

**A Grammar
for
Biblical Hebrew**

Revised Edition

C. L. Seow

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A Grammar for Biblical Hebrew, Revised Edition

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Preface

The purpose of the book is to teach Biblical Hebrew grammar through a combination of deductive and inductive methods. The general outline of the book is deductive; elements of grammar are presented systematically. Yet the approach adopted is inductive, inasmuch as it utilizes biblical texts in the examples and in the exercises. The student encounters a biblical text as early as in Lesson II and, by the end of the book, will have read something from every book of the Hebrew Bible, including several full chapters of prose and poetry.

A salient feature of the second edition of this grammar is its emphasis on the use of the Hebrew-English dictionary. In order to prepare for this task, some of the early lessons discuss in some detail the idiosyncrasies of the so-called "weak radicals," consonants that are susceptible to changes in certain environments. A thorough understanding of these radicals will make it much easier to learn the large number of forms that appear to be irregular; otherwise, these forms will simply have to be learned by rote. The purpose of the historical reconstructions of various forms, then, is not academic but pedagogical: it is to equip the student to work independently with the lexical tools as quickly as possible. Moreover, following Lesson V, there is an excursus on the use of the Hebrew-English dictionary, where the rules learned in Lessons IV and V are reviewed inductively. From this point on in the book, the student is expected and required to use the dictionary constantly. There is, therefore, no Hebrew-English glossary provided; the student is encouraged to use the dictionary whenever there is a need, for only through constant practice will one become comfortable with this important tool.

The major reading markers are introduced in Excursus B, following Lesson VI. Biblical texts cited after that excursus will include the markers. With the guidance of an instructor, the student should learn to read the texts out loud, discerning the meaningful units in each case. The instructor may, of course, want to supplement the information provided in this grammar, or emphasize certain of the markers.

impv.	imperative
inf.	infinitive
Isa	Isaiah
Jer	Jeremiah
Josh	Joshua
Judg	Judges
juss.	jussive
Kgs	Kings
Lam	Lamentations
Lev	Leviticus
Mal	Malachi
Mic	Micah
md	masculine dual
mp	masculine plural
ms	masculine singular
MT	Massoretic Text
Nah	Nahum
Neh	Nehemiah
Ni.	Niphal
Num	Numbers
Obad	Obadiah
perf.	perfect
Pi.	Piel
pl.	plural
Prov	Proverbs
Ps	Psalms
ptc.	participle
Pu.	Pual
Sam	Samuel
sfx.	suffix
sg.	singular
translit.	transliteration
v	verse
Zech	Zechariah
Zeph	Zephaniah

Lesson I

I. The Alphabet

The Hebrew alphabet consists only of consonants.

Sign	Name	Translit.	Classical pronunciation	Modern pronunciation ¹
א	ʾálep	ʾ	see Note i below	
ב	bêt	b	b , as in “ban”	
בּ		b̄	v, as in “van”	
ג	gímel	g	g , as in “god”	
גּ		ḡ	g , as in “dog”	g , as in “god”
ד	dálet	d	d , as in “day”	
דּ		d̄	th , as in “they”	d , as in “day”
ה	hēʾ	h	h , as in “hay”	
ו	wāw	w	w , as in “way”	v , as in “van”
ז	záyin	z	z , as in “Zion”	
ח	hêt	ḥ	ch , as in “Bach”	
ט	têt	ṭ	t , as in “stop”	t , as in “tank”
י	yōd	y	y , as in “yet”	
כ	kap	k	k , as in “king”	
כּ		k̄	ch , as in “Bach”	
ל	lámed	l	l , as in “lake”	
מ	mêm	m	m , as in “moth”	
נ	nûn	n	n , as in “neck”	
ס	sámek	s	s , as in “sack”	
ע	ʿáyin	ʿ	see Note ii below	
פ	pe(h)	p	p , as in “pat”	
פּ		p̄	f , as in “fat”	
צ	šáde(h)	š	ts , as in “bets”	
ק	qôp	q	q , as in “plaque”	k , as in “king”
ר	rêš	r	r , as in “rash”	
ש	šîn	ś	s , as in “seen”	
שׁ	šîn	š	sh , as in “sheen”	
ת	tāw	t	t , as in “tank”	
תּ		t̄	th , as in “thank”	t , as in “tank”

1. Only pronunciations that differ from the classical are given.

Notes:

- i. **א** is produced by a momentary stoppage of breath in the throat; it may be compared with the silent *h* in English (e.g., *an heir*).
- ii. **א** is like **א**, but has a slightly rougher sound. Most students of Hebrew do not distinguish **א** from **א** in pronunciation, but one must take care never to confuse the two in spelling.

2. The Writing

a. Most of the letters fit within an imaginary square frame. Compare the relative sizes and shapes of the letters.

א ב ג ד ה ו ז ח ט י כ [ך] ל מ [ם] נ [ן] ס ע פ [ף] צ [ץ] ק ר ש ש

b. Hebrew is written from right to left, but the characters are represented in transliteration from left to right.

ישראל *yśr'āl* יצחק *yšḥq* נחמיה *nḥmyh*

c. When a *kaḥ*, *mēm*, *nūn*, *pe(h)*, or *šādē(h)* occurs at the end of a word, it always takes the final form (ך, ם, ן, ף, ץ); when it occurs independently, or at the beginning or in the middle of a word, it has the “medial” form (כ, מ, נ, פ, צ). In transliteration, however, no distinction is made between medial and final forms.

כלך *klk* מים *mym* נתן *nṭn* ציץ *šyš*

d. There are several letters that are easily confused with one another. One must take care to distinguish them both in reading and in writing.

ב <i>b</i>	כ <i>k</i>	פ <i>p</i>	ך <i>k</i>	ן <i>n</i>
ג <i>g</i>	נ <i>n</i>		ם <i>m</i>	ס <i>s</i>
ד <i>d</i>	ר <i>r</i>	ך <i>k</i>	צ <i>š</i>	ע <i>c</i>
ה <i>h</i>	ח <i>ḥ</i>	ת <i>t</i>	ש <i>ś</i>	ש <i>š</i>
ו <i>w</i>	ז <i>z</i>	ן <i>n</i>		

3. The Dāgēš

The *dāgēš* is a dot put within a consonant, usually to indicate one of two things.

a. The consonant is a stop (articulated with a momentary stoppage of air, as in English *b* and *p*), not a spirant (articulated with the friction of air through the lips, as in English *v* and *f*). This rule applies only to the six consonants to be discussed in I.4 below.

b. The consonant is doubled (e.g., **ד** = *mm*, **נ** = *nn*, **ש** = *šš*).

Note: When a *dāgēš* indicates only a stop (as in a.), it is called *weak* (*dāgēš lene*); when it indicates doubling (as in b.), it is called *strong* (*dāgēš forte*).

4. The Bēgādḳēḫāṭ Letters

a. The consonants *bêt*, *gîmel*, *dâlet*, *kaḥ*, *pe(h)*, and *tāw*, known as the *bēgādḳēḫāṭ* letters, were originally each capable of two pronunciations: they could be stops or spirants. (As indicated in the chart in I.1, however, Modern Hebrew makes a distinction in pronunciation between the stops and the spirants only in *bêt*, *kaḥ*, and *pe(h)*.)

Stops vs. Spirants

Stops		Spirants	
Voiced	Unvoiced	Voiced	Unvoiced
ב <i>b</i>		ב <i>b</i>	
ג <i>g</i>		ג <i>g</i>	
ד <i>d</i>		ד <i>d</i>	
	כ <i>k</i>		ך <i>k</i>
	פ <i>p</i>		ף <i>p</i>
	ת <i>t</i>		ת <i>t</i>

Note: A voiced consonant is one pronounced with a vibration of the vocal chords.

b. Only stops may be doubled; spirants are never doubled. Thus, **ב** may represent either *b* or *bb*, but never *bḥ*.

c. Since *bēgādkēpāt* letters may be doubled when they are stops, a *dāgēš* within such a consonant may be weak (indicating only a stop, but not doubling) or strong (indicating a doubled stop). The rules for distinguishing the strong *dāgēš* from the weak will be given in II.8.

Note: A *dāgēš* within a non-*bēgādkēpāt* letter is always strong.

Exercise I

a. Recite the alphabet from beginning to end and write it out in its proper order, including the final forms in parentheses.

b. Write the following in Hebrew:

- | | | |
|----------------------------|-------------------|------------------------------|
| 1. <i>yśr^ʔl</i> | 6. <i>nḥtly</i> | 11. <i>ṭwbyhw</i> |
| 2. <i>y^cqb</i> | 7. <i>nṭn</i> | 12. <i>ml^ʔky</i> |
| 3. <i>mlkyšdq</i> | 8. <i>byṭ lḥm</i> | 13. <i>yḥzq^ʔl</i> |
| 4. <i>yrb^cm</i> | 9. <i>ʔsḥ</i> | 14. <i>ḥgy</i> |
| 5. <i>ʔstr</i> | 10. <i>ʔmwš</i> | 15. <i>dwd</i> |

c. Transliterate the following:

- | | | |
|-----------|-----------|------------|
| 1. ירושלם | 6. שמואל | 11. זכריה |
| 2. אברהם | 7. אחימלך | 12. שמעון |
| 3. שרה | 8. ציון | 13. בנימין |
| 4. יצחק | 9. צפון | 14. רבקה |
| 5. רחל | 10. חברון | 15. לבנון |

Lesson II

I. Syllables

Each Hebrew word may have one syllable or more.

a. Every syllable begins with one, and only one, consonant. Hence, with only one exception (the conjunction *û*), a syllable cannot begin with a vowel: thus, *Pé/reš* (not *Pér/eš*).

b. Every syllable has one, and only one, vowel.

c. A syllable may end in a vowel or a consonant. When it ends in a vowel, it is said to be *open* (e.g., *Pé-*); when it ends in a consonant, it is said to be *closed* (e.g., *-reš*).

d. A syllable may be stressed (accented) or unstressed (unaccented).

2. The Simple Vowels

a. There are three classes of vowels in Hebrew: *a*, *i*, and *u*. In each class there are vowels that are short and vowels that are long. Short vowels have no special mark in transliteration; long vowels are marked by a horizontal stroke above the letter, known as a *macron*.

b. The following is a summary of the simple vowels. To indicate the relative position of the vowel points, we show them with the letter **ב**. Our concern is with the vowels only, so **ב** is not represented in transliteration.

Long and Short Vowels

Class	Sign	Translit.	Name	Pronunciation
	וּ	a	pátaḥ	a, as in "car"
		ā	qámeṣ	a, as in "car"
note	וּ	e	səgōl	e, as in "met"
		ē	šērê	e, as in "they"
		i / ī	ḥíreq	i, as in "unique"
note	וּ	o	qámeṣ ḥātûp	o, as in "loft"
		u / ū	qibbûṣ	u, as in "rule"
		ō	ḥólem	o, as in "role"

Notes:

- i. The vowel sign is usually placed under the consonant and pronounced after it: אָדָם ^ʔādām, עֵנָב ^ʕenāb.
- ii. The ḥólem is the only vowel point that is placed above the consonant it follows – at the top left hand corner of that consonant: שֹׁפֵט ^ššōpēt, קָטֹן ^qqātōn.
- iii. The ḥólem may be confused with the supralinear dot of the letters שׁ and שׂ. Indeed, in some printed texts a ḥólem immediately after שׁ may merge with the dot at the top left corner of that letter, so that only one dot appears. A ḥólem immediately before שׂ may also merge with the dot that marks that consonant.

יֹשֵׁב = יָשַׁב ^yyōšēb שׁוֹנֵא = שׂוֹנֵא ^ššōnēʔ

- (NB) iv. Ḥíreq and qibbûṣ may be short or long. The short is more common. One should assume that the vowel is short unless it is in an open syllable (e.g., דָּנָאֵל ^{dā/nīʔ}dā/nīʔēl, תּוֹבָל ^{tū/bal}tū/bal) or if it is stressed (e.g., דָּוִד ^{dā/wīd}dā/wīd, עֲמֹד ^ʕam/mūd).
- v. The rules for distinguishing between qámeṣ (ā) and qámeṣ ḥātûp (o) will be given later (see 9, below).
- vi. A vowel that follows a final Kap or Nûn will ordinarily appear to the left of that consonant: e.g., פָּנִי ^{pā/nēʔ}pā/nēʔkā, תְּבִיאָה ^{tā/bōʔ}tā/bōʔnā.

note: all matres were already present in consonantal text when Masorites added vowel signs.

3. The Matres Lectionis

Matres are indicators that are the long vowels ā, ē, ō, ī is to be said at their point.

a. The alphabetic signs ה, ו, and י, in addition to their normal use as consonants, frequently function as markers of long vowels. When the signs are used this way, they are *not* consonants. Therefore, they are called *matres lectionis*, "mothers of reading" (singular: *mater lectionis*).

b. The following is a summary of long vowels marked by *matres*. Again, we show them with the letter ו, but we are concerned here only with the vowels; the ו is not represented in transliteration.

Long Vowels with Matres

Class	י – mater	ו – mater	ה – mater
a			וּ ā(h)
i	יִ î		וּ e(h)
	יֵ ê		וּ ē(h)
u		וּ ô	וּ ō(h)
		וּ û	

note: Seghol c. mater is long; without mater short.

Notes:

- i. ו and י may be used as *matres* in the middle or at the end of a word, but ה may be a *mater* only at the end of a word.
- ii. Vowels with *matres* are known by the names of the vowel plus the vowel marker: ḥíreq-yōd (י), ḥólem-wāw (ו), and so forth. Only ו (û) has a distinctive name, šúreq.
- iii. Some scholars transliterate all *matres* with the circumflex (ˆ). But this makes it difficult for the student to know if ê in any situation stands for י, י, ה, or ה, or if ô represents ו or ה. We will, therefore, transliterate the ה-mater as h, but keep it in parentheses to indicate that it is not to be taken as an actual consonant; all the other *matres* will be transliterated with the circumflex (î, ê, ô, etc.).

- iv. Since ה at the end of a word may be taken as a *mater* or as an actual consonant, a dot (called the *mappîq*) is usually put in the ה when it is a consonant.

סוסה *sûsâh* (her horse) סוסה *sûsâ(h)* (mare)

4. Full and Defective Spellings

Long vowels in certain words are always or usually written with *matres*; but in other instances, long vowels are either rarely (or never) marked in this way. With experience one learns to expect the *mater* in certain words. When a word is written with a *mater*, it is said to have *full* spelling; when it is written without a *mater* (where one is expected), it is said to be *defective*. There is no distinction in meaning between the full spelling and the defective spelling.

Full	Defective
דָּוִד <i>dāwîd</i>	דָּוִד <i>dāwîd</i> (David)
כּוֹכַב <i>kôkâb</i>	כָּכַב <i>kôkâb</i> (star)
שׁוּעָל <i>šû^cāl</i>	שָׁעַל <i>šû^cāl</i> (fox)

5. Stress

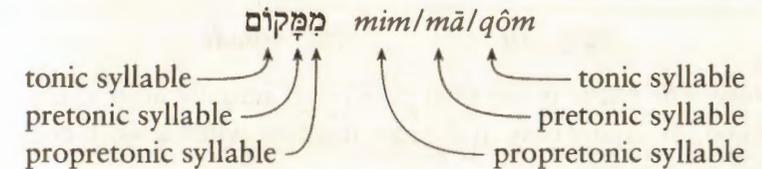
Every Hebrew word has a primary stress. In this book, primary stress on individual words (when indicated) is indicated by the sign [˘] over the stressed syllable of the word in Hebrew script; but in transliteration, stress is represented by [˘]: עֵבֶד [˘]*ébed*.

- a. The primary stress of an independent word usually falls on the ultima (last syllable). Less frequently, it falls on the penultima (next-to-last syllable). Since the ultima usually receives the stress, it will not be marked in this grammar; only syllables other than the ultima will be marked for stress.

דָּוִד *dā/wîd* (stress on ultima)

עֵבֶד [˘]*ébed* (stress on penultima)

- b. The stressed syllable is said to be *tonic*; the syllable immediately before the stress is *pretonic*, and the syllable before the pretonic syllable is *propretonic*.



6. The Šewā[˘]

The *šewā[˘]* is the sign _˘ placed under a consonant to indicate either a half vowel or no vowel at all. When it represents a half vowel, it is said to be *vocal*; when it represents nothing, it is said to be *silent*. The vocal *šewā[˘]* sounds like the first vowel in the English word "careen." It is represented by *ě* in transliteration (e.g., בְּרִית *běrit*). The silent *šewā[˘]* has no phonetic value, and so is not represented in transliteration. It simply indicates the close of a syllable; it is present under every consonant that closes a syllable, except at the end of a word: יִשְׂרָאֵל *yisrā[˘]el*; עֵבֶד [˘]*ébed*.

- a. The _˘ in a word is *vocal* in the following situations.

- i. It is at the beginning of a word.

שְׂמוֹאֵל *šēmū[˘]el* מַלְאֲכִים *mēlākîm*

- ii. It is the second of two _˘ in immediate succession.

יִשְׁמְרוּ *yis̄mērū* מִזְבְּחֵי *mizbēhî*

- iii. It comes immediately after a consonant with a strong *dāgēš*.

דִּבְּרֵי *dibbērū* הַכְּלֵי *hakkēlî*

iv. It comes immediately after a long vowel.

שׁוֹפְטִים *šōpētīm* יֵלְכֻ *yēlēkū*

b. The *š* in a word is *silent* in the following situations.

i. It is at the end of a word, even if it is the second of two *š* in immediate succession.

תֵּשֶׁת *tēšt* יֵלַדְתְּ *yāladt*

Note: The *šewā²* in the final position is actually quite exceptional.¹ It occurs only in the rare instance when a word ends in two consonants.

ii. It is the first of two *š* in immediate succession.

יִשְׁמְרוּ *yišmēru* מִזְבְּחֵי *mizbēhî*

iii. It comes immediately after a short unstressed vowel.²

מֵלֶאֱכַ *mal²āk* מֵרְכַבָּה *merkābā(h)*

iv. It comes immediately after a stressed vowel.

לֵכְנָה *lēknā(h)* נֶגְבָּה *nēgbāh*

7. The Composite Šewā²s

a. The consonants *א*, *ה*, *ח*, and *ע* are called *gutturals* because they are generally pronounced in the throat (Latin *guttur*). Due to the way they sound, gutturals do not take the simple vocal *šewā²*. Instead, they prefer one of the *composite šewā²s*.³

b. Like the majority of vowels, composite *šewā²s* appear under the consonants. The consonant *ת* is used below as a reminder that composite *šewā²s* usually appear under gutturals.

1. With very few exceptions, the final consonant of a word does not receive the silent *šewā²*. Final *Kaṭ* (except for *ת*-), however, is normally written as *ת*, e. g., *תֵּשֶׁת*, *תֵּלַדְתְּ*.

2. Under the first of two *identical* consonants, however, the *š* is always vocal: *הַלְלִי* *halēlū* (not *hallū*).

3. This does not mean that composite *šewā²s* occur only with gutturals; occasionally they may also occur with other consonants.

Sign	Translit.	Name	Pronunciation
תְּ	ă	<i>ḥāteṗ-pātaḥ</i>	same as <i>pātaḥ</i>
תִּ	ě	<i>ḥāteṗ-sěgôl</i>	same as <i>sěgôl</i>
תֵּ	õ	<i>ḥāteṗ-qámeš</i>	same as <i>qámeš-ḥāṭûṗ</i>

c. Although a silent *š* may occasionally appear with a guttural (e.g., *מְעִין* *spring*), a composite *šewā²* is far more common (e.g., *יַעֲקֹב* *Jacob*). The composite *šewā²* is always pronounced, but rule 6.b.iii above suggests that we are to take the composite *šewā²* after a short unstressed vowel as closing the syllable and, for the purpose of syllable division, technically silent. Thus, owing to the nature of gutturals, *יַעֲקֹב* is pronounced with an additional *ă* sound, but we should analyze the word as having two syllables.

ya^c(ă)/qōb, not *ya/^că/qōb*

Note: In this book, the technically silent composite *šewā²* will be indicated in parentheses.

d. Infrequently, a composite *šewā²* may also appear with a non-guttural consonant — especially *Rêš* — instead of a simple vocal *šewā²*.

בָּרַכְו *bārākū* (instead of *בָּרֵכְו* *bārēkū*)

8. Stops vs. Spirants

In addition to the rules given in I.4, note the following.

a. If a *bēgaḏkēpaṭ* letter is in the initial position of a word, it will be a stop (e.g., *כֹּהֵן* *kōhēn*), unless the preceding word ends in a vowel (e.g., *לִפְנֵי כֹהֵן* *lipnē kōhēn*).

b. If a *bēgaḏkēpaṭ* letter is in the final position of a word, it will ordinarily be a spirant (*טֹב* *ṭôḇ*), except in the rare instance when it is doubled (*אֲתַ* *att*).

i.e. to say that a bgaḏkēpaṭ is spirant after =

- c. If a *bĕgaḏkĕpāt* letter is immediately preceded by a vowel, it will be a spirant (לִבָּב *lēbāb*), unless it is doubled (לִבְבוֹ *libbō*), ad unless a rare instance (see b.)
- d. If a *bĕgaḏkĕpāt* letter is immediately preceded by a consonant, it will normally (but not always) be a stop (מִשְׁכָּן *miškān*).

9. The *Qāmeṣ Hātûp*

As already mentioned in 2.b.v above, ך may be either *qāmeṣ (ā)* or *qāmeṣ hātûp (o)*.

- a. In a closed, unaccented syllable, ך is almost always *o*.
- b. Before ך, the ך sign is always *o*.
- c. If the small vertical stroke called the *mēteḡ* (bridle) appears with the ך, the vowel is always *ā*.

שָׁמְרָה <i>šomrā(h)</i> keep!	שָׁמְרָה <i>šāmērā(h)</i> she kept
חֹכְמָה <i>hokmā(h)</i> wisdom	חֹכְמָה <i>hākēmā(h)</i> she is wise
בְּאֹהֲלֵים <i>bo^ʔ(ō)hālīm</i> in tents	בְּאֶרֶץ <i>bā^ʔāreṣ</i> on the earth

10. The Furtive *Pātaḥ*

When a word ends in ה, ח, or ע, an additional *pātaḥ* appears under the guttural, if the word does not already end in an *a*-class vowel. This *furtive pātaḥ* is pronounced before the final guttural, although it is written under that guttural, and in most editions of the Hebrew Bible, slightly to the right of center: רֵיחַ (wind, spirit). In transliteration, the furtive *pātaḥ* is most frequently indicated by a raised letter *a*, but in this book it will be indicated by the letter *a* in parentheses *before* the guttural.

גָּבוֹהַ *gābō(a)h* tall רוּחַ *rū(a)h* spirit, wind

The furtive *pātaḥ* is not considered a vowel, not counted as a syllable, and not stressed; it is understood that the stress is on the vowel before the furtive *pātaḥ*. Thus, גָּבוֹהַ is considered to have two syllables, while רוּחַ has one.

11. The Quiescent ^ʔĀleḫ

Whenever ׀ closes a syllable it is not vocalized, even though the Hebrew character is written in the text. The silent *šewā^ʔ* never appears under the ׀ in such a case. In transliteration we represent this *quiescent ʔāleḫ* in parentheses: לְאֱלֹהִים *lē^(ʔ)lōhîm* (to/for God).

12. Syllabification

Given the rules learned so far, one may conclude that the following combinations (where C represents any consonant and v represents any vowel) are theoretically possible.

	Unstressed	Stressed
Open	Cv	
	[Cv]	Cv
	Cv̄ / Cṽ	Cv̄ / Cṽ
Closed	CvC	CvC
	[Cv̄C / CṽC]	Cv̄C / CṽC

Notes:

- The parentheses in the chart above indicate that Cv unstressed and CṽC / CṽC unstressed syllables are in fact exceptional. For now the student should assume that they are unacceptable or must be explained in some way.
- The conjunction וּ (û) is an exception to the rules inasmuch as it is not preceded by a consonant (see 1.a).

וּשְׁמוּאֵל *û/šē/mû/ʔel* (and Samuel)

Study the following examples carefully, paying attention to the proper division of syllables.

דָּבָר <i>dā/bār</i>	מֶרְחָק <i>mer/hāq</i>	מִדְּבַר <i>mě/dab/bēr</i>
מֶלֶךְ <i>mé/lek</i>	אֲכָלָה <i>ʔok/lā(h)</i>	כְּרֻבִים <i>kě/rū/bīm</i>
שֵׁפֶט <i>šō/pēt</i>	מִשְׁכָּן <i>miš/kān</i>	מְלָכִים <i>mě/lā/kīm</i>
עֲנִי <i>ʿon/yī</i>	יִשְׂרָאֵל <i>yis/rā/ʔēl</i>	בְּאֵלֵהֶם <i>bē(ʔ)/lō/hīm</i>
תּוֹרָה <i>tō/rā(h)</i>	נִעְמִי <i>no(ʔ)/mī</i>	מִשְׁלַח <i>mě/šal/lē(a)h</i>
פְּיָהוּ <i>pī/hū</i>	וַיְהִי <i>way/hī</i>	מִחֲנֵה <i>mah(ā)/ne(h)</i>

Note: When a strong *dāgēš* is found within a word, that *dāgēš* indicates a syllable division.

Vocabulary

Nouns

אָדָם	human, humanity, people, person, Adam (the first human)
אֲדָמָה	ground, land, soil
בְּרִית	covenant, treaty, alliance
גּוֹי	nation
דָּבָר	word, thing, affair, matter
דַּעַת	knowledge
זָהָב	gold
חֹדֶשׁ	new moon, month. <i>Adjective:</i> חֲדָשׁ new
חֲכָמָה	wisdom. <i>Adjective:</i> חָכָם wise
כֹּהֵן	priest
כֶּסֶף	silver, money

מֶלֶךְ king. מַמְלָכָה kingdom. מְלָכוּת kingship, reign.
Verb: מָלַךְ to reign, rule

נָבִיא prophet

עֶבֶד servant, slave. עֲבוּדָה service, work. *Verb:* עָבַד to serve, work, till, worship

עוֹלָם eternity, perpetuity

צְדָקָה (also צְדָקָה) righteousness. *Adjective:* צַדִּיק righteous

קֹדֶשׁ holiness, sanctuary (holy place). *Adjective:* קֹדֶשׁ holy

קוֹל voice, sound, thundering

Exercise 2

a. Write the following in Hebrew:

1. ʔiššā(h)	6. ʔišāh	11. mizbē(a)h
2. ḥokmā(h)	7. yěhūdā(h)	12. maʔ(ā)kāl
3. šēmôt	8. ʔah(ā)rōn	13. kěrūbīm
4. tēhillīm	9. liwyātān	14. malʔākī
5. gābô(a)h	10. sédē(h)	15. bo(ʔ)nī

b. Transliterate and translate the following:

1. אֲדָמָה	5. כֶּסֶף	9. דָּבָר
2. חֲדָשׁ	6. נָבִיא	10. קוֹל
3. בְּרִית	7. כֹּהֵן	11. זָהָב
4. עוֹלָם	8. חֲדָשׁ	12. גּוֹי

c. Transliterate the following passage. Divide the words into syllables and read the passage out loud. Then pick out the words (including proper names) that you recognize, and translate them.

מְשָׁלִי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל
 לָדַעַת חֲכָמָה וּמוֹסֵר לְהַבִּין אֲמָרֵי בִינָה
 לְקַחַת מוֹסֵר הַשֶּׁבֶל צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרָיִם
 לַחַת לַפְתָּאִים עֲרָמָה לְנַעַר יָדַעַת וּמִזְכָּה (Prov 1:1-4)

Lesson III

1. The Noun: Gender and Number

Hebrew nouns may be masculine or feminine in gender; and they may be singular, dual, or plural in number. Except for the masculine singular (ms) form, the gender and number of each noun are generally marked by distinctive endings.

	Masculine	Feminine
Singular	no ending	הַ- or תַּ-
Dual	ים־	ים־
Plural	ים־	ות־

a. Masculine singular (ms) nouns have no special endings.

סוס horse מֶלֶךְ king

b. Feminine singular (fs) nouns have either הַ- or תַּ- endings.

i. Feminine nouns with the הַ- ending are always stressed on the ultima.

סוּסָה mare מַלְכָּה queen

ii. Feminine nouns with ות־ or תַּ- endings are also stressed on the ultima.

בְּרִית covenant אֶלְמָנוּת widowhood

iii. Feminine nouns with the תַּ- ending are stressed on the penultima.

קִטְרוֹת incense מִשְׁמֶרֶת obligation

iv. Feminine nouns with the תַּ- ending may be monosyllabic, or, if they have more than one syllable, stressed on the penultima.

בַּת daughter יְדַעַת knowledge

4. The horizontal stroke (called a *maqṣāḇ*) simply means that the two words are read together – pronounced as if they constituted one word.

v. Some feminine nouns are not marked as feminine. These are irregular and will be noted as such in the Vocabulary.

אִמָּה mother אֶרֶץ earth, land

Note: Parts of the body that come in pairs are almost always feminine (e.g., רֶגֶל foot; יָד hand).

c. Masculine plural (mp) nouns are normally marked by the ending יָם. –.

ms סוּס horse mp סוּסִים horses

d. Feminine plural (fp) nouns are normally marked by the ending תֹּ- . The תֹּ- ending takes the place of the fs ending.

fs תּוֹרָה law fp תּוֹרוֹת laws
fs מְשֻׁמֶרֶת obligation fp מְשֻׁמְרוֹת obligations

Feminine nouns which are unmarked for gender in the singular are usually marked for gender in the plural.

fs אֶרֶץ land fp אֶרְצוֹת lands
fs יָד hand fp יָדוֹת hands

e. The dual (md; fd) is marked by the ending יָם־ (from original *-aym).¹

ms יוֹם a day md יוֹמַיִם two days

Before the dual ending, the feminine ending הַ- changes to תֹּ-, and certain internal vowel changes may take place (see 2.a below).

1. An asterisk (*) before a form indicates that the form is hypothetical – it is reconstructed from what we know of the history of the language.

fs שָׁנָה a year fd שְׁנַיִם two years

Not every noun has the dual form. Indeed, the dual is restricted to the following.

i. Nouns that come in natural pairs.

יָדַי two hands רַגְלַי two feet

ii. Certain expressions of time.

יוֹמַיִם two days פְּעָמַיִם twice

iii. Measures of two.

שְׁנַיִם two מֵאתַיִם two hundred

A few nouns that have no clear relation to the dual number are, nevertheless, marked as duals.

מַיִם water שָׁמַיִם heaven

This is true of many geographical names.

יְרוּשָׁלַיִם² Jerusalem מִצְרַיִם Egypt

f. Some singular nouns may be used collectively.

עוֹר bird or birds בְּהֵמָה beast or beasts

g. A few nouns may be plural in form but have singular meanings.

אֱלֹהִים god / God or gods אֲדוֹנָיִם lord or lords

2. Changes in Nouns with Endings

The addition of an ending may cause certain changes in the form of the noun.

a. Vowel Reduction

The addition of an ending and the resultant shift of the stress

2. The name is attested five times as יְרוּשָׁלַיִם, but most often it appears as יְרוּשָׁלַם (see Excursus F.2).

from the old ultima to the new one (the ending), may cause certain vowels to be reduced to a *šewā*².

i. In the propretonic open syllable, *ā* (ַ) or *ē* (ֶ) reduces to *šewā*².

נְבִיא prophet	נְבִיאָה prophetess
לֵב heart	לִבָּוֹת hearts

Gutturals, of course, prefer the composite *šewā*², usually *ā* (ַ).

חָכָם wise man	חֲכָמִים wise men
עֵנָב grape	עֲנָבִים grapes

ii. If there is no reduction in the propretonic syllable, *ē* (ֶ) in a pretonic open syllable is reduced to *šewā*².

שֹׁפֵט judge	שֹׁפְטִים judges
מוֹעֵד assembly	מוֹעֲדִים assemblies

Note: *ā* (ַ) in a pretonic position is not reduced; only *ē* (ֶ) is reduced.

מִשְׁפָּט judgment	מִשְׁפָּטִים judgments
--------------------	------------------------

b. Contraction

i. *āyi* contracts to *ē*

זֵית olive	זֵיתִים olives
אֵיל ram	אֵילִים rams

ii. *āwe* contracts to *ō*

אָנָּן trouble	אוֹנִים troubles
מָוֹת death	מוֹתִים deaths

c. Nouns with Final הַ -

Final הַ is removed before the mp, fs, or fp ending.

חֹזֵה seer	חֹזִים seers
רֹעֵה shepherd	רֹעִים shepherds

Vocabulary

Nouns:

אָזֶן	(fs; fd: אָזְנַיִם) ear
אֵל	god, God, (the god) El
אֱלֹהִים	God, gods
אִמָּה	(fs; fp: אִמּוֹת) mother
אֲרָץ	(fs; fp: אֲרָצוֹת) land, earth, country
דָּם	blood
דֶּרֶךְ	(ms or fs) way, road
חֶרֶב	(fs; fp: חֶרְבוֹת) sword
יָד	(fs) hand, power
לֵב / לִבָּ	(ms; irreg. mp: לִבָּוֹת; לְבָבוֹת) heart, mind
מַיִם	(always dual) water
מִשְׁפָּט	judgment, justice, right, custom. שֹׁפֵט judge. Verb: שִׁפַּט to judge
נַפְשׁ	(fs; fp: נַפְשׁוֹת) self, person (traditionally, "soul"), breath, will
עַיִן	(fs) eye, spring
פֶּה	mouth
פָּנִים	(always plural) face, presence. Verb: פָּנָה to face, turn
רֶגֶל	(fs; fd: רַגְלָיִם) foot
שָׁמַיִם	(always dual) heaven, sky

Exercise 3

a. Give the plural of the following:

- | | | |
|-------------------|--------------------|--------------------------|
| 1. שִׁיר (song) | 7. לֵבָב (heart) | 13. צְדִיק (righteous) |
| 2. תּוֹרָה (law) | 8. חֲגָב (locust) | 14. הַיְכָל (palace) |
| 3. אֲדוֹן (lord) | 9. כֹּהֵן (priest) | 15. מַלְאָךְ (messenger) |
| 4. כּוֹכַב (star) | 10. עֵנַב (grape) | 16. מִלְחָמָה (battle) |
| 5. יָד (hand) | 11. זַיִת (olive) | 17. מִשְׁפָּחָה (family) |
| 6. אֵל (god) | 12. אֵיב (enemy) | 18. מִנְחָה (offering) |

b. Write the following in Hebrew:

- | | | |
|----------------|-------------|----------------|
| 1. face | 5. prophets | 9. nations |
| 2. (two) hands | 6. heaven | 10. (two) eyes |
| 3. kingdoms | 7. priests | 11. judgments |
| 4. (two) ears | 8. mothers | 12. judges |

c. Read the following passage out loud. Then pick out the words that you recognize and translate them. (Note: ׀ prefixed to a word means “and.”)

עֵינַיִם רְמוֹת לִשׁוֹן שֶׁקֶר וְיָדַיִם שֶׁכּוֹת דָּם נִקְי
 לֵב חָרֵשׁ מִחֻשְׁבוֹת אֶזְנוֹן רִגְלַיִם מִמְהָרוֹת לְרוֹיץ לְרַעָה

(Prov 6:17-18)

Lesson IV

I. Hebrew Roots and Patterns

Every Hebrew word is theoretically characterized by (a) its *root*, usually comprised of three consonants called “radicals,” and (b) by its *pattern*, the combination of the radicals with various vowels, prefixes, and/or suffixes, if any.

a. Roots

Consider the following forms.

מָלַךְ he reigned

יִמְלֹךְ he reigns, he will reign

מֹלֵךְ reigning, one who reigns

מֶלֶךְ king

מַלְכָּה queen

מַלְכוּת kingship, reign

מַמְלָכָה kingdom, sovereignty

The common element in all these words is the appearance of the consonants *mlk*. Hence scholars say that *mlk* is the *root* of these words, and they theorize that this root has something to do with reigning. Since words having the same root tend to fall within the same semantic range, it is convenient to classify them accordingly.

b. Word Patterns

To facilitate discussion of word patterns, it is customary to use a model root, *qtl*. Although not widely attested in the Bible, this particular root is chosen because its radicals are less susceptible to changes than some others. In discussions of roots on the *qtl* model, then, *q* stands for the first radical of any root, *t* for the second, and *l* for the third. If the second and third radicals are identical, the root is said to be *qll*.

Pattern	Meaning
מָלַךְ qāṭal	he reigned
יִמְלֹךְ yiqṭōl	he reigns, he will reign
מֹלֵךְ qōṭēl	reigning, one who reigns
מֶלֶךְ qēṭel	king
מְלָכִים qēṭālīm	kings
מַלְכָּה qaṭlā(h)	queen
מַלְכוּת qaṭlūt	kingship, reign
מַמְלָכָה maqṭālā(h)	kingdom

This system allows us to make generalizations about word patterns. For instance, *qāṭal* and *yiqṭōl* are verb patterns indicating different aspects of a verb, the *qōṭēl* pattern indicates a participle, the form with the *-ūt* ending indicates an abstract noun, and so forth.

c. Root Types

Roots having the same kinds of radicals tend to behave the same way. It is helpful, therefore, to classify roots according to their types. To do this, it is convenient to refer to the first radical as *I*, the second radical as *II*, and the third radical as *III*. Consider, for example, the following classification of roots.

<i>I-Nûn</i>	<i>I-ʿAleṗ</i>	<i>II-Wāw</i>	<i>II-Yōd</i>	<i>III-Hē</i>	<i>III-ʿAleṗ</i>
נָתַן	אָסַף	קָוַם	בִּיַן	בָּנָה	מִצָּא
נָפַל	אָהַב	כָּוַן	שִׁיר	גָּלָה	בְּרָא
נָצַר	אָמַר	נִוַח	גִּיל	שָׁתָה	טָמָא
נָגַד	אָמַן	מָוַל	לִיַץ	הִיָּה	מָלָא

Roots like קָלַל and סָכַב are said to be “geminate” (Latin *geminus* “twin”) or “II = III” because their second and third radicals are alike.

In summary, a word may be described in terms of its root, pattern, or root type. Examples:

Word	Root	Pattern	Root type
מָלַךְ	מָלַךְ	qāṭal	Strong
נָתַן	נָתַן	qōṭēl	I-Nûn
מָלָא	מָלָא	qittēl	III-ʿAleṗ
אָמַן	אָמַן	qāṭēl	I-ʿAleṗ
דָּיַן	דָּיַן	qattāl	II-Yōd
אָם	אָם	qēl	Geminate

2. Weak Radicals

Word patterns can sometimes be problematic because some radicals are more susceptible to change than others. Such radicals are said to be *weak*, and a root with such a radical is called a *weak root*. By the same token, a root with two weak radicals is regarded as *doubly weak*. It is common to treat the nouns and verbs with these radicals as irregular. But then the number of “irregularities” in Hebrew becomes enormous, and the task of memorizing the forms daunting. The weak radicals are, in fact, not difficult to understand, once their idiosyncracies are isolated. A good grasp now of how these radicals behave will greatly facilitate learning Hebrew forms later on.

[From time to time it will be necessary to show how a particular form developed from a hypothetical earlier form (marked by an asterisk, *). The sign < indicates development *from*, whereas the sign > indicates development *to* (e. g., *ragláyim* < **raglaym*

means *ragláyim* is developed from an hypothetical earlier form, *raglaym*.)]

a. Gutturals

i. Gutturals cannot be doubled by the *dāgēs̄*. When the normal word pattern calls for doubling at the position where the guttural stands, one of the following obtains.

α. Compensatory lengthening of the vowel immediately preceding the guttural, as follows.

i. *a* () > *ā* ()

qaṭṭēl pattern: **ma^ʿēn* > *mā^ʿēn* (מָאֵן)

ii. *i* () > *ē* ()

qiṭṭēl pattern: **bi^ʿēr* > *bē^ʿēr* (בִּיאֵר)

iii. *u* () > *ō* ()

quṭṭal pattern: **ṭuhhar* > *ṭōhar* (טוּהַר)

Note: ʾ behaves like a guttural insofar as it, too, cannot ordinarily be doubled by the *dāgēs̄*.

qaṭṭāl pattern: **parrās̄* > *pārās̄* (פָּרָשׁ) horse; horseman

qiṭṭēl pattern: **ḥirrēs̄* > *ḥērēs̄* (חִירֵשׁ) adj. deaf

quṭṭal pattern: **burrak* > *bōrak* (בּוּרַק)

β. Virtual doubling of the guttural. In this case, there is no marker of doubling; one simply has to know that doubling is expected.

אָחִים = **aḥhîm* הַהִיכָל = **habhêkāl*

In both these examples, the first syllable should be closed, not open (i.e., not ^ʿ*a/hîm*, and not *ha/hê/kāl*), because Cv unaccented syllables are “unacceptable” (II.12).

ii. Gutturals never take the simple vocal *šewā^ʿ*; they prefer a composite *šewā^ʿ*.

	Strong root	With guttural
qēṭālīm pattern:	מְלָכִים	עֲבָדִים
qōṭēlīm pattern:	שִׁפְטִים	פְּעָלִים

iii. Gutturals prefer *a*-class vowels (compare II.7).

mēqaṭṭēl pattern: מְדַבֵּר מְשַׁלַּח

qēṭōl pattern: שִׁמְרָה שִׁלְחָה

Note: For reasons that will become apparent later, roots that have ה, ח, or ע as the third radical are usually grouped together as “III-Guttural” roots. Even though א is a guttural, “III-ʾAleph” roots are treated separately. See Excursus C on the classification of root types.

b. Nûn

As a rule, a Nûn standing immediately before another consonant (i.e., without an intervening vowel) will be assimilated into the following radical.

**mantān* > *mattān* (מַתָּן; maqṭāl pattern)

**yinpōl* > *yippōl* (יִפֹּל; yiqṭōl pattern)

If the consonant that follows the Nûn happens to be a guttural or *Rēs̄*, compensatory lengthening or virtual doubling occurs in accordance with 2.a.i above.

**min^ʿéres̄* > *mē^ʿéres̄* (מִינְאָרֶץ; see 2.a.i.α)

**minḥûṣ* > *mihûṣ* (מִיחֻץ; see 2.a.i.β)

c. Wāw and Yōd

i. With very few exceptions,¹ *w* cannot stand at the beginning of a word. Words that may appear in some other Semitic lan-

¹ Notably the conjunction ו (and) and the noun ו (nail).

guages with initial *w* typically appear in Hebrew with initial *y*. In the dictionaries, therefore, original I-Wāw roots are listed as I-Yōd.

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ii. When the *w* of a root is in a non-initial position, it normally remains unchanged.

הַתּוֹדֵעַ from ידע (originally **wd*^c)

הַתּוֹכַח from יכח (originally **wkh*)

In these forms, original I-Wāw roots are easily recognized as such – when one is able to isolate the prefixes (see Lesson XXVIII). But since initial *w* does become *y*, the root will still be listed in the dictionaries as if it were initial *y*.

iii. Originally it was not uncommon to have the diphthong **aw* (the vowel *-a* + the radical *w*). But in Biblical Hebrew original **aw* is usually treated in two ways.

α. The original diphthong **aw* becomes *awe* when stressed.

**máwt* > *máwet* (מָוֶת) death

**táwk* > *táwek* (תָּוֶק) midst

aw + stress = *awe*

The *ṿ* in each of these cases is treated as a consonant.

β. The original diphthong **aw* becomes *ô* when unstressed.

máwet (מָוֶת) death but *môṭî* (מוֹתִי) my death

táwek (תָּוֶק) midst but *tôkî* (תּוֹכִי) my midst

aw - stress = *ô*

The *ṿ* in *môṭî* and *tôkî* is a *mater*.

Note: We have already learned in III.2.b.ii that the plural of מָוֶת and מוֹתִי are מוֹתִים and מוֹתִים, respectively. We see now that the contraction of *awe* (< **aw*) to *ô* is according to rules.

iv. Originally it was not uncommon to have the diphthong **ay* (the vowel *-a* + the radical *y*). But in Biblical Hebrew original **ay* is usually treated in two ways.

α. The diphthong **ay* becomes *-áyi-* when stressed.

**áyn* > *áyin* (עַיִן) eye

ay + stress = *áyi*

**áyl* > *áyil* (אַיִל) ram

y = consonant

The *ṿ* in each of these cases is treated as a consonant.

β. The diphthong **ay* becomes *ê* when unstressed.

ay - stress = *ê* (mater)

áyin (עַיִן) eye but *ênô* (עֵינוֹ) his eye

áyil (אַיִל) ram but *êlô* (אֵלוֹ) his ram

The *ṿ* in *ênô* and *êlô* is a *mater*.

Note: We have already learned in III.2.b.i that the plural of אַיִל and עַיִן are אַיִלִים and עַיִנִים, respectively. Similarly, the dual of אַיִל is עַיִנַיִם. We see now that the contraction of *áyi* (< **ay*) to *ê* is according to rules.

v. In other instances where *ṿ* or *ṿ* is the second radical, the *ṿ* or *ṿ* may appear as a *mater* (*ô*, *û*, *î*, *ê*). As a general rule, II-Wāw roots have *-ô-* or *-û-*, while II-Yōd roots have *-î-* or *-ê-*; but since II-Wāw and II-Yōd roots were not always distinguished, this can only be a rule of thumb.

Root	Noun	
אור	אֹר	light
בז	בֹּז	contempt
שיר	שִׁיר	song
חוק / חיק	חִיק	bosom

Some nouns of this type may take the feminine ending.

Root	Noun	
קום	קומָה	height
סוף	סופָה	storm-wind

vi. Some nouns with II-Wāw / Yōd roots show only two consonants. The middle weak radical is, thus, not evident.

Root	Noun	
נור	נֵר	lamp
עוב	עָב	cloud
קום	קָמָה	standing grain
אול	אֵלָה	mighty tree

vii. Many words that originally had Wāw or Yōd as the third radical appear with a final Hē. In the standard dictionaries and grammars, such roots (original III-Wāw / Yōd) are classified as III-Hē.

Note: Ironically, roots that originally had Hē as the third radical – genuine III-ה – are classified not as III-Hē, as one might expect, but as III-Guttural (see above, section 2.a.iii.Note). In other words, the label “III-Hē Roots” refers to roots that are really III-Wāw / Yōd, but not to those that are really III-ה!

α. III-Hē ms nouns frequently end in הָ. Indeed, one may assume that any noun ending in הָ is III-Hē (i.e., original III-Wāw or III-Yōd).

genuine III ה are classified as III-Guttural
genuine III waw/yod are classified as III hē

Root	Noun	
שדה	שָׂדֶה	field
חזה	חֲזָה	seer

As we have seen in III.1.b, feminine forms of such nouns take the fs ending, הָ, instead of the ms, הַ. In fact, any ending may be added directly to the first two radicals, after the final weak radical is dropped.

Root	Noun	
שנה	שָׁנָה	year
זנה	זָנוּת	harlotry/prostitution
שבה	שָׁבִית	captivity

β. A few nouns retain the original III-Wāw / Yōd. These are, nevertheless, listed under the hypothetical III-ה in the dictionaries.

Root	Noun	
ענה	עָנָו	poor, afflicted
ענה	עָנִי	affliction
פרה	פָּרִי	fruit

γ. A few monosyllabic nouns with ַ or ֵ are classified as III-Hē: אָב father, אָח brother, עֵץ tree, רֵעַ friend.

Note: Since II-Wāw and II-Yōd nouns may also have forms like these (see 2.c.vi above), one will simply have to check the dictionary to know which is correct – at least in the judgment of the lexicographers.

(ic form with only 2 consonants or vowels here better anyway)

viii. A few nouns related to original I-Wāw roots show only two consonants (apart from the endings) because the first radical has been lost.

Root	Noun	
יעד	עֵדָה	congregation
ישן	שְׁנָה	sleep

3. Nouns with Prefixes

Some nouns patterns require a prefix, usually -מ-, -ת-, or -א-.

a. Nouns with -מ- prefix

i. ma-

Root	Noun	
לאך	מְלַאֲךָ	messenger
רפא	מְרַפָּא	health

Nouns with weak radicals behave according to the rules given above.

Root	Noun	Rules	
נתן	מַתָּן	(*mantān > mattān)	2.b gift
ישב	מוֹשָׁב	(*mawšāb > mōšāb)	2.c.iii.β residence
יקש	מוֹקֵשׁ	(*mawqēš > mōqēš)	2.c.iii.β trap
ישר	מִישָׁרִים	(*mayšārīm > mēšārīm)	2.c.iv.β equity
נטה	מַטָּה	(*mante[h] > matte[h])	2.b, c.vii.α staff

Nouns with II-Wāw/ Yōd take the -מ- prefix, instead of -ת-; but the addition of an ending will cause the shift from -ת- > -מ-, according to the rules for vowel reduction in III.2.a.i.

Root	Noun	Rules	
קום	מְקוֹם	2.c.v	place
הום	מְהוּמָה	2.c.v; III.2.a.i	confusion
דין	מְדִינָה	2.c.v; III.2.a.i	province

ii. mi- or me-

Root	Noun	
שפט	מִשְׁפָּט	judgment
רכב	מִרְכָּבָה	chariot

Nouns with weak radicals behave according to rules.

Root	Noun	Rules	
שתה	מִשְׁתָּה	2.c.vii.α	banquet
נטה	מַטָּה (*mintā[h] > mittā[h])	2.b, c.vii.α	bed

b. Nouns with -ת- Prefix.

i. ta-

Root	Noun	
רדם	תְּרִדְמָה	deep sleep

Nouns with weak radicals behave according to the rules given.

Root	Noun	Rules	
אֹה	תְּאַה	2.a.ii, c.vii.α	desire
יִשָּׁב	תְּוִשָּׁב (* <i>tawšāb</i> > <i>tôšāb</i>)	2.c.iii.β	alien
יִלְד	תְּוִלְדוֹת (* <i>tawlēdôt</i> > <i>tôlēdôt</i>)	2.c.iii.β	generations
יִמָּן	תְּיִמָּן (* <i>taymān</i> > <i>tēmān</i>)	2.c.iv.β	south

Nouns with II-Wāw or II-Yōd may take the -תְּ prefix, instead of -תִּ; but the addition of an ending will cause the reduction of the vowel from -תְּ > -תִּ, according to III.2.a.i.

Root	Noun	Rule	
בּוֹא	תְּבוֹאָה	2.c.v	yield
שׁוֹב	תְּשׁוּבָה	2.c.v	return
בִּין	תְּבוּנָה	2.c.v	aptitude

ii. ti-

Root	Noun	Rule	
פֶּאֶר	תְּפִאֶרֶת		glory
קוּה	תְּקוּהָה	2.c.vii.α	hope

c. Nouns with א Prefix.

Root	Noun	Rule	
רִבַּע	אַרְבַּע		four
יִתָּן	אַיִתָּן (* <i>aytān</i> > <i>ētān</i>)	2.c.iv.β	everflowing

The details in this lesson may seem pedantic to the student, but they are included here because they are foundational for understanding many of the peculiarities of Hebrew forms. A thorough understanding of the materials in this lesson, therefore, will save one much trouble later on. It may be difficult to remember all the rules at this point, but we shall be returning time and again to them. The rules will make more and more sense as we apply them repeatedly.

Weak Radicals: A Summary

- Gutturals and Rêš cannot be doubled ✓
- Gutturals prefer composite šewā's ✓
- Gutturals prefer a-class vowels ✓
- Nûn before a strong consonant is assimilated ✓
(the nun must have no vowel following)
- Initial *w > y ✓
- Original *aw > áwe (stressed) or ô (unstressed) ✓
- Original *ay > áyi (stressed) or ê (unstressed) ✓

Vocabulary

Nouns:

- אֶבֶן (fs; fp: אֲבָנִים) stone
- אֲדוֹן lord, master, sir. The plural אֲדוֹנִים, like אֱלֹהִים, frequently has the singular meaning.
- אוֹר (ms or fs; mp: אוֹרִים) light
- אֵיל ram
- אֲנוּשׁ humanity, a human

- הַיְכָל² palace, temple
- חַיִל (irreg. mp: חַיִלִּים) valor, power, army, wealth
- חֶסֶד devotion, loyalty, faithfulness, proper act
- חֹשֶׁךְ darkness
- לֶחֶם bread, food
- מַלְאָךְ messenger, angel
- מִלְחָמָה battle, war
- מָקוֹם (mp: מְקוֹמוֹת) place
- סוּס horse, stallion
- עוֹן (mp and fp: עוֹנוֹת) guilt, iniquity *do not confuse ע with עוֹן*
- עוֹלָה burnt offering. Verb: עָלָה to go up, ascend *The root is עולה*
- פְּרִי fruit *it is affirmative acc. to SDB*
- רוּחַ (fs) spirit, wind, breath *רוח take not to be עון*

Exercise 4

a. Match the words below with the following patterns: (a) qāṭēl, (b) qōṭēl, (c) qittēl, (d) qattāl, (e) qātōl, (f) miqtāl.

- | | | |
|--------------------|--------------------|--------------------------|
| 1. כֹּהֵן priest | 7. כָּבֵד heavy | 13. מִשְׁכָּן tabernacle |
| 2. גָּנֵב thief | 8. עוֹר blind | 14. שֹׁפֵט judge |
| 3. זָקֵן old | 9. מַלְחָה sailor | 15. מִדְבָּר desert |
| 4. פֶּסֶח lame | 10. רָעֵב hungry | 16. רְחוֹק far |
| 5. גָּדוֹל great | 11. שָׂטָר officer | 17. מִקְדָּשׁ sanctuary |
| 6. דִּיג fisherman | 12. קָדוֹשׁ holy | 18. אֵלֵם mute |

2. Since this is a loanword derived ultimately from Sumerian, a non-Semitic language, the dictionaries simply list it as it is spelled (not by root).

b. Give the probable roots of the following, according to where they would be found in the dictionary (e.g. מוֹשֵׁב – יֵשֵׁב; פָּרָה – פָּרִי).

- | | | |
|-------------|------------|---------------|
| 1. פּוֹס | 7. מוֹרָא | 13. קָיִץ |
| 2. מְבַצֵּר | 8. בִּינָה | 14. מָצָב |
| 3. מְכוּן | 9. חֲצִי | 15. אֲזַרַח |
| 4. קָנָה | 10. מוֹעֵד | 16. תְּרוּמָה |
| 5. מִשָּׂא | 11. אוֹר | 17. תּוֹדָה |
| 6. עֲרֹנָה | 12. צִידָה | 18. רָעָה |

c. Translate the following into Hebrew:

- | | | |
|------------|---------------|---------------------|
| 1. words | 6. eyes (pl.) | 11. messengers |
| 2. spirits | 7. iniquities | 12. burnt offerings |
| 3. rams | 8. battles | 13. (two) hands |
| 4. lights | 9. masters | 14. hands (pl.) |
| 5. stones | 10. palaces | 15. places |

d. Read out loud the following passage. Then pick out the words that you recognize and translate them.

וְאֵלֵהֵינוּ בְּשָׂמִים כָּל אֲשֶׁר-חָפֵץ עָשָׂה
 עֲצִבֵיהֶם כֶּסֶף וְזָהָב מֵעֵשָׂה יְדֵי אָדָם
 פֶּה-לָהֶם וְלֹא יִדְבְּרוּ עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ
 אֲזַנֵּיהֶם לָהֶם וְלֹא יִשְׁמְעוּ אֵף לָהֶם וְלֹא יִרְחוּן (Ps 115:3-6)

See also Shuaoka pg 241 -

Lesson V

I. Geminate Nouns

Geminate nouns are those with identical second and third radicals (i.e., *qll*). In some cases, the fact that there are two identical radicals does not pose any problem. For instance, the root of the noun לֵב (heart) is obviously לבב. More often than not, however, only two of the three radicals are graphically represented, as in לֵב (heart), the root of which is also לבב.

Most geminate nouns with endings are not difficult to recognize, even when the third radical is not actually repeated, because the gemination is ordinarily indicated by a strong *dāgēš* (indicating doubling). Thus the plural לבות is almost as easily identified as being related to the root לבב as the form לבבות. It is in the singular forms that one encounters difficulties because Biblical Hebrew does not like to have a strong *dāgēš* at the end of a word (see II.6.b.i, note).

Study the following types of geminate nouns.

a. a-type (*qall)

Root	Singular	Plural
עמם	עם people	עמים peoples
שקק	שק sack	שקים sacks

When the radical to be doubled is a guttural or Rêš, the rules in IV.2.a.i apply (compensatory lengthening, virtual doubling).

Root	Singular	Plural
שרר	שר prince	שרים princes
פחח	פח trap	פחים traps

A few *qall nouns are originally *qanl (see IV.2.b).

*^ʿanz > *^ʿapp > ^ʿaḇ (אף) nose root is פנא not פנא

b. i-type (*qill)

Root	Singular	Plural
חצץ	חץ arrow	חצים arrows
אמם	אם mother	אמות mothers

Notes:

- i. In addition to the loss of gemination in the ms, the original *i*-vowel lengthens to *ē*. But when gemination is marked by a *dāgēš*, the *i*-vowel is retained. Thus we have the singular אים (not *אם), but the plural is אמות.
- ii. A few *qill nouns are originally *qinl (see IV.2.b).

*^cinz > *^cizz > ^cēz (יעז) she-goat

c. u-type (*qull)

Root	Singular	Plural
חקק	חך statute	חקים statutes
דבב	דב bear	דבים bears

Note: In addition to the loss of gemination in the ms, the original *u*-vowel lengthens to *ō*. But when gemination is marked by a *dāgēš*, the *u*-vowel is retained. Thus we have the singular חך (not *חק), but the plural is חקים.

d. Prefixed geminate nouns

Nouns with geminate roots may have prefixes, as in IV.3.

note: few nouns like חץ = gemination is preserved with ending, here a' indicator comp. lengthening.

Root	Singular	Plural
סלל	מְסֻלָּה highway	מְסֻלוֹת highways
פלל	תְּפִלָּה prayer	תְּפִלוֹת prayers

2. Segolate Nouns

Segolate nouns are those that appear as disyllabic, with stress on the penultima, and with different second and third radicals. Originally, however, these were monosyllabic nouns in three different vowel classes. The vowel classes are evident, for instance, in the first syllable in the forms with suffixed pronouns (which we will learn in XII.2.c). Study the following examples.

Noun	With Suffix	Pattern
רֶגֶל foot	רִגְלִי my foot	qatlî
עֶבֶד servant	עִבְדִּי my servant	qatlî
כֶּבֶד knee	כִּרְפִּי my knee	qitlî
גֶּדֶר vow	גִּדְרִי my vow	qitlî
אָזֶן ear	אִזְנִי my ear	qotlî (qutlî)
אֶרֶץ path	אִרְצִי my path	qotlî (qutlî)

It appears, then, that there are three classes of segolates, corresponding to the three vowel classes (see II.2): *qatî; *qitî; *qotî (*qutî). This helps explain something that we have simply accepted as an irregularity so far: why the dual of רֶגֶל (foot) is רִגְלָיִם while the dual of אָזֶן (ear) is אִזְנָיִם. Indeed, the three classes are also evident in the dual forms of segolates.

Singular	Dual	Class
רֶגֶל foot	רִגְלָיִם two feet	*qatî
כֶּבֶד knee	כִּרְפָּיִם two knees	*qitî
אָזֶן ear	אִזְנָיִם two ears	*qotî (*qutî)

The three types are clearly distinguishable, not only in the dual and the suffixed forms (see XII.2.c), but in some other forms of the segolate nouns, as well (XI.2.j). Through a complicated process, which need not concern us now, the unsuffixed singular segolates have become so dominated by *sēgôl*'s (hence the term *segolate*) and/or *pátah*'s that it is not always easy to tell the three classes apart. Fortunately, there are a few clues: nouns of the *qótel* pattern (חֶדֶשׁ, קֶדֶשׁ, אֶזְזֶן) are all *qotî (*qutî), whereas those of the *qétel* pattern (סֶפֶר, נֶדֶר, עֶדֶר) are all *qitî. As for nouns of the *qétel* pattern, one must check the dictionary for the dual, suffixed, and other forms to see what the original vowel might be. Regardless of their original vowels, the plurals of segolate nouns always have the pattern *qētālim* or *qētālôt*.

a. *qatî

מֶלֶךְ king	מְלָכִים kings
עֶבֶד servant	עִבְדִּים servants
נֶפֶשׁ self	נַפְשׁוֹת selves
אֶרֶץ land	אֲרָצוֹת lands

Note: The singular of this type is normally *qétel*, but the presence of a guttural may draw a *pátah* in the second syllable (e.g., זֶרַע seed, בְּטַח trust) or in both syllables (e.g., נָעַר lad; בָּעַל lord).

b. *qitl

קֶבֶר	grave	קְבָרִים	graves
נֶדָר	vow	נְדָרִים	vows
עֶרֶד	herd	עֲרָרִים	herds

Note: The singular of this type may be either *qétel* or *qéṭel*, but the presence of a guttural may draw a *pátaḥ* in the second syllable (e.g., שִׁמְעָה report).

c. *qoṭl (originally *quṭl)

בֹּקֶר	morning	בְּקָרִים	mornings
חֹדֶשׁ	new moon	חֳדָשִׁים	new moons
אֹהֶל	tent	אֹהֳלִים	tents

errabim - Should be

Notes:

- The singular of this type is *qóṭel*, but the presence of a guttural may draw a *pátaḥ* in the second syllable (חֹרֶח path).
- The plural is usually *qōṭālîm / qōṭālōt*, but the *qēṭālîm / qēṭālōt* type is also attested. It is clear, then, that the plurals of segolates are formed the same way. Apart from the *qōṭālîm / qōṭālōt* plurals (always from **qoṭl* segolates), it is quite impossible to distinguish the various classes from the plural forms alone.

Summary: Segolates

Type	Singular	Dual	Plural
*qatl	qéṭel	qatláyim	qēṭālîm / qēṭālōt
*qitl	qéṭel / qéṭel	qitláyim	qēṭālîm / qēṭālōt
*qoṭl (*quṭl)	qóṭel	qoṭláyim	qōṭālîm / qēṭālîm qōṭālōt / qēṭālōt

3. Irregular Plurals

Some plural nouns look substantially different from the singular. The following are some of the most important.

אָב	father	אָבוֹת	fathers
אָח	brother	אָחִים	brothers
אִישׁ	man	אֲנָשִׁים	men
אִשָּׁה	woman	נָשִׁים	women
בַּיִת	house	בָּתִּים	houses
בֵּן	son	בָּנִים	sons
בַּת	daughter	בָּנוֹת	daughters
יוֹם	day	יָמִים	days
עִיר	city	עָרִים	cities
רֹאשׁ	head	רִאשִׁים	heads

Vocabulary

Nouns:

- אָב (irreg. mp: אָבוֹת) father
- אֹהֶל tent
- אָח (irreg. mp: אָחִים) brother
- אָחוֹת (irreg. fp: אָחֵיות) sister
- אִישׁ (irreg. mp: אֲנָשִׁים) man, husband. The expected plural אִישִׁים is rarely attested
- אִשָּׁה¹ (irreg. fp: נָשִׁים) woman, wife
- בַּיִת (ms; irreg. mp: בָּתִּים *bāttîm*²) house
- בֵּן (irreg. mp: בָּנִים) son, grandson (also figurative meaning: member; one of a category) *בן is bisyllabic, Mur. 286, 292. Q11 form > Q21*
- בַּת (irreg. fp: בָּנוֹת) daughter
- הַר mountain
- יוֹם (irreg. mp: יָמִים) day. *Adverb: יוֹמָם* daily, by day
- יָם (mp. יָמִים suggests that the ms יָם an irreg. *qall noun) sea
- כֵּל (irreg. mp: כֵּלִים *pl cs כֵּלִים*) vessel, instrument, weapon *Mur 293*
- מַעֲשֵׂה deed. *Verb: עָשָׂה* to do, make, perform
- עִיר (fs; irreg. fp: עָרִים) city
- עַם (mp: עַמִּים) people
- רֹאשׁ (irreg. mp: רֹאשִׁים) head, top, chief. ראשון the first, former. ראשית first, beginning
- שַׂר commander, ruler, prince

1. Note the doubling of *ש*. This suggests that the root is *אנש*, with the assimilation of *ל*.
2. This is an exception to the rule given in II.12, that a long vowel in a closed unaccented syllable (i.e., CVC) is "unacceptable."

Exercise 5

a. Give the plural of the following geminate nouns, and translate those that you recognize:

- | | | |
|----------|-----------|------------|
| 1. פַּר | 6. שַׁר | 11. הַר |
| 2. תָּף | 7. חָק | 12. אִמָּה |
| 3. צַר | 8. פְּנָה | 13. כַּר |
| 4. קָן | 9. חָץ | 14. עַם |
| 5. סָפָה | 10. דָּב | 15. תָּם |

b. Give the plural of the following:

- | | | |
|-----------|------------|--------------|
| 1. מְלֶךְ | 8. עֶבֶד | 15. דְּרֹךְ |
| 2. בֵּן | 9. קָרֵשׁ | 16. בַּיִת |
| 3. אָח | 10. נֶפֶשׁ | 17. אֶרֶץ |
| 4. עִיר | 11. יָם | 18. מַעֲשֵׂה |
| 5. בַּת | 12. רֹאשׁ | 19. חֶדֶשׁ |
| 6. יוֹם | 13. אִישׁ | 20. אִשָּׁה |
| 7. אָב | 14. כְּלִי | 21. אֹהֶל |

c. Read the following passage out loud. Then pick out the words including proper names, that you recognize.

זָכְרוּ תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ
 בְּחָרֵב עַל־כָּל־יִשְׂרָאֵל חֲקִים וּמִשְׁפָּטִים
 הִנֵּה אֲנֹכִי שֹׁלַח לְכֶם אֶת אֱלֹהֵי הַנְּבִיאִם
 לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא
 וְהַשִּׁיב לְבִ-אֲבוֹת עַל־בָּנִים וְלֵב בָּנִים עַל־אֲבוֹתָם
 פֶּן־אָבּוֹא וְהִכִּיתִי אֶת־הָאָרֶץ חָרָם (Mal 3:22-24)

3. Pronounced as *ʔāḏōnāy*. See Vocabulary in Lesson VI.

Excursus A

Introduction to the Dictionary

1. BDB

For most of this century, the standard English language lexicon of Biblical Hebrew has been *A Hebrew and English Lexicon of the Old Testament*, edited by Francis Brown, S. R. Driver, and Charles A. Briggs (Oxford: Clarendon, 1907). It is popularly known as BDB, after the initials of the editors. Based on a German lexicon from the nineteenth century, this reference work is now outdated. Yet, for most students who read only English, there is still no substitute that is both adequate and easily affordable.

For the beginning student, BDB is difficult to use primarily because it is not arranged alphabetically, but according to roots. For instance, the noun **מִזְבֵּחַ** (altars) is not listed as it is spelled, but after the verb **זָבַח** and the noun **זֶבַח**; one simply has to know that the root is **זכח** and that **מ-** is merely a noun prefix. Yet it is not just a matter of removing the prefixes and suffixes; one must often also take into consideration the morphological changes that take place because of weak radicals. In other words, it is necessary to know the idiosyncracies of the weak radicals even to use the dictionary!

The examples below illustrate how one goes about finding nouns in BDB. The student should follow the commentary on each form with this dictionary at hand.

