁלֹשַׁת יָמִים יִשָּׂא פְרַעֲה אֶת־רֹאשׁוֹ וְהִשְׁיִבָּה
 עַל־כַּנְּהָ וְנָתַתְּ כּוֹס־פְּרַעֲה בְיָדוֹ בְּמִשְׁפָּט הָרֹאשׁוֹן אֲשֶׁר
 14 הָיִיתָ מִשְׁקָהוּ: כִּי אִם־זָכַרְתָּנִי אֶתְּךָ כְּאֲשֶׁר יִיטֵב לָךְ
 וְעָשִׂיתָ־נָא עִמָּדֵי חֶסֶד וְהוֹפְרָתְנִי אֶל־פְּרַעֲה וְהוֹצֵאתָנִי
 טו מִן־חַבְּרַת הַזֶּה: כִּי־גִנַּב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פָּה

- 16 לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׁמוּ אֹתִי בְּכוֹר: וַיֵּרָא שְׂרֵי־הָאֲפִים
כִּי טוֹב פָּתַר וַיֹּאמֶר אֶל־יוֹסֵף אַךְ־אֲנִי בְּחַלּוּמֵי וְהִנֵּה
17 שְׁלֹשָׁה סִלֵי הָרִי עַל־רֹאשִׁי: וּבִסֵּל הָעֵלְיוֹן מִכֹּל מֵאֲכַל
פְּרֹעָה מַעֲשֶׂה אִפְּהָ וְהָעוֹף אֲכַל אַתֶּם מִן־הַסֵּל מֵעַל
18 רֹאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פָּתְרָנִי שְׁלֹשֶׁת הַסֵּלִים
19 שְׁלֹשֶׁת יָמִים הֵם: בְּעוֹד | שְׁלֹשֶׁת יָמִים יֵשָׂא פְּרֹעָה אֶת־
רֹאשִׁךָ מֵעֲלִיךָ וְתִלָּה אֹתָךְ עַל־עֵץ וְאֲכַל הָעוֹף אֶת־
בְּשָׂרְךָ מֵעֲלִיךָ: וַיְהִי | בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּלֶת אֶת־
פְּרֹעָה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו וַיֵּשָׂא אֶת־רֹאשׁ | שֵׁר
הַמְּשָׁקִים וְאֶת־רֹאשׁ שֵׁר הָאֲפִים בְּתוֹךְ עַבְדָּיו: וַיֵּשֶׁב
21 אֶת־שֵׁר הַמְּשָׁקִים עַל־מִשְׁקָהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פְּרֹעָה:
22 וְאֵת שֵׁר הָאֲפִים תִּלָּה כַּאֲשֶׁר 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. הִקְטַל .

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

(6) HITHPAEL, by prefixing הִ (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. נִקְטַל) generally by prefixing ה (a relic of הָ) to the stem, assimilating the נ and representing it by Dagesh Forte (הִקְטַל), inserting pretonic ׀ under the first radical (הִקְטַל), and changing the ult. vowel of the stem to Cholem; e.g. הִקְטַל.

(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. הִתְקַטַּל.

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 *i*.

(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 ה, 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 and קָטוּל are used.

(b) In the *Niphal* the form נִקְטַל (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 , ת , 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 יִקְטִיב . 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,	וְ (וְ)ᵃ	וְ (וְ)ᵃ	וְ (וְ)ᵃ	וְ (וְ)ᵃ	וְ	וְ (וְ)	וְ
גuttural,							
בְ guttural,							
אֲ							
פִּ						פִּ	
פ guttural,	וְ פִּ	פִּ					
פּ	וְ פִּ	פִּ					
לֶה	(וְ לֶה) (apoc. form.)						
פִּי	וְ פִּי				וְ (פִּי)	פִּי	
עֵע	וְ (עֵע)				וְ	וְ (עֵע)	
עו	וְ				וְ	וְ	

* 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 פ"י verb; וְיָשִׁיב is therefore the root.

Or, take וְקָרַם. The vowel of the prefix is וְ, therefore, by the table, the form is in the *Kal* or *Hiphil* conjugations, and the verb belongs to the class ע"ע or ע"ו. The vowel וְ or וּ under the *radical*, will readily distinguish the *Hiphil* from the *Kal* in these classes of verbs; e.g. *Kal* וְקָרַם, *Hiphil* וְקָרַם; *Kal* וְרָסַב, *Hiphil* וְרָסַב.

