

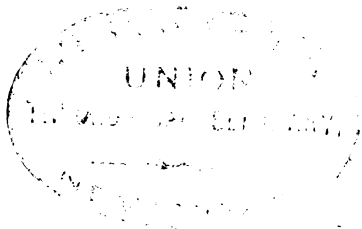
DRILL LESSONS IN HEBREW.

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W. J. BEECHER.

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# Drill Lessons in Hebrew,

BY

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*PROFESSOR OF HEBREW*

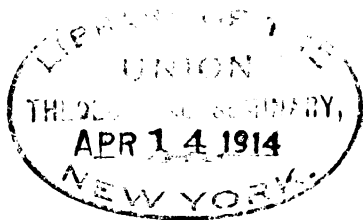
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## PREFACE.

These notes were originally dictated to my classes, and were afterward furnished them in copies prepared by the electric pen. They are in no sense a Hebrew grammar, but only an auxiliary to the grammar, calling attention to the matters which most need to be formally committed to memory, presenting them in the order of their obviousness, and offering a method for making them familiar by much repetition. I suppose that a working grammar, based on the same principles, would have a sufficient reason for existence, even with the present multiplicity of Hebrew grammars. But for the present, the supply of electric pen copies of the *Drill Lessons* having become exhausted, it is more convenient for me to renew it by printing than by writing.

The absence of Hebrew type from the *Drill Lessons* renders it impossible for any one to abuse them by using them as a substitute for a grammar. They may be used, however, with almost any grammar, nearly as well as with the two to which the references are made.

It is a part of the plan to utilize the vocabulary and the paradigms as exercises, rather than construct artificial sentences for that purpose. For example, the requirements in Nos. 14, 25, 34, afford as much training

in transliteration and the rudiments of Orthography as would several pages of exercises such as are found in the grammars. If Hebrew type had been used, there would have been a few more Hebrew sentences to turn into English. But even in that case, the chief dependence would have been, as now, upon the readings selected from the Bible. These are so given that the lessons to which they are attached serve instead of annotation.

The fact that the *Drill Lessons* are to be used with some grammar frees them from the task of repeating the ordinary classifications in Orthography, Parts of Speech and Syntax; their work being simply so to state the more salient facts, that each statement shall be intelligible in the order in which it is made. The same fact also relieves them from the obligation minutely to explain or limit the statements they make. Lessons XXXIII-XXXV are more full than the others, because on those subjects, the grammars lack fullness.

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## DRILL LESSONS.

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### LESSON I. CONSONANTS AND CONSONANT POINTS.

*Note.*—The references not preceded by an abbreviation are to MITCHELL'S Gesenius' Hebrew Grammar, published by Warren F. Draper, eds. of 1880, 1883. Those preceded by the abbreviation Gr. are to the Larger Grammar of Dr. GREEN, of Princeton.

In using these lessons, first read what is said on the subject in hand, both in the *Drill Lessons* and in the grammar. Then commit to memory the statements of the *Drill Lessons*, and those which they require you to commit from the grammar. Then write the exercises, as directed.

1. Consonant sounds in Hebrew are represented by letters; vowel sounds and all other parts of writing, by points. § 5. 2, Gr. § 2.

2. Hebrew is read from right to left. § 5. 4, Gr. § 2.

3. Commit and write the alphabet. § 5, Gr. § 2.

In the names of the letters and elsewhere, when used to represent Hebrew vowel sounds, the English vowels are sounded as follows:

Long a between a in all and in father, short a as in fat.

Long e as in croquet, short e as in met.

Long i as in machine, short i as in pin.

Long o as in note, holy, short o as in tyro, wholly, not.

Long u as oo in pool, short u as in full. § 8, note, Gr. § 12. 2.

4. At the end of a word, Kaph, Nun, Pe and Tsadhe are written with the final stroke prolonged downward, instead of to the left, and Mem in a form entirely closed. When so written they are called *final* letters. This use of the phrase should be distinguished from that in which a final letter is any letter closing a word. § 5. 3, Gr. § 4.

The letters Aleph, He, Lamedh, Taw and final Mem are called *Dilatables* because they are sometimes dilated in shape, in order to fill out a line. § 5. 4, Gr. § 8.

5. Complete classifications of the consonants are given in the grammars. See § 6 and Gr. § 7. The following classes are those which call for present attention :

The *sibilants* are Zayin, Samekh, Tsadhe, Shin.

The *aspirates* are Beth, Gimel, Daleth, Kaph, Pe, Taw.

The *labials* are Beth, Waw, Mem, Pe.

The *gutturals* are Aleph, He, Hheth, Ayin and often Resh.

The *vowel letters* are Aleph, He, Waw, Yodh.

6. The *points* used in writing Hebrew are, first, the consonant points, second, the vowel points, third, the word points. Gr. § 10.

The *consonant points* are the Diacritic point, Dagheshe lene, Dagheshe forte, Mappiq and Raphe.

7. The twenty-first letter of the alphabet, with the *Diacritic* point over the right, is Shin, transliterated and

pronounced as sh. With the Diacritic point over the left it is Sin, transliterated and pronounced as s. In these notes, Samekh, which has practically the same sound, is represented by a dotted s (š); and Tsadhe is represented by the combination ts, and not by ss or some peculiar type, as is done in some other works. § 6. 2, Remarks 2 and 3, Gr. § 3. 1.

8. *Daghesh lene* is a dot sometimes placed in the aspirates: without it the letter is said to be aspirated, with it, unaspirated.

Beth without	Daghesh	is bh	sounded as v.
“ with	“	b	“ b.
Gimel without	“	gh	“ g.
“ with	“	g	“ g.
Daleth without	“	dh	“ th in that.
“ with	“	d	“ d.
Kaph without	“	kh	“ k.
“ with	“	k	“ k.
Pe without	“	ph	“ f.
“ with	“	p	“ p.
Taw without	“	th	“ th in thin.
“ with	“	t	“ t.

Or, for the sake of distinction, gh may be pronounced like the German g final, and kh like the German ch aspirate. § 6. 3, Gr. § 3. 1.

Practically, Taw with *Daghesh lene* has the same sound with Teth, and Kaph with *Daghesh lene* the same sound with Qoph. To distinguish them, in these notes, Qoph is represented by q, and Teth by a dotted t (ṭ). Gr. § 3. 1, 2.

9. *Daghesh forte* is a dot which may be placed in any letter except a guttural, to show that the letter is doubled. When an aspirate is doubled by *Daghesh forte*, its aspiration is also removed. § 11, § 12, § 13, Gr. § 23.

10. *Mappiq* is a dot in final He, to show that the He is not a mere vowel sign, but retains its consonant power. Theoretically, this point also belongs in final Aleph, Waw and Yodh. § 14 and § 23. 4, Gr. § 26.

In the exercises in these notes, give Mappiq to final He, unless it is Italicized.

11. *Raphe* is a horizontal stroke placed over a letter to denote the absence of Dagghesh lene, Dagghesh forte or Mappiq. Not much used. § 14. 2, Gr. § 27.

12. Aleph is never sounded. Its full consonant power is that of an initial breathing, a dieresis or a silent letter in such English words as operate, coöperate, honor. A syllable which, in English, would begin with a vowel, begins in Hebrew with Aleph. Hence Aleph at the beginning of a syllable is not represented, in these notes, by any English equivalent. Aleph at the end of a syllable is represented by a heavy faced א.

13. The sound of Ayin is omitted in pronouncing, because it is difficult. § 6. 2, Rem. 1, Gr. § 3. 4. As it has nothing like an English equivalent, the Hebrew type will be used in our exercises.

Hheth is a stronger guttural than He. § 6. 2, Rem. 1, Gr. § 3. 3. Since ch is but an ambiguous equivalent for it, even in German, and is utterly misleading in English, the transliteration hh is to be preferred.

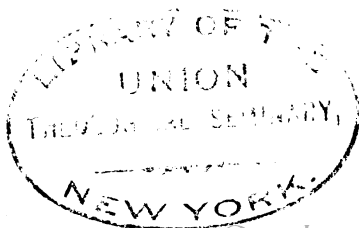
14. Write in Hebrew characters the consonants of the following words, and put them in their places in the vocabulary at the end of the book. Use the consonant points where they are needed, and Aleph at the beginning of syllables when it is required by the rule in No. 12.

Analyze the words, when you have written them, as follows: (1) Name each letter. (2) Tell to which of the classes in Nos. 4 or 5 it belongs. (3) Name its consonant points, if it has any. (4) Give its English equivalent. (5) Describe (or give) its sound. In analyzing use but a single word to describe each particular, and repeat your analysis until you can speak it fluently.

<i>unto</i> , el	<i>laughs</i> , tsahhāq
<i>calls</i> , qaraA	<i>laughter</i> , ts'hhoq
<i>convocation, reading</i> , miqraA	<i>Isaac</i> , yitshhaq
<i>thou</i> , (masc.) ättah, (fem.) ätt	<i>Siloam</i> , shilo <sup>h</sup> hh
<i>David</i> , dawidh	<i>God</i> , 'lo <sup>h</sup> , 'lohim
<i>also</i> , gām	<i>cut</i> , karāth
<i>adheres</i> , dabhāq	<i>hasten</i> , mahār
<i>splendor</i> , hadhar	<i>haste</i> , m'herah
<i>peg</i> , waw	<i>nard</i> , nerd
<i>gold</i> , zahabh	<i>molten image</i> , māssekhaḥ
<i>is wise</i> , hhakhām	<i>gift</i> , mättan, mättanah,
<i>wise</i> , hhakhām	mättāth
<i>wisdom</i> , hhōkhmah	<i>prince</i> , sār
<i>foundation</i> , möy <sup>o</sup> madh	<i>princess</i> , sarah
<i>pour out</i> , naṣākh	<i>with</i> , yim
<i>give</i> , nathān	<i>end</i> , qets, qatsēh, qatsah
<i>thou hast given</i> , (fem.) nathätt	<i>falls low</i> , shaphel
<i>support (lay upon)</i> ṣamākh	<i>low</i> , shaphal
<i>flesh</i> , basar	<i>low country</i> , sh'phelah
<i>escape</i> , palāt	<i>Aaron</i> , āh <sup>o</sup> ron
<i>cut off</i> , qatsah.	

## LESSON II. VOWEL POINTS.

15. The points representing the vowels are, first, the vowel points proper, second, the Sh'was, third, Patahh furtive.



16. The vowel points proper are commonly classified as five long and five short. But in studying the rudiments of the language, the following classification is simpler and more convenient :

<i>Long</i>	<i>Doubtful</i>	<i>Short</i>
Qamets, a	Hhiriq, i long or short	Pattahh, a
Tsere, e	Shureq, u " "	Seghol, e
Hholem, o	Qibbutts u short or long	Qamets Hhatuph, o.

When the vowels are classified as five long and five short, Hhiriq is put into both classes, Shureq counted as long and Qibbutts as short. § 8, Gr. § 12.

17. Hholem is written over the left edge of the letter after which it is pronounced, or over Waw to the left of the letter. Shureq is in the bosom of a Waw to the left of the letter. The other vowels are underneath their letters. § 8. 2, Gr. § 12.

18. Qamets and Pattahh form the a class (pronounced *ah* class) Tsere, Hhiriq and Seghol form the e and i class (*a* and *ee* class). The other vowels form the o and u class (*o* and *oo* class). § 8, § 9. Seghol may sometimes belong to the first or third of these classes, and in a more minute analysis, is really often a long vowel. See No. 32.

19. As a rule, every letter that has no vowel must have a *Sh'wa*.

The *Sh'was* are either simple or compound. § 10, Gr. § 16.

20. Simple *Sh'wa* may be either silent or vocal. When silent, it merely indicates the absence of a vowel, and has no English equivalent and no sound. When vocal, it has a very short sound, like that of *e* in *given*,

and is represented by an apostrophe. § 10. 1 and 3, Gr. § 16. 2.

Sh'wa is usually omitted under a letter closing a word. But it is written under each of two vowelless letters coming together at the close of a word, under a final letter doubled by Dagghesh forte, and in final Kaph. § 10. 3, Gr. § 16. 1.

21. The compound Sh'was or *Hhatephs* indicate the shortest possible sounds in each of the three classes of vowels. They are written by combining the sign for simple Sh'wa with those for the short vowels. It is customary to represent them in English by a vowel printed small and raised above the line. They are :

Hhateph Pattahh, raised a, a in leg<sup>l</sup>ize.

Hhateph Seghol, " e, e in consid<sup>r</sup>able.

Hhateph Qamets, " o, o in hist<sup>r</sup>y. § 10. 2, Gr. § 16. 3.

22. A guttural following the last vowel of a word, if that vowel is long and not of the *a* class, or if the guttural is the first of two vowelless consonants, may receive *Pattahh furtive*, that is, a Pattahh pronounced very short *before* the letter. It is commonly represented by raised a, like Hhateph Pattahh. § 8. 2, Gr. § 17.

When Pattahh furtive comes under the first of two vowelless consonants at the end of a word, it displaces the Sh'wa that would otherwise be written there. Gr. § 17. a

The vocal Sh'was and Pattahh furtive are sometimes called *half vowels*. § 10.

23. Hholem may coincide with the Diacritic point. Hence the character with the point over the right may be either Shin or osh, with the point over the left, either

Sin or so, with points over both right and left, either os or sho. The point over the right is Hholem, if the preceding letter, being in the same word, has no other vowel or Sh'wa. That over the left is Hholem, if the character itself has no other vowel or Sh'wa, and is not final. That is, Hholem is present if it is needed to save a consonant from being unpointed. § 8. 2, Gr. § 12.

24. It is characteristic of the Hebrew and its cognate languages that nearly all their words are formed from *trilateral roots*. Both the formation and the inflection of words are accomplished either, (1) by dropping or doubling or changing one or more of the three consonants which constitute the root, or (2) by vowing them, or (3) by adding to them other consonants, either with or without vowels.

Strictly speaking, a root has no vowels, and is therefore unpronounceable. It is customary, however, to give it the pronunciation of the simplest form of the verb.

It is not meant, of course, that men first actually invented abstract roots, and afterward manufactured them into words; but that the processes through which they actually went were subject to the laws which are expressed in this doctrine of roots.

It is easy for even a beginner to see, by inspection, that most of the words in the annexed exercise have just three consonants, and that those which have more than three are derived from the trilaterals.

25. Give the proper vowels to the words you wrote in the first lesson, and spell and pronounce the words.

Write and pronounce the vowels as long, unless they are marked short or otherwise known to be short. Accent the last syllable of a word unless otherwise directed.



## LESSON III. THE VOWEL LETTERS.

26. The vowel letters (see No. 5) are also called *quiescents*, and *matres lectionis*. § 7. 2 and § 8. 3 and note, Gr. § 10-13.

Hebrew was originally written with consonants only, the vowel sounds being supplied by the reader. While this was the practice, Yodh sometimes served to indicate that the vowel sound to be supplied was an e or i sound, or Waw to indicate an o or u sound, or Aleph or He for similar purposes. Yodh is said to be homogeneous with a vowel of the e and i class, and Waw with one of the o and u class.

27. A quiescent *quiesces*, that is, is without its ordinary consonant power, when it follows a homogeneous vowel in the same word, and is unpointed, that is, has no vowel, Sh'wa, Mappiq or Daghes of its own. Otherwise it remains a consonant, though sometimes a silent one.

28. This rule covers all cases. The following special rules both explain the general rule, and are sometimes convenient to use.

Waw initial commonly quiesces in Shureq before a labial or a vowelless letter. § 26. 1 and note, Gr. § 57. 1. (1).

In this one case Aleph (see No. 12) is not used to open the syllable.

