

INTRODUCTION TO BIBLICAL HEBREW

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Thomas O. Lambdin



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PREFACE

This textbook is designed for a full year's course in elementary Biblical Hebrew at the college level. In its choice of vocabulary and grammar it is essentially an introduction to the prose, not the poetical language. While my aim has been to include only what I consider necessary for the grammatically intelligent reading of the texts on which the work is based, experienced teachers may nevertheless wish to expand or condense one portion or another according to the needs of their own courses and the problems of their particular students. By keeping the grammatical discussion at a relatively unsophisticated level I have tried to make the book as serviceable as possible to those who want to study the language without a teacher.

Although the present work clearly falls within the category of traditional grammars, there are several features in the presentation which require a brief comment. The generous use of transliteration is meant to serve three purposes: to enable the student to perceive Hebrew as a language, and not an exercise in decipherment; to remove the customary initial obstacle, wherein the student was required to master innumerable pages of rather abstract phonological and orthographic details before learning even a sentence of the language; and to facilitate the memorization of the paradigms, where the essential features are, in my opinion, set in greater relief than in the conventional script. The morphology of the verb is presented in a way that best exploits the underlying similarities of the various forms, regardless of the root type; this permits the introduction of the most common verbs at an appropriately early point in the grammar and also allows the discussions of the derived "conjugations" to be unhampered by restric-

tion to examples from sound roots. As much space as possible has been given to the systematic treatment of noun morphology and to the verb with object suffixes; the simplification of this material attempted in many elementary grammars is actually a disservice to the student. When he turns to his first page of unsimplified reading, he finds that what he should have learned systematically must instead be learned at random, inefficiently and with no little difficulty. And finally, special attention has been given to an orderly presentation of prose syntax, beginning with a characterization of the various types of individual clauses and proceeding to sequences of inter-related clauses.

In the initial stages of preparing this book I was greatly aided in the selection of vocabulary by George M. Landes' *A Student's Vocabulary of Biblical Hebrew* (New York, 1961), furnished to me in page proof at that time by the author, to whom I now wish to acknowledge my thanks. In the nearly ten years since that time the innumerable suggestions and corrections submitted by my students and colleagues working with various drafts of the book have been of enormous help in improving the quality of the finished product. I am especially grateful, however, to Dr. Avi Hurwitz, now at the Hebrew University, for his great kindness in giving an earlier draft of this book a thorough and critical reading and in providing me with many corrections. The errors that remain are of course due to my own oversight.

The setting of pointed Hebrew with a special sign marking stress always proves to be a difficult job, even in this age of technological marvels. I wish to thank the publisher and the printer for their unstinting efforts to ensure correctness in this regard.

Cambridge, Mass.
May 1971

THOMAS O. LAMBDIN

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INTRODUCTION

The Hebrew Bible (Christian Old Testament) is a collection of writings whose composition spans most of the millennium from c. 1200 B.C. to c. 200 B.C. Because a spoken language does not remain constant over so long a period of time, we must recognize Biblical Hebrew as a form of the spoken language standardized at a particular time and perpetuated thereafter as a fixed literary medium. It is generally assumed that Biblical Hebrew, to the extent that it is linguistically homogeneous, is a close approximation to the language of the monarchic periods preceding the Babylonian Exile (thus, before 587 B.C.), during which a major portion of biblical literature was compiled and composed. The sparse inscriptional material of the ninth to seventh centuries B.C. corroborates this view, but does not permit us to establish more precise limits. In the post-exilic period spoken Hebrew came under the strong influence of other languages, especially Aramaic, but also Persian and, later, Greek. The literary language of biblical writings during this time remained relatively free of this influence, which shows up more clearly in post-biblical sources such as the Rabbinic Hebrew of the Mishna and other traditional works lying beyond the scope of this grammar. Exactly when Hebrew ceased to be a spoken language is difficult, if not impossible, to determine, but in all probability its demise was concurrent with the devastation of Judaea in the Jewish revolts against Roman rule in the first two centuries A.D.

Hebrew is a member of the extensive Semitic language family, whose principal divisions are as follows:

- (1) Northeast Semitic: Babylonian and Assyrian (Akkadian);
- (2) Southeast Semitic: Ancient South Arabic and the related modern languages of South Arabia and Ethiopia;
- (3) Southwest Semitic: Classical Arabic and the host of related modern Arabic dialects;
- (4) Northwest Semitic, comprising
 - (a) Aramaic
 - (b) Canaanite (Ugaritic, Phoenician, Hebrew)

Our knowledge of Biblical Hebrew is directly dependent on Jewish oral tradition and thus on the state of that tradition during and following the

various dispersions of the Jews from Palestine. This dependence arises from the peculiarly deficient orthography in which the biblical text was written: it is essentially vowelless, or at most, vocally ambiguous (see below, §8). The actual pronunciation of the language was handed down orally, and as the Jews left or were expelled from Palestine and formed new communities in Babylonia, Egypt, and eventually throughout most of the civilized world, the traditional reading of biblical texts diverged gradually from whatever norm might have existed prior to these dispersions. The written consonantal text itself achieved a final authoritative form around the end of the first century A.D. This text was successfully promulgated among all the Jewish communities, so that texts postdating this time do not differ from one another in any important particulars. Prior to the fixing of an authoritative text, however, the situation was quite different, and the reader is referred to the bibliography (Appendix E) for the names of a few works that will introduce him to the complex problems of ancient texts and versions.

Modern printed versions of the Hebrew Bible derive from several essentially similar sources, all reflecting the grammatical activity of Jewish scholars (or Masoretes, traditionalists) in Tiberias, who during the 9th and 10th centuries A.D. perfected a system of vowel notation and added it to the received consonantal text. Because the vowel system reflected in this notation is not exactly the same as that of the tradition used in other locales, we must recognize that Hebrew grammar, as based on the vocalized Tiberian Masoretic text, is no more or less authentic than that which would derive from other traditions: it is simply the best preserved and has received, by universal adoption, the stamp of authority. A treatment of the fragmentary evidence of the non-Tiberian traditions lies beyond the scope of an elementary grammar. The standard Masoretic text is also known as the Ben Asher text, after the family name of the Tiberian scholars identified with the final editing. The *Biblia Hebraica* (3rd edition, Stuttgart, 1937) used by most modern students and scholars is based on the copy of a Ben Asher manuscript now in Leningrad and dating from 1008/9 A.D. Most other printed Hebrew Bibles are based ultimately on the text of the Second Rabbinic Bible (Venice, 1524–25); the manuscript sources of this work have not been fully identified, but it does not differ substantially from the text of the *Biblia Hebraica*. A new and comprehensive edition of the Hebrew Bible is in progress in Israel; it will utilize the partially destroyed Aleppo Codex, which is convincingly claimed as an authentic manuscript of the Ben Asher family.

A limited number of variant readings are indicated marginally in the Masoretic text. These are commonly referred to as *kətib-qəre*, i.e. one word is written (*kətib*) in the consonant text itself but another, as indicated in the margin, is to be read (*qəre*).

SOUNDS AND SPELLING

[*Note: The material in this section has been presented as a unit for ready reference. After studying §§ 1–3 the reader should begin Lesson 1 (p. 3). The reading of further paragraphs will be indicated as required.*]

1. The Sounds of Biblical Hebrew.

As stated in the Introduction, we cannot determine absolutely the sounds of Biblical Hebrew in the period during which the literary language was fixed. The pronunciation used in this book has been chosen to preserve as faithfully as possible the consonantal and vocalic distinctions recognized by the Masoretes, but, at the same time, to do the least violence to what we know of the earlier pronunciation. A uniform system of transliteration has been adopted which attempts to represent the Hebrew orthography simply and accurately.

a. Consonants

<i>Type</i>	<i>Transliteration</i>	<i>Pronunciation*</i>
Labial	b	[b] as in bait
	p	[p] as in pay
	m	[m] as in main
	w	[w] as in well
Labio-dental	ḅ	[v] as in vase
	ḥ	[f] as in face
Interdental	ṭ	[θ] as in thin
	ḏ	[ð] as in this
Dental or alveolar	t	[t] as in time
	d	[d] as in door
	s } š }	[s] as in sing
	z	[z] as in zone

* Square brackets enclose currently used phonetic symbols as a guide to those who are familiar with them. Do not confuse these with the transliteration.

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	n	[n] as in noon
Prepalatal	š	[ʃ] as in show
	y	[y] as in yes
Palatal	k	[k] as in king
	g, ġ	[g] as in go
	k	[x] as in German Bach
Velar	q	[q]

There is no exact English equivalent of this sound. It is a type of [k], but with the contact between the tongue and the roof of the mouth as far back as possible.

Guttural	ʔ	[ʔ] the glottal stop
	h	[h] as in house
	ḥ	[ḥ] no Eng. equivalent
	ħ	[ħ] no Eng. equivalent

The glottal stop [ʔ] is used in English, but not as a regular part of its sound system. It is made by a complete stoppage of breath in the throat and may be heard in certain Eastern pronunciations of words like *bottle* and *battle*, in which the glottal stop replaces the normal *t*, thus [bɑʔl], [bæʔl]. The sound [ħ] is an *h*-sound, but with strong constriction between the base of the tongue and the back of the throat, thus with a much sharper friction than ordinary *h*. The [ḥ] is similarly produced, but with the additional feature of voicing. Most modern readers of Biblical Hebrew do not use these two sounds, replacing them with [x] and [ʔ] respectively. Those making such a simplification should be careful not to confuse these four sounds in spelling.

The four sounds which we shall call gutturals throughout this book are more precisely described as laryngeals and pharyngealized laryngeals, but because the modern terminology is often inconsistently applied, we find no compelling reason to abandon the more traditional designation.

Liquids	r	[r] as in rope
	l	[l] as in line
Modified Dental	ṭ	[t] as in time
	ṣ	[ts] as in hits

The pronunciation indicated for *ṭ* and *ṣ* is a standard modern substitution for the original sounds, whose true nature can only be conjectured as [t] and [s] accompanied by constriction in the throat (pharyngealization or glottalization), thus producing a tenser, duller sound.

b. Vowels

It is customary in treating Hebrew vowels to speak of length as well as quality. Though this distinction is probably valid for the earlier pronunciation, it is doubtful whether vowel quantity played any important part in the original Masoretic system. The diacritical marks used in our transcription are thus to be taken as devices reflecting the Hebrew spelling and not necessarily as markers of real length.

î, î	[i] as in <i>machine</i>	û, û	[u] as in <i>mood</i>
i	[ɪ] as in <i>it</i>	u	[ʊ] as in <i>book</i>
ê, ê	[e] as in <i>they</i>	ô, ô	[o] as in <i>note</i>
e, ê	[ɛ] as in <i>bet</i>	o	[ɔ] as in <i>bought</i>
a	[ɑ] as in <i>father</i> or [a] as in <i>that</i>	ə	[ə] as in <i>above</i> , and very brief in duration
ā, â	[ɑ] as in <i>father</i> or [ɔ] as in <i>bought</i>		

Some distinction between the two vowels *a* and *ā* should be made, since they must always be clearly distinguished in spelling. The choice is left to the reader: either [ɑ] as opposed to [a] or [ɑ] as opposed to [ɔ].

In addition to the vowels listed above there are three others (*ă ě ǒ*) which, together with *ə*, are known as reduced vowels. They are of very brief duration but with the same quality as the corresponding full vowel: *ă* is a very short *a*, *ě* a very short *e*, and *ǒ* a very short *o*.

The following diphthongal combinations of vowel + *y* or *w* occur frequently at the ends of words:

îw	the vowel <i>î</i> + a very short [ü]. Also pronounced as [iv], as in English <i>eve</i> .
êw, êw	ê/ê + [ü]. Also [ev], as in <i>save</i> .
āw, âw	ā + [ü] like the <i>ou</i> of <i>house</i> , or as [aw] or [av]
aw	<i>a</i> + [ü], or as [av] or [av]
āy	[ay] like the <i>y</i> of <i>sky</i> ; or [ɔy], similar to the <i>oy</i> of <i>toy</i> .
ay	[ay] or [ay]
ôy, ôy	[oy], similar to the <i>owy</i> of <i>showy</i> , but without the <i>w</i> .
ûy, ûy	[uy] somewhat like the <i>uey</i> of <i>gluey</i> .

For descriptive purposes we shall refer to the vowels according to the following classification, without prejudice to the actual length of the vowels involved:

- (1) unchangeable long: *î ê ô û* and sometimes *ō*
- (2) changeable long: *ē ā ō*
- (3) short: *i e a o u*
- (4) reduced: *ə ă ě ǒ*

2. Syllabification.

With very few exceptions a syllable must begin with a single consonant followed at least by one vowel. This rule alone will suffice for the accurate division of a word into syllables. Consider the following examples:

<i>miḏbār</i> (wilderness): <i>mid-bār</i>	pronounced	[mið'bār]
'āḇîw (his father): 'ā-bîw		['a'viw]
<i>dāḇārîm</i> (words): <i>dā-ḥā-rîm</i>		[dəva'rim]
<i>mimménnî</i> (from me): <i>mim-mén-nî</i>		[mim'menni]
<i>gibbôrîm</i> (warriors): <i>gib-bô-rîm</i>		[gɪbbə'rim]
<i>yīšlāḥénî</i> (he will send me): <i>yīš-lā-ḥé-nî</i>		[yɪʃla'hɛni]
<i>malkəḳā</i> (your king): <i>mal-kə-ḳā</i>		[malkə'xa]
<i>malkəḳem</i> (your kings): <i>mal-ḳê-ḳem</i>		[malxə'xɛm]

In none of these examples is any other division of syllables possible without violating the basic rule.

Syllables are of two types: *open* and *closed*. An open syllable is one which ends in a vowel; a closed syllable ends in a consonant. Syllables containing a diphthong may be considered as closed, taking the *y* or *w* as a consonant. The distinction is irrelevant in this case.

When determining syllabification note that a doubled consonant, such as *-bb-* or *-mm-*, is always to be divided in the middle. This does not mean that there is any perceptible pause between the syllables in pronunciation: a doubled consonant is simply held longer than a single one. Contrast the long *n* of English *meanness* with the normal short *n* of *any*. Examples are

<i>libbəḳā</i> (your heart): <i>lib-bə-ḳā</i>	[lɪbbə'xa]
<i>mimməḳā</i> (from you): <i>mim-mə-ḳā</i>	[mimmə'xa]
<i>haššāmáyim</i> (the heavens): <i>haš-šā-má-yim</i>	[haʃʃa'mayim]

3. Stress.

Words are stressed on the last syllable (*ultima*) or on the next to last (*penultima*). The former is more frequent.

ultimate stress: *dāḇār* (word); *dāḇārîm* (words); *nāḇîʾ* (prophet)
 penultimate stress: *mélek* (king); *láylāh* (night); *nəḥōšet* (bronze)

Only penultimate stress will be marked in this book.

The stressed syllable is often referred to as the *tonic* syllable, and the two preceding it as the *pretonic* and *propretonic* respectively.

4. The consonants known as the begadkepat.

Two sets of six sounds each are closely related to one another, both in sound and distribution. These are the six stops *b, g, d, k, p, t* on the one hand and

their spirantized counterparts *b*, *ḡ*, *d*, *k*, *p*, and *t* on the other. Although no rule can be given for the choice between the sounds of one set and those of the other without important exceptions, the following observations will provide a safe guide for the majority of occurrences.

(a) Of the two sets, only the stops occur doubled. Thus we find *-bb-* (as in *habbáyit*, the house), *-dd-* (*haddélet*, the door), *-kk-* (*hakkəlî*, the vessel), etc., but never *-bb-*, *-ḡḡ-*, *-dd-*, etc.

(b) The stops *b*, *g*, *d*, *k*, *p*, *t* occur (excluding the doubling just mentioned) only at the beginning of a syllable when immediately preceded by another consonant:

malkî (my king): *mal-kî*
but *mélek* (king): *mé-lek*.