מְלַאכִים: This is fairly easy. Since **מ-** is a common noun prefix, and **ים** - is the mp ending, one may discount them both to arrive at the root **לאך** on p. 521 col. i, at the bottom of the column. If, however, one did not know the root and looked, instead, under the noun **מְלַאךְ** itself (on p. 571 col. ii), one will see **מְלַאךְ** and related nouns listed, with the remark “v. **לאך**.” This means that one should look (*v. = vid.* “look”) under the root **לאך**. So one begins with p. 521 col. i.

The verb does not occur in Hebrew, so no examples are cited. There are cognates in other Semitic languages, however, and the dictionary duly lists them. After this information, at the top of col. ii, one finds the noun **מְלַאךְ**. The subscript “214” after the noun indicates the number of times the word occurs in all its forms. The noun is identified as masculine (n.m.) and briefly defined. Then the various forms are given: construct (see Lesson X), forms with suffixes (see Lesson XI), the plural, and so forth. The treatment of this noun continues through most of the column, and there is a wealth of information here. One learns that the word is used of messengers in general (1.), angels as the messengers of God (2.), and of the theophanic angel (3.); the word may refer to a prophet or “the herald of the advent” (1,b), or to a priest (1,c); the word occurs in parallelism (indicated by the sign ll) with **מְלִיץ** “interpreter” (1,d) and with **רוּחֹת** “winds” (1,e), and so on. In order to properly understand the usage of a word, therefore, one should look not only at the brief definition at the beginning of the entry, but also consider all the details presented.

Two related nouns, **מְלַאכָה** and **מְלַאכֹת**, as well as a proper name, **מְלַאכִי** (Malachi, etymologically “my messenger”), follow the entry on **מְלַאךְ**. The parentheses of [**מְלַאכֹת**] indicate that this precise form (without any suffixes or vowel changes) does not occur; the form is reconstructed. The sign † appearing before [**מְלַאכֹת**] and before the personal name **מְלַאכִי** indicates that all the passages are cited in each case. One may also note that meaning 3 of **מְלַאךְ** (p. 521, col. ii) has the sign † before it, indicating that all passages with *that particular meaning* are cited.

מִפְלָה: Eliminating the final **ה-** as a marker of the feminine, one conjectures that the **מ-** is a prefix and that the *dāgēš* indicates an assimilated *nûn* in accordance with IV.2.b. The root cannot be **ספל** (i.e., a *qq̄l* type) because roots of this type, which are extremely rare in Hebrew, never show gemination by the *dāgēš*. So one looks under the root **נפל**. The verb is listed first (on p. 656). Discussion of the various verb forms continues to the bottom of

col. i on p. 658. Then there are several nouns listed: נִפְּלָ, [מִפְּלָ], מִפְּלָה, מִפְּלָת, מִפְּלִים, נִפְּלִים. All the passages are cited in each case, as the sign † before each noun indicates. Again, if one had conjectured incorrectly that the root is *מפל, and so looked on p. 592 col. i (twelfth line from the bottom), one will be referred to the root.

מוֹשָׁב: There are only two possibilities here: either the ו is a *mater*, thus [only] a marker of a long *ō*-vowel, or the –מ is a prefix and the root is ישב (from **wšb*). The root *משב does not exist in Hebrew (see BDB p. 602). One must conclude that –מ is a noun prefix. So one assumes that the form is *môšāb* < **mawšāb* (IV.2.c.iii.β). Since original initial *w* generally becomes *y* in Hebrew (IV.2.c.i), however, one must look for the noun under the root ישב on p. 442. Again, the verb is listed first (pp. 442–3), followed by several nouns. The noun מושב appears on p. 444 col. i. The sign † indicates that all passages are cited, and the reference to “2K2,19” in superscript after n.m. indicates where this precise form – without any other prefixes, suffixes, or further vowel changes – is found.

מְקֻמָּת: One may conjecture right away that the word is a defectively spelled form of מְקֻמוֹת. If one discounts the plural ending ת- and the –מ as a noun prefix, one is left with the probable root קום. This noun is found on p. 879.

מִישָׁרִים: Discounting the mp ending ים-, one is left with the form מישר-. If the י is a *mater*, the root is *משר. If the י is not a *mater*, the root is ישר < *ושר. The form is *mêšār* < **maysār* (IV.2.c.iv.β). One looks, therefore, under ישר on p. 448. After the verb, an adjective, and other forms, one finds the noun [מישר] on p. 449, col. ii. The word is in parentheses because that precise form is not attested (although it is the form that one expects); one is told that the noun always appears in the plural.

תְּלֻבָּשָׁת: This is relatively uncomplicated. The final ת- must be a feminine ending. Since –ת is also a common noun prefix, the root

must be לבש. The noun appears on p. 528 col. ii, after the verb and some other nouns. The sign † and only one citation indicate that this word occurs only once in the Bible.

תְּפֻוחָ: There is no root *תפח, so the root must be נפח; the –ת must be a prefix and ו a *mater*. One may assume the development **tanpû(a)h* > *tappû(a)h*, in accordance with IV.2.b, 3.b.i. On p. 656 col. i, one sees תְּפֻוחָ and its defective form תְּפֻוחָ listed three times. The first (“I. תְּפֻוחָ”) is identified as a common noun (n.[m.]). The parentheses indicate that there is no clear evidence from the contexts that the noun is masculine, but the gender is conjectured to be masculine (presumably because the form is unmarked for gender, and the plural is masculine in form). The second listing (“II. תְּפֻוחָ”) is a proper noun, a masculine personal name (n.pr.m.). The third (“III. תְּפֻוחָ”) is also a proper noun, the name of a location (n.pr.loc.).

מְקַנָּה: This form is not difficult. The final ה- suggests a III-Hē root (IV.2.c.vii.α). The –מ must be a prefix. The root is קנה. It turns out that there are, according to BDB, two roots קנה. The noun מְקַנָּה appears after “I קנה” (meaning “get, acquire”).

מְצֻנָּה: The ה- ending is obviously a marker of the feminine. The root is, therefore, either צנה (see III.2.c; IV.2.c.vii.α) or *מצו. If the latter were correct, one should look under מצה (IV.2.c.vii). But there is no such noun associated with the root מצה (p. 594). Thus, the –מ must be a prefix. The root is צנה.

תְּוֹדָה: This form is a bit tricky. Theoretically, the root may be *תרה (with ו as *mater*), *תוד (with the fs ending), or *ודה – i.e., **tawdā(h)* > *tôdā(h)* (see IV.3.b.i, 2.c.iii.β, 2.c.vii.α). Since neither *תרה nor *תוד is attested, the third possibility must be correct. One should look under the root ידה, but one knows from this noun that the root is “original I-Wāw.”

תְּבֻנָּה: Since ית- is the fs ending (III.1.b.ii), the root is either *תבן or בנה (IV.2.c.vii.α, 3.b.i). The latter is correct. The root is בנה.

מטוּחַ: The final וּח־ is probably the fp ending. Theoretically the root may be טטט, but no such root is found. The most likely alternative is that the -מ is a prefix and the first radical is an assimilated נ. The root begins -נח; the most likely third radical is ה. One conjectures that the word is fp of מַטְּחָה; look under the root טהנ on p. 641. מַטְּחָה is indeed attested, but only as an adverb; no fp is attested for that. The next entry in BDB is מַטְּחָה, whose plural is מַטְּחוֹת, an irregular plural (we expect מַטְּחָה – *מַטְּחָיִם). This is the correct form.

אַפְיָיִם: Setting aside the dual ending, one conjectures that the root is אפא, and that this is a *qall*-noun. But no such noun is listed under אפא. One then assumes *²anpáyim > ²appáyim. The root is, in fact, אנה. The singular noun, therefore, is ²aḥ (²app < *²anp). This is a noun that has secondarily become *qall* – through the assimilation of *n* (V.1.a; IV.2.b).

עֲזִיָּם: Setting aside the mp ending, one conjectures that the root is עזע, and that this is a *qill* noun. But no such noun is listed under עזע. One then assumes *^cinzîm > ^cizzîm. The root is, in fact, ענז. The singular noun, therefore, is ^cēz (< *^cizz < *^cinz). This is a noun that has secondarily become *qill* – through the assimilation of *n* (V.1.b.2; IV.4.b).

חַטָּח: Setting aside the fs ending, one conjectures that the root is טחט, but no such noun is found under that root. Hence one looks under the root חנט, where one finds the noun. If one looks directly under the root חטח, one is also referred to the correct root: *v. sub* חנט (“look under חנט”).

בַּת: Judging by the form, one should expect this to be a *qall*-noun (see V.1.a). Under the root בתת we find the noun בַּת, which is regularly taken as masculine, but apparently is regarded as feminine in Isa 5:10. The plural of this noun is בַּתִּיִּם, we are told. One should also note that the noun is listed as “II. בַּת,” although there is no other noun בַּת subsumed under this root. At the end of the

entry, however, one is directed to the other בַּת: I. בַּת *v. sub* בָּן (“I. בַּת look under בָּן”). So it is that on p. 123 col. i, after the lengthy entry on בָּן and other related nouns, we find “I. בַּת.” Here the editors of BDB tell us that בַּת is “= *בַּתָּהּ fr. בָּן.” That is, they conjecture that *bant > *batt > bat. The plural of this noun, in contrast to “II. בַּת,” is בָּנוֹת.

עֲצָה: After setting aside the fs ending, one is left with -עצ, which suggests יעץ (IV.2.c.viii), עצה (IV.2.c.vii.γ), or עוץ/עיץ (IV.2.c.vi). Under יעץ one finds “I. עֲצָה” (p. 420 col. i) and is told that this noun is “= עֲצָה(?)”. Here the editors of BDB are explaining that the initial radical has dropped out (see IV.2.c.viii). Since no other noun עֲצָה is listed under this root, and since we know that this is just “I. עֲצָה”, we will have to look elsewhere also. In this case, the editors do not tell us where else to look, as they sometimes do. We have to rely simply on what we know about weak radicals. And so we try the root עצה (pp. 781–82). As it turns out, עצה is listed as a root four different times, but only under “II. עצה” do we find the noun “II. עֲצָה.” The word occurs only once in the Bible, as indicated by the sign † and single citation (Jer 6:6). Although the editors identify the word as a collective noun (n.f.coll.), they are not certain about the text cited, proposing instead to read עֲצָה “its tree” (עֲצָה) instead of the unique form עֲצָה; and they cite textual witnesses that support this proposal. At the end of the entry one is referred to I. עֲצָה. This would seem to suggest that there is no other noun, besides these two. Indeed, when looks under עוץ and עיץ, the other possibilities, no such noun is found.

עֲדָה: The root may be עדה, יעד, or עוד/עיד. Under עדה one finds two listings of the root (see pp. 723–26), but no noun עֲדָה. On p. 726 col. i, however, one finds a reference: “I. עֲדָה *v. יעד*. II. III. עֲדָה *v. עוד*.” This means that there are three nouns עֲדָה, one listed under יעד, and two under עוד. Under יעד, then, one finds the entry for “I. עֲדָה” (p. 417 col. i) and at the end of that entry, one is also referred to the other two nouns: “II. III. עֲדָה *v. עוד*.”

The student should now be able to locate most Hebrew nouns in BDB. In order to become more comfortable with this important tool, however, one must constantly use it. Hence, if one encounters a Hebrew word that one has forgotten, or if one wonders about the possible range of meaning of any Hebrew word, one should not hesitate to use the dictionary. For more elusive forms, the student may consult Bruce Einspahr's *Index to Brown, Driver and Briggs Hebrew Lexicon* (Chicago: Moody, 1976).

2. Other Dictionaries

While there are several Hebrew-English dictionary projects currently under way, BDB remains the only full reference work available to students who read only English. There is an abridged dictionary produced by William L. Holladay, entitled *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1971). This is a useful volume for rapid reading. It is easier to use than BDB, inasmuch as the words are listed precisely as they are spelled. The advantages of grouping words by roots, however, are lost. The noun תּוֹרָה ("direction, instruction, law," for instance, is listed after תּוֹר ("turtle-dove") and before תּוֹשֵׁב ("alien"). One is not alerted in such a dictionary to the possible semantic relationship of תּוֹרָה with other words from the root ירה (see BDB, pp. 434-46).

Additional Exercise

Give the roots of the following with the help of a dictionary:

- | | | |
|---------------|---------------|-----------------|
| 1. תְּשׁוּבָה | 11. מִיתָר | 21. מוֹלְדֹת |
| 2. מְרַעָה | 12. תְּהִלָּה | 22. תּוֹלְדוֹת |
| 3. מִסַּע | 13. קִינָה | 23. מְמַשְׁלָה |
| 4. מְזֻמָּר | 14. מְגִפָּה | 24. מְעַשִּׂים |
| 5. אֵיתָנִים | 15. גְּאֹנָה | 25. מְחַשְׁבָּה |
| 6. שִׁפָּה | 16. מוֹרָה | 26. מְרַאָּה |
| 7. מְבַט | 17. תְּנִית | 27. מְנוֹרָה |
| 8. דָּב | 18. שְׁפִי | 28. שָׂרָה |
| 9. מְקָה | 19. גְּרִים | 29. עֵת |
| 10. מְאָה | 20. צָרִים | 30. פְּרָה |

Lesson VI

I. The Definite Article *Lambin, 8*

The definite article does not appear in independent form; it is always prefixed to the word it determines.

a. The normal form is ה + the strong *dāgēš* in the next consonant.

מֶלֶךְ a king	הַמֶּלֶךְ the king
בַּיִת a house	הַבַּיִת the house

Note: There is no indefinite article in Hebrew. Thus, מֶלֶךְ means either “king” or “a king.”

b. Gutturals (א, ה, ח, ע) and ר do not normally take the *dāgēš* (IV.2.a.i). Hence, we get the following.

i. Compensatory lengthening before א, ע, ר.

אִישׁ a man	הָאִישׁ the man
עִיר a city	הָעִיר the city
רֹאשׁ a head	הָרֹאשׁ the head

ii. Virtual doubling before ה and ח.

הַיְכָל a palace	הַהַיְכָל the palace
חֹדֶשׁ a new moon	הַחֹדֶשׁ the new moon

iii. Before unaccented ה and ע, and accented or unaccented ח, the definite article is ה with virtual doubling. This rule takes precedence over the previous two.

הַמּוֹן an uproar	הַהַמּוֹן the uproar
עוֹן iniquity	הָעוֹן the iniquity
חֹזֶן a vision	הַחֹזֶן the vision

c. A few words are vocalized a little differently when they take the definite article.

אָרוֹן an ark	הָאָרוֹן the ark
אֶרֶץ a land	הָאֶרֶץ the land
גַּן a garden	הַגַּן the garden
הַר a mountain	הַהַר the mountain
חַג a festival	הַחַג the festival
עַם a people	הָעַם the people
פָּר a bull	הַפָּר the bull

The definite article may also rarely be used to indicate a vocative. Thus, הַמֶּלֶךְ may mean “the king” or “O King!”

2. The Prefixed Prepositions

The prepositions ב (in, by, with), כ (like, as, according to), and ל (to, toward, for) do not occur independently.

a. Before a noun without a definite article, the preposition is simply prefixed.

עִיר a city	בְּעִיר in a city
דָּוִד David	כְּדָוִד like David
מֶלֶךְ a king	לְמֶלֶךְ for a king

b. Before a noun with the definite article, the ה of the definite article ordinarily disappears, the preposition assumes the vowel of the definite article, and any doubling of the following radical is retained.

	Rule
*לְמֶלֶךְ + לְ > לְמֶלֶךְ	for the king I.a
*לְאִישׁ + לְ > לְאִישׁ	for the man I.b.i
*בְּהֵיכָל + בְּ > בְּהֵיכָל	in the palace I.b.ii
*בְּהָרִים + בְּ > בְּהָרִים	in the mountains I.b.iii
*בְּאֶרֶץ + בְּ > בְּאֶרֶץ	in the land I.c

3. The Rule of Šewā²

A sequence of two vocal šewā²'s is not permitted. Thus, if two vocal šewā²'s come together, certain vowel changes take place.

a. In a sequence of two simple vocal šewā²'s, the first becomes *i*, and the second becomes silent.

*בְּגִבּוּל + בְּ > בְּגִבּוּל (bigbûl) in a territory

*בְּמִלְכִים + בְּ > בְּמִלְכִים (bimlākîm) among kings

In addition, if the second šewā² stands under a yōd̄, the first becomes *i*, and the second disappears.

*בִּיהוּדָה > בִּיהוּדָה > בִּיהוּדָה (bihûdā[h]) in Judah

b. If a simple vocal šewā² is followed immediately by a composite šewā², the former becomes the corresponding short vowel of the composite šewā², and the latter closes the syllable (see II.7.c).

*בְּחֵלוֹם + בְּ > בְּחֵלוֹם (bah[ă]lôm) in a dream

*בְּאֵמֶת + בְּ > בְּאֵמֶת (be²[ě]met) in truth

*בְּאֹהֳלִים + בְּ > בְּאֹהֳלִים (bo²[ō]hālîm) in tents

In the case of אֱלֹהִים, however, the ²ālep̄ is quiescent (II.11) and the simple vocal šewā² gives way to a sérê.

*בְּאֱלֹהִים > בְּאֱלֹהִים in God

4. Other Prepositions

a. Some prepositions stand independently, e.g., אַחַר (after, behind), לְפָנַי (before), תַּחַת (under, instead of), נֶגֶד (in front of).

אַחַר הַמַּבּוּל after the flood לְפָנַי הָאָרוֹן before the ark

תַּחַת הָעֵץ under the tree נֶגֶד הָעָם in front of the people

b. Some prepositions are typically linked to the following word by means of a connector known as the *maqqēp̄*, e.g., אֶל- (to, unto), עַל- (on, upon, concerning, beside), עַד- (as far as, until).

אֶל-הָעִיר to the city עַל-הָאָרוֹן upon the ark

5. The Preposition מִן

The preposition מִן (from, because of, some of) occurs in the following forms.

a. It may be linked to the following word by the *maqqēp̄*.

מִן-הָאָרֶץ from the land

b. It may be treated as a prefixed preposition. If so, the ך behaves according to rules (see IV.2.b).

i. It is ordinarily assimilated into the following consonant.

*מִמֶּלֶךְ > מִמֶּלֶךְ from a king

ii. Before gutturals and ך, the preposition is usually ך (with compensatory lengthening) and, rarely, ך (with virtual doubling).

	Rule
*מִמְעִיר > מִמְעִיר from a city	compensatory lengthening
*מִמְהָר > מִמְהָר from a mountain	compensatory lengthening
*מִמְחוּץ > מִמְחוּץ from outside	virtual doubling

Note: This rule also applies when מן is prefixed to a noun with the definite article. In contrast to the prefixed prepositions כּ, בּ, and ל (see 2.b above), however, the definite article is retained.

- *מִהָאָרֶץ > מֵהָאָרֶץ from the land
- *מֵהָאֲנָשִׁים > מִן־הָאֲנָשִׁים some of the men

6. The Conjunction ו see also pg. 68 note

The conjunction ו (and, but) never occurs in independent form. It is always prefixed and appears in the following forms.

a. Before most consonants it is ו.

- דָּבָר a word וְדָבָר and a word
- עֶבֶד a servant וְעֶבֶד and a servant
- הָעֶבֶד the servant וְהָעֶבֶד and the servant

b. Before the labials ב, מ, and פ it is ו.

- בַּיִת a house וּבַיִת and a house
- מֶלֶךְ a king וּמֶלֶךְ and a king
- פֶּתַח a door וּפֶתַח and a door

c. Before most consonants with a simple vocal šewā² it is ו.

- דְּבָרִים words וּדְבָרִים and words
- שְׁמוּאֵל Samuel וּשְׁמוּאֵל and Samuel

d. Before a composite šewā² it takes the corresponding short vowel of the composite šewā².

- חֲמֹר a he-ass וְחֲמֹר and a he-ass
- אֱמֻנָה truth וְאֱמֻנָה and truth
- חֲלִי sickness וְחֲלִי and sickness

note: the vocalization ו also occurs

In the case of אֱלֹהִים, however, the ²álep is quiescent (II.111) and the simple vocal šewā² gives way to a šérê.

*וְאֱלֹהִים + ו > וְאֱלֹהִים and God

7. Loss of the Strong Dāgēš

The consonants ו, י, ל, מ, נ, and ק, and the sibilants (ס, צ, ש, and שׁ) frequently lose the strong dāgēš when they are followed by a šewā². The precise rules for retaining or omitting the dāgēš need not concern us now; at this stage one needs only to know that the dāgēš may disappear.

- *הַיָּאֵר > הַיֹּאֵר (hay²ōr) the Nile יֹרֵק (nok rafe)
- *הַמְּרַגְלִים > הַמְרַגְלִים (hamraggēlīm) the spies

This rule explains the form of the preposition מן when it is prefixed to nouns beginning with ו.

- *מִן־הַיְהוּדָה > מִן־הַיְהוּדָה > מִן־הַיְהוּדָה > מִן־הַיְהוּדָה from Judah
- or an analogy to כִּיהוּדָה (pg. 56a)

8. The Verbless Clause

A nominal or adverbial clause may be formed simply by juxtaposition of subject and predicate. No verb "to be" is required in such sentences. In such a clause, tense can only be inferred from context. Without context, the student should simply translate with the English present tense.

- יְהוָה מֶלֶךְ YHWH is king
- יְהוָה קָדוֹשׁ YHWH is holy
- אֱלֹהִים בְּשָׁמַיִם God is in the heavens

Note: In each of the above examples, the words may occur in reverse order without any change in meaning.

* - clauses that do not contain a finite form of the verb and where the copula 'is' has to be inserted in English

Vocabulary

Prepositions:

- אַחֲרַי/אַחֲרֵי** after, behind. *Adverb:* **כֵּן אַחֲרַי / כֵּן אַחֲרֵי** afterward
- אֶל-** unto, into, to, toward
- בְּ** in, with, by, among, through, as
- בֵּין** between. Note the idiom: Y **בֵּין** X **וּבֵין** Y and, less frequently, Y **בֵּין** X **לְבֵין** Y “between X and Y”
- כְּ** like, as, about, according to. Note the idiom: Y **כְּ** ... X **כְּ** “X and Y alike”
- לְ** to, for, in regard to, with reference to
- לְפָנַי** before (also **עַל-פָּנַי** before, on the surface of; **מִפְּנֵי**, **מִלְפָּנַי** from the presence of, because of)
- מִן** from, away from, out of, some of, because of
- נֶגֶד** in front of
- עַד-** as far as, until
- עַל-** upon, on, over, concerning, beside, against. It should be noted that **אֶל-** and **עַל-** are frequently confused with one another
- תַּחַת** under, beneath, instead of, in place of

Note: Sometimes two prepositions may be combined for emphasis. This is particularly frequent with the preposition **מִן**, e.g., **מִתַּחַת** under, **מֵעַל** above.

Nouns:

- אֲרוֹן** ark (of the covenant), chest
- חַטָּאת** (fp: **חַטָּאוֹת**) sin, sin offering. *Adjective:* **חַטָּא** sinful. *Verb:* **חָטָא** to sin; X **לְחָטָא** to sin against X

יהוה YHWH (the name of Israel's God). In the Hebrew Bible, the vowels of the word **אֲדֹנָי** “my Lord” are superimposed on the four consonants (thus, **יְהוָה** or **יְהוֵה**). When the consonantal text has **יהוה** “my lord YHWH,” the text is pointed with the vowels for **אֲדֹנָי אֱלֹהֵים** “my lord, God” (i.e., **יְהוָה אֲדֹנָי**), thus preventing one from saying *ʿăḏōnāy ʿăḏōnāy*. When an inseparable preposition, or the conjunction **וְ** is prefixed to **יהוה**, the vowel under the prefix is *a* (ְ), precisely what one would expect with **אֲדֹנָי**, according to 6.d in this lesson: **וְאֲדֹנָי** “and my lord”, thus, **וְיְהוָה** “and YHWH.”

לַיְלָה (ms; irreg. mp: **לַיְלֹת**) night. *Note:* **הַלַּיְלָה** may mean “tonight” (by the same token, **הַיּוֹם** may mean “today”)

Proper Names:

דָּוִד	David	יִשְׂרָאֵל	Israel
יְהוּדָה	Judah	מֹשֶׁה	Moses
יְרוּשָׁלַם	Jerusalem	מִצְרַיִם	Egypt

Exercise 6

a. Write the following in Hebrew:

- | | | |
|---------------|---------------------|-------------------|
| 1. the night | 6. the sin offering | 11. the mountains |
| 2. the city | 7. the people | 12. the heads |
| 3. the cities | 8. the earth | 13. the swords |
| 4. the father | 9. the rams | 14. the vessels |
| 5. the palace | 10. the iniquities | 15. the women |

b. Write the following in Hebrew:

- | | |
|----------------------|--|
| 1. after the wind | 7. instead of David the king |
| 2. from the land | 8. a prophet to the nations |
| 3. and in the cities | 9. in the day and in the night |
| 4. in a covenant | 10. between the darkness and the light |
| 5. in tents | 11. from heaven to (עַר־) earth |
| 6. like God | 12. some of the men |

c. Translate the following into English:

- | | |
|------------------------|--------------------------------------|
| 1. הַפֶּסֶק וְהַזֶּהָב | 7. יָד תַּחַת יָד רֶגֶל תַּחַת רֶגֶל |
| 2. שָׂרִים וְעַבְדִּים | 8. מִיּוֹם עַד-לַיְלָה |
| 3. פָּנִים אֶל-פָּנִים | 9. הַפְּמִים מִתַּחַת הַשָּׁמַיִם |
| 4. נֶגֶד הַהָר | 10. בִּיהוֹדָה וּבִירוּשָׁלַם |
| 5. כָּצֵם כַּפְּהֵן | 11. חֶשֶׁךְ לְאוֹר וְאוֹר לְחֶשֶׁךְ |
| 6. מִחֵיל אֶל-חֵיל | 12. בֵּין הַיּוֹם וּבֵין הַלַּיְלָה |

d. Read the following passage out loud. Then translate the passage with the help of a dictionary and the notes below.

1. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
2. וְהָאָרֶץ הָיְתָה תְהוֹ וּבְהוֹ וְחֶשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם
3. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר
4. וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ
5. וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד
6. וַיֹּאמֶר אֱלֹהִים יְהִי רַקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם

(Gen 1:1-6)

Notes:

[Note: In Hebrew prose, the subject of a sentence usually follows the verb.]

- v 1: בָּרָא (subject: God) created; וְאֶת ... וְאֶת untranslatable markers of the definite object of the verb (בָּרָא).
- v 2: מְרַחֶפֶת was; הָיְתָה and the wind/spirit of God; וְרוּחַ אֱלֹהִים was hovering / swooping.
- v 3: וַיֹּאמֶר then (subject) said; יְהִי let there be; וַיְהִי and there was.
- v 4: וַיֵּרָא and (subject) saw; כִּי-טוֹב that it was good; וַיַּבְדֵּל and (subject) made a separation.
- v 5: וַיִּקְרָא (subject) called; לְאוֹר (with reference to) the light; וַיִּקְרָא he called.
- v 6: מַבְדִּיל in the midst of; וַיְהִי and let there be; בֵּין מַיִם לַמַּיִם a separation.

Excursus B

Reading Markers and Pausal Forms

As in English, when one reads Hebrew out loud, one must pay attention to the meaningful units in the text and make appropriate pauses along the way. There is a full array of markers in pointed Hebrew texts that help one in reading. These markers were not in the original compositions. Rather, they were secondarily introduced to assist one in public recitation. The most important of these markers are also helpful in the task of translation, inasmuch as they provide a traditional understanding of the meaningful units in the text. Without these additional helps, one has to rely solely on context to know how to break up each sentence – as the student may have noticed in attempting to translate Gen 1:1–6 (Exercise 6.d).

1. *Sôp Pāsûq*

There is no marker for the beginning of a verse. At the end of a verse, however, a large colon (:) known as the *sôp pāsûq* (end of verse) appears after the last word.

2. Accents

Accents appear in the Hebrew Bible either above or beneath the words. They serve primarily to regulate reading. They are also helpful, however, in marking the position of stress in individual words and the meaningful divisions in each verse. The accents are generally classified either as conjunctive or disjunctive. A conjunctive accent indicates that the word is to be taken with what follows. A disjunctive accent marks a major, intermediate, or minor pause; it may occur at the end of a sentence, clause, or phrase. The disjunctive accents are especially important because they are intended to indicate the end of each logical unit.

There are two systems of accents used. The books of Psalms, Proverbs and Job (called “the Three Books”) follow a somewhat different system than the rest of the Bible (“the Twenty-One Books”). Some of the markers are found in both systems, but others occur exclusively in one or the other system. It is not necessary at this stage to learn all the various accents, their peculiarities, and how they are used in each system. It will suffice for us to be able to recognize the following accents as either conjunctive or disjunctive.

<i>Disjunctive</i>	<i>Conjunctive</i> Mer, 59f
X̣XX sillûq	XXX̣ mûnāḥ
X̣XX ʔatnāḥ	XXX̣ mēhuppāk
˙XXX sēgôltāʔ	XXX̣ mērēkâʔ merha
*X̣X̣X ʕôle(h) wēyōrēḏ (poetic)	X̣X̣X ʕillûy upper mûdā (poetic)
X̣X̣X šalsēlet	XXX̣ ʔazlāʔ
˙XXX zāqēp qātōn	X̣X̣X dargāʔ
˙XXX zāqēp gādōl	
X̣X̣X rēbī(a) ^c	
X̣X̣X ṭīphā(h)	

[Now you should reread Gen 1:1–6 out loud (see Exercise 6.D), this time using your Hebrew Bible and paying attention to the accents. Translate the text again, and observe how the accents assist you in identifying the sense units.]

* Stronger than atnāḥ (an accent of the poetic system)

3. Méteḡ

The *méteḡ* (bridle) is a short vertical stroke appearing under a consonant, usually to the left of the vowel. It serves primarily to indicate a secondary stress in a word. In addition, it may call attention to the precise pronunciation of the vowel. There is no need for the student to know all the situations in which the *méteḡ* occurs. It is helpful, however, to note the presence of the *méteḡ* in the following situations.

a. It distinguishes *ā* from *o*.

אָכְלָה *ʔākēlā(h)* she ate (not *ʔoklā[h]* food)

בָּתִּים *bāttīm* houses (not **bottīm*)

b. It distinguishes *ī* from *i*.

יִרְאוּ *yīrēʔû* they fear (not *yirʔû* they see)

c. It calls attention to an unreduced *ā* or *ē* vowel in a propretonic open syllable (see III.2.a).

אֲנֹכִי *ʔānōkî* I (am)

בֵּרַכְתִּי *bērākānî* he blessed me

d. It calls attention to a short unaccented vowel in an apparently open syllable.

הָעָרִים *hāʔārīm* the cities

e. With the pataḡ of the article before a consonant with virtual gemination, *mur* 56 4. *Maqqēp* of *Seav* 59, *Lambdin* 10, *Blau*, 11. In this case the consonant is intermediate in length.

The *maqqēp* (connector) is a horizontal stroke used to indicate a close link of words. A word so joined to the following becomes proclitic — it becomes so closely dependent on the following word that it loses its stress. When a word becomes proclitic in this way, final *ē* becomes *e* and final *ō* becomes *o*.

אֶת־הַשָּׂמִים but אֶת־הַשָּׂמִים

כָּל־הָאָרֶץ but כָּל־הָאָרֶץ

5. Pausal Forms

When a word occurs at a major juncture of a sentence, particularly when at the middle or end of a verse, it is said to be *in pause*. Certain vowel changes in the word may take place. The following are the most common shifts which result in *pausal forms*.

a. The *a*-vowel (ֶ) in a tonic syllable may become *ā* (ֶָ).

Normal	Pausal	
מַיִם	מַיִםֶָ	water
שַׁעַר	שַׁעַרֶָ	gate
שָׁפֵט	שָׁפֵטֶָ	he judged

b. The first *e*-vowel (ֶ) in a segolate noun may become *ā* (ֶָ).

Normal	Pausal	
עֶבֶד	עֶבֶדֶָ	servant
אֶרֶץ	אֶרֶץֶָ	land

c. Words normally stressed on the ultima may have their accent retracted to the penultima.

Normal	Pausal	
אֲנֹכִי	אֲנֹכִיֶָ	I (am)

d. A reduced vowel (vocal šewā³) may be reverted to a full vowel.

Normal	Pausal	
יִשְׁמְעוּ	יִשְׁמְעוּ	they will hear
יִמְלֵאוּ	יִמְלֵאוּ	they will be filled
יִשְׁפְּטוּ	יִשְׁפְּטוּ	they will judge

The ē of the *am s shw* - ēkā is regularly replaced by e (Lambdin, 200)

Noteworthy here, too, are forms like פְּרִי and כְּלִי, where the šewā³ becomes a full vowel.

Normal	Pausal	
פְּרִי	פֵּרִי	fruit
חֶצִי	חֵצִי	half
חֶלִי	חֵלִי	sickness

Note: In addition to the internal changes, prefixed prepositions and the conjunction ו take the ā-vowel (instead of the šewā³) before a stressed syllable in a pausal position. This rule applies to monosyllabic nouns, as well as to disyllabic nouns stressed on the penultima.

פֶּה לְפֶה	mouth to mouth (2 Kgs 10:21)	(silluq)
בֵּין מַיִם לְמַיִם	between the waters and the waters (Gen 1:6)	(silluq)
וַיּוֹם וְלַיְלָה	day and night (Gen 8:22)	(tiffha)
זָהָב וְכֶסֶף	gold and silver (Exod 25:3)	(tiffha)

One can tell the forms c. prep. do not have the article since dagesh is lacking.

6. Conjunctive Dāgēs

Sometimes a strong dāgēs is found, not because the form itself requires it, but for smoother reading.

נָתַתָּה לִּי she gave to me note dages in the ש

7. Rāpe(h)

The rāpe(h) is a short horizontal stroke sometimes placed above a consonant. Its function is the opposite of a dāgēs in that it indicates that a consonant is to be taken as “relaxed” (that’s what the name means). In some manuscripts this sign is used consistently to call attention to the absence of a strong dāgēs, a weak dāgēs, or a mappiq. (the dot in יִי) pg. 8

Lesson VII

I. The Inflection of the Adjective

Like the noun, the Hebrew adjective may be inflected for gender and number. The inflection of טוב (good) is as follows.

ms	טוב	mp	טובים
fs	טובה	fp	טובות

Note: Unlike the noun, the dual form of the adjective is unattested. For dual nouns, the plural adjectives are used.

2. Adjectival Patterns

The following are the most important adjectival patterns.

a. qātōl (e.g., גדול great)

ms	גדול	mp	גדולים
fs	גדולה	fp	גדולות

note: ^{proportional} reduction acc to rules

Other examples: קדוש (holy); קרוב (near); רחוק (far).

b. qātēl (e.g., כבד heavy)

ms	כבד	mp	כבדים
fs	כבדה	fp	כבדות

note: no preterite reduction acc to rules. preterite reduction only in place if there is no proportional reduction

Other examples: זקן (old); רעב (hungry); מלא (full).

c. qātāl (e.g., ישר straight)

ms	ישר	mp	ישרים
fs	ישרה	fp	ישרות

Other examples: חזק (strong); חכם (wise); חדש (new).

d. qall (e.g., רב many, much)

ms	רב	mp	רבים
fs	רבה	fp	רבות

Other examples: דל (poor); עז (strong); חי (alive).

Note: Adjectives of this pattern behave like qall nouns (V.I.a). Thus, when a guttural or Rêš is the geminate radical, there is compensatory lengthening of the first vowel in the forms with endings, e.g., רע (evil).

ms	רע	mp	רעים	compens. length.
fs	רעה	fp	רעות	

Other examples: מר (bitter); צר (narrow).

e. qāte(h) (e.g., קשה difficult)

ms	קשה	mp	קשים
fs	קשה	fp	קשות

Other examples: יפה (handsome); רפה (slack).

* attributive describes an inherent attribute of the noun it qualifies

3. Uses of the Adjective

The adjective in Hebrew may function as an ^xattribute (e.g., the good man) or a predicate (e.g., the man is good).

a. The attributive adjective (modifies) a noun. In this usage, the adjective agrees with the noun in gender, number, and definiteness. It also comes after the noun, not before it as in English.

אִישׁ טוֹב	a good man	אִשָּׁה טוֹבָה	a good woman
הָאִישׁ הַטוֹב	the good man	הָאִשָּׁה הַטוֹבָה	the good woman
אֲנָשִׁים טוֹבִים	good men	נָשִׁים טוֹבוֹת	good women
הָאֲנָשִׁים הַטוֹבִים	the good men	הַנְּשִׁים הַטוֹבוֹת	the good women

b. The predicate adjective describes the state of the noun. In this usage, the adjective agrees with the noun in gender and number, but it never takes the definite article. It may come before or after the noun. The syntax is that of the verbless clause (VI.8).

טוֹב הָאִישׁ	the man is good	טוֹבָה הָאִשָּׁה	the woman is good
הָאִישׁ טוֹב	the man is good	הָאִשָּׁה טוֹבָה	the woman is good

Since the predicate adjective does not take the definite article, there may be some ambiguity when it is used with an indefinite noun: thus, אֲנָשִׁים טוֹבִים may mean either "good men" or "men are good." The precise meaning must be determined from context. In a case like טוֹבִים אֲנָשִׁים, however, it is clear that the adjective is a predicate, since the attributive adjective normally stands after the noun (see 3.a above).

c. The adjective in Hebrew may be used as a substantive — that is, as a noun.

חָכָם	wise = a wise man	הַחָכָם	the wise = the wise man
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4. Agreement of the Adjective

a. The adjective agrees with the noun in its lexical gender rather than its form.

הָאָרֶץ הַטוֹבָה the good land (Deut 1:35)

עָרִים גְּדוּלוֹת great cities (1 Kgs 4:13)

b. Since there is no dual form of the adjective, the plural form is used instead with the dual noun.

יָדַיִם רַפוּת slack hands (Isa 35:3)

c. Collective nouns (III.1.f) may have adjectives in the plural.

צֶאֱן רַבּוֹת large flock (Gen 30:43)

d. Nouns that are plural in form but refer to a single person (III.1.g) may have the adjective in the singular.

אֲדֹנָיִם קָשֶׁה a hard master (Isa 19:4)

5. Special Uses of מִן

a. *Comparative.*

There is no independent word in Hebrew for the English word *than*. Instead, comparison is most commonly expressed by the preposition מִן placed before the noun that is surpassed. The adjective is used with מִן in this way.

מִתּוֹךְ מִדְּבַשׁ sweeter than honey (Judg 14:18)

עַז מֵאֲרִי stronger than a lion (Judg 14:18)

At times מִן is used to compare a subject's current condition with a desired condition that is unattainable. The adjective is occasionally also used with מִן in this way. In English, one uses the word "too" before the adjective.

קָשֶׁה מִהָעֵם too difficult for the people

b. Partitive.

There is also no word for *some* in Hebrew; instead, the preposition מן is used to express a portion or a part of something.

מִן־הָעָם *some* of the people (Gen 33:15)

מִן־הַדָּם *some* of the blood (Exod 12:7)

6. The Adjective with מְאֹד

The noun מְאֹד (muchness, power) may be used after an adjective or a chain of adjectives as an intensifier. The literal meaning of מְאֹד is still evident in the expression עַד־מְאֹד (to the extreme = very, exceedingly):

וַהֲנַעֲרָה יָפָה עַד־מְאֹד the girl was *exceedingly* beautiful
(1 Kgs 1:4)

Most commonly, however, מְאֹד occurs without any preposition and should be translated as “very.”

טוֹב מְאֹד *very* good (Gen 1:31)

7. Nouns in Apposition

A noun is sometimes clarified by another noun in apposition.

הַנָּהָר פְּרָת the river, Euphrates = the Euphrates
river (1 Chron 5:9)

אִישׁ מִצְרַיִם a man, an Egyptian = an Egyptian man
(Exod 2:11)

Vocabulary

Adjectives:

- אַחַר (irreg. fs: אַחֲרָת; fp: אַחֲרוֹת) another, other, *difficult*
- גָּדוֹל great, big, large
- זָקֵן old (as a noun: elder [of a city])
- חָזָק strong, powerful. *Verb*: חָזַק to be strong, prevail
- חַי alive, living. Substantive in both genders, “living animal.” *Noun*: חַיִּים life
- טוֹב good, beautiful
- יָפָה handsome, beautiful
- יָקָר precious, valuable, rare
- יָשָׁר straight, just, upright. *Nouns*: יָשָׁר uprightness, straightness. יִשְׁרָה uprightness
- כָּבֵד heavy, severe, important. *Verb*: כָּבַד to be important; to be heavy, weighty. *Noun*: כְּבוֹד glory, honor
- קָטָן (also קָטָן; fs: קָטָנָה; mp: קָטָנִים) small, insignificant
- רַב many, much, abundant, mighty. *Noun*: רַב abundance
- רַע bad, evil, ugly. *Noun*: רָעָה evil, harm
- רָעֵב hungry. *Noun*: רָעֵב famine, hunger. *Verb*: רָעַב to be hungry
- רָשָׁע wicked, criminal

Proper Names:

אַבְרָהָם Abraham

יַעֲקֹב Jacob

Exercise 7

a. Translate the following into Hebrew:

- | | |
|-------------------|---|
| 1. a holy nation | 7. precious stones |
| 2. a new king | 8. famine in the city |
| 3. a little city | 9. the matter is very good |
| 4. an evil spirit | 10. the king is very old |
| 5. great wisdom | 11. the criminal matter |
| 6. many cities | 12. the righteous and the wicked alike (use sing nouns) |

b. Translate the following into English:

- | | |
|----------------|--------------------------------------|
| 1. לאיש אחר | 7. והרעב כבד בארץ |
| 2. אלהים חיים | 8. האיש משה גדול מאד |
| 3. אל-ארץ אחרת | 9. טוב מבנים ומבנות |
| 4. עם גדול ורב | 10. השמים החדשים והארץ החדשה |
| 5. לחם לרעבים | 11. גוים רבים ומלכים גדולים |
| 6. בצדיק כרשע | 12. הטובות טובות מאד והרעות רעות מאד |

c. Read Gen 1:14-19 out loud and translate the passage with the help of a dictionary and the following notes.

Notes:

- v 14: וַיֹּאמֶר (subject) said; יְהִי let there be; מְאֹרֹת (defective spelling for מְאֹרוֹת); בְּרָקִיעַ in the expanse of; לְהַבְדִּיל to separate; וְהָיוּ so that they shall be; לְאֹתֹת for signs; וּלְמֹעֲדִים and for seasons; וּשְׁנָיִם irreg. fp. of שְׁנָה.
- v 15: וַיִּהְיֶה לְהָאֵיר to shine; וַיְהִי־כֵן and it was so.
- v 16: וַיַּעַשׂ and (subject) made; אֶת־שְׁנֵי the two (אֶת־ is an untranslatable marker of the definite object); לְמִשְׁלָלָת for dominion of.

v 17: וַיִּתֵּן אֹתָם and (subject) put them.

v 18: וַיִּמְשָׁל and to dominate (object indicated by the preposition); וַיִּרְא and (subject) saw; כִּי־טוֹב that it was good.

v 19: וַיְהִי it was.

Note: לַיָּר is feminine!

Lesson VIII

I. The Verbal Patterns

There are seven major verbal patterns in Hebrew. Each pattern has certain distinctive features, such as an *n* prefix (e.g., נִקְטַל), *h* prefix (e.g., הִקְטִיל), doubling of the second radical (e.g., קִטַּל), and so forth. These distinctive verbal patterns are variously called “conjugations,” “stems,” or in Hebrew, *binyānīm*, “structures.”

The first verbal pattern is the most unencumbered. Therefore, it has traditionally been called *Qal* (light); the others are named according to their typical formation, based on a model root פִּעַל (to do, make).

The following are the seven major verbal patterns in Hebrew.

<i>Pattern</i>	<i>Traditional name</i>
qāṭal	Qal (קַל)
niqṭal	Niphal (נִפְעַל)
qittēl	Piel (פִּעַל) ¹
quṭṭal	Pual (פֻּעַל) ¹
hiqṭil	Hiphil (הִפְעִיל)
hoqṭal	Hophal (הִפְעִיל)
hiṭqattēl	Hithpael (הִתְפַּעֵל) ¹

The characteristics and meaning of each verbal pattern will be clarified in due course.

2. The Inflection of the Participle

Like the noun and the adjective, the participle is inflected for gender (masculine or feminine) and number (singular and plural).

1. The guttural *ʕ* is virtually doubled (see IV.2.a.i.β).

Stative verbs have the following form of the ptz:

קִיבֵּן

Inflection of the Participle / 79

<i>ms</i>	-	<i>mp</i>	ים -
<i>fs</i>	ת -	<i>fp</i>	ות -

Notes:

i. As in the adjective, there is no dual form; the appropriate plural form is used instead.

ii. The alternative *fs* ending ת - is attested rarely.

in III the old
II was/wad

3. The Qal Active Participle

a. Normal Pattern

The Qal active participle is based on the *qōṭēl* pattern. The forms of the Qal active participle of שָׁמַר (to keep, observe), then, are as follows.

<i>ms</i>	שָׁמֵר	<i>mp</i>	שָׁמְרִים
<i>fs</i>	שָׁמֶרֶת	<i>fp</i>	שָׁמְרוֹת

Note: The Qal active participles of verbs with strong radicals, I-Guttural, I-Nûn, I-Yōd, and Geminate roots are all inflected normally.

b. II-Guttural Roots

Since gutturals do not take the simple vocal *šēwā*², a composite *šēwā*² is found wherever one expects a vocal *šēwā*². The forms of the Qal active participle of the verb שָׁאַל (to ask), then, are as follows.

<i>ms</i>	שָׁאַל	<i>mp</i>	שָׁאַלִים
<i>fs</i>	שָׁאַלַת	<i>fp</i>	שָׁאַלוֹת

c. III-Guttural Roots

As we have already learned, final ה, ח, and ע tend to add the *furtive patah* and prefer a-class vowels (II.10). The forms of the Qal active participle of שמע (to hear), then, are as follows.

ms	שֹׁמֵעַ	mp	שׁוֹמְעִים	note: addition of patah furtive note: a class vowel in fs
fs	שׁוֹמְעָה	fp	שׁוֹמְעוֹת	

d. III-ʿAleph Roots

Since א tends to be quiescent whenever it closes a syllable (II.11), the fs participle of such verbs will be vocalized slightly differently from the normal form. The forms of the Qal active participle of מצא (to find), then, are as follows.

ms	מֹצֵא	mp	מוֹצְאִים
fs	מוֹצְאָה	fp	מוֹצְאוֹת

e. III-Hē Roots

The forms of the Qal active participle of גלה (to uncover) are as follows.

ms	גֹּלֵה	mp	גֹּלְיִם
fs	גֹּלְיָהּ	fp	גֹּלְיוֹת

Note: An alternate fs like בכִּיָּה (crying) is attested.

f. II-Wāw / Yōd Roots

Verbs with Wāw / Yōd as the second radical normally preserve

only the first and last consonants. There is no distinction made between II-Wāw and II-Yōd types. The forms of the Qal active participle of בא (come, enter), then, are as follows.

ms	בָּא	mp	בָּאִים
fs	בָּאָה	fp	בָּאוֹת

Synopsis of Forms of the Qal Active Participle

Root	ms	mp	fs	fp	
שמר	שׁוֹמֵר	שׁוֹמְרִים	שׁוֹמְרָה	שׁוֹמְרוֹת	keeping
שאל	שׁוֹאֵל	שׁוֹאֲלִים	שׁוֹאֲלָה	שׁוֹאֲלוֹת	asking
שמע	שׁוֹמֵעַ	שׁוֹמְעִים	שׁוֹמְעָה	שׁוֹמְעוֹת	hearing
מצא	מוֹצֵא	מוֹצְאִים	מוֹצְאָה	מוֹצְאוֹת	finding
גלה	גֹּלֵה	גֹּלְיִם	גֹּלְיָהּ	גֹּלְיוֹת	uncovering
בא	בָּא	בָּאִים	בָּאָה	בָּאוֹת	coming

Note in the fs ending is preferred for III He + II Waw
See also note pg 80

4. Uses of the Participle

a. The participle is a verbal adjective; it has some characteristics of both the verb and the adjective. When it is construed as a verb, it usually suggests *continuous* occurrence of an activity.

יֹשֵׁב עַל־כִּסֵּא sitting upon a throne (Isa 6:1)

עֹלִים וְיֹרְדִים ascending and descending (Gen 28:12)

Tense is not indicated in the participle; it must be inferred from context. The participle simply represents a state of affair in the present, past, or future.

e
affairs

i. Present

אִישׁ זָקֵן עֹלֶה	an old man <i>is going up</i> (1 Sam 28:14)
דּוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת	A generation <i>comes</i> and a generation <i>goes</i> , but the earth <i>stands</i> forever (Eccl 1:4)

ii. Past

יְהוָה קָרָא לְנֶעֱר	YHWH <i>was calling</i> the boy (1 Sam 3:8)
וּרְבֵקָה אֲהָבָת אֶת־יַעֲקֹב	but Rebecca <i>loved</i> Jacob (Gen 25:28)

iii. Future

The participle is often used for the imminent future. Thus, it may be rendered by English “going to ...” or “about to....”

אֲנִכִּי עֹשֶׂה דָבָר בְּיִשְׂרָאֵל	I am <i>going to do</i> something in Israel (1 Sam 3:11)
אֲשֶׁר אֲנִי עֹשֶׂה	what I am <i>about to do</i> (Gen 18:17)

In the examples above, the participle is the predicate of the clause. Just like the predicate adjective (VII.3.b), the participle in this usage agrees with the noun in gender and number, but it does not take the definite article. Compare the usage of the adjective and the participle in the following examples.

<i>With adjective</i>	<i>With participle</i>
הָאִישׁ טוֹב the man is good	הָאִישׁ עֹמֵד the man is standing
הָאִשָּׁה טוֹבָה the woman is good	הָאִשָּׁה עֹמֶדֶת the woman is standing

Note: For simplicity's sake we assume the present tense in our translation. As in other verbless clauses (VI.8), however, the context may require other translations.

b. The participle may also be used like an attributive adjective, e.g., לֵב שֹׁמֵעַ a *listening* heart (1 Kgs 3:9); אִשׁ אֹכֵלָה a *consuming* fire (Deut 4:24). When so used, the participle agrees in number, gender, and definiteness with, and always comes *after* the noun it modifies (see VII.3.a). Compare the use of the adjective and participle in the following examples.

<i>With adjective</i>	<i>With participle</i>
הָאִישׁ הַטוֹב the good man	הָאִישׁ הָעֹמֵד the standing man
הָאִשָּׁה הַטוֹבָה the good woman	הָאִשָּׁה הָעֹמֶדֶת the standing woman

In the phrase הָאִישׁ הָעֹמֵד, the word הָעֹמֵד “the standing (one)” specifies and describes the noun הָאִישׁ. It is not just any man of whom the phrase speaks, but “the man, the standing one.” Thus הָעֹמֵד functions as an attributive adjective. The expression “the man, the standing one” may be compared with the adjectival phrase הָאִישׁ הַטוֹב “the man, the good one.” In idiomatic English, one would translate the participle in this case with the relative pronoun “who.” The tense is not specified in Hebrew, so the Hebrew הָאִישׁ הָעֹמֵד could mean “the man who stands,” “the man who stood,” or “the man who will stand.” Thus, the participle (with or without the definite article) can function as the equivalent of a relative clause.

מֶלֶךְ יוֹשֵׁב	a king who sits (Prov 20:8)
הַמֶּלֶךְ הַיּוֹשֵׁב	the king who sits (Jer 29:16)

c. Like the adjective, the participle may be used as a noun.

שֹׁמֵר	keeping, one who keeps = keeper
אֹהֵב	loving, one who loves = lover, friend
בּוֹנֵה	building, one who builds = builder

d. In many instances, the participle is used in such a way that some indefinite subject has to be supplied. cf. pg. 167

קרא משעיר (someone) calls from Seir (Isa 21:11)

5. The Qal Passive Participle

a. Whereas the Qal active participle has the *qōṭēl* pattern, the passive participle has the *qāṭûl* pattern. Compare the following.

Qal Act. Ptc.: כָּתַב writing, one who writes

Qal Pass. Ptc.: כָּתוּב being written, what is written

b. Whereas the more common fs ending in the active inflection is usually תֹּ-, it is הֹ- in the passive.

Synopsis of Forms of the Qal Passive Participle

Root	ms	mp	fs	fp	
שמר	שָׁמור	שָׁמורים	שָׁמורה	שָׁמורות	kept
אסר	אָסור	אָסורים	אָסורה	אָסורות	bound
ידע	יָדוע	יָדועים	יָדועה	יָדועות	known
קרא	קָרוא	קָרואים	קָרואה	קָרואות	called
גלה	גָּלוּי	גָּלוּיים	גָּלוּיה	גָּלוּיות	uncovered

note: there is no doubling in yod as teaching at 21:11

Notes:

- i. III-Hē (i.e., original III-Wāw/ Yōd) verbs have ך as the third radical.
- ii. II-Wāw/Yōd verbs are extremely rare in the passive participle, but note the following. Note: unlike the active participle the 2nd radical does not fall away in the passive. cf. II-waw/yod. Perhaps it does and is explained by the vowel ū?

Root	Qal passive ptc.
מול	מוּל, מוּלִים circumcised
שים	שִׁים, שִׁימָה placed

c. Like the active participle, the passive participle is a verbal adjective (see 4 above).

i. attributive

מִשְׁפֵּט כָּתוּב a written judgment (Ps 149:9)

ii. predicative

כָּתוּב בְּסִפְרֵים it was written in the letters (1 Kgs 21:11)

iii. substantive

כְּכָתוּב בַּתּוֹרָה: according to what is written in the law (Neh 10:35)

Vocabulary

Verbs:

- אָהַב to love. Noun: אֲהָבָה love
- אָכַל to eat, consume, devour. Nouns: אֹכֶל / אֲכָלָה food
- אָמַר to say
- בּוֹא to come, enter
- בָּנָה to build
- גָּלָה to uncover, go away, go into exile
- הִלָּךְ to walk, go
- יָדַע to know
- יָלַד to bear, beget. Noun: יֶלֶד boy, child

יָצָא	to go out, go forth
יָרַד	to go down, descend
יָשַׁב	to dwell, sit, remain
כָּתַב	to write, record, register
מָצָא	to find
נָטָה	to stretch out, extend, incline. <i>Noun: מַטֵּה</i> (pl. <i>מַטוֹת</i>) branch, tribe, staff
נָתַן	to give, deliver, set, permit
עָבַר	to cross over, pass over, transgress. X <i>עָבַר</i> to pass through X
עָמַד	to stand, remain, persist
קָרָא	to call, proclaim. X <i>קָרָא</i> to call/summon X, name X, invite X
רָאָה	to see. <i>Noun: מַרְאֵה</i> sight, appearance
שָׁאַל	to ask, inquire
שָׁמַע	to hear, listen, obey
שָׁמַר	to keep, observe, watch

Exercise 8

a. Parse the following forms — e.g., *יֹשֵׁב* Qal Act. Ptc. fs of *יָשַׁב* “to dwell, sit”; *גָּלוּי* Qal Pass. Ptc. ms of *גָּלָה* “to uncover.”

1. נָתַן	6. אֶהוּבָה	11. כְּתוּבִים
2. יֹצֵאת	7. אֹמְרִים	12. יִדְעַת
3. עֲלִים	8. עֹמְדָת	13. עֹשִׂיָה
4. עֹשָׂה	9. נְטוּי	14. מִצְאִים
5. בָּאָה	10. קִרְאת	15. בְּנוּיָה

b. Parse the following forms with the help of a dictionary:

1. כְּרֵעוֹת	6. שָׁב	11. אֲפִים
2. סָבַב	7. שֹׁרְדִים	12. נָס
3. צָם	8. נִפְלָת	13. שָׁבִים
4. אָפָה	9. שָׁמָה	14. רָם
5. גְּאֻלִּים	10. כִּרְת	15. בְּכִיָּה

c. Translate the following into Hebrew:

- the one (fs) who bore
- the one (ms) stretching out the heavens
- the ones (mp) who were registered
- the ones (mp) who resided in Judah
- with an outstretched hand
- Jerusalem, built like a city
- a woman who knows a man
- another angel was going forth
- the one (ms) who is recorded for life
- the vessels that were made

Jerusalem is fem. sing
no article req. w. part.

d. Translate the following into English:

- יְהוָה עָבַר (1 Kgs 19:11) 1.
- יְהוָה | אֶהָב מִשְׁפָּט (Ps 37:28) 2.
- הַעֲבָרִים בְּאֶרֶץ (Ezek 39:15) 3.
- הָעַם הַיֹּשֵׁב בְּאֶרֶץ (Num 13:28) 4.
- אֲזַן שְׁמֵעַת וְעֵין רֹאֶה (Prov 20:12) 5.
- אִישׁ-אֶהָב חֲכָמָה (Prov 29:3) 6.

הָעַם הַהֹלְכִים בְּחֹשֶׁךְ (Isa 9:1) 7.

בּוֹנִים הַיְכָל לַיהוָה (Ezr 4:1) 8.

רָעָה יֵצֵאת מִגּוֹי אֶל־גּוֹי (Jer 25:32) 9.

עֹבְדִים עַל־סוֹסִים וְשָׂרִים הֹלְכִים 10.

כַּעֲבָדִים עַל־הָאָרֶץ (Eccl 10:7)

e. Read Ps 146:5–10 out loud and translate vv 6–10 with the help of a dictionary and these notes.

Notes: The passage begins in v 5: “How fortunate is the one whose help is the God of Jacob, whose hope is in YHWH his God ...”

v 6: וְאֵת an untranslatable marker of definite direct object; וְאֵת־כָּל־אֲשֶׁר־בָּם and all that is in them.

v 7: מַתִּיר one who sets free.

v 9: גְּרִים this and the next few nouns should be treated as definite, even though the definite article is not present. The absence of the article in poetic Hebrew is, in fact, quite typical (see Excursus D). יְעוֹרֵר he supports; וְרָרַךְ and the way of; יַעֲוֶה he thwarts.

v 10: יִמְלֹךְ (subject) shall reign; אֱלֹהֶיךָ צִיּוֹן your God, O Zion; הַלְלֵי־יְהוָה praise Yah! (יְהוָה is a shortened form of the divine name יהוה.)

Excursus C

Nomenclature for Verbal Patterns and Root Types

I. Verbal Patterns

As noted in Lesson VIII, the basic verbal pattern in Hebrew is called *Qal* (light); the names of the other sets are derived from their patterns according to the root פֿעַל (to do, make). The traditional grammars and dictionaries all follow this convention of using the root פֿעַל, a convention borrowed from Arabic grammar. Unlike Arabic, however, the root פֿעַל in Hebrew is susceptible to changes under certain conditions: the first radical may be spirantized and the second radical resists doubling by *dāgēš*. The root is, therefore, not ideal for paradigms and is, in fact, not regularly so used.

Occasionally scholars also use a set of sigla to designate the various patterns. In this system, the basic verbal pattern (i.e., *Qal*) is called *G* (from the German *Grundstamm* “basic stem”). Other sigla indicate the prefixes, infixes, or doubling (thus *N*, *D*, *H*). The passive patterns corresponding to the main active patterns are designated by the letter *p*: *Gp*, *Dp*, *Hp*. In many ways, this system is more descriptive of the forms than the names that have been assigned. Thus, for instance, the *N* pattern is so called because an *n* is prefixed (as in נִקְטַל) or infixes and assimilated (as in יִקְטַל); the *D* pattern has doubling of the second radical in all its forms. The same sigla are used for other Semitic languages, as well, and thus facilitate comparative studies.

Since the standard reference works still use the traditional nomenclature, however, it is necessary for the student to become familiar with it. The following are the names of the main verbal patterns, and their alternative designations and abbreviations in the standard reference works.

Name	Alternat. spelling	Abbreviation	Siglum
Qal			G
Niphal	Nifal, Niḡ ^c al	Niph.; Nif.; Ni.	N
Piel	Pi ^c ēl	Pi.	D
Pual	Pu ^c al	Pu.	Dp
Hithpael	Hitpa ^c ēl	Hith.	HtD
Hiphil	Hifil, Hiḡ ^c il	Hiph.; Hif.; Hi.	H; C
Hophal	Hofal, Hoḡ ^c al	Hoph.; Hof.; Ho.	Hp; Cp

Most grammars and dictionaries present the verbs in the above order. In this textbook, however, the active patterns (Qal, Pi., Hi.) will be studied first because they occur far more frequently than the passive and reflexive ones (Ni., Pu., Hith., Ho.).

The student should note, too, that the dictionaries ordinarily list each verb under its Qal Perfect 3 ms form (e.g., **בָּרַח**). Roots that are II-Wāw/ Yōḡ, however, are listed under the Qal Infinitive Construct form (e.g., **בָּרוּחַ**; **קָרוּם**, **קָרִי**).

2. Root Types

We have already learned in IV.1.c that root types are classified according to the I-II-III system. However, traditional grammars and dictionaries, again, use **פֿעֿל** as the model root. According to this system, the letter **פ** refers to the first radical (i.e., I), **ע** refers to the second (i.e., II), and **ל** to the third (i.e., III). Thus, for instance, I-Nûn roots are called **פֿ"נ** (Pē-Nûn), II-Wāw types are **ע"ו** (Āyin-Wāw), III-Āleḡ types are **ל"א** (Lāmed-Āleḡ), and so forth. In addition, roots that are II-Wāw/ Yōḡ are called “Hollow” or “Middle Weak” (*Mediae Infirmæ*) and those that are original III-Wāw-Yōḡ (that is III-Hē) are called “Third Weak” (*Tertiae Infirmæ*). Clearly, the I-II-III nomenclature is less confusing. Nevertheless, because the dictionaries and grammars do use these

terms regularly, it is necessary to become familiar with them. The following are the names of the Hebrew root types.

Root types	Alternative names
I-Guttural	פ -Guttural (Pē-Guttural); First Guttural
II-Guttural	ע -Guttural (Āyin-Guttural); Second-Guttural
III-Guttural	ל -Guttural (Lāmed-Guttural); Third-Guttural
II = III	Geminate; Double ע ; ע"ע ; Middle-Geminate
I-Nûn	פ"נ (Pē-Nûn)
I-Āleḡ	פ"א (Pē-Āleḡ)
I-Wāw	ע"ו (Pē-Wāw)
I-Yōḡ	ע"י (Pē-Yōḡ)
II-Wāw	ע"ע"ו (Āyin-Wāw); Hollow (-Wāw); Middle-Weak (-Wāw)
II-Yōḡ	ע"ע"י (Āyin-Yōḡ); Hollow(-Yōḡ); Middle-Weak (-Yōḡ)
III-Āleḡ	ל"א"ל (Lāmed-Āleḡ)
III-Hē	ל"ה"ל (Lāmed-Hē); Third-Weak

Lesson IX

I. The Independent Personal Pronouns

a. Forms

Pronouns in Hebrew may occur as independent forms or as suffixes. The independent forms are as follows.

3 ms	הוא he, it	3 mp	הֵם/הֵנָּה they
3 fs	היא she, it	3 fp	הֵנָּה they
2 ms	אתָ/אתָּה you	2 mp	אתָּם you
2 fs	אתְּ you	2 fp	אתְּנָה/אתְּנָהּ you
1 cs	אֲנִי/אֲנֹכִי I	1 cp	אֲנַחְנוּ we

Notes:

- The pronouns are characterized by distinct beginnings: *²an- for the first person forms, *²an + t for the second (thus ²att-; see IV.2.b), and h- for the third.
- In the Pentateuch (the first five books of the Bible), the 3 fs form is almost always written as הוּא (but pronounced as הִיא).
- In addition to the more common 2 fs form, אַתָּה, an archaic variant, אַתְּ, is attested.
- In addition to the more common 1 cp אֲנַחְנוּ, the variant forms נִחְנוּ and אָנוּ are attested.
- Forms in pause may be vocalized or stressed a little differently (see Excursus B). These are easily recognized: אֲנִי, אֲנֹכִי, אֲנַחְנוּ, אַתָּה, אַתְּ.

b. Uses

- The independent personal pronoun is used most frequently as the subject of a verbless clause (see VI.8).

אֲנִי יְהוָה I am YHWH (Exod 6:2)

נְבִיא הוּא He is a prophet (Gen 20:7)

אתָּה הָאִישׁ You are the man (2 Sam 12:7)

צְדִיק אתָּה You are righteous (Jer 12:1)

מִחָרָן אֲנַחְנוּ We are from Haran (Gen 29:4)

It is clear that the independent personal pronoun may precede or follow the noun. Although it may not always be evident in translation, the Hebrew word order in each case may indicate some emphasis. Thus, the statement מִחָרָן אֲנַחְנוּ "we are from Haran" (Gen 29:4) answers the question, "from where do you come?" On the other hand, had the question been "who is / are from Haran?" one might expect the answer, אֲנַחְנוּ מִחָרָן ("we are from Haran").

ii. The independent pronoun is also used for emphasis.

יְהוָה הוּא הָאֱלֹהִים YHWH is God (Deut 4:35)

אתָּה הוּא הָאֱלֹהִים You are God (2 Sam 7:28)

In these examples, the pronoun הוּא appears in addition to the subject and has an emphatic function. Here the pronoun may signify something like "the one," "the very one," "that one." In the same way, the independent personal pronoun may be used to emphasize the direct or indirect object.

אִתָּנוּ אֲנַחְנוּ with us, even us (Deut 5:3)

לְכֶם אַתָּם for you, even you (Hag 1:4)

iii. The third person pronoun is sometimes used to refer emphatically to someone just mentioned and means something like "the same," "the aforementioned," or "that."

הוּא עוֹרָא that (the aforementioned) Ezra (Ezr 7:6)

Note: an additional personal pronoun (3rd person) may appear either before or after the predicate, in which case it is left

iv. The 3 ms and 3 fs forms are sometimes used to introduce an explanation or clarification of what precedes.

עֵשָׂו הוּא אֲדוֹם: Esau, that is, Edom (Gen 36:1)

v. As we will learn later, the independent personal pronoun may be used to indicate a change of the speaker or actor, particularly in parenthetical comments (see XIII.4.b.ii). pg 150

2. The Suffixed Pronouns

Whereas the independent personal pronoun is used for the subject, the suffixed pronouns (or “pronominal suffixes”) may refer to the noun as the indirect or direct object. In terms of form, three sets of suffixed pronouns may be identified.

a. Type A

The prepositions בְּ (in) and לְ (to, for) take suffixes of this type.

3 ms	לוֹ	to him	בוֹ	in him
3 fs	לָהּ	to her	בָּהּ	in her
2 ms	לְךָ	to you	בְּךָ	in you
2 fs	לְךָ	to you	בְּךָ	in you
1 cs	לִי	to me	בִּי	in me
3 mp	לָהֶם	to them	בָּהֶם	in them
3 fp	לָהֶן	to them	בָּהֶן	in them
2 mp	לָכֶם	to you	בְּכֶם	in them
2 fp	לָכֶן	to you	בְּכֶן	in you
1 cp	לָנוּ	to us	בָּנוּ	in us

Notes:

- For the 3 mp one finds the variant ׀ָ – occurring along with ׀ָָּ –, e.g., בָּם (in them). By analogy, one expects the 3 fp to have ׀ָ – suffix, in addition to ׀ָָּ –. Although unattested with prepositions, this suffix is in fact found in other contexts and should be learned as a possible form.
- When in pause, the 2 ms form is usually ׀ָָּ – (-āk). One must take special note of this, since the form is identical to the 2 fs suffix.
- The accent on the 1 cp suffix is important; without the penultimate stress, the word may mean something else. Compare: בָּנוּ (in us), בָּנוּ (they built).