(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 וּ in the *Piel*, and to וּ in the *Pual*; e.g. *Piel* וְגַעַל, *Pual* וְגַעַל. Verbs ע"ו double the *third* Radical, which form verbs ע"ע borrow.

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

הָהָ prefixed marks the *Hithpael*.

3. CHARACTERISTICS OF THE PERSON.

PRETERITE Tense. *Affix* וְ or וּ denotes the 1st person.

Affix הָ, הָם, הֵן, denotes the 2d person.

Affix הָהָ or וּ denotes the 3d person.

FUTURE Tense. *Prefix* אָ or אֵ denotes the 1st person.

Prefix הָ denotes the 2d person.

Prefix וּ (or וְ) denotes the 3d person.

4. CHARACTERISTICS OF NUMBER.

Affixes הָהָ, הָ, וּ, אָ, אֵ 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 הָ 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 מ, 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 חֲ- make their Construct in חֱ-.

Nouns in חָ- make their Construct in חִ-.

Plural.

Absolute ends in חִי- (rarely in חִי- or חִי-).

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

Segholates insert חִ before חִי-; e.g. חִמְלֵי.

Construct ends in חִ-.

FEMININE.

Singular.

Absolute ends in חֲ- or חָ- (rarely in חֳ-, חִ-, חֵ-).

Construct ends in חֱ- (or חִ-).

Plural.

Absolute. חִי is substituted for the ending of the Singular.

Segholates insert חִ before this ending חִי.

Construct also ends in חִי, before which *Segholates* revert to their original monosyllabic form.

Duals make their *Absolute* in חִי-, their *Construct* in חִ-. Before חִ- feminines in חֲ- become חֱ-.

IV. CHARACTERISTICS OF THE PRONOMINAL SUFFIXES.

First Person is indicated by י or נ.

Second Person is indicated by ך.

Third Person is indicated by חֲ-, ו, ם, or ן.

NOTE. — י inserted between a noun and its suffix shows that the *noun* is in the *plural* number; in the first person singular this י 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	
		יָהּ					יֵי
	Segholates.	Like Absolute.	} יִים (or יִים)	יֵי	יֵי	יֵי	יֵי
		יָהּ					
FEMININE.	* יָהּ	} תֵּ	} וֹת	וֹת	וֹת	וֹת	
							† יָהּ
	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ
	וֹת	וֹת	וֹת	וֹת	וֹת	וֹת	וֹת
	* יָהּ	} No Construct.	No Plural.	No Plural.	No Plural.	No Plural.	No Plural.
	* יָהּ						
Segholates.	יָהּ or יָהּ	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ	

* These terminations are very rare.
 † Nouns in יָהּ 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, הָה; (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 (הַ, ה, ו, וּ, וּ, וּ, וּ, וּ, וּ), suffixes, and paragogic letters.

(C) Reject all *inserted* letters, as וּ, 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, וּ, or וּ) after the personal or conjugational prefix usually represents initial ו.

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

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

Dagesh Forte in the *second* of the remaining radicals will frequently point out an וּ 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,		ך prefixed.	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	ך prefixed.	ך prefixed.
ך guttural,			Dagesh Forte omitted; 1st Radical has ך̣.	Dagesh Forte omitted; 1st Radical has ך̣.		
פנ		ך pref. Dag. F. Comp. in 2d Rad.				
ער			1st Radical has ך̣; 3d Radical doubled.	1st Radical has ך̣; 3d Radical doubled.		
עע			1st Radical has ך̣	1st Radical has ך̣		
IMPERATIVE (2 m. s.) AND INFINITIVE CONSTRUCT.						
Regular,	ׁ in ult. syl- lable. (rarely ׁ)	Prefix ׁך̣.	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	ך̣ prefixed.	ך̣ prefixed.
פ gut. and פנ		Prefix ׁך̣.				
ך guttural,			Dagesh Forte omitted; 1st Radical has ך̣.	Dagesh Forte omitted; 1st Radical has ך̣.		
פנ and פי	lose 1st Rad.					
עע		No ך̣ under 1st Radical.	1st Radical has ך̣	1st Radical has ך̣		
ער	generally takes ך̣	No ך̣ under 1st Radical.	1st Radical has ך̣; 3d Radical doubled.	1st Radical has ך̣; 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 ִ	ִִ
לִּי [A voc. form sometimes has ִִ]							
פִּנּוּ						ִִ	
פִּגּוּ	ִִ or ִִ	ִִִ					
פִּנּוּ	ִִ (or ִִִ)	ִִִ					
פִּי	ִִ (or ִִִ)					ִִ (or ִִִ)	ִִ
פִּי	ִִ (or ִִִ or ִִִ)	No ִִ under 1st Radical.				ִִ	ִִ
פִּי or פִּי	ִִ	No ִִ under first Radical.				ִִ	ִִ

PARTICIPLES.