Elsewhere one finds the spirantized counterpart, which, by a simple process of elimination, occurs (a) mainly at the close of a syllable, or (b) at the beginning of a syllable when the preceding sound is a vowel. Contrast, for example, the *b* of *midbār* (*mid-bār*) and the *b* of *nābî* (*nā-bî*).*

When a word begins with one of these sounds, it usually has the stop when it occurs in isolation (thus: *báyit*, a house), but when some element ending in a vowel is prefixed, the stop is automatically replaced by the corresponding spirant. Be sure the following examples are clear:

<i>báyit</i> a house	but	<i>kəbáyit</i> like a house
<i>kəlî</i> a vessel		<i>ūkəlî</i> and a vessel
<i>délet</i> a door		<i>lədélet</i> to a door.

In a sentence the mere fact that the preceding word ends in a vowel is enough to warrant the spirant; thus,

bānû báyit they built a house
not *bānû báyit*.

There are, however, many exceptions to this, depending on the degree of grammatical relationship between the words in question.

It is best, at least hypothetically, to regard the stop *g* and the spirant *ḡ* as two distinct sounds, although no modern tradition except the Yemenite has preserved the difference.

5. Vowel Reduction.

Many of the changes that characterize Hebrew inflections follow distinct and predictable patterns, of which the most consistent is that of vowel reduction.

(a) *Propretonic reduction.* The vowels *ā* and *ē* are regularly reduced to *a* in open *propretonic* syllables. That is, when in the course of inflection the

* Note that our statement does not preclude the possibility of a spirant occurring at the beginning of a syllable preceded by another consonant: *malkêkem* (your kings).

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accent is shifted so as to place these two vowels in propretonic position, the replacement just mentioned is made. For example, when the plural ending *-îm* is added to the stem of the noun *nābî* (prophet), the accent is on the ending, leaving the *ā* in propretonic position.

Thus, $nābî + îm \rightarrow *nā-bî-îm \rightarrow nəbîîm$

Similarly with *ē*: $lēbāb + ôṭ \rightarrow *lē-bā-bôṭ \rightarrow ləbābôṭ$

Other examples are $māqôm + ôṭ \rightarrow *mā-qô-môṭ \rightarrow məqômôṭ$
 $zāqēn + îm \rightarrow *zā-qē-nîm \rightarrow zəqēnîm$

This type of reduction is regularly found in the inflection of nouns and adjectives, but is less common among verbs other than those with object suffixes.

(b) *Pretonic reduction*. A second reduction pattern, often conflicting with the above, involves reduction of *ā* or *ē* in a *pretonic* open syllable. In noun inflections this is true mainly for those words whose first syllable (propretonic) is unchangeable (i.e. contains one of the unchangeable long vowels or is a closed syllable) and whose pretonic syllable would contain *ē*:

$šōpēt + îm \rightarrow šōpəîm$

Pretonic reduction is very frequent in verbs, regardless of the vowel:

$yiktōb + û \rightarrow yiktəbû$ (they will write)

$yittēn + û \rightarrow yittənû$ (they will give)

$yīšma' + û \rightarrow yīšmə'û$ (they will hear).

Attention has been called to these two reduction patterns since one or the other figures in most of the inflections to be studied. Unfortunately, however, it is not always possible to predict accurately which pattern will be followed, so that each paradigm should be carefully analyzed.

THE RULE OF SHEWA. A sequence of two syllables each with *ə* (shewa) is not tolerated by Hebrew structure. When such a sequence would arise in the course of inflection or when combining various words and elements, the following replacement is made:

consonant + *ə* + cons. + *ə* \rightarrow cons. + *i* + cons.

Thus: $lə$ (to) + $nəbîî$ (my prophet) \rightarrow $linbîî$ (not $lənəbîî$).

6. Special Features of the Guttural Consonants and R.

(a) The gutturals and *r* do not occur doubled.

(b) The gutturals are never followed immediately by *ə*.

These two characteristics account for certain regular deviations from an expected norm. For example, since the definite article before non-gutturals is *ha* + doubling of the following consonant, we should expect the article to

be somewhat different before words beginning with a guttural or *r*. We shall see in the lessons that *hā-* occurs in some cases, *ha-* (without doubling) in others. Whenever a long vowel (*ā ē ō*) occurs before a guttural or *r* and corresponds formally to a short vowel before a doubled non-guttural, the vowel is said to be long by *compensatory lengthening*, i.e. to compensate for the non-doubling of the guttural. When a short vowel (*a i u o*) occurs before a guttural in similar situations, the guttural is said to be *virtually doubled*.

As for the second feature listed above, the presence of a guttural means a substitution of *ā* (less commonly of *ē* or *ō*) for an expected *a*. This is illustrated by

hākām (wise person) + *īm* → *hākāmīm* (not *hakāmīm*)
hāzāq (strong person) + *īm* → *hāzāqīm* (not *hazāqīm*).

It is convenient to think of *ā*, *ē*, and *ō* as varieties of *a* to be used after gutturals and to see that a word like *hālôm* (dream) has essentially the same vowel pattern as *bākôr* (first-born).

When a word ends with *‘*, *h*, or *h* (when this is not a vowel letter, see §8), a preceding *ī ē ū ô* is followed by a non-syllabic glide element *a*. Thus,

sūs (horse) but *lū^ah* (tablet)
kōtēb (writing) but *šōlē^ah* (sending)
gādōl (big) but *gābō^ah* (high).

THE RULE OF SHEWA as applied to sequences involving gutturals:

cons. + *a* + guttural + *ā* → cons. + *a* + gutt. + *ā*

E.g. *bā* (in) + *hālômî* (my dream) → *baḥālômî*

Similarly with *ē* and *ō*. Another sequence arising from vowel reduction is illustrated by *hākām* + *ē* (which requires double reduction) → **hākāmē* → *hakmē*.

I.e. gutt. + *ā* + cons. + *a* → gutt. + *a* + cons.

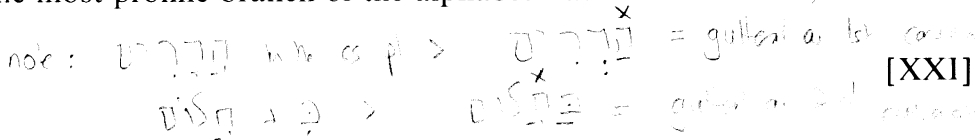
N.B. Rules given in the grammar to account for the peculiarities of gutturals do not apply to *r* unless so stated.

7. The Hebrew Alphabet.

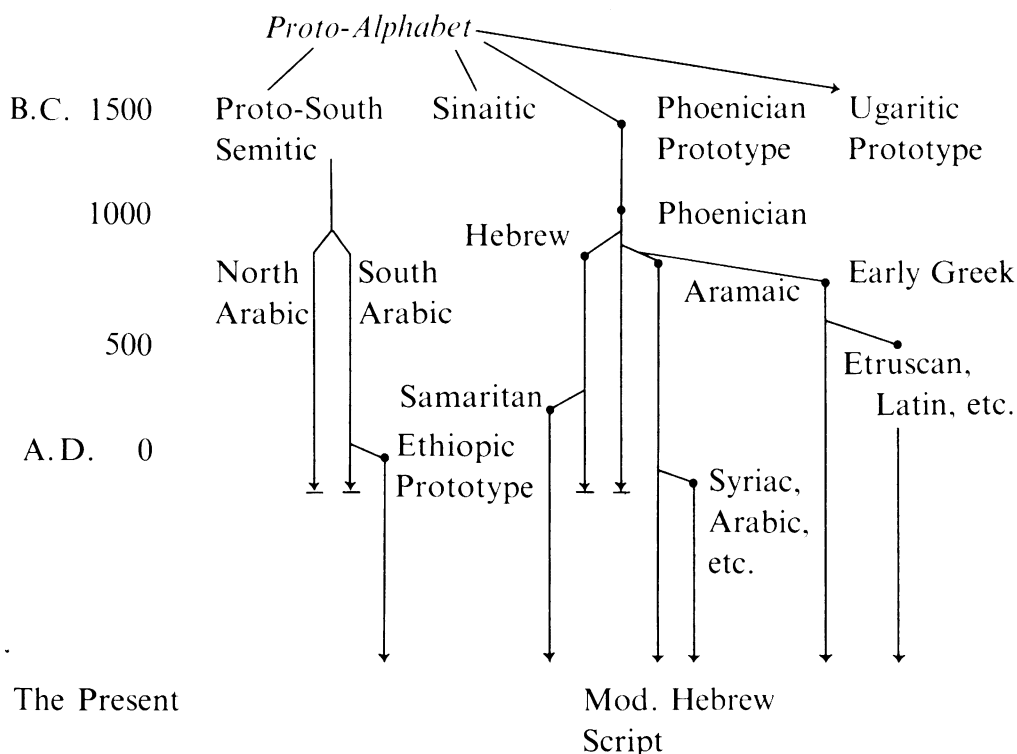
The alphabet used in writing all the traditional texts of the Old Testament is more properly Aramaic than Hebrew. The situation is summarized by the table on the following page.

Sometime during the first half of the second millennium B.C. the alphabet was invented in the Syro-Palestinian area. This alphabet was a new creation, not directly based on any other system of writing then in use, but it seems to have been most clearly influenced by certain features of Egyptian hieroglyphic writing, especially in the lack of symbols to represent vowels.

The most prolific branch of the alphabet was the Phoenician, attested in

note:  = guttural a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z. [XXI]

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inscriptions from about the eleventh century onward. The Hebrews borrowed their script from the Phoenicians in the tenth century B.C., and this new "Hebrew" script, subsequently diverging from the parent Phoenician, was used in various types of inscriptions down to the beginning of the Christian Era. With the exception, however, of the manuscript traditions of the Samaritan sect, which still employs a form of this genuinely Hebrew script, the old script was replaced, especially in manuscript uses, by a cursive form of the Old Aramaic script, itself a daughter of the parent Phoenician of nearly the same age as the Hebrew.

It is this Aramaic manuscript hand which is already employed in Hebrew papyri and parchments of the second and first centuries B.C. and is attested as the normal alphabet for writing Hebrew from that time until the present.

THE HEBREW ALPHABET

NAME	LETTER	OUR TRANSCRIPTION	PHONETIC VALUE
<i>'ālep̄</i>	א	'	glottal stop or <i>zero</i>
<i>bêt</i>	ב	b	[b]
	ב	b	[v]
<i>gîmel</i>	ג	g	[g]
	ג	ġ	[g]
<i>dâlet</i>	ד	d	[d]
	ד	d	[ð]
<i>hē</i>	ה	h	[h] or <i>zero</i>

NAME	LETTER	OUR TRANSCRIPTION	PHONETIC VALUE
<i>wāw</i>	ו	w	[w] or zero
<i>zāyīn</i>	ז	z	[z]
<i>ḥēt</i>	ח	ḥ	[H]
<i>tēt</i>	ט	t	[t]
<i>yōd</i>	י	y	[y] or zero
<i>kap̄</i>	כ	k	[k]
	כ ך	k̄	[x]
<i>lāmed</i>	ל	l	[l]
<i>mēm</i>	מ ם	m	[m]
<i>nūn</i>	נ ן	n	[n]
<i>sāmek</i>	ס	s	[s]
<i>ʿāyīn</i>	ע	ʿ	[ʕ]
<i>pēh</i>	פ ף	p	[p]
	פ ף ץ	p̄	[f]
<i>šāḏēh</i>	צ ץ	š	[ts]
<i>qōp</i>	ק	q	[q]
<i>rēš</i>	ר	r	[r]
<i>śīn</i>	ש	ś	[s]
<i>šīn</i>	שׁ	š	[ʃ]
<i>tāw</i>	ת	t	[t]
	ת ך	t̄	[θ]

8. Some Features of Hebrew Orthography (Spelling).

a. Hebrew is written from right to left.

b. Five of the letters have a special form used only at the end of a word:

ךk, םm, ןn, ףp, ץš.

c. In the earliest Hebrew and Phoenician inscriptions (10th cent. B.C.) no vowels were indicated in the writing. Thus the words *mēlek* (king), *mōlēk* (ruling), *mālak* (he ruled), *malkāh* (queen), *mālākū* (they ruled), etc., would all be written simply as מלך *mlk*. From the ninth to the sixth centuries (i.e. pre-Exilic period, before the fall of Jerusalem in 587 B.C. and the Babylonian Exile) the consonants יy, וw, and הh were used at the end of a word to indicate final vowels:

ו w = ū e.g. מלכו *mālākū*, they ruled

י y = î e.g. מלכי *malkî*, my king

ה h = any other final vowel e.g. מלכה *malkāh*, queen.

In the post-Exilic period י and ו were used as vowel indicators also inside a word, and values slightly different from those just cited were acquired:

ו w = ū or ô

י y = ê, é, or î

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The letter ה *h* was still used only at the end of a word as a vowel letter representing any vowel other than those just mentioned. The three letters ו, ה, and ה in their function as vowel indicators are called *matres lectionis* (literally, mothers of reading), following traditional Hebrew grammatical terminology.

d. The MT in general reflects this stage of orthographic development. There are, however, some inconsistencies and irregularities to be noted:

(1) ו and ה are sometimes missing when we should otherwise have expected them. The shorter spelling is called defective and the longer, full.

Full		Defective	
יקום	<i>yāqûm</i>	יקם	<i>yāqûm</i> he will arise
ירים	<i>yārîm</i>	ירם	<i>yārîm</i> he will raise
גדול	<i>gādôl</i>	גדל	<i>gādôl</i> big

Note that the only distinction between the vowels transcribed by *û, ū; î, î;* and *ô, ô* is that the former of each pair is represented in the script by a *mater lectionis* while the latter is not.

(2) A final *ā* is not always indicated by ה: לך: ה *lakā* (to you) תכתבן *tiktôbnā* (they shall write).

(3) א is unpronounced in many instances, but is always an integral part of the spelling: ראש *rôš* (head), מצא *māšā(')* (he found). It does not, however, belong to the category of *matres lectionis* discussed above since its appearance is limited mainly to words whose roots occur elsewhere in the language with the א retained in pronunciation. We have generally indicated quiescent א in our transliteration. Sometimes, for the sake of clarity, we have added the ' in parentheses, as in *māšā(')* above.

Points (2) and (3) will be mentioned later in the section dealing with the grammatical forms in which these irregularities are commonly found.

9. The Daghesh

The Masoretes employed a dot or point within a letter to indicate

(a) that the consonant in question is doubled:

המלך *hammélek* the king

(b) that, in the case of the ambiguous letters פ, כ, ג, ב, the one with the point is the stop; the one without, the spirant:

ב	<i>b</i> or <i>bb</i>	ב	<i>b̄</i>
ג	<i>g</i> or <i>gg</i>	ג	<i>ḡ</i>
ד	<i>d</i> or <i>dd</i>	ד	<i>d̄</i>

(c) that a final ה is not to be taken as a vowel letter but as a morphologically significant consonant. Contrast

מלכה	<i>malkā(h)</i>	a queen	[ה is a <i>mater</i> for final <i>-ā</i>]
מלכה	<i>malkāh</i>	her king	[ה is part of the suffix meaning "her"]]
בנה	<i>bānāh</i>	he built	[ה is a <i>mater</i>]
גבה	<i>gābō^ah</i>	high	[ה is a root consonant, pronounced in this case]*

When the point indicates doubling, it is called *daghesh forte* (strong daghesh). When it indicates stop instead of spirant, it is called *daghesh lene* (weak d.). In a final ה it is known as *mappîq*.

The only use of daghesh where there is a possible source of confusion is in the *bāgādkāpāt* letters. Technically we should expect two dagheshes when these represent doubled consonants, one to show the doubling (*d. forte*) and one to show *b* not *b̄*. But since the spirant values for these six letters do not occur doubled, a second dot is superfluous and never written.