The prepositions עִם (with), אֶת (with), and בֵּין (between) take suffixed pronouns of this type. Since עִם and אֶת are derived from geminate roots, however, the suffixes are added to the base forms ^cimm and ^ʔitt-, respectively.

3 ms	אִתּוֹ	with him	עִמּוֹ	with him
3 fs	אִתָּהּ	with her	עִמָּהּ	with her
2 ms	אִתְּךָ	with you	עִמְּךָ	with you
2 fs	אִתְּךָ	with you	עִמְּךָ	with you
1 cs	אִתִּי	with me	עִמָּי/עִמְּי	with me
3 mp	אִתָּם	with them	עִמָּם/עִמְּם	with them
3 fp	–	not attested –	–	not attested –
2 mp	אִתְּכֶם	with you	עִמְּכֶם	with you
2 fp	–	not attested –	–	not attested –
1 cp	אִתָּנוּ	with us	עִמָּנוּ	with us

Note: The 1 cs form עִמָּי is peculiar, but well attested.

b. Type B

The prepositions כְּ (like) and מִן (from) take suffixed pronouns of this type.

3 ms	כְּמֹהוּ like him	מִמֶּנּוּ from him
3 fs	כְּמֹהָ like her	מִמֶּנָּהּ from her
2 ms	כְּמוֹךָ like you	מִמְּךָ from you
2 fs	כְּמוֹךְ like you	מִמְּךָ from you
1 cs	כְּמוֹנִי like me	מִמֶּנִּי / מִנִּי from me
3 mp	כְּהֵם like them	מִהֶם from them
3 fp	כְּהֵנָּה / כְּהֵנָּן like them	מִהֶנָּה / מִהֶנָּן from them
2 mp	כְּכֶם like you	מִכֶּם from you
2 fp	כְּכֶן like you	מִכֶּן from you
1 cp	כְּמוֹנוּ like us	מִמֶּנּוּ from us

Note: Whereas the 1 cp form *mimménnû* is simply **mimmén-nû*, the 3 ms **mimmén-hû* becomes *mimménnû*. By the same token, the form *mimménnā(h)* is derived from **mimmén-hā*. The adverb עוֹד (still, yet) takes suffixes of this type: thus, עוֹדְךָ (you are still); עוֹדְנִי (I am still); עוֹדְנוּ (we are / he is still).

c. Type C

The prepositions אֶל (to) and עַל (on) take suffixed pronouns of this type.

3 ms	אֵלָיו to him	עָלָיו upon him/it
3 fs	אֵלֶיהָ to her	עָלֶיהָ upon her/it
2 ms	אֵלֶיךָ to you	עָלֶיךָ upon you
2 fs	אֵלֶיךָ to you	עָלֶיךָ upon you
1 cs	אֵלַי to me	עָלַי upon me
3 mp	אֵלֵיהֶם to them	עָלֵיהֶם upon them
3 fp	אֵלֵיהֶן to them	עָלֵיהֶן upon them
2 mp	אֵלֵיכֶם to you	עָלֵיכֶם upon you
2 fp	-not attested-	עָלֵיכֶן upon you
1 cp	אֵלֵינוּ to us *	עָלֵינוּ upon us

The prepositions עַד (until), תַּחַת (under), אַחֲרַי (after), לְפָנַי (before), and סָבִיב (around) all take suffixed pronouns like אֶל- and עַל-. The preposition לְפָנַי, however, appears as לְפָנֶ- in all the singular and the 1 cp forms (thus לְפָנַי, לְפָנֶיךָ, etc.; but לְפָנֵיהֶם, לְפָנֵיהֶן).

Summary of Pronominal Suffixes

	Type A	Type B	Type C
3 ms	וֹ-	הוּ-	יוֹ- וֹ
3 fs	הָ-	הָ-	הָ- הָ
2 ms	ךָ-	ךָ-	ךָ- ךָ
2 fs	ךָ-	ךָ-	ךָ- ךָ
1 cs	יִ-	נִי-	יִ-

	Type A	Type B	Type C
3 mp	הֵם- / ׀-	הֵם-	יְהֵם ..-
3 fp	הֵן- / ׀-	הֵן-	יְהֵן ..-
2 mp	כֶּם-	כֶּם-	יְכֶם ..-
2 fp	כֶּן-	כֶּן-	יְכֶן ..-
1 cp	נו-	נו-	יְנוּ ..-

3. The Marker of Definite Direct Object

a. Almost always in Hebrew prose, and less commonly in poetry, an untranslatable particle אַתְּ / אֵת is used to mark the definite direct object of the verb. A noun is said to be definite when it is a proper name, a noun with a definite article, or a noun with a suffixed pronoun (see Lesson XII).

שִׁלַּח אֶת־מֹשֶׁה sending Moses

שִׁלַּח אֶת־הָעֶבֶד sending the servant

שִׁלַּח אֶת־עַבְדִּי sending my servant

The indefinite direct object, however, is not so marked.

שִׁלַּח עֶבֶד sending a servant

Note: The marker of the definite direct object looks just like the preposition אַתְּ / אֵת (with). One must determine the usage from the context.

b. The marker of the definite direct object must immediately precede the object and ordinarily comes after the verb and the subject.

אֲנִי שִׁלַּח אֶת־עַבְדִּי I am sending my servant

* If an indirect object (marked by the preposition לְ) is involved, the indirect object ordinarily precedes the direct object.

אֲנִי שִׁלַּח לְכֶם אֶת־עַבְדִּי I am sending you my servant

4. The Object Pronouns

When the direct object of a verb is a pronoun, it may be indicated by the marker of definite direct object with a pronominal suffix of Type A.

a. Forms

3 ms	אֹתוֹ him, it	3 mp	אֹתָם / אֹתָהֶם them
3 fs	אֹתָהּ her, it	3 fp	אֹתָהֶן / אֹתָן them
2 ms	אֹתְךָ you	2 mp	אֹתְכֶם you
2 fs	אֹתְךָ you	2 fp	—not attested—
1 cs	אֹתִי me	1 cp	אֹתָנוּ us

Note: Unlike the preposition אַתְּ / אֵת (with), which has the base form ^ʔitt- before the suffix, the marker of direct definite object has the base form ^ʔōt- or ^ʔet-.

b. Use

The independent object pronoun functions as the direct object of a clause.

אֲנִי שִׁלַּח אֹתוֹ I am sending him

הוּא שִׁלַּח אֹתִי he is sending me

5. הִנֵּה

a. Form

The particle הִנֵּה (also הִנֵּן / הִנֵּן) may appear independently or take suffixed pronouns of Type A, as follows.

3 ms	הִנּוּ	3 mp	הִנָּם
3 fs	–not attested–	3 fp	–not attested–
2 ms	הִנְךָ	2 mp	הִנְכֶם
2 fs	הִנְךָ/הִנְךָ	2 fp	–not attested–
1 cs	הִנְנִי <i>hinēni</i> (see Lancelotti, 168)	1 cp	הִנְנוּ <i>hinēnu</i>

Note: The 1 cs form הִנְנִי and 1 cp הִנְנוּ are derived from הִנְנִי and הִנְנוּ respectively – with the loss of the strong *dāgēš* (VI.7).

b. Uses

There is no equivalent of הִנְנִי in English. It has traditionally been translated as “Lo!” or “Behold!” But הִנְנִי is not really a demonstrative particle. Rather, it indicates the presence of someone or something, or the immediacy of an event or situation. It is very often used to introduce the circumstances of something that is happening.

Study the following examples.

הִנְנִי	Here I am (Gen 22:1)
הִנֵּה הָאֵשׁ וְהָעֵצִים	Here are the fire and the wood (Gen 22:7)
הִנֵּה בֵּין קַדֶּשׁ וּבֵין בֶּרֶד	It is between Kadesh and Bered (Gen 16:14)
וַיֹּאמֶר לָבָן הֵן לִי יְהִי כַדְבָּרְךָ	And Laban said: “Very well, let it be according to your word” (Gen 30:34)
הִנְךָ יָפֵה דוּדִי	You are handsome, my love (Song 1:16)
הִנְנִי נֹתֵן לּוֹ אֶת־בְּרִיתִי שְׁלוֹם	I am giving him my covenant of peace (Num 25:12)

Vocabulary

Prepositions:

אֵת / אִתְּ with, together with. Also the marker of definite direct object.

סָבִיב around. Also used as an adverb (round about, around)

עִם with

Verbs:

זָבַח to sacrifice. *Nouns:* מִזְבֵּחַ (mp. מְזֻבְּחוֹת) altar; זֶבַח sacrifice

כָּרַת to cut. Also used in the idiom כָּרַת כְּבִרִית “to make a covenant” (lit.: to cut a covenant)

שָׁלַח to send, stretch out, let go

Nouns:

אֵשׁ (fs) fire

גִּבּוֹר hero, warrior. גְּבוּרָה strength, might

דּוֹר (pl. usually דוֹרוֹת) generation

זֶרַע seed. *Verb:* זָרַע to sow

מִדְבָּר desert, wilderness, wasteland

נָהָר (pl. נְהָרוֹת or נְהָרִים) river

עֵץ (pl. עֵצִים) tree, wood

פַּרְעֹה pharaoh (the king of Egypt)

שָׂדֵה (pl. שְׂדוֹת) field, country

שֵׁם (pl. שְׁמוֹת) name

שָׁנָה (fp. שָׁנִים) year

Proper Names:

אֵלִיָּהוּ Elijah

רִבְקָה Rebecca

דָּנִיֵּאל Daniel

Exercise 9

a. Translate into English:

- | | | |
|--------------|--------------|----------------|
| 1. לָהֶם | 6. כְּמֹהוּ | 11. תַּחְתִּי |
| 2. בָּהּ | 7. עִמָּדִי | 12. אֵלֵיכֶם |
| 3. מִמֶּנִּי | 8. בָּם | 13. לְפָנַיִךְ |
| 4. אֶתְכֶם | 9. מִהֲנֵה | 14. עָלַיִךְ |
| 5. עִמִּי | 10. עִמָּהֶם | 15. לְפָנַי |

b. Translate into Hebrew:

- | | | |
|------------------|------------------|--------------------|
| 1. in me | 6. from you (mp) | 11. for you (fs) |
| 2. from him | 7. from you (fp) | 12. for her |
| 3. from us | 8. like her | 13. like them (mp) |
| 4. to(ward) me | 9. upon me | 14. for us |
| 5. upon you (fs) | 10. for you (ms) | 15. like him |

c. Write the following in Hebrew:

1. I am a prophet like you (ms)
2. I am doing a new thing
3. I am making a covenant
4. like a consuming fire
5. the matter is too heavy for you (ms)
6. an angel sent to (אֵלַי) them
7. a hand that is stretched out against me *use פושט*
8. you (ms) are more righteous than I

- + 9. you (ms) and they (mp) alike
 10. (lo, you are) wiser than Daniel

d. Translate the following into English:

1. עִמָּנוּ אֵל (Isa 8:10)
2. הוּא אִתִּי (Gen 30:33)
3. הַנֶּגֶד יָפָה (Song 1:16)
4. הַנֶּגֶד יָפָה (Song 1:15)
5. הָעֲלִים עִמִּי (Ezr 8:1)
6. הַשְּׂמָרִים אִתִּי (Zech 11:11)
7. הָאֹכְלִים אִתּוֹ (Gen 43:32)
8. רִוַח אַחֲרֵת עִמּוֹ (Num 14:24)
9. הֵם אִתָּנוּ (Gen 34:21)
10. וְאַבְרָהָם הִלְךָ עִמָּם (Gen 18:16)
11. הִנֵּה הָאִשׁ וְהַעֲצִים (Gen 22:7)
12. הִנֵּה-רִבְקָה לְפָנַיִךְ (Gen 24:51)

e. Read Gen 41:17-20 out loud and translate the passage with the help of a dictionary and these notes.

Notes:

- v 17: וַיְדַבֵּר (subject) spoke; בַּחֲלֹמִי in my dream; שֵׁפַת הַיָּאֵר the bank of the river (i.e., the Nile).
- v 18: וַיִּפֶּת תֶּאֱדָר lit.: sturdy of flesh; וַיִּפֶּת תֶּאֱדָר lit.: and beautiful of form; וַתִּרְעֶינָה and they were feeding.
- v 19: וַיִּרְעוּת תֶּאֱדָר lit.: and very ugly of form; וַיִּרְעוּת תֶּאֱדָר lit.: and thin of flesh; לֹא-רָאִיתִי I have never seen; בְּכָל-אֶרֶץ מִצְרַיִם in all the land of Egypt.
- v 20: וַתֹּאכְלֶנָּה and (subject) ate.

* also refers to the intention of the speaker to indicate that something is close to them in time and space.

Lesson X

I. The Demonstratives

* A demonstrative is a word that points to someone or something to make that referent more specific: *this, that, these, those*. It may be used as an adjective (e.g., *this woman*) or as a pronoun (e.g., *this is the woman*).

a. Forms

Whereas English distinguishes between near demonstratives (this, these) and far (that, those), Hebrew uses only one set. The demonstrative simply points to something or someone, whether near or far.

ms	זֶה	this	fs	זֹאת	this	cp	אֵלֶּה	these
----	-----	------	----	------	------	----	--------	-------

Notes:

- i. In addition to the normal fs form זֹאת, the variants זֶה and זו are attested for the fs.
- ii. The form אֵל is found as a variant of אֵלֶּה.
- iii. The ms forms הַזֶּה and הַזֹּאת and the fs הַזֵּה are also used as demonstratives.

b. Uses

i. The demonstrative may be used as an adjective. Compare the following two sets.

With adjective	With demonstrative
הָאִישׁ הַטוֹב the good man	הָאִישׁ הַזֶּה this man
הָאִשָּׁה הַטוֹבָה the good woman	הָאִשָּׁה הַזֹּאת this woman
הָאֲנָשִׁים הַטוֹבִים the good men	הָאֲנָשִׁים הָאֵלֶּה these men
הַנְּשִׂים הַטוֹבוֹת the good women	הַנְּשִׂים הָאֵלֶּה these women

When the demonstrative is used with adjectives (and participles functioning as adjectives), it stands in the final position — after the adjective(s).

הַגּוֹי הַגָּדוֹל הַזֶּה	this great nation (Deut 4:6)
לְעִיר הַגְּדוֹלָה הַזֹּאת	to this great city (Jer 22:8)
הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּה	these coming good years (Gen 41:35)

A third person independent pronoun may be used emphatically (see IX.1.b.ii) to take the place of a demonstrative adjective.

When it does, an article may appear before the pronoun: הַיָּחִיד הַזֶּה the man, the very one = that man. *The proper msg = to same nor 500*

בְּיָמִים הָהֵם וּבְעֵת הַהִיא	in those days and at that time (Jer 33:15)
--------------------------------	--

ii. The demonstrative may be used as a pronoun. Compare the following two sets:

With pronoun	With demonstrative
הוא הָאִישׁ he is the man	זֶה הָאִישׁ this is the man
היא הָאִשָּׁה she is the woman	זֹאת הָאִשָּׁה this is the woman
הם הָאֲנָשִׁים they are the men	אֵלֶּה הָאֲנָשִׁים these are the men

iii. The repetition of the same demonstrative may indicate reciprocity or contrast.

זֶה אֶל־זֶה	this one to that one = one to another (Isa 6:3)
זֹאת אָמְרָת... וְזֹאת אָמְרָת	this one was saying... but that one was saying (1 Kgs 3:23)

1. Contrary to the rule given in Lesson VI.1.b.ii, the definite article before הָאִישׁ and הָאִשָּׁה shows compensatory lengthening; the singular forms הָאִישׁ and הָאִשָּׁה, however, show virtual doubling.

2. Relative Clauses

We have already seen in Lesson VIII that the participle used as an attributive adjective or substantive may be rendered in English by the relative pronouns “who ...” or “that ...” (e.g., **הָאִישׁ הַעֹמֵד** the man who is standing; **הַתּוֹרָה הַכְּתוּבָה** the instruction that is written). There are other ways of expressing the relative in Hebrew, however.

a. Relative clauses in Hebrew prose are commonly introduced by the particle **אֲשֶׁר** (that, who, which, when). The particle may refer to an antecedent of any gender, number, or case. Its precise translation, therefore, depends on the context. Study the following examples.

אֶל-הָאָרֶץ אֲשֶׁר אֲנֹכִי נֹתֵן לָהֶם to the land *which* I am giving them (Josh 1:2)

וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד the days *when* David reigned (1 Kgs 2:11)

הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי the woman *whom* you put beside me (Gen 3:12)

There is often a resumptive element at the end of the relative clause which is redundant in English and best left untranslated.

הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו the place *where* you are standing *on it* = the place on *which* you stand (Exod 3:5)

עַל-הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ upon the land *where* you are dwelling *in it* = upon the land in *which* you dwell (Num 33:55)

מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה שָׁם from the place *where* you are *there* = from the place *where* you are (Gen 13:14)

b. Relative clauses may also be introduced by **-שׁ / -שֵׁ**, with doubling of the following consonant (where permissible). There is no

difference in meaning between **-שׁ / -שֵׁ** and **אֲשֶׁר**; they appear to be dialectal variants.

שֶׁהַנְּחָלִים הֹלְכִים *where* the streams flow (Eccl 1:7)

c. In archaic poetry, **זֶה** and the related forms **זו** (ms) and **זוּ / זוּ** (fs) may be found instead of **אֲשֶׁר** or **-שׁ / -שֵׁ**. *also pg. 151*

הַר-צִיּוֹן זֶה אֲשֶׁר שְׁכַנְתָּ בּוֹ Mount Zion *wherein* you dwell (Ps 74:2)

עַם-זוּ גָאֵלְתָּ a people *whom* you redeemed (Exod 15:13)

d. A relative clause is sometimes expressed without explicit markers. Such clauses are said to be *asyndetic* (without connector). Only the context will determine that the clause is relative.

בְּאֶרֶץ לֹא לָהֶם in a land *that* is not theirs (Gen 15:13)

3. The Particle of Existence יֵשׁ

a. To express the existence of something or someone, the particle **יֵשׁ / יֵשׁ-** is used. This particle is simply translated as “is/are” or “there is/are.” *existence or presence*

יֵשׁ נָבִיא בְּיִשְׂרָאֵל *there is* a prophet in Israel (2 Kgs 5:8)

יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה YHWH *is* (present) in this place (Gen 28:16)

יֵשׁ צְדִיקִים *there are* righteous ones (Eccl 8:14)

b. To express existence of a person or persons, Hebrew sometimes uses **יֵשׁ** with pronominal suffixes of Type A (IX.2.a), except that the 3 ms form is **יֵשְׁנוּ**, instead of ***יֵשׁוּ**, as one might expect.

אֶת-אֲשֶׁר יֵשְׁנוּ פֹה with the one who *is* here (Deut 29:14)

Note: To express continuing presence, one uses the adverb **עוֹד** (still) with pronominal suffixes of Type B (see IX.2.b). *continuing presence*

וְהוּא עוֹדְנוּ שָׁם and he was still there (Gen 44:14)

c. To express possession, the idiom **יש-לִי** may be used.

יש אלהים לישראל Israel has a God (1 Sam 17:46)

יש לי תקנה I have hope (Ruth 1:12)

4. The Particle of Negation אין cf. 4S p. 152

a. To express non-existence or absence, the particle **אין** (אֵין when stressed) is used.

אין איש עמנו there is no one with us (Gen 31:50)

אין כמני there is none like me (Exod 9:14)

b. To express absence of a person or persons, Hebrew sometimes uses **אין** with suffixes of Type B (IX.2.b) or Type A (IX.2.a).

יוסף איננו Joseph is not here (Gen 42:36)

אינני בקרבכם I will not be in your midst (Deut 1:42)

c. To express non-possession, the idiom **אין לִי** may be used.

אין לו בן he has no son (Num 27:4)

5. לא vs. אין

a. The negative particle **אין** typically negates verbless clauses. Participles, because they may function as substantives, are negated in this way.

אינני נתן לך סב I am not giving you straw! (Exod. 5:10)

אינם ידעים they do not know (2 Kgs. 17:26)

b. The negative particle **לא** is used for verbal clauses (about which we will learn later). This particle, however, also negates single words.

לא-אל not God (Deut 32:21)

ולא חכם not wise (Deut 32:6)

1 - 4S can also negate nominal clauses, in which case the negation

6. Interrogative Clauses

a. Questions are sometimes not indicated as such in the text (that is, there are no special markers or punctuation). Presumably in speech such questions were originally indicated by intonation.

שלום לגער Is the boy well? (2 Sam 18:29)

b. Most frequently, questions are introduced by a prefixed interrogative particle (ה) found in the following forms. Yes! No interrogative no doubling + ה

i. Before most consonants, including ה, it is ה.

היש לך אח Do you have a brother? (Gen 43:7)

הנה אוֹהֶה whether this or that? (Eccl 11:6)

ii. Before a guttural it is ordinarily ה.

האתה יואב Are you Joab? (2 Sam 20:17)

iii. Before any consonant with a šewā³ it is ה.

המעט מכם Is it too little for you? (Isa 7:13)

iv. Before a guttural with ו it is ה.

האמור Should it be said? (Mic 2:7)

Note: In contrast to the definite article, the interrogative ה does not call for the doubling of the following radical. Only in a few instances does a dāgēš appear anomalously.

c. The personal interrogative pronoun (who?) is מי, which may refer to an animate noun of any gender, number, or case (i.e., who? whose? whom?).

מי האיש הזה Who is that man? (Gen 24:65)

מי אלה Who are these? (Gen 33:5)

למי אתה To whom do you belong? (Gen 32:18)

Less frequently, מי may be translated by the indefinite "whoever, whosoever."

מי ליהוה Whoever is for YHWH (Exod 32:26)

* asks about the identity of an object or the nature of an event

* asks about the place where someone or something is

d. The impersonal interrogative pronoun (what?) is **מה**, which may refer to an inanimate noun, whether singular or plural. It is vocalized in various ways, but is always easy to recognize.

i. The form is ordinarily **מה** plus doubling of the following radical.

מה-שמו What is his name? (Exod 3:13)

ii. Before **א** and **ר** it is **מה**.

מה אתם עשים What are you doing? (Judg 18:18)

iii. Before **ח** and **ע** it is usually **מה**.

מה-עוני What is my guilt? (1 Sam 20:1)

iv. Before **ה** it is either **מה** or **מה**.

מה החלום הזה What is this dream? (Gen 37:10)

מה הוה לאדם What exists for the human? (Eccl 2:22)

Various prepositions may be combined with **מה**. The following should be committed to memory.

במה / במה / במה- by what? = how?

במה / במה like what? = how many, how much?

למה / למה / למה- for what? = why?

עד-מה until what? = how long?

על-מה upon what = why?

Less frequently, **מה** may be translated by the indefinite "whatever, whatsoever."

מה-בבית whatever (is) in the house (Gen 39:8)

e. The interrogative adverb of manner (how?) is **איך** / **איכה**.

איך נשיר how shall we sing? (Ps 137:4)

f. The most common interrogative adverb of place (where?) is **אי** / **איה**.

אי הבל where is Abel? (Gen. 4:9)

איה שרה where is Sarah? (Gen 18:9)

איה האנשים where are the men? (Gen 19:5)

This adverb may take suffixes of Type A (IX.2.a): **איכה** (where are you?), **איו** (where is he?), **אימ** (where are they?). In addition to **אי** / **איה**, the form **מאין** (from where?) must be learned.

מאין אתם Where are you from? (Gen 29:4)

7. Exclamations and Emphatic Questions

a. As in English, certain interrogative words may become exclamatory.

i. **איך** / **איכה** (how!)

איך נפלת משמים How you have fallen from heaven! (Isa 14:12)

ii. **מה** / **מה** / **מה-** (how!)

מה רב טובך How abundant is your goodness! (Ps 31:20)

b. Often **זה** or **זאת** is added to make a question emphatic.

מה-זאת עשינו Whatever have we done? (Exod 14:5)

למה זה אתם עברים Why (indeed) are you transgressing? (Num 14:41)

See also 1150, 17

8. אשר as a Conjunction

Sometimes **אשר** (also **-ש** / **-ש**) may be used as a conjunction meaning "that, so that, since, because, for."

אשר אנכי שמע for I hear (1 Sam 2:23)

אֲשֶׁר הֵם חַיִּים so that they are living (Deut 4:10)

טוֹב אֲשֶׁר לֹא-תִוָּדַר better that you do not vow (Eccl 5:4)

The conjunctive use of אֲשֶׁר (also -שׁ / -שֵׁ) is especially evident when it is used with certain prepositions. The following combinations of אֲשֶׁר with other prepositions should be committed to memory.

בְּאֲשֶׁר in that, inasmuch as

כַּאֲשֶׁר as, even as, when

עֲקֵב אֲשֶׁר because, because of

לְעֵן אֲשֶׁר because, because of

אַחֲרַי אֲשֶׁר after

Vocabulary

Nouns:

אוֹת (ms; but fp: אוֹתוֹת) sign, mark

בַּד solitude. *Adverb*: [לְבַד] alone. Takes suffixes of Type A (IX.2.a): לְבַדּוֹ (by himself, he alone); לְבַדִּי (by myself, I alone).

כִּסֵּא (pl. כִּסְאוֹת) throne, chair

לָעַר lad

עֵת (fs) time, season. *Adverb*: עַתָּה now

שְׁלוֹם peace, well-being, wholeness. Note the idioms: שָׁאַל (לְ) שְׁלוֹם (to ask about (someone's) well being; הֲשָׁלוֹם is (subject) well?

שֶׁמֶשׁ (usually regarded as fs) sun

תּוֹרָה instruction, law. *Verb*: יָרָה to teach, instruct, cast

Verbs:

בָּכָה to weep

בָּרָא to create

יָצַר to form

מָשַׁל (takes object marked by בְּ) to govern, dominate *

נָפַל to fall

שָׁכַב to lie down

Adverbs:

גַּם also, even, moreover, yea, although. גַּם ... גַּם both ... and erratum

מַדּוּעַ why?

עוֹד still, yet, again, else

פֹּה here

שָׁם there

Conjunction:

כִּי for, because, that, indeed, surely, when (sometimes כִּי simply introduces a quotation)

Exercise 10

a. Translate the following into Hebrew:

- 1. this great nation
- 2. who is wise?
- 3. is this the man?
- 4. who is the woman?
- 5. where are the men?
- 6. these cities
- 7. these great signs
- 8. these are the wicked
- 9. we have no food
- 10. where are you (ms)?
- 11. whoever is for YHWH
- 12. there is no king and no prince
- 13. who is like you (ms)?
- 14. a man lying with a woman
- 15. what are you (mp) doing?
- 16. the lad is not with (את) us
- 17. is this the great city?
- 18. a man governing Israel
- 19. YHWH is in this place
- 20. do you (mp) have a brother?

b. Translate the following into English:

- 1. (Jer 6:14) שלום | שלום וְאֵין שְׁלוֹם
- 2. (Ecl 8:15) אֵין טוֹב לְאָדָם תַּחַת הַשָּׁמַשׁ
- 3. (Gen 28:13) הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ
- 4. (Ps 58:12) יִשְׂאֲלֶהֶם שְׂפָטִים בְּאָרֶץ
- 5. (Job 13:23) כַּמָּה לִי עֲוֹנוֹת וְחַטָּאוֹת
- 6. (Josh 4:6) מָה הָאֲבָנִים הָאֵלֶּה לָכֶם
- 7. (Ecl 6:12) מִי יוֹדֵעַ מִה טוֹב לְאָדָם בְּחַיִּים
- 8. (Exod 18:18) גַּם אַתָּה גַּם־הָעַם הַזֶּה אֲשֶׁר עִמָּךְ
- 9. (Exod 18:18) כִּי־כָבֵד מִמֶּךָ הִדְבָּר
- 10. (Jer 7:17) הַאֵינְךָ רֹאֵה מָה הִמָּה עֹשִׂים
- 11. (Gen 24:54) הוּא וְהָאֲנָשִׁים אֲשֶׁר־עִמּוֹ
- 12. (Neh 13:17) מָה־הִדְבָּר הַרְעָה הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים

see page 95, note 2

negate, robbery clause, here = disavow

non exist

specific subj

propose have adjusted because of

is a verbal adj

no in verb

13. מָה־הִדְבָּר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לְעַם (Exod 18:14)

14. מִדּוּעַ אַתָּה יוֹשֵׁב לְבִדְדָךְ (Exod 18:14)

15. לֹא זֶה הִדְרָךְ וְלֹא זֶה הָעִיר (2 Kgs 6:19)

16. אֵינְנו גְּדוֹל בְּבַיִת הַזֶּה מִמֶּנִּי (Gen 39:9)

17. מִי זֹאת עֲלָה מִן־הַמִּדְבָּר (Song 8:5)

18. הֲנִה אֲנֹכִי שֹׁלַח מִלְאָךְ לְפָנֶיךָ (Exod 23:20)

19. וְאַבְרָהָם עֹדְנֵנו עִמָּךְ לְפָנֶי יְהוָה (Gen 18:22)

20. אֲנִי יְהוָה וְאֵין עוֹד:

אֲנִי יוֹצֵר אוֹר וְבוֹרֵא חֹשֶׁךְ

(Isa 45:6-7) עֹשֶׂה שְׁלוֹם וְבוֹרֵא רָע

c. Read Deut 29:12-14 out loud and translate the passage with the help of a dictionary and these notes.

Notes:

- v 12: יְהִיָּה לְמַעַן הָקִים so that he (i.e., YHWH) may establish; יְהִיָּה will be; לְאַבְתְּיךָ he spoke; נִשְׁבַּע he swore; לְאַבְתְּיךָ to your forebears.
- v 14: אֱלֹהֵינוּ our God.

Lesson XI

A - Status constructus (st. cs.)
 B - Status absolutus (st. abs.)

1. The Construct Chain

There is no word in Biblical Hebrew that corresponds in every way to the English preposition “of.” To say “a son of a man” in Hebrew, then, one would ordinarily juxtapose the nouns, and sometimes link them with the *maqqēp*, e.g., בֶּן-אִישׁ “a son of a man.” In this construction, the noun בֶּן is said to be in the ^Aconstruct state, whereas the noun אִישׁ is said to be in the ^Babsolute state. The words in such a construct chain are thought to be so closely related that they are read as if they constituted one long word.

There may be three or even four nouns in a construct chain, e.g., בֶּן-אִישׁ-חַיִל “a son of a man of valor.” In any case, only the last noun in the chain is in the absolute state; all the others are construct nouns.

Nouns in the construct state cannot, as a rule, take the definite article. Nouns in the absolute state, on the other hand, may be indefinite or definite. **The definiteness of the noun in the absolute state determines the definiteness of the entire chain.** Thus,

a. the construct chain is indefinite if the absolute noun is indefinite.

אִישׁ מִלְחָמָה *a man of war* (Exod 15:3)

b. the construct chain is definite if the absolute noun is definite

אָרוֹן הַבְּרִית *the ark of the covenant* (Josh 4:9)

עֶבֶד אַבְרָהָם *the servant of Abraham* (Gen 24:34)

בֵּית אָבִי *the house of my father* (1 Kgs 2:31)

Since construct nouns as a rule do not take the definite article, a construct noun with a prefixed preposition (בְּ, לְ, מִ) will also not have the definite article: בֵּית אָבִי in *the house of my father* (Judg 6:15).

Adjectives and demonstratives do not normally interrupt the

construct chain; even if they qualify the construct noun, they will stand after the absolute. The adjective and/or demonstrative will, of course, agree in gender and number with the noun it qualifies. Compare the following.

בֶּן-הָאִשָּׁה הַטוֹבָה הַזֹּאת *the son of this good woman*

בֶּן-הָאִשָּׁה הַטוֹב הַזֶּה *this good son of the woman*

It is clear, then, that the absolute noun determines the definiteness of the entire construct chain. The construct chain is not, therefore, employed to express a relationship of possession between an indefinite noun and a definite noun. Instead, the preposition ל (to, for, belonging to) is used.

בֶּן לְיֵשׁוּ *son of Jesse* (1 Sam 16:18)

Since proper names are considered definite, the simple juxtaposition of the nouns without the intervening ל would make the phrase definite. Thus, whereas בֶּן-יֵשׁוּ (1 Sam 20:27) means “*the son of Jesse*,” בֶּן לְיֵשׁוּ means “*a son of Jesse*” (1 Sam 16:18). By the same token, עֶבֶד אֲדֹנָי (Dan 10:17) means “*the servant of my lord*,” but עֶבֶד לְאֲדֹנָי (Gen 44:33) means “*a servant of my lord*.” In short, the addition of ל breaks the construct chain.

2. Construct Noun Forms

Many nouns manifest no difference in form between the construct and the absolute. But since nouns in construct (except for singular segolates) tend to lose their primary stress, certain changes may be expected. The following rules account for most of the changes.

a. The vowel *ē* in a monosyllabic noun frequently becomes *e* when that noun is joined to the following word(s) by means of the *maqqēp*.

Absolute	Construct
בֶּן son	בֶּן־ son of
לֵב heart	לֵב־ / לֵב־ heart of

b. The vowel \bar{a} in a final closed syllable becomes \bar{a} .

Absolute	Construct
יָד hand	יָד־ hand of
מַלְאָךְ angel	מַלְאָךְ־ angel of

c. The masculine plural (ים, -) or dual ending (ים־) changes to יֵ (ê)

Absolute	Construct
אֲדֹנָיִם lords	אֲדֹנָיִ־ lords of
מַיִם waters	מַיִ־ waters of

d. In an open syllable \bar{a} or \bar{e} reduces to šewā².

Absolute	Construct
שָׁלוֹם peace	שָׁלוֹם־ peace of
שְׁמוֹת names	שְׁמוֹת־ names of

note: šewā reduces even in a pretonic syllable

Notes:

- i. In some nouns, long \bar{a} or \bar{e} is not reduced. This is so because the long vowel is the result of compensatory lengthening (IV.2.a.i.α) or the root is II-Wāw/Yōd (IV.2.c.vi).

Absolute	Construct
שָׂרִים (שרר) princes	שָׂרֵי (not *שָׂרֵי) rulers of
עָבִים (עוב) clouds	עָבֵי (not *עָבֵי) clouds of
עֵדִים (עוד) witnesses	עֵדֵי (not *עֵדֵי) witnesses of

ii. If the reduction of a vowel results in two vocal šewā²'s in immediate succession, the Rule of Šewā² applies (see VI.3).

Absolute	Construct
דְּבָרִים words	דְּבָרֵי > דְּבָרֵי > *דְּבָרֵי words of
אֲנָשִׁים men	אֲנָשֵׁי > *אֲנָשֵׁי > *אֲנָשֵׁי men of
אֲרָצוֹת lands	אֲרָצוֹת > *אֲרָצוֹת > *אֲרָצוֹת lands of

e. The feminine ending ה־ changes to ת־.

Absolute	Construct
תּוֹרָה instruction	תּוֹרַת instruction of

f. Final ה־ becomes הֵ־.

Absolute	Construct
מַעֲשֵׂה deed	מַעֲשֵׂה־ deed of

g. Original *aw contracts to ô, since the stress is lost (see IV.2.c.iii.β).

Absolute	Construct
מָוֶת death	מָוֶת־ death of

h. Original *ay contracts to ê, since the stress is lost (see IV.2.c.iv.β).

Absolute	Construct
בַּיִת house	בֵּית house of

NS

i. Segolate plurals retain their *qat̄l, *qit̄l, or *qot̄l (*qut̄l) bases (see V.2). Thus, the three different types are discernible in the plural construct.

i. *qat̄l

Absolute	Construct
מְלָכִים kings	מְלָכֵי kings of
נַפְשׁוֹת lives	נַפְשׁוֹת lives of

ii. *qit̄l

Absolute	Construct
סְפָרִים books	סְפָרֵי books of

iii. *qot̄l (*qut̄l)

Absolute	Construct
חֲדָשִׁים new moons	חֲדָשֵׁי new moons of
גִּרְנוֹת threshing floors	גִּרְנוֹת threshing floors of

j. Nouns of the qātēl pattern become qēṭal.

Absolute	Construct
זָקֵן elder	זָקֵן elder of

A few nouns have construct forms that are unpredictable. The following should be committed to memory.

Absolute	Construct
אִשָּׁה wife	אִשָּׁת wife of
אָב father	אָבִי father of
אָח brother	אָחִי brother of
אֲחִים brothers	אֲחֵי brothers of
יָרֵךְ thigh ^{note}	יָרֵךְ thigh of
כֹּתֵף shoulder ^{note}	כֹּתֵף shoulder of
מִלְחָמָה battle	מִלְחָמַת battle of
בְּהֵמָה beast	בְּהֵמַת beast of
מִשְׁפָּחָה family	מִשְׁפָּחַת family of
עָרִים cities	עָרֵי cities of <small>see pg. 118 note root is יר עיר</small>
פֶּה mouth	פִּי mouth of
רִאשִׁים heads	רִאשֵׁי heads of

3. Participles and Adjectives in Construct Chains

Participles and adjectives also appear in construct chains, since they may be used as substantives.

note 1: yarek > yerak > yark > yerek

The a passes into the 1st consonant (Mur 279)

the construct form of יר led to the lengthening of the initial vowel a, the same happens in the sing, but since the vowel is stressed it becomes ō (Mur 274-14)

a. Participles

- חַלֵּם חֲלוֹם a dreamer of a dream (Deut 13:2)
- חוֹלֵם חֲלוֹם the dreamer of the dream (Deut 13:4)
- בְּנֵי שְׁלֹמֹה Solomon's builders (I Kgs 5:32)

b. Adjectives

- יְפֵה־תֹאֵר וְיִפְהַ מְרֻאָה handsome in form and handsome in appearance (Gen 39:6)
- כְּבִד־פֶּה וְכָבֵד לְשׁוֹן heavy of mouth and heavy of tongue (Exod 4:10)

4. Translation of the Construct Chain

Although genitive relation is expressed by the construct chain, it does not mean that the construct chain must always be translated by the English preposition *of*. One must determine from the context the proper function of the absolute. Consider the following examples.

- זָבַת חֵלֶב וְדָבַשׁ זָבַת חֵלֶב > זָבַת flowing with milk and honey (Exod 3:8)
- חֹלֵת אֶהְבָּה חֹלֵת אֶהְבָּה sick with love (Song 2:5)
- יֹרְדֵי־בֹר יֹרְדֵי־בֹר those who go down to the pit (Isa 38:18)

Very frequently, the construct chain takes the place of an adjectival construction: *

- זֶרַע קֹדֶשׁ seed of holiness = a holy seed (Isa 6:13)
- בְּרִית עוֹלָם covenant of eternity = eternal covenant (Gen 9:16)

5. The Forms and Uses of כָּל

a. The word כָּל (any, all, each, every) may appear in three forms.

i. Independent form: כָּל.

כָּל יְמֵי חַיֶּיךָ all the days of your life (Gen 3:17)

ii. With the *maqṣep*: כָּל- (kol-).

כָּל-עֵץ every tree (Gen 2:9)

iii. With pronominal suffix of Type A (IX.2.a): -כָּל.

כָּלָנוּ all of us (Deut 5:3)

כָּלָם all of them (Gen 43:34)

b. The translation of כָּל depends on the definiteness of the noun it qualifies.

i. It may be a substantive, used independently with the meaning "everyone, everything, all." The word may appear with or without the definite article.

- כָּל אֲשֶׁר-בְּאָרֶץ everything that is on earth (Gen 6:17) *substantive: everyone, everything, all*
- יָדוֹ בְּכָל וְיָד כָּל בּוֹ his hand is against everyone, and every one's hand is against him (Gen 16:12) *all*

ii. It may appear in the construct state with a definite noun, in which case it means "all of" or "the whole of."

- כָּל-הָעֵדָה the whole congregation (Num 16:3)
- כָּל גּוֹיֵי הָאָרֶץ all (of) the nations of the earth (Gen 18:18) *all of the whole q*

iii. It may appear in the construct state with an indefinite noun, in which case it may be translated as "every," or "each."

- כָּל צִפּוֹר כָּל-כַּנָּף every bird, every winged thing (Gen 7:14) *each, every*
- בְּכָל-יּוֹם on each day (Ps 7:12)

* adjectival use of construct chain

6. The Superlative

Hebrew has no special form or ending for the superlative (e.g., tallest, greatest). Rather, the superlative may be expressed in a variety of ways.

a. By an adjective that is definite in form or in sense.

definite adj.

הַקָּטָן the *youngest* (Gen 42:13)

קָטָן בָּנָיו the *youngest* of his sons
(2 Chron 21:17)

Note: In the first example, of course, one must determine from context if the word means “the youngest” or simply “the young one.”

b. By the adjective + the preposition בְּ with a plural noun.

def. adj. + בְּ

הַיָּפָה בְּנָשִׁים the *most beautiful* among women
(Song 1:8)

c. By means of a construct chain.

קֹדֶשׁ הַקְּדוּשִׁים the *holiest* place (Exod 26:33)

עֶבֶד עֲבָדִים *lowliest* slave (Gen 9:25)

The superlative may be intended even if the construct and absolute are not semantically related. *As in dear example, where*

חֲכָמֵי יִעְצֵי פַרְעֹה the *wisest* of Pharaoh's advisors
(Isa 19:11)

וְאֲבִיוֹנֵי אָדָם the *neediest* of humanity (Isa 29:19)

d. By means of the מִן (used as a comparative) with כָּל.

עָרוּם מִכָּל חַיַּת הַשָּׂדֶה the *most cunning* of all the wild animals of the field (Gen 3:1)

Vocabulary

Nouns:

בְּגָד	(mp cs: בְּגָדִי) garment
בָּקָר	large cattle
בֹּקֶר	(pl.: בְּקָרִים) morning
חוֹמָה	wall
חוּץ	(pl. חוּצוֹת) street, outside. מְחוּץ outside (often in contrast with מִבְּיֵת <i>inside</i>)
יַיִן	wine
כַּנָּף	(fs) wing, skirt
כְּרוּב	cherub (a winged sphinx)
מָוֶת	death
מָטָר	rain
מִלְאָכָה	(cs: מְלָאכָה) mission, work
נְאֻם	oracle. Occurs almost exclusively in the construct state: “oracle of.”
סֵפֶר	book, scroll, letter
עֵדָה	congregation
עָפָר	dust
צֹאן	flock, sheep and goats, small cattle
צָבָא	(pl. צְבָאוֹת) host, army
תְּוֹךְ	midst

Verb:

שׁוּב to turn, to return

Adverb:

אָז then, at that time; מֵאָז since (that time)

Exercise 11

a. Give the construct forms of the following:

- | | | |
|----------|-----------------------|-----------|
| 1. מקום | 9. אב | 17. שרים |
| 2. ים | 10. אחים | 18. עדה |
| 3. שדה | 11. תרד | 19. יין |
| 4. בתיים | 12. שמות | 20. מעשה |
| 5. אנשים | 13. נפשות | 21. עפר |
| 6. ארצות | 14. פנים | 22. ספרים |
| 7. עמים | 15. ראשים | 23. רגלים |
| 8. עבדים | 16. כלים <i>pg 44</i> | 24. בנות |

b. Give the absolute forms of the following:

- | | | |
|----------|-----------|----------|
| 1. אחי | 9. נשי | 17. ערי |
| 2. דברי | 10. מלחמת | 18. אחי |
| 3. אהלי | 11. ימי | 19. חומת |
| 4. דרכי | 12. ימי | 20. שני |
| 5. פנפי | 13. מי | 21. שמי |
| 6. דמי | 14. עיני | 22. פי |
| 7. מלאכת | 15. כלי | 23. זמן |
| 8. אשת | 16. איל | 24. מות |

c. Translate the following into English:

1. ואלה שמות בני ישראל (Exod 1:1)
2. אנכי אלהי אברהם (Gen 26:24)
3. אחרי מות משה עבד יהוה (Josh 1:1)
4. מעשה ידי אדם (Deut 4:28)
5. כמראה מלאך האלהים (Judg 13:6)
6. ולחם אין בכל הארץ כי כבד הרעב מאד (Gen 47:13)
7. והנה מלאכי אלהים עלים וירדים בו (Gen 28:12)
8. ומראה כבוד יהוה כאש אכלת בראש ההר (Exod 24:17)
9. לקמה זה אתם עברים אתפי יהוה (Num 14:41)
10. הנתן מטור על פני ארץ ושלח מים על פני חוצות (Job 5:10)
11. האינות ראה מה המה עשים בערי יהודה ובחצות ירושלים (Jer 7:17)
12. וכל איש יהודה וכל ישרי ירושלים אתו והכחנים והנביאים וכל העם למקטן ועד גדול (2 Kgs 23:2)

d. Read 2 Chron 5:1-10 out loud and translate the passage with the help of a dictionary and the following notes.

Notes:

- v 1: ותשלם when (subject) was completed; עשה (subject) accomplished; ויבא (subject) brought; אביו his father; נתן he put.
- v 2: יקהיל (subject) assembled; להעלות to bring up.
- v 3: ויקהלו (subject) assembled themselves.
- v 4: ויבאו (subject) came; וישאו and (subject) carried.

- v 5: וַיַּעֲלוּ and (subject) brought (object) up; הֵעֲלוּ they brought (object) up.
- v 6: הַגּוֹעֲדִים who had gathered themselves; מִזְבְּחִים were sacrificing; לֹא־יִסְפְּרוּ could not be counted; וְלֹא יִמְנוּ and could not be numbered; מֵרַב (= מִן + רַב) because of (their) abundance.
- v 7: וַיִּבְיֵאוּ and (subject) brought (object) in; מִקּוֹמוֹ its place.
- v 8: וַיִּהְיוּ and (subject) were; וַיִּכְסּוּ and (subject) covered; בְּרִיּוֹ its poles; מִלְּמַעְלָה from above.
- v 9: וַיִּצְרִיכוּ and (subject) extended; וַיִּרְאוּ and (subject) were visible; וְלֹא יִרְאוּ but they were not visible; מִחוּצָה from outside; וַיְהִי and it has been.
- v 10: וְרַק only; שְׁנֵי the two; נָתַן (subject) gave; כָּרַת (subject) had made (i.e., the covenant); בְּצֵאתָם when they went out.

Excursus D

Reference Grammars

The student will no doubt notice that the rules given in this book are often qualified by words like “probably,” “ordinarily,” and the like. This is so because there are, more often than not, exceptions to the rules. There are anomalous forms and constructions which, for pedagogical and practical reasons, cannot be treated in an elementary grammar. Moreover, there are nuances of certain constructions which are not mentioned in the simplified explanations of an introductory textbook. These are the sort of fine points that may be discussed in reference grammars.

I. Reference Grammars in English

For most of this century, the standard work in the English-speaking world has been *Gesenius' Hebrew Grammar*, which, as the title suggests, was based on a work by the great German scholar Wilhelm Gesenius. This nineteenth-century grammar was edited and expanded by E. Kautzsch and, subsequently, by A. E. Cowley. Hence, it is known as Gesenius-Kautzsch-Cowley, or abbreviated as GKC (2nd English Edition; Oxford: Clarendon, 1910). The volume includes paradigms, subject index, and scripture index. Although outdated, it is still a useful work that is widely used.

Along with GKC, scholars this century often cite a grammar published by the French scholar Paul Joüon in 1922. Now, thanks to the efforts of T. Muraoka, we have an English translation of that grammar, revised and enlarged as *A Grammar of Biblical Hebrew* (2 Volumes; Subsidia Biblica 14/1-2; Rome: Editrice Pontificio Istituto Biblico, 1993). Also with full paradigms, subject index, and scripture index, this grammar may become a standard work for years to come.

Another important grammar is B. K. Waltke and M. O'Connor's *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990). As the title suggests, it is not a full

reference grammar but a volume dedicated to issues of Hebrew syntax, something which other grammars do not present as fully or as lucidly. Beginners will find this book quite accessible. The explanations are easy to follow and there are plenty of examples of the various constructions, each duly translated. Copious notes and an extensive bibliography point to further studies. Besides the usual indexes that characterize reference grammars, there is also a helpful glossary of technical terms.

R. J. Williams' *Hebrew Syntax: An Outline* (Second Edition; Toronto: University of Toronto, 1976) is not a reference grammar in the sense that the other books mentioned here are; it is much abbreviated. Rather, it falls in the category of what one may call a "Quick Reference" on Hebrew syntax. Published in paperback, it is an inexpensive and perhaps indispensable handbook.

2. Using the Grammars

Only specialists and the most advanced students will attempt to study the reference grammars systematically. Most people will turn to these books for information on some aspect of Hebrew grammar, as the need arises. In that case, it may suffice to look for the pertinent section or sections in the grammar in the table of contents, various indexes, or the paradigms.

On occasion one may want to know more about a certain topic. For instance, it is possible to learn a lot more about the construct nouns than we have been able to cover in this book: the possible origin of the construction, more rules on morphology, the nuances, exceptions, and so forth. GKC and Joüon-Muraoka discuss this topic in various places, sometimes focussing on the forms, and other times on syntax. Waltke-O'Connor has an extensive discussion in the chapter on "Genitive Function," where the authors attempt to discern the various nuances of the construct noun. Williams treats the topic under "Bound Structure," where he notes, among other things, that a construct chain may be interrupted under certain conditions. To find the appropriate sections where a topic is discussed, one needs only to look at the table of contents and the subject index.

Most often, however, one begins not with questions about a specific topic, but with problems in translation. For instance, someone reading Jer 25:26 may be troubled by the construction $\text{כָּל־הַמְּלָכוֹת הָאָרֶץ}$, apparently meaning "all *the* kingdoms of the earth." This is a violation of the rules (see XI.1), if they are strictly applied. One may want to know if the rules are ever broken and, if so, under what circumstances. The Scripture Index in GKC directs one to §127.g, where the phrase is explained as a conflation of two readings, הַמְּלָכוֹת and $\text{מִמְּלָכוֹת הָאָרֶץ}$. But, then, one notes that there are other examples, which GKC also tries to explain, although not always convincingly. Joüon-Muraoka and Waltke-O'Connor do not have our passage in the scripture index. Williams says simply that the construct form "should be anarthrous" (i.e., without the article), but cites a Phoenician text and gives eight examples, including Jer 25:26, where a definite article apparently appears with a construct noun.

As another example, in 1 Kgs 7:14, one finds אֶת־הַחֲבֵמָה as the apparent object of the passive verb "he was filled." The question there is whether אֶת , which is supposed to mark the definite direct object, can be used with a passive verb. Checking the scripture index in Joüon-Muraoka, one is referred to a section in the grammar that explains that verbs of abundance (to be full, be sated) and scarcity (to be lacking, be deprived) regularly take the direct object. The scripture index in Waltke-O'Connor also leads one to a discussion of the various uses of אֶת .

Sometimes the problem is with a particular Hebrew form, in which case one looks under the index of Hebrew words in either GKC or Joüon-Muraoka. The irregular plural בְּתִים (pl. of בַּיִת), for example, is listed here.

A Suggestion: Prepositions in Hebrew are often problematic for the beginner because they tend to have a much wider range of meaning than their English counterparts. It will prove immensely helpful, therefore, if one takes some time to read the discussions on prepositions in the grammars.

Lesson XII

I. Nouns with Pronominal Suffixes

Personal possession in Hebrew (e.g., my horse) is usually indicated by a suffixed pronoun. For singular nouns, suffixes of Type A (IX.2.a) are used, with only minor changes in the 2 fs and 1 cp forms. For plural and dual nouns, suffixes of Type C (IX.2.c) are used. In general the suffixes are attached to the construct nouns, for סוסי "my horse" means the same thing as "the horse of mine."

a. Masculine nouns with suffixes

	Singular noun	Plural noun
abs.	סוס horse	סוסים horses
cs.	סוס horse of	סוסי horses of
3 ms	סוסו his horse	סוסיו his horses
3 fs	סוסה her horse	סוסיה her horses
2 ms	סוסך your horse	סוסיהך your horses
2 fs	סוסך your horse	סוסיהך your horses
1 cs	סוסי my horse	סוסי my horses
3 mp	סוסם their horse	סוסיהם their horses
3 fp	סוסן their horse	סוסיהן their horses
2 mp	סוסכם your horse	סוסיהכם your horses
2 fp	סוסכן your horse	סוסיהכן your horses
1 cp	סוסנו our horse	סוסינו our horses

b. Feminine nouns with suffixes

	Singular noun	Plural noun
abs.	סוטה mare	סוטות mares
cs.	סוטה mare of	סוטות mares of
3 ms	סוטתו his mare	סוטותיו his mares
3 fs	סוטתה her mare	סוטותיה her mares
2 ms	סוטתך your mare	סוטותיך your mares
2 fs	סוטתך your mare	סוטותיך your mares
1 cs	סוטתי my mare	סוטתי my mares
3 mp	סוטתם their mare	סוטותיהם their mares
3 fp	סוטתן their mare	סוטותיהן their mares
2 mp	סוטתכם your mare	סוטותיהכם your mares
2 fp	סוטתכן your mare	סוטותיהכן your mares
1 cp	סוטתנו our mare	סוטותינו our mares

Notes (Mur, 264; 268)

- ① suffixes are added to the cs form (generally)
- ② with light suffixes a וָאָה; with heavy, a וָאָה, a וָאָה, a וָאָה
- ③ the Shua is "medium" leading to fricative k
- ④ nouns have an stem for heavy suffixes, (סוטה) another for light suffixes, סוטה
- ⑤ plural nouns have two feminine marks, וָאָה + ay, both of which indicate that the noun is construct or pl. (not its suffix) Mur 264

2. Forms of the Noun before Suffixes

— regular rule reduction

a. Polysyllabic Nouns

The addition of the suffix causes the noun to shift its accent forward, and vowel reduction takes place according to the rules set forth in III.2.a. *page 20*

Independent noun	Noun with pronominal suffix	
דָּבָר word	דְּבָרוֹ his word	no surprises
אֲדוֹן lord	אֲדוֹנוֹ his lord	\bar{a} reduces to \bar{e} pphanic
שָׁנָה year	שָׁנָתוֹ his year	$\bar{a} > \bar{e}$ pphanic
לֵבָב heart	לֵבָבוֹ his heart	\bar{a} does not reduce in pphanic
חֵמָה anger	חֵמָתוֹ his anger	$\bar{e} > \bar{e}$ in pphanic
גֹּאֵל redeemer	גֹּאֲלוֹ his redeemer	\bar{a} does not reduce in pphanic as above
מִשְׁפָּט judgment	מִשְׁפָּטוֹ his judgment	\bar{e} reduces in pphanic no pphanic reduction
		\bar{a} does not reduce in pphanic

If, as a result of such a reduction, two vocal \bar{e} 's should stand in immediate succession, the Rule of $\bar{S}\bar{e}w\bar{a}$ (VI.3) applies (compare XI.2.d.ii).

- *דְּבָרֵיהֶם > דְּבָרֵיהֶם > דְּבָרֵיהֶם their words
- *צְדָקָתוֹ > צְדָקָתוֹ > צְדָקָתוֹ his righteousness
- *אֲדָמָתוֹ > אֲדָמָתוֹ > אֲדָמָתוֹ his ground
- *אֲנָשֵׁיהֶם > אֲנָשֵׁיהֶם > אֲנָשֵׁיהֶם their men

Study the following examples of the polysyllabic nouns דָּבָר (word), חֵצֵר (court), and צְדָקָה (righteousness).

note: games in pphanic open syllable does not reduce
 note 2: games in pphanic closed syllable reduces to pphanic
 סֵרַר in pphanic closed syllable reduces to pphanic
 Noun before Suffixes / 135

Singular noun

cs.	דָּבָר	חֵצֵר	צְדָקָה
3 ms	דְּבָרוֹ	חֵצְרוֹ ^A	צְדָקָתוֹ
3 fs	דְּבָרָה	חֵצְרָה	צְדָקָתָה
2 ms	דְּבָרָךְ	חֵצְרָךְ	צְדָקָתְךָ
2 fs	דְּבָרְךָ	חֵצְרְךָ	צְדָקָתְךָ
1 cs	דְּבָרִי	חֵצְרִי	צְדָקָתִי
3 mp	דְּבָרָם	חֵצְרָם	צְדָקָתָם
3 fp	דְּבָרָן	חֵצְרָן	צְדָקָתָן
2 mp	דְּבָרְכֶם	חֵצְרְכֶם *	צְדָקָתְכֶם *
2 fp	דְּבָרְכֶן	חֵצְרְכֶן *	צְדָקָתְכֶן *
1 cp	דְּבָרֵינוּ	חֵצְרֵינוּ	צְדָקָתֵינוּ *

$\bar{e} \bar{a}$
 Should be
 a
 $\bar{e} \bar{a}$ should
 be \bar{a}

Plural noun

cs.	דְּבָרִי	חֵצְרִי	צְדָקוֹת
3 ms	דְּבָרָיו	חֵצְרָיו	צְדָקוֹתָיו
3 fs	דְּבָרֶיהָ	חֵצְרֶיהָ	צְדָקוֹתֶיהָ
2 ms	דְּבָרֶיךָ	חֵצְרֶיךָ	צְדָקוֹתֶיךָ
2 fs	דְּבָרֶיךָ	חֵצְרֶיךָ	צְדָקוֹתֶיךָ
1 cs	דְּבָרִי	חֵצְרִי	צְדָקוֹתִי
3 mp	דְּבָרֵיהֶם	חֵצְרֵיהֶם	צְדָקוֹתֵיהֶם
3 fp	דְּבָרֵיהֶן	חֵצְרֵיהֶן	צְדָקוֹתֵיהֶן
2 mp	דְּבָרֵיכֶם	חֵצְרֵיכֶם	צְדָקוֹתֵיכֶם
2 fp	דְּבָרֵיכֶן	חֵצְרֵיכֶן	צְדָקוֹתֵיכֶן
1 cp	דְּבָרֵינוּ	חֵצְרֵינוּ	צְדָקוֹתֵינוּ

A - \bar{e} only reduces when there is no pphanic reduction

b. Geminate Nouns

Nouns that were originally *qall, *qill, or *qull and those that have become associated with nouns of this group by virtue of the assimilation of a Nûn, behave according to rules (see V.1). Study the following examples of geminate nouns עַם (people), חַץ (arrow), and חֵק (statute).

Singular Noun			
	*Qall	*Qill	*Qull
cs.	עַם	חַץ	חֵק
3 ms	עַמּוֹ	חַצּוֹ	חֵקוֹ
3 fs	עַמָּה	חַצָּה	חֵקָה
2 ms	עַמָּךְ	חַצְּךָ	חֵקְךָ
2 fs	עַמְּךָ	חַצְּךָ	חֵקְךָ
1 cs	עַמִּי	חַצִּי	חֵקִי
3 mp	עַמָּם	חַצָּם	חֵקָם
3 fp	עַמָּן	חַצָּן	חֵקָן
2 mp	עַמְכֶם	חַצְכֶם	חֵקְכֶם
2 fp	עַמְכֶן	חַצְכֶן	חֵקְכֶן
1 cp	עַמְּנוּ	חַצְּנוּ	חֵקְנוּ

Plural Noun

	*Qall	*Qill	*Qull
cs.	עַמִּי	חַצִּי	חֵקִי
3 ms	עַמָּיו	חַצָּיו	חֵקָיו
3 fs	עַמָּיהֶן	חַצָּיהֶן	חֵקָיהֶן
2 ms	עַמָּיְךָ	חַצָּיְךָ	חֵקָיְךָ
2 fs	עַמָּיְךָ	חַצָּיְךָ	חֵקָיְךָ
1 cs	עַמִּי	חַצִּי	חֵקִי
3 mp	עַמֵּיהֶם	חַצֵּיהֶם	חֵקֵיהֶם
3 fp	עַמֵּיהֶן	חַצֵּיהֶן	חֵקֵיהֶן
2 mp	עַמֵּיכֶם	חַצֵּיכֶם	חֵקֵיכֶם
2 fp	עַמֵּיכֶן	חַצֵּיכֶן	חֵקֵיכֶן
1 cp	עַמֵּינוּ	חַצֵּינוּ	חֵקֵינוּ

c. Segolate Nouns

Nouns that were originally *qatl, *qitl, or *qutl (V.2) retain their original bases in the singular forms with suffixes. Plural nouns, however, retain their bases only when they take plural suffixes. Study the following examples of the segolate nouns מֶלֶךְ (king), גֶּדֶר (vow), and חֹדֶשׁ (month).

as with construct forms see p. 100

Or when they add suffixes

Singular Noun

	*Qatl	*Qitl	*Qutl
cs.	מֶלֶךְ	נֶדֶר	חֶדֶשׁ
3 ms	מַלְכּוֹ	נְדָרוֹ	חֲדָשׁוֹ
3 fs	מַלְכָּהּ	נְדָרָהּ	חֲדָשָׁהּ
2 ms	מַלְכֶּךָ	נְדָרְךָ	חֲדָשְׁךָ
2 fs	מַלְכְּךָ	נְדָרְךָ	חֲדָשְׁךָ
1 cs	מַלְכִּי	נְדָרִי	חֲדָשִׁי
3 mp	מַלְכֵּם	נְדָרֵם	חֲדָשֵׁם
3 fp	מַלְכֵינָן	נְדָרֵנָן	חֲדָשֵׁנָן
2 mp	מַלְכֵיכֶם	נְדָרֵיכֶם	חֲדָשֵׁיכֶם
2 fp	מַלְכֵיכֶן	נְדָרֵיכֶן	חֲדָשֵׁיכֶן
1 cp	מַלְכֵינוּ	נְדָרֵינוּ	חֲדָשֵׁינוּ

1 - the stem of all singular forms is the original base stem

Plural Noun ³

	*Qatl	*Qitl	*Qutl
cs.	מַלְכֵי	נְדָרֵי	חֲדָשֵׁי
light suffix	3 ms	מַלְכֵיכִי	נְדָרֵיכִי
	3 fs	מַלְכֵיָהּ	נְדָרֵיהָ
	2 ms	מַלְכֵיכֶם	נְדָרֵיכֶם
	2 fs	מַלְכֵיכֶן	נְדָרֵיכֶן
	1 cs	מַלְכֵי	נְדָרֵי
heavy suffixes	3 mp	מַלְכֵיהֶם	נְדָרֵיהֶם
	3 fp	מַלְכֵיהֶן	נְדָרֵיהֶן
	2 mp	מַלְכֵיכֶם	נְדָרֵיכֶם
	2 fp	מַלְכֵיכֶן	נְדָרֵיכֶן
light suffix	1 cp	מַלְכֵינוּ	נְדָרֵינוּ

Related to these three types are a few penultimately stressed feminine nouns that end in תָּ- or תְּ- (III.1.b.iii,iv). pg. 17, iii ad iv

i. a-class

מִשְׁמֶרֶת obligation מִשְׁמֶרֶתוֹ his obligation *Mur, 290*

ii. i-class

גַּבְרָת mistress גַּבְרָתִי my mistress

iii. u-class

נְחֹשֶׁת bronze נְחֹשֶׁתִי my bronze
נְחֹשֶׁתָם their bronze

d. Nouns with diphthongs

Diphthongs in nouns contract according to the principles given in IV.2.c.iii.β, iv.β:

מָוֶת death מוֹתוֹ his death
בַּיִת house בֵּיתוֹ his house

e. Nouns with III-Wāw/Yōd Roots

i. Monosyllabic nouns with III-Wāw/Yōd Roots (IV.2.c.vii.γ) *pg. 31*
have construct forms with final -י (יָ, יָ-).

Singular noun

cs.	אָבִי	אָחִי	פִּי
3 ms	אָבִיו	אָחִיו	פִּיו (most common)
	אָבִיהוּ	אָחִיהוּ	פִּיהוּ
3 fs	אָבִיָּה	אָחִיָּה	פִּיָּה
2 ms	אָבִיךָ	אָחִיךָ	פִּיךָ
2 fs	אָבִיךָ	אָחִיךָ	פִּיךָ
1 cs	אָבִי	אָחִי	פִּי
3 mp	אָבִיהֶם	אָחִיהֶם	פִּיהֶם
3 fp	אָבִיהֶן	אָחִיהֶן	פִּיהֶן
2 mp	אָבִיכֶם	אָחִיכֶם	פִּיכֶם
2 fp	אָבִיכֶן	אָחִיכֶן	פִּיכֶן
1 cp	אָבִינוּ	אָחִינוּ	פִּינוּ

Notes:

- i. With the exception of the alternative 3 ms ending (ו-) and the 1 cs (י. -), the suffixes are those of Type B (IX.2.b). p. 96
- ii. Singular nouns that end in הַ - (IV.2.c.vii.α), except for פֶּה (mouth), lose the הַ - ending and take the suffixes of Type A (IX.2.a), except that the 3 ms suffix for the singular noun is הוּ - instead of ו-. Plural forms are regular.

מעשה	deed	מעשהו	his deed
		מעשינו	our deeds
שדה	field	שדהו	his field
		שדי	my field
		שדינו	our fields

- iii. Nouns like חֲצִי (half), פֶּרִי (fruit), and עֲנִי (affliction) treat the final י as a consonant whenever the suffix is added (IV.2.c.vii.β). They take suffixes of Type A (IX.2.a). When the suffix is added, the vowel in the first syllable is difficult to predict. Study the following attested suffixal forms of the nouns חֲצִי (half), פֶּרִי (fruit), and עֲנִי (affliction).

Singular noun

3 ms	חֲצִיו	פֶּרִיו	עֲנִיו
3 fs	חֲצִיָּה	פֶּרִיָּה	עֲנִיָּה
2 ms		פֶּרִיךָ	
2 fs		פֶּרִיךָ	עֲנִיךָ
1 cs		פֶּרִי	עֲנִי
3 mp	חֲצִיָּם	פֶּרִיָּם	עֲנִיָּם
3 fp		פֶּרִיָּן	
2 mp		פֶּרִיכֶם	
1 cp	חֲצִינוּ		

Note: The alternate forms פֶּרִיהֶם (their fruit) and פֶּרִיהֶן (with 3 fp suffix) are attested, as is the 2 mp suffixal form for שְׁבִיכֶם (your captive).

- f. The nouns בֶּן (son) and שֵׁם (name)

These nouns reduce the stem vowel (..) before the suffix. If, as a result of this reduction, two vocal šewā²'s stand in immediate succession, the Rule of Šewā² applies.

בֶּן	son	בְּנוֹ	his son
		בְּנֶךָ > בְּנֶךָ	your son <i>aha!</i>
שֵׁם	name	שְׁמוֹ	his name
		שְׁמֶךָ > שְׁמֶךָ	your name

g. The nouns אִשָּׁה (woman, wife) and בַּת (daughter)

The pre-suffix forms of אִשָּׁה and בַּת are -אִשְׁת־ (ʾišt-) and -בת־ (bitt-) respectively.

אִשָּׁה wife

אִשְׁתּוֹ his wife

בַּת daughter

בַּתּוֹ his daughter

Vocabulary

Nouns:

- אָף (ms; md: אַפַּיִם) nose, face, anger
- חֶמֶה heat, rage
- חֶצֵי half, middle. Verb: חָצַף to divide
- חֶצֶר (pl. חֲצָרִים or חֲצֵרוֹת) court
- חֹק (also חֻקָּה) statute
- כֹּחַ strength, power
- מִגְדָּל (pl. מִגְדָּלִים or מִגְדָּלוֹת) tower
- מִנְחָה gift, offering
- מִצְוָה (fp מצוֹת *mišwōt*) commandment
- מִשְׁפָּחָה (cs. מִשְׁפָּחַת) family, clan
- נֶדֶר (also נִדְרָה) vow. Verb: נָדַר to vow
- נַחְלָה inheritance
- עֹז strength. Adjective: עָז strong
- עָנָן cloud
- רֵעַ friend
- רֵעֵה friend, companion
- שֵׁן (fs; du. שֵׁנַיִם) tooth, ivory
- תְּפָאֲרַת glory, beauty, splendor

1 - Mur, 295 2 - Mur, 293, intg.