ִִִִ	ִִִִ	ִִִִ	ִִִִ	ִִִִ	ִִִִ	ִִִִ	ִִִִ
		ִִִִ prefixed.				ִִִִ with same vowel as Future.	ִִִִ with same vowel as Future. prefixed

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

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

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

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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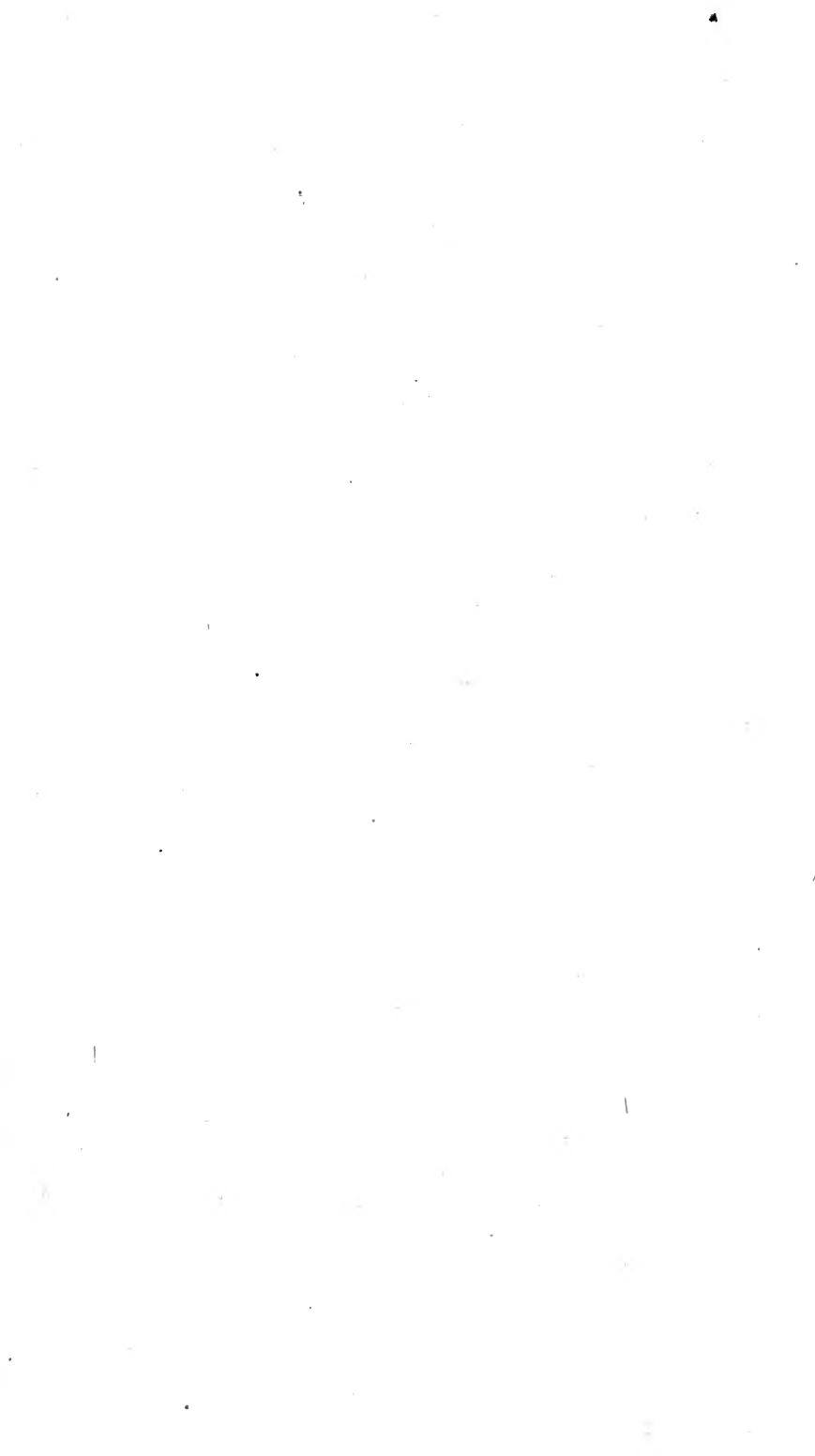
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