Final Waw and Yodh always quiesce after their homogeneous vowels. Final Aleph quiesces after any vowel. He quiesces, when final without Mappiq, and in no other circumstances.

29. A vowel letter which, under these rules, neither quiesces nor is pointed as a consonant, is said to be

*otiant*. The most common case is that of Aleph at the end of a word after a quiescing quiescent or a letter with Sh'wa. § 23. 1, last sentence (instances), Gr. § 16. 1, last sentence.

30. After all heterogeneous vowels, Yodh and Waw technically retain their consonant power, though they are difficult to pronounce at the end of a syllable, unless we give to Waw the sound of *v* and to Yodh that of *j*. In the combination Qamets-Yodh-Waw (write it in Hebrew) the Yodh is silent. Pattahh before Yodh is commonly sounded like *i* in bite. As examples, write and pronounce the following: hhăy, *alive*; wăyyăkh, *and he smote*; way'khās, *and he covered*. § 8. 5, Gr. § 13.

31. When Waw and Yodh are written with their long homogeneous vowels, the latter are said to be *fully written*. Otherwise they are *defectively written*. § 8. 3 and 4, Gr. § 14.

These terms are sometimes applied to other instances of quiescing quiescents.

In the rules given in Nos. 27, 28, the Waw or Yodh of a fully written vowel is counted as following the vowel.

32. Quiescing and otiant letters do not count as consonants in most orthographical rules, because they are without their ordinary consonant power. Some exceptions arise, however, from the fact that the letters retain some traces of consonantal character. For instance, when Yodh is doubled by Daghesth forte, after Hhiriq, e. g. in hhiyyah, *he quickens*, the first of the two Yodhs thus indicated seems to quiesce in the Hhiriq, and yet is affected by the Daghesth forte. Other instances will be noticed as we reach them. If the matter were of any importance, it might be questioned whether Aleph

is not really a silent consonant in most of the cases where it is commonly said to quiesce, especially at the end of words. Seghol is really a long vowel when He or Yodh quiesce in it, but it is convenient, even then, to transliterate by short e. See No. 18.

33. Final Qamets is sometimes written with a quiescing He or Aleph, and sometimes without. All other final vowels are written with their appropriate vowel letters.

34. Add the following words to your vocabulary. Write the vowels fully where No. 33 requires it, and where they are *Italicized*.

For the present, in these exercises, the three doubtful vowels are to be regarded as short, unless fully written.

<i>because, since</i> , ki	} mo $\mathfrak{y}$ edh	<i>flock-animal</i> , ( <i>sheep, goat</i> , &c.) sēh,c
<i>appoint</i> , ya $\mathfrak{y}$ ād $\mathfrak{h}$		<i>this, that</i> , masc. zēh, fem. zo $\mathfrak{a}$ th (Aleph quiescing)
<i>a congregating</i> ,	}	
<i>festival</i> ,		
<i>congregation</i> , $\mathfrak{y}$ ed $\mathfrak{h}$ ah		<i>Judah</i> , y'hud $\mathfrak{h}$ ah
<i>alive (animate)</i> , hhāy		<i>Jew</i> , y'hud $\mathfrak{h}$ i
<i>lively</i> , hhayē $\mathfrak{h}$		<i>Ammonite</i> , $\mathfrak{y}$ ām $\mathfrak{m}$ oni
<i>animal (or wild animal)</i> ,		<i>Moabite</i> , mo ab $\mathfrak{h}$ i
hhāy $\mathfrak{y}$ ah		<i>dominate</i> , mashāl
<i>cattle, or beast</i> , b'hemah		<i>verse (or proverb)</i> , mashal
<i>herd-animal, (commonly bull,</i>		<i>despot (or poet)</i> , moshel
<i>ox or cow)</i> shor		<i>lord</i> , ad $\mathfrak{h}$ on

Accented on the penult.

<i>Egypt</i> , mitsrāy $\mathfrak{im}$	<i>water</i> , māy $\mathfrak{im}$
<i>drink-offering (libation)</i> ,	<i>tent</i> , ohēl
nēšē $\mathfrak{h}$	<i>house</i> , bāy $\mathfrak{ith}$

## LESSON IV. NOUN TERMINATIONS.

35. In Hebrew, substantives, adjectives, participles and many prepositions are inflected alike, and may all be called nouns. § 79, Gr. § 181.

When a noun limits another, the limiting noun is not changed so as to form a genitive or possessive case. Instead of this, the limited noun is put in the *construct state* before the limiting noun. § 89, Gr. § 212.

For example, in the phrase, 'a despot's field,' or 'a field of a despot,' *despot* is the limiting noun and *field* the limited noun. In English, we either put the limiting noun first, in the possessive case, or reverse the order and use a preposition. In Hebrew, the limited noun is put in the construct state (changing it, in this instance, from *sadhēh* to *s'dheh*) immediately before the limiting noun, 's'dheh moshel', which may be roughly represented in English thus: 'field-of despot.'

Note that the Hebrew has no indefinite article.

A noun not in the construct state is said to be in the *absolute state*.

36. The masculine singular absolute and construct are to be assumed to be the same, except as we have rules for differences between them.

The endings for gender, number and state are:

	Masc.	Fem.
Abs. Sing.	_____	aḥ or Taw
Const. "	_____	āth or "
Abs. Dual	āyim	āyim
Const. "	e (with Yodh)	e (with Yodh)
Abs. Plur.	im	oth
Const. "	e (with Yodh)	oth

Commonly, though not always, the endings *im* and *oth* have their vowels fully written. The feminine plural endings take the place of the singular endings (are not additional to them). The feminine ending *Taw* is retained before the dual ending, and *ah*, which changes to *ăth* for the construct, changes to *ath* before the dual ending. § 80 and § 87-89, Gr. § 196, § 199, § 202, § 212, § 214. 1 and 2.

Few Hebrew nouns, if any, are used in all the numbers, genders and states: *şuş*, *horse* affords a convenient model for declension.

	Masc.	Fem.
Abs. Sing.	<i>şuş</i>	<i>şuşah</i>
Const. "	<i>şuş</i>	<i>şuşăth</i>
Abs. Dual	<i>şuşăyim</i>	<i>şuşathăyim</i>
Const. "	<i>şuşe</i>	<i>şuş'the</i>
Abs. Plur.	<i>şuşim</i>	<i>şuşoth</i>
Const. "	<i>şuşe</i>	<i>şuşoth</i>

Write this in Hebrew characters. Pronounce, translate, and commit it to memory. Pronounce the dual abs. with the accent on the penult.

37. Add the following to your vocabulary. Decline them, both orally and in writing. Drop *Pattahh* furtive before endings.

Masc. Declension.	Fem. Declension.
<i>window</i> , <i>hhăllon</i> , c	<i>escape</i> , <i>p'letah</i>
<i>flock</i> , <i>tsoan</i> (Aleph quiescing), c	<i>booth</i> , <i>şukkah</i>
<i>leg</i> , <i>shoq</i>	Masc. and Fem.
<i>bush</i> , <i>si'hh</i>	<i>soliloquy</i> , <i>si'hh</i>
	<i>good</i> , <i>ţobh</i>
	<i>foolish</i> , <i>'wil</i> .

38. *Qamets* next before a consonant at the end of a word is changed to *Pattahh* in the construct singular masculine. So is *Tsere*, if preceded by *Qamets*.

Qamets or Tseré of the penult of the masc. sing. abs. are commonly dropped when terminations are added.

They are also commonly dropped from the penult of all constructs.

When they are thus dropped in two successive syllables, the first commonly takes short Hhiriq, in place of the vowel it has lost. § 92. 2. b and § 93-95, Gr. § 210, § 215. 1, § 216. 1, § 217.

These rules apply to Tseré only when it is defectively written.

*fish.*

	Masc.	Fem.
A. S.	dagh	daghaḥ
C. S.	dāgh	d'ghāth
A. D.	daghāyim	d'ghathāyim
C. D.	d'ghe	digh'the
A. P.	daghim	daghoth
C. P.	d'ghe	d'ghoth

*word.*

	Masc.	Fem.
A. S.	dabhar	d'bharah
C. S.	d'bhār	dibhrāth
A. D.	d'bharāyim	dibhrathāyim
C. D.	dibh're	dibhr'the
A. P.	d'bharim	d'bharoth
C. P.	dibh're	dibh'roth

Masc. Dec.	<i>herd, baqar, c</i>
<i>magistrate, qatsin</i>	Masc. and Fem.
<i>one who escapes, palit' or</i>	<i>voice, qol</i>
<i>palet</i>	<i>hand, yadh, c</i>
<i>male, zakhar</i>	<i>faultless, without blemish,</i>
<i>blood, dam</i>	<i>tamim</i>

39. Translate into Hebrew, using feminine forms only when necessary: (1) A despot's horse. (2) Windows

of a house. (3) A molten image of gold. (4) Molten images of fools (foolish ones). (5) A magistrate's drink-offering. (6) Magistrates of a congregation. (7) Wisdom of wise men. (8) Tent of congregating. (9) Expert of hand. (10) A prince's cattle. (11) Proverbs of princesses. (12) Faultless (in respect) of wisdom. (13) A lord's foundation. (14) A princess of faultless (women).

In what you have written, tell whether the vowel letters quiesce, and which vowels are fully written.

#### LESSON V. NOUN DECLENSION CONTINUED.

40. The dual is less used in Hebrew than the other numbers, and mostly of objects that go in pairs. It may be translated by the English phrase *a pair of*, &c. § 88, Gr. § 203.

41. In Hebrew there are three kinds of gender. That is, a noun may be masculine or feminine either (1) by signification, or (2) by construction, or (3) by declension. Frequently a noun that is masculine in one kind of gender is feminine in one or both the others. § 80, § 87. 3-5, Gr. § 197, § 198, § 200. Again, a noun may be used in both the masc. and fem. declensions, or partly in one and partly in the other. For the present we will assume that nouns are feminine in their agreements with other words, when they are so marked in the vocabulary, and when they have the feminine termination in the absolute singular.

Also, we will, for the present, use the feminine ending *Taw*, of the absolute singular, only when the masculine ends in a quiescing *Yodh*.

42. *Tsere* preceding a consonant that ends a word is dropped before the terminations which begin with a

vowel, except in monosyllables and after Qamets. Thus, omer, *saying* (participle), const. plur. om're, fem. sing. om'rah, &c. Gr. § 207.

43. Final Seghol He is changed to Tsere He in the const. sing. masc., and is dropped before terminations. Thus sadhēh, *field*, const. s'dheh, plur. sadhim. Gr. § 209, § 215. 2.

44. Decline omer and sadhēh, and likewise the following, masc. and fem. :

<i>shepherd</i> , ro <sup>y</sup> ēh	<i>guard</i> , shomer,
<i>face</i> , panēh (used only in masc. plur.)	<i>encampment</i> , māhh <sup>a</sup> nēh <i>herdsman</i> , boqer
<i>scribe</i> , šopher	<i>altar</i> , mizbe <sup>a</sup> hh, const.
<i>judge</i> , shophet	mizbāhh

45. The simple form of the Hebrew verb may be translated either as past or present.

The natural order in a Hebrew sentence is verb, subject, object. But if a personal pronoun is the object, direct or indirect, it is placed next after the verb. § 145, Gr. § 270.

The subject is omitted, if a personal pronoun. Gr. § 243. 1.

Adverbs follow the words they modify. But negatives precede. Gr. § 274.

Deviations from these rules are made for emphasis, or for other reasons.

46. Write : (1) Jewess. (2) Ammonitess. (3) A pair of hands. (4) A pair of legs. (5) A despot's two hands. (6) Poets' words. (7) A shepherd of a flock. (8) A shepherdess of a flock. (9) Shepherdesses of flocks. (10) He called a convocation. (11) God appointed a festival. (12) David escaped with haste. (13) Aaron poured out a



drink offering. (14) A Moabite cast (poured out) a molten image of gold.

## LESSON VI. WORD POINTS.

47. The word points are, 1st, the accents, 2d, Maq-qeph, 3d, Methagh, 4th, the reference points.

Of the accents and reference points we now need to know only enough to enable us to avoid confounding them with other points, and to understand the dependence of other points upon them.

48. The accents are used, first as punctuation marks, and secondly to note the syllable of a word on which the stress of voice falls. § 15, Gr. § 28.

As punctuation marks, they are divided into Distinctives and Conjunctives, and the former again into Emperors, Kings, Dukes and Counts, roughly corresponding to our period, colon, semicolon and comma. Gr. § 29, § 36. 1.

Pronounce the list, § 15, Gr. § 29.

49. Silluq, Athnahh and S'gholta, and occasionally others, are *pause accents*, and the word on which they stand is said to be *in pause*. § 29. 4, Gr. § 36.

50. Each distinctive has *dominion* over the preceding conjunctives and distinctives, as far as to an accent of equal or superior rank. The domain of an accent constitutes a clause. The larger divisions of a verse are the domains of the pause accents. § 15, Rem. II., Gr. § 36, § 37.

51. Besides the accent Silluq, the older mark Soph Pasuq occurs at the end of each verse.

52. Of the accents, 14 are written over their words, 11 under, and P'siq after the word.

R'bhia differs from Hholem and the diacritic point by being over the middle of its letter.

Pashta differs from Qadhma by being *postpositive*, that is, written over the last letter of a word (even when the letter is a quiescing quiescent). Y'thibh differs from Mahpakh by being *prepositive*, that is, the first point of the first letter of a word. Great T'lisha is also prepositive, and S'gholta, Zarqa and little T'lisha post-positive. The rest of the accents are written on the tone syllable, which is usually the ultimate, but sometimes the penult. Monosyllables standing alone are tone syllables.

When a word has Pattahh furtive, or is accented on the penult, the postpositives, especially Pashta, may be repeated on the letter which is pointed with the tone vowel.

53. In the poetic books, Job, Psalms and Proverbs the accents are different. § 15, Gr. § 31.

54. *Maqqeph* "is a horizontal stroke by which two, three, or even four words may be united." These words remain separate in character and meaning, but are pronounced together, and accented, as though they were but one word. § 16, Gr. § 43.

In the end of a word, before *Maqqeph*, the final letters (see No. 3) are used, the same as without *Maqqeph*.

55. The point in He is always *Mappiq*. In other letters it is *Daghesh forte* after a vowel in the same word, or a vowel ending a previous word, with *Maqqeph* or a conjunctive accent. When not thus preceded by a vowel, it is *Shureq* in Waw, and *Daghesh lene* in the aspirates.

56. In the first 10 verses of Genesis, name all the consonants, the consonant and vowel points, the accents. In the cases that come under No. 55, prove what the point is. Tell which accents are conjunctive, which distinctive, which pause accents.

### LESSON VII. WORD POINTS CONTINUED.

57. The aspirates refuse Dagħesh lene after a vowel or vocal Sh'wa, unless a distinctive accent intervenes. In other cases they take it. § 6. 3, § 21, Gr. § 21.

In other words, initial aspirates take Dagħesh lene unless preceded by a final vowel with Maqqeph or a conjunctive accent.

Medial or final aspirates take it after silent Sh'wa.

58. Dagħesh forte is written in ätt, nathätt, but in no other consonant closing a word. § 20. 3. a, Gr. § 25.

It is frequently omitted in a medial letter with Sh'wa. § 20. 3. b, Gr. § 25.

*Note.*—We will henceforth omit h in transliterating the aspirates; representing Beth, for example, by b, whether it is aspirated or not; leaving that to be determined by the rules just given. But we will retain the combinations ph and th, which belong to the customary spelling in English.

59. *Methegh* is a perpendicular stroke under the initial letter of a syllable. It is a secondary accent. In polysyllables and words connected by Maqqeph, it regularly stands on the second syllable before the tone, and again, if possible, on the fourth. § 16. 2. Gr. § 44.