Verbs:

חָנָה to camp. Noun: מַחֲנֶה (pl. מַחֲנֵים, מַחֲנֹת) camp, army

Other:

לֵאמֹר saying (introduces a quotation)

Exercise 12

a. Write the following in Hebrew:

- | | | |
|----------------|----------------------|--|
| 1. her nose | 9. her strength | 17. your (mp) spirit |
| 2. his men | 10. his wives | 18. a heavy cloud |
| 3. his field | 11. your cities (ms) | 19. my daughter |
| 4. their fruit | 12. my people | 20. your (ms) staff |
| 5. my fruit | 13. our father | 21. your (ms) brother |
| 6. our king | 14. his hands | 22. your (ms) brothers |
| 7. his wife | 15. his mouth | 23. your (ms) seed |
| 8. my name | 16. our deeds | 24. her garments כִּסְיוֹ |

not attested

b. Translate the following into English:

- | | | |
|--------------------|---------------------------|-------------------------------|
| 1. רוּחַ אֶפְיָנוּ | 6. בְּגָדֵי תְּפָאֲרָתְךָ | 11. כָּל-אִנְשֵׁי בֵיתוֹ |
| 2. אַרְוֵן עֲזָךְ | 7. בְּגָדֵי הַקֶּדֶשׁ | 12. עֲנָנָה עֹמֵד עָלֶיהֶם |
| 3. מִגְדָּל-עֹז | 8. כָּל-יְמֵי חַיֵּי | 13. אֱלֹהֵי אֲבוֹתֵינוּ |
| 4. בְּתֵי הַשֵּׁן | 9. כְּמִגְדָּל הַשֵּׁן | 14. רוּחַ חַיִּים בְּאִפּוֹ |
| 5. אֲבִינֵי זָקֵן | 10. כְּפֶסַע-שֵׁן גְּדוֹל | 15. אִמְתָּם הַיְלִדוֹת אֲתָם |

c. Translate the following into English:

1. מִי־יִוְדַע עֹז אִפְךָ (Ps 90:11)
2. כִּי־טוֹב חֶסֶדְךָ מִחַיִּים (Ps 63:4)
3. מִנְחָה אֱלֹהִים זֶה (Gen 32:3)

there is none left to stand out

- 4. וחסדכם כענן־בקר (Hos 6:4)
- 5. אין־כמוד באלהים | אדני ואין כמעשיך (Ps 86:8)
- 6. בית קדשנו ותפארתנו (Isa 64:10)
- 7. אין־נטה עוד אהלי (Jer 10:20)
- 8. * מגדל־עו שם יהנה (Prov 18:10)
- 9. חקת עולם לו ולזרעו אחריו (Exod 28:43)
- 10. ורחמי עמדת בתוככם (Hag 2:5)
- 11. אנכי יהנה עשה כל נטה שמים לבדי (Isa 44:24)
- 12. הנני נתן דברי בפיד לאש (Jer 5:14)
- 13. ואינם עשים כחקתם וכמשפטים וכתורה וכמצוה (2 Kgs 17:34)
- 14. הנה ארון הברית אדון כל־הארץ עבר לפניכם (Josh 3:11)
- 15. כל־עבדי פרעה זקני ביתו וכל זקני ארץ־מצרים (Gen 50:7)

d. Read out loud Psalm 121 and translate the passage with the help of a dictionary and these notes.

Notes:

- v 1: אשא I will lift up; יבא will come.
- v 3: אל־יתן למוט may he not permit (object) to stumble.
- v 3: אל־ינזם may (subject) not slumber.
- v 4: לא־ינזם ולא־ישן he will not slumber and he will not sleep.
- v 6: לא־יפכה will not smite you.
- v 7: ישמרך will keep you; ישמר he will keep.
- v 8: ישמר־צאתך ובואך will guard your going and coming.

Lesson XIII

1. The Affirmatives of the Perfect

The first full inflection of the finite verb in Hebrew is called the *perfect*. The third person masculine singular (3 ms) form in this inflection has no special markers. Otherwise, endings called *afformatives* are appended to the base form to indicate gender, person, and number. The same set of affirmatives is used for all verbs in the perfect, regardless of their verbal patterns ("conjugations").

3 ms	-	3 cp	י-
3 fs	ה-		
2 ms	ת-	2 mp	תם-
2 fs	ת-	2 fp	תן-
1 cs	תי-	1 cp	נו-

Notes:

- i. An archaic affirmative תי- is attested for the 2 fs (compare the variant 2 fs independent pronoun אתי in IX.1.a.iii).
- ii. There is no distinction between the masculine and the feminine genders in the third person plural and all first person forms.

2. The Qal Perfect

The 3 ms of the perfect of strong roots may have one of three variations: *qāṭal*, *qāṭēl*, *qāṭōl*. The *qāṭal* type is by far the most common of the three. Verbs belonging to this group are typically *dynamic*; they involve some sort of action, whether transitive (taking a direct object) or intransitive (not taking a direct object), e.g., כתב (to write), שמר (to keep), נפל (to fall), ירד (to descend). The *qāṭēl* and *qāṭōl* types are much smaller groups of verbs that

all affirmatives with suffixes are added to the root

are typically stative. In contrast to verbs of action, stative verbs describe a state or condition, e.g., כָּבֵד (to be heavy, important), זָקֵן (to be old), יָרָא (to be afraid, fearful), קָטָן (to be small), יָכֹל (to be able). Some verbs appear in Qal in both *qāṭal* and *qātēl* forms, e.g. לָבַשׁ (to clothe) and לִבְּשׁ (to be clothed). A rigid semantic categorization of the types must be avoided, however. A few verbs of the *qāṭal* pattern are stative (e.g., חָכַם to be wise). Moreover, some verbs of the *qātēl* pattern may exhibit qualities of a dynamic verb (e.g., שָׂנֵא to hate), or the original distinction between the dynamic and stative forms may have been lost (e.g., קָרַב and קָרְבָּ both meaning “to draw near”).

The forms of the Qal perfect of שָׁמַר (to keep), כָּבֵד (to be heavy), and קָטָן (to be small) are as follows.

also pg. 164

	<i>qāṭal</i>	<i>qātēl</i>	<i>qātōl</i>
3 ms	שָׁמַר	כָּבַד	קָטָן
3 fs	שָׁמְרָה	כָּבְדָה	קָטְנָה
2 ms	שָׁמַרְתָּ	כָּבַדְתָּ	קָטַנְתָּ
2 fs	שָׁמַרְתְּ	כָּבַדְתְּ	קָטַנְתְּ
1 cs	שָׁמַרְתִּי	כָּבַדְתִּי	קָטַנְתִּי
3 cp	שָׁמְרוּ	כָּבְדוּ	קָטְנוּ
2 mp	שָׁמַרְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
2 fp	שָׁמַרְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
1 cp	שָׁמַרְנוּ	כָּבַדְנוּ	קָטַנְנוּ

Notes:

- i. The original characteristic *ē* vowel in the *qātēl* perfect is preserved only in the 3 ms; elsewhere the forms cannot be distinguished from the *qāṭal* perfect, except when the verb is in pause (e.g., כָּבַדְתָּ).
- ii. The *qātōl* type preserves the characteristic *ō* vowel in the

second syllable whenever that syllable is stressed. In the 2 mp and 2 fp forms, the vowel is shortened: thus *qēṭontem* and *qēṭonten*.

- iii. If the final radical of the root is the same as the consonant of the affirmative, the consonant is written only once, but doubling is indicated by a strong *dāgēš*.

קָטְנוּ	they were small	קָטַנְנוּ	we were small
נָתַנוּ	they gave	נָתַנְנוּ	we gave
כָּרְתָהּ	she cut	כָּרַתְּ	you cut

The important verb נָתַן not only shows doubling in the 1 cp form, but the final Nûn also assimilates whenever it precedes the consonant *ת* of the suffix.

*נָתַנְתָּ > נָתַתָּ you gave *נָתַנְתִּי > נָתַתִּי I gave

The final Nûn radical of other III-Nûn verbs, however, does not assimilate: זָקַנְתָּ, זָקַנְתִּי.

L 3. Uses of the Perfect *

Biblical Hebrew does not have tenses in the strict sense of the word. Time of occurrence is indicated in context by certain adverbs (time words) and, as we shall see in later lessons, by the way the sentence is constructed. The finite verbs themselves do not indicate tense, but aspect – that is, whether the situation is viewed by the speaker/writer as an outsider looking at a situation as a complete whole (“perfect”), or as an insider looking at a situation as it develops (“imperfect”). For example, a narrator recounting a battle may depict the event from the perspective of an outsider who knows the entire situation from beginning to end. If so, the narrator would ideally use verbs in the perfect. A participant in the battle, on the other hand, would probably use verbs in the imperfect, as would a narrator, if that narrator attempts to describe the events as if he or she were personally present when the events unfolded.

outside
inside

* Perfect: a completed action that normally expresses factualities

a. Since the perfect is most commonly used to express a situation that is viewed as *complete whole*, with the beginning and the end of the situation in view, one usually renders the perfect with the English simple past or present perfect.

עֲמַדְתָּ לְפָנַי יְהוָה you stood before YHWH
(Deut 4:10)

שָׁכַח אֱלֹהֵי שָׁכַח God has forgotten (Ps 10:11)

In reference to an event prior to a narrative situation, one may render the Hebrew perfect with the English past perfect.

וַיְהִי וַיָּבֹא אֱלֹהֵי וַיִּבְרַךְ אֶת־סָרָה כַּאֲשֶׁר אָמַר Now YHWH visited Sarah,
even as he had said (Gen 21:1)

* b. The perfect of stative verbs may indicate the *condition* of the subject. In such instances one may translate the perfect by the English present of the verb *to be*.

אֲנִי זָקֵנָה I am old (Josh 23:2)

c. The perfect of verbs of attitude, perception, or experience may also be rendered by the English present.

אֲהַבְתִּי אֶת־אֲדֹנָי I love my master (Exod 21:5)

עַתָּה יָדַעְתִּי now I know (Gen 22:12)

d. In statements of general truths, the perfect may be rendered by the English present. This is called the *proverbial perfect*.

יָבֵשׁ חֲצִיר וְנָבֵל צִיץ grass withers, flowers fade
(Isa 40:7)

** e. Some verbs suggesting *instantaneous occurrence* are regularly rendered by the English present.

כִּי יַעֲצֵתִי so I advise ... (2 Sam 17:11)

f. In the language of communication, a writer sometimes assumes the perspective of the recipient. Thus, the perfect is used, but the

verb should be translated by the English present continuous. This usage has been called the *epistolary perfect*.

שְׁלַחְתִּי לְךָ שְׁחָד I am sending you a gift (1 Kgs 15:19)

g. In some instances, the *certainty* of occurrence in the mind of the speaker is enough to justify the use of the perfect. This usage of the perfect is especially common in prophecies, promises, and threats. In such cases, one should render the Hebrew perfect by the English present, or even future.

נִגְעַנּוּ אַבְרָם־וְנָמְרוֹ We are finished! We are lost! (Num 17:27)

עָזַבְתִּי אֶתְכֶם I shall abandon you (2 Chron 12:5)

It is important to remember that tense is not conveyed by the verb itself; one must consider other elements in the sentence and know something of the context to translate accurately. The perfect simply indicates the assumed or real perspective of the speaker/writer as an outsider who views the situation as a complete whole.

4. Syntax of the Verbal Clause

a. Normal Word Order

In Hebrew prose, the normal word order in a verbal clause is as follows.

i. *Circumstance*. Any adverb or adverbial phrase that places a narrative in context (then, now, at that time, after these events, moreover, etc.) takes the first position. The particle הִנֵּה (see IX.5), frequently used to indicate background circumstances, also comes first.

ii. *Verb*. The verb stands before the nominal subject, if any.

iii. *Subject*. Since the subject of a verb is often indicated in the verb itself, it is possible that neither a noun nor independent pronoun may be stated. When a noun is explicitly named as subject, however, it ordinarily comes after the verb.

* Perfect here expresses a state of affairs or a condition. In dialogue

x. He has sent it, but from the perspective of the recipient the gift is

Object IO S verb junct / or disjunctive
 X X X X X eg. וְהָיָה

iv. *Indirect Object*. When the indirect object (usually indicated by the prepositions לְ or אֶל-) is involved, it usually comes after the subject, but before the direct object.

v. *Direct Object*. When there is a direct object, it comes after the verb and indirect object, if any.

Study the following examples carefully,

iv iii ii i
 אִם שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם then the king listened to them
 (2 Chron 24:17)

v iv iii ii
 נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ YHWH has given you the
 land (Josh 2:9)

b. Disrupted Word Order

Although the rules for proper word order are not strictly adhered to in every instance, they do provide a norm for good Hebrew prose. The normal word order in Hebrew prose may be disrupted for various reasons. If a connecting וְ is present before a non-verb in a disrupted sequence, that וְ is likely to be *disjunctive*, and may be translated as “but,” “now,” or the like.

i. When a new subject is introduced, the normal order of verb-subject may be reversed.

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ Now Adam knew Eve, his wife (Gen 4:1)

ii. A redundant independent personal pronoun is frequently put before a verb, particularly in parenthetical comments.

וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף Now they did not know that Joseph was listening (Gen 42:23)

וְהַמִּדְיָנִים מָכְרוּ אֹתוֹ אֶל־מִצְרָיִם Meanwhile, the Midianites sold him in Egypt (Gen 37:36)

See also pg 94

iii. Sometimes the normal word order is disrupted for emphasis.

אֲתוֹ אָהַב אָבִיהֶם מִכָּל־אֶחָיו their father loved him above all his brothers (Gen 37:4)

iv. Sometimes the word order is disrupted to sharpen contrast.

וְלוֹט יָשַׁב בְּעָרֵי הַכְּפֹר but Lot dwelled in the cities of the plain (Gen 13:12)

Note: The rules above apply only to Hebrew prose. In poetic texts, word order may vary for purely stylistic reasons (see Excursus E).

c. Agreement of Subject

The verb normally agrees with the subject in gender, number, and person.

יָשַׁב שְׁלֹמֹה Solomon sat (1 Kgs 1:46)

יָרְדָה אֵשׁ מִן־הַשָּׁמַיִם a fire descended from heaven (2 Kgs 1:14)

אַתָּה יָדַעְתָּ you know (Ps 69:6)

הָאֲנָשִׁים אֲשֶׁר הָלְכוּ the men who went (Gen 14:24)

Notes:

i. Collective nouns may take the singular or plural verb.

הָלְכוּ הָעָם or הָלַךְ הָעָם the people went

ii. Nouns that are plural in form but singular in meaning usually take the singular verb.

הָלַךְ הָאֱלֹהִים God went

iii. When more than one noun is named as subject, the verb may be plural or singular (agreeing with the first noun).

הָלְכוּ מֹשֶׁה וְאַהֲרֹן or הָלַךְ מֹשֶׁה וְאַהֲרֹן

Moses and Aaron went

5. Negation of the Perfect

The perfect is negated by the particle **לֹא** placed immediately before the verb.

לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה you did *not* obey the voice of YHWH
(Deut 28:45)

6. The Directive הַ-

* An unaccented final הַ- is frequently appended to a noun or an adverb to indicate direction of motion, ordinarily, motion *toward*. It may be found with common nouns, even those with the definite article, or with proper nouns. When the noun receives the directive הַ- it may be vocalized slightly differently. Nouns with the feminine ending הַ- change their ending to הָ-, as in the fs noun with pronominal suffix (XII.1.b).

בַּיִת	house	בְּיָתָהּ	toward the house
הַר	mountain	הָרָהּ	toward a mountain
תִּרְצָה	Tirzah	תִּרְצָתָהּ	toward Tirzah
קֶדֶם	front, east	קֶדְמָהּ	toward the east
אָן	where?	אָנָּהּ	toward where?
הֵן	here	הֵנָּהּ	toward here
שָׁם	there	שָׁמָּהּ	toward there

Note: In a few instances, the directive element is הַ-, instead of הָ-: e.g., נֹבָה toward Nob.

Less frequently, the directive הַ- may occur after a prepositional phrase: אֶל-הַצְּפוֹנָה (toward the north). Indeed, the directive element may be used with a variety of prepositions to indicate motion in any direction.

מִצְּפוֹנָה from the north לְמַעְלָה upward

Direction of movement is sometimes expressed without a preposition or the directive הַ-. In this case, the noun of place has an adverbial function. *מִן 428, use of local determination*

מִן-הָאָרֶץ הַהִוא יָצָא אֲשֶׁר from that land he went to Assyria
(Gen 10:11)

עָלוּ רֹאשׁ הַגְּבֻעָה they went up to the top of the
mountain (Exod 17:10)

7. Construct Chains (continued)

a. The link between a construct and an absolute may be broken in a few instances. *i.e. another word is allowed between them*

i. by the directive הַ-

אֶרֶץ מִצְרַיִם to the land of Egypt (Exod 4:20)
בֵּיתָהּ יוֹסֵף into the house of Joseph
(Gen 44:14)

ii. by a preposition

הַרִי בְגִלְבֹּעַ the mountains of Gilboa
(2 Sam 1:21)
אֱלֹהֵי מֶרְחָק a god from afar off (Jer 23:23)
כִּשְׂמֵחַת בִּקְצִיר joy at the harvest (Isa 9:2)

iii. by a suffixed pronoun

בְּרִיתִי הַיּוֹם my covenant with the day
(Jer 33:20)

b. A construct noun is sometimes bound not to a noun but to an entire relative clause.

מְקוֹם אֲשֶׁר יוֹסֵף אֶסְגֵּר שָׁם the place where Joseph was
imprisoned (Gen 40:3)

אֶל-מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים to the place where the streams
flow (Eccl 1:7)

718.4 gal pusr plr

Vocabulary

Nouns:

אָבִיּוֹן poor, needy. *Verb:* אָבָה to be willing, want, consent

אֵיב enemy

מִשְׁכָּן tabernacle; שָׁכֵן neighbor. *Verb:* שָׁכַן to dwell

עָנִי affliction. *Adjective:* עָנִי afflicted, humble

פָּר bull

צָפוֹן north, Zaphon

קֶדֶם east, antiquity, front

רֹעֵה shepherd. *Verb:* רָעָה to tend, feed

תִּימָן south, Teman

Verbs:

זָכַר to remember

יָרָא to fear, be afraid. *Noun:* יִרְאָה fear

כָּבֵד to be(come) weighty, important, rich

לָקַח to receive, take

מָשַׁח to anoint. *Noun:* מְשִׁיחַ anointed

עָזַב to abandon, leave, forsake

Adverbs:

אֵן where?

כֵּן thus, here

Exercise 13

a. Write the following in Hebrew:

- | | | |
|--------------|-------------------|-----------------------|
| 1. I ate | 9. he anointed | 17. we remember |
| 2. we wrote | 10. he prevailed | 18. you (fs) kept |
| 3. I gave | 11. they took | 19. you (ms) cut |
| 4. we cut | 12. I am old | 20. you (mp) remember |
| 5. I took | 13. she took | 21. she remembers |
| 6. we gave | 14. they forsook | 22. you (ms) went |
| 7. I went | 15. she prevailed | 23. she is important |
| 8. they gave | 16. she feared | 24. you (mp) took |

b. Translate the following into English:

1. הִנֵּה יֵרֶדָה אִשׁ מִן־הַשָּׁמַיִם (2 Kgs 1:14)
2. כִּי אָמַרְתֶּם כִּרְתֹנוּ בְרִית אֶת־מֹות (Isa 28:15)
3. אֶתְבַּחַת רֵעַ מִטּוֹב (Ps 52:5)
4. הוּא הִלָּחֵם אֲשֶׁר נָתַן יְהוָה (לָכֶם) (Exod 16:15)
5. הִזֵּה אֲחֵיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי (Gen 43:29)
6. הִנֵּה אֲנִי לֵךְ לִבְלִבְךָ (1 Kgs 3:12)
7. לֹא אֲכַל לֶחֶם כָּל־הַיּוֹם וְכָל־הַלַּיְלָה (1 Sam 28:20)
8. שָׁמַע כִּי אִתּוֹ מִשְׁחָו לְמַלְךְ תַּחַת אָבִיהוּ (1 Kgs 5:15)
9. מִלְךְ אֱלֹהִים עַל־גּוֹיִם אֱלֹהִים יָשָׁב אֶל־כַּסָּא קָדְשׁוֹ (Ps 47:9)
10. וְקָנִיתִי לֹא יָדַעְתִּי יוֹם מוֹתִי (Gen 27:2)

c. Read Ps 136 out loud and translate it with the help of a dictionary and these notes.

Notes:

- v 1: הודו give thanks!; טוב he is good (here טוב is the Qal Perf. 3 ms of טוב to be good, pleasing).
- v 4: נפלאות wonders.
- v 10: למכה to the one who smote.
- v 11: ויזא and led.
- v 14: והעביר and he caused (object) to pass through.
- v 15: ונער and he threw off.
- v 16: למוליך to the one who led.
- v 17: למכה to the one who smote.
- v 18: ויחרג and he killed.
- v 19: לסיחון the preposition ל here and in v 20 marks the person against whom an action is directed. See BDB, pp. 511-12 (3.b)
- v 23: שבשפלנו = ש + ב + שפל + I cp suffix
- v 24: ויפרקנו and he tore us away.

Excursus E

Poetic Hebrew

As one might expect, poetic Hebrew differs noticeably from standard Hebrew prose, and archaic poetry differs from later poetic styles. For our purposes, it is necessary to note only the most prominent features of poetic Hebrew.

1. Infrequency of Prose Particles

There are certain particles that occur regularly in prose but are absent or rare in the oldest poetic texts and are only infrequently attested in later poetry.

a. The definite article is frequently absent; in the oldest texts it is present only as a result of tendencies to make the Hebrew more prosaic.

ארץ רעשה גם־שמים נטפו the earth quaked, also the heavens dripped (Judg 5:4)

מלכי־ארץ the kings of the earth (Ps 2:2)

b. The relative particle אשר is absent from the oldest poetic texts and is uncommon in standard poetry. Instead, one finds asyndetic (unmarked) relative clauses, and זה, זו, זה used in its place (see X.2.c, d). pg. 107

בַּשַּׁחַת עָשׂוּ ... בְּרֶשֶׁת־זוֹ טָמְנוּ in the pit *which* they made ... in the net *where* they hid (Ps 9:16)

c. The marker of definite direct object is frequently absent, especially in the oldest poetic texts.

שָׁמַרְתִּי דַרְכֵי יְהוָה וְלֹא־רָשַׁעְתִּי מֵאֱלֹהֵי For I have kept the ways of YHWH, I have not acted wickedly, away from my God (Ps 18:22)

2. Longer Forms of Prepositions

Perhaps for metrical reasons, longer forms of several prepositions are found in some poetic texts: $\text{כָּ} = \text{כִּמוֹ}$; $\text{כִּי} = \text{כִּי־מִו}$; $\text{לָ} = \text{לְמִו}$; $\text{עַל} = \text{עַל־י}$; $\text{עַד} = \text{עַד־י}$; $\text{אֶל} = \text{אֶל־י}$.

$\text{יָרְדוּ בַמְצוֹלָה כְּמו־אֶבֶן}$ they sank into (the) deep like stone
(Exod 15:5)

$\text{כְּאֲרָזִים עַל־יָמִים}$ like cedars by (the) waters (Num 24:6)

3. Longer forms of the 3 mp Pronominal Suffix

* Again, perhaps for aesthetic reasons, the 3 mp suffixes מוֹ- / מוֹ- / מוֹ- are found in poetic texts, instead of the regular 3 mp suffixes.

also $\text{וְאֵלֶּיךָ} \dots \text{חֻלְבָּמוֹ} \dots \text{פִּימוֹ}$ their fat (heart) ... their mouth
(Ps 17:10)

4. Anomalous Final י- and ו- After Construct Nouns

An additional י- known as *híreq compaginis* or “linking *híreq*” is frequently attached to the construct noun.

עֲזָבִי הַצֹּאֵן the deserter of the flock (Zech 11:17)

Notes:

- i. The -î at the end must not be confused with the 1 cs suffix.
- ii. There is vowel reduction in the form before the suffix (compare XII.2.a). Thus, עֲזָב (one who deserts / abandons), but עֲזָבִי .

The *wāw compaginis* (ו-) is less certainly attested.

5. Variable Word Order

Whereas the rules for word order in XIII.4 apply to Hebrew prose, poetic texts may take license for stylistic reasons. The fol-

lowing is a good example of variations in word order in Hebrew poetry.

$\text{יְהוָה מִצִּיּוֹן יִשְׁאַג}$ YHWH roars from Zion;
 $\text{וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ}$ He gives forth his voice from Jerusalem.
 $\text{וְאֶבְלֹו נֶאֱוֹת הָרְעִים}$ The pastures of the shepherds languish;
 $\text{וַיִּבֶשׂ רֹאשׁ הַכַּרְמֶל}$ Yea, the top of Carmel dries up. (Amos 1:2)

This example also illustrates the most important rhetorical feature in Hebrew poetry: parallelism. In the first pair, Zion and Jerusalem are, of course, not two different places; they are parallel terms. Moreover one can see here that in Hebrew poetry, ו is not necessarily a conjunction and should not, therefore, be translated as “and” in this case. Here ו merely serves to introduce, or even to emphasize, the parallel line (see also XXV.6.c, d). A well known example both of parallelism and of the non-conjunctive use of ו is in Zech 9:9, regarding the triumphal entry of a king.

$\text{עֲנִי וְרִכַּב עַל־חֲמֹר}$ humble and riding on a he-ass,
 $\text{וְעַל־עִיר בְּרִאֲתֹנוֹת}$ on the foal of she-asses.

A later tradition (Matt 21:5), missing the significance of the parallelism and the function of ו in Hebrew poetry, took the Hebrew to mean that the king would come riding on two animals!

6. Double-Duty Preposition

In Hebrew poetry, a single preposition in one line may also govern a noun in the parallel line. Thus the preposition is said to do “double-duty.”

$\text{יַעֲשֶׂה חֲפָצוֹ בְּבָבֶל}$ he will do his will *against* Babylon,
 $\text{וְזַרְעוֹ כְּשָׂדִים}$ and his arm shall be (*against*) the
Chaldeans (Isa 48:14)

Lesson XIV

I. The Qal Perfect of Guttural Verbs

a. I-Guttural Verbs

These are regular, except that the *šewā*³ under the guttural is ֿ (see IV.2.a.ii).

	Strong verb	I-Guttural verb
2 mp	קטלתם	צמדתם
2 fp	קטלתן	צמדתן

Note: The verbs הָיָה (to be, become) and חָיָה (to live) have ֿ instead of ֿ in the 2 mp and 2 fp forms.

b. II-Guttural Verbs

These are regular, except that the *šewā*³ under the guttural is ֿ (see IV.2.a.ii).

	Strong verb	II-Guttural verb
3 fs	קטלה	בחרה
3 cp	קטלו	בחרו

c. III-Guttural Verbs

These are regular, except that the 2 fs is שָׁמַעְתְּ instead of *שָׁמַעְתְּ.

2. The Qal Perfect of III-ʿAleph Verbs

Since **א** normally quiesces when it closes a syllable (II.1.1), any short vowel preceding it is lengthened, and the affirmative **ת** is spirantized. The forms of the Qal perfect of מָצָא (to find), then, are as follows.

3 ms	מָצָא	מָצְאָה ²	3 cp	מָצְאוּ
3 fs	מָצְאָה			
2 ms	מָצְאתָ	מָצְאתְּ ¹	2 mp	מָצְאתֶם
2 fs	מָצְאתְּ	מָצְאתְּ ¹	2 fp	מָצְאתֶן
I cs	מָצְאתִי	מָצְאתִי ¹	I cp	מָצְאתוּ

2-Stativ perfect
מָצְאָה (mali)
mur, 186
1-a > ā

1- silent Shin was more common under quiescent aleph (Scaud, 13)

Note: Occasionally, the **א** is omitted in spelling, e.g., מָצְתִי for מָצְאתִי, מָצְתְּ for מָצְאתְּ. This phenomenon is observable not only in the Qal perfect, but also in other inflections and other verbal patterns.

3. The Qal Perfect of III-Hē Verbs

a. The forms of the Qal perfect of גָּלָה (to uncover) are as follows.

3 ms	גָּלָה	3 cp	גָּלוּ
3 fs	גָּלְתָה		
2 ms	גָּלְתָּ	2 mp	גָּלְתֶם
2 fs	גָּלְתְּ	2 fp	גָּלְתֶן
I cs	גָּלְתִי	I cp	גָּלְתוּ

Notes:

- The final הֿ- of the 3 ms must not be confused with the fs ending.
- The 3 fs has an additional marker of the feminine, תֿ.
- The first and second person forms have a י after the second radical.
- The affirmative **ת** is spirantized (> ת).

b. The verbs הָיָה (to be) and חָיָה (to live) are at once I-Guttural

and III-Hē. The forms of the Qal perfect of הָיָה (to be), then, are as follows.

3 ms	הָיָה	3 cp	הָיוּ
3 fs	הָיְתָה		
2 ms	הָיִיתָ	2 mp	הָיִיתֶם
2 fs	הָיִיתְּ	2 fp	הָיִיתְּן
1 cs	הָיִיתִי	1 cp	הָיִינוּ

on vowel see note 160, ad note below

Notes: The composite šewā³ under the first radical is ... rather than After the conjunction ו, however, it is silent: וְהָיִיתָ; וְהָיִיתֶם. *one expects וְהָיִיתָ (cf p. 56)*

4. The Qal Perfect of II-Wāw/ Yōd Verbs

a. Verbs with II-Wāw/ Yōd usually show only two radicals in the Qal perfect. The weak middle radical disappears, so that there is no distinction between II-Wāw and II-Yōd forms. The forms of the Qal perfect of קָם (to arise), שָׁם (to set), and בָּא (to come), then, are as follows.

x - as they do in the participle

3 ms	קָם	שָׁם	בָּא
3 fs	קָמָה	שָׁמָה	בָּאָה
2 ms	קָמְתָ	שָׁמְתָ	בָּאתָ
2 fs	קָמְתְּ	שָׁמְתְּ	בָּאתְּ
1 cs	קָמְתִי	שָׁמְתִי	בָּאתִי
3 cp	קָמוּ	שָׁמוּ	בָּאוּ
2 mp	קָמְתֶם	שָׁמְתֶם	בָּאתֶם
2 fp	קָמְתְּן	שָׁמְתְּן	בָּאתְּן
1 cp	קָמְנוּ	שָׁמְנוּ	בָּאנוּ

Notes:

- i. The verb בָּא also shows the characteristics of a III-ʾĀlep verb. *קָם onivocis, vowel lengthen, spirantisation*
- ii. There is no difference in form between the 3 ms Qal perfect and the ms Qal active participle. Proper understanding of the form depends on the context. Word order may be instructive, however. If the form stands before a nominal subject, it is more likely to be the perfect 3 ms (see XIII.4.a.ii); if it stands after a named subject, it is likely the participle. *pg 149*
- iii. The only formal difference between the 3 fs perfect (קָמָה) and the Qal act. ptc. fs. (קָמְתָה) is in the accentuation.
- iv. The accent in the 3 cp is on the first syllable. This distinguishes it from the 3 cp of a III-Hē verb (see 3.a). Thus, for example, { שָׁבוּ (3 cp of שָׁב) means "they returned," but שָׁבוּ (3 cp of שָׁבָה) means "they captured."

useful

b. The forms of the Qal perfect of the stative verbs מוֹת (to die) and בוֹשׁ (to be ashamed) are as follows.

also pg. 146

3 ms	מָת	בָּשׂ	טוב
3 fs	מָתָה	בָּשָׂה	
2 ms	מָתֶה	בָּשַׁתְּ	
2 fs	מָתִי	בָּשַׁתְּ	
1 cs	מָתִי	בָּשַׁתִּי	
3 cp	מָתוּ	בָּשׂוּ	
2 mp	מָתֶם	בָּשַׁתְּם	
2 fp	מָתֶן	בָּשַׁתְּןָּ	
1 cp	מָתְנוּ	בָּשַׁתְּנוּ	

Notes:

- i. The third radical (ת) of the root מוֹת assimilates into the affirmative ת, e.g., 1 cs מָתִי (*mátî*).
- ii. The stative verb טוב (be good) belongs with this group: thus, טוב (he is good), טֹבוּ (they are good).

5. Stative Verbs

As we have learned in XIII.2, stative verbs are those that describe a state or condition, rather than an action. In general they tend to be of *qātēl* and *qātōl* patterns, rather than *qātal*. The 3 ms forms, therefore, are identical to the adjectives of the same root. Thus, כָּבֵד can mean “he is heavy, important” (Qal Perf. 3 ms) or “heavy, important” (adjective) and קָטַן can mean “he is small” (Qal Perf. 3 ms) or “small” (adjective). One cannot, however, rely on the form of a verb to tell if it is stative or not. In the course of history the distinction between stative and non-stative meanings often became blurred. Thus, the root שָׁכַן has the Qal perfect forms שָׁכַן and שָׁכַן. Originally the former may have meant “he is

situated” (stative), whereas the latter meant “he dwelled” (active). But no distinction is made now between the patterns; both words simply mean “he dwelled.” Since stative verbs describe state rather than action, one should not expect them to have participles. Yet, there are forms that cannot be distinguished from X adjectives but that clearly function as participles. Some of these even take the direct object.

מֶלֶךְ בָּבֶל אֲשֶׁר-אַתָּם יִרְאוּ the king of Babylon whose presence you fear (Jer 42:11) *stative participle*
 וְשׁוֹלֵי מְלָאִים אֶת-הַיְכָל and his flowing hem was filling the temple (Isa 6:1)

Moreover, like the participle, these words may also be used as substantives. Thus, יָרָא means “one who is afraid” and, hence, “a fearer.”

יָרָא אֱלֹהִים a God-fearer (Gen 22:12)

6. Uses of הָיָה

There is no present tense verb “to be” in Hebrew. Simple predication (e.g., “the man is king”) is accomplished by a juxtaposition of words (VI.8). Existence of someone or something in the present time is expressed by the particle יֵשׁ (X.3) or הִנֵּה (IX.5.b); absence is expressed by the particle אֵין / אֵינָן (X.4).

a. Although a simple juxtaposition of words may also be adequate to state a past fact, Hebrew commonly uses the perfect of the verb הָיָה (to be, become) for it.

עֲבָדִים הָיִינוּ we were slaves (Deut 6:21)

b. To indicate the existence of someone or something in the past, the verb הָיָה is used.

אִישׁ הָיָה בְּאֶרֶץ עֻז there was a man in the land of Uz (Job 1:1)

X - i.e. the form is that of an adj. but the function is that of a v

Conversely, to indicate the absence of something or someone in the past, the verb **הָיָה** is simply negated by the particle **לֹא**.

לֹא-הָיָה מֶלֶךְ כְּמֹהוּ *there was no king like him*
(Neh 13:26)

c. To indicate possession in a past time, the idiom **לְ-הָיָה** is used.

וְלֹד-הָיָה בֶן *and he had a son* (1 Sam 9:2)

d. **הָיָה** may also be translated as “to come,” “to come to pass,” “to become,” “to happen,” or the like.

הָיָה דְבַר-יְהוָה אֶל-אַבְרָם *the word of YHWH came to Abram* (Gen 15:1)

מַה-הָיָה הַדָּבָר בְּנִי *How did the matter go, my son?*
(1 Sam 4:16)

וְהוּא הָיָה לְאֶבֶן *and he became as a stone*
(1 Sam 25:37)

7. Impersonal Constructions

a. The 3 ms verb is sometimes used impersonally. In such cases, it is often best to translate the Hebrew with a passive phrase in English.

עַל-כֵּן קָרָא שְׁמֹהּ בָבֶל *therefore one called its name Babel*
= *therefore its name is called Babel*
(Gen 11:9)

b. The 3 cp verb may also refer to an indefinite subject.

שָׁמָּה קָבְרוּ אֶת-אַבְרָהָם *there they buried Abraham and Sarah, his wife*
וְאֵת שָׂרָה אִשְׁתּוֹ *= there Abraham and Sarah, his wife, were buried* (Gen 49:31)

c. With certain verbs of emotion, an impersonal construction with the 3 ms may be used, and the one who experiences the emotion is indicated by the preposition ל.

וְרִנָּה לְשָׂאוֹל וְטוֹב לּוֹ *it was spacious for Saul and it was good for him*
= *Saul was relieved and he felt good*
(1 Sam 16:23) *also צר, אמה*

d. In expressions of natural phenomena, the third person singular may also be used impersonally (as in English “it is raining”).

וְאֹזֶר לְכֶם *when it is light (enough) for you* (1 Sam 29:10)

e. As we have learned in VIII.4.d, participles may also be used to refer to an impersonal subject. *pg. 84,*

קָרָא מִשְׁעִיר *someone calls from Seir* (Isa 21:11)

בָּאִים לְהַרְגֶנִי *some (people) are coming to kill you* (Neh 6:10)

Vocabulary

Nouns:

אָרֶךְ *length. Verb: אָרַךְ to be long.*

רָחֵב *width, breadth. Verb: רָחַב to be wide, broad*

Verbs:

בוֹשׁ *to be ashamed. Noun: בֹּשֶׁת shame*

בָּחַר *to choose (object usually indicated by marker or בְּ)*

גִּיר *to sojourn (i.e., live as a resident alien). Nouns: מְגוּר *sojourner**
(mp: מְגוּרִים) *sojourning place, sojourning; גֵּר *sojourner**

הָיָה *to be, come to pass, come about, happen^x*

חָיָה *to live*

מוֹת *to die*

מָלָא *to be full*

וָשָׂא *to lift up, raise, bear, forgive*

סור to turn aside

קום to arise

שים to place, put, set

שבר to break

Conjunctions:

או or

אם if, or, either. כִּי אִם rather, except, yet

Adverbs:

אך however, surely, indeed

אף also, even, indeed

רק only

Exercise 14

a. Parse the following forms:

- | | | |
|--------------|-------------|--------------|
| 1. מְלֹאֲתִי | 6. בָּאָה | 11. הָיָו |
| 2. עָשִׂיָךְ | 7. בָּאָה | 12. חָטְאֵת |
| 3. בָּשָׂתִי | 8. גָּרָו | 13. מָתִי |
| 4. הָיִיתִי | 9. הִיָּתָה | 14. סָרַתִּי |
| 5. מָתָה | 10. חָטְאֵת | 15. מָתְנוּ |

b. Write the following in Hebrew:

- | | | |
|---------------|--------------------|----------------------|
| 1. they chose | 6. you (mp) were | 11. you (ms) entered |
| 2. she set | 7. you (ms) died | 12. he sojourned |
| 3. I made | 8. she went up | 13. you (ms) lifted |
| 4. they set | 9. you (mp) did | 14. we are ashamed |
| 5. he died | 10. you (ms) lived | 15. you (mp) left |

c. Translate the following into English:

1. אֵיךְ הָאֲנָשִׁים אֲשֶׁר-בָּאוּ אֵלַיךְ (הַלֵּילָה) (Gen 19:5)
2. בְּשָׁנוּ מְאֹד כִּי-עֲנֹבְנוּ אֶרֶץ (Jer 9:18)
3. לֹא יָדַעְנוּ מִהֵיְהִי לּוֹ (Exod 32:1) *pg. 166 d*
4. הַרְכֵּל רְאֵתָה עֵינֵי שְׂמֹעָה אֹזְנֵי (Job 13:1) *p. 123 b*
5. וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל (Deut 4:44)
6. אֲדַנִּי שָׂאֵל אֶת-עַבְדִּיו לֵאמֹר הִישַׁלְכֶם אֵב אוֹ-אֶחָ (Gen 44:19)
7. וְאַתֶּם יָדַעְתֶּם אֶת-נַפְשׁ הַגֵּר כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם (Exod 23:9) *pg. 165 a*
8. הִתְיַתָּה וְזֹאת בִּימֵיכֶם וְאַם בִּימֵי אֲבֹתֵיכֶם (Joel 1:2) *pg. 166 d*
9. וְכִמְהוֹ לֹא-הָיָה לְפָנָיו מִלֶּךְ אֲשֶׁר-שָׁב אֶל-יְהוָה בְּכָל-לִבּוֹ (2 Kgs 23:25) *of Josiah pg. 165 b*
10. אֵךְ בַּת-פְּרַעֲזָה עָלְתָה מֵעִיר דָּוִד אֶל-בֵּיתָהּ אֲשֶׁר בְּנָה לָהּ (1 Kgs 9:24) *1- no subject is Solomon 2- adverbial*

d. Translate Eccl 2:4-10 with the help of a dictionary and these notes.

Notes:

- v 4: הִגְדַּלְתִּי I accomplished (greatly).
- v 6: לְהַשְׁקֹת to irrigate.
- v 7: הָיָה לִי / הָיָה לִי there was to me (impersonal use); הִרְבָּה abundantly.
- v 9: וְהוֹסַפְתִּי and I increased.

הִרְבָּה = הִרְבָּה
 xx = 'heart' or 'life'

tion, it comes with a critical apparatus at the bottom of each page with the editors' notes on variant readings and various proposals. For the beginner, the morass of details, presented in abbreviations of Latin and through symbols, can be quite intimidating. It is necessary, therefore, to have a brief orientation to the critical apparatus, not so that one might instantly know how to do textual criticism, but so that one might know what the critical apparatus is for and, perhaps, turn to it from time to time. Fortunately, *BHS* now comes with an English key to the symbols and abbreviations.

To illustrate very briefly how the critical apparatus works, we may turn to Eccl 2:7, which we have just translated in Exercise 14. The superscript "a" after קָנִיתִי points us to the first note at the bottom of the page, which says "mlt Mss S + לי." This means that many manuscripts and the Syriac version add לי after קָנִיתִי. One may have to decide, then, whether the לי is authentic and has accidentally dropped out of the text in the process of transmission, or whether the variant cited by BHS is in fact a secondary addition. One of the rules of thumb in Hebrew textual criticism is that the shorter text is to be preferred, since there was a tendency for scribes to add and harmonize. Apparently some scribe added לי in an attempt to harmonize this sentence with the rest of the passage, for elsewhere in this passage we have the perfect 1 cs form + לי.

The superscript "b" after הָיָה points us to the note that tells us that a few (abbreviation pc for *pauci*) manuscripts, and the Greek (G) and Syriac (S) versions read הָיָה. One may have to choose between the reading הָיָה and הָיָה. The latter is the easier reading, since the subject seems to be וַיִּבְנֶי-בַיִת; the text flows better with הָיָה as the verb. But that is precisely why one must be careful, since people tend to "correct" the text – that is, make it easier. The reading הָיָה can, in fact, be explained in some other way (see GKC 145.u). Indeed, the more awkward reading is probably the more original! In textual criticism this is called the principle *lectio difficilior* – that is, the more difficult reading is to be preferred.

Lesson XV

1. The Piel Perfect

The Piel verbal pattern is characterized by the *doubling* of the second radical in all its inflections. The forms of the Piel perfect are as follows.

3 ms	קָטַל	3 cp	קָטְלוּ
3 fs	קָטְלָהּ		
2 ms	קָטַלְתָּ	2 mp	קָטַלְתֶּם
2 fs	קָטַלְתְּ	2 fp	קָטַלְתֶּן
1 cs	קָטַלְתִּי	1 cp	קָטַלְנוּ

Notes:

- The \bar{e} -vowel in *qittēl* is typical of all inflections of the Piel verbal pattern, but in the perfect it is preserved only in the 3 ms. Moreover, for some verbs the 3 ms form is *qittal*, instead of *qittēl* (e.g., לָמַד he taught), while others (mostly with final ך) have *e* instead of \bar{e} (e.g., דִּבֶּר he spoke).
- In a few instances, the *dāgēš* in the middle radical is lost when a *šewā*² stands under it (VI.7): thus, *בִּקְשָׁה > בִּקְשָׁה (she sought).

Stem vowel
may be
šewā
patah
Segol

2. The Meaning of Verbs in Piel

a. *Factitive*. Roots that are stative or intransitive in Qal may become transitive in Piel. One may compare the ending *-ize* in English (e.g., be normal :: normalize).

Root	Qal	Piel
טהר	to be clean	to cleanse
קדש	to be holy	to consecrate
אכד	to perish	to destroy

b. *Intensive.* Many verbs in Piel suggest multiple, repeated, or busy action.

Root	Qal	Piel
הלך	to walk	to walk around
קבר	to bury	to bury many
שאל	to ask	to beg — only twice <i>As 109.10 2 Sam 20.18</i>
שבר	to break	to shatter

c. *Denominative.* Some verbs are derived from nouns and adjectives. One may compare the English prefix *en-* (danger :: to endanger).

Root	Noun	Piel verb
כהן	priest	to act as priest
שרש	root	to uproot

d. *Declarative.* Some verbs declare a state of being.

Root	Adjective	Piel verb
נקה	innocent	to declare innocent
צדק	righteous	to declare righteous

It is not always possible to fit a Piel verb into one of these categories. Sometimes there is no obvious reason why a certain verb occurs in Piel. Often, too, a verb may occur in both Qal and Piel, with no discernible difference in meaning. Sometimes a verb may be both transitive and intransitive in Qal, but in Piel it is always transitive. * NB

3. The Piel Perfect of II-Guttural and II-Rêš Verbs

a. Since gutturals and Rêš cannot be doubled by a *dāgēš* (IV.2.a), we get the following.

- i. Compensatory lengthening before א and ר.
- ii. Virtual doubling of ה, ח, and ע.

b. When a vocal *šewā* is expected under a guttural, one finds *ֿ* instead of *ֿ* (II.7). Even ר sometimes takes *ֿ* (e.g., בָּרַכְו “they blessed”).

c. The inflections of the Piel perfect of מָאָן (to refuse) and מָהַר (Qal form) (to hasten), representing the type with compensatory lengthening and the type with virtual doubling, respectively, are as follows.

	מָאָן	מָהַר
3 ms	מָאָן	מָהַר
3 fs	מָאָנָה ^e	מָהַרָה
2 ms	מָאָנִתָּ	מָהַרְתָּ
2 fs	מָאָנִתְּ	מָהַרְתְּ
1 cs	מָאָנִתִּי	מָהַרְתִּי
3 cp	מָאָנוּ ^e	מָהַרוּ
2 mp	מָאָנְתֶּם	מָהַרְתֶּם
2 fp	מָאָנְתֵּן	מָהַרְתֵּן
1 cp	מָאָנוּ	מָהַרְנוּ

e - missing vowels

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4. The Piel Perfect of III-^אĀlep Verbs

Verbs of this type show the expected quiescence of א, the lengthening of the preceding vowel, and the spirantization of the affirmative א (XIV.2). The characteristic ē-vowel in the second syllable, however, is preserved beyond the 3 ms form (contrast 1.note i): מִלֵּאתָ (you filled), מִלֵּאתִי (I filled), and so forth. i.e. ē rather than ā

so what
507
הא
הא
הא

5. The Piel Perfect of III-Hē Verbs

Apart from the characteristic doubling of the second radical and the i vowel in the first syllable, the Piel perfect of III-Hē verbs is inflected like its Qal counterpart (XIV.3): גִּלָּה (he uncovered), גִּלְתָּה (she uncovered), and so forth.

6. The Piel Perfect of II Wāw/ Yōd Verbs

Such verbs are rare in Piel; for these verbs, the functions of the Piel are assumed by other verbal patterns (see Lesson XXX). A few forms are attested, however (e. g., עִוְרָה he blinded).

7. The Piel Participle

The Piel participle is marked by a prefix -מְ, a *pātaḥ* under the first radical, and the characteristic doubling of the second radical: מְקַטֵּל.

Synopsis of Forms of the Piel Participle

Root	ms	mp	fs	fp
קטל	מְקַטֵּל	מְקַטְלִים	מְקַטְלֹת	מְקַטְלוֹת
מאן	מְמַאֵן	מְמַאֲנִים	מְמַאֲנֹת	מְמַאֲנוֹת
מהר	מְמַהֵר	מְמַהֲרִים	מְמַהֲרֹת	מְמַהֲרוֹת
שלח	מְשַׁלַּח	מְשַׁלְּחִים	מְשַׁלְּחֹת	מְשַׁלְּחוֹת
מלא	מְמַלְּא	מְמַלְּאִים	מְמַלְּאֹת	מְמַלְּאוֹת
גלה	מְגַלְּה	מְגַלְּהִים	מְגַלְּהֹת	מְגַלְּהוֹת
ילד	מְיַלְּד	מְיַלְּדִים	מְיַלְּדֹת	מְיַלְּדוֹת

1 - נולד (as pt) 2 - הוּא לֹא קוֹיֵסֵר

Note: The *dāgēš* in the second radical may be lost when it is followed by א (see VI.7 and 1. Note ii above). Thus, *מְבַקְשִׁים > מְבַקְשִׁים (*mēbaqšim*).

Vocabulary

Verbs:¹

- בָּקַשׁ Pi.: to seek
- בָּרַךְ Pi.: to bless; Qal only in the pass. ptc. forms. *Noun*: בְּרָכָה blessing; בְּרִיךְ (fs; fd: בְּרִיכִים) knee
- גָּדַל to grow up, become great; Pi.: to bring up, raise, make great
- דָּבַר Pi.: to speak (rare in Qal)
- הָלַל Pi.: to praise, boast. *Noun*: תְּהִלָּה praise, song of praise
- בָּלָה to be complete, be finished; Pi.: to complete, finish
- בָּסָה Pi.: to cover, conceal (rare in Qal)

1. We follow the convention in BDB of giving the lexical form of the verb as the Qal Perf. 3 ms, even if the form is unattested in that verbal pattern.

- מָאֵן** Pi.: to refuse, reject
מָהֵר Pi.: to hurry, hasten
סָפַר to count, write; Pi.: to recount, relate, tell. *Noun:*
מִסְפָּר number. *Idioms:* **אֵין מִסְפָּר** innumerable, infinite;
יֵשׁ מִסְפָּר numerable
פָּעַל to work, perform, accomplish. *Noun:* **פְּעֵל** deed
צָוָה Pi.: to command, charge, appoint. *Noun:* **מִצְוָה**
 commandment
קָדַשׁ to be holy, consecrated; Pi.: to sanctify, consecrate.
Noun: **מִקְדָּשׁ** sanctuary
שָׂרַת Pi.: to serve, minister
Nouns:
בָּשָׂר flesh
נַחַל wadi, stream
נְחֹשֶׁת bronze, copper
Adverb:
כֵּן so, thus, therefore, accordingly; **עַל־כֵּן** for this reason,
 therefore

Exercise 15

a. Parse the following forms:

- | | | |
|-----------------|-----------------|-----------------|
| 1. בְּקִשְׁתֶּם | 6. מְדַבְּרֵת | 11. הִלַּלְתֶּם |
| 2. דִּבְרַתְךָ | 7. בָּרְכוּ | 12. מְכַלָּה |
| 3. כְּלוּ | 8. בִּקְשָׁה | 13. מְבַקְשִׁים |
| 4. כָּלְתָהּ | 9. כְּלִינוּ | 14. כְּסִיתִי |
| 5. כְּסִיתְךָ | 10. דִּבְרַתְךָ | 15. מְבַרְךָ |

b. Write the following in Hebrew:

- | | | |
|-----------------|--------------------|--------------------------|
| 1. I blessed | 6. they ministered | 11. you (mp) completed |
| 2. he sought | 7. they recounted | 12. you (mp) counted |
| 3. they hurried | 8. he completed | 13. you (ms) hastened |
| 4. I filled | 9. I commanded | 14. you (mp) consecrated |
| 5. she hurried | 10. they performed | 15. he commanded |

c. Translate the following into English:

- | | |
|---|-----|
| (Num 21:7) חָטְאוּנוּ כִּי־דַבְּרָנוּ בִיהוָה וְנָכַדְךָ | 1. |
| (Exod 4:19) כִּי־מָתוּ כָּל־הָאָנָשִׁים הַמְּבַקְשִׁים אֶת־נַפְשְׁךָ | 2. |
| (Exod 20:22) אַתֶּם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם | 3. |
| (Ps 19:2) הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֵל | 4. |
| (Exod 7:6) כַּאֲשֶׁר צִוָּה יְהוָה אַתֶּם כֵּן עֲשׂוּ | 5. |
| (Judg 13:11) הֵאֱתָה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֵל־הָאִשָּׁה | 6. |
| (Ps 44:9) בְּאֱלֹהִים הִלְלָנוּ כָּל־הַיּוֹם | 7. |
| (Ps 85:3) גִּשְׁאֵת עֲנַן עִמָּךְ כִּסִּיתָ כָּל־חַטָּאתָם | 8. |
| (Prov 29:26) רַבִּים מְבַקְשִׁים פְּנֵי־מוֹשֵׁל וּמִי־הִנֵּה מִשְׁפַּט־אִישׁ | 9. |
| וְנֹאֶת הַבְּרָכָה אֲשֶׁר בְּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל | 10. |
| (Deut 33:1) לִפְנֵי מוֹתוֹ | |

d. Read Jer 45:1-5 out loud and translate the passage with the help of a dictionary and these notes.

Notes:

v 1: בִּכְתָבוֹ when he wrote

v 3: אֵי יָנָא woe.

v 4: תֹּאמַרְךָ you shall say.

v 5: אֵלֶיךָ תִּבְקֹשׁ will you seek (object) for yourself?; אֵלֶיךָ תִּבְקֹשׁ do not seek; אֲבִיָּא am bringing; וְנָתַתִּי and I will give; תֵּלְךָ שָׁמָּה lit.: you shall go there.

Lesson XVI

1. The Hiphil Perfect

The Hiphil verbal pattern is characterized by a prefixed *h* in the perfect. An *i*-vowel appears in the second syllable of all the third person forms, but elsewhere it is replaced by an *a*-vowel (i.e., *pātah*).

The forms of the Hiphil perfect, then, are as follows.

3 ms	הִקְטִיל	3 cp	הִקְטִילוּ
3 fs	הִקְטִילָהּ		
2 ms	הִקְטַלְתָּ	2 mp	הִקְטַלְתֶּם
2 fs	הִקְטַלְתְּ	2 fp	הִקְטַלְתֶּן
1 cs	הִקְטַלְתִּי	1 cp	הִקְטַלְנוּ

2. The Meaning of Verbs in Hiphil

a. Causative. Most frequently the Hiphil verb is used as a causative; the verb in Hiphil causes something to happen or to be.

Root	Qal	Hiphil
מֶלֶךְ	to reign	to cause to reign
בָּטַח	to trust	to cause to trust

Sometimes it is possible to translate the Hebrew causative with a single English word. Thus, הִאָּכִיל he caused to eat = he fed.

Root	Qal	Hiphil
אכל	to eat	to feed (cause to eat)
מות	to die	to kill (cause to die)
ראה	to see	to show (cause to see)

b. *Factitive*. Roots that are stative or intransitive in Qal may become transitive in Hiphil.

Root	Qal	Hiphil
גדל	to be great	to exalt (make great)
רחב	to be wide	to widen (make wide)
חיה	to live	to preserve (make live)

c. *Denominative*. Some verbs are derived from nouns and adjectives.

Root	Noun	Hiphil verb
אזן	ear	to pay attention
שרש	root	to grow root

d. *Declarative*. Some verbs declare a state of being.

Root	Adjective	Hiphil verb
צדק	righteous	to declare righteous
רשע	wicked	to declare wrong

There is obviously some semantic overlap between the Hiphil and Piel verbal patterns. Hence, some verbs are found in both verbal patterns with no discernible difference in meaning. Other verbs cannot be classified under one of the above categories. Some verbs are related to adjectives but are, even in Hiphil, still stative or intransitive.

Root	Adjective	Hiphil verb
זקן	old	to become old
טוב	good	to do well

Some verbs in this group are, curiously, both transitive and intransitive. For instance, the Hiphil of טוב may mean either “to do well” (intransitive) or “to make (something) good” (transitive).

3. The Hiphil Perfect of I-Guttural Verbs

When the first radical is a guttural, a composite $\check{s}\check{e}w\bar{a}^{\text{p}}$ (⋯) takes the place of the simple silent $\check{s}\check{e}w\bar{a}^{\text{p}}$ (⋯) under the first radical. Moreover, the vowel with the prefixed ה is influenced by the composite $\check{s}\check{e}w\bar{a}^{\text{p}}$ (⋯), so that it is changed from . to ה (thus, הַעֲמִיד). The forms are otherwise regular.

Erratum
should be

4. The Hiphil Perfect of III-Guttural Verbs

In verbs of this type, the *furtive pataḥ* appears as expected, whenever ה, ח, or ע stands at the end of the form (II.10). In the perfect, this situation occurs only in the 3 ms form (thus, הַשְׁלִיחַ). The other forms are all regular.

5. The Hiphil Perfect of III- $\check{A}le\bar{p}$ Verbs

Verbs of this type show the expected quiescence of א, the lengthening of the preceding vowel, and the spirantization of the ה of the affirmative (see XIV.2). It should be noted, however, that the

characteristic vowel in the second syllable is *e* in all first and second person forms: thus, הַמְצִיאַה, הַמְצִיאָה but הַמְצִיאָהּ, הַמְצִיאָתִי. ^{not}

7
א
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6. The Hiphil Perfect of III-Hē Verbs

The forms of the Hiphil perfect of גָּלַהּ (to uncover) are as follows.

3 ms	הִגְלָהּ / הִגְלָה	3 cp	הִגְלוּ
3 fs	הִגְלָתָהּ		
2 ms	הִגְלִיתָ / הִגְלִיתְ	2 mp	הִגְלִיתֶם / הִגְלִיתֶם
2 fs	הִגְלִיתְ / הִגְלִיתְ	2 fp	הִגְלִיתֶן / הִגְלִיתֶן
1 cs	הִגְלִיתִי / הִגְלִיתִי	1 cp	הִגְלִינוּ

note: slow vowel in 1st and 2nd person forms is either *e* or *ê*

7. The Hiphil Perfect of I-Nûn Verbs

The Nûn is assimilated into the following consonant, as expected when there is no intervening vowel (IV.2.b). The forms of the Hiphil perfect of נָגַד (to tell) are as follows.

3 ms	הִגִּיד	3 cp	הִגִּידוּ
3 fs	הִגִּידָהּ		
2 ms	הִגִּידְתָּ	2 mp	הִגִּידְתֶּם
2 fs	הִגִּידְתְּ	2 fp	הִגִּידְתֶּן
1 cs	הִגִּידְתִּי	1 cp	הִגִּידְנוּ

I-Nûn verbs that are also II-Guttural are uncommon. The attested roots do not show the assimilation of Nûn, e.g., הִנְחַלְתִּי (I bequeathed). The combination of I-Nûn with other weak radicals occasions no surprise; they are according to the rules for both weak radicals, e.g., *הִנְכָּה > הִכָּה (he struck).

8. The Hiphil Perfect of I-Wāw Verbs

a. The forms of the Hiphil perfect יָשַׁב (original *וּשַׁב dwell) are as follows.

3 ms	הוֹשִׁיב	3 cp	הוֹשִׁיבוּ
3 fs	הוֹשִׁיבָהּ		
2 ms	הוֹשִׁיבְתָּ	2 mp	הוֹשִׁיבְתֶּם
2 fs	הוֹשִׁיבְתְּ	2 fp	הוֹשִׁיבְתֶּן
1 cs	הוֹשִׁיבְתִּי	1 cp	הוֹשִׁיבְנוּ

Note: The Hiphil prefix (*hō-* instead of *hi-*) here may seem surprising, but it can be explained. The original Hiphil prefix was actually **ha-*, but it has generally become *hi-* (through a complicated process). In the Hiphil of I-Wāw verbs, however, the old **ha-* prefix, in combination with the initial *w*, yields the contracted diphthong *ô*, in accordance with IV.2.c.iii.β: thus, **hawšib* > *hōšîb*.

b. The verb הִלְךָ (walk) behaves as if it were *וּלַךְ in all inflections of the Hiphil (thus, הוֹלִיכָהּ, הוֹלִיכְתָּ, etc.).

c. A few verbs (almost always with צ as the second radical) regularly behave like I-Nûn verbs – that is, the initial radical is assimilated. The following verbs are the most important.

יצג to set down הַצִּיג, הַצִּיגָה, הַצִּיגָה, etc.

יצק to pour out הַצִּיק, הַצִּיקָה, הַצִּיקָה, etc.

יצת to kindle הַצִּית, הַצִּיתָה, הַצִּיתָה, etc.

9. The Hiphil Perfect of I-Yōd Verbs

The forms of the Hiphil perfect of יָטַב (be good) are as follows.

3 ms	הִיטִיב	3 cp	הִיטִיבוּ
3 fs	הִיטִיבָה		
2 ms	הִיטִיבְתֶם	2 mp	הִיטִיבְתֶם
2 fs	הִיטִיבְתֶינָה	2 fp	הִיטִיבְתֶינָה
1 cs	הִיטִיבְתִי	1 cp	הִיטִיבְנוּ

Note: As in original I-Wāw verbs, traces of the old **ha-* prefix are evident. Here **ha-* has combined with the initial radical (*y*) and the contraction of **hay-* > *hê-* is in accordance with IV.2.c.iv.β (thus, **haytīb* > *hêtīb*, etc.). Verbs of this type are actually quite rare. Most verbs listed as I-Yōd in the dictionaries are original I-Wāw. The following, however, are genuine I-Yōd verbs occurring in Hiphil.

Root	Qal	Hiphil
יטב	to please, do well	to treat well, make good
ינק	to suck	to suckle, nurse
ילל	–not attested–	to wail, howl
ימן	–not attested–	to go to the right
ישר	to be level	to level

The verb יָבֵשׁ (to be dry) behaves like a I-Yōd verb in Qal, but it is like original I-Wāw in Hiphil (thus, הוֹבִישׁ he caused to dry up).

10. The Hiphil Perfect of II-Wāw/ Yōd Verbs

There is no distinction between II-Wāw and II-Yōd verbs in the Hiphil perfect. The forms of the Hiphil perfect of קָוַם (to arise) are as follows.

3 ms	הִקָּיַם	3 cp	הִקָּיְמוּ
3 fs	הִקָּיְמָה		
2 ms	הִקָּיְמוּתְּם	2 mp	הִקָּיְמוּתְּם
2 fs	הִקָּיְמוּתְּנָה	2 fp	הִקָּיְמוּתְּנָה
1 cs	הִקָּיְמוּתִי	1 cp	הִקָּיְמוּנוּ

Notes:

- i. The characteristic *-h* prefix becomes *-h̄*, which, in the second and first person forms reduces to *-h̄* (see III.2.a.i). In some instances, however, one finds *h̄* instead of *-h̄* (e.g., הִשְׁיִבְוּתָּהּ you restored).
- ii. An additional *ô* (ו) precedes every consonantal affirmative, thus opening the syllable and causing the spirantization of affirmative *h̄*. Not infrequently, however, the *ו* is omitted.

הִבְיִאוּתְּם instead of הִבְיִאוּתְּם

הִבְיִאוּתִי instead of הִבְיִאוּתִי

הִמְיִתְּתֶם instead of *הִמְיִתְּתֶם

הִבְיִאוּתְּךָ

11. Hiphil Verbs as Causatives

As we have seen in 2.a above, the Hiphil is used most commonly as a causative. If the basic verbal idea expressed by the root is already transitive (taking an object), the Hiphil verb may be doubly transitive – that is, it takes two objects.

הִרְאָה אֶתְּךָ אֱלֹהִים גַּם אֶת־זֶרְעֶךָ
 God has shown *me* even *your* seed (Gen 48:11)

וַאֲדֹנָי הַשָּׁמַיִם | אֶת־מִחְנֵה אָרָם
 קוֹל רֶכֶב קוֹל סוּס קוֹל תֵּיִל גְּדוֹל
 The Lord caused the Aramean camp to hear the sound of chariotry, the sound of horses, and the sound of a great army (2 Kgs 7:6)

It is common, however, to have only a single object.

כַּאֲשֶׁר הִרְאָה אֶתְּךָ בְּהַר
 just as he showed *you* on the mountain (Exod 27:8)

אֶתְּךָ הִמְלִכָה אֶת־עַבְדְּךָ
 you caused *your servant* to reign (1 Kgs 3:7)

If there is no personal object mentioned, a literal translation may be a passive construction in English (e.g., “cause to be known”), but it is better to render the phrase in more idiomatic style.

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
 YHWH has caused his salvation to be known = YHWH has proclaimed his salvation (Ps 98:2)

12. The Hiphil Participle

Hiphil participles are typically marked by a prefixed *h* (*ma-*). The characteristic *h* of this verbal pattern is no longer evident in the participle because it has been lost, probably in a manner not unlike the loss of the definite article after a prefixed preposition (VI.2.b).

Synopsis of Forms of the Hiphil Participle

Root	<i>ms</i>	<i>mp</i>	<i>fs</i>	<i>fp</i>
קטל	מְקַטֵּיל	מְקַטִּילִים	מְקַטֵּילָה	מְקַטִּילוֹת
עמד	מְעַמֵּיד	מְעַמִּידִים	מְעַמֵּידָה	מְעַמִּידוֹת
שלה	מְשַׁלֵּיחַ	מְשַׁלְּיחִים	מְשַׁלֵּיחַת	מְשַׁלְּיוֹת
גלה	מְגַלֵּה	מְגַלִּים	מְגַלֵּה	מְגַלּוֹת
נגד	מְגִיד	מְגִידִים	מְגִידָה	מְגִידוֹת
ישב	מוֹשֵׁיב	מוֹשִׁיבִים	מוֹשֵׁבָה	מוֹשִׁבוֹת
יטב	מִיטִיב	מִיטִיבִים	מִיטִיבָה	מִיטִיבוֹת
קום	מְקִים	מְקִימִים	מְקִימָה	מְקִימוֹת

Notes:

- i. The *fs* participle is of the *מְקַטֵּילָה* pattern, except for III-Hē verbs (*מְגַלֵּה*) and II-Wāw/ Yōd verbs (*מְקִימָה*).
- ii. The prefix for I-Wāw verbs is *-מו-* (see 8.Note) and for I-Yōd it is *-מי-* (see 9. Note).
- iii. II-Wāw/ Yōd has *-מ-* as the prefix, but in the forms with endings, the *ē* vowel is reduced (see III.2.a.i).