10. The Vowel Points.

Following their traditional pronunciation, the Masoretes added vowel points to the Hebrew text (see the Introduction). Because these points were superimposed on a text that already had a crude system for indicating vocalization, i.e. the *matres lectionis*, a large number of combinations were created (and hence the apparent complexity of our transliteration). The following table shows the form of the vowel signs and their position in relation to the consonants (here ב *b* and ה *h*):

Name of Sign	Plain	With <i>mater</i> י <i>y</i>	With <i>mater</i> ו <i>w</i>	With <i>mater</i> ה <i>h</i> (final only)
<i>pātaḥ</i>	ב <i>ba</i>	—	—	—
<i>qāmeṣ</i>	ב̄ <i>bā</i> or <i>bo</i>	בִּי <i>bî</i> (rare)	—	בֶּה <i>bāh</i>
<i>hîreq</i>	בִּי <i>bi</i> (or <i>bī</i>)	בִּי <i>bî</i>	—	—
<i>šērê</i>	בֶּה <i>bē</i>	בִּי <i>bê</i>	—	בֶּה <i>bēh</i>
<i>sāgōl</i>	בֶּה <i>be</i>	בִּי <i>bê</i>	—	בֶּה <i>beh</i>
<i>hōlem</i>	בֶּה <i>bō</i>	—	בֹּו <i>bō</i>	בֶּה <i>bōh</i> (rare)
<i>qibbûṣ</i>	בִּי <i>bu</i>	—	בֹּו <i>bû</i>	—

And the reduced vowels:

בֶּה *bə* הֶה *hă* הֶה *hē* הֶה *hō*

Remarks:

(1) In the case of defective writings, where *î* or *û* is meant but there is no *y* or *w* in the text, the vowel signs for *i* and *u* are used. The vowel בֶּה (ב) is

* It is doubtful that every ה with *mappîq* is to be given a consonantal value [h]. The distinction between מלכה (queen) and מלכה (her king) was probably a graphic and not a phonological one.

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called *šûreq*. Note that the reduced vowels \bar{a} \bar{e} \bar{o} are represented by a combination of the sign for \bar{a} and that of the corresponding non-reduced vowel. The names of the reduced vowels are *šawā* (our Shewa), *ḥātēp pátaḥ*, *ḥātēp sāgōl*, and *ḥātēp qámes* respectively.

(2) The distinction between $\text{ֿ} = \bar{a}$ (*qámes*) and $\text{ֿ} = o$ (*qámes ḥātūp*) is usually clear: $\text{ֿ} = o$ in a closed, unaccented syllable (e.g. *שֹׁמְרֵי* *šomrî*; *יוֹשְׁמַד* *yošmad*), but $\text{ֿ} = \bar{a}$ elsewhere. There is ambiguity when a following consonant is pointed with ֿ : should, e.g., *מֶלֶכִּי* be read *mālākū* or *molkū*? To resolve this ambiguity, a metheg is used (see §11).

(3) When a consonant closes a syllable (except at the end of a word), the Masoretes placed beneath it the Shewa sign: *מֶלֶכִּי* *mal-kî* (my king). For the beginning student this constitutes one of the biggest problems in reading Hebrew: when does the sign ֿ represent the vowel \bar{a} and when does it represent nothing (i.e. end of a syllable)? The answer to this question is not simple; in fact there are several schools of thought on the subject among the traditional Hebrew grammarians. Since it is completely immaterial to the understanding of the language and to translation, we shall not enter into the dispute, but rather adopt the following simple conventions:

(a) When two Shewa signs occur under consecutive consonants (except at the end of a word), the first represents zero and the second \bar{a} :

יִשְׁמְרוּ *yīšmərû* (not *yīšamrû* or *yīšamərû*).

(b) When a preceding syllable has any one of the long vowels (\hat{u}/\bar{u} , \hat{o}/\bar{o} , \hat{i}/\bar{i} , \hat{e}/\bar{e} , \hat{e} , \bar{a}), the Shewa sign represents \bar{a} :

הִוְקְמוּ *hūqəmû* they were established
בִּרְכוּ *bōrəkû* they were blessed
יִשְׁמַךְ *yāšiməkā* he will place you
יֵרְדוּ *yērədû* they will go down
שָׁתְּתָה *šātətāh* she drank (see §11)

But after any other vowel it represents zero:

שִׁמְךָ *šimkā* your name
מְלָכֵי *malkē* kings
יִשְׁמַרְךָ *yīšmorkā* he will watch you

But under the first of two identical consonants the Shewa sign always represents the vowel \bar{a} , regardless of the type of vowel in the preceding syllable:

צִלְלֵי *šilalē* shadows (not *šillē*). *Lambda note šilālê*

(c) The Shewa sign under the first consonant of a word always represents \bar{a} :

בְּיָדוֹ *bəyādô* in his hand

[The various forms of the number two (fem.) are the only exceptions:

שְׁתַּיִם *štáyim* שְׁתֵּי *šté*]

(4) The glide vowel *a* (see §6) is represented by ־ placed under the final guttural but pronounced before it: שְׁמֹֿעַ *šamō^a*; שָׁמְעָֿה *šāmē^ah*. It is traditionally called *pátah furtivum*.

(5) The vowel sign *hólem* may coincide with one of the dots differentiating *šîn* and *šîn*; printed texts may vary. E.g. נָשָֿׂא *nāśō'* (to lift); בֹּשָֿׂם *bōš* (ashamed).

(6) The coincidence of a mater ֿ *y* and a consonantal ֿ *y* is frequent:

נִכְרִיָּֿה *nokrīyāh* (could also be transcribed as *nokrīyyāh*)

(7) The consonant ך at the end of a word always has a shewa sign if it has no other vowel; thus לָֿךְ *lāk* (to you f.) but לָֿךְ *lākā* (to you m.).

(8) In the rather rare situation where a final syllable of a word closes with two consonants, e.g. *wayyēbk* (and he wept), the sign shewa is placed under both: וַיִּבְכֶּֿה.

11. Metheg.

The metheg is a short perpendicular stroke placed under a consonant and to the left of the vowel sign (if any). It serves several purposes in the orthography, of which the following are the most important:

(1) Since the vowels \bar{a} and \bar{e} are regularly replaced by ə in open syllables two or more places before the main stress, their appearance in such positions may be regarded as anomalous. They are usually marked with metheg:

אֲנֹכִי *'ānōkî* I

בֵּרַכְתָּנִי *bēraktānî* you blessed me

(2) In fact, any long vowel occurring two or more syllables before the main stress may be so marked, although manuscripts are inconsistent in this. Compare

הוֹשַׁע *hōša'* save!

הוֹשִׁיעֵנִי *hōšī'énî* save me!

This usage is particularly important with the vowel ֿ , which is a short vowel *o* [כ] in closed, unaccented syllables and a long vowel \bar{a} elsewhere. The metheg is used with $\text{ֿ} = \bar{a}$ in any doubtful position to ensure the correct reading:

יְבָרַכְנִי *yəbārəkénî* he will bless me (not *yəborəkénî*).

[Another device used in a word like the one just given to ensure correct reading is to point with ֿֿ instead of ֿ :

יְבָרַכְנִי *yəbārəkénî*

This is an irregular use of \bar{a} for ə , since the consonant under which it appears need not be a guttural.]

(3) Short vowels before the main stress usually occur in closed syllables. Whenever the contrary occurs, the vowel may be marked with metheg:

תַּעֲמֹד *ta'āmōd* she will stand

אֹהֶלוֹ *`ohōlō* his tent.

This last example, with $\text{ֶ} = o$, would seem to cancel out the usefulness of metheg for distinguishing between the two values of ֶ mentioned above. Actually, this is not often so, since $\text{ֶ} = \bar{a}$ is very rarely followed by $\text{ֶ} = \bar{o}$ in the next syllable, but rather by $\text{ֶ} = \check{a}$: e.g. בָּחָרוּ *bāḥārū* (they chose).

(4) Metheg with a short vowel in what appears to be a closed syllable indicates that the normal doubling of the following consonant has been given up: הַמְרַגְלִים *hamrāggālīm* (the spies) for הַמְרַגְגְלִים *hammārāggālīm*. In this book metheg will be used consistently only with ֶ to mark the distinction between the o and \bar{a} values of the sign. Thus

אָכְלָה *`ākālāh* she ate

אֹכְלָה *`oklāh* food

It is also employed sporadically to alert the reader to a syllabic division that might otherwise escape his notice.

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LESSON 1

[Read §§1–3 of the section “Sounds and Spelling,” pp. xv–xviii]

12. The Noun: Gender.

Nearly all Hebrew nouns belong to one of two grammatical categories called gender: masculine and feminine. Nouns denoting animate beings usually have grammatical gender corresponding to natural gender (sex), but there is otherwise no clear correlation between gender and meaning. For example הַר *har* (mountain) is masculine, while גִּבְעָה *gib'ah* (hill) is feminine.

There are some formal indications of gender: nouns ending in *-áh*, *-et*, and *-at* are nearly always feminine, such as

מַלְכָּה <i>malkáh</i> queen	דַּעַת <i>dá'at</i> knowledge
בַּת <i>bat</i> daughter	תִּפְאָרֶת <i>tip'éret</i> glory

Nouns without these endings are usually masculine, but there are important exceptions, such as

אֶבֶן <i>'eben</i> stone (fem.)
עִיר <i>'ir</i> city (fem.)
אֶרֶץ <i>'eres</i> earth (fem.)

Gender should therefore be learned for each noun, since it cannot be deduced safely from form or meaning. In the vocabularies of the lessons all nouns ending in *-áh*, *-et*, and *-at* are to be taken as feminine and all others as

Note: nouns considered as fem. in the sup. are likewise entered as fem. in the vocab. because their endings are not -ah.
[Handwritten notes in Hebrew and English]

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masculine unless there is a remark to the contrary. Typical listing will be

אִשָּׁה	<i>ʾiššāh</i>	woman	אֶרֶץ	<i>ʾereṣ</i>	earth (f.)
דָּבָר	<i>dābār</i>	word	דֶּרֶךְ	<i>derek</i>	way (m. or f.)

The last entry means that *derek* may be used as either masculine or feminine: such words constitute a very small class.

13. Number.

Three categories of number are distinguished in Hebrew: singular, dual, and plural. The dual and plural are marked by special endings, but the singular is not:

Singular	Dual	Plural	
יָד <i>yād</i>	יָדַיִם <i>yādāyīm</i>	יָדוֹת <i>yādōt</i>	hand
יוֹם <i>yôm</i>	יוֹמַיִם <i>yômāyīm</i>	יָמִים <i>yāmīm</i>	day
בֵּן <i>bēn</i>	—	בָּנִים <i>bānīm</i>	son
בַּת <i>bat</i>	—	בָּנוֹת <i>bānōt</i>	daughter

The dual is very restricted in use, being found mainly with the paired parts of the body and with set expressions of time or number, like “200,” “twice,” and “two years.” For details, see below, §92.

The plural is indicated by the endings *-īm* and *-ōt* (or *-ōt*). Unfortunately, the plural is not always formed by simply adding one of these endings to the singular stem. In a very large number of nouns changes take place in the form of the stem:

מֶלֶךְ <i>mélek</i>	king	plural:	מְלָכִים <i>məlakīm</i>
אִישׁ <i>ʾiš</i>	man		אֲנָשִׁים <i>ʾanāšīm</i>
יוֹם <i>yôm</i>	day		יָמִים <i>yāmīm</i>

The only general observation to be made concerning the plural endings is that most feminine nouns have plurals in *-ōt* and most masculine nouns in *-īm*. That this is only approximately true is clear from the following interesting exceptions:

אָב <i>ʾāb</i>	father	plural:	אָבוֹת <i>ʾābōt</i>	(masculine)
אִשָּׁה <i>ʾiššāh</i>	woman		נָשִׁים <i>nāšīm</i>	(feminine)

Note that a noun does not change its gender, regardless of the ending it has in the plural. During the next few lessons we shall take up the most important types of nouns and their plural forms. For use in the exercises the plural forms of a few very frequent (and often quite irregular) nouns will be introduced in the vocabulary before their general type has been studied in detail. It is advisable to learn these as they occur.

14. The Definite Article.

The definite article of Hebrew corresponds closely to the definite article of English in usage and meaning. The basic form of the article is *ha-* plus the doubling of the following consonant. It is prefixed directly to the noun it determines:

בַּיִת <i>báyit</i> a house	מֶלֶךְ <i>mélek</i> a king
הַבַּיִת <i>habbáyit</i> the house	הַמֶּלֶךְ <i>hammélek</i> the king
נָעַר <i>ná'ar</i> a youth	
הַנָּעַר <i>hanná'ar</i> the youth	

There is no indefinite article; *báyit* may be translated as "house" or "a house." The noun with a definite article is used also to express the vocative: הַמֶּלֶךְ *hammélek* O king!

15. Prepositions.

From a purely formal point of view there are three types of prepositions in Hebrew:

a. Those joined directly to the following word and written as part of it. These are בַּ *ba* (in), לְ *la* (to), and כְּ *ka* (like).

מֶלֶךְ <i>mélek</i> a king	לְמֶלֶךְ <i>ləmélek</i> to a king
בְּמֶלֶךְ <i>bəmélek</i> in a king	כְּמֶלֶךְ <i>kəmélek</i> like a king

When a noun is determined by the definite article, these three prepositions combine with the article into a single syllable having the same vowel of the article: /

הַמֶּלֶךְ <i>hammélek</i> the king	לַמֶּלֶךְ <i>lammélek</i> to the king
בַּמֶּלֶךְ <i>bammélek</i> in the king	כַּמֶּלֶךְ <i>kammélek</i> like the king

b. Those joined (usually) to the following word with a short stroke called *maqṣep̄*. Among these are אֶל- *'el-* (to, towards), עַל- *'al-* (on, upon), and מִן- *min-* (from):

עַל-הַבַּיִת <i>'al-habbáyit</i> on the house
אֶל-הַבַּיִת <i>'el-habbáyit</i> to the house
מִן-הַבַּיִת <i>min-habbáyit</i> from the house

The *maqṣep̄* indicates that these words are proclitic, i.e. have no stress of their own, but are pronounced as the first syllable of the whole group taken as a single word.

c. The third and largest group consists of prepositions written as separate words:

אֶצֶל הַבַּיִת *'éšel habbáyit* near the house

1 - with the addition of a proclitic preposition ha elides, i.e. ha + habbáyit = habbáyit [5]

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נֶגֶד הָעָם *nēged hā'am* before the people
לְפָנֵי הַמֶּלֶךְ *līpnē hammélek* in the presence of the king

Many combinations of these types exist and will be noted in the vocabularies. Prepositions in the third group may on occasion be united with the following word with *maqqēp̄*. This optional proclitic pronunciation is dictated by rather complicated accentual rules which cannot be treated here. The reader should follow the example of the exercises, which will emphasize the more common usage.

16. Sentences with Adverbial Predicates.

A juxtaposed noun and prepositional phrase (or local adverb) constitute a predication in Hebrew.

הַנְּעָר בַּבַּיִת *hanná'ar babbáyit* The young man is in the house.

Such sentences contain no overt correspondent of the English verb "to be" and gain their tense from the context in which they occur. The isolated sentences of the exercises are best translated with the English present tense. The normal word order is subject (i.e. noun)—predicate (i.e. prepositional phrase or adverb), but an interrogative adverb, such as *'ayyēh* (where?), always stands first in the sentence:

אַיֵּה הַנְּעָר *'ayyēh hanná'ar* Where is the young man?