Silluq differs from *Methegh* by standing only on the last tone syllable of a verse.

Methegh is sometimes replaced by a conjunctive accent. Gr. § 45. 5.

Before Maqqeph it may take the place of an accent that has been dropped, instead of its own.

60. *Gäyya* is a Methegh, or a stroke like Methegh occasionally written under a letter with Sh'wa. This term is also used with wider meanings. § 16. 2 and 2).

61. A ring or star refers the reader to the foot notes. These are explained in the glossary at the end of most editions or the Hebrew Bible. They mostly denote either peculiarities of the text or various readings. The text of corrected readings is called *K'thibh*, the proposed emendation, *Q'ri*. The *Q'ri* is put in the foot note, and its vowels given to the *K'thibh*, which is retained in the page. Gr. § 46-49.

62. Chapters and verses are numbered by the letters of the alphabet, at the head of chapters and in the margin. Other divisions are indicated by Samekh, Pe, &c., in the spaces of the text. § 5. 4. 3, Gr. § 9. 2.

In works on Hebrew grammar, two strokes over a letter denote that it is used as a grammatical designation. The Hebrew &c. is w'go. § 5. 4. 4, Gr. § 9. 1.

63. Add to the vocabulary :

<i>not</i> , lo <sup>א</sup>	<i>garden</i> , gänn (see No. 58)
<i>there is</i> , yesh, before maq-	<i>people</i> , yämm
qeph, yësh	<i>palm</i> , kăpp (kăph)
<i>there is not</i> , äyin (after	<i>tree, wood</i> , yets
words) en (before words)	<i>high</i> , gabo <sup>ה</sup>
<i>falls</i> , naphäl	<i>covenant</i> , b'rith
<i>man</i> , adam (human)	<i>ground</i> , *damah
<i>Adam</i> , adam	<i>Edom</i> , *dom
<i>is red</i> , adäm	<i>Edomite</i> , *domi
<i>red</i> , adom	<i>earth</i> , ërëts (tone on penult)

Write: (1) Gardens. (2) Peoples. (3) A pair of palms. (4) Palm branches (fem. plur.).

Write with Maqqeph: (5) There is a God. (6) There is no man. (7) Also he falls not. (8) No gold. (9) Also no gardens. (10) There are horses.

Write: (11) Gardens of nard. (12) A man's palms. (13) A man's palm branches. (14) He cut trees. (15) A Moabite cut trees. (16) God cut a covenant of good with David. (16) Thou hast given (fem.) gold. (17) Thou thyself (fem.) hast given gold.

Name the points in the bosom of the letters, and give reasons. Give reasons for the presence or absence of Dagghesh forte in all aspirates and all final letters.

In some passage in the Hebrew Bible, (1) name the consonants of each word, (2) name the class of each consonant, (3) its consonant points, (4) if an aspirate, account for the presence or absence of Dagghesh, (5) if a vowel letter, tell whether it quiesces or not, and give proof, (6) name its vowel points, (7) its word points, (8) tell if it is in pause.

### LESSON VIII. PRONOUNS. COPULA.

64. Commit and write the pronouns, using only the simplest form of the suffixes. § 32, § 33, Paradigm A, § 34, § 36, § 37, Gr. § 71, § 72, § 73, § 74, § 75.

(The form of the suffix pronouns required is as follows:

*Sing.* i or ni, ka, Kaph, hu, ha or He.

*Plur.* nu, kēm, kēn, Mem or hēm, Nun or hēn).

Of the two forms in the first per. sing., i is used with nouns and ni with verbs. Of the double forms in the

third pers. plur., hēm and hěn are used mostly with plural nouns, and Mem and Nun with verbs and singular nouns.

Kēm, kěn, hēm and hěn are grave suffixes, the others are light suffixes.

A suffix is written with its noun or verb, so that the two appear to the eye as one word, thus : *Yetsi*, *my tree*, *gānnēkēm*, *your gardens*. The suffix to a noun is in the possessive case, and the suffix to a verb, in the objective ; but the suffix to an infinitive or participle may be in either of these cases.

In the instances which we will use at present, the noun with suffixes follows the same rules as with the declension endings. See Nos. 38, 42, 43. A noun in the dual or plural takes the masc. const. ending before suffixes.

65. The copula in Hebrew may be denoted :

1st, By simple juxtaposition of subject and predicate. For example, \*doni n'siā 'lohim āttah (Gen. xxiii. 6), *My lord, a chief noble of God thou*, that is, *My lord, thou art a chief, &c.* See vocabulary below.

2d, By the verb *hayah*, to be, or other verbs.

3d, By the pronoun *hu* or other pronouns, e. g. *āttah hu* \*loni, *thou he, my lord (my lord, it is thou)*. Compare the following from Carlyle's "The Hero Poet," paragraph 6: "A glance, that, into the deepest deep of beauty."

4th. By the particles *yesh* and *āyin*. See No. 63, § 144, § 121. 2, § 152. 1, Gr. § 258.

66. The direct object, if definite, is regularly preceded by the *accusative sign* *eth*, before *Maqqeph* *ēth*. § 117. 2, Gr. § 270.

67. Add to your vocabulary :

<i>son, ben</i>	<i>chief noble, nasi<sup>Α</sup></i>
<i>daughter, bāth</i>	<i>incense, q'ṭorēth</i>
<i>man, husband, ish</i>	<i>abomination, to<sup>Υ</sup>ebah</i>
<i>woman, wife, ishshah</i>	<i>many, răbb</i>
(These are all irregular-	<i>Obadiah, <sup>Υ</sup>obădyāhu</i>
ly declined. See Lex.)	<i>fearing (verbal adj.) yare<sup>Α</sup></i>
<i>man (a mortal), 'nosh</i>	<i>Jehovah, y'howah</i>
<i>exceedingly, m'od</i>	<i>say, amār</i>
<i>know, yadă<sup>Υ</sup></i>	<i>manna, măn</i>

Write in Hebrew characters the following sentences, using Maqqeph for the hyphen, and Methegh where No. 59 requires it. Designate the parts of speech, and translate the sentences :

(1) Mi ättah b'ni. Gen. xxvii. 18. (2) Mi hu<sup>Α</sup> zĕh e zĕh hu<sup>Α</sup>. Esth. vii. 5. (3) Q'ṭorēth to<sup>Υ</sup>ebah hi<sup>Α</sup>. Is. i. 13. (4) <sup>Υ</sup>etsim hem răbbim. (5) <sup>Υ</sup>obădyahu hayah yare<sup>Α</sup> ĕth-y'howah m'od. 1 Kings xviii. 3. (6) Amār ish măn-hu<sup>Α</sup> ki lo<sup>Α</sup> yadă<sup>Υ</sup> măh-hu<sup>Α</sup>. Ex. xvi. 15.

#### LESSON IX. SYLLABLES. THE VERB.

68. Syllables closing with a vowel, or with a quiescing quiescent, are called *simple* or *open*. § 26, Gr. § 18.

Those closing with one or more consonants are *mixed* or *closed*.

The vocal Sh'was, whether simple or compound, do not form distinct syllables, but are attached to the syllable of the following vowel. Pattahh furtive belongs to the syllable of the preceding vowel. The parts of a syllable thus formed by the Sh'was and Pattahh furtive may be called *half-syllables*. § 26. 4.

A mixed syllable is *sharpened* when its vowel comes

before a doubled consonant or two consonants separated only by a Sh'wa. § 26. 6, 7, Gr. § 61. 4 and 5.

(This is the most convenient definition. Others are given).

A short syllable whose closing consonant, though not doubled, yet performs the additional office of opening the next syllable, is called a *half open* or *intermediate* syllable. Its closing consonant is said to contain Daghesh forte *implicitum*. § 20. 3. b, Gr. § 20. 2, § 22. a, § 23. 3. a, § 25.

69. Two vowels may not come together.

A syllable can have but one vowel.

Except Shureq initial, no syllable begins with a vowel.

A syllable may begin with two consonants separated by a vocal Sh'wa.

It can close with two consonants, but only at the end of a word.

The vowel of an accented syllable may be either long or short. But open syllables, whether accented or not, have long vowels much oftener than short ones.

That of an open unaccented syllable is long. Final Seghol, in a few instances (the demonstr. pronoun *élléh*, e. g.) is an apparent, though not real exception. See No. 32.

That of a closed unaccented syllable is short. There are a few exceptions before Maqqeph,—mostly in cases where Methagh has displaced an accent. See No. 59.

Hence a long closed syllable or a short open syllable must be accented. § 26, Gr. § 18, § 32.

Most of these principles of the Hebrew syllable spring necessarily either from the nature of language, or from the nature of a language written with consonants only.

70. If the syllable which should receive Methagh is



closed, the Methegh may recede to the previous simple syllable, or if there is none, such may be omitted.

Methegh is always given to open syllables when the following consonant has a vocal Sh'wa, either simple or compound. It is given to intermediate syllables when the following consonant has a compound Sh'wa, and sometimes when it has a simple vocal Sh'wa. Gr. § 45.

71. For the present we will translate the imperfect of the Hebrew verb by the English future. In describing the verb, we will use indifferently the terms perfect and imperfect or preterite and future.

72. Commit and write the Qal of the perfect verb. Paradigm B, Page viii, Gr. § 85.

Insert Methegh where it belongs in your vocabulary, exercises and written paradigm. See Nos. 59, 70.

73. Add to your vocabulary: Darāsh, *seek*, y<sup>o</sup>ni, *affliction*.

Write the Hebrew of the following. Pronounce and parse the Hebrew sentences.

(1) Thou (masc.) didst appoint a man. (2) Despots will escape. (3) A woman said. (4) A man said. (5) A Jewess knew not. (6) O queen, thou hast given gold with cattle. (7) Princess, escape with haste. (8) Your affliction. (9) They will seek me. (10) Thou, daughter, wilt seek her. (11) They will seek thee, O Ammonite. (12) They will seek thee, O Ammonitess.

#### LESSON X. DISTINCTIONS. VERB CONTINUED.

74. Simple Sh'wa is silent at the end of syllables, that is:

(1) After the last vowel of a word. Gr. § 20.

(2) Before a consonant with another Sh'wa or with Daghes. Gr. § 20, § 22.

(3) Usually after a vowel without Methegh. See No. 70. § 10.

It is vocal in the beginning of syllables, that is:

(1) Before the first vowel of a word. Gr. § 20.

(2) Under a letter not final that has Daghes forte or is followed by the same letter. Gr. § 20.

(3) Before an aspirate without Daghes.

(4) When its consonant is not final and follows a consonant with Sh'wa,

(5) Or follows an unaccented long vowel,

(6) Or a vowel with Methegh. § 10, Gr. § 45. 2.

This last rule has some exceptions, most of them occurring when the vowel stands in the regular place for Methegh, that is, the second place before the tone.

75. Sh'wa is vocal:

(1) Usually under the second radical of verbs,

(2) And of nouns in the construct plural.

(3) Under letters from which Daghes forte has been omitted. Gr. § 22.

(4) After prefixes, under the first radical of nouns. See Lessons XIII, XIV.

76. A syllable is closed if its vowel is followed by a consonant ending a word, or doubled by Daghes forte, or pointed with silent Sh'wa.

It is intermediate if it has a short unaccented vowel followed by a consonant pointed with a vowel or vocal Sh'wa.

A syllable is open if its vowel ends a word, or is long and unaccented, or is accented before a consonant with a vowel or vocal Sh'wa.

Methegh most commonly indicates an open syllable, except upon the three short vowels.

The few cases not settled by these rules depend on etymology or usage. For example, Yodh following an accented Pattahh and followed by a vowel or vocal Sh'wa, as in äyim, bäyith, läy'lah, is pronounced as though it were an intermediate syllable, though, by the rules, the syllable is open. See No. 30.

77. Describe the verb conjugations, and explain how their names are derived. § 39. 4, Gr. § 76. 1 and 2.

Commit and write the Niphal and Piel of the perfect verb.

In the verb and your vocabulary distinguish all the simple Sh'was as silent or vocal.

#### LESSON XI. DOUBTFUL SIGNS. VERB CONTINUED.

78. In the forms in which the doubtful vowels are usually fully written, they are usually long. Where they are usually defectively written, they are usually short. Gr. § 14.

They are short in unaccented closed and intermediate syllables.

Hence they are short without Methegh or an accent, when the following consonant has Sh'wa,—except Shureq, which commonly omits Methegh.

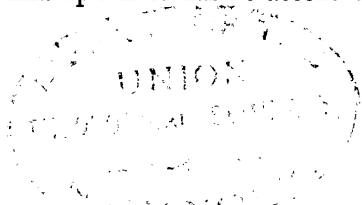
They are long in all accented and all open syllables. But Hhiriq is short in im, ish, yim and min, and in a few peculiar accented forms.

Hence they are usually long with Methegh before Sh'wa. Gr. § 19. 1.

79. The same vowel sign stands for Qamets and Qamets Hhatuph.

It is Qamets Hhatuph in all closed and intermediate unaccented syllables. § 9. 12. 1 and 2, Gr. § 19. 2.

Hence it is Qamets Hhatuph if it has no accent or



Methegh and the following consonant has Daghesth, or ends a word, or has silent Sh'wa.

The etymology may prove it to be Qamets Hhatuph, even when it has Methegh or an accent taking the place of Methegh, (1) frequently before Hhateph Qamets or Qamets Hhatuph, and (2) occasionally before simple Sh'wa.

The sign is Qamets in every accented syllable and every open syllable.

It is convenient, and accurate enough for ordinary purposes, to assume that it is Qamets, unless it is proved to be Qamets Hhatuph.

80. When Maqqeph causes the removal of an accent from a long closed syllable, it consequently causes the shortening of the syllable.

Fully written vowels are exceptions. So are ken, ner, *Yed*, *Yets*, and occasionally other words. The exceptions are generally marked by Methegh. § 27. 1, § 16. 2. a, Gr. § 43. a.

81. Add to the vocabulary: *pray*, *now*, na $\Delta$  (particle), *is holy*, qadāsh, *priest*, kohen.

Commit and write the Pual, Hiphil and Hophal of the perfect verb.

Write qadāsh in the first six conjugations.

Write, connecting all the words with Maqqeph: (1) qid'shu-na $\Delta$ , *be ye holy, pray*. (2) Be thou holy, pray (masc. and fem.). (3) Sanctify Aaron (Piel masc. sing., and see No. 66). (4) Sanctify ye, pray, a bullock. (5) A priest will be holy.

In your work, distinguish the Sh'was as silent or vocal, the doubtful vowels as long or short, the doubtful sign as Qamets as Qamets Hhatuph, the syllables as open, closed or intermediate. Account for the presence or absence of Daghesth lene, and of Methegh.

LESSON XII. PREFORMATIVES.

82. A *preformative* is a fragment of a word, used in inflecting another word, at the beginning.

Which consonants are used as personal preformatives in the verb? Which as the preformatives of the several conjugations?

Preformatives are not used in declining nouns. But in *forming* nouns, the same preformative letters are used as in the verb; though not, of course, with the same effect.

83. The vowel of a mixed or intermediate syllable, in any place before the tone, is Hhiriq unless there is special reason for some other. Gr. § 61. 1.

Point out the instances in the perfect verb.

84. The vowel of an open syllable, next before tone, is usually Qamets, less frequently Tsere, unless there is special reason for some other. Gr. § 64. 2.

Point out the instances in the perfect verb.

85. A vowel which distinguishes a word or a grammatical form is said to be *characteristic*. The fact that a vowel is characteristic may be a sufficient reason for deviating from the two rules just given.

Name the characteristic vowel of the 2d radical in the different conjugations of the verb. Name those that precede the 2d radical and deviate from the rules in Nos. 83, 84. (In this exercise, omit the fut. 1st sing. of all the conjugations).