Vocabulary

Nouns:

- בְּכֹר first-born
- פֶּה (fs) palm, sole
- פֶּתַח opening, entrance. *Verb:* פָּתַח to open
- רֶכֶב chariotry; מְרֻכָּבָה chariot. *Verb:* רָכַב to ride, mount
- שֶׁקֶר deception, falsehood

Verbs:

- דָּרַשׁ to inquire, demand
- הָרַג to kill
- יָטַב to do well; please; suit; Hi.: to make good, treat well
- יָשַׁע Hi.: to save, help. *Nouns:* יְשׁוּעָה, יִשְׁע, יְשׁוּעָה deliverance, salvation
- נָגַד Hi.: to tell, announce, report
- נָחַל to inherit, possess; Hi.: to bequeath, assign inheritance
- נָטַע to plant
- נָכָה Hi.: to strike, smite, defeat. *Noun:* מַכָּה blow, strike
- נָצַל Hi.: to rescue, snatch, deliver
- צָעַק to cry out. *Noun:* צַעֲקָה cry
- רָבָה to become great, numerous; Pi.: increase, bring up; Hi.: to multiply, increase. *Adverb:* הַרְבֵּה abundantly
- שָׁחַת Pi.: to ruin, destroy; Hi.: to ruin, destroy
- שָׁלַךְ Hi.: to throw, cast
- שָׁתָה to drink. *Noun:* מִשְׁתֶּה banquet

Exercise 16

a. Parse the following forms:

- | | | |
|----------------|-----------------|-----------------|
| 1. הִיטִיב | 6. הִנְחַלְתִּי | 11. הִרְבֵּיתִי |
| 2. הִגְדַּתִּי | 7. הִיטְבֵנוּ | 12. שָׁחַתוּ |
| 3. הוֹצֵאתָ | 8. הִגִּידוּ | 13. רִבִּיתְךָ |
| 4. נִטְעַתָּם | 9. רָבַתָּה | 14. הִשְׁחִיתוּ |
| 5. הִפְיֵיתִי | 10. רָבוּ | 15. צָעַקְתִּים |

b. Write the following in Hebrew:

- | | | |
|----------------|-------------------|---------------------|
| 1. I planted | 5. she cast out | 9. you (ms) saved |
| 2. he snatched | 6. she inquired | 10. she announced |
| 3. he struck | 7. they cast out | 11. you (ms) killed |
| 4. they struck | 8. they cried out | 12. you (fs) drank |

c. Translate the following into English:

1. אֲנֹכִי הִגְדַּתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי (Isa 43:12)
2. וְאֵלֶּה | מַלְכֵי הָאָרֶץ אֲשֶׁר הִכּוּ בְנֵי־יִשְׂרָאֵל (Josh 12:1)
3. וְלֹא הִגִּיד לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה (Judg 14:6)
4. הִגִּיד לָךְ אָדָם מִה־טוֹב וּמִה־יְהוָה דוֹרַשׁ מִמֶּךָ (Mic 6:8)
5. וַיְהִי הַשְּׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם (Josh 10:11)
6. מִהֲזֹאת עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אֲשַׁתָּךְ הוּא (Gen 12:18)
7. אַתֶּם הַמֵּתִים אֶת־עַם יְהוָה (Num 17:6)
8. וְלָמָּה יְהוָה מְבִיא אֹתְנוּ אֶל־הָאָרֶץ הַזֹּאת (Num 14:3)
9. כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קָדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶיךָ (Isa 43:3)
10. הוֹצֵיא יְהוָה אֶתְכֶם בְּיַד חֲזָקָה (Deut 7:8)
11. וַיְהִי הַכָּה כָּל־בְּכוֹרֵי בְּאֶרֶץ מִצְרַיִם (Exod 12:29)
12. וְאֲנִי הִנְנִי מִקִּים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זִרְעֲכֶם אַחֲרֵיכֶם (Gen 9:9)
13. הוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פְּרַעֲה אֲשֶׁר הָאֱלֹהִים עָשָׂה הִרְאָה אֶת־פְּרַעֲה (Gen 41:28)
14. זֹאת אֹתֵת־הַבְּרִית (אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר) אֲשֶׁר עַל־הָאָרֶץ (Gen 9:17)
15. וְלֹא אָמְרוּ אֵינָהּ הַפְּעֻלָּה אֲתַנּוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיד אֲתַנּוּ בַמִּדְבָּר (Jer 2:6)

d. Read 1 Kgs 8:12-21 out loud and translate the passage with the help of a dictionary and these notes.

Notes:

- v 12: לִשְׁכֹּן to dwell
- v 13: בָּנִיתִי בָּנָה I have indeed built; לְשִׁבְתֶּךָ for you to dwell
- v 14: וַיִּסַּב then (subject) turned around; וַיְבָרֵךְ and blessed; וְכָל-קְהָל while all the assembly of (the ׀ here introduces a circumstantial clause; thus it should not be translated simply as “and”)
- v 15: וַיֹּאמֶר and he said
- v 16: לְבָנוֹת to build; לְהִיּוֹת for (subject) to be; וַאֲבָחֵר and I chose; לְהִיּוֹת to be
- v 17: וַיְהִי now it was; לְבָנוֹת to build
- v 18: וַיֹּאמֶר and (subject) said
- v 19: לֹא תִבְנֶה you will not build; כִּי אִם- but rather; יִבְנֶה will build
- v 20: וַיִּקַּם and (subject) established; וַאֲרָמָם I have risen; וַאֲשַׁב and I have sat; וַאֲבָנָה and I have built
- v 21: וַאֲשַׁם and I have set; בְּהוֹצִיאֹ when he brought out.

Lesson XVII

1. The Perfect with Object Suffixes

In addition to the marker of the definite direct object with the pronominal suffix (IX.4), an object pronoun may be indicated by an object suffix appended directly to the verb. These are merely alternate ways of indicating an object; no difference in meaning may be discerned between the two. Thus הוֹצִיאֲתִי אֹתְךָ and הוֹצִיאֲתִיךָ both mean “I brought you out”; the 2 ms suffix תְּ- simply takes the place of אֹתְךָ.

As with the addition of the possessive suffix to a noun (XII.2), certain changes are to be expected in the verb forms with object suffixes.

a. Affirmatives

i. The 3 fs ending is תְּ- / תָּ- instead of תָּ-.

Without object suffix	With object suffix
יָלְדָה she bore	יָלְדָתְךָ she bore you תְּ- in closed syll.
בִּקְשָׁה she sought	בִּקְשָׁתָם she sought them תְּ- in open syll.

ii. The 2 ms ending is simply תְּ-. without final qames a

Without object suffix	With object suffix
כִּבְדָּתְךָ you honored	כִּבְדָּתִי you honored me note no ending
כִּבְדָּתְךָ you honored	כִּבְדָּתּוֹ you honored him is always preceded by
כִּבְדָּתְךָ you honored	כִּבְדָּתָם you honored them Shewa

also defectively פ' Judges 11:35

iii. The 2 fs ending תי- (א.ט. יר פ.)

Without object suffix	With object suffix
נתת you gave	נתתהוּ you gave him

Notes:

- α. The תי- affirmative is similar to the less common variant of the 2 fs independent pronoun (IX.I.a.iii) and the 2 fs perfect without object suffix (XIII.I.Note 1). In the form before the object suffix, however, the תי- form is normative.
- β. The affirmative is frequently spelled defectively, e.g., רמיתני (you deceived me).
- γ. Obviously, the affirmative is easily confused with the 1 cs. One can tell only from context which is intended.

iv. The 2 mp affirmative is תו-, which is usually spelled defectively as ת-.

Without object suffix	With object suffix
העליתם you brought up	העליתנוּ you brought us up

b. Before the affirmatives

Since the addition of a suffix often causes the accent to advance, the verb forms may be different from those without object suffixes. The following rules account for most forms.

i. There is no change in a syllable if it is unchangeably long (i.e., has a mater), is closed, or has compensatory lengthening.

Without object suffix	With object suffix
הושעתּי I saved	הושעתּיהּ I saved you
ברכתּי I blessed	ברכתּיהּ I blessed you

ii. Apart from rule i, a long vowel in an open syllable is reduced to šewā².

Without object suffix	With object suffix
ידעתּי I knew	ידעתּיהּ I knew you
ברךּ he blessed	ברכוּ he blessed him

on matreg, pg 66c

iii. A long vowel becomes a short vowel if the syllable is closed and unstressed.

Without object suffix	With object suffix
שחח he destroyed	שחחך he destroyed you
ברך he blessed	ברכך he blessed you

iv. The vocal šewā² in the Qal perfect 3 fs and 3 cp is restored to a full vowel.

Without object suffix	With object suffix
אכלה she devoured	אכלתהּ she devoured him
ידעו they knew	ידעוּם they knew them

v. A short vowel is lengthened, if the syllable becomes open.

Without object suffix	With object suffix
ידע he knew	ידעוּ he knew him

Note: In the Piel, however, a short a-vowel in forms like למד is reduced: למדו (he taught him).

ד carries the stress if preceded by shva, Mur 159c

c. The forms of the perfect before the addition of the object suffixes, then, are as follows:

	Qal	Piel	Hiphil
3 ms	קָטַל-	קָטַל-	הִקְטִיל-
3 fs	קָטַלְתְּ-	קָטַלְתְּ-	הִקְטִילְתְּ-
2 ms	קָטַלְתָּ-	קָטַלְתָּ-	הִקְטִילְתָּ-
2 fs	קָטַלְתְּי-	קָטַלְתְּי-	הִקְטִילְתְּי-
1 cs	קָטַלְתִּי-	קָטַלְתִּי-	הִקְטִילְתִּי-
3 cp	קָטַלְו-	קָטַלְו-	הִקְטִילְו-
2 mp	קָטַלְתֶּם-	קָטַלְתֶּם-	הִקְטִילְתֶּם-
2 fp	קָטַלְתֶּם-	קָטַלְתֶּם-	הִקְטִילְתֶּם-
1 cp	קָטַלְנֹו-	קָטַלְנֹו-	הִקְטִילְנֹו-

Notes:

- i. Apart from the affirmatives, the Hiphil forms of the strong verb are unchanged (according to b.i). On the other hand, forms like הִבְּאֵתִי will show reduction of the first vowel, according to b.ii: thus, הִבְּאֵתִי (I brought in) but הִבְּאֵתִיָּהּ (I brought her in). In these cases, the reduced vowel may be either *ֵ* or *ִ* (e.g., הִשְׁיבָהּ / הִשְׁיבָהּ he restored you).
- ii. Apart from the affirmatives, most forms of the Piel are unchanged (according to b.i), but the 3 ms the *e*-vowel reduces to *ĕ* (b.ii) or shortens to *e* (b.iii).
- iii. Apart from the affirmatives, the following changes are evident in the Qal forms.
 - α. The first vowel is reduced (b.ii).
 - β. The second vowel in the 3 ms is lengthened (b.v).
 - γ. The second vowel in 3 fs and cp is restored and lengthened (b.iv, v).

d. The object suffixes used with the perfects come in various forms, depending on what immediately precedes them (whether a consonant or a vowel). The attested forms are provided below for reference, with the upper case letters indicating the subject and the lower case letters the object. The student should not try to memorize the entire chart.

Chart to find correct object suffix for perfect verbs

Start here to find by subject of verb

	a	b	c	d	e	f	g	h	i
	3ms	3fs	2ms	2fs	1cs	3mp	3fp	2mp	1cp
A 3 ms	וְ/הוּ	הָ	הָ	הָ	נִי	ם	ן		נָו
B 3 fs	וְ/הוּ	הָ	הָ	הָ	נִי	ם			נָו
C 2 ms	וְ/הוּ	הָ			נִי	ם			נָו
D 2 fs	הוּ	הָ			נִי	ם			נָו
E 1 cs	וְ/הוּ	הָ	הָ	הָ		ם	ן	כֶּם	
F 3 cp	הוּ	הָ	הָ	הָ	נִי	ם	ן		נָו
G 2 mp	הוּ				נִי				נָו
H 2 fp	הוּ				נִי				נָו
I 1 cp	הוּ	הָ	הָ	הָ		ם		כֶּם	

points to be correct pan. obj.

Notes:

- i. The 3 ms object suffix used with the 3 fs perfect (a-B on the grid) is הוּ-, as expected, but also הוּ. The latter is apparently developed from *-áthû*, i.e., *-áthû* > *-áttû*. The 3 fs object suffix used with the 3 fs perfect (b-B on the grid) is **-áthā(h)* > *-áttā(h)*.
- ii. Forms in pause may vary slightly in vocalization (e.g., 1 cs נִי instead of נִי; 2 ms הָ- instead of הָ, -).

Study the following examples carefully, referring to the grid above (e.g., 1 cs subject + 3 ms object = E-a in the grid).

A - occurs only once (Muradka, 175)

Form	Subject	Object	Translation
הוֹצִיאָנִי	3 ms	1 cs	he brought me out
הוֹצִיאָךְ	3 ms	2 ms	he brought you out
הוֹצִיאָנוּ	3 ms	1 cp	he brought us out
הוֹצִיאָם	3 ms	3 mp	he brought them out
הוֹצִיאָתְנִי	2 ms	1 cs	you brought me out
הוֹצִיאָתְנוּ	2 ms	1 cp	you brought us out
הוֹצִיאָתּוּ	2 ms	3 ms	you brought him out
הוֹצִיאָתְיָךְ	1 cs	2 ms	I brought you out
הוֹצִיאָתְיָהּ	1 cs	3 fs	I brought her out
הוֹצִיאָתָם	1 cs	3 mp	I brought them out

Form	Subject	Object	Translation
יָדָעוּ	3 ms	3 ms	he knew him
יָדָעָהּ	3 ms	3 fs	he knew her
יָדָעוּם	3 cp	3 mp	they knew them
יָדָעְתּוּ	2 ms	3 ms	you knew him
יָדָעְתָם	2 ms	3 mp	you knew them
יָדָעְתְּיָךְ	1 cs	2 ms	I knew you
יָדָעְתְּיוּ	1 cs	3 ms	I knew him
יָדָעְתְּיָהּ	1 cs	3 fs	I knew her
יָדָעְתָם	1 cs	3 mp	I knew them
יָדָעְתָן	1 cs	3 fp	I knew them

Form	Subject	Object	Translation
נָתַנְנִי	3 ms	1 cs	he gave me
נָתַנְנוּ	3 ms	1 cp	he gave us
נָתַתְּיָהּ	2 fs	3 ms	you gave him
נָתַתָּם	1 cs	3 mp	I gave them
נָתַתְּיָךְ	1 cs	2 fs	I gave you
נָתַתְּיוּ	1 cs	3 ms	I gave him
נָתַתְּיָהּ	1 cs	3 ms	I gave him

Form	Subject	Object	Translation
אָכַלְתָּהּ	3 fs	3 ms	she devoured him
אָכַלְתָּם	3 fs	3 mp	she devoured them
הֶעֱלִיתָם	3 fs	3 mp	she brought them up
יָלְדָתּוּ	3 fs	3 ms	she bore him
אָחַזְתָּהּ	3 fs	3 fs	she seized her
הֶעֱלִיתָנוּ	2 ms	1 cp	you brought us up
הֶעֱלִיתָנוּ	2 mp	1 cp	you brought us up

2. The Perfect of III-Hē Verbs with Suffixes

a. Apart from the 3 ms and 3 fs, the perfect of III-Hē verbs are regular for their type.

regular	רָאִיתִי	I saw	רָאִיתְּיָךְ	I saw you
	רָאוּ	they saw	רָאוּךְ	they saw you

b. In the 3 ms perfect of all verbal patterns, the final weak radical is lost before the object suffix.

רָאָה he saw	רָאָהוּ he saw him/it
צִוָּה he commanded	צִוָּהוּ he commanded him
הִרְאָה he showed	הִרְאָהוּ he showed you

c. The 3 fs perfect is doubly marked for gender in the form of the verb without object suffix (XIV.3.a.ii). When the verb takes an object suffix, however, the 3 fs perfect is marked as feminine only by ה.

רָאָתָה she saw	רָאָתָהּ she saw you ^{רָאָתָהּ} (pausal form)
צִוָּתָה she commanded	צִוָּתָהּ she commanded her

Note: The form צִוָּתָהּ is derived from צִוָּתָה (see 1.d.Note i).

3. Irregular Vocalization

In a few instances, the Qal perfect of the *qāṭal* type has an *i* (.), *ē* (..), or *e* (.) vowel in the second syllable, instead of *a* (_).

יֵלֵד	יֵלְדָתִי? you have begotten me
	יֵלְדָתִי? I have begotten you
	יֵלְדָתִיהוּ? I have begotten him
יֵרֵשׁ	יֵרְשָׁתֶם? you possessed them
	יֵרְשָׁתָה? you possessed it
	יֵרְשָׁתֶיךָ? they possessed you ^{by analogy to וְיֵרְשׁוּ}
שָׁאַל	שָׁאַלְתָּ? you asked
	שָׁאַלְתִּיו? I asked him
	שָׁאַלוּנוּ? they asked us (see X)
אֶדְבָּק	1 Sam 15.6

4. Redundant Object Suffix

Sometimes an object suffix may be resumptive and need not be translated in English.

אֱלֹהִים אַחֲרָיִם אֲשֶׁר לֹא יָדַעְתֶּם other gods whom you have not known (lit. "not known *them*") (Deut 13:3)

Vocabulary

Nouns:

יְמִין	right side, right hand
לְשׁוֹן	tongue
שִׁפָּה	lip, edge, language
שִׁפְחָה	female servant
תּוֹעֵבָה	abomination

Verbs:

בָּטַח	to trust; Hi.: to make secure
בָּרַח	to flee
לָבַשׁ	to clothe; also לָבַשׁ to be clothed
לָמַד	to learn; Pi.: to teach
מָלַט	Pi.: to save, let (someone) escape
עָנָה	to answer, reply
שָׂנֵא	to hate. Noun: שִׂנְאָה hatred
שָׁכַח	(also שָׁכַח) to forget

Adjectives:

רָחוֹק far. Verb: רָחַק to be far

רָק thin

Adverb:

יַחְדָּו together

לְכֵן therefore

מְעַט little, few (also as adjective and substantive); עוֹד מְעַט soon; כְּמְעַט almost

תָּמִיד always, constantly

Exercise 17

a. Parse the following forms; e.g., יָדַעְתָּיָךְ Qal perf. 1 cs of יָדַע + obj. sfx. 2 ms.

- | | | |
|---------------|----------------|----------------------|
| 1. צוֹיְתִירו | 6. סִפְּרָם | 11. קִדְּשָׁתוּ |
| 2. שָׁלַחוּ | 7. הִרְגַּתֶּם | 12. כָּלְתוּ |
| 3. כְּלִיתִים | 8. צִוְּתָהּ | 13. אֶהְבֵּתָהּ |
| 4. אָהֲבוּ | 9. כְּלִיתֶם | 14. הִקְדַּשְׁתִּיךָ |
| 5. כָּלָם | 10. צָנָם | 15. אֶהְבוּם |

b. Write the following in Hebrew, using only the perfect + object suffix.

- | | |
|--------------------------|-------------------------------|
| 1. I hate him | 6. I hated them (mp) |
| 2. he killed me | 7. you (ms) have forgotten me |
| 3. I love you (fs) | 8. they praised you (ms) |
| 4. he answered them (mp) | 9. I killed you (fs) |
| 5. I charged you (ms) | 10. you (ms) commanded us |

c. Translate the following into English:

1. שְׁכַחְנִי עַמִּי (Jer 18:15)
2. לַמְדוּם אֲבוֹתָם (Jer 9:13)
3. אֲנִי הַיּוֹם יִלְדֶּיךָ (Ps 2:7)
4. הִלְבִּישְׁנִי בְּגָדֵי־יֶשַׁע (Isa 61:10)
5. וְלֹא־לְמַדְתִּי חֲכָמָה (Prov 30:3)
6. כָּל־מוֹצְאֵיהֶם אֲכָלוּם (Jer 50:7)
7. הִבִּיאֲנִי אֶל־בֵּית הַיֵּינָן (Song 2:4)
8. חָיָה רַעַה אֲכַלְתָּהּוּ (Gen 37:20)
9. אֵלַי אֵלַי לָמָּה עֹזְבַתְנִי (Ps 22:2)
10. אֲנִי יִדְעֶיךָ בַּמִּדְבָּר (Hos 13:5)

d. Translate the following into English:

1. שְׁנֵאתָנִי וְלֹא אֶהְבַּתָּנִי (Judg 14:16)
2. וְלָמָּה הִעֲלִיתָנוּ מִמִּצְרַיִם (Num 20:5)
3. כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ (Deut 2:7)
4. לְמַדְתִּי אֶתְכֶם חֲקִים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוִּי יְהוָה אֱלֹהֵי (Deut 4:5)
5. יוֹם אֲשֶׁר־יִלְדְתָנִי אָמִי (Jer 20:14)
6. לֹא־דַבַּרְתִּי אֶת־אֲבוֹתֵיכֶם וְלֹא צוֹיְתִים (Jer 7:22)
7. שָׁמְנִי אֱלֹהִים לְאֹדוֹן לְכָל־מִצְרַיִם (Gen 45:9)
8. הַמֶּלֶךְ הַצִּילָנוּ מִכַּף אִיְבֵינוּ (2 Sam 19:10)
9. כִּי גְדוּלָה הַשְׁנֵאתָ אֲשֶׁר שְׁנֵאתָ מֵאֲהָבָה אֲשֶׁר אֶהְבָּה (2 Sam 13:15)

10. אָנְכִי מִשְׁחַתִּידָה לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאַנְכִי הַצִּלְתִּידָה מִיַּד שָׂאוּל
(2 Sam 12:7)

11. וְלֹא הִפְיִיתֶם אֶת־אֲזֹנֹכֶם וְלֹא שָׁמַעְתֶּם אֵלַי (Jer 35:15)

12. הוּא צָנְנִי וְהוּא שָׁם בְּפִי שִׁפְחָתְךָ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה
(2 Sam 14:19)

13. מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלֵנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מִהֲהִיָּה לּוֹ
(Exod 32:1)

14. אָנְכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּיַת
עֲבָדַיִם (Exod 20:1)

15. עָשָׂה דָּגֵר אֶת־הַיָּשָׁר בְּעֵינַי יְהוָה וְלֹא־סָר מִכָּל אֲשֶׁר־צִוְּהוּ כָּל־
יְמֵי חַיָּו (1 Kgs 15:5)

e. Translate Song 3:1-5 with the help of a dictionary and these notes.

Notes:

v 2: וְאֶסֹבְבָה אֲנִי וְאֶקְוֶמָה I will arise and roam about;
אֶבְקֹשֶׁה I will seek.

v 4: לֹא אֶרְפְּנוּ I will not let him go; הִרָהּ Qal act. ptc. fs of הָרָה
(to conceive) + 1 cs possessive sfx.

v 5: וְאַם־תְּעִירוּ do not stir; וְאַם־תְּעוֹרְרוּ and do not rouse;
עַד שֶׁתִּחַפֵּץ until it please.

Lesson XVIII

* 1. The Imperfect Inflection

The second full inflection of the finite verb in Hebrew is called the *imperfect*. Whereas the gender, number, and person of a verb in the perfect are indicated by affirmatives, in the imperfect they are indicated by preformatives (elements *before* the stem), sometimes in combination with affirmatives, as follows.

3 ms	---י	3 mp	י---י
3 fs	---ת	3 fp	ת---י
2 ms	---ת	2 mp	י---ת
2 fs	י---ת	2 fp	ת---י
1 cs	---א	1 cp	---נ

Notes:

- Whereas no distinction is made in the perfect between masculine and feminine of the third person plural (XIII.1.ii), gender is clearly distinguished in the imperfect: יקטלו (3 mp) versus תקטלנה (3 fp).
- The 3 mp and 2 mp forms frequently have an additional Nûn at the end, i.e., ינ- instead of י-.

2. The Qal Imperfect

In the Qal perfect we recognized three types: *qātal*, *qātēl*, *qātōl*. In the Qal imperfect, only two types are discernible: *yiqṭōl* and *yiqṭal*. Verbs that are *dynamic* (e.g., שָׁמַר to keep; נָפַל to fall) generally belong to the first type, whereas verbs that are *stative* (e.g., כָּבֵד to be heavy; קָטַן to be small) belong to the second type. Thus, we have the following situation.

Perfect	Imperfect
qāṭal	yaqṭōl
qāṭēl	yaqṭal
qāṭōl	yaqṭal

A rigid classification of the verb types must be avoided, however. It is true that verbs that have *yaqṭōl* imperfects are almost always dynamic, but verbs with *yaqṭal* imperfects are not limited to statives. Many dynamic verbs with II- or III-Guttural have imperfect of the *yaqṭal* type. A few others with strong radicals also have the *yaqṭal* pattern. eg נָלַל

The inflections of the Qal Imperfect of שָׁמַר (to keep) and כָּבַד (to be heavy) are as follows.

3 ms	יִשְׁמַר	יִכָּבֵד
3 fs	תִּשְׁמַר	תִּכָּבֵד
2 ms	תִּשְׁמְרוּ	תִּכָּבְדוּ
2 fs	תִּשְׁמְרֵי	תִּכָּבְדֵי
1 cs	אִשְׁמַר	אִכָּבֵד
3 mp	יִשְׁמְרוּ	יִכָּבְדוּ
3 fp	תִּשְׁמְרֶנָּה	תִּכָּבְדֶּנָּה
2 mp	תִּשְׁמְרוּ	תִּכָּבְדוּ
2 fp	תִּשְׁמְרֶנָּה	תִּכָּבְדֶּנָּה
1 cp	נִשְׁמַר	נִכָּבֵד

Thematic vowel

Notes:

- i. The second vowel is said to be *thematic*. This vowel is retained when the syllable is stressed; otherwise, it is reduced. 3 mp and 2 mp forms with the additional Nûn (see 1. Note ii above) sometimes retain the thematic vowels as *ō* or *ā*, e.g., יִשְׁמְרוּ; יִשְׁמְרוּ. note the thematic vowels are stressed here too
- ii. When the imperfect of the *yaqṭōl* type is linked to the following word by the *maqqēp*, the *ō* thematic vowel is shortened to *o* (see Excursus B.4).

יִשְׁפֹּט but יִשְׁפֹּט-שָׁם (yišpoṭ-šām)

- iii. Occasionally the forms with final ה- (i.e., 2 fp or 3 fp) may be spelled without the final ה-.

תִּלְבְּשֶׁנָּה for regular תִּלְבְּשֵׁנָּה

3. The Uses of the Imperfect

As we have learned in Lesson XIII, Hebrew verbs by themselves do not indicate *tense*. Rather, they indicate how a situation is viewed by the speaker/writer. In the perfect, the speaker/writer is an outsider considering the situation as a whole, with the beginning and the end both in view. In the imperfect, the speaker/writer views a situation from the inside, making explicit reference to the internal temporal structure of the situation, without explicit reference to the beginning or the end.

- a. In most instances, the imperfect in isolation may simply be rendered by the English *future*.

אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי יְיָ Adonijah will be king after me (1 Kgs 1:24)

- b. The imperfect may have reference to a *habit* or *custom*. If the context suggests a custom or habit in the past, one translates with English "used to ..." or "would."

וּבְחִיקוֹ הִשְׁכָּב and it (the ewe) used to lie in his bosom (2 Sam 12:3)

to habit or custom in the past

עַל־כֵּן יֹאמְרוּ הַמְּשֻׁלִּים therefore, the bards *used to say*
(Num 21:27)

חֲכָמִים יִצְפְּנוּ־דַעַת wise men *store up* knowledge
(Prov 10:14)

*
c. The imperfect is frequently rendered by the English *modal* (may, should, could, would, etc.).

מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ Who is YHWH that I *should heed*
his voice? (Exod 5:2)

פָּרַי־שֶׁלַח יָדוֹ lest *he should stretch forth* his hand
(Gen 3:22)

Note: After the particle טָרָם (not yet, before), or the preposition עַד (until), the imperfect is usually rendered by the English past or present perfect.

טָרָם יִשְׁכְּבוּן before *they lay down* (Josh 2:8)

עַד־יִגְדֵּל שְׁלֵחַ בְּנִי until Shelah my son *has grown up*
(Gen 38:11)

4. Expressions of Will (Directives)

Corresponding in some ways to the modal use, the imperfect may also be used to express the speaker's will to have a situation occur.

a. The first person forms used in this way are called *cohortatives*. The cohortative is usually marked by a final הָ־. The addition of this final element to an imperfect base form ordinarily causes the accent to advance and the thematic vowel to reduce.

אֶעֱבְרָה בְּאַרְצְךָ let *me pass* through your land
(Num 21:22)

נַכְרֵתָהּ בְּרִית let *us make* a covenant (Gen 31:44)

Note: This final הָ־ sometimes appears with various forms of the imperfect, without any particular significance.

b. The third person forms used in this way are called *jussives*. For most roots there is no distinction between the jussives and the corresponding imperfect forms. *Jussives are also used c. 2 pers. see below*

יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ May YHWH *judge* between you and me! (Gen 16:5)

מִי־חָכָם וְיִשְׁמַר־אֵלֶּה whoever is wise, let *him observe* these things (Ps 107:43)

c. Since the second person verb is addressed directly to the subject of the verb, it may function as a command: thus, "may you hear" = "you shall hear!" *= injunctive future*

תִּשְׁמָעוּ you shall hear! (Isa 18:3)

וְאַתָּה אֶת־בְּרִיתִי תִשְׁמָר As for you, you shall keep my covenant! (Gen 17:9)

5. Negation of Imperfects, Jussives, and Cohortatives

a. Like the perfect, the imperfect is negated by לֹא. *cf. negation in noun clause, 108*

וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה But Pharaoh *will not listen* to you
(Exod 7:4)

b. The negative particle לֹא may be used with the second person imperfect for *general prohibition*. This construction should be translated in English as "you shall not...." *2nd p. + imp. but = general prohibition*

לֹא תִרְצַח You *shall not murder!* (Exod 20:13)

c. The negative particle אַל is used with the second person imperfect in negative commands. This construction is used to forbid or prevent a *specific action*. It should be translated in English as "Do not...." *2nd p. + imp. jussive = specific prohibition*

אַל־תִּשְׂמַח יִשְׂרָאֵל Do *not rejoice*, O Israel! (Hos 9:1)

SUMMARY OF PROHIBITIONS

① 2nd p. + imp. general prohibition

② 2nd p. + imp. specific prohibition

So, *so, מִתְּחִלָּה לִּי מִפְּתִי יִי נֶגְדָה* by 45,

The cohortatives and jussives are **also** negated by the negative particle **אֵל**.

אֵל-יִמְשְׁלוּ-בִּי Do not let them dominate me!
(Ps 19:14)

6. The **נָא** Particle

With commands and various expressions of will, a **נָא** particle is frequently found. It is common to take this as a particle of entreaty or exhortation, which is interpreted to have the force of "I (we) pray" or "please!" In many instances, however, the particle clearly has nothing to do with entreaties or exhortation. The significance of the **נָא** particle is, in fact, not entirely clear and it is best to leave it untranslated.

Note: With negative commands, the **נָא** particle usually comes immediately after the negative particle **אֵל**.

אֵל-נָא נִאֲבָדָה Do not let us perish! (Jonah 1:14)

Vocabulary

Nouns:

מָחָר the morrow; the next day; time to come. מָחָר the morrow; time to come (also as an *adverb*: tomorrow)

עֲצָם (fs.) bone, substance, self. *Adjective:* עֲצוּם mighty, numerous

עֶרֶב evening

Verbs:

בָּלַע to swallow

בָּעַר to burn, consume

גָּאֵל to redeem

זָעַק to cry out

יָדָה to throw; Hi.: to confess, give thanks. *Noun:* תּוֹדָה thanksgiving

כָּפַר to cover; Pi.: to cover, atone. *Nouns:* כִּפּוּר atonement

פָּקַד to visit, appoint, inspect

קָבַץ to gather

קָבַר to bury. *Noun:* קֶבֶר grave

קָטַר Pi.; Hi.: to burn incense. *Noun:* קִטְרֶת incense

רָדַף to pursue, follow

שָׂמַח (also שִׂמְחָה) to rejoice, be happy. *Noun:* שִׂמְחָה joy

שָׂרַף to burn. *Noun:* שָׂרָף Saraph (a winged-cobra)

שָׂפַךְ to pour out

Conjunctions:

לְמַעַן in order that, so that

פֶּן lest

Adverb:

טְרוֹם not yet, before (also בְּטְרוֹם)

Exercise 18

a. Parse the following forms:

1. אָכַתַּב

2. יִשְׁאַל

3. יִבְחַר

4. נִכְרַת

5. יִמְשַׁח

6. תִּכְתְּבוּ

7. יִשְׁכְּבוּ

8. תִּזְכְּרִי

9. תִּכְרַתוּ

10. נִדְרַשׁ

11. יִמְשַׁחוּ

12. תִּשְׁמְעֶנָּה

13. תִּבְטְחִי

14. אֲזַכְּרָהּ

15. תִּשְׁלַחְנָהּ

b. Write the following in Hebrew:

- | | |
|-----------------------|--------------------------------------|
| 1. you (fs) will keep | 6. let me send |
| 2. you (ms) ask | 7. let him remember |
| 3. let him govern | 8. I will not listen to them (mp) |
| 4. I will lie down | 9. Do not stretch out your (ms) hand |
| 5. let us sacrifice | 10. you (ms) shall not sacrifice |

c. Translate the following into English:

- | | |
|--|-----|
| (Ps 15:1) מִי־יִשְׁכַּן בְּתֵר קְדֹשֶׁךָ | 1. |
| (Ps 111:5) יִזְכֹּר לְעוֹלָם בְּרִיתוֹ | 2. |
| (Ps 104:34) אֲנֹכִי אֲשַׁמַּח בִּיהוָה | 3. |
| (Gen 30:15) יִשְׁכַּב עִמָּךְ הַלֵּילָה | 4. |
| (Neh 6:11) הֲאִישׁ כְּמוֹנִי יִבְרַח | 5. |
| (Prov 8:15) בֵּי מַלְכִים יִמְלֹכוּ | 6. |
| (Gen 24:7) יִשְׁלַח מְלָאכֵי | 7. |
| (Deut 1:22) נִשְׁלַחָה אַנְשִׁים | 8. |
| (Isa 6:8) אֶת־מִי אֲשַׁלַּח | 9. |
| (Obad 13) וְאֶל־תִּשְׁלַחְנָה | 10. |
| (Ps 18:38) אֶרְדּוּף אוֹיְבֵי | 11. |
| (2 Chron 2:15) נִכְרַת עֲצִים | 12. |

d. Translate the following into English:

- | | |
|---|----|
| (I Sam 23:17) וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל | 1. |
| (Ps 116:17) לֵךְ אֲזוּבַח וְנַח תוֹדָה | 2. |
| (Isa 55:3) וְאֶכְרַתָּה לְכֶם בְּרִית עוֹלָם | 3. |

שָׁם יוֹבְחוּ וּבְחִי־צֶדֶק (Deut 33:19) 4.

אֱלֹהֵינוּ הֲלֹא תִשְׁפֹּט־בָּם (2 Chron 20:12) 5.

וְאֲזַנִּיךָ תִּשְׁמַעְנָה דְבַר מְאֻחָרֶיךָ לֵאמֹר זֶה הַדֶּרֶךְ (Isa 30:21) 6.

פְּוֹנֵשֶׁרֶף אוֹתְךָ וְאַת־בֵּית אָבִיךָ בְּאֵשׁ (Judg 14:15) 7.

מִי יְהוָה אֲשֶׁר אֲשַׁמַּע בְּקִלּוֹ (Exod 5:2) 8.

לֹא־אֲמַשֵּׁל אֲנִי בְכֶם וְלֹא־יִמְשַׁל בְּנֵי בְכֶם יְהוָה יִמְשַׁל בְּכֶם 9.

(Judg 8:23)

כִּי נָאֵת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת־בֵּית יִשְׂרָאֵל (Jer 31:33) 10.

e. Translate Deut 13:1-6 with the help of a dictionary and these notes.

Notes:

v 1: לַעֲשׂוֹת to do; לֹא־תִסַּף you shall not add.

v 2: וְנָתַן; קָיָם Qal impf. 3 ms of קָיָם and he gives.

v 3: וַיָּבֵא and (subject) comes (i.e., comes to pass); וְנַעֲבָדְם Qal coh. 1 cp of הִלַּךְ and let us serve them.

v 4: לְדַעַת to know; וְיִשְׁכַּם = הָ + שָׁכַם.

v 5: תִּירָאוּ Qal impf. 2 mp of יָרָא; תִּלְכּוּ Qal impf. 2 mp of לָכַד; תַּעֲבֹדוּ Qal impf. 2 mp of עָבַד.

v 6: יִקָּח shall be put to death; לְהַדְיָחָךְ to divert you; לְלַכֵּת to walk; וּבִעַרְתָּ so you shall purge.

Lesson XIX

I. The Qal Imperfect of I-Guttural Verbs

a. As in the strong verb, there are verbs with the *ō* thematic vowel (i.e., *yiqṭōl* type) and those with *a* (i.e., *yiqṭal* type): יַעֲמַד (he will stand); יִחַזֵּק (he will be strong).

b. Since gutturals generally prefer the composite *šewā*² (IV.2.a.ii) instead of the simple silent *ḥ* under the first radical, one finds *ḥ* for verbs with the thematic vowel *ō* and *ḥ* for verbs with the thematic vowel *a*: יַעֲמַד (he will stand); יִחַזֵּק (he will be strong). Not infrequently, however, the simple silent *ḥ* may be retained; e.g., יִחַשֵּׁף (he will refrain); יִחְכַּם (he will be wise).

c. I-²Álep verbs behave normally, except for the following: אָמַר (to say), אָכַל (to eat), אָבַד (to perish), אָפַה (to bake), אָבָה (to be willing). For these verbs, the vowel in the preformative is always *ō*, and the *א* quiesces.

d. The inflections of the Qal imperfect of עָמַד (to stand), חָזַק (to be strong), and אָכַל (to eat) are as follows.

3 ms	יַעֲמַד	יִחַזֵּק	יֵאָכֵל*
3 fs	תַּעֲמֹד	תִּחַזְּקִי	תֵּאָכְלִי
2 ms	תַּעֲמֹד	תִּחַזְּקִי	תֵּאָכְלִי
2 fs	תַּעֲמֹדִי	תִּחַזְּקִי	תֵּאָכְלִי
1 cs	אֶעֱמַד	אֶחַזֵּק	אֶאָכֵל
3 mp	יַעֲמְדוּ	יִחַזְּקוּ	יֵאָכְלוּ
3 fp	תַּעֲמְדֶנָּה	תִּחַזְּקֶנָּה	תֵּאָכְלֶנָּה
2 mp	תַּעֲמְדוּ	תִּחַזְּקוּ	תֵּאָכְלוּ
2 fp	תַּעֲמְדֶנָּה	תִּחַזְּקֶנָּה	תֵּאָכְלֶנָּה
1 cp	נַעֲמַד	נִחַזֵּק	נֵאָכֵל

Notes:

i. When a composite *šewā*² precedes a simple vocal *šewā*², the former becomes a full short vowel and the latter becomes silent.

also note the relation of d

*תַּעֲמְדִי > תַּעֲמְדִי	*תִּחַזְּקִי > תִּחַזְּקִי
*יַעֲמְדוּ > יַעֲמְדוּ	*יִחַזְּקוּ > יִחַזְּקוּ
*תַּעֲמְדוּ > תַּעֲמְדוּ	*תִּחַזְּקוּ > תִּחַזְּקוּ

ii. I-²Álep verbs of the אָכַל type frequently have *ē* instead of *a* as the thematic vowel: יֵאָכֵל, תֵּאָכְלִי, etc. which reduces to *e* in usage (אֶאָכֵל).
 iii. The 1 cs of I-²Álep verbs of the אָכַל type show the development *אֶאָכֵל > אֶכֵּל – that is, the *א* of the preformative and the first radical have merged. The 1 cs imperfect should not be confused with the Qal active participle (ms).

אֶכֵּל I will eat אֶכֵּל (one) eating

which reduces to e in usage (אֶאָכֵל)
 86.
 e is only found in pause, sur
 175 d

2. The Qal Imperfect of III-²Álep Verbs

The inflection of the Qal imperfect of מָצָא (to find) is as follows.

3 ms	יִמְצָא	3 mp	יִמְצְאוּ
3 fs	תִּמְצְאִי	3 fp	תִּמְצְאֶנָּה
2 ms	תִּמְצָא	2 mp	תִּמְצְאוּ
2 fs	תִּמְצְאִי	2 fp	תִּמְצְאֶנָּה
1 cs	אֶמְצָא	1 cp	נִמְצָא

Notes:

i. Since the *א* quiesces when it closes a syllable, the preceding vowel is lengthened: *יִמְצָא > יִמְצְאִי.
 ii. The 3 fp/2 fp form is תִּמְצְאֶנָּה not *תִּמְצְאֶנָּה, as one might expect.

3. The Qal Imperfect of III-Hē Verbs

The inflections of **גָּלַהּ** (to uncover) and **הָיָה** (to be) are as follows.

3 ms	יְגַלֶּה	יִהְיֶה
3 fs	תְּגַלֶּה	תִּהְיֶה
2 ms	תְּגַלֶּה	תִּהְיֶה
2 fs	תְּגַלִּי	תִּהְיִי
1 cs	אֶגְלֶה	אֶהְיֶה
3 mp	יְגַלוּ	יִהְיוּ
3 fp	תְּגַלְיֶנָּה	תִּהְיֶינָה
2 mp	תְּגַלוּ	יִהְיוּ
2 fp	תְּגַלְיֶנָּה	תִּהְיֶינָה
1 cp	נִגְלֶה	נִהְיֶה

4. The Qal Imperfect of I-Nûn Verbs

a. The Nûn is typically assimilated into the following radical (IV.2.b): **יָפַל** (**yinpōl* > *yippōl*) he will fall; **יָסַע** (**yinsa^c* > *yissa^c*) he will set out. With roots that are both I-Nûn and II-Guttural, however, the Nûn radical is retained, e.g., **יִנְחַל** (he will inherit).

b. The verb **נָתַן** (to give) has *ē* as the thematic vowel, instead of *ō* or *a*, e.g., **יִתֵּן** (he will give).

c. The inflections of the Qal imperfect of **נָפַל** (to fall), **נָחַל** (to inherit), **נָסַע** (to set out), and **נָתַן** (to give) are as follows.

3 ms	יָפַל	יִנְחַל	יָסַע	יִתֵּן
3 fs	תָּפַל	תִּנְחַל	תָּסַע	תִּתֵּן
2 ms	תָּפַל	תִּנְחַל	תָּסַע	תִּתֵּן
2 fs	תָּפְלִי	תִּנְחֲלִי	תָּסַעִי	תִּתֵּנִי
1 cs	אָפַל	אִנְחַל	אָסַע	אִתֵּן
3 mp	יָפְלוּ	יִנְחֲלוּ	יָסַעוּ	יִתְּנוּ
3 fp	תָּפְלֶינָה	תִּנְחֲלֶינָה	תָּסַעֲנָה	תִּתְּנֶינָה
2 mp	תָּפְלוּ	תִּנְחֲלוּ	תָּסַעוּ	תִּתְּנוּ
2 fp	תָּפְלֶינָה	תִּנְחֲלֶינָה	תָּסַעֲנָה	תִּתְּנֶינָה
1 cp	נָפַל	נִנְחַל	נָסַע	נָתַן

d. The verb **לָקַח** (to take) behaves like a I-Nûn verb in the Qal imperfect. Thus, it is inflected like **נָסַע**, with the assimilation of *ל* (as if it were Nûn): **יִלְקַח**, **תִּלְקַח**, etc.

Note: The strong *dāgēš* representing the assimilated Nûn often disappears when a *šewā³* stands under the consonant (VI.7): thus, **יָסַעוּ** > **יָסַעוּ**; **יִקְחוּ** > **יִקְחוּ**, and so forth.

5. The Qal Imperfect of I-Wāw Verbs

a. Three important features characterize the Qal imperfect of most I-Wāw verbs.

i. The absence of the first radical.

ii. The vowel of the preformative is *ē*.

iii. The thematic vowel is ordinarily *ē*, except in the 3 fp/2 fp form, which has *a*. III-Guttural verbs also have *a* as the thematic vowel.

b. The imperfect forms of יָשַׁב (to sit, dwell) and יָדַע (to know) are as follows.

3 ms	יִשֵּׁב	יָדַע
3 fs	תִּשֵּׁב	תָּדַע
2 ms	תִּשְׁב	תָּדַע
2 fs	תִּשְׁבִּי	תָּדַעִי
1 cs	אִשְׁב	אָדַע
3 mp	יִשְׁבוּ	יָדְעוּ
3 fp	תִּשְׁבְּנָה	תָּדַעְנָה
2 mp	תִּשְׁבוּ	תָּדַעוּ
2 fp	תִּשְׁבְּנָה	תָּדַעְנָה
1 cp	נִשְׁב	נָדַע

c. The verb הִלֵּךְ (to walk, go) behaves like an original I-Wāw verb in the Qal and Hiphil (see also XVI.8.b). The Qal imperfect of הִלֵּךְ, therefore, is inflected like יָשַׁב (thus, יִלְךְ, תִּלְךְ, etc.). Imperfect forms of הִלֵּךְ that do not behave like I-Wāw verbs are also attested (e.g., יִהְלֵךְ, אֶהְלֵךְ), but they are relatively uncommon.

d. A small group of original I-Wāw verbs may retain the first radical, but as י, not ו – that is, they behave like I-Yōd verbs (see section 6 below). The most important examples of these are the verbs יָרַשׁ (to possess) and יָרָא (to fear, be afraid).

e. I-Wāw verbs that behave like I-Nûn (see XVI.8.c) are sporadically attested, e.g., יָצַח (perfect), but יִצַּח (imperfect).

6. The Qal Imperfect of I-Yōd Verbs

a. Original I-Yōd verbs are treated like any strong verb with the *yiqṭal* imperfect, except that the silent *šewā*³ under the first radical is lost: thus, *יִיטַב > יִטַב (see VI.3.a).

b. The inflection of the Qal imperfect of יָטַב (to go well) is as follows.

3 ms	יִיטַב	3 mp	יִיטְבוּ
3 fs	תִּיטַב	3 fp	תִּיטְבְּנָה
2 ms	תִּיטַב	2 mp	תִּיטְבוּ
2 fs	תִּיטְבִּי	2 fp	תִּיטְבְּנָה
1 cs	אִיטַב	1 cp	נִיטַב

Note: Occasionally the imperfects of this type (including the few I-Wāw verbs that behave like I-Yōd) are spelled defectively. When they are so written, the *méteḡ* is usually added to the vowel of the preformative to indicate that it is long, e.g., יִירַשׁ (for יִירַשׁ). The defective form יִרְאוּ (Qal impf. 3 mp of יָרָא) may be confused with יִרְאוּ (Qal impf. 3 mp of יָרָא), except that the *méteḡ* in the former indicates that it is defective for יִירְאוּ.

7. The Qal Imperfect of II-Wāw/ Yōd Verbs

a. The vowel of the preformative in the Qal imperfect of II-Wāw/ Yōd verbs is normally *ā*, which is reduced when it is propretonic. Less commonly it is *ē* instead of *ā* (e.g., יִבוֹשׁ he will be ashamed).

b. The inflections of the Qal imperfect of קוּם (to arise), שִׁים (to place), and בּוֹא (to come) are as follows.

4 off. not. See 1 Sam 6:17

3 ms	יָקוּם	יָשִׁים	יָבוֹא
3 fs	תִּקְוֹם	תִּשִׁים	תִּבֹּא
2 ms	תִּקְוֹם	תִּשִׁים	תִּבֹּא
2 fs	תִּקְוֹמִי	תִּשְׁימִי	תִּבֹּאִי
1 cs	אִקְוֹם	אִשִׁים	אִבֹּא
3 mp	יִקְוֹמוּ	יִשְׁימוּ	יִבֹּאוּ
3 fp	תִּקְוֹמְיָנָה	תִּשְׁימְיָנָה	תִּבֹּאֲיָנָה
2 mp	תִּקְוֹמוּ	תִּשְׁימוּ	תִּבֹּאוּ
2 fp	תִּקְוֹמְיָנָה	תִּשְׁימְיָנָה	תִּבֹּאֲיָנָה
1 cp	נִקְוֹם	נִשִׁים	נִבֹּא

Notes:

- The variant forms תִּקְוֹמְיָנָה (instead of תִּקְוֹמְיָנָה) and תִּבֹּאֲנָה (instead of תִּבֹּאֲיָנָה) are attested.
- Although the distinction between II-Wāw and II-Yōd is usually clear, there is considerable mixing of the two types. For instance, one finds the imperfect יָשׁוּם, along with יָשִׁים.

8. The Verb יָכַל

The Qal perfect of the verb יָכַל (be able) behaves regularly as a *qātōl* type (XIII.2). The Qal imperfect of יָכַל, however, is unique.

3 ms	יִכָּל	3 mp	יִכָּלוּ
3 fs	תִּיכָל	3 fp	-not attested-
2 ms	תִּיכָל	2 mp	תִּיכָלוּ
2 fs	תִּיכָלִי	2 fp	-not attested-
1 cs	אִיכָל	1 cp	נִיכָל

Vocabulary

Nouns:

- חֵן grace, favor. *Verb*: חָנַן to be gracious, favor
 עֲצָה counsel, plan, advice. *Verb*: יַעֲזֵז to advise
 שֵׁבֶט rod, tribe
 שַׁעַר gate

Verbs:

- אָבַד to perish
 אָחַז to seize
 אָמַן to confirm, support; Hi.: to believe, trust. *Noun*: אֱמוּנָה truth
 אָסַר to bind. *Noun*: אֶסֶיר, אֲסִיר prisoner
 חָדַל to cease, stop (doing something)
 חָלַק to divide, apportion. *Noun*: חֵלֶק portion, lot
 חָפֵץ to delight, desire. *Noun*: חֵפֶץ desire, pleasure
 חָשַׁב to think, reckon. *Noun*: מַחְשָׁבָה (cs. מַחְשָׁבָה) thought
 יָכַל to be able (to do something), prevail
 יָרַשׁ to possess, dispossess
 נָוַס to flee
 נָסַע to set out, travel, depart
 קָרַב to approach, draw near. *Adjective*: קָרוֹב near
 רוּץ to run
 שָׁאַר to remain, be left over
 שָׁלַם to be whole, healthy, complete, at peace; Pi.: to make whole, make amends, recompense

Exercise 19

a. Parse the following forms:

- | | | |
|---------------|----------------|-------------------|
| 1. יֵאָחַז | 9. יִחְלַק | 17. נִחְדַּל |
| 2. נִקַּח | 10. יִחְפְּצוּ | 18. יִחְשְׁבוּן |
| 3. תֵּאָכְלָה | 11. יִירָשׁוּ | 19. תִּתְנֶנִּי |
| 4. אֶחְדַּל | 12. תִּחְלְקוּ | 20. אֶסְוֶרְהָ |
| 5. יֵאָסֵר | 13. יִסְעוּ | 21. יִפְלוּ |
| 6. אוֹכַל | 14. נִבּוֹא | 22. אֶנּוֹסָה |
| 7. תִּשְׁבִּי | 15. תִּירָאִי | 23. תִּבּוֹאֵינָה |
| 8. אֲדַע | 16. נִלְכָּה | 24. יִקְחוּ |

b. Write the following in Hebrew:

- | | |
|--------------------|---------------------------|
| 1. we will build | 9. you (mp) will possess |
| 2. let us run | 10. they (mp) will be |
| 3. we will be able | 11. they (mp) will flee |
| 4. we will possess | 12. they (fp) will say |
| 5. I will say | 13. you (fs) will be able |
| 6. I will give | 14. they (mp) will stand |
| 7. I will go | 15. they (fp) will stand |
| 8. I will take | 16. he will be willing |

c. Translate the following into English:

1. לא־תֵאָבֵד הַזֶּה מִכֶּחַן וְעֵצָה מִחֶכֶם וְדַבַּר מִנְבִּיא (Jer 18:18)
2. אֶת־בְּנֵיהֶם נִקַּח־לָנוּ לְנָשִׁים וְאֶת־בְּנֹתֵינוּ נָתַן לָהֶם (Gen 34:21)
3. בְּאֵלֵיהֶם בִּטְחֹתִי לֹא אֵירָא מִה־יַּעֲשֶׂה אֲדָם לִי (Ps 56:12)
4. הִיפְלִי וְלֹא יָקוּמוּ אִם־יָשׁוּב וְלֹא יָשׁוּב (Jer 8:4)

5. וְנִקְוָמָה וְנִלְכָּה וְנִחְיָה וְלֹא נָמוּת (Gen 43:8)
6. בְּבֵית הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בְּחַרְתִּי מִכָּל שְׁבִטֵי יִשְׂרָאֵל אֲשִׁים
7. אֶת־שְׁמִי לְעוֹלָם (2 Kgs 21:7) *See 207 note ii*
וְאֶחָרֵי־כֵן יִסְעוּ בְנֵי יִשְׂרָאֵל וּבִמְקוֹם אֲשֶׁר יִשְׁכְּנוּ שָׁם הֵעָנָן שָׁם יִחְנוּ בְנֵי יִשְׂרָאֵל (Num 9:17)
8. וַעֲתָה בְּתִי אֶל־תִּירָאִי | כָּל אֲשֶׁר־תֹּאמְרִי אַעֲשֶׂה לָּךְ | כִּי יוֹדַעַתְּ
כָּל־שֵׁעַר עִמִּי כִּי אֲשַׁת חַיִל אַתְּ (Ruth 3:11)
9. הוּא יִהְיֶה־לָּךְ לְפָה וְאַתָּה תִּהְיֶה־לּוֹ לְאֵלֵהֶם:
וְאֶת־חַפְצֶיךָ הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֵתָּה:

(Exod 4:16-17)

10. אִם־תִּתְּנֶנִּי לִי אֶת־חֲצִי בִיתְךָ לֹא אֶבֶא עִמָּךְ וְלֹא־אֶכַּל לֶחֶם וְלֹא אֲשַׁתֶּה־פִּימִים בְּמִקְוֹם הַזֶּה: כִּי־כֵן צִוָּה אֹתִי בְּדַבַּר יְהוָה לֵאמֹר לֹא־תֵאָכַל לֶחֶם וְלֹא תִשְׁתַּה־פִּימִים וְלֹא תִשָּׁב בְּדַרְדָּךְ אֲשֶׁר הִלַּכְתָּ:

(1 Kgs 13:8-9)

d. Translate Exod 3:1-14 with the help of a dictionary and these notes.

Notes:

- v 1: וַיִּנְהַג and he drove; וַיָּבֵא and he came.
- v 2: וַיֵּרָא (subject) appeared; וַיִּרְא and he saw; אָכַל consumed.
- v 3: וַיֹּאמֶר (subject) said; אָסְרָה־נָּא let me turn aside.
- v 4: וַיֵּרָא (subject) saw; לִרְאוֹת to see; וַיִּקְרָא and (subject) called; וַיֹּאמֶר and he said.
- v 5: שָׁל remove.
- v 6: וַיִּסְתֵּר (subject) hid; מִהִבֵּיט to look (lit. of looking).
- v 7: רָאָה I have indeed seen.

- v 8: וְאֵרַד I have descended; לְהַצִּילָם to rescue them; וְלַהֲעִלֵתָם and to bring them up.
- v 10: וְאֶשְׁלַחְךָ לָכֵה וְהוֹצֵא come, let me send you; וְהוֹצֵא bring out.
- v 11: אֲצִיֵא I should bring out.
- v 12: בְּהוֹצִיֵאתָ when you bring out.
- v 13: וְאָמַרְתִּי and I will say; וְאָמְרוּ and they will say.

Lesson XX

I. The Preterite

We have learned so far (XIII.3) that a situation viewed by an outsider as a complete whole is generally expressed by verbs in the affirmative inflection (*qāṭal*). On the other hand, a situation that is viewed as if “from the inside” (XVIII.3) is expressed by the preformative inflection (*yiqṭōl*).¹ We have seen, therefore, that situations that are perceived to be complete tend to be described by verbs in the perfect. This is only partially correct, however. In fact, the *yiqṭōl* form has two different origins: **yaqṭulu* for the imperfect and **yaqṭul* for the preterite (referring to past situations). But early in the evolution of the Hebrew language, final short vowels disappeared and so the imperfect form (**yaqṭulu* > **yaqṭul*) became identical to the preterite (**yaqṭul*). In time, **yaqṭul* (i.e., either imperfect or preterite) developed to *yiqṭōl*. Thus, the *yiqṭōl* form may be imperfect or preterite. In its latter function, of course, there is some overlap with the perfect.

The preterite use of the *yiqṭōl* form is clearly evident in the following situations.

a. In poetic, and especially archaic, texts.

שָׁמְעוּ עַמִּים יִרְגְּזוּן the peoples heard, *they trembled*
(Exod 15:14)

Note: Here the preterite meaning of the *yiqṭōl* form (יִרְגְּזוּן) is evident in its close association with a *qāṭal* form.

b. After the adverb אָז (then, at that time).

אָז הִפְשַׁע לִבָּהּ at that time, Libnah *revolted* (2 Kgs 8:22)

c. In the *wayyiqṭōl* form (see below).

וַיִּנְהַג אֶת־הַצֹּאן and *he drove* the flock (Exod 3:1)

1. For simplicity's sake, we refer to the affirmative inflections in general as *qāṭal* and the preformative inflections as *yiqṭōl*, but one must remember that there are variations for different verb types and verbal patterns.

2. Discourse on Past Situations

Even though Hebrew verbs do not by themselves indicate tense, they may be found in certain constructions to refer to specific situations in the past or the future.

a. In the narration of past situations, the sequence *qāṭal* + *wayyiqṭōl* is used. Since the *wayyiqṭōl* form follows the perfect in this sequence and refers to a past situation, it is sometimes said to be “converted” (i.e., by the perfect). Hence, the *wayyiqṭōl* form is called the *wāw-conversive* or *wāw-consecutive*, although the form is really from an original **yaqṭul* (i.e., the preterite) and has not been “converted.”

וַיִּבַח הַלֵּד וַיִּלְכֹּד אֶת־קִנְחָן
Nobah went and captured Kenath
(Num 32:42)

The meaning of the *wayyiqṭōl* verb is not necessarily tied to such a sequence, however. Even when it does not follow a *qāṭal* form, the *wayyiqṭōl* must be interpreted as referring to a past situation.

וַיִּקְרָא אֱלֹהֵי־מֹשֶׁה (YHWH) called to Moses (Lev 1:1)

b. The ׀ used with the consecutive form appears as follows.

i. It is normally ׀ (*wa-*) + doubling of the next consonant: וַיִּקְרָא and he called.

ii. If the next consonant has a *šewā*², it is ׀ without doubling (see VI.7): וַיְדַבֵּר and he spoke.

iii. If the preformative of the verb is א, it is ׀ without doubling: וָאָכַל and I ate.

The *wayyiqṭōl* form should not be confused with the simple conjunction + imperfect (i.e., *wēyiqṭōl*). Compare the following.

<i>wāw-consecutive:</i>	וַיִּשְׁמַע	and he heard
<i>simple wāw:</i>	וַיִּשְׁמַע	and he will hear

Note: The ׀ became a convenient way to distinguish the preterite from the imperfect. It should not, therefore, be translated slavishly as “and”; sometimes it is best to leave it untranslated.

3. Discourse on Future Situations

a. Since the *qāṭal* + *wayyiqṭōl* sequence is used in the narration of past situations, the *yiqṭōl* + *wēqāṭal* sequence may be perceived to be its logical opposite. Thus, in contrast to the *wayyiqṭōl* form (which overlaps in function with the perfect), the *wēqāṭal* form in a *yiqṭōl* + *wēqāṭal* sequence is understood to refer to an imperfective situation.

אֵצֶא וְהִיִּתִּי רוּחַ שָׁקֶר I will go forth, and I will be
a lying spirit (1 Kgs 22:22)

Note: In the 2 ms and 1 cs of the *wēqāṭal* form, the accent is usually on the ultima, rather than the preceding syllable. Compare:

<i>Simple perfect</i>	<i>Consecutive perfect</i>
וְהֵלַכְתִּי and I went	וְהֵלַכְתִּי and I will go
וְהֵלַכְתָּ and you went	וְהֵלַכְתָּ and you will go

b. A *wēqāṭal* form following a participle may refer to something that is not yet complete.

הִנְנִי עֹמֵד לְפָנֶיךָ שָׁם וְעַל־הַצּוּר I will stand before you on the
בְּחָרֶב וְהִכִּיתָ בַצּוּר וַיִּצְאוּ מִמֶּנּוּ מַיִם
strike the rock, and water
shall flow from it (Exod 17:6)

4. The Wāw-Consecutive Forms

The Wāw-consecutive forms of the prefixed verbal forms are easy to recognize because they are always preceded by *wa-* (plus *dāgēs*) or *wā-* (see 2.b above), as opposed to *wē-*. For most verbs,

there is no distinction in form between the imperfect and the Wāw-consecutive forms.

<i>Imperfect</i>	<i>Wāw-consecutive</i>	
יִמְצָא	וַיִּמְצָא	(and) he found
יִפֹּל	וַיִּפֹּל	(and) he fell

The following peculiarities should be noted, however.

a. The I-ʿĀleḫ verbs אָכַל (to eat) and אָמַר (to say) show a retraction of the accent from the ultima to the penultima in the forms without endings. This retraction results in a slight change in vocalization for the verb אָמַר, but not אָכַל.

<i>Imperfect</i>	<i>Wāw-consecutive</i>	
יֹאמַר	וַיֹּאמֶר	(and) he said
יֹאכַל	וַיֹּאכַל	(and) he ate

b. I-Wāw verbs usually show a retraction of the accent in the forms without endings. This retraction typically results in the shortening of the final vowel from *..* to *◌◌*.

<i>Imperfect</i>	<i>Wāw-consecutive</i>	
יֹשֵׁב	וַיֹּשֵׁב	(and) he dwelled/sat
תָּלַד	וַתֵּלֵד	(and) she bore

Note: The verb הִלְךָ (to go) behaves like a I-Wāw verb (thus, וַיֵּלֶךְ he went).

c. II-Wāw/Yōd verbs without endings generally show a retraction of the accent and the consequent shortening of *û* to *o* and *î* to *e*.

<i>Imperfect</i>	<i>Wāw-consecutive</i>	
יָקָם	וַיָּקָם	(and) he arose
יָשָׂם	וַיָּשָׂם	(and) he placed

There is no retraction of accent, however, in the Wāw-consecutive form of בָּוֵא (thus, וַיָּבֵא). A few verbs with III-Guttural show a retraction of accent, but the final vowel is shortened to *a*, not to *o* or *e*.

<i>Imperfect</i>	<i>Wāw-consecutive</i>	
יָנוּחַ	וַיָּנוּחַ	(and) he rested
יָנוּעַ	וַיָּנוּעַ	(and) he wandered
יָסַר	וַיָּסַר	(and) he turned aside

d. The III-Hē forms are characterized by three things.

- i. Apocope (cutting off) of the final ה.
- ii. After the apocope of ה, a *sēgōl* is usually inserted to prevent a consonant cluster at the end of the new form.
- iii. The retraction of the accent.

<i>Imperfect</i>	<i>Wāw-consecutive</i>	
יָגַל	וַיִּגַּל > *יִגַּל	(and) he uncovered
יָבֵן	וַיִּבֶן > *יִבֶן	(and) he built

Beyond these basic characteristics, however, the forms of III-Hē verbs are quite unpredictable. Even within the same root there may be differences in vocalization. Some III-Hē verbs have *ē* (..) in the preformative (instead of *i*) and no *sēgōl* inserted.

Imperfect	Wāw-consecutive	
יָכַד	*יָכַד > וַיָּכַד (not *וַיְכַד)	he wept
יָשַׁת	*יָשַׁת > וַיִּשַׁת (not *וַיִּשֶׁת)	he drank

III-Hē verbs that are also I-Guttural generally have *pātaḥ* instead of *sēgōl* inserted, although there is some variation in the vocalization of the preformative (sometimes an *i*-vowel appears instead of the expected *a*-vowel).

Imperfect	Wāw-consecutive	
יָעַן	*יָעַן > וַיַּעַן	(and) he answered
יָעַשׂ	*יָעַשׂ > וַיַּעַשׂ	(and) he made/did
יָחַן	*יָחַן > וַיַּחַן	(and) he camped

The verbs *hāyā* (to be) and *hāyā* (to live) are peculiar in their Wāw-consecutive forms. Because they occur frequently, they should be memorized.

Imperfect	Wāw-consecutive	
יָחַי	וַיַּחַי	(and) he lived
אָחַי	וַאֲחִי	(and) I was

III-Hē verbs that are also I-Nûn may pose a problem to the beginning student: in addition to the apocope of Hē, the form may also lose the *dāgēš* in the second radical which normally indicates the assimilated Nûn (compare V.1).

Imperfect	Wāw-consecutive	
*יָנַט > יָטַט	וַיִּטַּט	(and) he stretched out
*יָנַז > יָזַז	וַיִּזַּז	(and) he sprinkled

Finally, it should be noted that the Wāw-consecutive form of *hāyā* (to see) is *וַיִּרְא*. Since this form occurs very frequently, it should be committed to memory. The 3 fs/2 ms form, however, is *וַתִּרְא*.

5. Narrative Contexts

In a discourse, context may be provided in a number of ways. A past event is typically introduced by *וַיְהִי*, literally, “and it was/ came to pass.” Future events are introduced by *וַיְהִי*, literally, “and it shall be.” Further indication of the context usually follows: a prepositional or adverbial expression giving a specific time (e.g., after these things), a reference to some event introduced by *כַּאֲשֶׁר* (even as) or *כִּי* (when), or the like. The event that happened or will happen is then introduced by the conjunction *-ו*. Literally, the sequence *-ו... וַיְהִי* means “(and) it came to pass ... that,” and the sequence *-ו... וַיְהִי* means “(and) it shall be ... that.” It is often best, however, to avoid a literal translation. Study the following examples.

a. Past Events

וַיְהִי בְעֶרְבַּי וַיִּקַּח אֶת־לֵאָה בָּתוּר	In the evening, he took Leah his daughter (Gen 29:23)
וַיְהִי בַיּוֹם הַהוּא וַיָּבֹאוּ עֲבָדֵי יִצְחָק	On that day, the servants of Isaac came (Gen 26:32)
וַיְהִי בְעֵת הַהוּא וַיֵּרַד יְהוּדָה	At that time, Judah went down (Gen 38:1)
וַיְהִי כַאֲשֶׁר יָלְדָה רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב	When Rachel bore Joseph, Jacob said (Gen 30:25)

וַיְהִי כִּי־בָאוּ אֶל־הַמְּלֹחַן וַנִּפְתְּחָהּ
אֶת־אֲמֹתֵיהֶמוּ
When we came to the lodge, we
opened our saddle bags
(Gen 43:21)

b. Future Events

וְהָיָה בַּיּוֹם הַהוּא וְקָרָאתִי לְעַבְדִּי
On that day, I will summon my
servant (Isa 22:20)

וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר
יָתַן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר
וּשְׁמַרְתֶּם אֶת־הָעֲבֹדָה הַזֹּאת
When you enter the land which
YHWH will give to you, even
as he has spoken, you shall
keep this service (Exod 12:25)

6. Concomitant Circumstances

Clauses describing circumstances concomitant with the main event may be introduced by the conjunction ו , in which case the conjunction may be translated as “while,” “when,” or “as.”

וַיִּפֹּל עַל־צוּאֵרֵי בְנֵי־מְנַחֵם וַיִּבְכֶּה
וּבְנֵי־מֶן בָּכָה עַל־צוּאֵרָיו
He fell on the neck of Benjamin his brother and wept, as Benjamin wept on his neck
(Gen 45:14)

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעָרֶב
וְלוֹט יֹשֵׁב בְּשַׁעַר־סֹדֹם
The two angels came to Sodom in the evening, *while* Lot was sitting by the gate of Sodom
(Gen 19:1)

וַיָּבֹא אֵלִישָׁע דַּמְשֵׁק וּבֶן־הַדָּד
מֶלֶךְ־אַרָם חָלָה
Elisha came to Damascus *when* Ben-Hadad the king of Aram was sick (2 Kgs 8:7)

As noted in IX.5.b, הַיָּנָה very often introduces the circumstances of something that is happening.