17. Vocabulary 1.

NOUNS:	נְעָר <i>ná'ar</i> ¹	young man, boy, lad; also used in the sense of "attendant, servant"
	זָקֵן <i>zāqēn</i>	old man, elder (of a city)
	בַּיִת <i>báyit</i>	house // palace, temple; household, family
	נָהָר <i>nāhār</i>	river <i>נַחַל הַיַּרְדֵּן</i> ; spec. <i>הַנְּהַר הַגָּדֹל</i> = Tigris
	שָׂדֶה <i>šādeh</i>	field
	דֶּרֶךְ <i>derek</i>	road, way (m. or f.)
PREPOSITIONS:	עַל- <i>'al-</i>	on, upon, against, concerning, because of, over
	בְּ <i>ba</i>	(see §15a) in, with (in the sense "by means of")
	אַצְלַ <i>'éšel</i>	near, beside, by // <i>הַדְּרָאוֹן שְׂבִילֵי הַיָּם</i> beside (Maze)
ADVERBS:	שָׁם <i>šām</i>	there, in that place
	אַיֵּה <i>'ayyēh</i>	where? in what place?
CONJUNCTION:	וְ <i>wa</i>	and [prefixed directly to the following word: <i>wahanná'ar</i> , and the young man]

Exercises:

(a) Divide each of the following words into syllables:

שָׁמָעִנִי *šamā'éní* מִכּוֹכְבֵי *mikkôkabê*
וַדְּבָרוּ *waydabbārû* דְּבָרָיו *dabbaráw*

בְּקִשְׁתֶּיךָ	<i>biqqaštikā</i>	שְׁלֹשִׁים	<i>šalōšim</i>
יִתְנֶהוּ	<i>yittānehû</i>	יִשְׁמְדוּ	<i>yošmadû</i>
בְּרַכְּנִי	<i>bārākénî</i>	שְׂדוֹתֵיכֶם	<i>šadótêkem</i>
הִגְדֵּתָנִי	<i>higgadtání</i>	יַעֲמְדוּ	<i>ya'amdû</i>
וַיָּמַת	<i>wayyámoṭ</i>	זִקְנֵיהֶם	<i>ziqnêhem</i>

(b) Give the Hebrew for the following orally:

1. a house, the house, in the house, near the house
2. a field, in a field, in the field
3. a road, on a road, on the road
4. Where is the boy? — the old man? — the house?
5. The boy (old man, house) is there.
6. the old man and the boy; the house and the field.

(c) Translate:

- | | | |
|----------------------------------|--------------------------|-----------------------------|
| 1. 'ayyēh hanná'ar? | hanná'ar babbáyit. | 1 איזה הנער. הנער בבית. |
| 2. 'ayyēh hazzāqēn? | hazzāqēn šām. | 2 איזה הזקן. הזקן שם. |
| 3. 'ayyēh habbáyit? | habbáyit 'ēšel hannāhār. | 3 איזה הבית. הבית אצל הנהר. |
| 4. haśśādeh 'ēšel hannāhār. | | 4 השדה אצל הנהר. |
| 5. hanná'ar wəhazzāqēn baśśādeh. | | 5 הנער והזקן בשדה. |
| 6. 'ayyēh hazzāqēn? | hazzaqēn 'al-haddérek. | 6 איזה הזקן. הזקן על-הדרך. |

(d) Write the following in Hebrew:

1. The house and the field are near the river.
2. The young man is on the road.
3. Where are the boy and the old man?
4. The boy is in the field.
5. The river is near the house.

1- a man and a woman for marriage ad it not yet betrothed (Habl)

SUMMARY
 בית
 שדה
 דרך

שֵׁן - שֵׁן שֵׁן מֵן, pl. שֵׁנִים = people (שֵׁן) מֵן שֵׁן

1. man (שֵׁן)
2. person (שֵׁן), (שֵׁן) (40) eg. man of blood - שֵׁן דַּם
3. dignity (שֵׁן) (followed by a noun) eg. שֵׁן מַלְכוּת (the king's dignity)
4. weakened meaning of שֵׁן (Muv 513) or שֵׁן (Muv 514) and (שֵׁן), the meaning = no שֵׁן
5. to express reciprocity: שֵׁן אֶחָד, שֵׁן אֶחָד (Muv 513)
6. distributive meaning: שֵׁן אֶחָד, שֵׁן אֶחָד (Muv 513)

LESSON 2

[Read §§4–6 of the section “Sounds and Spelling,” pp. xviii–xxi]

18. The Definite Article (cont.).

Before words beginning with a guttural consonant (א, ע, ה, ח, ח) or ר the definite article has a form slightly different from that given in the preceding lesson.

a. Before א and ר the article is הָ *hā-*

אִישׁ	ʾīš	a man	הָאִישׁ	hāʾīš	the man
רָעָב	rāʿāb	a famine	הָרָעָב	hārāʿāb	the famine

b. Before ע the article is normally הָ *hā-*, but if the ע is followed by an unaccented *ā*, the article is הֶ *he-*

עִיר	ʿīr	a city	הָעִיר	hāʿīr	the city
עָרִים	ʿārīm	cities	הָעָרִים	heʿārīm	the cities
עָפָר	ʿāpār	dust	הָעָפָר	heʿāpār	the dust

c. Before ה *h* and ח *ḥ* the article is normally הַ *ha-* (no doubling). But if ה *h* is followed by an unaccented *ā*, or if ח *ḥ* is followed by an accented or unaccented *ā*, the article is הֶ *he-*

הַיְכָל	hēkāl	a palace	הַהַיְכָל	hahēkāl	the palace
הַחֶרֶב	hēreḇ	a sword	הַחֶרֶב	hahēreḇ	the sword
הַחָכָם	hākām	a wise man	הַחָכָם	hehākām	the wise man
הַרִים	hārīm	mountains	הַרִים	hehārīm	the mountains

As noted in §15a the prepositions ב *ba*, ל *la*, and כ *ka* are joined immediately to the noun they govern, and before a noun with the definite article the consonant of the preposition replaces the *h* of the article. The vowel of the article, chosen according to the rules just given, is in no way altered by this change:

הָאִישׁ *hā'îš* the man לָאִישׁ *lā'îš* to the man
 הַהָרִים *hehārîm* the mountains בְּהָרִים *behārîm* in the mountains

19. Noun Plurals.

Consider the following sets of nouns:

a.	בְּכוֹר <i>bəkôr</i>	plural:	בְּכוֹרִים <i>bəkôrîm</i>	first-born
	חֵלֹם <i>hâlôm</i>		חֵלֹמוֹת <i>hâlômôt</i>	dream
b.	דָּבָר <i>dābār</i>		דְּבָרִים <i>dəbārîm</i>	word
	זָקֵן <i>zāqēn</i>		זִקְנִים <i>zəqēnîm</i>	old man
	מָקוֹם <i>māqôm</i>		מִקְוֹמוֹת <i>maqômôt</i>	place

In the first set (a) the stems of the singular and plural are identical, but in the second set (b) the \bar{a} of the first syllable is reduced to a in accordance with the principle given in §5. Note that in group (a) the vowel of the first syllable is already a (or an equivalent) in the singular, so that there can be no further reduction in the plural.

A second, very frequent, type of two-syllable noun is represented by

מֶלֶךְ <i>mélek</i>	plural:	מְלָכִים <i>məlākîm</i>	king
זֶבַח <i>zəbah</i>		זְבָחִים <i>zəbāhîm</i>	sacrifice
סֵפֶר <i>séper</i>		סִפְרִים <i>səpārîm</i>	book
נָעַר <i>nā'ar</i>		נְעָרִים <i>nə'ārîm</i>	young man
עֶבֶד <i>'ēbed</i>		עֲבָדִים <i>'abādîm</i>	servant

The singular form of these nouns is characterized by penultimate stress. All such nouns have the same pattern in the plural, as illustrated above. Note that the vowel of the singular is not significant for the vocalization of the plural form. Why is there an \bar{a} in the first syllable of עֲבָדִים *'abādîm*?

20. Vocabulary 2.

NOUNS:	אִישׁ <i>'îš</i>	(pl. irreg. אֲנָשִׁים <i>'anāšîm</i>)	man, husband
	אִשָּׁה <i>'îššāh</i>	(pl. irreg. נָשִׁים <i>nāšîm</i>)	woman, wife
	בָּתִּים <i>bātîm</i>	the irreg. pl. of בַּיִת <i>báyit</i> ,	house
	יָלֵד <i>yéled</i>	(pl. $-\hat{im}$)	boy, child male child, boy
	הֵיכָל <i>hékāl</i>		palace, temple
	מֶלֶךְ <i>mélek</i>	(pl. $-\hat{im}$)	king, ruler
	סֵפֶר <i>séper</i>	(pl. $-\hat{im}$)	book, writing, document; pl. letters

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	עֶבֶד <i>‘ēbed</i>	(pl. <i>-îm</i>)	servant, slave
	עִיר <i>‘îr</i>	(pl. irreg. עָרִים <i>‘ārîm</i>)	city (f.)
PRONOUNS:	הוא <i>hû</i>		he, it (ref. to masc. noun)
	היא <i>hî</i>		she, it (ref. to fem. noun)
	מִי <i>mî</i>		who? (no gender distinction)
ADVERBS:	פה <i>pōh</i>		here, in this place
	אֵיפֶה <i>‘ēpōh</i>		where? (a synonym of אֵיחָה <i>‘ayīḥeh</i>)

Exercises:

(a) Prefix the preposition לְ *l-* (to) to the following nouns and pronounce the resulting combination (§4):

כֹּהֵן <i>kōhēn</i>	(priest)	בָּבֶל <i>bābel</i>	(Babylon)
כֶּרֶם <i>kérem</i>	(vineyard)	בּוֹר <i>bôr</i>	(pit)
כֶּלֶב <i>kéleb</i>	(dog)	בָּקָר <i>bāqār</i>	(cattle)
תּוֹרָה <i>tōrah</i>	(law)	גֵּר <i>gēr</i>	(sojourner)
פָּרֵשׁ <i>pārāš</i>	(horseman)	פֶּסֶל <i>pésel</i>	(idol)
דַּמְשֵׁק <i>damméseq</i>	(Damascus)	דֶּרֶךְ <i>dérek</i>	(way)
דּוֹר <i>dôr</i>	(generation)	גּוֹרָל <i>gôral</i>	(lot)
פְּגֵר <i>péger</i>	(corpse)	פִּיךָ <i>pikā</i>	(your mouth)

(b) Add the plural ending as indicated to each of the following nouns in accordance with the rules given in §§5–6.

גְּבוּל <i>gabûl</i>	(<i>-îm</i>)	boundary	עָנָן <i>‘ānān</i>	(<i>-îm</i>)	cloud
רְחוֹב <i>rəhōb</i>	(<i>-ôt</i>)	street	נָהָר <i>nāhār</i>	(<i>-ôt</i>)	river
צָבָא <i>šābā</i>	(<i>-ôt</i>)	army	שָׁכֵן <i>šākēn</i>	(<i>-îm</i>)	neighbor
קָהָל <i>qāhāl</i>	(<i>-îm</i>)	assembly	חֲצֵר <i>hāšēr</i>	(<i>-ôt</i>)	courtyard

(c) Give the proper form of the article for the following nouns:

הַדָּר <i>hādār</i>	splendor	אֲדָמָה <i>‘ādāmāh</i>	ground
עָפָר <i>‘āpār</i>	dust	חֲלָב <i>hālāb</i>	milk
אָדָם <i>‘ādām</i>	mankind	חֲכָמָה <i>hokmāh</i>	wisdom
רִיב <i>rîb</i>	quarrel	הֵכָל <i>hēkāl</i>	

(d) Form the plurals of the following nouns, using the ending indicated:

פְּגֵר <i>péger</i>	(<i>-îm</i>)	corpse	עֶבֶד <i>‘ēbed</i>	(<i>-îm</i>)	
שֶׁקֶל <i>šéqel</i>	(<i>-îm</i>)	shekel	מֶלֶךְ <i>mélek</i>	(<i>-îm</i>)	
קֶבֶר <i>qéber</i>	(<i>-îm</i>)	grave	דָּבָר <i>dābār</i>	(<i>-îm</i>)	
יָלֵד <i>yéled</i>	(<i>-îm</i>)		זָקֵן <i>zāqēn</i>	(<i>-îm</i>)	
עֵצֶם <i>‘éšem</i>	(<i>-ôt</i>)	bone	דֶּרֶךְ <i>dérek</i>	(<i>-îm</i>)	
אֶבֶן <i>‘ében</i>	(<i>-îm</i>)	stone	נֶפֶשׁ <i>népeš</i>	(<i>-ôt</i>)	soul
נָעַר <i>ná‘ar</i>	(<i>-îm</i>)		חֵדֶר <i>héder</i>	(<i>-îm</i>)	room
נָהָר <i>nāhār</i>	(<i>-ôt</i>)		חֶרֶב <i>héréb</i>	(<i>-ôt</i>)	sword

(e) Give the Hebrew for the following orally:

1. man, men, the men, in the men
2. woman, women, the women, in the women
3. king, kings, on the kings
4. elder, elders, on the elders
5. house, houses, near the houses
6. book, books, in the books
7. city, cities, in the cities

(f) Translate:

- | | |
|---|-----------------------------|
| 1. hā`anāšīm bā`îr. | 1 האנשים בעיר. |
| 2. hannāšīm babbáyit. | 2 הנשים בבית. |
| 3. hammélek wəhā`abādīm bahêkal. | 3 המלך והעבדים בהיכל. |
| 4. hassəpārīm babbáyit. | 4 הספרים בבית. |
| 5. `ayyēh hannə`arīm? hannə`arīm
baśšādeh. | 5 איה הנערים. הנערים בשדה. |
| 6. `êpōh habbāttīm? habbāttīm bā`îr. | 6 איפה הבתים. הבתים בעיר. |
| 7. `êpōh hannəhārôt? hannəhārôt šām. | 7 איפה הנְהרות. הנְהרות שם. |
| 8. he`arīm šām wəhadderek pōh. | 8 הערים שם והדרך פה. |

(g) Write in Hebrew:

1. The men and the women are in the city.
2. The king is in the palace.
3. The women are here.
4. Where are the young men and the servants?
5. The books are in the city.
6. The cities are near the rivers.

אנשים ונשים
בבית
המלך והעבדים
בהיכל
הספרים
בבית
הנערים
בשדה

LESSON 3

21. The Definite Article (concluded).

When a word begins with the syllables *yā-* or *mā-*, the definite article is usually ה *ha-* without the doubling:

יְלָדִים	<i>yəlādîm</i>	הַיְלָדִים	<i>haylādîm</i>	the boys
יָאֵר	<i>yā'ôr</i>	הַיָּאֵר	<i>hay'ôr</i>	the river, the Nile
מְרַגְלִים	<i>məraggālîm</i>	הַמְרַגְלִים	<i>hamraggālîm</i>	the spies

Note that in these words the prefixing of the article occasions the loss of a syllable in pronunciation: *hay-lā-dîm*, not *ha-yā-lā-dîm*. Exceptions to the preceding rule occur when the second syllable of the noun begins with ע ' or ה *h*:

יְהוּדִים	<i>yəhûdîm</i>	הַיְהוּדִים	<i>hayyəhûdîm</i>	the Jews, Judaites
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Several words have a slightly different form with the article. The following are the most important:

אָרֶץ	<i>'éres</i>	הָאָרֶץ	<i>hā'áres</i>	earth, land
הַר	<i>har</i>	הַהָר	<i>hāhār</i>	mountain
עַם	<i>'am</i>	הָעַם	<i>hā'am</i>	people, nation
גַּן	<i>gan</i>	הַגַּן	<i>haggān</i>	garden
פָּר	<i>par</i>	הַפָּר	<i>happār</i>	steer, ox
חַג	<i>hag</i>	הַחַג	<i>hehāg</i>	feast, festival
אָרוֹן	<i>'ārôn</i>	הָאָרוֹן	<i>hā'ārôn</i>	box, chest, ark

Note that in הָהָר *hāhār* the form of the article does not follow the rule given in the preceding lesson.