86. Qamets and Tsere, not characteristic, in a simple syllable next before the tone, are called *pretonic*; and are dropped when the tone changes its place. Point out the instances in the perfect verb.

(Pretonic Tsere is peculiarly apt to be employed when the tone vowel is Qamets.)

87. Even characteristic vowels are somewhat subject to this and other changes, but less so than those which depend on mere position.

88. In the verb, preformative He is elided after another preformative. § 19. 3, § 53. 1, Gr. § 84. 3. Point out the instances.

89. Nun, closing a syllable before another consonant, is *assimilated* to the latter, as in the English words, imminent, illogical, irregular.

Taw of the Hithpael preformative is assimilated to a following Daleth, Teth, Taw or Zayin. § 19. 2, Gr. § 82. 5.

A few other instances of assimilation occur. § 19. 2, Gr. § 54. 2.

Point out the instances in the Niphal infinitives and future.

90. When the first radical of a verb is a sibilant (except Zayin) it is *transposed* with the Taw of the Hithpael preformative. When the 1st radical is Tsadhe, the Taw is also changed to Teth. § 19. 5, § 54. 2, Gr. § 54. 4, § 82. 5.

91. A verb is called a *Middle e* or *Middle o* verb, when it has one of these vowels instead of Pattahh after the second radical of the ground form. § 43, Gr. § 82. 1. a.

It is called a *Qal future Pattahh* or *Qal future Tsere* verb, when it has one of these vowels, instead of Hholem, after the second radical in the Qal future and imperative. § 47. 3. 2, Gr. § 84. 3. a and b.

92. Commit and write the Hithpael of qaṭāl, and the Qal of kabed and qaṭon.

Analyze as in No. 81. Form the Hithpael of shakol, according to No. 90.

## LESSON XIII. CHANGES CAUSED BY GUTTURALS.

## PREFIXES.

93. The gutturals are homogeneous with vowels of the a class, and heterogeneous to other vowels. Gr. § 17, § 108.

They prefer to be preceded or followed by Pattahh.

They take Pattahh furtive. See No. 22.

They exclude Dagghesh forte. But Resh takes it in a very few instances.

They prefer the compound Sh'was,—Hhateph Pattahh, except for special reasons. § 22, Gr. § 60.

94. A guttural is said to be *strong* in proportion as it is like other letters, and avoids these peculiarities. In the order of strength the gutturals are Hheth, He, Ayin, Resh, Aleph. The first two are usually strong, the last three usually weak.

When a weak guttural excludes Dagghesh forte, it lengthens the preceding short vowel (to Tsere in the e and i class, and Hholem in the o and u class). A strong guttural retains the short vowel, making the syllable intermediate.

95. Aleph often prefers to be followed by Seghol instead of Pattahh. A strong guttural followed by Qamets often prefers to be preceded by Seghol. A guttural may take Seghol to avoid too many successive repetitions of vowels of the a class, or as a *compromise* where it has not guttural influence enough to change a vowel to Pattahh. Gr. § 63. 1.

96. When a guttural cannot make a silent Sh'wa compound, it may compromise by making it vocal.

97. A short vowel before a guttural must corre-

spond to the compound Sh'wa under it. Exceptions in No. 99. 1 and 3, &c.

98. A *prefix* differs from a preformative, in that it is a separate word attached to another, at its beginning.

99. The Hebrew article is the letter He prefixed to a word, and pointed with Pattahh followed by Daghesh forte in the following letter.

(1) But with Pattahh without Daghesh before strong gutturals and often before any vowelless letter not an aspirate.

(2) With Qamets before weak gutturals.

(3) With Seghol before Hheth with Qamets or Hhateph Qamets.

(4) With Seghol in the second syllable before the tone, before He or Ayin with Qamets. § 35, Gr. § 229.

100. When the article is prefixed to *ērēts*, *earth*, *hār*, *mountain* or *yāmm*, *people*, the vowel of the first radical is changed to Qamets. Gr. § 229. 4. b.

101. The interrogative pronoun, *māh* is commonly connected with the following word by Maqqeph, though often used without. Sometimes it elides the He and becomes a prefix. In any of these forms, it is pointed the same as the article, except that it has Seghol constantly before He and Ayin with Qamets, and often, with a disjunctive accent, before other letters. § 37, Gr. § 75.

102. A simple question in Hebrew is indicated by *He interrogative*. In this prefix, He is pointed with Hhateph Pattahh before voweled letters, and with Pattahh before vowelless letters and gutturals, but with Seghol before gutturals with Qamets. In this rule, Resh is not counted as a guttural. The Pattahh of this prefix is often distinguished by Methegh written to the right of it. § 16. 2. 2), § 100. 4. § 153. 2, Gr. § 230.



103. Add to the vocabulary :

<i>corpse</i> , n'belah	<i>light</i> , or
<i>fig-tree</i> , t'enah	<i>moon</i> , yare <sup>h</sup> hh
<i>leaf</i> , yalēh	<i>sickness</i> , hh <sup>o</sup> li
<i>sea</i> , yamm	<i>mountain</i> , hār
<i>darkness</i> , hhóshēk	<i>father-in-law</i> , hham
<i>evening</i> , yēřēb. (ac. on pen.)	

Write: The field. A field? What field?

Write the same combinations with the Hebrew words for flesh, corpse, fig-tree, sea, moon, Jew, shepherd, light, darkness, father-in-law, sickness, evening, leaf, splendor, mountain, earth, people. Repeat the last three with the pause accent, Athnahh, lengthening the vowel of the first radical, in each instance, to Qamets.

In writing use Methegh. See Nos. 70 and 102, in particular.

In this exercise, and in the 1st pers. of the verb fut., point out the influence of the gutturals.

#### LESSON XIV. PREFIXES. VARIETIES OF DAGHESH FORTE.

104. The prefix prepositions, Beth, Kaph and Lameth, are pointed with simple Sh'wa before vowelized letters.

But before a tone syllable, often with Qamets pretonic. See Nos. 84, 86.

Before a guttural and compound Sh'wa, with the short vowel corresponding to the Sh'wa. See No. 97. In a few instances of this sort, Aleph drops its Sh'wa and quiesces in the vowel, lengthening Seghol to Tsere.

With short Hhiriq before other vowelless letters. See No. 83. But vowelless Yodh lengthens the Hhiriq, and quiesces in it.

When these prepositions precede the article, the He

of the article is elided, leaving its vowel with the consonant of the preposition. § 102. 2, Gr. § 231.

105. The preposition *min*, *from*, is sometimes used separately, but commonly as a prefix. When used as a prefix, the Nun is assimilated, and appears as Daghesth forte in the following letter.

But gutturals exclude Daghesth, and lengthen the Hhiriq to Tsere. Only Hheth is strong enough, usually, to retain the Hhiriq, making the syllable intermediate.

Yodh, instead of doubling, may lengthen the Hhiriq, and quiesce in it. § 102. 1, Gr. § 232.

106. The conjunction *Waw*, *and*, is prefixed with simple Sh'wa before a vowel letter.

But often with pretonic Qamets.

With the corresponding short vowel before a guttural with a compound Sh'wa. Aleph in such a case, may quiesce in Pattahh or Seghol, lengthening the latter to Tsere.

In a few instances, with short Hhiriq before a guttural with simple Sh'wa.

Before a vowelless Yodh, with long Hhiriq in which the Yodh quiesces.

Before other vowelless letters, and before all labials except itself, it quiesces in Shureq. § 104. 2, Gr. § 234.

107. For the prefixes with suffix pronouns, see § 103. 2, Gr. § 233.

108. Daghesth forte is called :

(1) *Compensative*, when it makes up for a letter that has been dropped, as in cases of assimilation.

(2) *Characteristic*, when it marks a grammatical form.

(3) *Conservative*, when it is inserted to preserve a

closed syllable, which would otherwise, by losing its final consonant, become open.

(4) *Conjunctive*, in the first letter of a word after Maqqeph or a conjunctive accent.

(5) *Separative*, when it is used to facilitate pronunciation by dividing the final consonant of what would otherwise be an intermediate syllable.

(6) *Emphatic*, when it is inserted in the first letter of a final unaccented syllable, to render it possible to utter the word with greater emphasis.

The last two varieties are rare. § 20, Gr. § 24.

109. Write: In a field. To the field. From a field. And a field. Write the same combinations with all the words used in the exercises, No. 103.

Study Prov. i: 1, till you can pronounce it fluently and accurately. Translate it, and analyze the words.

In the exercises of this and the last lesson, and in the verb paradigm, point out the varieties of Daghhesh forte.

Point out the instances falling under the rules of Nos. 83, 84, 86, 93, 95, 97.

## LESSON XV. PE GUTTURAL VERB. DEFINITE NOUNS.

110. Give an account of the classes of imperfect verbs. § 41 and the headings from § 62 to § 75, Gr. § 107.

111. In the Pe guttural verb:

(1) Preformative Hhiriḳ commonly becomes Pattahh in the Qal fut. of Qal future o verbs, but elsewhere Seghol. Seghol thus arising, is apt to become Pattahh after a prefix.

(2) The Sh'wa under the first radical is usually

Hhateph Pattahh or the Hhateph corresponding to the vowel of the preformative.

(3) This Sh'wa is lengthened to the corresponding short vowel, forming an intermediate syllable, when the second radical has a Sh'wa.

(4) In the Niphal infinitives, imperatives and futures, the Dagghesh is excluded from the first radical; and preformative Hhiriḳ becomes Tserē before a weak guttural, but may remain before a strong guttural. § 62, § 63, Gr. § 108, § 109.

112. The following nouns are definite in Hebrew, and may therefore take the accusative sign eth. See No. 66.

(1) Those which have the article.

(2) Proper names.

(3) Those which have pronouns suffixed to them.

(4) Nouns in the construct state before a noun that is definite under any one of these four specifications.

In the last three of these classes, the article is regularly omitted in Hebrew.

But in Hebrew, as in English, many proper names take the article, notably names of rivers, mountains, &c.

In classes (3) and (4) the article is regularly supplied in English translation whenever the governing noun precedes the word governed. Thus, dib're hēhhakam, *the wise man's words*, or *the words of the wise man*; ben dawid, *David's son*, or *the son of David*, not *a son of David*; *the book of the words of Solomon*, translated into Hebrew without the articles, šēphēr dib're sh'lomoh. § 110, Gr. § 246.

113. Commit and write the paradigm of yamād. § 63, Gr. § 110.

Point out the guttural peculiarities. Give a reason for Metheg, wherever it is used.

Read Prov. xxv. 1, 2.

Add to your vocabulary :

<i>hallow (declare holy),</i> hiqdāsh	<i>serves,</i> yabād
<i>is hallowed,</i> niqdāsh	<i>wind, spirit, ru'h'h, f.</i>
<i>holy,</i> qadosh	<i>blows,</i> nashāb
<i>sanctuary,</i> miqdash	<i>king,</i> mēlēkh (ac. on pen.)
<i>Kadesh, qēdēsh (ac. on pen.)</i>	<i>Moses, moshēh</i>
<i>prostitute, qadesh, q'deshah</i>	
<i>holiness, anything holy, qódēsh</i>	
<i>sanctify (set apart as holy),</i> qiddesh	

Write, using the accusative sign wherever it belongs :

(1) He cut trees. (2) She cut the trees. (3) The trees were cut. (4) They will sanctify the priest. (5) The king sanctified the priest. (6) We will sanctify the priest's son. (7) Egypt caused the peoples to serve. (8) The princess said. (9) Did the wind blow. (10) Did the peoples of the earth say? (11) Did ye say? (12) Did we say? (13) Jehovah said, Hallow me, O sons of Israel, in my sanctuary.

## LESSON XVI. SUFFORMATIVES. PARAGOGIC ENDINGS.

114. In Lesson XII, we have considered the *preformative* additions made to roots in the forming and inflecting of words. A *sufformative* is a fragment of a word, used in forming or inflecting another word at the end.

Make a list of the sufformatives used to indicate the number and gender of the noun. Of those of the verb.

115. Mem preceded by Qamets or Hholem is an adverbial sufformative like the English syllable *ly*. Yodh, Mem and Nun, preceded by various vowels are used as sufformatives in the formation of nouns. Yodh, thus used, corresponds to the English *ite, ist, er* in Jeb-site, pianist, villager.

116. The *paragogic* endings closely resemble sufformatives. These are:

(1) *ah cohortative*, appended to the 1st sing. or plur. of the verb future, giving it a potential or imperative meaning. § 48, Gr. § 97. For example, *ēqqadesh*, *I shall be hallowed*, *ēqqad'shah*, *I should be hallowed*, or *let me be hallowed*.

(2) *ah paragogic* attached to the imperative masc. sing., softening the command into entreaty,—like the English auxiliary *do*, in imperative sentences. Gr. § 98. For example, *dābber*, *speak*, *dābb'rah*, *do speak* or *pray speak* or *speak, please*.

(3) *ah unaccented*, attached to nouns, and indicating motion toward, like the English syllable *ward*. § 90, Gr. § 219. 1. For example, *hāmmiqdāshah*, *sanctuaryward*, that is, toward the sanctuary or at the sanctuary.

(4) *ah* or fully written *o* or *i*, constituting an archaic or merely euphonic appendage to a word. § 90, Gr. § 218, § 219. 2.

(5) Nun added as an archaic or poetic ending to those forms of the verb which end in *u* or *i*. Oftenest with the pause accent. § 47. 4, 5, 6, Gr. § 55. 2, § 86. b, § 88.

117. *Ah paragogic*, or a sufformative beginning with a vowel, cause, in verbs, the rejection of the previous vowel, except when it is fully written, or stands in a monosyllable beginning with one consonant, or stands before a doubled letter.

Point out instances under the rule, and under the first exception, in the perfect verb. Write with the *ah paragogic* all the futures and imperatives of *qaṭāl* and *yamād* which take that ending.

The corresponding rule for nouns is given in Lessons IV and V. But *He directive* does not cause this dropping of a vowel.

118. Commit and write the paradigm of *hhazāq*, § 63, Gr. § 110. 2, and point out the guttural peculiarities.

Add *is strong*, *hhazāq*, to the vocabulary.

Write: (1) Be strong, Moses. (2) Moses will be strong. (3) They will be strong. (4) He will be served, as the wise one, in the field. (5) Be thou holy. (6) Be ye holy. (7) Let me be holy. (8) Let us be holy. (9) Hallow thou Jehovah. (10) Let us hallow Jehovah. (11) Sanctify ye the flock and the herd. (12) Sanctify, O man, the flock and the herd. (13) Let us sanctify the flock and the herd. (14) *Do* sanctify the flock and the herd. (15) To a voice. (16) To the voice. (17) In a tree. (18) In the tree. (19) In affliction. (20) In the affliction.

#### LESSON XVII. GUTTURAL VERBS. MIN PARTITIVE AND COMPARATIVE. THE NEGATIVE AL.

119. Pronounce the paradigms of the Ayin guttural and Lamedh guttural verbs, and point out their guttural peculiarities. Paradigms E and F, Gr. § 117, § 124.

120. The preposition *min* is used in Hebrew to express what is expressed in English by the comparative degree. § 119. For example, *Y'hudah ṭobh meashshur*, *Judah is better than Assyria*. *qadāsh yisrael mim-mitsrāyim*, *Israel is holier than Egypt*.

The preposition *min* is also used in partitive constructions. For example, *shahhāṭ aṣa min-haṣam*, *Asa slaughtered [some] of the people*; *tigāl mehēm*, *thou wilt redeem [some] of them*; *shaph'lu mehēm*, *[some] of them have fallen low*.