וַיָּבֹא אֶל־הָאִישׁ וְהָיָה עֹמֵד עַל־
הַגַּמְלִים
He came to the man *while* (he was) standing by the camels
(Gen 24:30)

Vocabulary

Nouns:

בְּהֵמָה	(cs: בְּהֵמַת; with sfx. בְּהֵמָתוֹ) wild animal, beast, cattle	erratum domestic
חֲמֹר	(he-)ass	
מִגְרֵשׁ	pasture land	
קֶצֶף	(also קֶצֶה) extremity, end	
שָׂה	lamb, kid	
שָׂק	sack	
שֶׁמֶן	oil, fat	

Verbs:

בָּקַע	to split
זָנָה	to act like a prostitute, be promiscuous. <i>Noun:</i> זֹנָה prostitute, promiscuous woman
רָאָה	to see (a vision). <i>Noun:</i> רִזְוִין vision
תָּשַׁךְ	to restrain, withhold
מָאָס	to reject
נָגַע	to touch, strike (object of the verb usually indicated by ב). <i>Idiom:</i> נָגַע אֶל־ reach. <i>Noun:</i> נִגְעַת plague, stroke
צִוֵּם	to fast. <i>Noun:</i> צוֹם fast, fasting

Prepositions:

בְּעִבּוּר	for the sake of, on account of
לְקִרְאָה	toward, against
מֵעַל	above

Exercise 20

a. Parse the following forms.

1. וַתִּזְנֶי	6. וַתִּלְךְ	11. וַיַּעַן	16. וַנִּשָּׁב
2. וַיִּשָּׁב	7. וַיִּרַע	12. וַיִּשָּׁב	17. וַאֲכַל
3. וַיִּלְךְ	8. וַיִּכְדֶּךָ	13. וַיִּסֵּר	18. וַתִּאֲבָדְנָה
4. וַיִּקַּח	9. וַתִּחַזַּץ	14. וַיִּרְא	19. וַתִּזְנֶינָה
5. וַיְהִי	10. וַיִּכְן	15. וַיַּעַשׂ	20. וַאֲרָא

b. Write the following in Hebrew, using only consecutive forms.

1. (and) he rejected	9. (and) he saw
2. (and) she touched	10. (and) I took
3. (and) he fasted	11. (and) he died
4. (and) she went	12. (and) she came
5. (and) we came	13. (and) you (ms) said
6. (and) she saw	14. (and) he gave
7. (and) she sat	15. (and) he went up
8. (and) he was afraid	16. (and) he camped

c. Translate Gen 22:1-15 with the help of a dictionary and these notes.

Notes:

- v 2: וְקַח־נָא take!; וּלְךָ־לֶךְ go! וַחֲעֲלֵהוּ and offer him up!
- v 3: וַיִּשָּׁבֶם (subject) got up early; וְאֶת־שְׁנֵי two of; וַיִּבְקַע he split.
- v 5: וְשָׁבוּ־לְכֶם you stay!; וְנִשְׁתַּחֲוֶה and we will worship.
- v 8: וְשְׁנֵיהֶם the two of them.
- v 10: לְשַׁחֵט to slay.
- v 13: וַיִּחַזְקוּ caught; וַיַּעֲלֵהוּ and offered it up.
- v 14: וַיֵּאמֶר it is said; וַיִּרְאֵהוּ it will be seen.

Lesson XXI

I. Distinctive Qal Jussive Forms

We have already learned in XVIII.4.b that there is no difference between the jussives and the corresponding imperfect forms of most verbs. For two root types, however, the jussives are clearly distinguished: III-Hē and II-Wāw/Yōd.

a. The jussives of III-Hē verbs are usually identical to the corresponding Wāw-consecutive forms without the conjunction (see XX.4.d).

Root	Imperfect	Wāw-consec.	Jussive	
בנה	יִבְנֶה	וַיִּבְנֶן	יִבְנֶן	let him build
גלה	יִגְלֶה	וַיִּגְלֶה	יִגְלֶה	let him uncover
היה	יְהִיֶּה	וַיְהִיֶּה	יְהִיֶּה	let him be, become
חיה	יִחְיֶה	וַיִּחְיֶה	יִחְיֶה	let him live
חרה	יִחַרֶה	וַיִּחַר	יִחַר	let him be angry
נטה	יִטֶּה	וַיִּט	יִט	let him stretch
עלה	יַעֲלֶה	וַיַּעֲלֶה	יַעֲלֶה	let him go up
עשה	יַעֲשֶׂה	וַיַּעֲשֶׂה	יַעֲשֶׂה	let him do, make
שתה	יִשְׁתֶּה	וַיִּשְׁתֶּה	יִשְׁתֶּה	let him drink

For the verb רָאָה (to see), however, there is a slight difference in vocalization between Wāw-consecutive and 3 ms jussive forms.

וַיִּרְא (and) he saw יִרְאֵהוּ let him see

b. The jussives of II-Wāw/Yōd verbs are normally distinguished from the Wāw-consecutive forms.

Root	Imperfect	Wāw-consec.	Jussive	
מות	יָמוּת	וַיָּמָת	יָמַת	let him die
רום	יָרוּם	וַיָּרָם	יָרַם	let him be exalted
שוב	יָשׁוּב	וַיָּשָׁב	יָשַׁב	let him return
גיל	יָגִיל	וַיָּגֵל	יָגַל	let him rejoice
ריב	יָרִיב	וַיָּרַב	יָרַב	let him quarrel
שים	יָשִׁים	וַיָּשֶׂם	יָשַׁם	let him set

2. The Qal Cohortative of Weak Verbs

The Qal cohortative forms of weak verbs occasion no surprises, but a few forms are noteworthy.

אָעָמְדָה let me stand	נָעָמְדָה let us stand
אָכָלָה let me eat	נָאָכָלָה let us eat
אָרָאָה let me see	נָרָאָה let us see

Notes:

i. The cohortatives of I-Guttural verbs like עָמַד are formed according to rules (see XIX.1.d.i).

*אָעָמְדָה > אָעָמְדָה let me stand

*נָעָמְדָה > נָעָמְדָה let us stand

ii. The 1 cs cohortatives of I-³Alēp verbs like אָכַל are formed according to rules (see XIX.1.d.iii).

*אָכָלָה > אָכָלָה let me eat

iii. Instead of special cohortative forms, III-Hē verbs use the appropriate imperfect forms; they are without the final הָ - that marks most cohortatives.

נָרָאָה we will see (imperfect) or let us see (cohortative)

3. The Qal Imperative

It is easiest at this stage to think of the imperative forms as related to the corresponding imperfect forms, inasmuch as the preformative is lacking in the imperative.

	Imperfect	Imperative	
2 ms	תִּקְטֹל	קְטֹל	(see II.6.a.i)
2 fs	תִּקְטְלִי	*קְטְלִי > קְטְלִי	(see II.6.a.i; VI.3.a)
2 mp	תִּקְטְלוּ	*קְטְלוּ > קְטְלוּ	(see II.6.a.i; VI.3.a)
2 fp	תִּקְטְלֵנָה	קְטְלֵנָה	(see II.6.a.i)

a. The Qal imperatives of the strong verbs שָׁמַר (to keep) and שָׁכַב (to lie down) are inflected as follows.

ms	שָׁמַר	שָׁכַב
fs	שָׁמְרִי	שָׁכְבִי
mp	שָׁמְרוּ	שָׁכְבוּ
fp	שָׁמְרֵנָה	שָׁכְבֵנָה

note: no dagesh here
in 2nd syllable
ai expected.

b. The Qal imperatives of the I-Guttural verbs עָמַד (to stand), חָזַק (to be strong), and אָכַל (to eat) are inflected as follows.

ms	עָמַד	חָזַק*	אָכַל
fs	עָמְדִי	חָזְקִי	אָכְלִי
mp	עָמְדוּ	חָזְקוּ	אָכְלוּ
fp	עָמְדֵנָה	חָזְקֵנָה	אָכְלֵנָה

Notes:

- i. Although the 2 ms imperfect of חָזַק is חָחֲזַק, the imperative is חָזַק, not *חָחֲזַק.
- ii. In I-ʿAleḫ verbs, the vowel in the first syllable is ֶ.
- iii. Regardless of the guttural, the fs and mp forms have the *i*-vowel in the first syllable.

עָמְדִי not *עָמְדִי > *עָמְדִי (see XIX.1.d.i)

חָזַקִי not *חָחֲזַקִי or *חָחֲזַקִי

c. The Qal imperative of the II-Guttural verb בָּחַר (choose) is inflected as follows.

ms	בָּחַר	
fs	בָּחַרִי	< בָּחַרְרִי
mp	בָּחַרוּ	< בָּחַרְרוּ
fp	בָּחַרְנָה	

Note: The fs and mp are formed according to rules (see VI.3.b): thus, *בָּחַרִי > בָּחַרִי; *בָּחַרוּ > בָּחַרוּ. Pg 56

d. The Qal imperatives of the III-Hē verbs בָּנָה (to build), עָשָׂה (to do), and הָיָה (to be) are inflected as follows.

ms	בָּנָה	עָשָׂה	הָיָה
fs	בָּנִי	עָשִׂי	הָיִי
mp	בָּנוּ	עָשׂוּ	הָיוּ
fp	בָּנִינָה	עָשִׂינָה	הָיִינָה

Notes:

- i. The ending in the ms is always הֶ-, not הָ-, as in the imperfect 2 ms.
- ii. For the verbs הָיָה (to be) and חָיָה (to live), the first syllable

is ֶ, not ֶ. After the conjunction ו, however, it is silent: וְחָיָה *wehyē(h)*; וְחָיִי *wihyū*. Pg 58d

e. The Qal imperative of the I-Wāw verbs יָשַׁב (to dwell) and יָדַע (to know), and the verb הִלֵּךְ are inflected as follows.

ms	יָשַׁב	יָדַע	הִלֵּךְ
fs	יָשְׁבִי	יָדְעִי	הִלְכִי
mp	יָשְׁבוּ	יָדְעוּ	הִלְכוּ
fp	יָשְׁבְנָה	יָדְעֶנָה	הִלְכְנָה

Notes:

- i. As in the imperfect (XIX.5.a.i), the first radical does not appear in the imperative.
- ii. As previously noted (XIX.5.c), the verb הִלֵּךְ behaves like an original I-Wāw verb in the Qal imperfect. So, too, it is treated like a I-Wāw verb in the imperative.
- iii. The 3 fp/2 fp imperfect of יָשַׁב is יָשְׁבְנָה, but the imperative is יָשְׁבְנָה, not *יָשְׁבְנָה (also הִלְכְנָה but הִלְכְנָה). The imperfect 3 fp/2 fp of יָצָא is יָצְאֶנָה, but the corresponding imperative is irregular, יָצְאִינָה.
- iv. Although יָרַשׁ (to possess) behaves like an original I-Yōd verb in the imperfect (see XIX.5.d), the imperatives are, with only one exception, typical of I-Wāw verbs (i.e., יָרַשׁ, יָרְשׁוּ). The verb יָרָא (to be afraid), on the other hand, does not lose the first radical in the imperative (יָרְאוּ; יָרְאוּ).

f. The Qal imperatives of the I-Nūn verbs נָפַל (to fall), נָסַע (to set out), and נָתַן (to give) are inflected as follows.

ms	נָפַל	נָסַע	נָתַן
fs	נָפְלִי	נָסְעִי	נָתַנִּי
mp	נָפְלוּ	נָסְעוּ	נָתְנוּ
fp	נָפְלֶנָה	נָסְעֶנָה	נָתְנֶנָה

Notes:

- i. There are two basic types of I-Nûn verbs evident in the Qal imperative forms: those with the first radical (like **נָפַל**), and those that lose the first radical (like **סַע** and **תָּן**).
- ii. The verb **לָקַח** (to take) behaves like a I-Nûn verb: thus, **קַח** (ms), **קַחִי** (fs), **קַחוּ** (mp). The fp form is unattested.
- g. The Qal imperatives of the II-Wāw verbs **קוּם** (to arise) and **בּוֹא** (to come), and the II-Yōd verb **שׂים** (to put) are inflected as follows.

	קוּם	בּוֹא	שׂים
ms	קוּם	בּוֹא	שׂים
fs	קוּמִי	בּוֹאִי	שׂימִי
mp	קוּמוּ	בּוֹאוּ	שׂימוּ
fp	קוּמְנָה	—	—

Notes:

- i. II-Wāw verbs are clearly distinguished from II-Yōd verbs.
- ii. The fp form of **קוּם** is **קוּמְנָה**, even though the 2 fp imperfect is usually **תִּקְוִמְנִינָה**.

An imperative form may be vocalized slightly differently in certain situations. When linked to a following word or particle by means of the *maqqup*, it loses its stress and the last syllable may be shortened from *ō* to *o* or from *ē* to *e*.

שָׁמֵר but שָׁמְרֵ-לָךְ Keep!

שָׁב but שָׁבֵ-שָׁם Stay there!

When the imperative is in pause, the thematic vowel may not be reduced; it may, in fact, be lengthened.

שָׁבוּ but שָׁבוּ Stay!

שָׁמַע but שָׁמַע Hear!

אָכְלוּ but אָכְלוּ Eat!

4. Imperative Forms with Final הַ-

a. The ms of the imperative may take the final הַ-, like the cohortative. When it does, the base form is shortened, contracted, or reduced before the final הַ-, unless it is a II-Wāw/Yōd verb, in which case it remains unchanged. There is no difference in meaning between an imperative with the final הַ- and one without.

b. The following are the forms of the Qal imperative with the final הַ-.

Root	Without הַ-	With הַ-	
שמר	שָׁמֵר	שָׁמְרָה	Keep!
עמד	עֲמַד	עֲמָדָה	Stand!
אכל	אָכַל	אָכְלָה	Eat!
שלח	שִׁלַּח	שִׁלְּחָה	Send!
ישב	יָשַׁב	יָשְׁבָה	Sit!
ידע	יָדַע	יָדְעָה	Know!
נפל	נָפַל	נָפְלָה	Fall!
נסע	נָסַע	נָסְעָה	Set out!
נתן	נָתַן	נָתְנָה	Give!
קום	קוּם	קוּמְהָ	Arise!
בוא	בּוֹא	בּוֹאָה	Come!
שים	שׂים	שׂימְהָ	Place!

Note: The III-Hē imperative never takes the final הַ- (compare 2. Note iii above).

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5. Negative Commands

The imperative forms are *not* negated in Hebrew. For negative commands, the negative particles **לֹא** and **אַל** are used with the second person imperfect (see XVIII.5.b-c).

לֹא תִרְצַח You shall not murder! (not *רִצַּח)

אַל תִּשְׂמַח Do not rejoice! (not *שָׂמַח)

6. Imperatives as Interjections

A few imperative forms are used as interjections and, therefore, should not be taken literally. When so used, the imperative form may be masculine singular even though the subject may be feminine or plural.

a. רָאָה (see)

רָאָה רִיחַ בְּנֵי כְרִיחַ *Ah!* The smell of my son is like the smell of a field which YHWH has blessed!
(Gen 27:27)

b. קוּם (arise)

קוּם־נָא שִׁבָּה וְאָכְלָה *Come on!* Sit up and eat! (Gen 27:19)

c. יָתַב (give)

יָתַב־נָא אָבוּא אֵלַיךְ *Come!* Let me come into you!
(Gen 38:16)

d. הֵלֵךְ (go)

לָכֵה וְנָכַרְתָּה בְרִית *Come on!* Let us make a covenant!
(Gen 31:44)

7. The Imperative with a Redundant ל

After the imperative, the preposition **ל** with the second person pronominal suffix may occur redundantly to indicate the subject of the action commanded. In any case, this redundant **ל** is normally not translated into English.

לְדַלֶּקֶת מֵאַרְצֶךָ Go from your country (Gen 12:1)

וְקוּם בְּרַח־לֶךָ אֶל־לָבָן אָחִי Now go on! *Flee* to Laban my brother (Gen 27:43)

8. Commands in Narrative Sequence

a. A series of imperatives or imperatival phrases may occur, with or without the conjunction –וְ linking them.

לָכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ Come, buy food and eat! Come buy food without money!
שִׁבְרוּ בְלֹא־כֶסֶף (Isa 55:1)

In such a sequence, the imperatives joined by –וְ may or may not be consequent to one another.

b. By analogy with other narrative sequences (XX.2–3), an imperative form preceding a perfect, causes the perfect to have an imperative force.

לֵךְ וּבֹא־תֵלֵךְ אֶרֶץ יְהוּדָה Go on and *enter* the land of Judah
(1 Sam 22:5)

שָׁמַע בְּקוֹלָם וְהִמְלִכָה לָהֶם שִׁמְשֹׁן Heed their voice and *cause* a king to reign for them
מֶלֶךְ (1 Sam 8:22)

In this sequence, the *wēqātal* form is consequent to the imperative form: Go (and then) enter! Heed (and then) cause a king to reign!

c. If the imperative is followed by an imperfect or cohortative, the latter begins a purpose or result clause and should, therefore, be translated by “that ...” or “so that ...”

וְתָזַרַע וְנִחְיֶה וְלֹא נָמוּת Provide the seed *so that* we may live and not die! (Gen 47:19)

Like the imperative, the jussive may be followed by an imperfect or cohortative. In this case, the imperfect or cohortative also introduces a purpose or result clause.

יבאנא אלי וידע כי יש
נביא בישראל
Let him come to me *that* he may
know there is a prophet in Israel
(2 Kgs 5:8)

d. The jussive may also be followed by an imperative. In this sequence, the imperative introduces a result or purpose clause and should not, therefore, be translated as a command.

יתן יהוה לכם ומצאן מנוחה
May YHWH grant *that you may*
find a resting place (Ruth 1:9)

Vocabulary

Nouns:

אמה cubit
אמת (with sfx.: אמתו) truth, reliability, firmness
במה high place (a sanctuary)
חלום (pl. חלומות) dream. *Verb*: חלם to dream
יתר remainder, excess
כבש lamb
לוח (pl. לוחות) tablet
עשר wealth. *Adjective*: עשיר rich

Verbs:

אסף to gather, remove
טהר to be clean. *Adjective*: טהור clean, pure
יחב to give, ascribe (occurs only in the imperative forms)
יצק to pour out (see XVI.8.c)
כבס Pi.: to wash, clean
כשל to stumble

נוח to rest. *Noun*: מנוחה rest
נצר to watch
שיר to sing. *Noun*: שיר song
שית to put, set

Exercise 21

a. Parse the following forms:

1. ויצק	8. הָבוּ	15. וַיִּשָּׁט
2. הֶבְהֵ	9. יַעֲשׂ	16. שִׁירוּ
3. עָלִי	10. עֲלֵה	17. זָכְרָה
4. יִשָּׂם	11. וּתָנַח	18. יָקָם
5. יַעֲלֵ	12. יִשָּׁט	19. שׁוּבָה
6. תָּנֵה	13. תִּט	20. וַיִּצְקוּ
7. נִצֵּר	14. שִׁיתָהּ	21. וַאֲטָהֵר

b. Write the following forms:

1. Qal impv. ms of שיר	11. Qal impv. ms of נטה
2. Qal impv. ms of בנה	12. Qal juss. 3 ms of ישב
3. Qal juss. 3 ms of מות	13. Qal impv. mp of ישב
4. Qal impv. ms of מות	14. Qal impv. mp of שוב
5. Qal impv. ms of שתה	15. Qal impv. fs of ישב
6. Qal impv. mp of עשה	16. Qal impv. fp of שוב
7. Qal juss. 3 fs of שוב	17. Qal impv. fs of הלך
8. Qal impv. mp of ראה	18. Qal impv. ms of לקח
9. Qal impv. ms of היה	19. Qal impv. mp of נסע
10. Qal impv. mp of היה	20. Qal impv. mp of נתן

c. Translate 1 Kgs 3:4-15 with the help of a dictionary and these notes.

Notes:

- v 4: לִזְבֹּחַ to sacrifice; יַעֲלֶה (subject) offered.
 v 5: נִרְאָה (subject) appeared.
 v 7: הִמְלִיכָה have caused to be king; וָבָא וָבָא to go out and to come in.
 v 8: לֹא יִסְפָּר וְלֹא יִמְנָה cannot be numbered and cannot be counted.
 v 9: לִשְׁפֹט to judge; לְהַבִּין to discern.
 v 11: לִשְׁמַע הַבִּין discernment (lit. discerning) to hear.
 v 12: וְנָבוֹן and intelligent.
 v 14: לִשְׁמֹר to keep.
 v 15: וַיַּעֲלֶה = וַיִּקְרַץ and he offered up.

Lesson XXII

1. The Imperfect and Imperative with Object Suffixes

As with the perfect (XVII), imperfect and imperative forms may indicate direct objects by means of suffixed pronouns.

אֶשְׁלַח אֹתְךָ = אֶשְׁלַחְךָ I will send you

שְׁלַח אֹתִי = שְׁלַחְנִי Send me!

a. The imperfect form may undergo certain vowel changes before the object suffix.

i. The \bar{o} thematic vowel is reduced to $\check{s}ew\bar{a}$ before the object suffix, if it is not already reduced.

יִשְׁמֹר he will keep *but* יִשְׁמְרֵנִי he will keep me

Before the 2 ms and 2 mp suffixes, however, \bar{o} is usually not reduced. Instead, \bar{o} is shortened to o : thus, יִשְׁמְרֶךָ (he will keep you); יִשְׁמְרְכֶם (he will keep you).

ii. The thematic \bar{e} vowel is reduced to $\check{s}ew\bar{a}$ before the object suffix, if it is not already reduced.

יִתֵּן he will give *but* יִתְּנֵנִי he will give me

Before the 2 ms and 2 mp suffixes, however, \bar{e} is usually not reduced. Instead, \bar{e} is shortened to e . Thus, יִתְּנֶךָ (he will give you); יִתְּנְכֶם (he will give you).

iii. The a thematic vowel is not reduced. It is lengthened to \bar{a} before the object suffix.

יִשְׁמַע he will hear *but* יִשְׁמַעֵנִי he will hear me

b. The imperative form may undergo certain changes before the object suffix.

i. The Qal ms imperative of the $q\bar{e}t\bar{o}l$ type becomes $qotl-$ before the object suffix.

שְׁמֹר Keep! *but* שְׁמְרֵנִי Keep me!

The mp (*qitlû*) and fs (*qitli*), however, remain unchanged: thus, **דַּרְשׁוּנִי** (Seek me!).

ii. All Qal imperative forms of the *qəṭal* type lengthen the *a* vowel to *ā* before the object suffix.

שְׁמַע Hear! *but* **שְׁמַעֲנִי** Hear me! **שְׁמַעֲנִי** Hear me!

So, too, all imperatives with the *a*-vowel will lengthen that vowel to *ā* before the object suffix.

דָּע Know! *but* **דַּעֲהוּ** Know him!

קח Take! *but* **קַחֲהוּ** Take him!

iii. The *e*-vowel is normally reduced to *šewā*?

תן Give! *but* **תַּנְהוּ** Give it!

c. The same set of object suffixes is used with the imperfect and imperative. The suffixes are essentially those of Type B in IX.2.b, except for the 3 mp and 3 fp forms. If a “connecting vowel” appears before the object suffix, it will be either *..* or *..* (as opposed to the *a*-vowel used to connect object suffixes to verbs in the perfect). The object suffixes are as follows.

3 ms	הוּ..-	3 mp	ם..-
3 fs	הָ..-	3 fp	ן..-
2 ms	ךְ-	2 mp	כֶּם-
2 fs	ךְ..-	2 fp	-not attested-
1 cs	נִי..-	1 cp	נִי..-

Notes:

- If the imperfect or imperative form ends in a vowel (i.e., in the 2 fs, 2 mp, 3 mp), the “connecting vowel” is omitted.
- The 3 fp/2 fp imperfect and imperative forms (i.e., **תִּקְטְלֶנָּה**, **תִּקְטְלֶנָּה**) are not attested with object suffixes; they are replaced by their mp counterparts (i.e., **יִקְטְלוּ**; **יִקְטְלוּ**).

Like the preposition **מן**, which also take suffixes of Type B in IX.2.b, the object suffixes used with imperfects and imperatives may have an additional *-en-* element before the suffix. The following forms of the object suffixes (with *-en-*) are attested.

3 ms	נִי..-	(*-énhû > -énnû)
3 fs	נָה..-	(*-énhā[h] > -énnā[h])
2 ms	ךְ..-	(*-énkā > -ékkā)
1 cs	נִי..-	(-énnî)
1 cp	נִי..-	(-énnû)

identical

There is no difference in meaning between the suffixes with the additional *-en-* element and those without.

יִשְׁלַחֵנּוּ = יִשְׁלַחֵנּוּ he will send him

d. III-Hē verbs drop the Hē before the object suffix.

אֶבְנֶה I will build	אֶבְנֶהְךָ I will build you (+)
יִרְאֶה he will see	יִרְאֶנִי He will see me
עֲנֵה answer!	עֲנֵנִי Answer me!

2. The Qal Infinitive Absolute

There are two forms in Hebrew that are called infinitives: the infinitive absolute and the infinitive construct. The infinitive construct will be treated in the Lesson XXIII.

The infinitive absolute is not inflected for gender, number, or person.

- The proper form of the Qal infinitive absolute is **קָטַל**, but it is most often written as **קָטוּל**.
- The weak roots occasion no surprises, but note the following.

- i. In III-Guttural roots, the Qal infinitive absolute has the *furtive pataḥ*, as one would expect, e.g., שְׁמוֹעַ.
- ii. In III-Hē roots, the Qal infinitive absolute is either like גָּלוּ or גָּלָה.
- iii. There is no distinction in the Qal infinitive absolute between II-Wāw and II-Yōd verbs, e.g., קוּם, שוּם.

3. Uses of the Infinitive Absolute

The infinitive absolute is used in the following ways.

a. It may simply be a *verbal noun*.

- הָרַג | בָּקַר וְשָׁחַט צֹאן *slaying cattle and slaughtering sheep*
(Isa 22:13)
- אָכַל דְּבַשׁ הַרְבּוֹת *eating honey abundantly is not good =*
לֹא־טוֹב *It is not good to eat much honey*
(Prov 25:27)

b. Most commonly the infinitive absolute stands before a finite verb of the same root to emphasize the *certainty* or *decisiveness* of the verbal idea of the root.

- מֹות תָּמוּת *You shall certainly die* (Gen 2:17)
- שׁוּב אָשׁוּב *I will certainly return* (Gen 18:10)

Occasionally, however, the infinitive absolute may also come after the finite verb.

- יָצָא יָצָא *he would surely come out* (2 Kgs 5:11)

c. The infinitive absolute may come after an imperative to *intensify* it.

- הָרַגְנִי נָא הָרַג *Kill me right away!* (Num 11:15)
- שָׁמְעוּ שְׁמוֹעַ אֵלַי *Really listen to me!* (Isa 55:2)

d. Frequently two different infinitive absolute forms are used,

with the second one indicating an action occurring *simultaneously* with the first.

- וַיֵּלֶךְ הַלֹּוֹךְ וְאָכַל *And he went along eating*
(Judg 14:9)
- הֵלְכוּ הַלֹּוֹךְ וְגַעוּ *they went along lowing* (1 Sam 6:12)

Probably because of the frequent use of הַלֹּוֹךְ in such constructions, this particular form functions as an adverb indicating *continuance*.

- וְהַמַּיִם הָיָה הַלֹּוֹךְ וְחָסָר *Now, the water was continually abating* (Gen 8:5)

Note: In some instances, the participle form הֹלֵךְ is used in place of the infinitive absolute form הַלֹּוֹךְ, with no discernible difference in meaning. Compare the following examples.

- וַיֵּלֶךְ הַלֹּוֹךְ וַיִּקְרַב *he kept approaching* (2 Sam 18:25)
- וַיֵּלֶךְ הַפְּלִשְׁתִּי הַלֹּוֹךְ וַיִּקְרַב *the Philistine kept approaching*
(1 Sam 17:41)

e. The infinitive absolute is frequently used as a substitute for an *imperative*.

- זְכוֹר אֶת־יוֹם הַשַּׁבָּת *Remember the sabbath day!*
(Exod 20:8)
- שָׁמֹר אֶת־יוֹם הַשַּׁבָּת *Observe the sabbath day!*
(Deut 5:12)

In a narrative sequence, an infinitive absolute used as a substitute for an imperative form will also cause a *wēqāṭal* form following it to have an imperative force (see XXI.8.b).

- הַלֹּוֹךְ וְדַבַּרְתָּ אֶל־דָּוִד *Go and speak to David*
(2 Sam 24:12)

f. An infinitive absolute may describe an action occurring *concurrently* with the main verb and, thus, may take the place of a finite verb, whether perfect or imperfect.

וַיִּרְכַּב אוֹתוֹ בַּמִּרְכָּבָה
הַמִּשְׁנָה... וַיִּתֵּן אוֹתוֹ עַל
כָּל-אֶרֶץ מִצְרָיִם (Gen 41:43)

He made him ride in the chariot of
(his) second-in-command ... and set
him over all the land of Egypt
(Gen 41:43)

Vocabulary

Nouns:

- אָוֶן wickedness, trouble, sorrow
- אָמַר (also אִמְרָה) word, saying
- בִּינָה understanding, perception. *Verb*: בִּין to understand, perceive
- בַּעַל lord, master, husband, owner; frequently used as proper name of a god, Baal. *Verb*: בָּעַל to rule, lord, marry
- גְּבוּל territory, boundary
- חֵיק bosom
- צָרָה distress. *Verb*: צָרַר to be hard pressed, be in distress
- קָרֶב inward part, inner parts, middle, midst
- רֵאשִׁית first
- רַחֵם/רָחֵם (fs; fd: רַחֲמָתִים)/womb, mercy. רַחֲמִים compassion. *Verb*: רָחַם Pi.: to have compassion
- רִיב controversy, dispute. *Verb*: רִיב to dispute, be in law-suit

Verbs:

- זָר to be a stranger (ptc. זָר, זָרָה, etc.: stranger, foreigner; also ptc. as adjective "strange, foreign")
- חָגַר to gird
- טָמֵא to be unclean

- יָסַף to add; Hi.: to continue, increase
- יָסַר to discipline, chasten. *Noun*: מִיּוֹסָר discipline; chastening
- יָרָה to throw, cast; Hi.: to throw, teach, point
- קָנָה to acquire, buy, create. *Nouns*: מְקָנָה possession, property; קָנִיז property.

Preposition:

- אֶצְלִי near, beside. Also with suffixes: אֶצְלִי near me, etc.

Exercise 22

a. Parse the following forms:

- | | | |
|--------------|---------------------------|-----------------|
| 1. נָתַן | 6. שָׁמַרְךָ ⁹ | 11. אֶכְנֹה |
| 2. קָנוּ | 7. שָׁמַרְנִי | 12. יְשִׁימֵנִי |
| 3. יִתְנַדְּ | 8. שָׁמַרְהוּ | 13. תִּשְׁמַרְם |
| 4. תִּגְהוּ | 9. יִבְנֶהוּ | 14. שָׁמַעֲנִי |
| 5. תִּגְמֵם | 10. יִקְנֶהוּ | 15. יִחַגְרֶה |

b. Translate the following with the help of a dictionary.

1. Prov 4:1-6

Notes:

- v 1: וְהִקְשִׁיבוּ and pay attention; לָדַעַת to know.
- v 4: וַיִּלְמֵנִי he instructed me.

2. Amos 7:10-17

Notes:

- v 10: לְהַקִּיל to endure.

9 - perf. note: שָׁמַרְךָ does not take a

- v 12: **תִּנְבֵּא** you may prophesy.
 v 13: **לֹא תוֹסִיף** you shall not continue; **לְהִנְבֵּא** to prophesy.
 v 15: **הִנְבֵּא** Prophesy!
 v 16: **לֹא תִנְבֵּא** you shall not prophesy; **וְלֹא תִפְיֵר** you shall not preach.
 v 17: **תִּחְלַק** shall be divided up.

c. Translate 1 Kgs 3:16–28 with the help of a dictionary.

Notes:

- v 16: **שְׁתֵּים** two.
 v 17: **בְּי אֲדֹנָי** Please, my lord! (an introductory formula used to begin conversation with a male superior).
 v 18: **לְלִדְתָּי** of my child-bearing; **זוּלָתָי** except; **שְׁתֵּים** two.
 v 20: **וַתִּשְׁכַּבְהוּ** and she laid him.
 v 21: **לְהִינִיחַ** to nurse; **וַאֲתַבּוּנִי** I looked closely.
 v 22: **וַתְּדַבְּרֵנָה** and they spoke.
 v 24: **וַיָּבִיאוּ** and they brought.
 v 25: **לְשְׁנַיִם** into two.
 v 26: **וַיִּמְצְאוּ** (subject) were moved; **וְהָמַתְּ אֶל־תְּמִיתָהוּ** you shall certainly not kill him.
 v 27: **וְהָמַתְּ לֹא תְמִיתָהוּ** you shall certainly not kill him.
 v 28: **לַעֲשׂוֹת** to do.

Lesson XXIII

I. The Qal Infinitive Construct

a. The regular form of the Qal infinitive construct is **קָטַל**.

שָׁמַר to keep, keeping **בָּחַר** to choose, choosing

Note: A *qəṭal* type infinitive construct is attested very rarely (e.g., **שָׁכַב** to lie down, lying down).

b. In contrast to the infinitive absolute, the infinitive construct may take a suffixed pronoun. Since the infinitive is a verbal noun, the suffixes used are normally those attached to nouns (XII.1). Certain changes to the base form may take place in the *presuffix* form.

i. The infinitive construct usually becomes **קָטַלְ** (*qoṭl-*), but before the 2 ms and 2 mp suffixes it is **קָטַלְ** (*qəṭol-*).

שָׁמַרְי my keeping	שָׁמַרְךָ your keeping
עָמַדְי my standing	עָמַדְךָ your standing
אָכַלְי my eating	אָכַלְךָ your eating

ii. The infinitive construct of III-Guttural roots remains as *qoṭl-* throughout; it does not change to (*qəṭol-*) before the 2 ms and 2 mp suffix.

שָׁמַעְי my hearing	שָׁמַעְךָ your hearing
שָׁלַחְי my sending	שָׁלַחְךָ your sending

iii. Infrequently, the infinitive construct form before the suffix is *qitl-* or *qatl-* instead of *qoṭl-*.

בָּטַחְךָ your trusting	עָקַךְ your crying	also
--------------------------------	---------------------------	------

כִּי־יָבִיאוּ
(Judg 13.25)

c. The suffix appended to the infinitive construct may be subjective or objective. One must rely on context to determine which is the case. Thus, the 2 fs suffix in the first example below indicates the subject (the one who abandons), but in the second example the 2 fs suffix indicates the object (the one abandoned).

Notes:

- i. שָׂאת is derived from original *שָׂאת (see 2.c.ii, above); שָׂאת is a variant of שָׂאת.
- ii. תָּת is derived from original *tint (i.e., *tint > *titt > tēt).
- e. Whereas no distinction is made between II-Wāw and II-Yōd verbs in the Qal infinitive absolute, the infinitive construct forms of these two types are clearly distinguished.

קום to arise, arising	קומי my arising
בוא to come, coming	בואי my coming
שית to put, putting	שיתי my putting

3. Uses of the Infinitive Construct

The infinitive construct may be used in the following ways.

- a. It may simply be a verbal noun. *(lic. gund)*

שמע מִזְבַּח טוֹב *obeying is better than sacrifice*
(1 Sam 15:22)

לֹא אֵדַע צֵאת וְבֹא *I do not know going out or coming in =
I do not know (how) to go out or come
in* (1 Kgs 3:7)

- b. Most commonly it stands after ל to express intention.

סָר לְרְאוֹת *he had turned aside to see* (Exod 3:4)

לֵלֶכֶת אֶרֶץ כְּנָעַן *to go to the land of Canaan* (Gen 12:5)

- c. Sometimes the infinitive construct after ל elaborates on a preceding statement and clarifies it.

הִנֵּה הָעָם חֹטְאִים *the people are sinning against YHWH
by eating (meat) with blood*
לִיהִנֶּה לֶאֱכֹל עַל-הַדָּמַם
(1 Sam 14:33)

צִוִּיתִיךָ לֵאמֹר לֹא *I commanded you, (by) saying, "You shall
not eat from it!"*
תֹּאכַל מִמֶּנּוּ
(Gen 3:17)

- d. Sometimes the infinitive construct after ל indicates an event that is about to happen.

גַּם-בָּבֶל לִנְפֹל *Babylon is about to fall* (Jer 51:49)

וַיְהִי הַשֶּׁמֶשׁ לְבוֹא *the sun was about to set* (Gen 15:12)

- e. The infinitive construct is used very frequently in temporal clauses. The clause may be introduced by ב or כ together with an adverbial expression followed by an infinitive construct, or simply by ב or כ with the infinitive construct. In such cases, the temporal clause should be introduced in translation by "when ..." or "as...."

בַּיּוֹם אֲכַלְךָ מִמֶּנּוּ *when you eat from it ...* (Gen 2:17)

וַיְהִי בְשֹׁכֵן יִשְׂרָאֵל בְּאֶרֶץ *when Israel dwelled in that
land ...*
הַחַוָּא
(Gen 35:22)

וַיְהִי כְּבוֹא אַבְרָם מִצְרַיִם *as Abram was entering Egypt ...*
(Gen 12:14)

4. The Negation of Infinitives

- a. The infinitive construct is usually negated by לֹבְלַתִּי (not).

צִוִּיתִיךָ לֹבְלַתִּי לֹא-אֲכַל מִמֶּנּוּ *I commanded you not to eat from it*
(Gen 3:11)

- b. Much less frequently, the infinitive construct may be negated by בְּלֹא (without), or מִבְּלִי/בְּלֵי (without).

בְּלֹא רְאוֹת *without seeing* (Num 35:23)

מִבְּלִי יִכְלֹת יְהוָה *without YHWH being able ...*
(Deut 9:28)

5. Synopsis of Verbs in Qal

We have now learned all the "principle parts" of the verb. The following synopsis is provided to aid the student in learning the various forms. Some forms below are not attested and have been reconstructed by analogy from extant verbs of the same class.

Root	Perf.	Impf.	Juss.	Impv.	Inf. Abs.	Inf. Cs.	Ptc.
שמר	שָׁמַר	יִשְׁמַר	יִשְׁמַר	שָׁמַר	שָׁמֹר	שָׁמַר	שֹׁמֵר
כבד	כָּבַד	יִכְבֵּד	יִכְבֵּד	כְּבֹד	כָּבוֹד	כָּבַד	כֹּבֵד
קטן	קָטַן	יִקְטַן	יִקְטַן	קָטַן	קָטוֹן	קָטַן	קָטָן
עמד	עָמַד	יַעֲמַד	יַעֲמַד	עֲמֹד	עָמוֹד	עָמַד	עֹמֵד
חזק	חָזַק	יִחַזַּק	יִחַזַּק	חָזַק	חָזָק	חָזַק	חֹזֵק
אכל	אָכַל	יֹאכַל	יֹאכַל	אָכַל	אָכֹל	אָכַל	אֹכֵל
בחר	בָּחַר	יִבְחַר	יִבְחַר	בָּחַר	בָּחוּר	בָּחַר	בֹּחֵר
שלח	שָׁלַח	יִשְׁלַח	יִשְׁלַח	שָׁלַח	שָׁלוּחַ	שָׁלַח	שֹׁלֵחַ
מצא	מָצָא	יִמְצָא	יִמְצָא	מָצָא	מָצוּא	מָצָא	מֹצֵא
גלה	גָּלָה	יִגְלֶה	יִגְלֶה	גָּלָה	גָּלוּ/גָלוּ	גָּלוּת	גֹּלֵה
נפל	נָפַל	יִפֹּל	יִפֹּל	נָפַל	נָפֹל	נָפַל	נֹפֵל
נסע	נָסַע	יִסַּע	יִסַּע	סָע	נָסוּעַ	סָעַת/נָסַע	נֹסֵעַ
נתן	נָתַן	יִתֵּן	יִתֵּן	תֵּן	נָתוֹן	נָתַן	נֹתֵן
ישב	יָשַׁב	יִשֵּׁב	יִשֵּׁב	יָשַׁב	יָשׁוּב	יָשַׁב	יֹשֵׁב
יטב	יָטַב	יִיטַב	יִיטַב	יָטַב	יָטוּב	יָטַב	יֹטֵב
קום	קָם	יִקְוּם	יִקְוּם	קוּם	קוּם	קוּם	קוֹם
בוא	בָּא	יָבוֹא	יָבוֹא	בֹּא	בֹּא	בֹּא	בֹּא
שית	שָׁתַת	יִשְׁתַּת	יִשְׁתַּת	שָׁתַת	שֹׁתֵת	שָׁתַת	שֹׁתֵת
מות	מָתַת	יִמָּוֶת	יִמָּוֶת	מָוֶת	מָוֶת	מָוֶת	מֹוֶת

Vocabulary

Verbs:

הִפִּיךְ	to turn, overturn
יָבֵשׁ	to be dry. <i>Noun:</i> יְבֻשָּׁה dry ground
יָכַח	Hi.: to reprove
כָּעַס	to be irritated, angry
לִיז/לִיזוֹן	to lodge. <i>Noun:</i> מְלוּזֹן lodging place
לָכַד	to capture
פָּגַע	to meet, befall, encounter. <i>Noun:</i> פְּגִיעַ happening
פָּדָה	to ransom
פָּרַץ	to break, breach, increase
פָּרַשׁ	to spread out
צָלַח	to succeed, prosper; Hi.: to make prosperous
קָרַע	to rend, tear
רָפָא	to heal
רָצָה	to be pleased
רָצַח	to murder, slay
צָחַק/שָׁחַק	to laugh; Pi.: to play, make fun of
שָׁכַח	Hi.: to do something early, arise early
תָּפַשׁ	to catch, seize

Revise: participles
impoverished
inf. abs.
inf. cs.

Exercise 23

a. Give the Qal infinitive construct form of the following:

- | | | |
|------------|------------|------------------------|
| 1. שָׁמַר | 11. עָמַד | 21. שָׁמַר + 3 ms sfx. |
| 2. שָׁמַע | 12. נָפַל | 22. נָתַן + 1 cs sfx. |
| 3. זָכַר | 13. בָּנָה | 23. נָתַן + 3 ms sfx. |
| 4. לָקַח | 14. גָּלָה | 24. הָלַךְ + 3 ms sfx. |
| 5. יָצָא | 15. עָשָׂה | 25. יָשַׁב + 1 cs sfx. |
| 6. יָלַד | 16. הָלַךְ | 26. יָרַשׁ + 3 ms sfx. |
| 7. יָרַשׁ | 17. יָשַׁב | 27. בּוֹא + 2 ms sfx. |
| 8. נָתַן | 18. חָזַק | 28. מָצָא + 2 ms sfx. |
| 9. יָרַע | 19. יָרַד | 29. אָכַל + 2 ms sfx. |
| 10. בָּחַר | 20. אָכַל | 30. לָקַח + 1 cs sfx. |

b. Translate Eccl 3:1-9 with the help of a dictionary.

Notes:

- v 5: לְהַשְׁלִיךְ for casting (also in v 6); מִחֶבֶק from embracing.
 v 6: לְבַקֵּשׁ for seeking; לְאַבֵּד for destroying.
 v 7: לְדַבֵּר for speaking.

c. Translate Josh 1:1-9 with the help of a dictionary.

Notes:

- v 5: לֹא יִתְיַצֵּב אִישׁ no one shall stand (lit.: a man shall not stand); לֹא אֶרְפֶּךָ I will not fail you.
 v 6: תִּנְחִיל you will cause (object) to inherit; נִשְׁבַּעְתִּי I swore.
 v 7: תִּשְׁכִּיל you will have success (also in v 8).
 v 8: תַּצְלִיחַ you will make (object) prosper.
 v 9: וְאַל-תַּחַת do not be dismayed.

d. Translate Gen 3:1-14 with the help of a dictionary.

Notes:

- v 5: וַיִּפְקְחוּ and (subject) will open.
 v 6: וַיִּחְמַד and desirable; לְהַשְׁכִּיל to make wise/successful.
 v 7: וַתִּפְקְחוּהָ and (subject) opened; שְׁנֵיהֶם two of them.
 v 8: מִתְהַלֵּךְ walking about; וַיִּתְחַבֵּא (subject) hid himself.
 v 10: וַאֲחַבֵּא and I hid myself.

3 Gutturals
take gutt-
throughout

Lesson XXIV

I. The Piel Imperfect

As in the Piel perfect and participle, the Piel imperfect is characterized by the doubling of the second radical (XV).

a. Strong Verbs

The Piel imperfect of the strong verb is inflected as follows.

3 ms	יִקְטֹל	3 mp	יִקְטְלוּ
3 fs	תִּקְטֹל	3 fp	תִּקְטְלֶנָּה
2 ms	תִּקְטֹל	2 mp	תִּקְטְלוּ
2 fs	תִּקְטְלִי	2 fp	תִּקְטְלֶנָּה
1 cs	אֶקְטֹל	1 cp	נִקְטֹל

Notes:

- In addition to the characteristic doubling of the second radical, the Piel imperfect is marked by the *šəwā*³ in the preformative and the *a*-vowel under the first radical.
- In a few verbs, the *dāgēš* may be lost if the second radical takes a *šəwā*³ (VI.7).

b. II-Guttural and II-Rêš Verbs

Since gutturals and Rêš do not take the *dāgēš*, the Piel imperfect forms of such verbs will have either compensatory lengthening or virtual doubling (see XV.3.a), e.g., יִמְאַץ (he will refuse); יִמְהַר (he will hurry).

c. III-ʿAlep Verbs

The Piel imperfect forms of these verbs are regular, except that the 3 fp/2 fp form is תִּמְלֶאנָּה, not *תִּמְלֵאנָּה, as one might expect.

d. III-Guttural Verbs

Since gutturals prefer *a*-class vowels, the Piel imperfect forms of these verbs tend to have the *yəqattal* pattern, instead of *yəqattēl* (e.g., יִשְׁלַח; יִבְקַע). In pause, however, the *yəqattēl* pattern is found, but, of course, with the *furtive pataḥ* (e.g., יִשְׁלַחַ; יִבְקַעַ).

e. III-Hē Verbs

The imperfect forms of these verbs are regular for their type (see XIX.3). The Piel imperfect of גָּלַה (to uncover) is inflected as follows.

3 ms	יִגְלֶה	3 mp	יִגְלוּ
3 fs	תִּגְלֶה	3 fp	תִּגְלֶינָּה
2 ms	תִּגְלֶה	2 mp	תִּגְלוּ
2 fs	תִּגְלִי	2 fp	תִּגְלֶינָּה
1 cs	אֶגְלֶה	1 cp	נִגְלֶה

f. I-Wāw Verbs

Original I-Wāw verbs merge with those of I-Yōd in the imperfect, even though the first radical (original *w*) is no longer in the initial position (IV.2.c.ii). Thus, we get forms like יִיטֹר (he will discipline), instead of *יִיטֹרַ, as one might expect. Otherwise, the Piel imperfect of I-Wāw verbs is inflected regularly.

2. The Piel Jussive, Wāw-Consecutive, and Cohortative

a. The Piel jussive and Wāw-consecutive forms are predictable. In general they are similar to their corresponding imperfect forms (XVIII.4.b). The forms of III-Hē verbs, however, are without the final Hē (XX.4.d.i). As a result of this loss of Hē, the *dāgēš* is also lost because Hebrew does not tolerate a word ending in a doubled consonant (II.6.b.i. Note); e.g., *יִגְלֵ > יִגְלֶ. The resulting forms,

thus, are without the expected doubling, the most conspicuous marker of the Piel verbal pattern. The *šewā*² under the preformative and the *a*-vowel, however, remain as valuable indicators.

b. The Piel cohortative is regular: אֶקְטֹלָהּ.

3. The Piel Imperative

We learned in XXI.3 that the Qal imperative forms are like their corresponding forms in the imperfect, except that the preformative is lacking in the imperative. The Piel imperative forms, likewise, correspond to the forms of the imperfect – minus the preformative.

The following is a synopsis of the Piel imperative forms.

Root	בקש	מאן	מהר	שלח	מלא	גלה	יסר
ms	בְּקֹשׁ	מֵאֵן	מְהֵר	שְׁלַח	מִלֵּא	גִּלֵּה	יִסְר
fs	בְּקֹשִׁי	מֵאֲנִי	מְהֵרִי	שְׁלַחִי	מִלֵּאִי	גִּלִּי	יִסְרִי
mp	בְּקֹשׁוּ	מֵאֲנֻהוּ	מְהֵרוּ	שְׁלַחוּ	מִלְאוּ	גִּלוּ	יִסְרוּ
fp	בְּקֹשְׁנָהּ	מֵאֲנָהּ	מְהֵרְנָהּ	שְׁלַחְנָהּ	מִלְאֲנָהּ	גִּלְיָנָהּ	יִסְרְנָהּ

Note: In some verbs, the *dāgēš* may be lost (VI.7), e.g., *מִלְאוּ > מִלְאוּ (fill!). On the other hand, we have forms like שְׁלַחוּ (send!), where the *dāgēš* is retained. Moreover, we get the form בְּקֹשׁוּ (seek!), even though the 2 mp imperfect is תְּבַקְשׁוּ (with loss of the *dāgēš*). The ms Piel imperative may also take the final הָ – (XXI.4). In that case, the *ē*-vowel under the second radical reduces to *šewā*²: thus, סַפֵּר but סַפְּרָה (tell!); מְהֵר but מְהֵרָה (hurry!).

4. The Piel Infinitives

There is normally no distinction in form between the Piel infinitive absolute and the infinitive construct; the form *qattēl* may be either absolute or construct.

Abs.	Cs.	Cs. with Suffixes
גִּדְּל	גִּדֵּל	גִּדְּלֵהוּ, גִּדְּלֵהָ
בָּרַךְ	בָּרַךְ	בָּרַכְהוּ, בָּרַכְהָ
בָּעַר	בָּעַר	בָּעַרְהוּ, בָּעַרְהָ
שָׁלַח	שָׁלַח	שָׁלַחְהוּ, שָׁלַחְהָ
קָנָא	קָנָא	קָנָאְהוּ, קָנָאְהָ
צִוָּה	צִוָּה	צִוָּהְהוּ, צִוָּהְהָ
יָסַר	יָסַר	יָסַרְהוּ, יָסַרְהָ

Notes:

- i. Besides the regular *qattēl* infinitive absolute, a *qattōl* type is attested for a few verbs (e.g., קָנָא; יָסַר).
- ii. The infinitive construct of III-Guttural verbs is usually like שְׁלַח, but the form for זָבַח (to sacrifice) is זָבַחַ.
- iii. For III-Hē verbs, in addition to the infinitive absolute of the קָוָה type, there is also קָוָה.
- iv. The infinitive absolute form מְהֵר is used as an adverb meaning “quickly.”

5. Synopsis of Verbs in Piel

The following is a synopsis of the forms of the verbs in Piel.

Root	Perf.	Impf.	Juss.	Impv.	Inf. Abs.	Inf. Cs.	Ptc.
בקש	בִּקַּשׁ	יִבְקַשׁ	יִבְקַשׁ	בִּקַּשׁ	בִּקַּשׁ	בִּקַּשׁ	מִבְּקַשׁ
מאן	מֵאֵן	יִמְאֵן	יִמְאֵן	מֵאֵן	מֵאֵן	מֵאֵן	מִמְאֵן
מהר	מְהֵר	יִמְהֵר	יִמְהֵר	מְהֵר	מְהֵר	מְהֵר	מִמְהֵר
שלח	שָׁלַח	יִשְׁלַח	יִשְׁלַח	שָׁלַח	שָׁלַח	שָׁלַח	מִשְׁלַח
מלא	מִלֵּא	יִמְלֵא	יִמְלֵא	מִלֵּא	מִלֵּא	מִלֵּא	מִמְלֵא
גלה	גִּלֵּה	יִגְלֵה	יִגְלֵה	גִּלֵּה/גִּל	גִּלֵּה/גִּלוּ	גִּלוּת	מִגְלֵה
יסר	יָסַר	יִיָּסַר	יִיָּסַר	יָסַר	יָסַר	יָסַר	מִיָּסַר

6. The Numerals

There are two sets of numerals in Hebrew: the cardinals (one, two, three, etc.) and the ordinals (first, second, third, etc.). In each set there are masculine and feminine forms. The cardinals also have absolute and construct forms.

a. The Cardinal Numbers

i. one to ten

	Masculine		Feminine	
	Abs.	Cs.	Abs.	Cs.
one	אֶחָד	אֶחָד	אֶחָת	אֶחָת
two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשֶׁת
four	אַרְבַּע	אַרְבַּע	אַרְבַּעַה	אַרְבַּעַת
five	חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁה	חֲמִשָּׁת
six	שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשֶׁת
seven	שִׁבְעַ	שִׁבְעַ	שִׁבְעָה	שִׁבְעַת
eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנָה	שְׁמֹנַת
nine	תְּשַׁע	תְּשַׁע	תְּשַׁעָה	תְּשַׁעַת
ten	עָשָׂר	עָשָׂר	עָשָׂרָה	עָשָׂרַת

Notes:

- α. The Hebrew words for the number “one” are most frequently used as attributive adjectives. They normally follow the nouns they modify and agree with them in gender and definiteness.

אֶחָד אִישׁ one man

אֶחָת אִשָּׁה one woman

הָאִישׁ הָאֶחָד the one man

הָאִשָּׁה הָאֶחָת the one woman

These words may also be used as substantives in the construct state. In such cases, the absolute noun will typically be plural.

אֶחָד הָאֲנָשִׁים one of the men
אֶחָת הַנְּשִׁים one of the women

- β. The Hebrew words for the number “two” are substantives. They may be in construct or in apposition with other nouns. In either case, there is agreement of gender.

שְׁנַיִם אֲנָשִׁים two men
שְׁתַּיִם נְשִׁים two women

שְׁנַיִם הָאֲנָשִׁים the two men
שְׁתַּיִם הַנְּשִׁים the two women

שְׁנַיִם אֲנָשָׁיו his two men
שְׁתַּיִם נְשָׁיו his two women

שְׁנַיִם אֲנָשִׁים two men
שְׁתַּיִם נְשִׁים two women

שְׁנַיִם אֲנָשִׁים שְׁתַּיִם two men
שְׁתַּיִם נְשִׁים שְׁתַּיִם two women

Note that שְׁנַיִם and שְׁתַּיִם may take the suffixed pronoun, e.g., שְׁנַיִם שֵׁנִיהֶם two of them; שְׁתַּיִם שֵׁנִיהֶם two of them

- γ. The Hebrew words for “three” through “ten” are also treated as substantives, but there is no agreement in gender. The forms are singular but the nouns (except for collectives) are plural. Moreover, the feminine form of the number is always used with the masculine noun, and the masculine form is always used with the feminine noun. The construct form always precedes the noun it modifies. The absolute, which is in apposition, usually also precedes the noun.

שְׁלֹשָׁה אֲנָשִׁים three men

שְׁלֹשׁ נְשִׁים three women

שְׁלֹשָׁה אֲנָשִׁים three men

שְׁלֹשׁ נְשִׁים three women

תוספת
מילים

high nineteen

<i>fp nouns</i>	<i>With fp nouns</i>	
אחד עשר	אחת עשרה	eleven
עשתי עשר	עשתי עשרה	
שנים עשר	שתיים עשרה	twelve
שני עשר	שתי עשרה	
שלושה עשר	שלוש עשרה	thirteen
ארבעה עשר	ארבע עשרה	fourteen
... etc.		

iii. tens

עשרים	twenty
שלשים	thirty
ארבעים	forty
... etc.	

iv. hundreds

מאה (cs. מאת)	one hundred
מאתים	two hundred
שלש מאות	three hundred
ארבע מאות	four hundred
... etc.	

v. thousands

אלף	one thousand
אלפים	two thousand
שלשת אלפים	three thousand
ארבעת אלפים	four thousand
... etc.	

vi. tens of thousands, myriads

רבבות/רבבה	ten thousand
רבותים	twenty thousand
שלוש רבות	thirty thousand
ארבע רבות	forty thousand
... etc.	

b. The Ordinal Numbers

i. first to tenth

<i>Masc.</i>	<i>Fem.</i>	
ראשון	ראשונה	first
שני	שנית	second
שלישי	שלישית/שלישיה	third
רביעי	רביעית	fourth
חמישי	חמישית	fifth
ששי	ששית	sixth
שביעי	שביעית	seventh
שמיני	שמינית	eighth
תשיעי	תשיעית	ninth
עשירי	עשיריה/עשירית	tenth

Notes:

- α. The ordinal numbers are treated as attributive adjectives. They stand after the noun and agree with the noun in gender and, usually, in definiteness.
- בן שני a second son בת שנית a second daughter
- β. The cardinal number אָחַד (one) may occasionally be used instead of ראשון.

ii. eleventh and beyond

Beyond the first ten numbers, Hebrew uses the cardinals to serve the function of ordinals.

7. The Distributive

a. The distributive is expressed by the repetition of substantives.

שְׁנַיִם שְׁנַיִם two by two (Gen 7:9)

שָׁנָה שָׁנָה year by year/each year (Deut 14:22)

יוֹם אַ יוֹם day after day/each day (Gen 39:10)

שֵׁשׁ כַּנְּפִיִּים שֵׁשׁ כַּנְּפִיִּים six wings each (Isa 6:2)

b. The preposition לְ may also be used to indicate the distributive.

לְשִׁלֶּשֶׁת יָמִים every three days (Amos 4:4)

לְשָׁלֹשׁ שָׁנִים every three years (1 Kgs 10:22)

c. The noun אִישׁ may be used idiomatically for *each* one.

אִישׁ-אִישׁ מִמְּלַאכְתּוֹ each one from his task (Exod 36:4)

אִישׁ לְלִשְׁנּוֹ each one by his own language
(Gen 10:5)

אִישׁ חֲלֵמוֹ each his own dream (Gen 40:5)

When אִישׁ is used in this way, it may refer not only to men, but also to women and inanimate objects. Only infrequently is אִשָּׁה used in this manner.

Related to this use of אִישׁ are the expressions of reciprocity אִישׁ ... אָחִיו (lit.: each ... his brother) and אִישׁ ... רֵעֵהוּ (lit.: each ... his friend).

וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו they said one to another ... (Exod 16:15)

וַיִּכְשְׁלוּ אִישׁ-בְּאָחִיו and they shall stumble over one another
(Lev 26:37)

וַיִּשְׁאַלוּ אִישׁ-לְרֵעֵהוּ they asked each other (Exod 18:7)

Vocabulary

Nouns:

אָמָה (irreg. pl. אֲמָהוֹת) female slave

אֶרֶץ (pl. אֲרָצוֹת) path

גָּאוֹן pride. *Verb:* גָּאָה to be proud, arrogant

גְּבֻעָה (pl. גְּבֻעוֹת) hill

זְרוּעַ (fs; pl. usually זְרוּעוֹת) arm

מוֹפֵת (ms) sign, omen

פֶּסֶל idol

קָהָל assembly. *Verb:* קָהַל to assemble

שָׁוְא emptiness, vanity. *Idiom:* לְשָׁוְא in vain

שׁוֹר (irreg. pl. שְׁוָרִים) bull

שְׂמָאל left, left hand, left side

שַׁבָּת (ms or fs; pl. שַׁבְּתוֹת) Sabbath, rest

Verbs:

תָּרָה to be(come) angry. *Idioms:* תָּרָה אֶף לֵא, X became angry (lit.: the nose of X became hot); hence, also תָּרָה לֵא, X became angry; but תָּרָה בֵּא, be/become angry with X

נָגַשׁ to draw near, approach

נָשַׁק to kiss (object marked by ל)

עוֹד Hi.: to bear witness, testify. *Nouns:* עֵד witness;
עֵדוֹת testimonies.

Adjective:

קָנָא jealous. *Verb:* קָנָא Pi.: to be jealous, be zealous. *Noun:*
קִנְיָה jealousy.

Exercise 24

a. Write the following forms in Hebrew:

- | | |
|--------------------------------------|--------------------------------------|
| 1. Pi. impf. 3 ms of בָּקַע | 16. Pi. impv. fs of בָּרַךְ |
| 2. Pi. impf. 2 fs of בָּקַשׁ | 17. Pi. impv. mp of בָּרַךְ |
| 3. Pi. inf. cs. of בָּקַשׁ | 18. Pi. impf. 3 ms of בָּסָה |
| 4. Pi. impv. ms of בָּקַשׁ | 19. Pi. impf. 1 cs of בָּסָה |
| 5. Pi. coh. 1 cs of בָּקַשׁ | 20. Pi. inf. cs. of בָּסָה |
| 6. Pi. inf. cs. of מָאֵן | 21. Pi. impv. mp of צָוָה |
| 7. Pi. impf. 3 mp of מָאֵן | 22. Pi. impv. ms of צָוָה |
| 8. Pi. impf. 3 mp of מָהַר | 23. Pi. inf. cs. of צָוָה |
| 9. Pi. impv. ms of מָהַר | 24. Pi. juss. 3 ms of צָוָה |
| 10. Pi. impv. fs of מָהַר | 25. Pi. impv. ms of יָסַר |
| 11. Pi. inf. cs. of מָהַר | 26. Pi. impf. 3 ms of נָשַׁק |
| 12. Pi. impf. 3 fp of מָהַר | 27. Pi. impv. mp of נָשַׁק |
| 13. Pi. impf. 3 ms of בָּרַךְ | 28. Pi. act. ptc. fs of יָלַד |
| 14. Pi. impf. 1 cs of בָּרַךְ | 29. Pi. impf. 3 ms of גָּלָה |
| 15. Pi. inf. cs. of בָּרַךְ | 30. Pi. impv. fs of גָּלָה |

b. Translate Deut 5:1-33 with the help of a dictionary.

Notes:

- v 5: **לְהַגִּיד** to tell.
- v 9: **לֹא תִשְׁתַּחֲוּנָה** you shall not bow down; **וְלֹא תַעֲבֹדֵם** and you shall not be made to serve them.
- v 15: **וַיֹּצֵאֲךָ** but (subject) brought you out.
- v 16: **יִאָרְיֶכֶן** (subject) may be prolonged.
- v 21: **וְלֹא תַחְמֹדֶהּ** you shall not covet.
- v 27: **וְאָתָּה** (read **וְאָתָּה**).
- v 29: **מִיִּיְהוֹן** would that (or “if only...”; a common idiom).

Lesson XXV

1. The Hiphil Imperfect

As in the Hiphil participle (XVI.12), the characteristic *h* is no longer apparent in the Hiphil imperfect; it has dropped out probably in a manner similar to the disappearance of the *h* of the definite article after a prefixed preposition (VI.2.b): thus, ***יְהִקְטִיל** > **יִקְטִיל**.

a. Strong Verbs

Unlike the Qal imperfect (XVIII.2), there is no distinction between the imperfect of dynamic and stative verbs. The Hiphil imperfect of all strong verbs is inflected the same way.

3 ms	יִקְטִיל	3 mp	יִקְטִילוּ
3 fs	תִּקְטִיל	3 fp	תִּקְטִלְנָה
2 ms	תִּקְטִיל	2 mp	תִּקְטִילוּ
2 fs	תִּקְטִילי	2 fp	תִּקְטִלְנָה
1 cs	אִקְטִיל	1 cp	נִקְטִיל

? except in
2/3 + > ..

Note: Whereas the long *i* in the perfect appears only in the third person forms (XVI.1), it appears in all forms of the imperfect, except the 3 fp/2 fp.

b. I-Guttural Verbs

Unlike the Qal imperfect (XIX.1), there is no distinction in the Hiphil imperfect between verbs of the **עָמַד** type and those of the **חָזַק** and **אָכַל** types. The Hiphil imperfect of the I-Guttural verb **עָמַד** (to stand) is inflected as follows.

3 ms	יַעֲמִיד	3 mp	יַעֲמִידוּ
3 fs	תַּעֲמִיד	3 fp	תַּעֲמִידְנָה
2 ms	תַּעֲמִיד	2 mp	תַּעֲמִידוּ
2 fs	תַּעֲמִידֵי	2 fp	תַּעֲמִידְנָה
1 cs	אֶעֱמִיד	1 cp	נַעֲמִיד

Note: Even though the Qal imperfect of עָמַד also has the *a*-vowel in the preformative, there should be no confusion between the imperfect forms of Qal and Hiphil. The thematic vowel in the Hiphil imperfect is always *î* or *ê*, whereas in Qal it is always *ô* or *a*.

Qal	Hiphil
יַעֲמִיד he will stand	יַעֲמִיד he will cause to stand
תַּעֲמִידְנָה they/you will stand	תַּעֲמִידְנָה they/you will cause to stand

In the 1 cs forms, the distinction between the Qal and Hiphil is clear in the preformative, as well.

Qal	Hiphil
אֶעֱמִיד I will stand	אֶעֱמִיד I will cause to stand

c. III-Guttural Verbs

The Hiphil imperfect forms of such verbs are predictable: the furtive *pátah* appears, as expected, e.g., יִשְׁלִיחַ.

d. III-²Álep Verbs

The Hiphil imperfect forms of such verbs are regular, except that the 3 fp/2 fp form is תַּמְצִיאָנָה, not *תַּמְצִיאָנָה, as one might expect.

e. III-Hē Verbs

The Hiphil imperfect forms of such verbs are regular for their type (XIX.3). The Hiphil imperfect of III-Hē verbs רָבָה (to be many) and עָלָה (to go up) are inflected as follows.

3 ms	יִרְבֶּה	יַעֲלֶה
3 fs	תִּרְבֶּה	תַּעֲלֶה
2 ms	תִּרְבֶּה	תַּעֲלֶה
2 fs	תִּרְבֵי	תַּעֲלֵי
1 cs	אִרְבֶּה	אֶעֱלֶה
3 mp	יִרְבוּ	יַעֲלוּ
3 fp	תִּרְבִּינָה	תַּעֲלִינָה
2 mp	תִּרְבוּ	תַּעֲלוּ
2 fp	תִּרְבִּינָה	תַּעֲלִינָה
1 cp	נִרְבֶּה	נַעֲלֶה

Note: Whereas the Hiphil imperfect of רָבָה (i.e., יִרְבֶּה) is easily distinguished from the Qal (i.e., יִרְבֶּה), the same is not true for doubly weak verbs that are both I-Guttural and III-Hē (like עָלָה). In the case of such doubly weak verbs, the Hiphil imperfect forms (e.g., יַעֲלֶה) are generally identical to their Qal counterparts; only in the 1 cs forms are they distinguished from one another, since the vowel in the preformative of the Hiphil is *a*, whereas it is *e* in Qal.

Qal	Hiphil
אָעֲלֶה I will go up	אֶעֱלֶה I will cause to go up

f. I-Wāw Verbs

Given what we have learned so far of the Hiphil of I-Wāw verbs (see XVI.8), the imperfect forms are predictable. The first radical (*w*) contracts with the *a*-vowel of the preformative to form *ô*, in accordance with IV.2.c.iii.β. For the root יִשָּׁב (original **ywšb*, dwell, sit), therefore, we get **yawšib* > *yôšîb*. Thus, the Hiphil imperfect forms are יוֹשִׁיב, תוֹשִׁיב, and so forth.