22. Adjectives.

Adjectives agree in number and gender with the noun they modify. Unlike the noun, where gender need not be related to form, the distinction between masculine and feminine in the adjective is clearly and uniformly marked:

	SINGULAR	PLURAL
masc.	טוֹב <i>tôb</i> (good)	טוֹבִים <i>tôbîm</i>
fem.	טוֹבָה <i>tôbāh</i>	טוֹבוֹת <i>tôbôt</i>

Adjectives of two syllables with *ā* in the first syllable show a change in the stem before the endings of the fem. sing. and of the plural. The *ā* is replaced by *a* (as described in §5 above):

גָּדוֹל <i>gādôl</i>	גָּדוּלִים <i>gādôlîm</i>	חָכֵם <i>hākām</i>	חָכְמִים <i>hākāmîm</i>
גָּדוּלָה <i>gādôlāh</i>	גָּדוּלוֹת <i>gādôlôt</i>	חָכְמָה <i>hākāmāh</i>	חָכְמוֹת <i>hākāmôt</i>

The forms of קָטָן *qātôn* (small) are unusual in that there is a different stem before the endings:

קָטָן <i>qātôn</i>	קָטָנִים <i>qatannîm</i>
קָטָנָה <i>qatannāh</i>	קָטָנוֹת <i>qatannôt</i>

Monosyllabic adjectives, a relatively small group, show the following typical forms. The principles underlying the change in the stem will be discussed in a later lesson:

רַב <i>rab</i>	רַבָּה <i>rabbāh</i>	רַבִּים <i>rabbîm</i>	רַבּוֹת <i>rabbôt</i>	much, many
מָר <i>mar</i>	מָרָה <i>mārāh</i>	מָרִים <i>mārîm</i>	מָרוֹת <i>mārôt</i>	bitter
רַע <i>ra'</i>	רַעָה <i>rā'āh</i>	רַעִים <i>rā'îm</i>	רַעוֹת <i>rā'ôt</i>	evil
עוֹז <i>'az</i>	עוֹזָה <i>'azzāh</i>	עוֹזִים <i>'azzîm</i>	עוֹזוֹת <i>'azzôt</i>	strong
חַי <i>hay</i>	חַיָּה <i>hayyāh</i>	חַיִּים <i>hayyîm</i>	חַיּוֹת <i>hayyôt</i>	living
דָּל <i>dal</i>	דָּלָה <i>dallāh</i>	דָּלִים <i>dallîm</i>	דָּלוֹת <i>dallôt</i>	poor

Adjectives ending in *-eh* have the following forms:

יָפֵה <i>yāpēh</i>	יָפָה <i>yāpāh</i>	יָפִים <i>yāpîm</i>	יָפּוֹת <i>yāpôt</i>	beautiful
קָשֶׁה <i>qāseh</i>	קָשָׁה <i>qāshāh</i>	קָשִׁים <i>qāšîm</i>	קָשׁוֹת <i>qāšôt</i>	hard, difficult

Other types of adjectives will be commented upon as they occur.

23. The Use of Adjectives.

Adjectives occur in two functions, attributive and predicative. By attributive is meant an adjective which forms a phrase with the noun it modifies, and this phrase as a whole has a single function in the sentence. For example,

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in I read a good book, good modifies book and the phrase a good book is the object of the verb read. The attributive adjective in Hebrew follows its noun and agrees with it in number, gender, and definiteness.

אִישׁ טוֹב	<i>ʾiš ṭōb</i>	a good man
הָאִישׁ הַטוֹב	<i>hāʾiš haṭṭōb</i>	the good man
אֲנָשִׁים טוֹבִים	<i>ʾanāšîm ṭōbîm</i>	good men
הָאֲנָשִׁים הַטוֹבִים	<i>hāʾanāšîm haṭṭōbîm</i>	the good men
אִשָּׁה טוֹבָה	<i>ʾiššāh ṭōbāh</i>	a good woman
הָאִשָּׁה הַטוֹבָה	<i>hāʾiššāh haṭṭōbāh</i>	the good woman
נָשִׁים טוֹבוֹת	<i>nāšîm ṭōbôt</i>	good women
הַנָּשִׁים הַטוֹבוֹת	<i>hannāšîm haṭṭōbôt</i>	the good women
עִיר גְּדוֹלָה	<i>ʾir gəḏōlāh</i>	a great city (f.)
הָעִיר הַגְּדוֹלָה	<i>hāʾir haggəḏōlāh</i>	the great city
עָרִים גְּדוֹלוֹת	<i>ʾarîm gəḏōlôt</i>	great cities
הָעָרִים הַגְּדוֹלוֹת	<i>heʾarîm haggəḏōlôt</i>	the great cities

Note that the adjective agrees with the gender of the preceding noun and not with its ending.

A juxtaposed noun and articleless adjective usually constitute a predication, the adjective being taken as the predicate and the noun as the subject. In the predicate function the adjective may stand before or after its noun subject. There is agreement in number and gender, but the predicate adjective does not, by definition, have the definite article:

טוֹב הָאִישׁ	<i>ṭōb hāʾiš</i>	} The man is good.
הָאִישׁ טוֹב	<i>hāʾiš ṭōb</i>	
טוֹבָה הָאִשָּׁה	<i>ṭōbāh hāʾiššāh</i>	} The woman is good.
הָאִשָּׁה טוֹבָה	<i>hāʾiššāh ṭōbāh</i>	
טוֹבִים הָאֲנָשִׁים	<i>ṭōbîm hāʾanāšîm</i>	} The men are good.
טוֹבוֹת הַנָּשִׁים	<i>ṭōbôt hannāšîm</i>	} The women are good.

A series of adjectives may occur in either function:

הָעִיר הַגְּדוֹלָה וְהַטוֹבָה	<i>hāʾir haggəḏōlāh wəhaṭṭōbāh</i>	the great and good city
הָעִיר גְּדוֹלָה וְטוֹבָה	<i>hāʾir gəḏōlāh wəṭōbāh</i>	The city is great and good.

An adjective may be modified by a prepositional phrase in the predicate usage:

טוֹבָה הָעִיר לְעָם	<i>ṭōbāh hāʾir lāʾām</i>	The city is good for the people.
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When a subject noun is indefinite, there is a chance of ambiguity:

חֲכָמָה טוֹבָה	<i>ḥəḥmāh ṭōbāh</i>	good wisdom or Wisdom is good.
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This is uncommon and can usually be resolved from the context.

Adjectives may be used as nouns (i.e. in noun functions) in two ways: (1) the adjective, usually with the definite article, may mean "the one who is" as **הַחֶכֶם** *hehākām* the wise one, the wise man; (2) both the masc. and fem. singular forms of some adjectives may be used as abstract nouns, "that which is" as **הַרַע** *hāra'* or **הַרְעָה** *hārā'ah*, evil, wickedness.

24. Vocabulary 3.

NOUNS: **דָּבָר** *dābār* (pl. -*îm*) word, matter, thing, affair

רָעָב *rā'āb* famine

אֶרֶץ *'éres* (pl. -*ôṭ*) land, earth (f.)

הַר *har* mountain / hill-country

עַם *'am* people, nation / group, nation

גַּן *gan* garden

ADJECTIVES: **טוֹב** *tôb* good

גָּדוֹל *gādôl* great, big

קָטָן *qātôn* small, little, unimportant

יָפֵה *yāpēh* beautiful, handsome

רַע *ra'* evil, bad, wicked / cf. pg 104 rāb.

ADVERBS: **מְאֹד** *mə'ōd* much, very (follows the adjective it modifies, as in **טוֹב מְאֹד** *tôb mə'ōd*, very good) *exceedingly*

Exercises:

(a) Give all four forms (masc., fem.; sing., pl.) of the following adjectives:

קָדוֹשׁ *qādôš* holy

כָּבֵד *kābēd* heavy

רָחוֹק *rāhōq* distant

צָמֵא *šāmē'* thirsty

קָרוֹב *qārôb* near

שָׁלֵם *šālēm* whole, sound

(b) Give the Hebrew for the following orally:

1. the good man, the small man, the evil man
2. the large city, the small city, the evil city
3. the beautiful woman, the small woman, the good woman
4. a good boy, a big city, a small field, a large house
5. in the city, in the large city, near the large city
6. in the great palace, near the large river
7. cities, the cities, in the cities, in the great cities
8. men, the men, the evil men, in the evil men
9. women, the women, concerning the evil women
10. land, the land, the great land

(c) Translate:

1. *hā'iššāh rā'ah mə'ōd.*

1 **הָאִשָּׁה רָעָה מְאֹד.**

2. *hū' yāpēh.*

2 **הוּא יָפֵה.**

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3. hā'īš wəhā'īššāh yāpīm mə'ōd.	הָאִישׁ וְהָאִשָּׁה יָפִים מְאֹד.	3
4. 'ayyēh hā'anāšīm haṭṭōbīm? hā'anāšīm haṭṭōbīm bā'ir haqqəṭannāh.	אִיֵּה הָאֲנָשִׁים הַטּוֹבִים. הָאֲנָשִׁים הַטּוֹבִים בְּעִיר הַקְּטָנָה.	4
5. 'ēpōh hanná'ar hāra' ? hū' babbáyit haggādōl.	אֵיפֹה הַנְּעָר הָרַע. הוּא בַּבַּיִת הַגָּדוֹל.	5
6. 'ayyēh hammélek ? hū' bahēkāl haggādōl.	אִיֵּה הַמֶּלֶךְ. הוּא בַּהֵיכָל הַגָּדוֹל.	6
7. mī ṭōb? ṭōbāh hā'īššāh hayyāpāh.	מִי טוֹב. טוֹבָה הָאִשָּׁה הַיְפָה.	7
8. haddābār ṭōb mə'ōd.	הַדְּבָר טוֹב מְאֹד.	8
9. gādōl hārā'āb bā'ir.	גָּדוֹל הָרָעַב בְּעִיר.	9
10. hā'abādīm rā'im mə'ōd.	הָעֲבָדִים רָעִים מְאֹד.	10
11. hazzəqēnīm 'ēšel habbáyit.	הַזְּקֵנִים אֶצֶל הַבַּיִת.	11
12. he'ārīm haqqəṭannōt 'ēšel hannāhār haggādōl.	הָעָרִים הַקְּטָנוֹת אֶצֶל הַנְּהָר הַגָּדוֹל.	12

(d) Write in Hebrew:

1. The women are very beautiful.
2. The city is very large.
3. The house is near a small field.
4. The men and the women are on the road.
5. The large houses are in the city.
6. The women are wicked.
7. The matter is unimportant (lit. small).
8. The small garden is near the road.

LESSON 4

[Read § 7 in the section “Sounds and Spelling,” pp. xxi-xxiii]

25. Noun Plurals (cont.).

Nouns of two syllables whose first syllable is either closed or contains an unchangeable long vowel and whose second syllable has either \bar{a} or \bar{e} form their plurals in two ways: the first syllable remains unchanged, but in the second \bar{e} is reduced to \bar{a} , while \bar{a} is generally retained. The following nouns illustrate most of the important types:

(a) with a closed first syllable:

מִשְׁפָּט	<i>mišpāt</i>	pl.	מִשְׁפָּטִים	<i>mišpāṭîm</i>	judgment
מַלְאָךְ	<i>mal'āk</i>		מַלְאָכִים	<i>mal'ākîm</i>	messenger
מִזְבֵּחַ	<i>mizbē^h</i>		מִזְבְּחֹת	<i>mizbāḥōt</i>	altar

(b) with an unchangeable long vowel in the first syllable:

אֵיב	<i>'ōyēb</i>	אֵיבִים	<i>'ōyābîm</i>	enemy
כֹּהֵן	<i>kōhēn</i>	כֹּהֲנִים	<i>kōhānîm</i>	priest
כּוֹכַב	<i>kōkāb</i>	כּוֹכְבִים	<i>kōkābîm</i>	star
הֵיכַל	<i>hēkāl</i>	הֵיכָלִים	<i>hēkālîm</i>	temple

A special situation is encountered in a few words such as

עוֹר	<i>'iwwēr</i>	עוֹרִים	<i>'iwrîm</i>	blind (adj.)
כִּסֵּא	<i>kissē'</i>	כִּסְאוֹת	<i>kis'ōt</i>	throne

in which the doubled consonant of the singular is simplified in the plural with the resulting loss of a syllable: not **iwwārîm*, *kissə'ôṭ*. Such irregularities will always be noted in the vocabularies.

26. The Active Participle.

All verb forms and most nouns in Hebrew can be analyzed into at least two parts: a root and a formative vowel pattern. In the group of words

בָּרַךְ	<i>bārûk</i>	blessed (adj.)
מְבָרַךְ	<i>məbārēk</i>	blessing (verb)
בֵּרַךְ	<i>bōrak</i>	he was blessed
בִּרְךָ	<i>bērēk</i>	he blessed
בְּרָכָה	<i>bərākāh</i>	blessing (noun)

the sequence of consonants *BRK* carries the basic notion of “bless.” Such a sequence is called the root of the forms given above. Note that the root is a grammatical abstraction from the given words and not *vice versa*; that is, because a root has no existence apart from its incorporation into words, it leads to misunderstanding the nature of language to say that the words are derived from the root.

The pattern of vowels associated with a given word may or may not have a specific meaning of its own. For example, from the words *mélek* (king), *malkāh* (queen), *malkūt* (kingdom), *mālak* (he ruled), *homlak* (he was made to rule), etc., we may certainly abstract a root *MLK* having to do with kings and ruling. Nevertheless, we cannot find any but the most meager support for taking the word *mélek* as the root *MLK* plus a meaningful formant pattern *e-e* (as one who does what the root specifies). The vowel pattern *e-e* is not a normal one for the formation of agent nouns. But consider the following set of words:

כָּתַב	<i>kōtēb</i>	writing	הִלֵּךְ	<i>hōlēk</i>	walking, going
יָשַׁב	<i>yōšēb</i>	sitting	יָרַד	<i>yōrēd</i>	descending

The vowel pattern *ō-ē* is a regular one for the formation of the active participle with roots of the triconsonantal type illustrated. Thus, while it is always analytically legitimate to isolate roots and formative patterns, one must exercise caution about assigning specific meaning to the latter.

We shall begin our study of the Hebrew verb with the participial form mentioned above. The participle is in nearly all respects an adjective so far as its syntax and inflection are concerned:

masc.	יָשַׁב	<i>yōšēb</i>	יְשָׁבִים	<i>yōšəbîm</i>	sitting
fem.	יֹשֶׁבֶת	<i>yōšebet</i>	יֹשְׁבוֹת	<i>yōšəbôt</i>	

The first vowel is unchangeably long; the vowel of the second syllable is *ē*

and therefore changeable. Note the feminine singular form with *-et* and a corresponding change in the vowel of the final stem syllable; the form *יֹשֶׁבֶת* *yōšabāh* is also found, but less frequently.

The participle may be used attributively,

הָאִישׁ הַכּוֹתֵב *hā'īš hakkōtēb* the writing man or
the man who is writing

or predicatively,

הָאִישׁ כּוֹתֵב *hā'īš kōtēb* The man is writing.

These differ in no way from the adjectival syntax of the preceding lesson.

The participle, both as an attributè and as a predicate, usually indicates a continuing action, one in progress, and is best translated with the English progressive tenses. Tense, as in the adjectival sentences of the preceding lesson, must be gained from the context. The participial sentences in the exercises should be translated in the present tense or in the immediate future (he is going to . . . , he is about to . . .):

הָאִישׁ נֹתֵן לָהֶם לֶחֶם לַדָּלָה *hā'īš nōtēn léhem laddallāh*

The man is giving (is going to give) bread to the poor woman.

Note: In many instances the participle is used in a way that seems indefinite subject but

27. The Object Marker *-et*. *et* is supplied (pg 84, row)

When the direct object of a verb is a definite noun (i.e. has the definite article) or is a proper name, it is usually preceded by the object marker *-et* (or, without *maqṣep*, *et*):

הָאִישׁ שׂוֹמֵר אֶת־הַתּוֹרָה *hā'īš šōmēr 'et-hattōrāh*
The man is observing the Law.

הָעָם אֹהֵב אֶת־דָּוִד *hā'am 'ohēb 'et-Dāvīd*
The people love David.

But if the object is indefinite, it is not marked:

הָאִישׁ כּוֹתֵב דָּבָר *hā'īš kōtēb dābār*
The man is writing a word.

et may be repeated before each member of a compound object:

הָאֲנָשִׁים שׂוֹמְרִים אֶת־הַתּוֹרָה וְאֶת־הַמִּצְוֹת *hā'anāšīm šōmarīm 'et-hattōrāh*
wā'et-hammīšwōt

The men are observing the Law and the commandments.