121. When the negative *āl* is used before a verb, it shows the verb to be potential, or imperative. For ex-

ample, לֹא יִשְׁלַחַּהּ, *he will not send*, but אַל יִשְׁלַחַּהּ, *he should not send*, or *let him not send*. With the proper imperative, negatives are not used. § 46, § 128. 2.

122. Add to the vocabulary :

<i>slaughter</i> , v., shahhät	<i>bless</i> , baräk
<i>slaughter</i> , n., sh'hhiṭah	<i>stand</i> , Yamäd
<i>Asa</i> , aṣaa	<i>redeem</i> , gaäl
<i>maiden</i> , b'thulah	<i>kingdom</i> , mä'l'kuth, f.
<i>Assyria</i> , ashshur	<i>Israel</i> , yisrael
<i>wretchedness</i> y'nuth	<i>dust</i> , Yaphar
<i>foliage</i> , y'phi.	<i>collar</i> , y'naq

Write: (1) Man, thou wast redeemed. (2) Maiden, thou wast redeemed. (3) Will ye sanctify a priest better than Aaron? (4) He cut some trees. (5) He cut some of the trees. (6) Let them not sanctify the king. (7) Let me not sanctify the priest. (8) Let me serve. (9) Let us stand. (10) And from the kingdom. (11) Israel and Judah. (12) Judah and Israel. (13) Assyria was stronger than Judah (use verb and min of comparison). (14) In a congregation. (15) In the congregation. (16) To dust. (17) To the dust. (18) According to a collar. (19) As the collar. (20) In wretchedness. (21) In the wretchedness. (22) In foliage. (23) In the foliage.

### LESSON XVIII. SEGHOLATES.

123. A vowel taken up to prevent the concurrence of two letters at the end of a word, is called a *helping vowel*. It is Seghol except for special reasons, and causes a word to be called *Segholate*. § 27, Rem. 2. c, § 28. 4, Gr. § 61. 2.

124. When the helping vowel is Seghol, it commonly changes a preceding Pattahh or Tsere to Seghol.



Thus *našāk* means *pour out*. Its abstract noun, an *out-pouring*, is primarily *nāšk*, but with the helping vowel *nāšēk* (accent on penult), and by assimilation of the *Pattahh*, *nēšēk*.

125. A guttural may change one or both the vowels of a Segholate to *Pattahh*.

When *Yodh* is the middle letter of a Segholate, it is preceded by *Pattahh* and followed by *Hhiriq*.

When *Waw* is the middle letter, it is preceded by *Qamets* and followed by *Seghol*, unless the third letter is a guttural.

When *Waw* is the final letter of a Segholate, it commonly quiesces in *Shureq*.

In all these varieties of form, a Segholate noun is easily recognized by its being accented on the penult in the singular absolute. Gr. § 184, § 205, § 208.

The vowel next before the helping vowel is defectively written.

In forming Segholates, *Shureq* next before the helping vowel is changed to *Hholem*, long *Hhiriq* to *Tsere*, and *Qamets*, except before *Waw*, to *Pattahh*. *Pattahh* or *Tsere* may further be assimilated to *Seghol*.

Pronounce the following, accenting them on the penult. Explain how the vowels are affected by the presence of gutturals or of *Yodh* or *Waw*. Add them to the vocabulary.

*silver*, *kēšēph*  
*holiness*, *qodēsh*  
*youth*, *nāyār*  
*midst*, *tawēk*  
*seven*, *shēwāy*  
*house*, *bāyith*  
*waste*, *bohu*

*hiding place*, *šethēr*  
*trust*, *bētāhh*  
*death*, *mawēth*  
*breathing space*, *rēwāhh*  
*eye, fountain*, *yāyin*  
*confusion*, *tohu*  
*door*, *dēlēth*

126. When the feminine ending *Taw* is appended to a noun ending with a consonant, the consonant

commonly takes a helping vowel, and the other Segholate peculiarities follow. § 94. 2, Gr. § 205.

Form the feminine Segholate of all the participles of the perfect verb. (As a matter of fact, however, some of these are not used).

127. Segholates have the same form for the absolute and construct singular, except as follows.

Before the sufformatives of the plur. abs., and sometimes before that of the dual, they take pretonic Qamets instead of the helping vowel, and drop the preceding vowel, e. g., *mēlēk*, plur. *m'lakim*.

Before other sufformatives they drop the helping vowel, and either shorten the vowel of the previous letter (in the e and i class, to Hhiriq), or restore there the Pattahh which had been assimilated to Seghol, e. g. *hhoshēk*, fem. *hhōshkah*; *ṣethēr*, const. plur. *ṣith're*; *mēlēk*, fem. *mālakah*, const. plur. *māl'ke*.

But Waw commonly quiesces in Hholem, when it is the middle radical of a Segholate, both in the construct singular and before appendages. Thus, *mawēth*, *death*, but *moth hāmmēlēk*, *the death of the king*, *mothim*, *deaths*.

Yodh in the same place quiesces in Tsere, except before the ending of the plural absolute, and sometimes even them. § 93, Gr. § 217.

Decline the nouns in No. 125.

## LESSON XIX. VOWEL-LETTER CHANGES. PE

### ALEPH VERB. § 23, § 24.

128. Vowel letters, being weak, are sometimes elided. Point out instances in the verb preformatives, and in the article.

They are seldom elided after prefixes, except the He

of the article after the three prefix prepositions. Gr. § 53. 3, § 84. 3.

129. Radical He final, with the vowel that precedes it, are often *apocopated*. Instances are *ah* and *ěh*, Nos. 36 and 43.

This occurs frequently in Lamedh He verbs, in the forms of the future which have no sufformative or suffix. These end uniformly in *ěh*, the He being radical. When this ending is apocopated, the first radical commonly takes a helping vowel, and the other Segholate peculiarities follow. In these forms, and nowhere else, the short Hhiriq of the preformative may be retained as the first vowel of a Segholate word; and thus these forms are "the few peculiar accented forms" mentioned in No. 78, in which short Hhiriq stands in an accented syllable. § 75. 5 and "Remarks," Gr. § 171. 1. For example, *yibněh*, *he will build*, by apocopation, *yiběn* (accent on penult); *yihyeh*, *it will be*, by apoc. *y'hi*. Write these in Hebrew, and explain the changes.

130. The vowel letters are apt to lose their consonantal character, by quiescing in a previous vowel, whenever the changes produced by inflection permit them to do so. See No. 27, Gr. § 57.

In some instances, they even drop Dagghesh, or change a previous vowel, in order to render quiescence possible.

Point out instances among the prefixes, and in Segholate nouns.

In the Pe Aleph verb-forms, Aleph causes the preformative to be pointed with Hholem, and quiesces in the Hholem.

In the same, and in some nouns beginning with Aleph, Aleph often quiesces in Tsere or Pattahh after prefix prepositions, as *\*mor*, *to say*, with prep. *lē mor*, by quiescence *leamor*; *\*doni*, *my lord*, *lā \*doni*, by

quiescence *lādoni, to my lord*. In the same words, however, Aleph sometimes follows the rules for a guttural and sometimes those for a vowel letter.

Aleph medial often gives up its vowel to a preceding vowelless consonant, and then quiesces in the vowel. Yodh medial sometimes does the same if its vowel is homogeneous. Gr. § 57. 3.

131. On the other hand, flexional changes may cause a vowel letter to resume, or even, perhaps, to assume consonantal power. Gr. § 62. 2.

132. The vowel letters are often *interchanged* one for the other. These two last peculiarities are reserved for future consideration.

133. Commit and write the Pe Aleph verb, § 68, Gr. § 110. 3, and point out its quiescent peculiarities.

Read Gen. i 1, 2. Verse 2, hay'tha<sup>h</sup> is from haya<sup>h</sup> to be, Qal. perf. 3 sing. fem.

#### LESSON XX. THE JUSSIVE. WAW CONSECUTIVE.

§ 48, § 49, Gr. § 97, § 99, § 100.

134. We have seen, No. 116, that the cohortative future with He paragogic may be formed in the first person of verbs. The *jussive* future may occur in those forms of the second and third persons (and, very rarely, of the first person) which have no sufformatives. The jussive, like the cohortative, has an imperative or optative meaning.

135. The jussive is formed by changing Hhiriq of a mixed ultimate to defectively written Tsere, or Shureq to Hholem, or by *apocopating* Lamedh He forms. See No. 129. Because this last case is the

most common, the jussive future is often called the apocopated future.

In this rule, a final syllable ending in Aleph is counted as a closed syllable.

The *voluntative* or *potential* mood in Hebrew is formed by substituting the Cohortative and Jussive forms for the ordinary forms, wherever the two differ. Where the forms do not differ, the mood must be determined by the syntax.

136. In Hebrew, a statement begun with a verb in the perfect is commonly continued with verbs in the imperfect with the prefix conjunction Waw. If begun in the imperfect or imperative it is continued in the perfect with Waw. When the conjunction Waw is thus used, it is called *Waw consecutive*. Some grammars call it *Waw conversive*, on the idea that it converts the following verb to the tense of the preceding. Others call it *strong Waw*, designating the conjunction in its other uses as *weak Waw*.

137. Waw consecutive of the preterite is pointed like any other Waw conjunctive. That of the future is pointed like the article. Write the Qal pret. and fut. of *qaṭāl* and *yamād*; prefixing Waw consecutive throughout.

138. The forms of the verb which change for the Jussive make the same changes for Waw consecutive. The forms of the first person future regularly make the same change after Waw consecutive, but often, instead, take the cohortative form (See Nos. 116, 117) or remain unchanged. Write the Hiphil futures of *qaṭāl* and *yamād* in the voluntative mood. Write the same futures with Waw consecutive.

139. Waw consecutive of the imperfect commonly draws back the accent from a mixed ultimate to a sim-

ple penult. Waw conversive of the preterite often throws forward the accent from the penult to the ultimate. Gr. § 33. 4, § 100. 2.

These changes frequently bring a long vowel into an unaccented mixed syllable, in which case it is shortened. When Pattahh, in a mixed syllable, loses its accent through these changes, it is sometimes changed to Seghol. Write the fut. sing. Piel and Niphal of qatāl, and the fut. sing. Qal of akāl and amār, with Waw consecutive.

140. Read Genesis i. 1-5. Divide all the words into syllables. Pronounce the passage correctly and fluently.

Separate each word into the parts of speech of which it is composed. Give the rule for the pointing of each prefix. Tell the gender, number, state and government of the nouns.

Analyze the verbs as follows, using only a single word to express each fact: (1) Part of speech. (2) Root form. (3.) If Middle e or o, say so. (4) Conjugation. (5) Tense. (6) Person. (7) Number. (8) Gender. (9) If Jussive or Cohortative, say so. (10) The class or classes of imperfect verbs to which it belongs, and its consequent peculiarities. (11) Its prefixes and consequent changes. (12) Its suffixes and consequent changes. (13) Subject. (14) Whether transitive, and if so, the object. (15) Additional peculiarities.

For example, in verse 3, wāyyomēr is a verb, from amār, Qal future third singular masculine, Pe Aleph (the preformative taking Hholem, in which the Aleph quiesces), with Waw conversive (which has Daghesh forte in the voweled letter following, and draws back the accent, changing Pattahh of the ultimate to Seghol) agrees with 'lohim (which is singular in meaning, though plural in form), transitive, governing the following clause.

Use Nos. 10 and 12 of this analysis only as far as

these lessons have covered those subjects. For the present the prefixes, preformatives and sufformatives will enable you to make most of the imperfect verbs, even when you cannot explain their peculiarities.

### LESSON XXI. AGREEMENT OF ADJECTIVES.

141. Attributive adjectives take the article if their nouns are definite, agree with their nouns in gender and number, and usually follow their nouns. § 112, § 111. 2, Gr. § 249. 1.

Thus häbb'thulah hättobah, *the fair maiden*, in the Hebrew order *the maiden the fair*.

To agree with nouns in the dual, adjectives are put in the plural. When used as adjectives, they never take the dual.

Predicative adjectives agree with their nouns in gender and number, but do not receive the article, and usually precede their nouns. § 145. b, § 147. b, Gr. § 259.

Thus tobah häbb'thulah, *the maiden is fair*, in Heb. order, *fair the maiden*.

But Enallage is far more frequent, throughout Hebrew syntax, than in that of the Western languages.

142. When a noun is made definite by being in the construct before a definite noun, an adjective following with the article may agree with either. The same is true when the noun is made definite by a suffix. § 111, Gr. § 256. See No. 112. Thus d'bär hämmälkah hëh-hakam is *the wise word of the queen*, but d'bär hämmëlëk hëhhakam may be either *the wise word of the king*, or *the word of the wise king*.

143. The demonstrative pronoun, or the personal pronoun used as a demonstrative, follow the above

rules of agreement, and are placed more remote from the noun than other adjectives, when they are used along with others. § 122.

Thus *that foolish prince* would be *hässär ha'wil häz-zēh*, or *hässär ha'wil hähu*, *the prince the foolish the that*.

144. Add to the vocabulary :

<i>dry up</i> , yabesh	<i>cold</i> , qarah
<i>is heavy</i> , kabad	<i>highway</i> , m'sillah
<i>plateau</i> , mishor	<i>loves</i> , ahäb, aheb
<i>Solomon</i> , sh'lomoh	

Write: (1) Did the tree dry up? (2) The spirit of the wise one was heavy. (3) A highway of a plateau. (4) The highway of the plateau. (5) The good highway. (6) The good highway of the plateau. (7) The highway of the plateau is good. (8) The cold wind blows. (9) The wind blows cold. (10) Who art thou? (11) There is a God. (12) Jehovah is the God. (13) Jehovah is the God of Israel. (14) God loved that good king Solomon. (15) Solomon was that wise king. (16) Solomon the king was wise.

## LESSON XXII. PLACE OF THE ACCENT.

145. In words not inflected by appendages, the accent is on the ultimate.

But in Segholates, on the penult. § 29, Gr. § 32.

146. Appendages beginning with a vowel of their own, or with a union vowel, draw the accent to the vowel.

Suffixes to the 3 fem. pret. of verbs are an exception.

Verb sufformatives and paragogic endings, beginning with a vowel, draw the accent only when they cause the rejection of the previous vowel. Gr. § 33. See No. 117.



He directive and the fem. Segholate ending do not draw the accent. Gr. § 33.

147. An appendage consisting of a consonant draws the accent to a long ultimate.

A simple syllable appended draws the accent as far as the penult.

But ka (pronoun 2 masc. sing.) takes the accent when preceded by Sh'wa, except when attached to the 3 fem. pret. of verbs.

An appended mixed syllable takes the accent. Gr. § 33.

148. A conjunctive accent on an ultimate syllable, coming before a word with a disjunctive accent on the first syllable, may be thrown back to the penult. Gr. § 35. 1.

149. The accent is a few times attracted to a short ultimate ending in a weak letter. Gr. § 35. 2, last half. Waw conversive may affect the accent. See No. 139.

150. The removal of the accent causes such vowel changes as are necessary to prevent the violation of the laws of the syllable. See No. 69.

151. A pause accent may cause, 1st, the lengthening, or 2nd, the restoring, or 3rd, the restoring and lengthening, or 4th, the compressing (See No. 153), or 5th, the assuming of a vowel. Gr. § 65.

In pause, the accent is sometimes changed from the ultimate to the penult, or the reverse. Gr. § 35. 2.

152. Read Gen. i. 1-8. Analyze the words as in the last lesson.

Name the accents, giving first the distinctive accent of each clause, and then the conjunctive, and designating the pause accents. For example, in verse 6, the accents are Zaqeph Qaton with Munahh, Tiphhha with Merka,

Athnabh, pause accent, with Munabh, Zaqeph Qaton with Munabh, Tiphhha with Merka, Silluq, pause accent.