Note: The verb הִלַּךְ behaves like a I-Wāw verb (XIX.5.c); the imperfect forms are יוֹלִיךְ, תוֹלִיךְ, and so forth.

g. I-Yōd Verbs

Given what we have learned so far of the Hiphil of I-Yōd verbs (XVI.9), the imperfect forms are predictable. The first radical (*y*) contracts with the *a*-vowel of the preformative to form *ê*, in accordance with IV.2.c.iv.β. For the root יִטַּב (to do well), therefore, we get **yaytib* > *yêtîb*. Thus, the Hiphil imperfect forms are יוֹטִיב, תוֹטִיב, and so forth.

h. I-Nûn Verbs

Given what we have learned so far of the Hiphil of I-Nûn verbs (XVI.7), the imperfect forms are predictable: the first radical *n* is assimilated into the next radical. For the root נִגַּד (to tell), we get **yangîd* > *yaggîd*. Hence, we have the forms יוֹגִיד, תוֹגִיד, and so forth. Doubly weak verbs that are both I-Nûn and III-Hê will, of course, show characteristics of both root types. Thus, for the verb נָכַח (smite), the imperfect forms are יוֹכֶחַ, תוֹכֶחַ, and so forth.

j. II-Wāw/Yōd Verbs

Whereas the II-Wāw and II-Yōd verbs are distinguished in the Qal imperfect (XIX.7.b), they are not distinguished in the Hiphil

imperfect. The forms of the Hiphil imperfect of קוּם (to arise) and שִׁים (to place) are as follows.

3 ms	יָקִים	יִשִּׁים
3 fs	תָּקִים	תִּשִּׁים
2 ms	תָּקִים	תִּשִּׁים
2 fs	תִּקְיָמִי	תִּשְׁיָמִי
1 cs	אָקִים	אֲשִׁים
3 mp	יִקְיֹמוּ	יִשְׁיֹמוּ
3 fp	תִּקְיַיְמֶינָה	תִּשְׁיַיְמֶינָה
2 mp	תִּקְיֹמוּ	תִּשְׁיֹמוּ
2 fp	תִּקְיַיְמֶינָה	תִּשְׁיַיְמֶינָה
1 cp	נָקִים	נִשִּׁים

Notes:

- i. Occasionally, a shorter form of the 3 fp/2 fp form is found, e.g., תִּקְיַיְמֶינָה instead of תִּקְיַיְמֶינָה.
- ii. The vowel of the preformative is normally *y*, but when it is propretonic (as when a suffix is added), it is reduced to *y*.

יָקִים but תִּקְיַיְמֶינָה (Hi. impf. 3 fp/2 fp)

יָקִים but יִקְיַיְמֶינָה (Hi. impf. 3 ms + obj. sfx. 3 ms/1 cp)

אָבִיא but אֲבִיאָנּוּ (Hi. impf. 1 cs + obj. sfx. 3 ms)

2. The Hiphil Jussive, Wāw-Consecutive, and Cohortative

a. Unlike the Qal and Piel, the Hiphil jussive and Wāw-consecutive forms are clearly distinguished from their counterparts in the imperfect inflection.

i. In most cases, the difference is merely a shift from *yaqtîl* to *yaqtêl*.

Root	Impf.	Juss.	Wāw consec.	Meaning of root
שמד	יִשְׁמֵד	יִשְׁמַד	וַיִּשְׁמַד	to destroy
נגד	יִגִּיד	יִגַּד	וַיִּגַּד	to tell

ii. Verbs that are III-Gutturals prefer the *a*-vowel instead of *ê*.

Root	Impf.	Juss.	Wāw consec.	Meaning of root
שלח	יִשְׁלַח	יִשְׁלַח	וַיִּשְׁלַח	to send
נגע	יִגַּע	יִגַּע	וַיִּגַּע	to touch
נח	יִנַּח	יִנַּח	וַיִּנַּח	to rest

iii. III-Hê verbs lose the final ה, and the accent is retracted.

Root	Impf.	Juss.	Wāw consec.	Meaning of root
רבה	יִרְבֶּה	יִרְבֵּה	וַיִּרְבֵּה	to be many
עלה	יִעֲלֶה	יִעֲלֶה	וַיִּעֲלֶה	to go up
נכה	יִכֶּה	יִכֶּה	וַיִּכֶּה	to strike

Notes:

- α. The form יִרְבֵּה developed as follows: *yarbe(h)* > **yarb* (XX.4.d.i; XXI.1.a) > *yéreb*. We may note that the development of **yarb* > *yéreb* is analogous to the development of **malk* > *mélék* (see V.2.a). By the same token, the form יִעֲלֶה, because of the presence of the guttural, developed like **na^cr* > *ná^car* (V.2.a.Note): **ya^cl* > *yá^cal*.
- β. The Hiphil forms can often be distinguished from the Qal (see XX.4.d).

Qal	Hiphil
וַיִּרְבֵּה and he became many	וַיִּרְבֵּה and he multiplied many

However, many forms cannot be distinguished.

Qal	Hiphil
וַיַּעֲלֶה and he went up	וַיַּעֲלֶה and he caused to go up
וַיִּרְאֵה and he saw	וַיִּרְאֵה and he showed

- γ. The form יִכֶּה (let him strike) developed as follows:
**yanke(h)* > *yakke(h)* (IV.2.b) > **yakk* > *yak* (V.1.a).

iv. I-Wāw verbs generally show retraction of the accent in the Wāw-consecutive forms, but not in the jussive. }

Root	Impf.	Juss.	Wāw consec.	Meaning of root
ישב	יֹשֵׁב	יֹשֵׁב	וַיֹּשֵׁב	to dwell
ידע	יֹדֵעַ	יֹדֵעַ	וַיֹּדֵעַ	to know
ירה	יֹרֵה	יֹרֵה	וַיֹּרֵה	to throw

b. The Hiphil cohortative is predictable: אֲקַטִּילָהּ.

3. The Hiphil Imperative

a. As we have already learned, the Qal and Piel imperatives are closely related to their corresponding imperfect forms. In fact, it looks as if the imperative form is the imperfect without the preformative.

	<i>Impf.</i>	<i>Impv.</i>
<i>Qal</i>	תִּקְטֹל	קְטֹל
<i>Piel</i>	תִּקְטֹלְךָ	קְטֹלְךָ

The Hiphil imperative may be thought of in the same way, but one should also remember that the characteristic *h* of the Hiphil has disappeared in the imperfect. For instance, the 2 fp imperfect תִּקְטֹלְנָה is derived from an earlier form, *תִּקְטֹלְנָה. Thus, the fp imperative is תִּקְטֹלְנָה. In other words, the imperative is still marked by the characteristic *h*, even though the imperfect is not. The Hiphil imperative of strong verbs, therefore, is inflected as follows.

<i>ms</i>	תִּקְטֹל	<i>mp</i>	תִּקְטֹלוּ
<i>fs</i>	תִּקְטֹלִי	<i>fp</i>	תִּקְטֹלְנָה

Note: The ms imperative is תִּקְטֹל, even though the 2 ms imperfect is תִּקְטֹלְךָ.

b. The forms of the Hiphil imperative are as follows.

Root	<i>ms</i>	<i>fs</i>	<i>mp</i>	<i>fp</i>
שמד	הִשְׁמֵד	הִשְׁמֵדִי	הִשְׁמְדוּ	הִשְׁמְדֵנָה
עמד	הִעֲמֵד	הִעֲמֵדִי	הִעֲמְדוּ	הִעֲמְדֵנָה
שלח	הִשְׁלַח	הִשְׁלַחִי	הִשְׁלִיחוּ	הִשְׁלַחְנָה
מצא	הִמְצֵא	הִמְצֵאִי	הִמְצְאוּ	הִמְצְאוּנָה
רבה	הִרְבֵּה	הִרְבֵּי	הִרְבוּ	הִרְבֵּינָה
נגד	הִגִּד	הִגִּדִי	הִגִּדוּ	הִגִּדְנָה
ישב	הוֹשִׁב	הוֹשִׁיבִי	הוֹשִׁיבוּ	הוֹשִׁיבֵנָה
יטב	הִיטֵב	הִיטֵיבִי	הִיטִיבוּ	הִיטִיבֵנָה
קום	הִקָּם	הִקָּמִי	הִקָּמוּ	הִקָּמְנָה

4. The Hiphil Infinitives

Whereas in other verbal patterns, the infinitive construct form tends to coincide with the ms imperative, in the Hiphil it is the infinitive absolute that coincides with the ms imperative.

Root	<i>Impv.</i>	<i>Inf. abs.</i>	<i>Inf. cs.</i>
שמד	הִשְׁמֵד	הִשְׁמֵד	הִשְׁמִיד
גלה	הִגִּלְה	הִגִּלְה	הִגִּלוּת
נגד	הִגִּד	הִגִּד	הִגִּיד
ישב	הוֹשִׁב	הוֹשִׁב	הוֹשִׁיב
קום	הִקָּם	הִקָּם	הִקָּים

Note: The infinitive absolute form הִרְבֵּה (from רָבָה *be numerous*) is often used adverbially, meaning “abundantly” or “frequently.”

5. Synopsis of Verbs in Hiphil

The following is a synopsis of the principle forms of verbs in the Hiphil verbal pattern.

Root	<i>Perf.</i>	<i>Impf.</i>	<i>Juss.</i>	<i>Impv.</i>	<i>Inf. abs.</i>	<i>Inf. cs.</i>	<i>Ptc.</i>
שמד	הִשְׁמִיד	יִשְׁמִיד	יִשְׁמֵד	הִשְׁמֵד	הִשְׁמֵד	הִשְׁמִיד	מִשְׁמִיד
עמד	הִעֲמִיד	יִעֲמִיד	יִעֲמֵד	הִעֲמֵד	הִעֲמֵד	הִעֲמִיד	מִעֲמִיד
שלח	הִשְׁלַיַח	יִשְׁלַיַח	יִשְׁלַח	הִשְׁלַח	הִשְׁלַח	הִשְׁלַיַח	מִשְׁלַיַח
מצא	הִמְצִיא	יִמְצִיא	יִמְצֵא	הִמְצֵא	הִמְצֵא	הִמְצִיא	מִמְצִיא
רבה	הִרְבֵּה	יִרְבֵּה	יִרְבֵּה	הִרְבֵּה	הִרְבֵּה	הִרְבֹּת	מִרְבֵּה
נגד	הִגִּיד	יִגִּיד	יִגִּד	הִגִּד	הִגִּד	הִגִּיד	מִגִּיד
ישב	הוֹשִׁיב	יּוֹשִׁיב	יּוֹשֵׁב	הוֹשֵׁב	הוֹשֵׁב	הוֹשִׁיב	מוֹשִׁיב
יטב	הִיטִיב	יִיטִיב	יִיטֵב	הִיטֵב	הִיטֵב	הִיטִיב	מִיטִיב
קום	הִקָּים	יִקָּים	יִקָּם	הִקָּם	הִקָּם	הִקָּים	מִקָּים

note: hiphil

6. Translation of ו

We have learned so far that the conjunction ו (in its various forms) means “and” or “but.” However, it must also be apparent that ו cannot always be translated just so.

a. Often one must rely on the context to tell what the function of the ו is. It is, in fact, used in a variety of ways.

i. *copulative*, meaning “and”

מֹשֶׁה וְאַהֲרֹן Moses and Aaron (Exod 4:29)

Note: In a series of nouns, the copulative ו is usually repeated before each noun. Occasionally, however, it may appear only with the last noun.

ii. *alternative*, meaning “or”

עֲבָדְךָ וְאִמְתְּךָ your male servant or female servant (Exod 20:10)

iii. *adversative*, meaning “but”

יָלֵד מִסְכֵּן וְחָכָם a poor but wise youth (Eccl 4:13)

iv. *explicative*, meaning “that is”

בְּכֵלֵי הָרֹעִים אֲשֶׁר־לּוֹ in the shepherds' vessel which he had, that is, in his pouch
וּבִילְקוּט (I Sam 17:40)

v. *circumstantial*, meaning “while,” “when,” or “with”

וַיֵּלֶךְ וְכָל־טוֹב אֲדֹנָיו בְּיָדוֹ and he went with all the wealth of his master in his charge (Gen 24:10)

וַיְהִי כִשְׁמַעְכֶּם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בְּאֵשׁ and when you heard the voice from the midst of the darkness, while the mountain was burning with fire (Deut 5:23)

דִּבְרֵי שְׁלוֹם עִם־רֵעֵיהֶם those who speak peace with their friends, while evil is in their heart
וְרָעָה בְּלִבָּבָם (Ps 28:3)

In some instances, it is appropriate to translate the ו as if it were a relative particle.

וְלִרְבֵּקָה אָח וְשֵׁמוֹ לָבָן Now Rebecca had a brother whose name was Laban (Gen 24:29)

b. When ו links verbal clauses in a narrative sequence, there are often more clues as to their function.

i. ו + verb that is inflected for number and gender (including the Wāw-consecutive) indicates a *conjunctive* sequence. In this case, the conjunction may be translated as “and,” “then,” “that,” or “so that” – according to the rules given in XX.2–3, 5; XXI.8; XXIII.3.e.

ii. ו + any other form – including participles, infinitives, the negative particle לֹא, and so forth – indicates a *disjunctive*. In that case, the ו may serve several functions (see XIII.4.b; XX.6).

α. to highlight contrast

β. to introduce a new scene

γ. to introduce a parenthetical comment

Note: Occasionally the disjunctive ו may clarify its preceding clause by giving a reason.

אַל־תִּשְׁחָרְוּ אֹתִי וַיְהִי הַצְּלִיחַ דַּרְכִּי Do not detain me since YHWH has prospered my way (Gen 24:56)

c. In poetic texts, ו sometimes introduces a comparison.

שָׁמַיִם לְרֹם וְאָרֶץ לְעֵמֶק (As) the heaven for height and the earth for depth, so is the mind of kings unsearchable (Prov 25:3)

d. Sometimes ך is purely stylistic and should not be translated.

וְעַתָּה שָׁמַע יַעֲקֹב עַבְדִּי
וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ
But now hear, O Jacob, my servant,
Israel whom I have chosen
(Isa 44:1)

Vocabulary

Nouns:

אַרְז	cedar
בְּחֹר	young man
בְּתוּלָה	young woman
גֵּיא	(pl. גְּאִיּוֹת) valley
חַג	festival
יָרֵחַ	moon
כּוֹכֵב	star
לְאָם	(pl.: לְאֻמִּים) people
מִזְרַח	sunrise, east
מְרוֹם	height, high place. <i>Verb</i> : רוּם to be high
נָשִׂיא	prince
פְּעֵם	step, occurrence
שֻׁלְחָן	table

Verbs:

הִגִּיה	to mumble, meditate
נָחַם	Pi.: to comfort
סָלַח	to forgive
עָרַךְ	to arrange, lay out

Exercise 25

a. Write the following forms in Hebrew:

- | | |
|------------------------------|--------------------------------|
| 1. Hi. impf. 3 mp of שָׁמַע | 16. Hi. impf. 3 ms of נָכַח |
| 2. Hi. impv. mp of שָׁמַע | 17. Hi. impf. 1 cs of נָכַח |
| 3. Hi. impf. 3 fp of עָמַד | 18. Hi. juss. 3 ms of נָכַח |
| 4. Qal impf. 3 fp of עָמַד | 19. Hi. impf. 1 cp of נָגַד |
| 5. Hi. impf. 3 ms of עָלָה | 20. Hi. impv. ms of נָגַד |
| 6. Qal impf. 3 ms of עָלָה | 21. Hi. inf. abs. of נָגַד |
| 7. Hi. impv. fs of עָלָה | 22. Hi. impf. 3 fp of בּוֹא |
| 8. Hi. impf. 1 cs of עָלָה | 23. Qal impf. 3 fp of בּוֹא |
| 9. Qal impf. 1 cs of עָלָה | * 24. Hi. juss. 3 ms of גָּלָה |
| 10. Hi. impf. 1 cs of יָשַׁב | 25. Hi. juss. 3 ms of עָלָה |
| 11. Hi. impf. 1 cs of שׁוּב | 26. Qal juss. 3 ms of עָלָה |
| 12. Qal impf. 1 cs of שׁוּב | 27. Hi. inf. cs. of יָטַב |
| 13. Hi. impv. ms of שׁוּב | 28. Hi. impv. fs of יָטַב |
| 14. Hi. inf. cs. of עָלָה | 29. Hi. impv. ms of רָכַח |
| 15. Hi. inf. abs. of עָלָה | 30. Hi. inf. cs. of רָכַח |

b. Translate Psalm 1 with the help of a dictionary.

c. Translate Psalm 23 with the help of a dictionary.

Note:

v 3: יְשׁוּבֵהוּ he restores.

d. Translate Psalm 148 with the help of a dictionary.

Notes:

v 5: וַיִּבְרְאוּ and they were created.

v 13: נִשְׁגָּב exalted.

Lesson XXVI

1. The Niphal Pattern

The Niphal verbal pattern is characterized by the presence of a Nûn that is either prefixed or infixed and assimilated.

a. The Nûn is prefixed in the perfect, participle, and one form of the infinitive absolute: נִקְטַל, נִקְטַל, נִקְטַל.

b. The Nûn is infixed and assimilated in the imperfect, imperative, the infinitive construct, and one form of the infinitive absolute: יִקְטַל (< *יִנְקַטַל*), הִקְטַל (< *הִנְקַטַל*), etc.

2. The Meaning of Verbs in Niphal

a. *Reflexive*. The Niphal verb frequently indicates action for or concerning oneself. Thus, the subject is also the object of the verb.

נִמְכַר he sold himself

נִסְגַּר he shut himself in

Also subsumed under this category are a few verbs that may be regarded as *tolerative*, where the subject allows an action to affect himself or herself.

נִזְהַר he let himself be warned

נִדְרַשׁ he let himself be sought

b. *Reciprocal*. In some instances, the Niphal verb suggests reciprocity.

נִדְבָּרוּ they spoke with one another

נִלְחָמוּ they fought with one another

c. *Passive*. The Niphal is frequently used as the passive of a verb that is active in Qal.

נִקְבַּר he was buried

נִאָּכַל he was devoured

In many instances, the Niphal passive is impersonal — no subject is explicitly stated.

נֵאמַר it was said

נֵאָכַל it was eaten

d. *Resultative*. In some instances, the Niphal indicates a state resulting from the action produced by the verb. In this usage, the Niphal sometimes indicates potential.

נֵאָכַל is eaten > is edible

נִרְאָה is seen > is visible

Since the Niphal may indicate resulting state, it is not surprising that many Niphal participles function as adjectives.

Root	Niphal Participle
יָרָא to fear, be afraid	נֹרֵא feared, terrible
בִּין to perceive	נִבּוֹן perceptive
אָמַן to be firm	נֵאֱמָן firm

e. *Middle*. Some verbs are used in such a way that the object appears to be the active subject.

וְנִפְקְחוּ עֵינֵיכֶם and your eyes *will open* (Gen 3:5)

וְנִפְתְּחוּ הַשָּׁמַיִם the heavens *opened* (Ezek 1:1)

וְלֹא-נִבְקַע עָנָן but no cloud *split open* (Job 26:8)

Although it is possible to interpret the same verbs in other contexts as passives (i.e., “to be opened,” “to be split open”), they are clearly not passive in the above examples. Whereas an agentive subject is involved in the passive, there is no agent in the middle. The point in the middle verb is not that someone acts on the object (active), nor that the subject is acted upon (passive), but that the object acts *on its own* as the subject.

3. The Niphal Perfect

a. Strong Verbs

The original **naqṭal* pattern has been dissimilated to *niqṭal*. The Niphal perfect of the strong root, then, is inflected as follows.

3 ms	נִקְטַל	3 cp	נִקְטְלוּ
3 fs	נִקְטְלָהּ		
2 ms	נִקְטַלְתֶּם	2 mp	נִקְטַלְתֶּם
2 fs	נִקְטַלְתֶּן	2 fp	נִקְטַלְתֶּן
1 cs	נִקְטַלְתִּי	1 cp	נִקְטַלְנוּ

b. I-Guttural Verbs

When the first radical is a guttural, one usually finds the composite *šewā*² ְ, instead of the silent ֿ. Moreover, the vowel with the prefixed Nûn is influenced by the composite *šewā*² ְ, so that it is changed from ֿ to ְ (thus, נִעַמַד). The Niphal perfect of עָמַד (to stand), then, is inflected as follows.

3 ms	נִעַמַד	3 cp	נִעַמְדוּ
3 fs	נִעַמְדָהּ		
2 ms	נִעַמַדְתֶּם	2 mp	נִעַמַדְתֶּם
2 fs	נִעַמַדְתֶּן	2 fp	נִעַמַדְתֶּן
1 cs	נִעַמַדְתִּי	1 cp	נִעַמַדְנוּ

vocalic suffixes
the stem vowel is
reduced

Notes:

- i. The 3 fs נִעַמְדָהּ and 3 cp נִעַמְדוּ are formed in accordance with XIX.1.d.i.

- ii. Some verbs tolerate a silent ֿ under the guttural, but the vowel under the Nûn is still ְ.

נִחְשַׁב (he reckoned) נִחְבָּא (he hid himself)

- iii. Occasionally, the original *na-* prefix prevails.

נִחַבְּאָתָּ (you hid yourself).

c. I-Wāw Verbs

Since the original pattern was **naqṭal*, we understand the Niphal perfect form *nôlad* (from יָלַד < original *וּלַד) to have developed as follows: **nawlad* > *nôlad* (IV.2.c.iii.β). The Niphal perfect of יָלַד (to bear), then, is inflected as follows.

3 ms	נִוְלַד	3 cp	נִוְלְדוּ
3 fs	נִוְלְדָהּ		
2 ms	נִוְלַדְתֶּם	2 mp	נִוְלַדְתֶּם
2 fs	נִוְלַדְתֶּן	2 fp	נִוְלַדְתֶּן
1 cs	נִוְלַדְתִּי	1 cp	נִוְלַדְנוּ

d. II-Wāw/Yōd Verbs

II-Wāw and II-Yōd verbs are not distinguished from one another in the Niphal perfect. The Niphal perfect of כָּוַן (to prepare) is inflected as follows.

3 ms	נִכְוַן	3 cp	נִכְוְנוּ
3 fs	נִכְוְנָה		
2 ms	נִכְוְנוֹת ^x	2 mp	נִכְוְנוֹתֶם
2 fs	נִכְוְנוֹת	2 fp	נִכְוְנוֹתֶן
1 cs	נִכְוְנוֹתִי	1 cp	נִכְוְנוֹנוּ

x note that ō > ū when the syllable is deparsed.

Note: An additional *ô* (ו) precedes every consonantal affirmative, thus opening the syllable and causing the affirmative ה to be spirantized (see XVI.10.ii).

Other weak roots are regular for their types (see XIV.2,3).

4. The Niphal Imperfect

a. Strong Verbs

The characteristic Nûn is infixed and assimilated: **yinqāṭēl* > *yiqqāṭēl*. The Niphal imperfect of the strong verb, then, is inflected as follows.

3 ms	יִקְטַל	3 mp	יִקְטְלוּ
3 fs	תִּקְטַל	3 fp	תִּקְטְלֶנָּה
2 ms	תִּקְטַל	2 mp	תִּקְטְלוּ
2 fs	תִּקְטְלִי	2 fp	תִּקְטְלֶנָּה
1 cs	אֶקְטַל	1 cp	נִקְטַל

in the fempl. the acting is always תִּקְטְלֶנָּה

b. I-Guttural Verbs

Since gutturals and Rêš cannot take the strong *dāgēš*, the *i*-vowel in the preformative is compensatorily lengthened. The Niphal imperfect of עָזַב (to forsake) is as follows.

3 ms	יֵעָזֵב	3 mp	יֵעָזְבוּ
3 fs	תֵּעָזֵב	3 fp	תֵּעָזְבֶנָּה
2 ms	תֵּעָזֵב	2 mp	תֵּעָזְבוּ
2 fs	תֵּעָזְבִי	2 fp	תֵּעָזְבֶנָּה
1 cs	אֵעָזֵב	1 cp	נֵעָזֵב

c. I-Wāw Verbs

Since the original first radical (ו) is preceded, it is retained (IV.2.c.ii). The Niphal imperfect of יָלַד (to bear) is inflected as follows.

3 ms	יִלְדֶּוּ	3 mp	יִלְדְּוּ
3 fs	תִּלְדֶּוּ	3 fp	תִּלְדְּנָה
2 ms	תִּלְדֶּוּ	2 mp	תִּלְדְּוּ
2 fs	תִּלְדְּוִי	2 fp	תִּלְדְּנָה
1 cs	אִלְדֶּוּ	1 cp	נִלְדֶּוּ

erratum
אִלְדֶּוּ
Mur 138 b

d. II-Wāw / Yōd Verbs

II-Wāw and II-Yōd verbs are not distinguished from one another. The Niphal imperfect of כָּוַן (prepare) is inflected as follows.

3 ms	יִכְוֶן	3 mp	יִכְוֶנוּ
3 fs	תִּכְוֶן	3 fp	-not attested-
2 ms	תִּכְוֶן	2 mp	תִּכְוֶנוּ
2 fs	תִּכְוֶנִי	2 fp	-not attested-
1 cs	אִכְוֶן	1 cp	נִכְוֶן

Other weak roots are regular for their types (see XIX.2,3).

5. The Niphal Imperative

There is an anomalous *hi-* prefix in the Niphal imperative forms, which sometimes causes confusion with the *hi-* prefix in the Hiphil. The difference between the Hiphil imperative and Niphal

imperative forms, however, is in the assimilated Nûn in the first radical.

The following is a synopsis of the Niphal imperative forms.

Roots	ms	fs	mp	fp
שמר	השָׁמֵר	השָׁמְרִי	השָׁמְרוּ	השָׁמְרִינָה
עזב	העֲזֹב	העֲזֹבִי	העֲזֹבוּ	העֲזֹבֵנָה
שמע	השָׁמַע	השָׁמְעִי	השָׁמְעוּ	השָׁמְעֵנָה
מלא	המִלֵּא	המִלֵּאִי	המִלֵּאוּ	המִלֵּאֵנָה
גלה	הגָּלָה	הגָּלִי	הגָּלוּ	הגָּלִינָה
נתן	הנָתַן	הנָתַנִּי	הנָתְנוּ	הנָתְנֵנָה
ילד	הוֹלֵד	הוֹלֵדִי	הוֹלְדוּ	הוֹלְדֵנָה
כון	הכּוּן	הכּוּנִי	הכּוּנוּ	—

6. The Niphal Infinitives

a. There are two forms of the infinitive absolute, one with a prefixed Nûn and the other with an infixed and assimilated Nûn:

הקטל and נקטל. *Mur add. 50 pp. (Mur B1)*

b. The infinitive construct is הקטל.

The infinitives of weak roots are regular for their types (see XXII.2.b; XXIII.2).

7. The Niphal Participle

a. The Niphal participle of the strong verb is inflected as follows.

ms	נקטל	mp	נקטלים
fs	נקטלת *	fp	נקטלות

Note: The ms participle נקטל should not to be confused with the perfect 3 ms נקטל; the former has a long *ā*. Since the vowel before III-³Āleḫ is lengthened (*נמצא > נמצֶא), however, the participle of III-³Āleḫ verbs cannot be distinguished from the perfect 3 ms. The ms participle of II-Wāw/Yōd verbs (נכון) also cannot be distinguished from the perfect 3 ms (נכון).

b. The Niphal participle of the III-Hē verb גלה (to uncover) is inflected as follows.

ms	נגלה	mp	נגלים
fs	נגלה	fp	נגלות

8. Synopsis of Verbs in Niphal

Root	Perf.	Impf.	Impv.	Inf. Abs. ^X	Inf. Cs.	Ptc.
שמר	נשמר	ישמר	השמר	השמר/נשמר	השמר	נשמר
עזב	נעזב	יעזב	העזב	העזב/נעזב	העזב	נעזב
שבע	נשבע	ישבע	השבע	השבע/נשבע	השבע	נשבע
מלא	נמלא	ימלא	המלא	המלא/נמלא	המלא	נמלא
גלה	נגלה	יגלה	הגלה	הגלה/נגלה	הגלות	נגלה
נתן	נתן	ינתן	הנתן	הנתן/נתן	הנתן	נתן
ילד	נולד	יולד	הולד	-not attested-	הולד	נולד
כון	נכון	יכון	הכון	הכון/נכון	הכון	נכון

X - the Ni infa occurs only 37 times in the OT. Stem stem vowel is usually i (י) but also ē.

Vocabulary

Nouns:

- אַרְיֵה (also אַרִי; pl.: אַרְיִים) lion
- בֶּטֶן (fs; with sfx: בִּטְנוֹ) belly, body
- מוֹעֵד meeting-place, assembly
- עֵז (fs; fp.: עֲזִים) (she-)goat

Verbs:

- הָרַם Hi.: to devote to the ban, utterly destroy. *Noun*: הָרֵם ban
- יָנַק to suckle. *Noun*: יוֹנֵק infant
- יָתַר to remain; Ni.: to be left
- כּוּן Ni.: to be prepared, established, firm; Hi.: to prepare, install, establish. *Noun*: מְכוּן place, support
- לָחַם to do battle; Ni.: to fight
- נָבֵא Ni.: to prophesy
- נָדַח Ni.: to be scattered, go astray; Hi.: to scatter, disperse
- סָתַר Ni.: to hide oneself, be hidden; Hi.: to hide
- פּוּץ Ni.: to be dispersed, scattered
- פָּלַא Ni.: to be marvelous, extraordinary (fp. ptc: נִפְלְאוֹת wonders). *Noun*: פִּלְאָ wonder
- קָרַה to encounter, meet (= II קָרָא; inf. cs. לִקְרֹאת to meet)
- שָׁמַד Ni.: to be exterminated; Hi.: to exterminate

Exercise 26

a. Write the following forms in Hebrew:

- | | |
|--|--|
| 1. Ni. perf. 3 ms of שָׁמַע | 15. Ni. perf. 1 cs of לָחַם |
| 2. Ni. ptc. ms of שָׁמַע | 16. Ni. perf. 1 cs of שָׁבַע |
| 3. Ni. perf. 3 fs of אָסַף | 17. Ni. impv. mp of שָׁבַע |
| 4. Ni. perf. 3 cp of אָסַף | 18. Ni. perf. 3 ms of מָנָה |
| 5. Ni. inf. cs. of עָזַב | 19. Ni. inf. cs. of מָנָה |
| 6. Ni. impv. fs of אָסַף | 20. Ni. impf. 1 cp of מָנָה |
| 7. Ni. perf. 3 ms of כּוּן | 21. Ni. perf. 2 ms of נָבֵא |
| 8. Ni. ptc. ms of כּוּן | 22. Ni. impv. ms of נָבֵא |
| 9. Ni. perf. 3 fs of פּוּץ | 23. Ni. inf. cs. of נָבֵא |
| 10. Ni. ptc. fs of פּוּץ <i>not-הַ</i> | 24. Ni. impf. 1 cp of נָבֵא |
| 11. Ni. impf. 3 mp of פּוּץ | 25. Ni. perf. 3 fs of יָדַע |
| 12. Ni. impf. 1 cs of פּוּץ | 26. Ni. ptc. ms of יָדַע |
| 13. Ni. perf. 2 mp of פּוּץ | 27. Ni. inf. cs. of יָדַע |
| 14. Ni. impf. 3 mp of לָחַם | 28. Ni. perf. 3 cp of נָטַע <i>(only 1x in OT)</i> |

Note
no assimilation

b. Translate Genesis 32 with the help of a dictionary.

Notes:

- v 5: וַאֲחֵר *וַאֲחֵר < וַאֲחֵר
- v 8: וַיֵּצֵר לוֹ and he became anxious.

Note: h h Qal Perf + Impf III Abpl Quiesce at *not*
in all other stem formations *h* to perf + Impf Abpl
Quiesce at *not*

Lesson XXVII

1. The Hithpael Pattern

The Hithpael verbal pattern is characterized throughout by an infixed *t* and the doubling of the second radical: *hitqattēl*.

2. The Meaning of Hithpael Verbs

a. *Reflexive*. The Hithpael verb frequently describes action on or for oneself — that is, the subject of the verb is also its object.

הִתְחַבְּאוּ they hid themselves

הִתְקַדְּשׁוּ they sanctified themselves

There are some reflexive verbs, however, where the subject is not the direct object. Indeed, a direct object (something) may be specified.

וַיִּתְפַּשֵּׁט and he stripped (something) from himself

הִתְפָּרְקוּ they tore (something) from themselves

Also subsumed under this category of reflexives are a few verbs that may be regarded as *tolerative*, where the subject allows an action to affect himself or herself.

הִתְמַכַּר he let himself be sold

b. *Reciprocal*. In some instances, the Hithpael verb implies reciprocity.

הִתְקַשְּׁרוּ they conspired with one another

הִתְרְאוּ they looked at one another

c. *Iterative*. Often the Hithpael verb suggests repeated activity.

הִתְהַלֵּךְ he walked about

הִתְהַפֵּךְ he turned back and forth

d. *Estimative*. Sometimes a Hithpael verb describes how one shows oneself or regards oneself, whether in truth or in pretense.

חָלָה sick

הִתְחַלּוּת to pretend to be sick

הִוְדִי a Jew

מִתְיַהֲדִים professing to be Jews

3. The Hithpael of the Strong Verb

Apart from the characteristic elements mentioned in section 1 (above), there are no surprises in the inflections of the strong verb.

a. Perfect

3 ms	הִתְקַטַּל	3 cp	הִתְקַטְּלוּ
3 fp	הִתְקַטְּלָה		
2 ms	הִתְקַטְּלְתֶּם	2 mp	הִתְקַטְּלֶתֶם
2 fs	הִתְקַטְּלְתֶּן	2 fp	הִתְקַטְּלֶתֶן
1 cs	הִתְקַטְּלֹתִי	1 cp	הִתְקַטְּלוּנִי

b. Imperfect

3 ms	יִתְקַטַּל	3 mp	יִתְקַטְּלוּ
3 fs	תִּתְקַטְּלָה	3 fp	תִּתְקַטְּלֶנָּה
2 ms	תִּתְקַטְּלְתֶּם	2 mp	תִּתְקַטְּלוּ
2 fs	תִּתְקַטְּלֶתֶן	2 fp	תִּתְקַטְּלֶתֶן
1 cs	אֶתְקַטַּל	1 cp	נִתְקַטַּל

c. Imperative

<i>ms</i> התקטל	<i>mp</i> התקטלו
<i>fs</i> התקטלי	<i>fp</i> התקטלנה

d. Infinitive

Absolute: התקטל Construct: התקטל

e. Participle

<i>ms</i> מתקטל	<i>mp</i> מתקטלים
<i>fs</i> מתקטלת	<i>fp</i> מתקטלות

4. The Metathesis and Assimilation of the Infixed Tāw

In some environments, the infixed *t* undergoes some changes.

a. Verbs with one of the sibilants (ס, צ, ש, ש) as the first radical show a metathesis (transposition) of the infixed *t* and that sibilant in the Hithpael forms.

*מסתתר > מתסתר one who hides himself

*משכיר > מתשכר one who hires himself out

*ישמר > יתשמר he will be on guard

In addition to the metathesis, the presence of the emphatic sibilant *ṣ* causes the infixed *t* to change to *ṭ*.

*נצטדיק > נתצדיק we will show ourselves innocent

*הצטידנו > התצידנו we took provisions

b. Verbs with one of the dentals (ד, ט, ת) as the first radical show assimilation of the infixed *t* into that dental.

*מדבר > מתדבר (one) conversing

*הטהרו > התטהרו they purified themselves

*תתמם > תתתמם you show yourself blameless

Assimilation also occurs sporadically with other radicals, notably Nûn and Kaḫ.

*ינשא > יתנשא he shall exalt himself

*הנבאו > התנבאו they prophesied

*תכסה > תתכסה it will be concealed

5. The Hithpael of Weak Verbs

a. II-Guttural and II-Rêš Verbs

Since gutturals and Rêš cannot take the strong *dāgēš*, the vowel preceding the second radical is compensatorily lengthened (XV.3).

יתברך he will bless himself

התרחצתי I washed myself

There are also a few instances where one finds virtual doubling instead of compensatory lengthening.

הטהרנו we cleansed ourselves

b. I-Wāw Verbs

Since the first radical of the root is preceded by -הת-, -ית-, or -מת-, it is retained (IV.2.c.ii), e.g., אֶתְוַדַּע I will make myself known (Hith. impf. 1 cs of ידע < original *ודע). On the other hand, the original *w* is irregularly changed to *y* in some instances, e.g., יתיעצו they consult with one another (Hith. impf. 3 mp of יעץ < *ועץ).

6. Synopsis of Verbs in Hithpael

Root	Perf.	Impf.	Juss.	Impv.	Inf.	Ptc.
קדש	הִתְקַדַּשׁ	יִתְקַדַּשׁ	יִתְקַדַּשׁ	הִתְקַדַּשׁ	הִתְקַדַּשׁ	מִתְקַדַּשׁ
שמר	הִשְׁתַּמֵּר	יִשְׁתַּמֵּר	יִשְׁתַּמֵּר	הִשְׁתַּמֵּר	הִשְׁתַּמֵּר	מִשְׁתַּמֵּר
ברך	הִתְבָּרַךְ	יִתְבָּרַךְ	יִתְבָּרַךְ	הִתְבָּרַךְ	הִתְבָּרַךְ	מִתְבָּרַךְ
גלה	הִתְגַּלָּה	יִתְגַּלָּה	יִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	מִתְגַּלָּה

7. The Hishtaphel Pattern

There is another reflexive verbal pattern in Hebrew known as Hishtaphel. It is, however, attested only for the root חוה, which occurs only in this pattern, meaning “to bow down, do obeisance, worship.” This verb (which occurs 170 times) has been analyzed in BDB as a reflexive of the root שָׁחָה, with the metathesis of the infixed *t* and the sibilant (*š*). From external evidence discovered in this century, however, most scholars have concluded that this important verb is traced to the root חוה. There is, to be sure, a root שָׁחָה (to bow down) attested once in Qal and once in Hiphil, but that root appears to have been secondarily derived from הִשְׁתַּחֲוּהוּ.

The following forms of חוה are attested.

a. Perfect

3 ms	הִשְׁתַּחֲוִיתָ	3 cp	הִשְׁתַּחֲוִיתוּ
2 ms	הִשְׁתַּחֲוִיתְתָּ	2 mp	הִשְׁתַּחֲוִיתֶם
1 cs	הִשְׁתַּחֲוִיתִי		

b. Imperfect

3 ms	יִשְׁתַּחֲוֶה	3 mp	יִשְׁתַּחֲוּוּ
2 ms	תִּשְׁתַּחֲוֶה	2 mp	תִּשְׁתַּחֲוּוּ
1 cs	אֲשַׁחֲוֶה	1 cs	נִשְׁתַּחֲוֶה

c. Imperative

	הִשְׁתַּחֲוּוּ	mp
	הִשְׁתַּחֲוִי	fs

d. Infinitive Construct: הִשְׁתַּחֲוּוּת

e. Participle

ms	מִשְׁתַּחֲוֶה	mp	מִשְׁתַּחֲוִים
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f. Wāw-consecutive

3 ms	וַיִּשְׁתַּחֲוֶה	3 fp	וַתִּשְׁתַּחֲוִינָהּ
2 ms	וַתִּשְׁתַּחֲוֶה		

Note: יִשְׁתַּחֲוֶה and תִּשְׁתַּחֲוֶה are derived from the apocopated forms *יִשְׁתַּחֲוֶה and *תִּשְׁתַּחֲוֶה, respectively. They should not be identified as plural forms, which would be יִשְׁתַּחֲוּוּ and תִּשְׁתַּחֲוּוּ.

8. Oaths / adjuration — see Mur 582

a. An oath may be introduced simply by some form of the verb **נשבע** (i.e., Ni. of the root **שבע** to swear).

כִּי introduced, the context the oath

i. If the oath is positive, the substance of the oath is introduced by **כִּי** (surely).

- נשבע אדני יהוה בקדשו כי הנה ימים באים עליכם
My lord YHWH swears by his holiness: "The days are coming upon you!" (Amos 4:2)
- נשבעת ביהוה אלהיך לאמרת כי שלמה בנך ימלך אחרי
You swore by YHWH your God to your servant: "Solomon your son shall reign after me!" (1 Kgs 1:17)

Sometimes instead of **כִּי** one finds **אם כִּי** or **לא אם**.

- נשבע יהוה צבאות בנפשו כי אם מלאתיך
YHWH of Hosts swears by himself: "I will fill you" (Jer 51:14)
- נשבע יהוה צבאות לאמר אם לא כאשר דמותי כן היתה
YHWH of Hosts swears, saying: "As I have intended, so shall it be" (Isa 14:24)

ii. If the oath is negative, **נשבע** is followed by **אם** instead of **כִּי**.

- נשבעתי לבית עלי אם יתכפר עון בית-עלי
I swear as regards the house of Eli: "The guilt of the house of Eli will not be expiated" (1 Sam 3:14)

b. An oath may also be introduced by one of the following oath formulae, instead of **נשבע**.

exclamatory formulae

- כי יהוה As YHWH lives
- כי אלהים As God lives
- כי אל As God lives
- כי אני As I live
- כי נפשך By your life
- כי פרעה By Pharaoh's life

i. If the oath is affirmative, the oath formula is followed by **כִּי**.

- כי-אני ... כי-מואב כסדרם תהיה
As I live: "Moab shall become like Sodom" (Zeph 2:9)

Sometimes the oath formula is followed by **אם כִּי** or **לא אם**, instead of **כִּי**. *Note: כִּי is oft. repeated (Mur 584)*

- כי-יהוה כי אם-יהוה ינפני
As YHWH lives: "YHWH will smite him!" (1 Sam 26:10)
- כי-אני ... אם-לא כאשר דברתם באזני כן אעשה לכם
As I live: "What you have spoken into my ears I will do!" (Num 14:28)

ii. If the oath is negative, the oath formula is followed by **אם**, instead of **כִּי**. *Note: אם is oft. repeated (Mur 584)*

- כי פרעה (אם) תצאו מזה
By the life of Pharaoh, "You shall not depart from here!" (Gen 42:15)

c. A maledictory oath (a curse) may be introduced by one of the following curse formulae.

- כה יעשה יהוה וכה יוסיף
Thus YHWH will do and add more!
- כה יעשה אלהים וכה יוסיף
Thus will God do and add more!
- כה יעשון אלהים וכה יוסיפון
Thus the gods will do and add more!

i. If the statement is affirmative, the substance of the curse is usually preceded by **כִּי**.

- כה יעשה אלהים וכה יוסף כי-מות תמות
Thus God will do and add more: "You will surely die!" (1 Sam 14:44).

Sometimes the substance of the curse is introduced by **אם לא**, instead of **כי**.

כֹּה יַעֲשֶׂה־לִי אֱלֹהִים וְכֹה יוֹסִיף אִם־לֹא שֶׁר־צָבָא תְהִיָּה
Thus will God do to me and add more:
“You will certainly become the commander of the army” (2 Sam 19:14)

ii. If the statement is negative, the substance of the curse is introduced by **אם**, instead of **כי** or **אם לא**.

כֹּה יַעֲשֶׂה־לְךָ אֱלֹהִים וְכֹה יוֹסִיף אִם־תִּכְחַד מִמֶּנִּי דָבָר
Thus God will do to you and add more:
“You shall not hide any thing from me” (1 Sam 3:17)

Vocabulary

Nouns:

אוֹצָר (mp: אוֹצְרוֹת) treasure, treasury, storehouse

דֶּלֶת (fs; fp: דֶּלְתוֹת) door

זָכָר male

חֹטֵה (pl. חֹטִים) wheat

נֵר lamp

קָצִיר harvest. *Verb*: קָצַר to harvest.

תְּחִלָּה beginning. *Verb*: חָלַל Ni.: to be profaned; Pi.: to profane; Hi.: to begin

Verbs:

חָסָה to seek refuge

יָצַב Hith.: to position oneself, stand

כָּחַד Ni.: to be hidden, effaced; Pi.: to hide; Hi. to hide

נָכַר Ni.: to be recognized; Hi.: to recognize, acknowledge.
Noun: נֹכְרִי foreigner

נָצַב Ni.: to stand. *Noun*: מַצְבָּה standing stone

[קָלַל] (Qal perf. 3 ms קָלַל) to be slight, swift; Pi.: to curse. *Noun*: קָלְלָה curse

שָׂבַע to be satisfied, satiated. *Adjective*: שָׂבֵעַ full, satisfied

שָׁבַע Ni.: to swear

Conjunction:

יָעַן because, on account of (also יָעַן אֲשֶׁר because [that])

Adverb:

מָתִי when? (also עַד־מָתִי until when? how long?)

Exercise 27

a. Write the following forms in Hebrew:

- | | |
|-------------------------------|---------------------------------|
| 1. Hith. perf. 3 ms of מָכַר | 12. Hith. ptc. mp of יָדָה |
| 2. Hith. impf. 3 mp of מָכַר | 13. Hith. impf. 1 cs of יָדַע |
| 3. Hith. impf. 1 cs of שָׁמַר | 14. Hith. impf. 1 cp of צָדַק |
| 4. Hith. perf. 3 cp of בָּקַע | 15. Hith. impf. 3 fs of שָׁפַד |
| 5. Hith. perf. 1 cs of גָּדַל | 16. Hith. inf. cs. of גָּלָה |
| 6. Hith. ptc. ms of דָּבַר | 17. Hith. impf. 3 ms of בָּרַךְ |
| 7. Hith. perf. 3 ms of יָדָה | 18. Hith. ptc. ms of בָּרַךְ |
| 8. Hith. perf. 3 cp of טָהַר | 19. Hisht. perf. 3 ms of חָהַר |
| 9. Hith. impf. 3 mp of טָהַר | 20. Hisht. impf. 3 ms of חָהַר |
| 10. Hith. ptc. ms of טָהַר | 21. Hith. juss. 3 ms of גָּלָה |
| 11. Hith. impv. mp of טָהַר | 22. Hisht. impv. ms of חָהַר |

b. Translate 1 Samuel 3 with the help of a dictionary.

Notes:

v 2: חָלַל began.

v 11: תִּצְלִינָה (subject) will tingle.

v 12: תְּחִלָּה the beginning.

Lesson XXVIII

I. Geminate Verbs in Qal

Like geminate nouns (V.1), geminate verbs have identical second and third radicals. There are generally two types of geminate verbs in Qal: one corresponding to the *qāṭal-yiqṭōl* (dynamic verb) type in strong roots, and another corresponding to the *qāṭēl-yiqṭal* (stative verb) type (XVIII.2). The following are some important examples of the two types.

Type A	Type B
סָבַב to surround	תָּם to be complete
אָרַר to curse	חָת to be shattered
בָּלַל to mix	מָר to be bitter
מָדַד to measure	קָל to be small, be swift
נָדַד to wander	רַב to be numerous
שָׁדַד to devastate	רַע to be bad

a. Perfect

In Type A (e.g., סָבַב to surround) the geminate radical is repeated in the third person forms, whereas the other forms indicate gemination only by means of the *dāgēš*. Type B verbs (e.g., the root תָּם to be complete, Qal perfect 3 ms תָּם) indicate gemination in all forms by the *dāgēš*. The 3 ms form of this type shows the loss of gemination in a manner similar to the noun עָם (see V.1.a): thus, **tamm* > *tam*. The Qal perfect of the geminate roots סָבַב (to surround) and תָּם (to be complete), representing Types A and B, respectively, are as follows.

	Type A	Type B
3 ms	סָבַב	תָּם
3 fs	סָבְבָה	תָּמָה
2 ms	סָבַוְתָּ	תָּמַוְתָּ
2 fs	סָבוֹת	תָּמוֹת
1 cs	סָבוֹתִי	תָּמוֹתִי
3 cp	סָבְבוּ	תָּמוּ
2 mp	סָבוֹתֶם	תָּמוֹתֶם
2 fp	סָבוֹתֵן	תָּמוֹתֵן
1 cp	סָבוֹנוּ	תָּמוֹנוּ

Notes:

- i. Besides forms like סָבְבוּ, we also get מָדַדוּ (with the simple vocal *šēwā*²).
- ii. Before the consonantal suffix, one again finds the additional *ʾ* (see XVI.10.ii), although it may occasionally be omitted, e.g., תָּמַנוּ (from earlier *תָּמְנוּ, see VI.7) for תָּמוֹנוּ (we are finished).
- iii. If the second radical cannot be doubled by a *dāgēš*, one gets compensatory lengthening (e.g., אָרַוְתִי I cursed).
- iv. There are inconsistencies in the representation of gemination: sometimes the geminate radical is repeated, but sometimes gemination is indicated only by a *dāgēš*. For example, one finds סָבְבוֹנִי and סָבוֹנִי as alternate forms without any difference in meaning. Moreover, for the 3 ms, we get the form הִנָּן, but the forms with suffixes show gemination by the *dāgēš* (e.g., הִנָּנִי he has been gracious to me).

b. Imperfect

The proper inflections of the imperfect of סָבַב and תָּם are provided below. Many geminate verbs, however, form all or some of

their imperfect forms so that they end up looking like I-Nûn verbs, e.g., יִסֹּב (like יִפֹּל; XIX.4.a) instead of יִסֹּב; יִתְמַוּ instead of יִתְמַוּ. Most grammars, therefore, present the alternate forms (those that look like I-Nûn imperfects) alongside the regular forms, and one is expected to learn two possible inflections of the imperfect for each verb. It is easier, however, for the student *not* to memorize a second set of imperfect forms for each of the types. Rather, one should simply assume the following inflections as paradigmatic for geminate verbs, and take the alternate forms as secondary. Should a form like יִדֹּם be encountered in reading, one who does not recognize the verb may assume a I-Nûn root נִדֹּם; but failing to locate such a root in the dictionary, one may then conjecture that the root is actually דִּמֵם (to be silent, with the imperfect formed as if the root were נִדֵּם). The Qal imperfect of the verbs סָבַב (to surround) and תָּמַם (to be complete) are inflected as follows:

	Type A	Type B
3 ms	יִסֹּב	יִתְמַוּ
3 fs	תִּסְבֹּב	תִּתְמַוּ
2 ms	תִּסְבֹּב	תִּתְמַוּ
2 fs	תִּסְבִּי	תִּתְמִי
1 cs	אֶסֹּב	אֶתְמַוּ
3 mp	יִסְבּוּ	יִתְמַוּוּ
3 fp	תִּסְבְּינָה	תִּתְמַוּינָה
2 mp	תִּסְבּוּ	תִּתְמַוּוּ
2 fp	תִּסְבְּינָה	תִּתְמַוּינָה
1 cp	נָסַב	נָתַם

Note: Gemination (indicated by a *dāgēš*) is evident only in the forms with affirmatives; forms without any endings do not show gemination at all. Not surprisingly, too, when an object suffix

is added to a form without the affirmative, the gemination is, again, indicated by a *dāgēš*. Thus, יִסֹּב *he will surround* (Qal impf. 3 ms) but יִסְבְּנִי *he will surround me* (Qal impf. 3 ms + 1 cs object suffix).

c. Imperative

The imperative forms are, as one would expect (XXI.3), like the corresponding imperfect forms without the preformative: thus, תִּסְבֹּב (imperfect) but סֹּב (imperative); תִּתְמַוּ (imperfect) but תַּם (imperative).

	Type A	Type B
ms	סֹּב	תַּם
fs	סְבִי	תְּמִי
mp	סְבוּ	תְּמוּ
fp	סְבִינָה	תְּמִינָה

Notes:

- Some forms that are normally stressed on the penultima are anomalously stressed on the ultima. Hence, we get the 2 fs forms תְּגִי *hoggî* (celebrate!), רִנִּי *ronnî* (shout!), גִּזִּי *gozzî* (shear!), etc.
- When a suffix is appended to the imperative, we get forms like תְּנִנִּי *honnénî* (be gracious to me!), סֹּלְוֵהָ *sollúhā* (pile it up!).

d. Infinitive

	Type A	Type B
Abs.	סְבוּב	—
Cs.	סֹּב	תַּם
Cs. with sfx.	סְבִי	תְּמִי

Note: Infinitive construct forms that repeat the geminate radi-

cal – that is, the *qelōl* type (like נָדַד “to wander, wandering”) – are also attested.

e. Wāw-consecutive

The accent is consistently retracted (from the ultima to the penult) on the Wāw-consecutive form of Type A, but not of Type B (see XX.4). In Type A, the retraction of accent causes the long *ō*-vowel in the ultima to shorten to *o*, e.g., יָסַב *yāsōb* (jussive) but וַיָּסַב *wayyāsob* (Wāw-consecutive). The Wāw-consecutive form of Type B does not typically retract the accent, but forms like וַיִּצָר (from צָרַר “to be pressed”) are attested.

Type A	Type B
וַיָּסַב	וַיָּתַם

f. Participle

The participles of Type A geminates are regular (VIII.3.a). Those of Type B, however, are irregular.

	Type A	Type B
Act.	סַבְבִּים סַבְבֵּי	תַּמִּים תַּמֵּי
	סַבְבֵּת סַבְבוֹת	תַּמֵּה תַּמוֹת
Pass.	סַבוּבִים סַבוּבֵי	
	סַבוּבָה –	

2. Geminate Verbs in Niphal

The Niphal forms of geminate verbs show the expected prefixed or infix and assimilated Nûn (see XXVI.1): prefixed in the Perfect and Participle; infix and assimilated in the Imperfect, Imperative, and Infinitive.

a. Perfect

3 ms	נִסְבַּב	3 cp	נִסְבְּבוּ
3 fs	נִסְבְּבָה		
2 ms	נִסְבְּבוּתָם	2 mp	נִסְבְּבוּתְם
2 fs	נִסְבְּבוּתְןָ	2 fp	נִסְבְּבוּתְנָן
1 cs	נִסְבְּבוּתִי	1 cp	נִסְבְּבוּנוּ

Notes:

- i. Besides the regular forms (with the *a*-vowel in the second syllable), there are a few verbs with *ē* in the second syllable, e.g., נִמַּס (it melted), נִסְבְּבָה (it has turned itself). There are also isolated examples of 3 cp forms with *ō* in the second syllable (e.g., נִגְלְלוּ they were rolled together; נִבְּבוּ they were plundered).
- ii. A few geminate verbs have Niphal perfect forms with the **niqṭal* pattern, such as **ninḥat* > נִחַת (it was shattered) and **ninḥaltā* > נִחַלְתָּ (you were profaned), both with virtual doubling.

b. Imperfect

3 ms	יִסַּב	3 mp	יִסְבְּבוּ
3 fs	תִּסַּב	3 fp	תִּסְבְּבִינָה
2 ms	תִּסַּב	2 mp	תִּסְבְּבוּ
2 fs	תִּסְבְּבִי	2 fp	תִּסְבְּבִינָה
1 cs	אִסַּב	1 cp	נִסַּב

Notes:

- i. Besides the regular forms (with *a* as the thematic vowel), variants with *ō* as the thematic vowel (like תָּבוֹז) are also attested.
- ii. When the first radical is a guttural or Rêš, there is compensatory lengthening, e.g., **yinbat* > יַחַת (it shall be shattered); יִרְמוּ (they shall rise), יִרַע (he is ill-treated).

c. Imperative

<i>ms</i> הִטֵּב	<i>mp</i> הִטְבֵּבוּ
<i>fs</i> הִטְבִּי	<i>fp</i> הִטְבְּינָה

d. Infinitive

Absolute: הִטֹּב Construct: הִטֵּב

Notes: When the first radical is a guttural or Rêš, there is compensatory lengthening, e.g., **binhill* > הִחַל (to be profaned, profaning).

e. Participle

<i>ms</i> נִטְבֵּב	<i>mp</i> נִטְבִּים
<i>fs</i> נִטְבָּה	<i>fp</i> נִטְבוֹת

Note: We also find the type נִקְל (with the vowel *ē* in the second syllable), but the *fs* form is still נִקְלָה, not *נִקְלָה.

3. Geminate Verbs in Hiphil

The Hiphil forms of geminate verbs show the expected *b* prefixed in the Perfect, Imperative, and Infinitive forms, but not in the Imperfect and Participle.

a. Perfect

<i>3 ms</i> הִטֵּב	<i>3 cp</i> הִטְבֵּבוּ
<i>3 fs</i> הִטְבָּה	
<i>2 ms</i> הִטְבוֹתְךָ	<i>2 mp</i> הִטְבוֹתֵם
<i>2 fs</i> הִטְבוֹתְךָ	<i>2 fp</i> הִטְבוֹתֵךְ
<i>1 cs</i> הִטְבוֹתִי	<i>1 cp</i> הִטְבוֹנוּ

Notes:

- i. An *a*-vowel is sometimes found instead of *ē* in the second syllable, particularly when the geminate radical is a guttural: הִרְעָה (he acted wickedly).
- ii. When the geminate radical is a guttural or Rêš, the preceding vowel in the second and first person forms is lengthened from *i* to *ē*: הִרְעוֹתְךָ (you acted wickedly).

b. Imperfect

<i>3 ms</i> יִטְבֵּב	<i>3 mp</i> יִטְבֹּבוּ
<i>3 fs</i> תִּטְבֵּב	<i>3 fs</i> תִּטְבְּינָה
<i>2 ms</i> תִּטְבֵּב	<i>2 mp</i> תִּטְבוּ
<i>2 fs</i> תִּטְבִּי	<i>2 fp</i> תִּטְבְּינָה
<i>1 cs</i> אִטְבֵּב	<i>1 cp</i> נִטְבֵּב

Notes:

- i. An *a*-vowel is sometimes found instead of *ē* in the second syllable, particularly when the geminate radical is a guttural: יִרְעָה (he will act wickedly).
- ii. Besides the יִטְבֵּב type, a variant imperfect like יִטְבֵּב is also attested.

c. Imperative

<i>ms</i> הִסֵּב	<i>mp</i> הִסְבּוּ
<i>fs</i> הִסְבִּי	<i>fp</i> הִסְבִּינָה

d. Infinitive

Absolute: הִסֵּב	Construct: הִסֵּב
With Suffixes: הִסְבִּי	

Note: An *a*-vowel is sometimes found instead of *ē* in the second syllable, particularly when the geminate radical is a guttural: הִרַע (to act wickedly, acting wickedly).

e. Participle

<i>ms</i> מְסִיב	<i>mp</i> מְסִיבִים
<i>fs</i> מְסִיבָה	<i>fp</i> מְסִיבוֹת

Note: An *a*-vowel is sometimes found instead of *ē* when the second radical is a guttural: מְרַע (one who acts wickedly).

f. Wāw-consecutive

The Wāw-consecutive forms of geminate roots are sometimes confused with the Hiphil Wāw-consecutive of II-Wāw/Yōd verbs, e.g., וַיִּרַע (and) he acted wickedly (root רעע) or (and) he shouted (root רוע).

4. Geminate Roots and Other Roots

It is clear that geminate verbs are frequently confused with other weak verb types, especially I-Nūn and II-Wāw/Yōd. Consider the following examples.

יִסֵּב Qal impf. 3 ms of סִבֵּב, not סִבֵּב

יִרוּץ Qal impf. 3 ms of רוּץ, not רוּץ

נִרְוֶץ Ni. perf. 3 ms of רִצֵּץ, not רוּץ

יִשׁוּד Qal impf. 3 ms of שׁוּד, not שׁוּד

תִּחַל Ni. impf. 3 fs of חָלַל, not יָחַל

יִצְרֶר Qal Wāw-consecutive 3 ms of צָרַר, not יָצַר

יִפְרֶר Hi. Wāw-consecutive 3 ms of פָּרַר, not פִּוּר

יִחַמוּ Qal impf. 3 mp of חָמַם, not חָמָה

It is simplest at this stage in the study of Hebrew *not* to memorize the exceptional or mixed forms. Rather, when an unknown form is encountered, the root should be reconstructed according to the regular paradigms. But when one is unable to locate the root in the dictionary, one should consider a geminate root. Thus, for example, יִשׁוּד is assumed first to be a Qal impf. form of שׁוּד, but when it is learned that no such root is attested, one may then try שׁוּד. By the same token, one may assume that נִרְוֶץ is a Niphal form of רוּץ; but when one learns that רוּץ never occurs in Niphal, one may try רִצֵּץ. Many geminate verbs, it should be noted, have genuine alternate roots (with the same semantic range) that are II-Wāw/Yōd or III-Hē. Examples include the following.

הֵמָּם, הוּם to be in turmoil

צָרַר, צוּר to tie, be in distress

רָבָה, רַבֵּב to be numerous

שָׁגָה, שָׁגַג to err, go astray, sin inadvertently

Vocabulary

Nouns:

אָתוֹן (fs; fp: אֲתוֹנוֹת) (she-)ass

עֵדֶר herd, flock

Verbs:

אָרַר to curse

בָּלַל to mix, confound

[דָּמַם] (Qal perf. 3 ms דָּם) to be silent

[חָתַת] (Qal perf. 3 ms חָת) to be shattered, be dismayed

מָדַד to measure. *Noun:* מִדָּה measure, measurement

סָבַב to surround, go around, turn

פָּלַט to escape; Pi., Hi.: to bring to safety. *Nouns:* פְּלִיט fugitive; פְּלִיטָה escape, what has escaped/survived

פָּרַר Hi.: to break, frustrate

רָנַן to jubilate, shout for joy

[רָעַע] (Qal perf. 3 ms רָע) to be bad, be evil; Hi. to act wickedly, do mischief

שָׁדַד to destroy, devastate

שָׁמַם to be desolate, be appalled

שָׁקָה Hi.: give drink, irrigate

[תָּמַם] (Qal perf. 3 ms תָּם) to be complete, be whole, be finished.
Adjectives: תָּם, תָּמִים complete, blameless. *Noun:* תָּם integrity, completeness

Adverbs:

אוּלַי perhaps

Exercise 28

a. Write the following forms:

- | | |
|-----------------------------|-----------------------------|
| 1. Qal perf. 2 mp of סָבַב | 11. Hi. impf. 1 cs of קָלַל |
| 2. Qal impf. 3 mp of סָבַב | 12. Hi. ptc. ms of קָלַל |
| 3. Qal perf. 1 cs of קָלַל | 13. Qal perf. 1 cs of אָרַר |
| 4. Qal perf. 3 cp of קָלַל | 14. Hi. perf. 2 ms of קָלַל |
| 5. Hi. perf. 2 ms of סָבַב | 15. Hi. inf. cs of קָלַל |
| 6. Ni. impf. 3 mp of קָלַל | 16. Hi. impf. 3 ms of קָלַל |
| 7. Qal perf. 3 ms of תָּמַם | 17. Qal impv. mp of אָרַר |
| 8. Ni. ptc. fs of קָלַל | 18. Qal impf. 3 ms of רָעַע |
| 9. Hi. perf. 3 ms of קָלַל | 19. Ni. impf. 3 ms of רָעַע |
| 10. Hi. perf. 2 ms of רָעַע | 20. Hi. impf. 3 ms of רָעַע |

b. Translate Ruth 1 with the help of a dictionary.

Lesson XXIX

I. The Pual Pattern

The Pual verbal pattern is the passive counterpart of the Piel.

<i>Piel</i>	<i>Pual</i>
חָבַר he joined	חֻבַּר it was joined
כָּפַר he expiated	כֻּפַּר he was expiated

Like the Piel, the Pual verbal pattern is characterized by the doubling of the second radical, but verbs in the Pual pattern are also marked by an *u*-class vowel with first radical. The *u*-class vowel in the verb, in fact, may be seen as an indicator of the passive — as we have already seen in the Qal passive participle, קָטוּל *qātūl*.

a. Perfect

3 ms קָטַל	3 cp קֻטְלוּ
3 fs קָטְלוּ	
2 ms קָטַלְתָּ	2 mp קֻטְלִיתֶם
2 fs קָטַלְתְּ	2 fp קֻטְלִיתֵן
1 cs קָטַלְתִּי	1 cp קֻטְלִינוּ

Notes:

- Before gutturals and ר, we get compensatory lengthening of *u* > *ō* (e.g., בֵּרַךְ he was blessed; גִּדְּרוּ they were driven out) or virtual doubling (רָחַץ he was washed; רָחַמָּה she was pitied).
- Occasionally, *o* (ֹ) may be found in the first syllable instead of *u*: as in כֻּסְּרוּ they were covered (from כָּסָה), instead of *כֻּסְּרוּ.

b. Imperfect

3 ms יִקְטַל	3 mp יִקְטְלוּ
3 fs יִקְטְלוּ	3 fp יִקְטְלוּנָה
2 ms יִקְטַל	2 mp יִקְטְלוּ
2 fs יִקְטְלִי	2 fp יִקְטְלוּנָה
1 cs אִקְטַל	1 cp יִקְטַל

Note: Before gutturals and ר, we get compensatory lengthening of *u* > *ō* (e.g., יִבְרַךְ he will be blessed), or virtual doubling (e.g., יִרְחַם he will be pitied).

c. Participle

ms מְקַטֵּל	mp מְקַטְלִים
fs מְקַטְלָה	fp מְקַטְלוֹת

Notes:

- The fs participle of the מְקַטְלָה pattern is also attested.
- Before gutturals and ר, we get compensatory lengthening of *u* > *ō* (e.g., מְבַרְכֵת).

Synopsis of Verbs in Pual

Root	Perf.	Impf.	Inf. abs.	Inf. cs.	Ptc.
גנב	גָּנַב	יִגְנַב	גָּנַב	—	מְגֻנָּב
ברך	בָּרַךְ	יִבְרַךְ	—	—	מְבֻרָּךְ
מלא	מָלָא	יִמְלֵא	—	—	מְמֻלָּא
גלה	גָּלָה	יִגְלֵה	—	גָּלוּת	מְגֻלָּה
ילד	יָלַד	יִיָּלַד	—	—	מְיָלָד

2. The Hophal Pattern

The Hophal verbal pattern is the passive counterpart of the Hiphil:

<i>Hiphil</i>	<i>Hophal</i>
הִגִּיד he told	הֻגַד he was told
הִכָּה he struck	הֻכַּח he was stricken

Like the Hiphil, the Hophal verbal pattern is characterized by the prefixed *h* in the perfect and infinitives, but Hophal verbs are also marked by an *u*-class vowel with first radical. This *u*-class vowel may be *o* (וּ), *u* (וּ), or *û* (וּ), depending on its environment.

i. Before a strong radical it is usually *o*.

הֻמְלַךְ (Ho. Perf. 3 ms of מִלַּךְ) he was made king

Not infrequently, however, it is *u* instead of *o*.

הֻשְׁלַךְ (Ho. Perf. 3 ms of שָׁלַךְ) he was cast out

ii. Before I-Guttural or I-Rēš it is *o*.

הֻחְבָּא (Ho. Perf. 3 ms of חָבֵא) he was hidden

הֻרְאִיתָ (Ho. Perf. 2 ms of רָאָה) you were shown

iii. Before I-Nûn it is *u*.

הֻגַד (Perf. 3 ms of נָגַד) he was told

When the Nûn is unassimilated, however, we find *o* instead of *u*.

הֻנְחַלְתִּי (Perf. 1 cs of נָחַל) I was allotted

iv. For I-Wāw/Yōd, II-Wāw/Yōd, and Geminate verbs it is *û*.