28. Vocabulary 4:

NOUNS: שֹׁפֵט *šōpēt* (pl. *-īm*) judge

מַלְאָךְ *mal'āk* (pl. *-īm*) messenger, angel

כִּסֵּא *kissē'* (pl. irreg. כִּסְאוֹת *kis'ōt*) throne *ks. of judge's pt.*

VERBS: כָּתַב *kōtēb* writing

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	אכל	`ōkēl	eating
	נתן	nōtēn	giving, setting, placing
	הלך	hōlēk	going, walking
	ישב	yōšēb	sitting, dwelling, inhabiting
PREPOSITIONS:	את	`et or -'et-	direct object marker (see §27)
	ל	la-	to, for (in dative sense); as
	אל-	'el-	to, toward (motion or traversing of space usually implied, but often synonymous with ל la-)
	בעיני	ba'ênē	in the eyes of, in the opinion of, as far as — is concerned

Exercises:

(a) Form the plurals of the following nouns:

ספר <i>sōpēr</i> (-îm) scribe	גנב <i>gannāb</i> (-îm) thief
מועד <i>mô'ēd</i> (-îm) appointed time	שולחן <i>šulhān</i> (-ôṭ) table
משכן <i>miškān</i> (-îm) tabernacle	מקדש <i>miqdāš</i> (-îm) sanctuary

(b) Give the Hebrew for the following orally:

- | | |
|-------------------------|---------------------------|
| 1. the judge is sitting | 5. the messenger is going |
| 2. the king is writing | 6. the man is giving |
| 3. the boy is going | 7. the slave is eating |
| 4. the woman is giving | 8. the woman is going |

(c) Pluralize each of the items in the preceding exercise. E.g. the judges are sitting, etc.

(d) Transform the items of exercise (b) into noun + modifier, as “the judge who is sitting,” etc.

(e) Translate:

- | | |
|---|---------------------------------|
| 1. haššōpēt nōtēn 'et-hassēper lā'îš. | 1 השפט נתן את-הספר לאיש. |
| 2. hā'îššāh yōšebet wə'ōkélet babbáyit. | 2 האשה ישבת ואכלת בבית. |
| 3. hā'anāšîm hōlākîm 'el-hahêkāl haggādōl. | 3 האנשים הלכים אל-ההיכל הגדול. |
| 4. hammélek yōšeb wəkōtēb bassēper. | 4 המלך ישב וכתב בספר. |
| 5. hammal'ākîm hōlākîm 'el-hahêkāl. | 5 המלאכים הלכים אל-ההיכל. |
| 6. ra' haddābār ba'ênē hā'am. | 6 רע הדבר בעיני העם. |
| 7. hannə'arîm hōlākîm 'el-hannāhār. | 7 הנערים הלכים אל-הנהר. |
| 8. hammélek yōšeb 'al-hakkissē' bahêkāl. | 8 המלך ישב על-הכסא בהיכל. |
| 9. hā'am yōšeb bā'areš haggədōlāh. | 9 העם ישב בארץ הגדולה. |
| 10. hā'îš wəhā'îššāh yōšəbîm bā'îr hārā'ah. | 10 האיש והאשה יושבים בעיר הרעה. |
| 11. haššōpəṭîm hōlākîm 'el-hannāhār. | 11 השפטים הלכים אל-הנהר. |

12. haylādīm yōšəbīm 'éšel hannāhār 12 הַיְלָדִים יֹשְׁבִים אֶצֶל הַנְּהָר הַקָּטָן.
 haqqātōn.
13. hū' kōtēb 'et-haddəbārīm 13 הוּא כָּתַב אֶת-הַדְּבָרִים עַל-הַסֵּפֶר.
 'al-hassēper.
14. 'ēpōh yōšəbōt hannāšīm? 14 אֵיפֹה יֹשְׁבוֹת הַנָּשִׁים.
15. tōbīm hā'abādīm bə'ênē hammélek. 15 טוֹבִים הָעֲבָדִים בְּעֵינֵי הַמֶּלֶךְ.

(f) Write in Hebrew:

1. The boys are going to the city.
2. The slaves are sitting near the small houses.
3. The boy is giving the book to the man.
4. The man and the woman are living in the garden.
5. The men are giving the small field and the garden to the king.
6. The people are dwelling in a good land.

LESSON 5

[Read §§ 8–9 in the section “Sounds and Spelling,” pp. xxiii–xxv]

29. The Prepositions בְּ *bə-*, לְ *lə-*, and כְּ *kə-*.

The form of these three prepositions is determined by the first consonant or syllable of the word to which they are prefixed:

a. If the noun begins with the syllable *yə*, the anticipated forms **bəyə*, **ləyə*, and **kəyə* are replaced by *bī*, *lī*, and *kī*:

יְרוּשָׁלַיִם	<i>yərûšālāim</i>	Jerusalem
בְּיְרוּשָׁלַיִם	<i>bîrûšālāim</i>	in Jerusalem
לְיְרוּשָׁלַיִם	<i>lîrûšālāim</i>	to Jerusalem
כְּיְרוּשָׁלַיִם	<i>kîrûšālāim</i>	like Jerusalem

b. If the noun begins with any other consonant followed by *a*, the prepositions have the vowel *i*:

שְׁמוּאֵל	<i>šamû'el</i>	Samuel
בְּשְׁמוּאֵל	<i>bišmû'el</i>	in Samuel
לְשְׁמוּאֵל	<i>lišmû'el</i>	to Samuel
כְּשְׁמוּאֵל	<i>kišmû'el</i>	like Samuel

Note that the *a* of the noun is dropped in pronunciation: *biš-mû-'el*, not *bi-šə-mû-'el*.

c. If the noun begins with a guttural followed by a reduced vowel (*ă*, *ĕ*, or *ō*), the prepositions have the corresponding full short vowel:

חֵלוֹם	<i>hālôm</i>	a dream	אֱמֶת	<i>'emét</i>	truth
בְּחֵלוֹם	<i>baḥālôm</i>	in a dream	בְּאֱמֶת	<i>be'emét</i>	in truth
לְחֵלוֹם	<i>laḥālôm</i>	to a dream	לְאֱמֶת	<i>le'emét</i>	to truth
כְּחֵלוֹם	<i>kaḥālôm</i>	like a dream	כְּאֱמֶת	<i>ke'emét</i>	like truth
אֲנִיָּה	<i>'ōnīyāh</i>	a ship			
בְּאֲנִיָּה	<i>bo'onīyāh</i>	in a ship, etc.			

d. Before words stressed on the first syllable (thus mainly monosyllabic words) the prepositions are optionally vocalized with *ā*. Instances of this rather restricted form will be noted as they occur.

e. As we have stated previously, these three prepositions combine with the definite article, which loses its initial ה *h*. The vowel of the article remains unchanged.

f. Aside from the special circumstances given in the preceding paragraphs, the prepositions occur simply as בַּ *ba-*, לְ *la-*, and כִּי *ka-*:

בְּעִיר	<i>ba'ir</i>	in a city
כְּמֶלֶךְ	<i>kaméleḵ</i>	like a king
לְאִישׁ	<i>la'iš</i>	to a man.

30. The Preposition מִן *min*.

a. Before the definite article this preposition may have either the form מִן *mē-*, which is joined directly to the following word, or מִן *min-*, which is usually joined to the following word with *maqḳēp̄*:

from the king	<i>min-hamméleḵ</i>	מִן־הַמֶּלֶךְ
or	<i>mēhamméleḵ.</i>	מֵהַמֶּלֶךְ

b. Before nouns beginning with a guttural or *r*, the preposition takes the form מִן *mē-*, joined directly:

עִיר	<i>'ir</i>	a city	מֵעִיר	<i>mē'ir</i>	from a city
רֹאשׁ	<i>rō(')š</i>	a head	מֵרֹאשׁ	<i>mērō(')š</i>	from a head

c. Before all other nouns the form is מִן *mi* + the doubling of the first consonant:

מֶלֶךְ	<i>méleḵ</i>	a king	מִמֶּלֶךְ	<i>mimméleḵ</i>	from a king.
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The sequence *miyya-* is commonly contracted to *mî-*, as in

מִיהוּדָה *mihūdāh* (for **miyyāhūdāh*) from Judah.

31. The Comparative.

The adjective is not altered in form to express the comparative. Instead, the preposition מִן *min* is used before the noun which is the basis of comparison.

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הָאִישׁ הַחָכָם מֵהַנָּעַר *hā'īš ḥākām mēhannā'ar*

The man is wiser than the boy.

Other sentence orders are possible and not unusual:

יָפָה הָאִשָּׁה מֵהַנְּעָרָה *yāpāh hā'īššāh mēhanna'ārāh*

The woman is more beautiful than the girl.

The same construction may be translated "too... for:"

קָשָׁה הָעֲבֹדָה מֵהָאִישׁ *qāšāh hā'ābōdāh mēhā'īš*

The work is *too* hard *for* the man.

The choice between the comparative and "too" translations depends on which makes the better sense.

32. The Relative Word אֲשֶׁר 'āšer.

Unlike English, the prepositional phrase in Hebrew does not commonly stand next to a noun as a modifier. Thus, while we may speak of *the book on the table* or *the fountain in the park*, where *on the table* and *in the park* modify *book* and *fountain* respectively, in Hebrew such modification is more frequently introduced by the word אֲשֶׁר 'āšer, which is usually the equivalent of the English relative pronouns *who*, *which*, and *that*.

הָאִישׁ אֲשֶׁר בְּעִיר	<i>hā'īš 'āšer bā'ir</i>	the man in the city, or the man who is in the city
הָעָם אֲשֶׁר בְּאֶרֶץ	<i>hā'ām 'āšer bā'āreṣ</i>	the people in the land, or the people which is in the land.

The word אֲשֶׁר 'āšer is not affected by the gender or number of the antecedent:

הָאִשָּׁה אֲשֶׁר בַּהֵיכָל *hā'īššāh 'āšer bahêkāl* the woman in the temple.

אֲשֶׁר 'āšer is not commonly employed before adjectives or participles. Thus, English *the man who is wise* is simply הָאִישׁ הַחָכָם *hā'īš ḥēḥākām*, or הַחָכָם *ḥēḥākām* alone. *The man who is sitting* is הָאִישׁ הַיֹּשֵׁב *hā'īš hayyōšēb*. The participle may be used alone, even without the definite article, as an equivalent of English *one who*, *anyone who*, *whoever*, *he who*:

הֹלֵךְ בְּאֵמֶת *hōlēk be'emēt* he who (or whoever) walks in truth.

33. Vocabulary 5.

NOUNS:	זָהָב	<i>zāhāb</i>	gold
	חֹכְמָה	<i>ḥokmāh</i>	wisdom; חֹכְמוֹת (see 10.2) <i>ḥokmōt</i>
	כֶּסֶף	<i>késeṣ</i>	silver, money
	עֲבֹדָה	<i>'ābōdāh</i>	work, task, servitude (cf. 'ēbed)
	עֲצָה	<i>'eṣāh</i>	counsel, advice

ADJECTIVES:	יָקָר	<i>yāqār</i>	precious	<i>one</i>
	יָשָׁר	<i>yāšār</i>	just, upright	
	צַדִּיק	<i>ṣaddîq</i>	righteous	
	קָשָׁה	<i>qāšeh</i>	difficult, hard, harsh	
	רָשָׁע	<i>rāšā'</i>	evil, bad, criminal	<i>/omitted; verb = act. including poss.</i>
PROPER NAMES:	דָּוִד	<i>Dāwîd</i>	David	
	שְׁמוּאֵל	<i>šamū'el</i>	Samuel	
	יְרוּשָׁלַיִם	<i>Yarûšālāim</i>	Jerusalem	[Note that in the Hebrew spelling the second י is missing. This spelling may point to an early dialectal variant pronunciation <i>Yarûšālēm</i>]
OTHER:	מִן	<i>min-</i>	(prep.) from; also used partitively:	
			מֵהָאֲנָשִׁים	<i>mēhā'anāšîm</i> , some of the men.
	אֲשֶׁר	<i>'āšer</i>	(rel. pronoun) who, which, that	

Exercises:

(a) Prefix the preposition בַּ *hə-* to the following words, first without the article, then with it. Example: *késeḇ*, *həḵéseḇ*, *bakkéseḇ*.

מַלְכִים	<i>mālākîm</i>	יְלָדִים	<i>yelādîm</i>	חַדְרִים	<i>ḥadārîm</i>	(rooms)
עֲבָדִים	<i>'abādîm</i>	דְּרָכִים	<i>dərākîm</i>	אֲדָמָה	<i>'ādāmāh</i>	(ground)
עָרִים	<i>'arîm</i>	נְעָרִים	<i>nə'arîm</i>	אֲנִיָּה	<i>'onîyāh</i>	(ship)

(b) Give the Hebrew for the following orally. Use the adjective in the masculine singular form.

1. better than the boy
2. larger than the house
3. larger than the river
4. smaller than a field
5. worse than the men
6. more precious than gold *- no article*
7. more just than the king

(c) Give the Hebrew for the following orally. Then transform them into phrases using *'āšer*. Example:

The city is in the land → the city which is in the land
hā'îr bā'āreṣ → *hā'îr 'āšer bā'āreṣ*

1. The boy is in the large field.
2. The words are in the book.
3. The woman is on the road.
4. The gold is in the temple.
5. The silver is in the house.

(d) Translate:

1. *yəqārāh ḥoḵmāh mizzāhāb.* יְקָרָה חֻכְמָה מִזְהָב. 1
2. *qāšāh hā'abōdāh mēhā'anāšîm.* קָשָׁה הָעֲבוּדָה מֵהָאֲנָשִׁים. 2

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3. yəšārîm hā'ābādîm mēhammēlakîm.	יְשָׁרִים הָעֲבָדִים מֵהַמְּלָכִים.	3
4. Dāwīd yāšār mə'ōd.	דָּוִד יָשָׁר מְאֹד.	4
5. hū' nōtēn ḥokmāh lammēlek hayyōšēb 'al-hakkissē'.	הוּא נֹתֵן חֻכְמָה לַמֶּלֶךְ הַיּוֹשֵׁב עַל-הַכִּסֵּא.	5
6. rā'îm haddəbārîm 'āšer bassēper.	רְעִים הַדְּבָרִים אֲשֶׁר בַּסֵּפֶר.	6
7. tōbāh ḥokmāh mikkéseḥ.	טוֹבָה חֻכְמָה מִכֶּסֶף.	7
8. yəšārîm hā'anāšîm.	יְשָׁרִים הָאֲנָשִׁים.	8
9. Dāwīd wəhā'anāšîm yōšəbîm bîrūšālāim.	דָּוִד וְהָאֲנָשִׁים יוֹשְׁבִים בִּירוּשָׁלַם.	9
10. mî ṣaddîq miššəmə'el?	מִי צַדִּיק מִשְׁמוֹאֵל.	10
11. hā'ēsāh rā'āh mə'ōd.	הָעֵצָה רְעָה מְאֹד.	11
12. 'ayyēh hayšārîm wəhaṣṣaddîqîm?	אֵיךְ הַיְשָׁרִים וְהַצַּדִּיקִים.	12

(e) Write in Hebrew:

1. The king is giving the gold and the silver to the men who are in the palace.
2. Wisdom is more precious than silver.
3. The messengers in Jerusalem are very bad.
4. Samuel and David are just and righteous.
5. The task is too difficult for the boy.
6. The field is larger than the garden near the house.
7. The judges are more evil than the kings.