In pronouncing, divide the verses into these clauscs. Give reasons for the tone syllable of every word, and for Methgeh where it occurs.

Mention the pause effect of the pause accents.

### LESSON XXIII. SHARPENED SYLLABLES.

153. In accented syllables, Shureq before two consonants may be *compressed* to Hholem, Hhiriq to Tsere and Tsere to Pattahh. Gr. § 61. 4. A compressed vowel is seldom fully written.

Point out instances in the Hiphil fut. of the verb; in the Piel pret.; in the Qal pret. middle e; in the Hiphil pret.

Additional instances are found when a vowel is lengthened before a guttural (No. 94), in the penult of Segholate forms (No. 125), &c. The omission of Dagghesh forte in the guttural does not cause the syllable to cease to be sharpened. Nor does the insertion of a vowel which, like the Segholate helping vowel, merely arises from a vocal Sh'wa.

154. Compression also occurs in some particular cases not covered by the general rule: (1) in some pause forms, No. 151, (2) in the fut. jussive and with Waw consecutive, No. 135, (3) often in the change of a vowel to Pattahh on account of a guttural, (4) in the Hiphil inf. abs. and simple imperative.

155. In unaccented syllables before Dagghesh forte, short Hhiriq is preferred to Seghol and Qibbutts to Qamets Hhatuph.

Point out instances in the Piel and Pual of the perfect verb, and the Hophal of the Pe Nun verb.

156. In Pe Nun verbs, the Nun is assimilated when it comes at the end of a syllable. Gr. § 129. 1.

It is dropped in the Qal imperative, but retained when the 2nd radical has Hholem. Gr. § 129. 2, § 131. 3.

It is commonly dropped in the Qal const. infinitive, and the feminine Segholate ending added.

Nun at the end of a word may suffer the same changes Gr. § 132.

Laqāhh, *to take*, shares the peculiarities of Pe Nun verbs. Gr. § 132. 2.

157. Commit and write the Pe Nun verb. § 66, Gr. § 129, § 130. Point out the peculiarities of nagāsh and nathān.

Read and analyze Gen. i. 9, 10.

#### LESSON XXIV. CHANGES IN THE SUFFIXES.

158. The following rules are useful, though they have many exceptions.

Review Lesson VIII. See § 58–61 and § 91–95, Gr. § 101, § 220, § 72.

159. The suffix *i* (1 pers. sing.) is joined directly to singular nouns, thus *ṭub*, *goodness*, *ṭubi*, *my goodness*.

160. Suffixes are joined directly to verbs or singular nouns, when these end with a vowel. But a vowel letter ending a noun, is liable to be dropped, or to assume consonant power, thus rendering this rule inapplicable. Examples, *qiddāshtim*, *I have sanctified them*; *y'qādd'shuka* *they will sanctify thee*; from *pi*, const. of

pēh, *mouth*, pikēm *your mouth*, pinu *our mouth*, but pi *my mouth*; p'rihēm *their fruit*, but piri *my fruit*, pēr-y'kēm *your fruit*, &c. See No. 166.

161. To verbs or singular nouns ending in a consonant, ka, kēm and kēn are joined by a vocal Sh'wa; other suffixes by a *union vowel*. But after the 3 fem. pret. of verbs all suffixes are joined by Sh'wa, except Kaph, Mem and Nun.

With verbs the union vowel is Qamets or Pattahh in the pret. It is Tsere in the fut. and imperative, but Seghol before ha or a doubled letter.

With nouns it is Tsere before nu and Kaph and occasionally before hu, and before hēm and hēn in the few instances in which these are used with singular nouns, and Qamets before the other suffixes.

With infinitives it is commonly Tsere before ni, nu and Kaph, and Qamets before the other suffixes.

It is Seghol before Kaph after the 3 fem. pret. of verbs.

Add all the suffixes, in the forms required by these rules, to the noun *ṭub*; to the Hiph. pret. 3 sing. masc. of *qaṭāl*; to the Hiph. fut. 3 sing. masc.; to the Hiph. const. inf.; to the Hiph. pret. 3 sing. fem., first changing it to *hiqṭilāth*. See No. 166. (5).

162. When the suffix ha comes after Qamets, its own Qamets is dropped, and the He receives Mappiq. When it comes after Seghol, the Seghol may change to Qamets, and the suffix follow this rule.

However it may be accounted for, the He in this case often appears without Mappiq. It does this regularly after Nun epenthetic (See No. 165) and after the 3 fem. pret. of verbs.

Append this suffix to the Hiphil masc. sing. of the 2 pers. pret.; of the 3 pers. pret.; of the imperative.

163. He of the suffix hu (3 sing. masc.) is elided when it follows Qamets (See No. 128) in which case Qamets and Shureq, being left together, become Hholem. The Hholem is a diphthong.

He of the same suffix is often elided after fully written Hhiriq or Tsere. In this case the Shureq becomes a consonantal Waw.

Append this suffix to the noun *şuş*; to the forms of the Hiph. pret., except the feminines, and the plurals of the 2 pers.; to the forms of the Hiph. fut., except the plurals feminine.

164. Plural and dual nouns take the construct ending Tsere-Yodh before suffixes, the fem. plurals adding Tsere-Yodh to the termination oth. Write: Your horses, their mares, your hands (dual), their magistrates.

(1) When the suffix i (1 pers. sing.) is added to a noun with the termination Tsere-Yodh, the Yodhs apparently assume consonant power (See No. 131) and coalesce, making a double Yodh. This is without Daghesh forte, because at the end of a word (see No. 58), but sharpens the syllable and compresses the Tsere to Pattahh (See No. 153).

Whether this explanation be accepted or not, the suffix 1 pers. sing. is Hhiriq Yodh after singular nouns, and Pattahh Yodh after plural nouns. Write: My horse, my horses, my hand, my pair of hands, my hands (fem. plur.), my magistrate, my magistrates.

(2) Before the suffixes ka (2 sing. masc.) and ha (3 sing. fem.) the plural ending of nouns becomes Seghol Yodh. Write: Thy horse, thy horses, &c.; Her horse, her horses, &c.

(3) Before the suffix Kaph (2 sing. fem.) the Yodh appears to become a consonant (See No. 131) taking a helping vowel and the other Segholate peculiarities (See Nos. 123, 125). At all events, the ending becomes

äyik, accented on the penult. Write with fem. pronoun: Thy horse, thy horses, &c.

(4) Before Waw, when an intervening He has been elided (See No. 163), it becomes Qamets-Yodh, the Yodh being strictly a silent letter. Hence the suffix 3 sing. masc. is oftenest fully written Hholem after verbs and singular nouns, and aw (Qamets-Yodh-Waw) after plural nouns. Write: His horse, his horses, &c.

Write the nouns qol and sadhēh, in the singular and plural, with each of the ten suffixes, and translate. See No. 43.

165. A Nun called *Nun epenthetic* is often inserted between a word and its suffix, especially in pause forms. After it, He of a suffix is often elided.

Daghesh forte is often given to the letter before the vowel of a light suffix, especially in pause forms, whether that letter be Nun epenthetic or the opening letter of the suffix, or the closing letter of the word. § 58. 4, Gr. § 101. 2. a.

#### LESSON XXV. CHANGES CAUSED BY ENDINGS.

166. The following changes occur in a simple ultimate before the various classes of endings.

(1) The masculine terminations *ah* or *ēh* are dropped. But *pēh*, *mouth*, changes to *pi*. See Nos. 43, 129.

(2) A noun ending in *i* either drops the Yodh, or changes it to a consonant, either single or double. See Lesson XIX and Nos. 160, 164. For instances, see in Lexicon the nouns *y<sup>o</sup>ni*, *p<sup>o</sup>ri*, *moabi*, &c., with *pēh*, *ab* and *ahh*. § 87. 2, Gr. § 209.

(3) Nouns ending in *u* or *o* are rare. They may either drop the final vowel or insert a Yodh, either single or double.

(4) The feminine noun-ending *ah* becomes *ãth* before grave suffixes, *ath* before light suffixes, the paragogic endings and the dual ending, and is dropped before the other sufformatives. In the construct dual and in some other instances, the Qamets before the Taw is dropped. Decline *şuşah* in each of the three numbers. Add to it, in each number, the ten suffixes.

(5) Before suffixes the fem. ending *ah* of the verb pret. becomes *ãth*, the Taw being sometimes doubled. In the fut. 2 and 3 fem. plur., the ending *nah* is dropped, and the ending of the masc. taken in its place. The masc. ending *ta* (2 sing.) in the preterite sometimes shortens its vowel. Gr. § 101. 1.

167. The following changes occur in a mixed ultimate, before endings.

(1) A doubled final letter (See No. 58) takes Daghesh forte when it ceases to be final. Daghesh forte conservative (See No. 108) is also sometimes inserted before an appendage. Under one or the other of these specifications, most nouns having Pattahh in a mixed ultimate take Daghesh forte in the final letter before appendages. Gr. § 207. 2.

Decline the noun *Kãpp* in the masc. sing. and dual, and the fem. plur. To each of the three add the ten suffixes. Translate.

(2) The verb-ending Taw (2 fem. sing. pret.) is changed to *ti* before suffixes, and *tẽm* (2 plur. masc. pret.) to *tu*. Gr. § 101. 1.

(3) The rules in Nos. 117, 42, apply before all appendages.

(4) With the exceptions heretofore mentioned, the vowel of the mixed ultimate is commonly dropped before an appendage beginning with a vowel or a vowel of union, and shortened before a suffix beginning with a Sh'wa of union. Gr. § 101. 3.

168. The 2 plur. fem. pret. does not occur with suffixes. Gr. § 101. 1.

The suffixes are not used to denote the same person or thing with the subject. Hence the verb in the first or second person does not take a suffix of the same person and number. Gr. § 102. 1.

Append the ten suffixes to the participle *qotel*, sing. and plur., and to each form in the fut. of the Qal. and in the pret. and fut. of the Piel and Hiphil.

169. The following additional changes should be noticed.

(1) Pretonic Qamets or Tseré are dropped in the construct, and in all words when the tone is moved. See Nos. 38, 84, 86, 166. (4).

(2) When the changes that take place cause a concurrence of vowelless consonants, a short vowel may be inserted.

This is regularly Hhiriq. See No. 83.

But a guttural may cause it to be Pattahh or Seghol. See Nos. 93, 95.

In Segholates it may be the original vowel restored (and shortened, if necessary.) See No. 127.

It may correspond to a composite Sh'wa from which it has arisen. Point out instances in Pe guttural verb.

In imperatives and const. infinitives before suffixes and paragogic endings (and sometimes before sufformatives), it is Qamets Hhatuph if the vowel dropped from the second radical was Hholem. Gr. § 98. 1, § 101. 3.

Add the suffixes to the const. inf. of *qaṭal* and to the simple imperative of *kabed*. Translate, remembering that the suffix of the infin. may be either possessive or objective. Gr. § 102. 3.

(3) When the fem. ending *ah* is dropped in declension, the noun reverts to the form which it had before the *ah* was added.



(4) Segholates, in the singular, revert to their original form before suffixes or paragogic endings. But those which have Waw or Yodh for the middle letter may take, instead, the form which they take in declension.

(5) Before the ending Tsere-Yodh of the light suffixes to plural and dual nouns:

Dual nouns adopt the form which they have before the absolute dual ending.

Fem. plurals take the fem. plur. construct form.

Other plurals the same form as before the absolute plural ending.

(6) The Qal pret., before suffixes, drops the first vowel and restores the second, commonly lengthening it when the syllable is open. Gr. § 101. 3. Append the ten suffixes to the forms of the Qal pret.

## LESSON XXVI. CONSTRUCTION OF THE RELATIVE.

170. When the relative pronoun \*shër is governed by a verb, noun or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, \*shër sh'lahho, *whom he sent*; \*shër dibbārta lahēm, *to whom thou hast spoken*; haárëts\*shër raah, *the earth which he saw* (in the Hebrew order, *whom he sent him, whom thou hast spoken to them, the earth which he saw it*). § 123, Gr. § 285. 1.

171. The preposition ben, in the sense of between, is repeated before both the words whose relation it indicates.

172. Read Gen. i. 1-13. WättotseA, verse 12, is Hiph. from yatsaa.

Add to your vocabulary, from those verses, the Hebrew of the following words: Sees, separates, between,

calls, day, night, expanse, midst, does (or makes), thus, second, to sprout, herbage (that which sprouts), verdure, sow, seed, fruit, species, who, which, whom, third, morning, one.

Write: (1) My day. (2) Between him and me. (3) Thou hast separated me (Hiph). (4) Let him separate between the morning and the evening. (5) Let Judah separate her house from abominations. (6) In the midst of the earth.

Review the verbs you have studied.

#### LESSON XXVII. COALESCING CONSONANTS. AYIN DOUBLED VERB.

173. When an unaccented open syllable becomes closed, the vowel must be shortened. Gr. § 64. 1.

If an unaccented closed syllable loses its closing letter, then either (1) the letter may be replaced by the insertion of Daghesh forte conservative, or (2) the vowel may be dropped, or (3) lengthened, or (4) replaced by another, or (5) retained, making the syllable intermediate. Nos. 68, 69.

174. When too many successive consonants are left without vowels, this may be remedied, (1) by dropping one or more of the consonants, particularly if they are weak (Lesson XIX, Gr. § 53), or (2) by taking up a vowel for one or more of them (Lessons XII, XVIII, No. 169. (2), Gr. § 61), or (3) by prefixing a syllable. Gr. § 53.

Illustrate the last from the infinitive of the Niphal conjugation.

175. When a change of vowels has occurred, and is broken up by some new change, the original vowels tend to return.

How is this illustrated in the case of Segholates?

176. When a vowel is characteristic of an etymological form, or stands in a place where it is usually fully written, or usually has the tone, or is short in a closed syllable before the tone, it is called *immutable*, because it is less liable to change, and changes less, than in other conditions. - § 25, Gr. § 58. 2.

177. In the various changes that occur, a Qamets, Tsere, Seghol or Hholem may result from a combination of, or compromise between, two other vowels. In such cases, the vowel is said to be *impure*, or diphthongal. Gr. § 62. 1. An impure vowel or a pretonic vowel is peculiarly mutable.

178. When the third radical of a word is the same with the second, the intervening vowel may be thrown back, leaving the two radicals to *coalesce*. This occurs chiefly in Ayin double verbs and their derivatives. § 67, Gr. § 133 to § 142.

Coalescence is best understood by supposing the third radical to be physically superimposed upon the second, thus concealing the second, and pushing the vowel one place back.

179. The vowel thus thrown back, (1) expels a pretonic Qamets, (2) draws to itself the closing consonant of a preformative closed syllable.

180. In the latter case, the expedients mentioned in No. 174 are used to prevent the violation of the laws of the syllable, No. 69.

The preformative short vowel is either (1) preserved by inserting Dag. forte conservative in the 1st radical, or (2) lengthened, or (3) replaced by pretonic Qamets, or (4) retained in the syllable made intermediate.

The first 3 of these expedients may be used in the Qal fut., the last 3 in Niphal, the first 2 in Hiphil and Hophal.

181. The letter in which the coalescence occurs is double. Hence it (1) compresses the previous vowel (See No. 153) except in the Niphal infinitives, (2) retains the same, and accents it if possible, in forms where the perfect verb would drop it, (3) takes Daghest forte before an appendage, although it omits it at the end of a word, (4) receives Hholem in the pret. and Seghol in the future (both fully written), before appendages beginning with a consonant.

These insertions tend to throw forward the accent, and shorten the word at the beginning.

182. When the forms are adopted which double the first radical by Daghest forte conservative, this doubling precludes that of the second radical, and precludes all the resulting changes except compression.