הֻסַד (Perf. 3 ms of יָסַד) it was founded

הֻמַת (Perf. 3 ms of מָוַת) it was killed

הֻשַד (Perf. 3 ms of שָׁדַד) he was destroyed

Synopsis of Hophal Verbs

<i>Root</i>	<i>Perf.</i>	<i>Impf.</i>	<i>Inf. abs.</i>	<i>Inf. cs.</i>	<i>Ptc.</i>
שָׁמַר	הֻשְׁמַר	יֻשְׁמַר	הֻשְׁמַר	—	מֻשְׁמָר
עָבַד	הֻעָבַד	יֻעָבַד	הֻעָבַד	—	מֻעָבָד
גָּלָה	הֻגָּלָה	יֻגָּלָה	הֻגָּלָה	—	מֻגָּלָה
יָסַד	הֻיָסַד	יֻיָסַד	הֻיָסַד	—	מֻיָסָד
נָגַד	הֻנָגַד	יֻנָגַד	הֻנָגַד	הֻנָגַד	מֻנָגָד
קָוַם	הֻקָוַם	יֻקָוַם	הֻקָוַם	—	מֻקָוָם

3. The Qal Passive

A few verbs which are frequently confused with Pual and Hophal are, in fact, vestiges of an old Qal Passive verbal pattern. In general, we know that these verbs are Qal Passives because they correspond to verbs in Qal, not Piel or Hiphil. If a form occurs in Qal, but not in Piel or Hiphil, and seems to be the passive of the verb in Qal, then the verb is probably a Qal passive. For example, since we know from context that אָכַל means “it was consumed” (not “it was fed,” or the like), and the root does not appear in Piel, forms like אָכַל are almost certainly Qal passives.

As another example, we note that the verb נָתַן does not occur at all in Piel or Hiphil, but יָתַן (he/it was given) occurs several times. If the verb were Hophal, one would expect to find at least some examples of נָתַן in Hiphil. Moreover, the meaning of יָתַן (derived from contexts) suggests that יָתַן is the passive of Qal, not Hiphil.

Analogous to יָתַן, we have a form like יָקַח (he was taken). Again, the verb does not appear in Piel or Hiphil. The corresponding perfect is לָקַח, a form apparently pointed as a Pual, although there is no evidence that the root לָקַח was formed like the I-Nûn group outside the Qal verbal pattern (so the Niphal 3 ms is נִלְקַח, not *נִקַּח). If יָקַח is a Pual imperfect, one would expect *יִלְקַח; if it

were Hophal, the perfect of the לקח type (i.e., without the prefixed *h-*) is problematic. Finally, it should be noted that the participle לקח is attested – without the *-מ* prefix that one would expect for the Pual or Hophal participles. Thus, it must be concluded that forms like לקח and יקח are Qal passives, not Pual or Hophal.

The following are examples of Qal passive forms.:

Root	Perf.	Impf.	Ptc.
אכל	אָכַל	יֹאכַל	אֹכֵל
ילד	יָלַד	–	יּוֹלֵד
לקח	לָקַח	יִקַּח	לֹקֵחַ
נתן	–	יִתֵּן	–

4. Conditional Sentences

A conditional sentence consists of two clauses: a first that states the condition or supposition (the “if-clause” or protasis), and a second that states the consequence (the “then-clause” or apodosis).

a. Real Conditions

Conditions that are real, realized, or realizable are typically introduced by אם in the first clause. The second clause may be introduced by ו, but sometimes ו is left out.

אם תלכי עמי והלכתי ואם
לא תלכי עמי לא אלהך
If you will go with me, (then) I will go; but if not, (then) I will not go (Judg 4:8)

אם תעצרני לא אכל בלחמך
If you detain me, (then) I will not eat your food (Judg 13:16)

Less frequently, a real condition may be introduced by כי or הן or, rarely, אשר.

כי תמצא איש לא תברכנו
וכי יברכך איש לא תענונו
If you meet someone, do not salute him; and if any one salutes you, do not answer him (2 Kgs 4:29)

הן צדיק בארץ ישלם אף
כי־רשע וחוטא
If the righteous on earth be recompensed, how much more the wicked sinner? (Prov 11:31)

אשר ישאלון בניכם ...
והודעתם את־בניכם
If your children should ask ... (then) you shall let them know (Josh 4:21–22)

b. Hypothetical Conditions

Conditions that are not real, realized or realizable are introduced by לו (also לא) “if” or לולי (also לולא) “if not” in the first clause.

לוֹ חָפֵץ יְהוָה לְהַמִּיתָנוּ לֹא־
לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה
If YHWH had desired to kill us, (then) he would not have taken an offering and a gift from our hand (Judg 13:23)

לוֹ חָכְמוּ יִשְׁכִּילוּ זֹאת
If they were wise, (then) they would understand this (Deut 32:29)

לולא חרשתם בעגלותי
לא מצאתם חידתי
If you had not plowed with my heifer, (then) you would not have found my riddle (Judg 14:18)

Sometimes a conditional clause may be introduced without any of the particles mentioned above. In such cases, the “if-clause” and the “then-clause” may each be introduced simply by ו.

וברך ולא אשיבה
If he blesses, (then) I cannot reverse it (Num 23:20)

ועזב את־אביו ומת
If he leaves his father, (then) he will die (Gen 44:22)

Vocabulary

Nouns:

- גֹּרֶל (mp. גֹּרְלוֹת) lot
 גַּל wave, heap (of stone). *Verb*: גָּלַל to roll
 דָּג (also דְּגָה) fish
 הֶבֶל idol, futility
 יִרְכָּה (with suff. -יִרְכַּת; du.: יִרְכָּתִים) rear, hindmost part
 מְעֵים (always pl.) bowels, entrails
 קֵץ end
 שָׂכָר reward, wages. *Verb*: שָׂכַר to hire
 שְׂאוֹל Sheol, the underworld
 תְּהוֹם (fs or ms; fp: תְּהוֹמוֹת) deep, ocean, abyss

Verbs:

- גָּרַשׁ to drive out
 קָבַשׁ to bind, gird
 נָבַט Hi.: to gaze, look
 נָקָה to be free, innocent. *Adjective*: נָקִי or נְקִיא innocent
 פָּלַל Hith.: to pray. *Noun*: תְּפִלָּה prayer
 רָחַץ to wash
 שָׁוַע Pi.: to cry out for help

Interjection:

- אָהָה Ah! (Also אָנָּא = נָּא אָּה, and אָּנָּה)

Preposition:

- בְּעֵד (cs. בְּעֵד; with suffix. -בְּעֵד) through, around, on behalf of

Exercise 29

a. Write the following forms:

- | | |
|------------------------------|------------------------------|
| 1. Pu. perf. 3 cp of גָּרַשׁ | 11. Ho. ptc. mp of שׁוּב |
| 2. Pu. impf. 3 mp of גָּרַשׁ | 12. Pu. perf. 2 mp of יָלַד |
| 3. Pu. perf. 3 cp of כָּסָה | 13. Pu. perf. 3 ms of רָאָה |
| 4. Pu. impf. 3 ms of כָּסָה | 14. Ho. ptc. ms of רָאָה |
| 5. Ho. perf. 3 ms of גָּלָה | 15. Ho. juss. 3 ms of נָגַד |
| 6. Ho. perf. 3 ms of נָכָה | 16. Ho. perf. 3 cp of חָבָא |
| 7. Ho. impf. 2 mp of נָכָה | 17. Pu. perf. 3 cp of חָבָא |
| 8. Ho. perf. 3 cp of נָכָה | 18. Pu. perf. 1 cs of שָׁלַח |
| 9. Ho. perf. 3 ms of שׁוּב | 19. Pu. ptc. ms of שָׁלַח |
| 10. Ho. impf. 3 ms of מוֹת | 20. Ho. perf. 3 fs of שָׁלַח |

b. Translate Jonah 1-2 with the help of a dictionary.

Notes:

- 1:7: בְּשִׁלְמִי = בְּאִשְׁרֵי לְמִי (see dictionary under -שְׁ).
 2:4, 6: 'סָבַבְנִי' (subject) enveloped me.

Lesson XXX

I. Polel, Polal, Hithpolel

These verbal patterns are characterized by the presence of a long vowel (*ô*) after the first radical, the absence of the second radical, and the duplication of the third: *qôlêl, qôlal, hitqôlêl*. For II-Wāw/Yôd roots, these patterns tend to replace Piel, Pual, and Hithpael, respectively. Hence, although II-Wāw/Yôd verbs are attested in Piel, Pual and Hithpael, they are relatively rare; the functions normally met by those verbal patterns are assumed by Polel, Polal, and Hithpolel forms. Geminate verbs, too, are sometimes found in the Polel, Polal, and Hithpolel patterns, rather than Piel, Pual, and Hithpael.

The various forms of the verb קום (to arise) are as follows.

a. Perfect

	Polel	Polal	Hithpolel
3 ms	קוּמִם	קוּמִם	הִתְקוּמִם
3 fs	קוּמְמָה	קוּמְמָה	הִתְקוּמְמָה
2 ms	קוּמְמָתָךְ	קוּמְמָתָךְ	הִתְקוּמְמָתָךְ
2 fs	קוּמְמָתְךָ	קוּמְמָתְךָ	הִתְקוּמְמָתְךָ
1 cs	קוּמְמָתִי	קוּמְמָתִי	הִתְקוּמְמָתִי
3 cp	קוּמְמוּ	קוּמְמוּ	הִתְקוּמְמוּ
2 mp	קוּמְמָתְם	קוּמְמָתְם	הִתְקוּמְמָתְם
2 fp	קוּמְמָתְן	קוּמְמָתְן	הִתְקוּמְמָתְן
1 cp	קוּמְמָנוּ	קוּמְמָנוּ	הִתְקוּמְמָנוּ

Notes:

- i. Except for the 3 ms, Polel and Polal forms cannot be distinguished from one another (compare XIII.2.i).

- ii. We also get forms like כּוּנְנוּ (they established) instead of כּוּנְנוּ and חִלְּלָה (it has been pierced) instead of חִלְּלָה.

b. Imperfect

	Polel	Polal	Hithpolel
3 ms	יְקוּמִם	יְקוּמִם	יְתְקוּמִם
3 fs	תְּקוּמִם	תְּקוּמִם	תְּתְקוּמִם
2 ms	תְּקוּמִם	תְּקוּמִם	תְּתְקוּמִם
2 fs	תְּקוּמְמִי	תְּקוּמְמִי	תְּתְקוּמְמִי
1 cs	אֶקוּמִם	אֶקוּמִם	אֶתְקוּמִם
3 mp	יְקוּמְמוּ	יְקוּמְמוּ	יְתְקוּמְמוּ
3 fp	תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּתְקוּמְמָנָה
2 mp	תְּקוּמְמוּ	תְּקוּמְמוּ	תְּתְקוּמְמוּ
2 fp	תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּתְקוּמְמָנָה
1 cp	נְקוּמִם	נְקוּמִם	נְתְקוּמִם

Notes:

- i. Due to the reduction of the full vowel to *šewā*², we cannot distinguish between the active (Polel) and passive (Polal) forms in the 2 fs, 3 mp, and 2 mp.
- ii. The frequently attested verb כּוּן (to establish) may show the assimilation of ת in some of the Hithpolel forms (see XXVII.4), e.g., תְּתְכוּנִין for תְּתְכוּנִין.

c. Other Inflections

	Polel	Polal	Hithpolel
Impv.	קוּמִם		הִתְקוּמִם
Inf. cs.	קוּמִם		הִתְקוּמִם
Ptc.	מְקוּמִם	מְקוּמִם	מְתְקוּמִם

2. Pilpel, Polpal, Hithpalpel

These verbal patterns are characterized by the repetition of the first and last radicals. Again, they correspond in function roughly to Piel, Pual, and Hithpael, respectively. Verbs in these patterns are mostly geminates, with a few that are II-Wāw/Yōd.

Root	Pilpel	Polpal	Hithpalpel	
גלל	גִּלְגַּל		הִתְגַּלְגַּל	to roll
קלל	קִלְקַל		הִתְקַלְקַל	to shake swiftly
כול	כִּלְכַּל	כִּלְכַּל		to sustain

3. Minor Patterns

There are a few uncommon patterns.

a. Poel, Poal, Hithpoel

These verbal patterns are similar to the Polel, Polal, Hithpolel series, but they are built on trilateral roots: *qôṭēl*, *qôṭal*, *hitqôṭēl*.

Poel perf. 3 ms שָׁרַשׁ it has taken root (Isa 40:24)

Poal perf. 3 cp שָׁרְשׁוּ they have taken root (Jer 12:2)

Hithpoel impf. 3 mp יִתְנַשֵּׁשׁוּ they surge (Jer 46:8)

b. Palal, Pual

These verbal patterns retain all three radicals but also repeat the third: *qaṭlal*, *quṭlal*.

Palal perf. 3 ms שָׁאֵן it has been at ease (Jer 48:11)

Pual perf. 3 ms אָמַל it has failed (Joel 1:10)

c. Pealal

This verbal pattern retains all three radicals but also repeat the last two: *qēṭaltal*.

Pealal perf. 3 ms סִקְרָחַר it palpitates (Ps 38:11)

Finally, there are isolated and sometimes disputed examples of other patterns, including patterns based on four radicals and mixed forms. One should consult a reference grammar when such forms are encountered.

4. Uses of כִּי

The particle כִּי is used a variety of ways.

a. It may introduce a *causal* clause, and so should be translated as “because” or “for.”

כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה *because* you have done this, you are cursed (Gen 3:14)

חַנּוּן יְהוָה כִּי אֲמַלל אֲנִי *Be gracious to me, YHWH, for* I am languishing (Ps 6:3)

b. It may introduce an *object* clause after verbs of perception (to see, hear, know, understand, etc.). In such cases, כִּי may be translated as “that” or it may not be translated at all.

עַתָּה יָדַעְתִּי כִּי-יִרָא אֱלֹהִים אֶתָּה *now I know (that) you are a* fearer of God (Gen 22:12)

c. It may introduce a clause stating the *result* of an action, and so should be translated as “(so) that.”

בְּמָה רָאִיתָ כִּי עָשִׂיתָ אֶת-
הַדְּבָר הַזֶּה *What were you thinking that*
you were doing this thing?
(Gen 20:10)

d. After a negative, it may be a strong *adversative* meaning “but.”

לֹא־תִקְרָא אֶת־שְׁמָהּ
שְׁרַי כִּי שָׂרָה שְׁמָהּ
(Gen 17:15)

לֹא כִּי צָחַקְתָּ No, *but* you did laugh! (Gen 18:15)

This usage is related to **אם כי** (but rather, except):

לֹא יִעֲקֹב יֵאמָר עוֹד
שְׁמֶךָ כִּי אִם־יִשְׂרָאֵל
(Gen 32:29)

e. In *temporal* clauses (see XX.5), **כי** may be translated as “when.”

וַיְהִי כִּי־זָקֵן יִצְחָק When Isaac was old ... (Gen 27:1)

f. In conditional clauses (see XXIX.4), it states a *real condition*, and is translated as “if.”

כִּי־תִמְצָא אִישׁ לֹא תִבְרַכְנוּ
וְכִי־יְבָרְכֶךָ אִישׁ לֹא תַעֲנֶנּוּ
If you meet someone, do not salute him; and if any one salutes you, do not answer him (2 Kgs 4:29)

g. In some cases, it has an *asseverative* (emphatic) force, and may be translated as “indeed,” “surely,” “truly,” or the like.

כִּי־לְאֹוִיל יִהְרַג־כָּעֵשׂ Indeed, vexation kills the fool! (Job 5:2)

Thus, too, **כי** introduces affirmative statements in oaths (see XXVII.8).

h. Sometimes it has a *concessive* force, meaning “though.”

כִּי נָפַלְתִּי קָמָתִי though I have fallen, I will rise again
(Mic 7:8)

i. Sometimes it introduces *direct speech* and is, therefore, not translated.

וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ He said: “I will be with you”
(Exod 3:12)

Vocabulary

Nouns:

- הָדָר (also הִדְרָה) splendor, grandeur, adornment
זָמִיר (pl. זְמִרוֹת) song. Also מְזִמֵּר psalm. *Verb*: זָמַר Pi. to make melody
יַעַר forest
עוֹף bird, fowl. *Verb*: עָוַף to fly
צוּר rock (mountain)
צַר adversary
תָּבֵל world

Verbs:

- אֹר to become bright; Hi.: to illumine, shine
בָּחַן to test, try
בָּשַׂר Pi.: to make known, bring news
גִּיל to be joyful, rejoice
כָּרַע to bend the knee
נָוַע to shake, tremble
נָסָה Pi.: to test
רוּעַ Hi.: to shout. *Noun*: תְּרוּעָה alarm, shout
תָּעַה to wander about, be confused

Adverbs:

- בִּלְ not. Also בְּלִ without

Exercise 30

a. Translate Isaiah 6.

b. Translate Num 6:24-26.

2. I-Guttural Verbs

		Qal	Niphal	Hiphil	Hophal			
Perf.	3 ms	עָמַד	חָזַק	אָכַל	נָעַזַב	הָעִמִּיד	הָעִמְדָה	3 ms
	3 fs	עָמְדָה	חָזְקָה	אָכְלָה	נָעַזְבָה	הָעִמִּידָה	הָעִמְדָה	3 fs
	2 ms	עָמַדְתָּ	חָזַקְתָּ	אָכַלְתָּ	נָעַזַבְתָּ	הָעִמַּדְתָּ	הָעִמַּדְתָּ	2 ms
	2 fs	עָמַדְתְּ	חָזַקְתְּ	אָכַלְתְּ	נָעַזַבְתְּ	הָעִמַּדְתְּ	הָעִמַּדְתְּ	2 fs
	1 cs	עָמַדְתִּי	חָזַקְתִּי	אָכַלְתִּי	נָעַזַבְתִּי	הָעִמַּדְתִּי	הָעִמַּדְתִּי	1 cs
	3 cp	עָמְדוּ	חָזְקוּ	אָכְלוּ	נָעַזְבוּ	הָעִמִּידוּ	הָעִמְדוּ	3 cp
	2 mp	עָמַדְתֶּם	חָזַקְתֶּם	אָכַלְתֶּם	נָעַזַבְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם	2 mp
	2 fp	עָמַדְתֶּן	חָזַקְתֶּן	אָכַלְתֶּן	נָעַזַבְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן	2 fp
	1 cp	עָמַדְנוּ	חָזַקְנוּ	אָכַלְנוּ	נָעַזַבְנוּ	הָעִמַּדְנוּ	הָעִמַּדְנוּ	1 cp
Impf.	3 ms	יַעֲמֵד	יִחַזֵּק	יֹאכַל	יַעֲזֹב	יַעֲמִיד	יַעֲמֵד	3 ms
	3 fs	תַּעֲמֵד	תִּחַזֵּק	תֹּאכַל	תַּעֲזֹב	תַּעֲמִיד	תַּעֲמֵד	3 fs
	2 ms	תַּעֲמַד	תִּחַזֵּק	תֹּאכַל	תַּעֲזֹב	תַּעֲמִיד	תַּעֲמַד	2 ms
	2 fs	תַּעֲמִדִי	תִּחַזְּקִי	תֹּאכְלִי	תַּעֲזֹבִי	תַּעֲמִידִי	תַּעֲמִדִי	2 fs
	1 cs	אֶעֱמַד	אֶחַזֵּק	אֶכַּל	אֶעֲזֹב	אֶעֱמִיד	אֶעֱמַד	1 cs
	3 mp	יַעֲמְדוּ	יִחַזְּקוּ	יֹאכְלוּ	יַעֲזֹבוּ	יַעֲמִידוּ	יַעֲמְדוּ	3 mp
	3 fp	תַּעֲמַדְנָה	תִּחַזְּקְנָה	תֹּאכְלֶנָה	תַּעֲזֹבְנָה	תַּעֲמִידְנָה	תַּעֲמַדְנָה	3 fp
	2 mp	תַּעֲמְדוּ	תִּחַזְּקוּ	תֹּאכְלוּ	תַּעֲזֹבוּ	תַּעֲמִידוּ	תַּעֲמְדוּ	2 mp
	2 fp	תַּעֲמַדְנָה	תִּחַזְּקְנָה	תֹּאכְלֶנָה	תַּעֲזֹבְנָה	תַּעֲמִידְנָה	תַּעֲמַדְנָה	2 fp
	1 cp	נַעֲמַד	נִחַזֵּק	נֹאכַל	נָעַזַב	נַעֲמִיד	נַעֲמַד	1 cp
Impv.	2 ms	עָמַד	חָזַק	אָכַל	הָעִזַב	הָעִמַּד	הָעִמַּד	2 ms
	2 fs	עָמְדִי	חָזְּקִי	אָכְלִי	הָעִזְבִי	הָעִמִּידִי	הָעִמִּידִי	2 fs
	2 mp	עָמְדוּ	חָזְּקוּ	אָכְלוּ	הָעִזְבוּ	הָעִמִּידוּ	הָעִמִּידוּ	2 mp
	2 fp	עָמַדְנָה	חָזְּקְנָה	אָכְלֶנָה	הָעִזְבְּנָה	הָעִמִּידְנָה	הָעִמִּידְנָה	2 fp
Inf.	Abs.	עָמוּד		אָכוּל	נָעֻזַב	הָעִמֵּד	הָעִמֵּד	Abs.
	Cs.	עָמַד		אָכַל	הָעִזַב	הָעִמִּיד	הָעִמִּיד	Cs.
Ptc.	Act.	עֹמֵד	חֹזֵק	אֹכֵל	מְעֻזֵּב	מְעִמִּיד	מְעִמֵּד	Act.
	Pass.	עָמוּד		אָכוּל	נָעֻזַב		מְעֻמַּד	Pass.
wyqt!		וַיַּעֲמַד	וַיִּחַזֵּק	וַיֹּאכַל	וַיַּעֲזֹב	וַיַּעֲמִיד	וַיַּעֲמַד	
Juss.		יַעֲמַד	יִחַזֵּק	יֹאכַל	יַעֲזֹב	יַעֲמִיד	יַעֲמַד	

* verbal adj. See Seaw pg. 165

** Mur 149

3. II-Guttural Verbs

		בחר Qal	בחר Niphal	גמר Piel	גמר Pual	בחר Hithpaal	
Perf.	3 ms	בָּחַר	נִבְחַר בָּחַם'	מָאָן	מָהַר ^{pg 175 ii}	הִתְבַּרַךְ	3 ms
	3 fs	בָּחְרָה	נִבְחְרָה	מָאָנָה ^x	מָהְרָה	הִתְבַּרְכָּה	3 fs
	2 ms	בָּחַרְתֶּם	נִבְחַרְתֶּם	מָאָנְתֶם	מָהְרַתֶּם	הִתְבַּרַכְתֶּם	2 ms
	2 fs	בָּחַרְתֶּן	נִבְחַרְתֶּן	מָאָנְתֶן	מָהְרַתֶּן	הִתְבַּרַכְתֶּן	2 fs
	1 cs	בָּחַרְתִּי	נִבְחַרְתִּי	מָאָנִי	מָהְרִיתִי	הִתְבַּרַכְתִּי	1 cs
	3 cp	בָּחַרוּ	נִבְחָרוּ	מָאָנוּ ^e	מָהְרוּ	הִתְבַּרְכוּ	3 cp
	2 mp	בָּחַרְתֶּם	נִבְחַרְתֶּם	מָאָנְתֶם	מָהְרַתֶּם	הִתְבַּרַכְתֶּם	2 mp
	2 fp	בָּחַרְתֶּן	נִבְחַרְתֶּן	מָאָנְתֶן	מָהְרַתֶּן	הִתְבַּרַכְתֶּן	2 fp
1 cp	בָּחַרְנוּ	נִבְחַרְנוּ	מָאָנוּ ^e	מָהְרָנוּ	הִתְבַּרַכְנוּ	1 cp	
Impf.	3 ms	יִבְחַר	יִבְחַר	יִמָּאֵן	יִמְהַר	יִתְבַּרַךְ	3 ms
	3 fs	תִּבְחַר	תִּבְחַר	תִּמָּאֵן	תִּמְהַר	תִּתְבַּרַךְ	3 fs
	2 ms	תִּבְחַר	תִּבְחַר	תִּמָּאֵן	תִּמְהַר	תִּתְבַּרַךְ	2 ms
	2 fs	תִּבְחַרְי	תִּבְחַרְי	תִּמָּאֵנִי	תִּמְהַרְי ^e	תִּתְבַּרְכִּי	2 fs
	1 cs	אִבְחַר	אִבְחַר [*]	אִמָּאֵן	אִמְהַר	אִתְבַּרַךְ	1 cs
	3 mp	יִבְחָרוּ	יִבְחָרוּ	יִמָּאֵנוּ	יִמְהָרוּ ^e	יִתְבַּרְכוּ	3 mp
3 fp	תִּבְחַרְנָה	תִּבְחַרְנָה	תִּמָּאֵנָה	תִּמְהַרְנָה ^e	תִּתְבַּרְכְּנָה	3 fp	
2 mp	תִּבְחָרוּ	תִּבְחָרוּ	תִּמָּאֵנוּ	תִּמְהָרוּ ^e	תִּתְבַּרְכוּ	2 mp	
2 fp	תִּבְחַרְנָה	תִּבְחַרְנָה	תִּמָּאֵנָה	תִּמְהַרְנָה	תִּתְבַּרְכְּנָה	2 fp	
1 cp	נִבְחַר	נִבְחַר	נִמָּאֵן	נִמְהַר	נִתְבַּרַךְ	1 cp	
Impv.	2 ms	בָּחַר ^{pg 238}	הִבְחַר	מָאֵן	מָהַר	הִתְבַּרַךְ	2 ms
	2 fs	בָּחְרִי ^x	הִבְחֲרִי	מָאֵנִי	מָהְרִי	הִתְבַּרְכִּי	2 fs
	2 mp	בָּחְרוּ ^x	הִבְחָרוּ	מָאֵנוּ	מָהְרוּ	הִתְבַּרְכוּ	2 mp
	2 fp	בָּחַרְנָה	הִבְחַרְנָה	מָאֵנָה ^e	מָהְרַנָּה	הִתְבַּרְכְּנָה	2 fp
Inf.	Abs.	בָּחֹר טָעַם	נִבְחֹר	מָאֵן	מָהַר	הִתְבַּרַךְ	Abs.
	Cs.	בָּחֹר ^{pg 256}	הִבְחֹר	מָאֵן	מָהַר	הִתְבַּרַךְ	Cs.
Ptc.	Act.	בֹּחֵר	נִבְחֵר	מִמָּאֵן	מִמְהַר	מִתְבַּרַךְ	Act.
	Pass.	בָּחוּר	נִבְחָר			מִבְּרַךְ	Pass.
uyqtl		וַיִּבְחַר	וַיִּבְחַר	וַיִּמָּאֵן	וַיִּמְהַר	וַיִּתְבַּרַךְ	
Juss.		יִבְחַר	יִבְחַר	יִמָּאֵן	יִמְהַר	יִתְבַּרַךְ	

= בָּחַרְתֶּם =

יִמְהָרוּ =

* See Mur 130, v. 4, also 169
the vowel here is 0 not a (ant)

x x - an Meleg
see pg 66 d

4. III-Guttural Verbs

		<i>Qal</i>	<i>Niphal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hithpael</i>	<i>Hiphil</i>	<i>Hophal</i>	
Perf.	3 ms	שָׁלַח	נִשְׁלַח	שָׁלַח	שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח	3 ms
	3 fs	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	שָׁלְחָה	הִשְׁתַּלַּחָה	הִשְׁלִיחָה	הִשְׁלַחָה	3 fs
	2 ms	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	2 ms
	2 fs	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁתַּלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ	2 fs
	1 cs	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	1 cs
	3 cp	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	שָׁלְחוּ	הִשְׁתַּלַּחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	3 cp
	2 mp	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	2 mp
	2 fp	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	2 fp
	1 cp	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁתַּלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	1 cp
Impf.	3 ms	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח	3 ms
	3 fs	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח	3 fs
	2 ms	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח	2 ms
	2 fs	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	2 fs
	1 cs	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁתַּלַּח	אֲשַׁלִּיחַ	אֲשַׁלַּח	1 cs
	3 mp	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁתַּלַּחוּ	יִשְׁלִיחוּ	יִשְׁלְחוּ	3 mp
	3 fp	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	3 fp
2 mp	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁתַּלַּחוּ	תִּשְׁלִיחוּ	תִּשְׁלְחוּ	2 mp	
2 fp	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	2 fp	
1 cp	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁתַּלַּח	נִשְׁלִיחַ	נִשְׁלַח	1 cp	
Impv.	2 ms	שְׁלַח	הִשְׁלַח	שְׁלַח	שְׁלַח	הִשְׁתַּלַּח	הִשְׁלַח	הִשְׁלַח	2 ms
	2 fs	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	שְׁלַחִי	הִשְׁתַּלַּחִי	הִשְׁלַחִי	הִשְׁלַחִי	2 fs
	2 mp	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	שְׁלְחוּ	הִשְׁתַּלַּחוּ	הִשְׁלִיחוּ	הִשְׁלְחוּ	2 mp
	2 fp	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה	הִשְׁתַּלַּחְנָה	הִשְׁלַחְנָה	הִשְׁלַחְנָה	2 fp
Inf.	Abs.	שְׁלוּחַ	נִשְׁלוּחַ	שְׁלַחַת	שְׁלַחַת	הִשְׁתַּלַּחַת	הִשְׁלַחַת	הִשְׁלַחַת	Abs.
	Cs.	שְׁלוּחַ	הִשְׁלַחַת	שְׁלַחַת	שְׁלַחַת	הִשְׁתַּלַּחַת	הִשְׁלַחַת	הִשְׁלַחַת	Cs.
Ptc.	Act.	שֹׁלֵחַ	שֹׁלֵחַ	מְשַׁלֵּחַ	מְשַׁלֵּחַ	מִשְׁתַּלַּחַת	מִשְׁלִיחַ	מִשְׁלִיחַ	Act.
	Pass.	שְׁלוּחַ	נִשְׁלַחַת	שְׁלַחַת	שְׁלַחַת	הִשְׁתַּלַּחַת	הִשְׁלַחַת	הִשְׁלַחַת	Pass.
wyqtl		וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁתַּלַּח	וַיִּשְׁלַח	וַיִּשְׁלַח	
Juss.		יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלַח	יִשְׁלַח	

* Nur bei 2. Form.
 * x. Seow 248 ii

5. III-ʿAleḫ Verbs

		Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal	
Perf.	3 ms	מִצָּאָה ¹⁶⁰	נִמְצָא	מִצָּא ¹⁷⁶	מִצָּא	הִתְמַצָּא	הִמְצִיא ¹⁸⁴	הִמְצָא	3 ms
	3 fs	מִצָּאָה	נִמְצָאָה	מִצָּאָה	מִצָּאָה	הִתְמַצָּאָה	הִמְצִיאָה	הִמְצָאָה	3 fs
	2 ms	מִצָּאתָ	נִמְצָאתָ *	מִצָּאתָ	מִצָּאתָ +	הִתְמַצָּאתָ	הִמְצִיאתָ ²	הִמְצָאתָ	2 ms
	2 fs	מִצָּאתָ	נִמְצָאתָ	מִצָּאתָ	מִצָּאתָ	הִתְמַצָּאתָ	הִמְצִיאתָ	הִמְצָאתָ	2 fs
	1 cs	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי	מִצָּאתִי	הִתְמַצָּאתִי	הִמְצִיאתִי	הִמְצָאתִי	1 cs
	3 cp	מִצָּאוּ ¹⁸⁴	נִמְצָאוּ	מִצָּאוּ	מִצָּאוּ	הִתְמַצָּאוּ	הִמְצִיאוּ	הִמְצָאוּ	3 cp
	2 mp	מִצָּאתֶם	נִמְצָאתֶם	מִצָּאתֶם	מִצָּאתֶם	הִתְמַצָּאתֶם	הִמְצִיאתֶם	הִמְצָאתֶם	2 mp
	2 fp	מִצָּאתֶן	נִמְצָאתֶן	מִצָּאתֶן	מִצָּאתֶן	הִתְמַצָּאתֶן	הִמְצִיאתֶן	הִמְצָאתֶן	2 fp
	1 cp	מִצָּאנוּ	נִמְצָאנוּ	מִצָּאנוּ	מִצָּאנוּ	הִתְמַצָּאנוּ	הִמְצִיאנוּ	הִמְצָאנוּ	1 cp
Impf.	3 ms	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצִיא	יִמְצָא	3 ms
	3 fs	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצָּא	תִּמְצִיא	תִּמְצָא	3 fs
	2 ms	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצָּא	תִּמְצִיא	תִּמְצָא	2 ms
	2 fs	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי	תִּתְמַצָּאִי	תִּמְצִיאִי	תִּמְצָאִי	2 fs
	1 cs	אִמְצָא	אִמְצָא +	אִמְצָא	אִמְצָא	אִתְמַצָּא	אִמְצִיא	אִמְצָא	1 cs
	3 mp	יִמְצָאוּ	יִמְצָאוּ	יִמְצָאוּ	יִמְצָאוּ	יִתְמַצָּאוּ	יִמְצִיאוּ	יִמְצָאוּ	3 mp
	3 fp	תִּמְצָאנָה	תִּמְצָאנָה ²	תִּמְצָאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה	תִּמְצִיאנָה	תִּמְצָאנָה	3 fp
2 mp	תִּמְצָאוּ	תִּמְצָאוּ	תִּמְצָאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ	תִּמְצִיאוּ	תִּמְצָאוּ	2 mp	
2 fp	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה	תִּמְצִיאנָה	תִּמְצָאנָה	2 fp	
1 cp	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִתְמַצָּא	נִמְצִיא	נִמְצָא	1 cp	
Impv.	2 ms	מִצָּא ^{xx}	הִמְצָא	מִצָּא	מִצָּא	הִתְמַצָּא	הִמְצָא	הִמְצָא	2 ms
	2 fs	מִצָּאִי	הִמְצָאִי	מִצָּאִי	מִצָּאִי	הִתְמַצָּאִי	הִמְצָאִי	הִמְצָאִי	2 fs
	2 mp	מִצָּאוּ	הִמְצָאוּ	מִצָּאוּ	מִצָּאוּ	הִתְמַצָּאוּ	הִמְצָאוּ	הִמְצָאוּ	2 mp
	2 fp	מִצָּאנָה	הִמְצָאנָה	מִצָּאנָה	מִצָּאנָה	הִתְמַצָּאנָה	הִמְצָאנָה	הִמְצָאנָה	2 fp
Inf.	Abs.	מִצּוֹא	נִמְצָא	מִצָּא	מִצָּא	הִתְמַצָּא	הִמְצָא	הִמְצָא	Abs.
	Cs.	מִצָּא ^{xxx}	הִמְצָא	מִצָּא	מִצָּא	הִתְמַצָּא	הִמְצִיא	הִמְצָא	Cs.
Ptc.	Act.	מִצָּא		מִמְצָא		מִתְמַצָּא	מִמְצִיא		Act.
	Pass.	מִצּוֹא	נִמְצָא		מִמְצָא			מִמְצָא	Pass.
wyqtl		וַיִּמְצָא	וַיִּמְצָא	וַיִּמְצָא	וַיִּמְצָא	וַיִּתְמַצָּא	וַיִּמְצָא	וַיִּמְצָא	
Juss.		יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצָא	יִמְצָא	

xx - Mur 166, 72 mp1 loc 16
 Vowel of 16 fut.
 xxx - Ibid. 16 m/c modelled on 50q

note: 1b, vowel is hequ. é not é
See p. 184 for full paradigm

6. III-Hē Verbs p.30 vii

344 / Appendix

		Qal	Niphal ^{pass. q. Gal}	Piel	Pual	Hithpael	Hiphil ^{note}	Hophal	
Perf.	3 ms	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִתְגַּלָּה	הִגְלָה ^{p. 184}	הִגְלָה	3 ms
	3 fs	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִתְגַּלְתָּה	הִגְלְתָה	הִגְלְתָה	3 fs
	2 ms	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִתְגַּלִּיתָ	הִגְלִיתָ	הִגְלִיתָ	2 ms
	2 fs	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִתְגַּלִּיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	2 fs
	1 cs	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִתְגַּלִּיתִי	הִגְלִיתִי	הִגְלִיתִי	1 cs
	3 cp	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִתְגַּלוּ	הִגְלוּ	הִגְלוּ	3 cp
	2 mp	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִתְגַּלִּיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	2 mp
	2 fp	גָּלִיתְּן	נִגְלִיתְּן	גָּלִיתְּן	גָּלִיתְּן	הִתְגַּלִּיתְּן	הִגְלִיתְּן	הִגְלִיתְּן	2 fp
but ↑	1 cp	גָּלִינוּ	נִגְלִינוּ ^e	גָּלִינוּ	גָּלִינוּ	הִתְגַּלִּינוּ	הִגְלִינוּ	הִגְלִינוּ	1 cp
Impf.	3 ms	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה	יִתְגַּלָּה	יִגְלָה	יִגְלָה	3 ms
	3 fs	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה	תִּגְלָה	תִּגְלָה	3 fs
	2 ms	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּגְלֶה	תִּגְלֶה	2 ms
	2 fs	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	תִּגְלִי	תִּגְלִי	2 fs
	1 cs	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה	אֶגְלֶה	אֶגְלֶה	1 cs
	3 mp	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִגְלוּ	יִגְלוּ	3 mp
	3 fp	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה	3 fp
	2 mp	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּגְלוּ	תִּגְלוּ	2 mp
2 fp	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה	2 fp	
1 cp	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה	נִגְלָה	נִגְלָה	1 cp	
Impv.	2 ms	גָּלָה	הִגְלָה	גָּלָה ^{סִפְרָה}	הִתְגַּלָּה ^{סִפְרָה}	הִתְגַּלָּה	הִגְלָה ^{הִקָּה}	הִגְלָה	2 ms
	2 fs	גָּלִי	הִגְלִי	גָּלִי ^(p. 266)	הִתְגַּלִּי	הִתְגַּלִּי	הִגְלִי	הִגְלִי	2 fs
	2 mp	גָּלוּ	הִגְלוּ	גָּלוּ	הִתְגַּלוּ	הִתְגַּלוּ	הִגְלוּ	הִגְלוּ	2 mp
	2 fp	גָּלִינָה	הִגְלִינָה	גָּלִינָה	הִתְגַּלִּינָה	הִתְגַּלִּינָה	הִגְלִינָה	הִגְלִינָה	2 fp
Inf.	Abs.	גָּלוּהָ ^{עֲשֵׂה}	נִגְלָה	גָּלָה	גָּלָה		הִגְלָה	הִגְלָה	Abs.
	Cs.	גָּלוּת	הִגְלוּת	גָּלוּת	גָּלוּת	הִתְגַּלוּת	הִגְלוּת	הִגְלוּת	Cs.
Ptc.	Act.	גָּלָה		מִגְלָה		מִתְגַּלָּה	מִגְלָה	מִגְלָה	Act.
	Pass.	גָּלוּי	נִגְלָה		מִגְלָה			מִגְלָה	Pass.
wyqt!	Juss.	יִגְלֶל	יִגְלֶל ^(3x)	יִגְלֶל*	יִגְלֶל*	יִתְגַּלֶּל	יִגְלֶל	יִגְלֶל	
		יִגְלֶל		יִגְלֶל	יִגְלֶל	יִתְגַּלֶּל	יִגְלֶל	יִגְלֶל	

* as loss of dagesh, p. 59 waygal

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7. I-Nûn Verbs

To vowel is u before two the consonants חכח, חכח
 The vowel is qibbutz in 3rd def. ל

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		Qal	Niphal	Hiphil	Hophal	
Perf.	3 ms	נָפַל	נָתַן	נָצַל	הִצִּיל	הִצֵּל
	3 fs	נָפְלָה	נָתְנָה	נָצְלָה	הִצִּילָה	הִצֵּלָה
	2 ms	נָפַלְתָּ	נָתַתָּ*	נָצַלְתָּ	הִצִּילְתָּ	הִצֵּלְתָּ
	2 fs	נָפַלְתְּ	נָתַתְּ	נָצַלְתְּ	הִצִּילְתְּ	הִצֵּלְתְּ
	1 cs	נָפַלְתִּי	נָתַתִּי	נָצַלְתִּי	הִצִּילְתִּי	הִצֵּלְתִּי
	3 cp	נָפְלוּ	נָתְנוּ	נָצְלוּ	הִצִּילוּ	הִצֵּלוּ
	2 mp	נָפַלְתֶּם	נָתַתֶּם	נָצַלְתֶּם	הִצִּילְתֶּם	הִצֵּלְתֶּם
	2 fp	נָפַלְתֶּן	נָתַתֶּן	נָצַלְתֶּן	הִצִּילְתֶּן	הִצֵּלְתֶּן
	1 cp	נָפְלוּ	נָתְנוּ	נָצְלוּ	הִצִּילוּ	הִצֵּלוּ
Impf.	3 ms	יִפֹּל*	יִתֵּן*	יִנָּצַל	יִצִּיל	יִצֵּל
	3 fs	תִּפֹּל	תִּתֵּן	תִּנָּצַל	תִּצִּיל	תִּצֵּל
	2 ms	תִּפֹּל	תִּתֵּן	תִּנָּצַל	תִּצִּיל	תִּצֵּל
	2 fs	תִּפְּלִי	תִּתְּנִי	תִּנָּצְלִי	תִּצִּילִי	תִּצֵּלִי
	1 cs	אִפֹּל	אִתֵּן	אִנָּצַל	אִצִּיל	אִצֵּל
	3 mp	יִפְּלוּ	יִתְּנוּ	יִנָּצְלוּ	יִצִּילוּ	יִצֵּלוּ

3 assimilation

* = Kanotic

1 - m assimilation

	3 fp	תִּפְּלֶנָּה	תִּתְּנֶנָּה	תִּנָּצְלֶנָּה	תִּצִּילֶנָּה	תִּצֵּלֶנָּה
	2 mp	תִּפְּלוּ	תִּתְּנוּ	תִּנָּצְלוּ	תִּצִּילוּ	תִּצֵּלוּ
	2 fp	תִּפְּלֶנָּה	תִּתְּנֶנָּה	תִּנָּצְלֶנָּה	תִּצִּילֶנָּה	תִּצֵּלֶנָּה
	1 cp	נָפַל	נָתַן	נָצַל	נָצִיל	נָצַל
Impv.	2 ms	נָפַל	נָתַן	נָצַל	נָצִיל	נָצַל
	2 fs	נָפְּלִי	נָתְּנִי	נָצְּלִי	נָצִילִי	נָצַלִי
	2 mp	נָפְּלוּ	נָתְּנוּ	נָצְּלוּ	נָצִילוּ	נָצַלוּ
	2 fp	נָפְּלֶנָּה	נָתְּנֶנָּה	נָצְּלֶנָּה	נָצִילֶנָּה	נָצַלֶנָּה
Inf.	Abs.	נָפֹּל	נָתֹן	נָצֹל	נָצִיל	נָצַל
	Cs.	נָפֹל	נָתֹן	נָצֹל	נָצִיל	נָצַל
Ptc.	Act.	נֹפֵל	נֹתֵן	נֹצֵל	נֹצִיל	נֹצַל
	Pass.	נֹפֵל	נֹתֵן	נֹצֵל	נֹצִיל	נֹצַל
wyqt!		וַיִּפֹּל	וַיִּתֵּן	וַיִּנָּצַל	וַיִּצִּיל	וַיִּצֵּל
Juss.		יִפֹּל	יִתֵּן	יִנָּצַל	יִצִּיל	יִצֵּל

* no retraction of accent, have no reduction of thematic vowel (228)

* = aphoresis, חכח

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ay > ê
when unstressed

Same of *kei* verbs behave like I-Aun and show assimilation, 186
originally *huwšab* *huw* 177
orig. prefix *hū*

8. I-Wāw/ Yōd Verbs

		וָו				וּו	
		Qal	Niphal	Hiphil	Hophal	Qal	Hiphil
Perf.	3 ms	יָשַׁב	נִישַׁב ^{xx} (p. 274)†	הוֹשִׁיב (p. 185)	הוֹשִׁיב (p. 322)	יָיִטַב	הִיטִיב (p. 186) 3 ms
	3 fs	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשִׁיבָה	יָיִטְבָה	הִיטִיבָה 3 fs
	2 ms	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָיִטַבְתָּ	הִיטִיבְתָּ 2 ms
	2 fs	יָשַׁבְתְּ	נִישַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָיִטַבְתְּ	הִיטִיבְתְּ 2 fs
	1 cs	יָשַׁבְתִּי	נִישַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָיִטַבְתִּי	הִיטִיבְתִּי 1 cs
	3 cp	יָשְׁבוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָיִטְבוּ	הִיטִיבוּ 3 cp
	2 mp	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָיִטַבְתֶּם	הִיטִיבְתֶּם 2 mp
	2 fp	יָשַׁבְתֶּן	נִישַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָיִטַבְתֶּן	הִיטִיבְתֶּן 2 fp
	1 cp	יָשַׁבְנוּ	נִישַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָיִטַבְנוּ	הִיטִיבְנוּ 1 cp
Impf.	3 ms	יֹשֵׁב יָרַע	יֹשֵׁב	יֹשִׁיב	יֹשֵׁב	יִיטַב (dq) 3 ms	יִיטִיב 3 ms
	3 fs	תֹּשֵׁב (p. 274 ⁱⁱⁱ)	תֹּשֵׁב	תוֹשִׁיב	תוֹשֵׁב	תִיטַב	תִיטִיב 3 fs
	2 ms	תֹּשֵׁב	תֹּשֵׁב	תוֹשִׁיב	תוֹשֵׁב	תִיטַב	תִיטִיב 2 ms
	2 fs	תֹּשְׁבִי	תֹּשְׁבִי	תוֹשִׁיבִי	תוֹשְׁבִי	תִיטַבִּי	תִיטִיבִי 2 fs
	1 cs	אֹשֵׁב	אֹשֵׁב (p. 295)	אוֹשִׁיב	אוֹשֵׁב	אִיטַב (p. 219)	אִיטִיב 1 cs
	3 mp	יֹשְׁבוּ יָרַעוּ	יֹשְׁבוּ	יֹשִׁיבוּ	יֹשְׁבוּ	יִיטְבוּ	יִיטִיבוּ 3 mp
	3 fp	תֹּשְׁבָנָה	תֹּשְׁבָנָה	תוֹשִׁיבָנָה	תוֹשְׁבָנָה	תִיטְבָנָה	תִיטִיבָנָה 3 fp
	2 mp	תֹּשְׁבוּ	תֹּשְׁבוּ	תוֹשִׁיבוּ	תוֹשְׁבוּ	תִיטְבוּ	תִיטִיבוּ 2 mp
	2 fp	תֹּשְׁבָנָה	תֹּשְׁבָנָה	תוֹשִׁיבָנָה	תוֹשְׁבָנָה	תִיטְבָנָה	תִיטִיבָנָה 2 fp
	1 cp	נֹשֵׁב	נֹשֵׁב	נוֹשִׁיב	נוֹשֵׁב	נִיטַב	נִיטִיב 1 cp
Impv.	2 ms	שֵׁב יָרַע	הֲנִישֵׁב	הוֹשֵׁב			הִיטַב 2 ms
	2 fs	שְׁבִי (11 or 120)	הֲנִישְׁבִי	הוֹשִׁיבִי			הִיטִיבִי 2 fs
	2 mp	שְׁבוּ	הֲנִישְׁבוּ	הוֹשִׁיבוּ			הִיטִיבוּ 2 mp
	2 fp	שְׁבָנָה (p. 239 note 3)	הֲנִישְׁבָנָה	הוֹשִׁיבָנָה			הִיטִיבָנָה 2 fp
Inf.	Abs.	יָשׁוּב	הֲנִישׁוּב †	הוֹשֵׁב			הִיטַב Abs.
	Cs.	שָׁבַת	הֲנִישָׁב	הוֹשִׁיב	הוֹשֵׁב		הִיטִיב Cs.
Ptc.	Act.	יֹשֵׁב		מוֹשִׁיב		יֹטַב	מִיטִיב Act.
	Pass.	יָשׁוּב	נוֹשֵׁב		מוֹשֵׁב		Pass.
wyqtl		וַיֵּשֶׁב	וַיִּנְשַׁב	וַיֹּשִׁיב *	וַיֹּשֵׁב	וַיִּיטַב	וַיִּיטִיב **
Juss.		* יֵשֶׁב	יִנְשַׁב	יֹשִׁיב	יֹשֵׁב	יִיטַב	יִיטִיב **

* original prefix was hu
** original prefix was hu

the *h* does not retract to vowel
if seghol, otherwise here

if *h* in *h* *h* *h*
the vowel is
hired not
seghol

* See 281
Jussive forms generally show no retraction, so *יֵשֶׁב*
is an exception (Ibid)

for Qal statives
see p. 164

טוב בלשון

9. II-Wāw Verbs

		Qal	Niphal	Polel	Polal	Hiphil	Hophal	
Perf.	3 ms	קָם	נָכוֹן	קוּמִים	קוּמִים	הִקִּים	הוּקַם	3 ms
	3 fs	קָמָה	נָכוֹנָה	קוּמְמָה	קוּמְמָה	הִקִּימָה	הוּקְמָה	3 fs
	2 ms	קָמַתָּ	נִכְוֹנֹתָ	קוּמְמַתָּ	קוּמְמַתָּ	הִקִּימֹתָ	הוּקְמַתָּ	2 ms
	2 fs	קָמַתְּ	נִכְוֹנֹת	קוּמְמַתְּ	קוּמְמַתְּ	הִקִּימֹת	הוּקְמַתְּ	2 fs
	1 cs	קָמַתִּי	נִכְוֹנֹתִי	קוּמְמַתִּי	קוּמְמַתִּי	הִקִּימֹתִי	הוּקְמַתִּי	1 cs
	3 cp	קָמוּ אָרָה	נָכוֹנוּ	קוּמְמוּ	קוּמְמוּ	הִקִּימוּ הַשָּׁמַיִם	הוּקְמוּ	3 cp
	2 mp	קָמַתֶּם	נִכְוֹנֹתֶם	קוּמְמַתֶּם	קוּמְמַתֶּם	הִקִּימֹתֶם	הוּקְמַתֶּם	2 mp
	2 fp	קָמַתְּן	נִכְוֹנֹתְן	קוּמְמַתְּן	קוּמְמַתְּן	הִקִּימֹתְן	הוּקְמַתְּן	2 fp
	1 cp	קָמְנוּ	נִכְוֹנָנוּ	קוּמְמָנוּ	קוּמְמָנוּ	הִקִּימָנוּ	הוּקְמָנוּ	1 cp
Impf.	3 ms	יָקוּם	יִכּוֹן	יָקוּמִים	יָקוּמִים	יִקְיִם	יִוָּקַם	3 ms
	3 fs	תָּקוּם	תִּכּוֹן	תָּקוּמִים	תָּקוּמִים	תִּקְיִם	תִּוָּקַם	3 fs
	2 ms	תָּקוּם	תִּכּוֹן	תָּקוּמִים	תָּקוּמִים	תִּקְיִם	תִּוָּקַם	2 ms
	2 fs	תִּקְוִי	תִּכּוֹנִי	תִּקְוִימִי	תִּקְוִימִי	תִּקְיָמִי	תִּוָּקַמִי	2 fs
	1 cs	אָקוּם	אִכּוֹן	אָקוּמִים	אָקוּמִים	אִקְיִם	אִוָּקַם	1 cs
	3 mp	יָקוּמוּ	יִכּוֹנוּ	יָקוּמוּ	יָקוּמוּ	יִקְיָמוּ	יִוָּקְמוּ	3 mp

* or something like that
- connecting vowel is sometimes left out

	3 fp	תִּקְוִינָה	תִּכּוֹנָה	תִּקְוִימָנָה	תִּקְוִימָנָה	תִּקְיָנָה	תִּוָּקְמָנָה	3 fp
	2 mp	תִּקְוִימוּ	תִּכּוֹנוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְיָמוּ	תִּוָּקְמוּ	2 mp
	2 fp	תִּקְוִינָה	תִּכּוֹנָה	תִּקְוִימָנָה	תִּקְוִימָנָה	תִּקְיָנָה	תִּוָּקְמָנָה	2 fp
	1 cp	נָקוּם	נִכּוֹן	נָקוּמִים	נָקוּמִים	נִקְיִם	נִוָּקַם	1 cp
Impv.	2 ms	קוּם	הִכּוֹן	קוּמִים	קוּמִים	הִקִּם		2 ms
	2 fs	קְוִי	הִכּוֹנִי	קוּמְמִי	קוּמְמִי	הִקִּימִי		2 fs
	2 mp	קְוִמוּ	הִכּוֹנוּ	קוּמְמוּ	קוּמְמוּ	הִקִּימוּ		2 mp
	2 fp	קְוִינָה	הִכּוֹנָה	קוּמְמָנָה	קוּמְמָנָה	הִקִּימָנָה		2 fp
Inf.	Abs.	קוּם	הִכּוֹן			הִקִּם		Abs.
	Cs.	קוּם	הִכּוֹן	קוּמִים		הִקִּים	הוּקַם	Cs.
Ptc.	Act.	קוּם עוֹלֹת		מְקוּמִים		מְקִימִים		Act.
	Pass.	קוּם שׁוֹטֵט	נָכוֹן		מְקוּמִים		מוּקַם	Pass.
wyqt!		וַיָּקָם	וַיִּכּוֹן	וַיָּקוּמִים	וַיָּקוּמִים	וַיִּקְיִם	וַיִּוָּקַם	
Juss.		יָקָם	יִכּוֹן	יָקוּמִים	יָקוּמִים	יִקְיִם	יִוָּקַם	

תִּקְוִינָה וְיָקָם
תִּכּוֹנָה וַיִּכּוֹן

xx - not attested, Sean 293

1- for details see Mur 201

1 - Stative vbs shows reduced state
 - the vowel a is maintained throughout except in infc

10. Geminate Verbs

Lam 237, Seaw
 314, 315

		Qal	Niphal	Hiphil	Hophal	
Perf.	3 ms	קָבַב	תָּבַב	הִקְבִּב	הֻקְבַּב	3 ms
	3 fs	קָבְבָה	תָּבְבָה	הִקְבִּיבָה	הֻקְבַּבְּהָ	3 fs
	2 ms	קִבְּבוּ	תִּבְּבוּ	הִקְבִּיבוּ	הֻקְבַּבְתֶּם	2 ms
	2 fs	קִבְּבוּ	תִּבְּבוּ	הִקְבִּיבוּ	הֻקְבַּבְתֶּם	2 fs
	1 cs	קִבְּבוּתִי	תִּבְּבוּתִי	הִקְבִּיבוּתִי	הֻקְבַּבְתִּי	1 cs
	3 cp	קִבְּבוּ	תִּבְּבוּ	הִקְבִּיבוּ	הֻקְבַּבְתֶּם	3 cp
	2 mp	קִבְּבוּתְכֶם	תִּבְּבוּתְכֶם	הִקְבִּיבוּתְכֶם	הֻקְבַּבְתֶּם	2 mp
	2 fp	קִבְּבוּתְכֶן	תִּבְּבוּתְכֶן	הִקְבִּיבוּתְכֶן	הֻקְבַּבְתֶּן	2 fp
	1 cp	קִבְּבוּנוּ	תִּבְּבוּנוּ	הִקְבִּיבוּנוּ	הֻקְבַּבְנוּ	1 cp
Impf.	3 ms	יִקְבֹּב	יִתְבַּב	יִקְבֹּב	יֻקְבַּב	3 ms
	3 fs	יִקְבֹּב	יִתְבַּב	יִקְבֹּב	יֻקְבַּב	3 fs
	2 ms	יִקְבֹּב	יִתְבַּב	יִקְבֹּב	יֻקְבַּב	2 ms
	2 fs	יִקְבֹּבִי	יִתְבַּבִּי	יִקְבֹּבִי	יֻקְבַּבִּי	2 fs
	1 cs	אִקְבֹּב	אִתְבַּב	אִקְבֹּב	אִיֻּקְבַּב	1 cs
	3 mp	יִקְבֹּבוּ	יִתְבַּבוּ	יִקְבֹּבוּ	יֻקְבַּבוּ	3 mp

* orig Qal, Mar 210

x no loss of linking vowel causes the vowel to be in reduced state. - vowel under 7 legless

	3 fp	תִּסְבְּבֶינָה	תִּתְבַּבֶינָה	תִּסְבְּבֶינָה	תִּסְבְּבֶינָה	3 fp
	2 mp	תִּסְבְּבוּ	תִּתְבַּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	2 mp
	2 fp	תִּסְבְּבֶינָה	תִּתְבַּבֶינָה	תִּסְבְּבֶינָה	תִּסְבְּבֶינָה	2 fp
	1 cp	נִסְבַּב	נִתְבַּב	נִסְבַּב	נִסְבַּב	1 cp
Impv.	2 ms	סַב	תְּבַב	הִסַּב	הִסַּב	2 ms
	2 fs	סַבִּי	תְּבַבִּי	הִסַּבִּי	הִסַּבִּי	2 fs
	2 mp	סַבוּ	תְּבַבוּ	הִסַּבוּ	הִסַּבוּ	2 mp
	2 fp	סַבְּנָה	תְּבַבְּנָה	הִסַּבְּנָה	הִסַּבְּנָה	2 fp
Inf.	Abs.	סָבַב	תָּבַב	הִסַּב	הִסַּב	Abs.
	Cs.	סָב	תָּב	הִסַּב	הִסַּב	Cs.
Ptc.	Act.	סָבֵב	תָּבֵב	מְסַבֵּב	מְסַבֵּב	Act.
	Pass.	סָבוּב	תָּבוּב	מְסַבֵּב	מְסַבֵּב	Pass.
wyqtl		וַיִּקְבֹּב	וַיִּתְבַּב	וַיִּקְבֹּב	וַיִּקְבֹּב	
Juss.		יִקְבֹּב	יִתְבַּב	יִקְבֹּב	יִקְבֹּב	

* takes the vowel of the fact. 1 - on analogy of Qal, Seaw 315

English-Hebrew Glossary*

be able יכל (XIX)
 be afraid ירא (XIII)
 after אחר, אהרי (VI)
 angel מלאך (IV)
 announce הגיד (XVI)
 anoint משה (XIII)
 another אחר (VII)
 answer ענה (XVII)
 be ashamed בוש (XIV)
 ask שאל (VIII)
 battle מלחמה (IV)
 be היה (XIV)
 bear (beget) ילד (VIII)
 bless ברך (XV)
 brother אח (V)
 build בנה (VIII)
 burnt offering עולה (IV)
 camp חנה (XII)
 cast out השליך (XVI)
 city עיר (V)
 charge צנה (XV)
 choose בחר (XIV)
 cloud ענן (XII)
 come בוא (VIII)
 command צנה (XV)

complete (verb) כלה (XV)
 consecrate קדש (XV)
 consume אכל (VIII)
 count ספר (XV)
 covenant ברית (II)
 criminal (adj.) רשע (VII)
 Daniel דניאל (IX)
 darkness חשך (II)
 daughter בת (V)
 David דוד (VI)
 day יום (V)
 deed מעשה (V)
 die מות (XIV)
 do עשה (V)
 drink שתה (XVI)
 ear אוזן (III)
 earth ארץ (III)
 eat אכל (VIII)
 enter בוא (VIII)
 evil רע (VII)
 eye עין (III)
 face פנים (III)
 famine רעב (VII)
 fast צום (XX)
 father אב (V)

field שדה (IX)
 fill מלא (XIV)
 fire אש (IX)
 flee נוס (XIX)
 food לחם (IV)
 forget שכח (XVII)
 forsake עזב (XIII)
 from מן (VI)
 fruit פרי (IV)
 garment בגד (XI)
 give נתן (VIII)
 go הלך (VIII)
 go forth יצא (VIII)
 good טוב (VII)
 govern משל ב- (X)
 hand יד (III)
 hasten מהר (XV)
 hate שונא (XVII)
 head ראש (V)
 heaven שמים (III)
 heavy כבד (VII)
 holy קדוש (II)
 hurry מהר (XV)
 important כבד (VII)
 in ב- (VI)
 iniquity עון (IV)
 inquire דרש (XVI)
 instead תחת (VI)
 Israel ישראל (X)

judge (noun) שפט (III)
 judgment משפט (III)
 keep שמר (VIII)
 kill הרג (XVI)
 kingdom ממלכה (II)
 know ידע (VIII)
 lad נער (X)
 leave עזב (XIII)
 lie (recline) שכב (X)
 live (verb) חיה (XIV)
 life חיים (VII)
 lift נשא (XIV)
 light אור (IV)
 like (as) כ- (VI)
 listen שמע (VIII)
 little קטן (VII)
 love (verb) אהב (VIII)
 make עשה (V)
 many רב (VII)
 master אדון (IV)
 matter דבר (II)
 messenger מלאך (IV)
 minister (serve) שרת (XV)
 mother אם (III)
 mountain הר (VI)
 mouth פה (III)
 name שם (IX)
 nation גוי (II)
 new חדש (II)
 night לילה (VI)
 nose אף (XII)

Jerusalem ירושלים (VI)
 Judah יהודה (VI)

* This glossary is intended to assist students in doing the English-Hebrew exercises and does not represent a complete list of words in the book. The verbs are given according to the pertinent verbal pattern, and the lesson in which the word appears in the Vocabulary is given in parentheses.

old, be old זָקֵן (VII; XIII)
 palace הַיְכָל (IV)
 people עַם (V)
 perform פָּעַל (XV)
 place מְקוֹם (IV)
 plant נָטַע (XVI)
 possess יָרַשׁ (XIX)
 praise הִלֵּל (XV)
 precious יָקָר (VII)
 prevail חָזַק (VII)
 priest כֹּהֵן (III)
 prince שָׂר (V)
 prophet נְבִיא (II)
 ram אֵיל (IV)
 record (write) כָּתַב (VIII)
 recount סָפַר (XV)
 register (write) כָּתַב (VIII)
 reject מָאַסׁ (XX)
 remember זָכַר (XIII)
 reside יָשַׁב (VIII)
 righteous צַדִּיק (II)
 run רוץ (XIX)
 sacrifice זָבַח (IX)
 save הוֹשִׁיעַ (XVI)
 say אָמַר (VIII)
 see רָאָה (VIII)
 seed זָרַע (IX)
 seek בָּקַשׁ (XV)
 send שָׁלַח (IX)
 set שִׁים (XIV)

sign אוֹת (X)
 sin offering חַטָּאת (VI)
 sit יָשַׁב (VIII)
 snatch (XVI) הִצִּיל
 sojourn (XIV) גִּיר
 spirit (IV) רוּחַ
 staff (VIII) מַטֵּה
 stand (VIII) עָמַד
 stone (IV) אֶבֶן
 strength (XII) עֹז
 stretch out נָטָה (VIII);
 שָׁלַח (IX)
 strike הָקָה (XVI)
 sword חֶרֶב (III)
 take לָקַח (XIII)
 tent אֹהֶל (V)
 this זֶה, זֹאת (X)
 touch נָגַע (XX)
 very מְאֹד (VII)
 vessel כֵּלִי (V)
 where? אַיֵּה (X)
 who? מִי (X)
 whoever מִי (X)
 wicked רָשָׁע (VII)
 wife אִשָּׁה (V)
 be willing אָבָה (XIII)
 wisdom חִכְמָה (II)
 woman אִשָּׁה (V)
 word דְּבַר (II)
 write כָּתַב (VIII)

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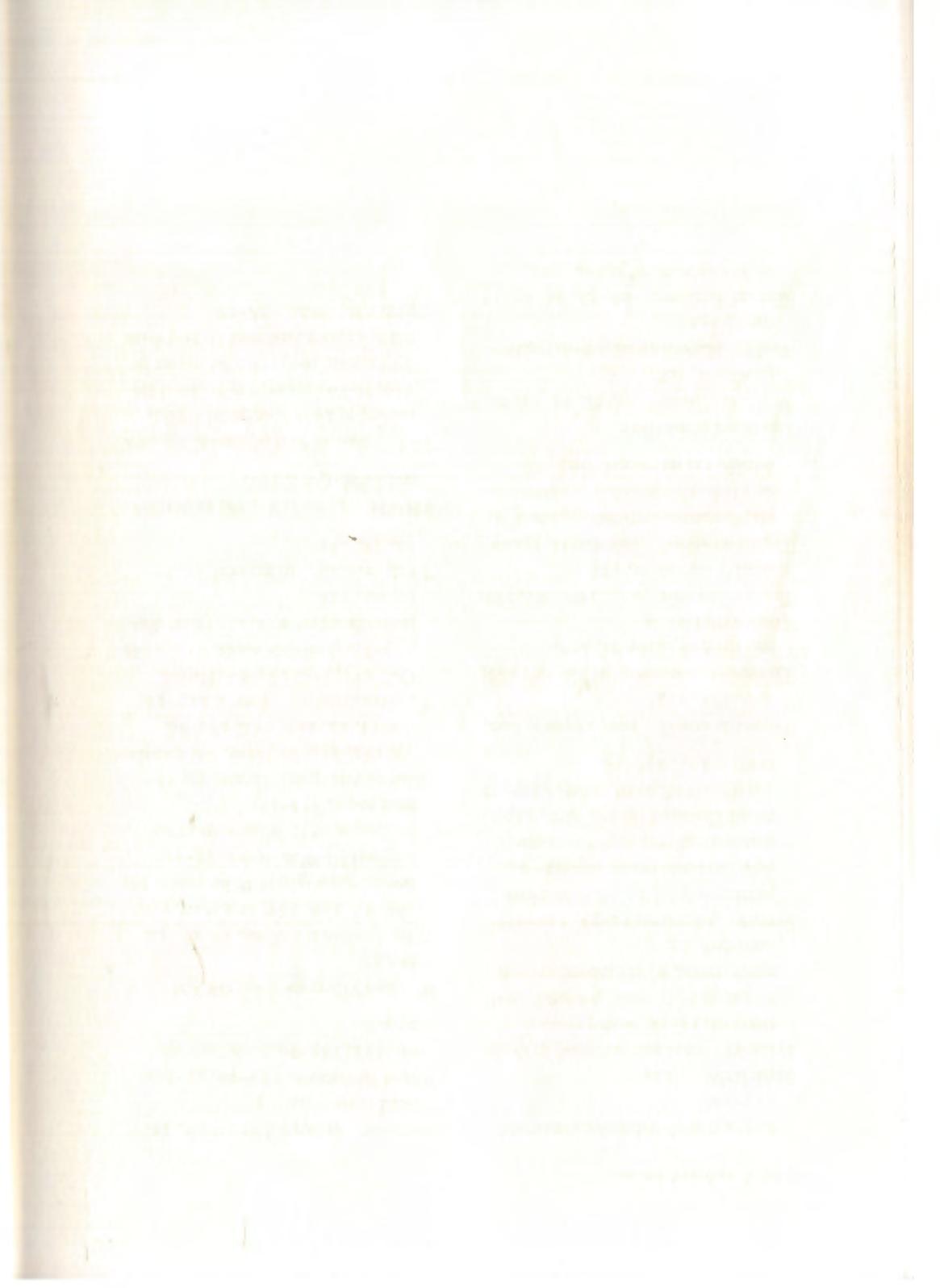
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Building on the success of the original volume, this revised edition of C. L. Seow's *Grammar for Biblical Hebrew* incorporates the following features:

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- b. On accents and pausal forms
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- e. Introduction to BHS
- f. Poetic Hebrew

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