LESSON 6

[Read § 10 in the section “Sounds and Spelling,” pp. xxv-xxvii]

34. Noun Plurals (cont.).

There are, in general, two types of monosyllabic nouns in terms of changes in the plural stem: (a) those with no change, and (b) those having a doubling of the final consonant:

(a)	שִׁיר	<i>šîr</i>	שִׁירִים	<i>šîrîm</i>	song
	סוס	<i>sûs</i>	סוסִים	<i>sûsîm</i>	horse
	אות	<i>’ôṭ</i>	אותֹת	<i>’ôṭôṭ</i>	sign
	דָּם	<i>dām</i>	דָּמִים	<i>dāmîm</i>	blood
	עֵץ	<i>’ēṣ</i>	עֵצִים	<i>’ēṣîm</i>	tree
(b)	עַם	<i>’am</i>	עַמִּים	<i>’ammîm</i>	people
	חֶץ	<i>ḥēṣ</i>	חֶצִים	<i>ḥiṣṣîm</i>	arrow
	חֹק	<i>ḥōq</i>	חֻקִּים	<i>ḥuqqîm</i>	statute

Note the following particulars:

(1) Nouns with the stem vowels *û*, *î*, *ô*, and usually *ā* do not alter the stem before the plural ending.

(2) Nouns with stem vowel *ē* behave in one of two ways:

(a) the stem is unchanged, as in *’ēṣ* – *’ēṣîm*

(b) the final stem consonant is doubled and *ē* is replaced by *i*, as in *ḥēṣ* – *ḥiṣṣîm*.

(3) Nouns with *a* are similar to the above:

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- (a) When the final stem consonant is a guttural or *r*, the stem vowel is “lengthened” to *ā*, as in *har* – *hārîm*.
- (b) Otherwise the final stem consonant is doubled and the stem vowel remains the same, as in *‘am* – *‘ammîm*.

(4) Nouns with the stem vowel *ō* usually follow the pattern of *hōq* – *huqqîm*. Often, however, *ō* is a defective writing for *ô*, so that care must be taken not to confuse the type *hōq* with that of *‘ôṭ* in group (a).

Because of irregularities and minor unpredictable deviations, the plurals will be given with the singulars in the vocabularies. The following nouns are irregular in that the plural stems do not conform to the types just enumerated:

ראש	<i>rō(‘)š</i>	head	plural:	ראשים	<i>rā(‘)šîm</i>
יום	<i>yôm</i>	day		ימים	<i>yāmîm</i>
בן	<i>bēn</i>	son		בנים	<i>bānîm</i>
עיר	<i>‘îr</i>	city		ערים	<i>‘ārîm</i>
איש	<i>‘îš</i>	man		אנשים	<i>‘anāšîm</i>

35. Participles (cont.).

When the second or third consonant of a verbal root is a guttural (א', ע', ה *h*, ח *h*) the forms of the participle are slightly modified. When the second consonant is a guttural, we find *ā* for *a* in the plural stem:

צֶעֶק	<i>šō‘ēq</i>	צֹעֲקִים	<i>šō‘āqîm</i>	crying out
צִעְקָה	<i>šō‘ēqet</i>	צֹעֲקוֹת	<i>šō‘āqôṭ</i>	

When the third consonant is an ע' or ח *h*, the feminine singular has *a* instead of *e* in the last two syllables:

בָּרַח	<i>bōrē^ah</i>	בֹּרְחִים	<i>bōrəḥîm</i>	fleeing
בָּרַחַת	<i>bōrāḥat</i>	בֹּרְחוֹת	<i>bōrəḥôṭ</i>	

When the third consonant is א', which is not pronounced when it would close a syllable, the fem. sing. has *ē*:

קָרָא	<i>qōrē‘</i>	קֹרְאִים	<i>qōrə‘îm</i>	calling
קָרְאָה	<i>qōrē(‘)t</i>	קֹרְאוֹת	<i>qōrə‘ôṭ</i>	

36. Vocabulary 6.

- NOUNS: קוֹל *qôl* (pl. -*ôṭ*)^{nois(t)} voice, sound; *baqôl gādôl*: aloud, in a loud voice
- עֵץ *‘ēš* (pl. *‘ēšîm*) tree, wood
- כֶּרֶם *kérem* (pl. -*îm*) vineyard
- ✓ VERBS: צֶעֶק *šō‘ēq* crying out (in distress)
- שְׁלַח *šōlē^ah* sending
- נָטַע *nōṭē^a* planting
- + יָצָא *yōšē‘* going forth, leaving

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OTHER: תַּחַת *táḥat* (prep.) under; instead of / *בְּ* *kî* (conj.) because, since, for; that
 רַב *rab* (adj.) much, many, numerous (forms in § 22)

Exercises:

(a) Give the Hebrew for the following orally:

1. The old man is going forth.
2. The woman is planting.
3. The judge is sending.
4. The people is crying out.
5. The servant is going forth.

(b) Pluralize each of the sentences in (a).

(c) Translate:

- | | |
|---|--|
| 1. hā`anāšîm nōṭə`îm `ēšîm
rabbîm `al-hāhār. | 1 האנשים נטעים עצים על ההר. |
| 2. hanná`ar yōšēb táḥat hā`eš
`ašer baggān. | 2 הנער ישב תחת העץ אשר בגן. |
| 3. gaḏôlîm hā`ešîm `ašer behārîm
mēhā`ešîm `ašer `ēšel hannāhār. | 3 גדולים העצים אשר בהרים מהעצים
אשר אצל הנהר. |
| 4. `ammîm rabbîm yōšəbîm
bā`āreš kî hā`āreš ṭōbāh mə`ōd. | 4 עמים רבים יושבים בארץ כי הארץ
טובה מאד. |
| 5. hā`am šō`aqîm baqôl gāḏôl
kî qāšāh mə`ōd hā`abôḏāh. | 5 העם צעקים בקול גדול כי קשה מאד
העבודה. |
| 6. mî yōšē` min-hā`îr hārā`āh? | 6 מי יצא מן העיר הרעה. |
| 7. rā`îm haddəbārîm bə`ēnē
hammélek hayyāšār. | 7 רעים הדברים בעיני המלך הישר. |
| 8. hā`iššāh yōšē(`)t mēhabbáyit. | 8 האשה יצאת מהבית. |
| 9. hā`abādîm nōṭə`îm kérem
qāṭōn `ēšel haśśādeh. | 9 העבדים נטעים כרם קטן אצל השדה. |

(d) Write in Hebrew:

1. The king is sending the messengers to the judge who is in the city.
2. The people are going out of Jerusalem because the famine is very great.
3. Who is crying out in the house?
4. The vineyard and the garden are near the house.
5. He is sitting under a large tree.
6. The men are good, but the servants are bad.
7. The servants are better than the messengers.

LESSON 7

[Read § 11 of the section “Sounds and Spelling,” pp. xxvii-xxviii]

37. Predication of Existence.

In order to state that something exists, Hebrew employs the word **יש** *yēš*, commonly translated “there is (are).”

יש איש <i>yēš 'iš</i>	There is a man.
יש אשה <i>yēš 'iššāh</i>	There is a woman.
יש אנשים <i>yēš 'anāšîm</i>	There are men.

There is no change in the word for number or gender of the object predicated. The negative expression, for non-existence, is **אין** *'ên*:

אין איש <i>'ên 'iš</i>	There is no man.
אין אשה <i>'ên 'iššāh</i>	There is no woman.

This sentence type figures largely in expressing possession:

אין לאיש כסף <i>'ên lā'îš késep</i>	The man has no silver.
יש לאשה איש <i>yēš 'îš lā'îššāh</i>	The woman has a husband.

In the preceding lessons we dealt with sentences having an adverbial predicate. All of the examples used, both in the lesson and in the exercises, had definite nouns as subjects. When one constructs a similar sentence with an indefinite subject, such as “A man is in the house,” we find that this is virtually equivalent to the existential sentence “There is a man in the house.”

Thus, the sentences expressing existence and those having adverbial predicates are sometimes identical:

subj. definite	הָאִישׁ בַּבַּיִת <i>hā'îš babbáyit</i>	The man is ...
subj. indef.	יֵשׁ אִישׁ בַּבַּיִת <i>yēš 'îš babbáyit</i>	A man is ...
		There is a man ...
	אֵין אִישׁ בַּבַּיִת <i>'ên 'îš babbáyit</i>	No man is ...
		There is no man ...

38. The Prepositions בַּ *ba-*, לְ *la-*, and אֶת- *'et-* with Pronominal Suffixes.

When a personal pronoun is the object of a preposition, it is appended as a suffix directly to the preposition:

לִי <i>lî</i>	to me	לָנוּ <i>lánû</i>	to us
לְךָ <i>lakā</i>	to you (m. s.)	לְכֶם <i>lakém</i>	to you (m. pl.)
לְךָ <i>lak</i>	to you (f. s.)	[לְכֶן <i>lakén</i>]	to you (f. pl.)
לוֹ <i>lô</i>	to him	לָהֶם <i>lahém</i>	to them (m. pl.)
לָהּ <i>lah</i>	to her	לָהֶן <i>lahén</i>	to them (f. pl.)

Here, as elsewhere in the language, a distinction between genders is made in the second person as well as in the third. There are thus four Hebrew pronouns corresponding to English "you."

The preposition בַּ *ba* with suffixes is exactly like the above. An alternate form בָּם *bām* for בָּהֶם *bāhém* is also used.

The pronouns as objects of the verb may occur as suffixes on the object marker, as follows:

אֹתִי <i>'ōtî</i>	me	אֹתָנוּ <i>'ōtānû</i>	us
אֹתְךָ <i>'ōtakā</i>	you (m. s.)	אֹתְכֶם <i>'etkém</i>	you (m. pl.)
אֹתְךָ <i>'ōtāk</i>	you (f. s.)	[אֹתְכֶן <i>'etkén</i>]	you (f. pl.)
אֹתוֹ <i>'ōtô</i>	him	אֹתָם <i>'ōtām</i>	them (m. pl.)
אֹתָהּ <i>'ōtāh</i>	her	אֹתָן <i>'ōtān</i>	them (f. pl.)

The 3rd pers. pl. forms also occur as אֹתָהֶם *'ethem* and אֹתָהֶן *'ethen*.

Some examples of usage:

הָאִישׁ נֹתֵן לָנוּ לֶחֶם <i>hā'îš nōtēn lánû léhem</i>	The man is giving (to) us bread.
אֵין לִי כֶסֶף <i>'ên lî késeḡ</i>	I have no silver.
יֵשׁ לָהֶם מֶלֶךְ <i>yēš lahém mélek</i>	They have a king.
הַמֶּלֶךְ שִׁלַּח אֹתָם אֶל-הָעִיר <i>hammélek šölē^ah 'ōtām 'el-hā'îr</i>	The king is sending them to the city.

39. Vocabulary 7.

NOUNS:	צֹאן	<i>sō(')n</i>	(no pl.) a collective term for small cattle (sheep and goats)
	בָּקָר	<i>bāqār</i>	(no pl.) a collective term for large cattle (bulls, steers, cows, etc.)
	גָּמַל	<i>gāmāl</i>	(pl. irreg. גַּמְלִים <i>gamallīm</i>) camel
	לֶחֶם	<i>lēhem</i>	(no pl.) bread, food
VERBS:	יָרַד	<i>yōrēd</i>	descending, going down
ADJECTIVES:	עָשִׂיר	<i>'āšīr</i>	rich
	דָּל	<i>dal</i>	poor
PARTICLES:	יֵשׁ	<i>yēš</i>	there is, there are
	אֵין	<i>'ēn</i>	there is not, there are not

Exercises:

(a) Give the Hebrew for the following orally:

1. I have a _____. (house, garden, field, vineyard)
2. She has no _____. (husband, slaves, money, books)
3. We have no _____. (king, judge, city, camels)
4. The man has no wife.
5. They (m. pl.) have _____. (small-cattle, camels, gold, silver)
6. There are no trees on the mountain.
7. There are many houses in the city.
8. There are many messengers here.
9. He is sending us.
10. He is writing to us.
11. He is giving us bread.
12. He is dwelling in it.
13. She is sending them.
14. She is planting it for them.

(b) Translate:

- | | |
|---|---|
| 1. 'ēn 'iš yōšēb 'al-hakkissē'. | 1 אין איש ישב על-הכסא. |
| 2. yēš séper šam. | 2 יש ספר שם. |
| 3. 'ēn šōpēt yāšār bā'īr. | 3 אין שפט ישר בעיר. |
| 4. hammal'ākīm yōrədīm mēhāhār
kī 'ēn lāhem léhem šām. | 4 המלאכים ירדים מההר כי אין להם
לחם שם. |
| 5. hā'āšīrīm nōtānīm léhem
laddallīm hayyōšēbīm šām. | 5 העשירים נתנים לחם לדלים הישבים שם.
לדללים החיושבים שם. |
| 6. hā'anāšīm yōšə'īm min-hā'īr
wəhōlākīm 'el-hāhār. | 6 האנשים יצאים מן-העיר
והלכים אל-ההר. |
| 7. hannāšīm yōšə'ôt mēhā'īr
wəyōrədôt 'el-hannāhār. | 7 הנשים יצאות מהעיר וירדות אל-הנהר. |

8. yeš lānū báyit gādól wəgan qāṭon. 8 יש לנו בית גדול וגן קטן.
 9. mí hā'anašim hahōlākīm 'el-hā'ir? 9 מי האנשים ההלכים אל-העיר.
 10. haylādīm yōšəbīm wə'ōkəlīm 10 הילדים יושבים ואכלים בכרם.
 bakkérem.
 11. hū' 'āšir mə'ōd; yeš lō késep 11 הוא עשיר מאד. יש לו כסף וזהב.
 wəzāhab.

(c) Write in Hebrew:

1. The king has no city and he has no land.
2. Where are the young men sitting and eating?
3. The rich have bread but the poor have no bread.
4. The poor are crying out because they have no food.
5. The judges are sending the books to the king, for there are many good things in them.
6. The king is sending me to the judge because he has a difficult problem (= thing).
7. There are many camels here.

LESSON 8

40. The Demonstrative Adjectives and Pronouns.

	SINGULAR			PLURAL	
masc.	זֶה	<i>zeh</i>	this	אֵלֶּה	<i>'elleh</i> these
fem.	זֹאת	<i>zō(')t</i>	this		
masc.	הוּא	<i>hū'</i>	that	הֵם	<i>hēm</i> those
fem.	הִיא	<i>hī'</i>	that	הֵנָּה	<i>hěnnāh</i> those

These words have a usage parallel to that of the adjective.

הָאִישׁ הַזֶּה	<i>hā'îš hazzeh</i>	this man
הָאִשָּׁה הַזֹּאת	<i>hā'îššāh hazzō(')t</i>	this woman
הָאֲנָשִׁים הָאֵלֶּה	<i>hā'anāšîm hā'ēlleh</i>	these men
הַנְּשִׂים הָאֵלֶּה	<i>hannāšîm hā'ēlleh</i>	these women
הָאִישׁ הַהוּא	<i>hā'îš hahū'</i>	that man
הָאִשָּׁה הַהִיא	<i>hā'îššāh hahī'</i>	that woman
הָאֲנָשִׁים הֵם	<i>hā'anāšîm hāhēm</i>	those men
הַנְּשִׂים הֵנָּה	<i>hannāšîm hāhěnnāh</i>	those women

The demonstrative stands last in a series of adjectives:

הָאִישׁ הַטּוֹב הַזֶּה	<i>hā'îš haṭṭôb hazzeh</i>	this good man
הָאִשָּׁה הַטּוֹבָה הַזֹּאת	<i>hā'îššāh haṭṭôbāh hazzō(')t</i>	this good woman

The form without the article has the status of a pronoun (compare the use of the predicate adjective):

זֶה הָאִישׁ	<i>zeh hā'îš</i>	This is the man.
זֹאת הָאִשָּׁה	<i>zō(')t hā'îššāh</i>	This is the woman.
אֵלֶּה הַדְּבָרִים	<i>'élleh haddəbārîm</i>	These are the words.

Note that agreement in number and gender is present, as with the adjective.

41. Participles (cont.).

masc.	בָּנָה <i>bōneh</i>	בָּנִים <i>bōnîm</i>
fem.	בָּנָה <i>bōnāh</i>	בְּנוֹת <i>bōnôt</i>
	(בְּנִיָּה) <i>bōnîyāh</i>	

The final ה *h* of the form בָּנָה *bōneh* is a *mater lectionis* for the final vowel and is not a third root consonant. The root in this class of verbs must be considered as variable in form, sometimes *BN-*, sometimes *BNY*. Note that the feminine has two forms in the singular; either may be used, but *bōnîyāh* is quite rare.