183. Point out the Ayin doubled peculiarities of the Qal of *ṣabāb*. Commit and write the same. Write the future of it with Waw consecutive. Read Gen. i. 14–15.

#### LESSON XXVIII. AYIN DOUBLED VERB CONTINUED.

184. The reduplication of a syllable or the insertion of a long vowel is sometimes substituted for the doubling of a letter. Gr. § 57. 1, § 137. Point out instances in the peculiar conjugations of the Ayin doubled verb.

185. When Daghest forte is omitted in a letter with Sh'wa, the Sh'wa sometimes becomes compound, even when the letter is not guttural.

186. Read Gen. i. 16–19. Add to your vocabulary the Hebrew of dominates, dominion, great, to light, little, luminary, season (that is, set time), sign, star, year.

Write: (1) My dominion. (2) The stars in the expanse are in thy dominion, O God. (3) My queen, thy dominion is great. (4) This great luminary dominates in the day. (5) The many stars of the expanse. Complete the Ayin doubled verb.

### LESSON XXIX. THE PE YODH VERB.

187. Review Lesson XIX and references.

188. (1) Waw beginning a word is changed to Yodh. The conjunction Waw and a few words are exceptions. Gr. § 56. 2.

(2) But an unvoveled radical Waw, at the beginning of any syllable, is apt to be dropped.

(3) When the place of a Waw which has been thus changed or dropped comes to be in the end of a syllable, the Waw reappears, and, except when it has Daghesh, quiesces.

(4) In the middle of a word, a radical Waw, if voweled and preceded by Sh'wa, often throws back its vowel, changes it, if necessary, and quiesces in it.

(5) The vowel in which Waw thus quiesces is commonly Shureq if the Waw was previously preceded or followed by a vowel of the o and u class, but otherwise, Hholem. In other words, it is Shureq if pure, and Hholem if diphthongal.

(6) Waw with Daghesh is sometimes changed to Yodh. Gr. § 56. 3.

189. Take the Pe Yodh verbs. § 69, § 70, § 71, and Paradigm. Gr. § 143 to 146.

It is convenient to say of yashāb and similar Pe Yodh verbs, that they are properly Pe Waw. Assuming this, point out in the paradigm the changes which the radical Waw has undergone, in accordance with the

rules given in this lesson. Explain the forms that are different in yaṭāb, the Pe Yodh verb that is properly such.

Read Gen. i. 20–23.

### LESSON XXX. AYIN WAW VERB.

§ 72, § 73, Parad. M, Gr. § 152–161.

190. Point out the peculiarities caused by the vowel letters, in the verbs of this paradigm. Commit the Qal and Hiphil of qum. Form the voluntative mood of the same. Prefix Waw consecutive to the imperfect. See Nos. 135, 138.

Read Gen. i. 24–27.

### LESSON XXXI. LAMEDH ALEPH VERB.

#### THE ABSOLUTE INFINITIVE.

191. Pronounce matsaa and note its peculiarities. Parad. O, and § 74, Gr. § 162–167.

192. The accusative sign eth commonly changes its vowel to Hholem before a light suffix. In the same position, the preposition eth, *with*, doubles the Taw and shortens the vowel to Hhiriq. Gr. § 238. 2. Thus, eth häddabar, *the word* (acc.) or *with the word*. But othi, *me*, and itti, *with me*.

193. When the absolute infinitive stands by itself, it is to be construed in the mood and tense required by the connection. § 131. This construction is common in the older English. "At night, W. Batelier comes and sups with us; and after supper, *to have my*

*head combed* by Deb." Pepys' Diary, Oct. 25, 1668. Pepys abounds in this use of the infinitive. The passage in Isa. given below can be translated so as to make a yet better instance.

194. The absolute infinitive is repeated before the finite verb, to express intensity or continuance or repetition of action. § 131, Gr. § 282.

For example, qāddesh t'qāddesh *to sanctify thou wilt sanctify*. Commonly explained after the Greek form, *sanctifying thou wilt sanctify*. Better explained in English by the simple repetition of the root form, *thou wilt sanctify, sanctify*, with the meaning, thou wilt surely sanctify, or, thou wilt thoroughly sanctify, or, thou wilt frequently sanctify.

195. Read Is. v. 5 and Gen. iii. 4 and i. 28-31.

#### LESSON XXXII. LAMEDH HE VERBS.

196. The Lamedh He verb has for its third radical a vowel letter, which appears variously as He, Waw or Yodh, either quiescing or otherwise. § 75, Gr. § 168.

(1) In the Qal passive participle it appears as consonantal Yodh.

(2) In the absolute infinitive of all conjugations, as He or Waw, quiescing in the proper vowel.

(3) In the construct infinitive, apparently, as Waw quiescing in Hholem, and followed by the fem. ending Taw.

(4) Elsewhere without appendages, as He quiescing in a vowel. The vowel is Qamets in the pret., Seghol in the fut. and the participles, and Tsere in the imperative and the const. state of the participles.

(5) Before sufformatives beginning with a consonant, as Yodh quiescing in a vowel. The vowel is usually

Hhiriq in the active preterites, Tsere in the passive preterites, Seghol in the futures.

(6) Before all appendages beginning with a vowel it is dropped.

(7) In consequence of these changes, there is a disappearance of most of those differences between the conjugations which occur near the end of the word.

(8) The third pers. sing. fem. has a peculiar form of its own.

(9) The future forms are apocopated for the jussive, and after Waw consecutive.

(10) The peculiarities of this verb before suffixes are quite similar to those used in inflection.

Take the Lamedh He verb, including the jussives, and the forms with Waw consecutive.

197. The construct infinitive may govern either the genitive or the accusative or both. When it governs a genitive it is commonly translated in English by a participle. To make good English, it may be necessary to change the idiom.

Two instances occur in Gen. ii. 4: "in their being created" and "in the day of Jehovah God's making earth and heaven," that is, *when Jehovah God made, &c.*

Read Gen. ii. 1-4.

### LESSON XXXIII. THE TENSES.

198. The so called Hebrew tenses are not really tenses, but *modes of mental conception* under which the act or state expressed by the verb is viewed. In English we represent these differences, so far as we express them at all, by various phrases apart from declension, but indicate the tenses by declension. In Hebrew, the reverse is the case.



199. The Hebrew perfect or preterite presents the action or state in the verb as something by itself, distinct from the subject and in some sense belonging to it. It might be rendered into English by the verb to be or to have and an adjective or phrase describing the act or state expressed by the verb.

For example: *he loved Hannah*, 1 Sam. i. 5. The assertion here is simply of the fact of Elkanah's being in love with Hannah. So far as the Hebrew tense is concerned, it might be translated by any of the English tenses, as the circumstances of the case might require. He is, or was, or has been, or had been, or will be, or will have been in love with Hannah.

As the assertion in such a case is always concerning the act or state as a whole, in distinction from the beginning or continuance or completion of it, most grammarians call this form of the Hebrew verb the perfect or *completive*.

There is some analogy between the Hebrew perfect and those parts of the English indicative mood that are formed with the auxiliaries have and shall, since these primarily represent the action or state expressed in the verb as a possession or an obligation belonging to the subject.

When the tense is not determined by the consecution (by *Waw* consecutive or otherwise), the Hebrew perfect may commonly be translated by the English perfect, modifying this to some other past tense, or to the present, as circumstances may require. It will seldom or never be necessary to translate it in the future, the instances in which it denotes future time being instances in which future time may also be denoted by the English past or present tenses.

200. The Hebrew imperfect presents the state or action of the verb, as being itself a change on the part of the subject.

For example, *Jacob loved Rachel*, Gen. xxix. 18. That is, he fell in love with Rachel. So far as the Hebrew tense is concerned, this might be in any of the English tenses, he falls, or fell, or has fallen, or had fallen, or will fall, or will have fallen in love with her.

The attention is here called to the proceeding of the act from the actor, that is, to the act or state as *getting to be*, that is, in this sense, to the beginning of the act or state, no attention being paid to the question of its continuance or completion. Hence this form is said to be *inceptive*, or *initiative*, and is by most grammarians called imperfect, meaning thereby the form that fails to denote completed action.

There is some analogy between the Hebrew imperfect and the English forms with the auxiliaries *do*, *will*, *will have*, with the auxiliaries of the potential mood, and with such verbs as *dare*, *let*, *get*, *come*, *go*, when these are used as auxiliaries; since all these more or less call attention to the beginning of the act in the actor, and not merely to the fact that the act in some sense belongs to the actor.

In the dialects of English, the auxiliary *will*, in particular, is much used in an obscured inceptive sense, to denote action or state in any tense whatever. "It'll be ten year ago that I saw him." "Good morning: I hope ye'll be comfortable, the day."

When the tense is not determined by the consecution (by *Waw* consecutiv e or otherwise), the Hebrew imperfect indicative is commonly to be translated by the English future. But test this by trying some of the many English phrases, comes to be, gets to be, gets to being, begins to be, and the like. It is often necessary to translate the imperfect by the English past tenses. This is especially the case after particles of time. § 128. 4.

Under the idea of entering upon a course of action,

the imperfect may represent customary or repeated action. *Thus did Job continually*, Job i. 5, that is, thus he had formed the habit of doing.

201. When the Hebrew perf. and imperf. represent the same tense, they yet do it with important, though delicate differences. The ability to catch the true shade of meaning in Hebrew depends largely on the habit of noticing these differences so as to be able to discriminate them.

202. The Hebrew participles properly express the action or state of the verb as continuing, noting nothing as to its beginning or completion,—like the English continuative form. *Rebekah was loving Jacob*, Gen. xxv. 28, or is loving, or has been loving, &c.

203. The universal pronominal adjective kol is to be translated by whichever of the English distributive words each, every, all, any, neither, no (not any), none, &c., may be required, in any case, by the usage of the English language.

204. Read Gen. ii. 5–8. Note how the verbs of verses 5 and 6 and the last verb of verse 8 illustrate the lesson. Neglecting the conjunctions (for the construction of which see next Lesson) translate in some such way as follows: “Any bush of the field not yet comes to be in the earth, and any herbage of the field not yet gets to springing up, because Jehovah God has not caused rain upon the earth. \* \* \* \* Mist had begun ascending from the earth.”

#### LESSON XXXIV. THE CIRCUMSTANTIAL CLAUSE.

205. The use of the conjunction Waw for connecting verbs is especially important in Hebrew syntax.

Three cases here need to be specified, (1) that of Waw consecutive of the perfect or imperfect, (2) that in which the Waw precedes the subject, which in turn precedes the verb or other copula, (3) that in which weak Waw precedes the verb and is not separated from it by the subject.

The use of Waw consecutive in simple sentences has been already noticed. Its use in complex sentences will be considered later.

206. The construction described in case (2) is regularly used in antitheses, as, *They have bowed down and fallen and we have arisen.* Ps. xx. 9. Here the purpose of placing the pronoun *we* between the conjunction and the verb evidently is to call attention to the antithesis between *we* and *they*.

Sometimes, perhaps, this construction is used merely to emphasize the subject, and especially, to single it out from other objects of discourse. To many, Gen. i. 2 seems to be merely an instance of this description: "God created the heaven and the earth; *and as for the earth, it was,*" &c.

207. But the prevalent use of this construction is for constituting what is commonly described as the *circumstantial clause*.

In old English and in the English of the dialects, the conjunction *and* is similarly used to introduce the mention of a circumstance, somehow related to the statement just made, though not simply a continuation of it. "Me foine boy had a grand lady and a coachman to take him a dhrivin' ivery day, *and he sitting up sthraight behind, and doing nothing at all.*" The following is from Pepys: "Up and away goes Alice our cook-maid, *and she an excellent servant,* but would not bear being told of any fault." In the King James version, Luke i. 5, 27, leaving out the words supplied:

“And his wife || of the daughters of Aaron, and her name || Elizabeth.” “And the virgin’s name || Mary.”

The more common English style would drop the conjunction, in each of these instances, and supply the participle in the cases where it is lacking: she being an excellent servant, the virgin’s name being Mary, &c. In each case, the statement in the circumstantial clause is sharply distinguished from the continuous narrative in which it occurs. It is brought in, not as a part of the narrative, but as something incidentally connected with the narrative, and throwing light upon it. In each case, it destroys the point and picturesqueness of the account to incorporate the circumstantial clause continuously into the narrative. In each case, we shall preserve the effect of the circumstantial clause, if we insert a period before it, and introduce it, as a fresh statement by ‘now’ or ‘meanwhile’ or some other appropriate word or clause: “Now, she was a most excellent servant”: “It should be noticed that his wife also was of the daughters of Aaron,” &c. In each case, the effect can also be preserved, even through a great variety of changes, by putting the circumstantial clause in parenthesis; or by reconstructing the statement into a compact sentence, with the appropriate connectives; or, often, by substituting *while* or *whilst* for the conjunction. But always, the original form of the clause with the conjunction *and*, is the briefest and most spirited, provided it be perspicuous.

Except in the cases mentioned in No. 206, and very generally even in those cases, the placing of the subject between the conjunction and the copula constitutes, in Hebrew, the circumstantial clause. This should be translated, in the first instance, by the English participle absolute, the translation being then modified to suit the case in hand. The cases are very few in which it is adequately translated by a mere continuative statement.

When a historical narrative is interrupted, for the purpose of mentioning some circumstance connected with it, the circumstance is very commonly some antecedent fact, hitherto omitted. Hence a circumstantial clause is often, though not at all regularly, in the pluperfect tense.

Read Gen. ii. 9-14. Point out the circumstantial clauses and their effect.

208. The tense of the verb with Waw consecutive is determined by that of the principal verb. But it is not always possible to determine whether Waw with the perfect is consecutive or not. Gen. ii. 6 may be: "Meanwhile mist was ascending \* \* \* and watering all the face of the ground," or: "was ascending \* \* \*, and it watered," &c.

Where there is no principal verb, the imperfect with Waw consecutive is a simple historical preterite, e. g., the first verb in Lev. i. 1.

Compact sentences are formed in Hebrew in a great variety of ways. One of the most elaborate forms is that in which the protasis consists of one or several circumstantial clauses, the apodosis being introduced by Waw consecutive of the future. For example, Gen. i. 2, 3 should probably be translated: "The earth being formless and waste, with darkness upon an abyss, while the Spirit of God was moving upon the waters, God said, Let there be light" &c. In Gen. ii. 5-7, a similar translation is possible, though not so well established: "No shrub of the field having yet come into being, and no herbage of the field having yet begun to spring up, because Jehovah God had not caused rain upon the earth, there being, moreover, no man to work the ground, while a mist had got to ascending from the earth, and watering the whole face of the ground, Jehovah God fashioned the man," &c.

LESSON XXXV. INDEFINITE SUBJECT. VERB WITH  
WEAK WAW.

209. A verb may be used indefinitely in Hebrew in all the various ways common in other languages. But the most common indefinite use is that in which the verb is placed, without a subject, in the 3 sing. masc. active. Gen. xi. 9: *Therefore one called its name Babel.* The most natural expression of the same idea in English is by the passive: *Therefore its name was called Babel.*

The word ish, *man*, is sometimes used as an indefinite subject. Is. xl. 26: "He calls them all [the stars] by name, \* \* \* not one faileth." Heb., *not a man faileth.*

Even the suffix pronouns are sometimes indefinitely used. Esth. i. 17: "In *their* saying, The king Ahasuerus commanded," &c., that is, evidently, *when people say.*

210. In a large number of instances, the voluntative future does not differ from the declarative. In some instances, however, they can be distinguished, even when the form is the same. Thus, the negative *äl* shows the verb to be voluntative. The particle *na* may have the same effect. Ps. vii. 10: "O let evil of transgressors come to an end." But yet more important is the use of the weak Waw with the future.

The declarative future so strongly prefers Waw conversive as to create a presumption that the future with weak Waw prefixed is voluntative. Micah iii. 4: "And let him hide his face from them!" Ps. vii. 6: "Let an enemy pursue my soul and let him overtake, and let him trample my life to the earth."

There are instances, however, in which a future with weak Waw is clearly not jussive. Is. x. 13, two in-

stances. Ex. iii. 3, iv. 18, and apparently, Ps. vi. 11 and ix. 4.

If a negative or other modifier intervene between the conjunction and the verb, the presumption that the verb is voluntative is greatly weakened. In Mic. vi. 15, for example, are two instances, with distinctly declarative forms.

211. Weak Waw before a future, particularly if the previous verb is voluntative or imperative, has commonly an illative force, the second verb expressing the *purpose* or the *result* of the action of the first.

When the second verb expresses purpose it is probably always voluntative. In this case, the construction often becomes practically equivalent to a simple co-ordination of the two verbs. I Sam. ix. 27: *Speak to the lad that he may pass on*. The sense is not materially changed if we render, *and let him pass on*. Is. xiii. 2: *Lift up a standard \* \* \* that they may enter, or and let them enter*.

At the other extreme of this construction, particularly if the second verb be a declarative, the preceding imperative or voluntative may become virtually a mere statement of a condition. Mic. vi. 14: *And store thou away and thou wilt not bring off safe*, where the meaning evidently is, Even if thou succeed in storing away something, thou wilt not succeed in escaping with it.

Mediate between these is such an instance as Esth. v. 14, *To-morrow speak to the king that they may hang Mordecai*. This may be construed, *Speak, &c., and let them hang, or, Speak, &c., and they will hang, or, If thou speak, &c., they will hang*. Other instances are Esth. v. 3, 6 and vii. 2, though in these the dependent verbs are clearly voluntative.



## LESSON XXXVI. THE DERIVATION OF WORDS.

212. Study the subject of the formation of nouns.  
§ 81-86, Gr. § 181-195.

Add the following words to your vocabulary. In the case of all the derivatives, explain how they are formed from the root, giving the rules for their vowels; and show how their meaning is connected with the root-meaning.

*inside, insides, among,*  
qērēb (ac. on pen.)  
*draw near, qarāb*  
*near by, qarob, qareb*  
*battle, q'rab*  
*offering, qōrban*  
*offer, hiqrib*  
*rise up, stand up, qum*  
*set up, establish, heqim*  
*place, maqom*  
*ascend, yalah*  
*above, yāl, māyāl (ac. on*  
*pen.)*  
*upwards, māyāl (ac. on*  
*pen.)*  
*upon, yāl, yāl-p'ne*  
*over, yāl*  
*acclivity, platform, ascent,*  
māyālēh  
*ascent, māyālāh*  
*leaf, yalēh*  
*loft, y'liyyah*  
*most high, yēlyon*  
*aqueduct, t'yalah*  
*burnt offering, yolah*  
*offer up, hēyālāh*

*sin, hhetā, hhāttaath*  
*to sin, hhaṭā (Hiph. to*  
*cause to sin, Piel, to make*  
*sin, ceremonially)*  
*sin-offering, hhāttaath*  
*accept (as acceptable),*  
ratsah  
*acceptance, ratson*  
*go before, anticipate, qiddem*  
*East, of old, qēdēm (ac. on*  
*pen.)*  
*Eastward, qéd'mah*  
*arrange, array, yarāk*  
*appraise, hēy'rik*  
*array, appraisal, yérék*  
*array, arrangement,*  
māy'arakah, māy'rēkōth  
(ac. on pen.)  
*to cover (for security),*  
kaphār  
*covering, kóphēr*  
*pitch, kóphēr*  
*satisfaction-price, kóphēr*  
*hamlet, kóphēr, kaphar*  
*lion, k'phir*  
*make propitiation, kipper*

<i>rise</i> , rum	<i>propitiation</i> , kippurim
<i>raise</i> , herim	<i>propitiatory</i> , kāppōrēth
<i>heave offering</i> , t'rumah	

## ADDITIONAL EXERCISES.

213. The words and the facts in these exercises are mostly taken from the first Chapters in Leviticus.

Add to your vocabulary :

<i>flay</i> , pashāt (Hiph.)	<i>burn</i> (trans.), sarāph
<i>North</i> , tsaphon	<i>burn</i> (incense), qīṭṭer
<i>adjacent to</i> , étsēl	<i>burn</i> (on altar), hiqṭir
<i>sprinkle</i> , zarāq	<i>burn</i> (flame, Piel inflame),
<i>to bow down</i> (bending the	lahāt
<i>knees</i> ), karāy	<i>burn</i> (consume), baṽār
<i>lower legs</i> (of animals),	<i>surround</i> , turn around,
k'rāṽāyim	ṣabāb
<i>part</i> (of a sacrificed animal),	<i>a turning around</i> , round
nētāhh	about, sabi b
<i>to part</i> (as above), nittāhh	<i>bird</i> , ṽoph
<i>head</i> , roash	<i>goat</i> , f. ṽez
<i>breast</i> , hhazēh	<i>street</i> , hhuts
<i>hide</i> , n. ṽor	<i>without</i> , mihhuts
<i>food</i> , ōklah	<i>frankincense</i> , l'bonah
<i>right</i> (hand), yamīn	<i>wherefore</i> , lámmaḥ
<i>assembly</i> , qahal	<i>fire</i> , esh
<i>wilderness</i> , mīdbar	<i>fire offering</i> , ishshēh
<i>bathe</i> (persons, &c.), rahhāts	<i>tribute offering</i> , minhhah
<i>wash</i> (clothes), kabāṣ	<i>sacrifice</i> , v. zabāhh
<i>burn</i> (intrans.), yaqād	

## Segholates.

<i>peace-offering</i> , shēlēm	<i>flour</i> , solēth
<i>sacrifice</i> , zēbāhh	<i>young ram</i> , kēbes or kēsēb
<i>fat</i> , hhelēb	<i>dung</i> , pērēsh

*oil*, šhēmēn  
*grease*, pēdēr  
*fat-ashes*, dēshēn

*door*, dēlēth  
*doorway*, pēthāhh  
*gate*, shā'yār

214. The consonants of the proper name Jehovah, properly Yāhwēh, are pointed with the vowels which belong to the word 'donay, *my Lord*. But when the two words come together, the proper name may have the vowels of 'lohim. This pointing represents the habit of pronouncing one of these other words instead of the name of Yāhwēh. In the English Bible, LORD in capitals is this proper name.

(1) Write the proper name, Jehovah, with each of the three prefix prepositions, and pronounce it. Write: (2) The sanctuary of Jehovah. (3) The silver and the gold, the earth and the sea, the light and the darkness are from the LORD, and for the LORD. (4) There is no God [such] as Jehovah.

For min partitive and min of comparison, see No. 120.

215. Qaraa, *to call*, in the sense of *give a name to*, is generally followed by the preposition Lamedh before the noun expressing the thing named. *He called to the light, day &c.*, Gen. i. 5. See also verses 8, 10 &c.

216. Lamedh is used after verbs of forming, to denote that into which something is changed. *Jehovah built the rib into a woman*, Gen. ii. 22.

The verb hayah before Lamedh, thus used, may be translated *become*. *The man became an animate being*, Heb. *was for an animate being*, or *was into an &c.*, Gen. ii. 7.

(5) Let the wise man become our king. (6) Every offering of Israel is for holiness to Jehovah. (7) Of Jehovah's offerings are the fire offerings. (8) Wherefore does one call them fire offerings? (9) One calls them fire offerings because they are by fire.

See No. 197.

(10) According to God's giving to them the manna, they ate of it from his hand. (11) Israel will be accepted in his serving Jehovah according to what Jehovah has said. (12) What has Jehovah said [as] to the sacrifices of Israel? (13) The sacrifices of Israel are not for acceptance, from his doing according to what Jehovah has not spoken. (14) Of the fire offerings of holiness are the burnt offering and the peace offerings and the sin offering of the assembly and the tribute offering.

Waw consecutive, Nos. 136-139.

(15) One took the beast for the fire offering, and slaughtered it, and flayed it, and the priest sprinkled its blood, and burned the fat of it upon the altar. (16) Sanctify yourselves, O sons of Aaron, and give fire upon the altar, and arrange the wood upon the fire, and part the burnt offering into its parts, and offer it up the-altar-ward. (17) Eat not of the fat of any beast, for the fat is for the altar. (18) This man's offering is a sacrifice of peace offerings from the flock, a faultless male. (19) He will offer it, and will lay his hand upon the head of it, and one will slaughter it, and the priest will make propitiation upon him, and will burn the fat, and he will give of its flesh to the priest, and will call the sons of his people to the sacrifice, and they will eat and bless Jehovah. (20) Aaron took the gold, and made it into a molten image, and set it up in its place in the camp, and the people raised their voice to the face of it, and offered sacrifices.

Circumstantial clause, Nos. 205-207.

(21) Moses made the tent of congregating, Jehovah having said to him to make it. (22) He appointed also the set feasts of Israel, the people being in the wil-

derness. (23) He ascended the mountain of God to speak with Jehovah, Jehovah's people surrounding the mountain. (24) God appointed the death of Moses, the encampment of the sons of Israel being in the land of the Moabite.

217. Lamedh sometimes designates the noun or pronoun to which it is prefixed as the *possessor* of something mentioned in the sentence. This construction is somewhat similar to that of the English possessive case after the verb to be. *Thou art mine*, Is. xliii. 1. *The salvation is Jehovah's*, Ps. iii. 9.

One species of Lamedh of *possession* is the Lamedh of *inscription*, presumptively indicating authorship. *A psalm of David's*, Ps. iii. 1, iv. 1 &c.

Lamedh of possession is also used after indefinite nouns, in cases where the noun would become definite by being put in the construct. Ben häkkohen, *the son of the priest*, but ben läkkohen, *a son of the priest*, or *of the priest's*, Heb. *a son to the priest*.

(25) Israel is Jehovah's. (26) All those holy offerings were Jehovah's. (27) The offering which is not Jehovah's is an abomination. (28) The sin is mine, the propitiation being from the LORD. (29) Judah sinned more than Israel. (30) The priest burned all the flesh of the burnt offering the-altar-ward, a man having bathed the insides and the lower legs in the water, and the hide becoming the priest's. (31) The priest burned all the fat of the sin offering of the assembly upon the altar of the burnt offering, and burned its flesh and its hide and its dung from without to the camp. (32) The priests burned the fat of the sacrifices of the peace offerings upon the altar of the burnt offering, the breast and the leg of the right being theirs, while the flesh was to those sacrificing for food.

218. Nouns in Hebrew are used, without preposi-

tions, in what may be called the *accusative of specification*. With or without He directive, a noun may denote, 1st place whither, or 2d place where, or 3d time when, or 4th time how long, or 5th other relations. § 118.

(33) She drew near the house. (34) Let me sacrifice [at] thy holy mountain. (35) We will raise our voice [in] the gates unto the Most High. (36) They will ascend [to] the place of his covenant. (37) Israel having come up from Egypt, and Jehovah having spoken to the people in the wilderness, they slaughtered all the sacrifices at the doorway of the tent of congregating. (38) What is the tribute offering? (39) The tribute offering is the offering of the flour and upon it the oil and the frankincense, tribute offering being also the name of all the fire offerings, because as a tribute offering to a king so is an offering to Jehovah.

219. The preposition Kaph is sometimes prefixed to a word in the sense of *as it were, about*. "They began to smite \* \* \* \* *about thirty men in Israel*, Jud. xx. 31. § 154. 3. f, Gr. § 242. a.

220. Study the construction of the numerals. § 97-98, § 120, Gr. § 223-227, § 250-252.

For weak Waw indicating result, see No. 211.

(40) God gave them manna that they might eat. (41) Rise up that thou mayest stand in thy place. (42) Two men and two women. (43) As it were twenty days. (44) Forty kings and their queens. (45) Many kings will serve thee. (46) All the ends of the earth has Jehovah given to Israel his servant and to the son of David his king. (47) Seek the LORD that he may bless thee and sanctify thee.

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## VOCABULARY.

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Aaron	appraisal
abomination	appraise
above	aqueduct
accept	arrange
acceptance	arrangement
acclivity	array, n.
Adam	array, v.
adhere	Asa
adjacent to	ascend
affliction	ascent
alive	assembly
also	Assyria
altar	bathe
Ammonite	battle
among	beast
animal	because
anticipate	between
appoint	bird

without blemish	a congregating
bless	congregation
blood	consume
blows	convocation
book	covenant
booth	cover
bow down	covering
breast	cow, &c.
breathing-space	cut
	cut off
brother	darkness
bull, &c.	daughter
burn (intr.)	David
burn (trans.)	day
burn (on altar)	death
burnt offering	despot
bush	does
calls	dominate
cattle	dominion
chief noble	door
cold	doorway
collar	draw near
confusion	drink offering

dry up	falls low
dung	fat
dust	fat-ashes
earth	father
east	fatherinlaw
eastward	faultless
Edom	fearing
Edomite	festival
Egypt	field
encampment	fig tree
end	fire
escape	fire offering
an escape	fish
those who escape	flame
	flay
establish	flesh
evening	flock
exceedingly	flock-animal
expanse	flour
expert	foliage
eye	food
face	foolish
falls	foundation

fountain	herbage
frankincense	herd
fruit	herd-animal
garden	herdsman
gate	hide, n.
gift	hiding place
give	high
thou hast given, f.	most high
goat, &c.	highway
goat, f.	holy
God	is holy
gold	holiness
good	is in honor
grease	horse
great	house
green	husband
ground	incense
hallow	burn incense
hand	inside
haste	insides
hasten	Isaac
head	Israel
is heavy	Jehovah

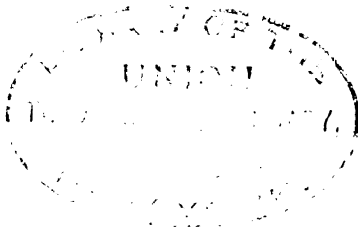
Jew	luminary
Judah	magistrate
judge	maiden
Kadesh	make
king	male
kingdom	man (human being)
know	
laugh	man (mortal)
laughter	man
leaf	manna
leg	many
lower legs	midst
libation	Moabite
light	molten image
to light	moon
lion	morning
little	Moses
lively	mountain
loft	mouth
lord	nard
love	near by
low	night
low country	chief noble

north	priest
not	prince
offer	princess
offering	propitiation
offer up	make propitiation
oil	
of old	propitiatory
one	prostitute
over	raise
ox, &c.	reading
palm	red
part (of sacrificed animal)	is red
	redeem
to part (same)	right [hand]
peace offering	rise
peg	rise up
people	round about
pitch	sacrifice, v.
place	sacrifice, n.
plateau	sanctify
poet	sanctuary
pour out	satisfaction-price
pray, now	

say	sin offering
saying	since
scribe	slaughter, v.
sea	slaughter, n.
season	soliloquy
see	Solomon
second	son
seed	sow
seek	species
separate	spirit
serve	splendor
set time	sprinkle
seven	sprouts
sheep, &c.	stand
shepherd	stand up
sickness	star
sign	street
Siloam	is strong
silver	support, v.
sin, v.	surround
sin, n.	tent
cause to sin	that
make sin (technical)	there is



there is not	wherefore
third	who (int.)
this	who, which, &c. (rel.)
thou	
thus	wife
tree	wilderness
tribute offering	wind
trust, n.	window
turn around	wise
a turning around	is wise
unto	wisdom
upon	with
upward	without
verdure	woman
voice	word
village	wood
wash [clothes]	wretchedness
waste	year
water	young ram
what (int.)	youth





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