42. Vocabulary 8.

NOUNS: בִּינָה *bînāh* understanding, perceptiveness (298, 4. 62)

צְדִיק *šēdeq* righteousness (cf. *šaddîq*)

אֵשׁ *'eš* (no. pl.) fire (f.)

נְבִיא *nābî'* (pl. *-îm*) prophet

VERBS: בָּנָה *bōneh* building

עָלָה *'ōleh* ascending, going up //

נָפַל *nōpēl* falling

Subs with a possessive = to be present (of sacrifices) 40:21

Exercises:

(a) Give the Hebrew for the following orally:

- | | |
|-----------------|--------------------|
| 1. this famine | 6. this advice |
| 2. these houses | 7. these cities |
| 3. that city | 8. these mountains |
| 4. this money | 9. those peoples |
| 5. that task | |

(b) Transform the phrases of (a) into sentences according to the model:

this famine → This is the famine.

(c) Translate:

- | | |
|---|--|
| 1. dal hannābî' hazzeh wə'ên
lô léhem. | 1 דַּל הַנְּבִיא הַזֶּה וְאֵין לוֹ לֶחֶם. |
| 2. hā'anāšîm hā'élleh 'ōlîm
'el-hehārîm. | 2 הָאֲנָשִׁים הָאֵלֶּה עָלִים אֶל-הַהָרִים. |
| 3. hannəbî'im hayšārîm hōlākîm
bəšédeq. | 3 הַנְּבִיאִים הַיֹּשְׁרִים הִלְכִים בְּצֶדֶק. |

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- | | |
|---|--|
| 4. bīnāh wəḥokmāh ṭōbōt
mizzāhāb. | 4 בינה וְחִכְמָה טוֹבוֹת מְזָהָב. |
| 5. hā'ēš nōpēlet 'al-habbáyit 'āšer
'ēšel hahêkāl. | 5 הָאִישׁ נֹפֵלֵת עַל-הַבַּיִת אֲשֶׁר אָצֵל
הַהֵיכָל. |
| 6. hā'anāšīm bōnīm báyiṭ gādōl
bā'îr hahî'. | 6 הָאֲנָשִׁים בְּנִים בַּיִת גָּדוֹל בְּעִיר הַהִיא. |
| 7. rā'im hā'am kî 'ên lāhem bīnāh. | 7 רְעִים הָעָם כִּי אֵין לָהֶם בִּינָה. |
| 8. hū' šolē'h lānū nābî' šaddīq. | 8 הוּא שֹׁלַח לָנוּ נְבִיא צַדִּיק. |
| 9. 'ên mélek bîrûšaláim. | 9 אֵין מֶלֶךְ בִּירוּשָׁלַם. |

(d) Write in Hebrew:

1. These camels are mine (lit. to me) and those camels are yours.
2. You have no understanding.
3. He is going up to the cattle which are in the mountains.
4. She is falling.
5. The boys are building a small house near the garden.
6. The people are dwelling in this land because it is great and beautiful.
7. He is placing (lit. giving) fire upon that wicked city.

Handwritten Hebrew text, likely a student's answer to the exercise, showing the words "בנין" (building) and "בית" (house) written in a cursive style.

LESSON 9

43. The Perfect of כתב *kātab*.

There are two full verbal inflections for person, number, and gender for each Hebrew verb. The first, called the perfect, is formed by adding subject suffixes to a relatively fixed stem, as illustrated by

כתב *kātab* he wrote
 כתבתי *kātabtī* I wrote.

The second, called the imperfect, uses a different stem and has person, number, and gender marked by both prefixes and suffixes, as in

יכתב *yiktōb* he will write
 תכתבנה *tiktōbnāh* they (fem. pl.) will write.

We shall begin our study of the verb with the perfect, the full inflection of which is as follows:

כתב <i>kātab</i>	he wrote	כתבו <i>kātabû</i>	they wrote
כתבה <i>kātabāh</i>	she wrote	כתבתם <i>kātabtem</i>	you (m. pl.) wrote
כתבת <i>kātabtā</i>	you (m. s.) wrote	כתבתן <i>kātabten</i>	you (f. pl.) wrote
כתבתי <i>kātabtī</i>	I wrote	כתבנו <i>kātabnû</i>	we wrote

The following particulars should be noted:

(1) The traditional arrangement of a verbal paradigm in Hebrew begins with the third person and proceeds to the first.

(2) In the perfect, there is a distinction in form for gender in the second and third persons of the singular and the second person plural. The others, including the first person singular and plural and the third person plural, do not reflect the gender of the subject.

(3) The endings given in the paradigm above are standard for nearly all the verbs in the language. Many variations will be seen to occur in the stems of various verb types, but the endings themselves remain fairly constant. The 2nd pers. masc. sing. also appears with a final *mater lectionis*: כָּתַבְתָּהּ: *kātābtāh*.

(4) The stem of the verb *kātāb* changes in accordance with the shape of the suffix added:

- (a) Before the unstressed endings *-tā*, *-t*, *-tî*, and *-nû* the stem remains the same as in the third person masculine singular.
- (b) The addition of the endings *-āh* and *-û*, both stressed and consisting of a vowel, opens the final syllable of the stem. Before these endings the second stem vowel is regularly replaced by (reduced to) *a*.
- (c) The endings *-tem* and *-ten* are always stressed. Because they begin with a consonant the second stem syllable remains closed and unchanged. The first stem vowel, if in an open syllable as in the paradigm under study, is reduced to *ā*.

(5) When the final root consonant is the same as that which begins the suffix, only one letter is written, but with dagesh *forte*; thus, from כָּרַת (he cut) we have כָּרַתִּי *kārattî* (I cut), and from שָׁכַן (he settled), שָׁכַנּוּ *šākannû* (we settled).

Verbs whose roots contain a guttural consonant, or whose roots have other phonological peculiarities, such as that of *bōneh*, deviate from the paradigm given above and will be dealt with in the following lessons. Verbs whose roots have no phonological peculiarities are sometimes referred to as “sound” or “regular” trilateral verbs.

44. The Meaning of the Perfect.

We shall see in the course of this book that the translation value of Hebrew tenses is very largely dependent on the kind of sentence or clause in which the verb is used. In the isolated sentences of the following exercises there are only two or three values possible for the translation of the perfect:

(1) With all verbs, regardless of their meanings, the Hebrew perfect may be translated as the English simple past (I wrote) or the present perfect (I have written).

(2) With verbs signifying perception, or the attitude or disposition of the subject toward an object, rather than a direct action performed on the object, the perfect may be translated by the general present tense:

אֶהְבֶּתִי *'āhābtî* I love (or, as above, I loved, have loved)
יָדַעְתִּי *yādā'tî* I know (or, I knew, have known).

(3) With verbs signifying the mental or physical state of the subject, and which consequently do not occur with a direct object, the perfect may be translated by the English present of the verb “to be” + an adjective:

זָקַנְתִּי *zāqāntî* I am old (or I have become old, I grew old)

(4) Rarely in prose, but rather frequently in poetry and proverbial expressions, the perfect is used to denote habitual activity with no specific tense value. Such uses are translated by the English general present (I write).

45. Word Order in the Verbal Sentence.

The verb usually stands first, then the subject, object, and various adverbial elements in that order.

זָכַר הָאִישׁ אֶת־הַדְּבָרִים *zākar hā'îš 'et-haddəbārîm*
The man remembered the words.
כָּתַב הָאִישׁ אֶת־הַדְּבָר בַּסֵּפֶר *kātab hā'îš 'et-haddābār bassēper.*
The man wrote the word in the book.

It is by no means unusual to find the subject or some other element before the verb, but such sentence order is often conditioned by interclause relationships (taken up below) or by emphasis on the element which is placed first.

The verb agrees in person, number, and gender with its subject. Pronominal subjects are inherent in the verb form itself.

זָכַר אֶת־הַדְּבָרִים *zākar 'et-haddəbārîm*
He remembered the words.
זָכְרָה אֶת־הַדְּבָרִים *zākārāh 'et-haddəbārîm*
She remembered the words.
זָכְרָה הָאִשָּׁה אֶת־הַדְּבָרִים *zākārāh hā'îššāh 'et-haddəbārîm*
The woman remembered the words.

The particle אֶת־ *'et-* is used before definite objects, as previously explained.

The perfect is negated with לֹא *lō'*, which is always placed immediately before the verb:

לֹא זָכַרְתִּי אֶת־הַדְּבָר *lō' zākārtî 'et-haddābār*
I did not remember the word.

The indirect object, always marked by the preposition לֹא-, tends to precede the direct object when the former is pronominal and the latter nominal:

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נָתַן לוֹ אֶת־הָאִשָּׁה *nātan lô 'et-hā'iššāh*
He gave him the woman.

Otherwise, direct object + indirect object may be considered the normal order:

נָתַן אֶתָּהּ לוֹ לְאִשָּׁה *nātan 'otāh lô lə'iššāh*
He gave her to him as a wife.

נָתַן אֶת־הָאִשָּׁה לְאִישׁ *nātan 'et-hā'iššāh lā'īš*
He gave the woman to the man.

46. The Forms of the Conjunction וַ

Like the prepositions *bə-*, *lə-*, and *kə-*, the conjunction וַ (*wə-* (and)) differs in form before various word beginnings:

(a) Before a labial consonant ב *b*, פ *p*, or מ *m*, its form is וּ *û-*:

בַּיִת <i>báyit</i>	a house	וּבַיִת <i>ûbáyit</i>	and a house
פֹּה <i>pōh</i>	here	וּפֹה <i>ûpōh</i>	and here
מַיִם <i>máyim</i>	water	וּמַיִם <i>ûmáyim</i>	and water

(b) Before a word beginning with יַ *yə-*, the conjunction and the first syllable of the word contract to וִי *wi-*:

יְהוּדָה <i>yəhūdāh</i>	Judah	וִיהוּדָה <i>wihūdāh</i>	and Judah
יָדַעְתֶּם <i>yada'tem</i>	you knew	וִידַעְתֶּם <i>wida'tem</i>	and you knew

(c) Before a word beginning with any consonant (except יַ) + א, the form is וּ *û-*:

שְׁמוּאֵל *šamû'el* Samuel וּשְׁמוּאֵל *ûš(ə)mû'el* and Samuel

(d) Before a guttural + א, ע, or ו, the conjunction is respectively וַ *wa-*, וְ *we-*, or וֹ *wo-*:

אֲרָצוֹת <i>'arāšôt</i>	lands	וְאֲרָצוֹת <i>wa'arāšôt</i>	and lands
אֲדָם <i>'ədōm</i>	Edom	וְאֲדָם <i>we'ədōm</i>	and Edom
אֲנִי <i>'ōnī</i>	a fleet	וֹאֲנִי <i>wo'ōnī</i>	and a fleet

47. Vocabulary 9.

NOUNS: יוֹם *yôm* (pl. irreg. יָמִים *yāmîm*) day; note הַיּוֹם *hayyôm*,
today [see day];
לַיְלָה *láylah* (pl. rare) night [Note position of stress; masculine.]
מָקוֹם *māqôm* (pl. -ôt) place, locale
שָׁמַיִם *šāmáyim* (pl.) heaven(s), sky
VERBS: יָלַד *yālad* to bear, give birth to
קָבַץ *qābaṣ* to gather

	זָכַר	<i>zākar</i>	to remember
ADJECTIVE:	אֶחָד	<i>'ehād</i>	one (fem. irreg. אחת <i>'ahat</i>); מִן אֶחָד <i>'ehād min</i> one of
PREPOSITIONS:	בֵּין	<i>bēn</i>	between; "between A and B" may be expressed as <i>bēn A ūbēn B</i> or <i>bēn A wəB</i> .
	בְּתוֹךְ	<i>bətoḵ</i>	in the midst of
	מִתּוֹךְ	<i>mittōḵ</i>	from the midst of
ADVERBS:	גַּם	<i>gam</i>	also, even, too [Placed directly before the word it modifies, as in <i>gam-hammélek</i> , the king too, even the king.]
	גַּם כֵּן	<i>gam kēn</i>	and also
	לֹא	<i>lō'</i>	no, not; general negative placed before the word it negates

Exercises:

(a) Give orally the full paradigm of the perfect for each of the following verbs: זָכַר יָשַׁב יָרַד

(b) Write out the following phrases in Hebrew with special attention to the form of the conjunction "and":

- (1) gold and silver
- (2) wisdom and understanding
- (3) advice and work
- (4) small cattle and large cattle
- (5) servants and camels; camels and servants
- (6) a great and rich man
- (7) a poor and unimportant woman
- (8) one man and one woman

(c) Translate:

1. *yāšab hā'iš bēn-hannāhār ūbēn-haššādeh.* 1 יָשַׁב הָאִישׁ בֵּין-הַנְּהָר וּבֵין-הַשְּׂדֵה.
2. *qābaš hannābî' 'et-hā'ām 'éšel hahêkāl haggādôl.* 2 קָבַץ הַנְּבִיא אֶת-הָעַם אֲצֵל הַהֵיכָל הַגָּדוֹל.
3. *bayyôm hahû' nāpələh 'eš min-haššāmáyim.* 3 בַּיּוֹם הַהוּא נִפְלְהָ אֵשׁ מִן-הַשָּׁמַיִם.
4. *hālōkû hā'ām 'el-haššōpēt hayyāšār wəlo' hālōkû 'el-hannābî' hārāšā'.* 4 הָלְכוּ הָעַם אֶל-הַשֹּׁפֵט הַיָּשָׁר וְלֹא הָלְכוּ אֶל-הַנְּבִיא הָרָשָׁע.
5. *mī hannābî'im hahōləkīm 'el-hā'ir?* 5 מִי הַנְּבִיאִים הַהֹלְכִים אֶל-הָעִיר.
6. *ballāylāh hahû' yārədû hā'anašim mēhehārim.* 6 בַּלַּיְלָה הַהוּא יָרְדוּ הָאָנָשִׁים מִהַהָרִים.

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7. yāšābnû bəṭōk hā'îr wəlō' 7 יִשְׁכְּנוּ בְּתוֹךְ הָעִיר וְלֹא הֵלְכְנוּ מִן־הַמְּקוֹם
hālāknû min-hammāqôm הָהוּא.
hahû'.
8. yālōdāh hā'iššāh yəlādīm 8 יִלְדֶה הָאִשָּׁה יְלָדִים רַבִּים וַיְפִים.
rabbīm wəyāpīm.
9. ləmî qābāstā 'et-hakkéseḇ 9 לְמִי קִבַּצְתָּ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב.
wə'et-hazzāhāb?
10. lō' nāpal 'ehād mēhannə'ārīm. 10 לֹא נָפַל אֶחָד מֵהַנְּעָרִים.

(d) Write in Hebrew:

1. He gave wisdom and understanding to the prophets.
2. They sent the gold and the silver to the men in the temple.
3. This work is very hard because we have no understanding.
4. Today the men are building a house in the city.
5. Where did they write those words?
6. I remember that he gave me the book.
7. There is evil in this place.
8. One of the women is leaving the city.

LESSON 10

48. The Perfect of Verbs with Guttural Root Consonants.

The presence of guttural consonants in the root of a verb occasions slight modifications in the inflection of the perfect. All of these are simple and predictable variations, with the exception of roots whose third consonant is א (hereafter designated simply as verbs III-*Aleph*),* whose inflection will be considered separately from those given here.

3 m. s.	עָמַד	'āmad	בָּחַר	bāḥar	שָׁמַע	šāma'
3 f. s.	עָמְדָה	'āmādāh	בָּחַרָה	bāḥārāh	שָׁמְעָה	šāmā'āh
2 m. s.	עָמַדְתָּ	'āmádtā	בָּחַרְתָּ	bāḥártā	שָׁמַעְתָּ	šāmá'tā
2 f. s.	עָמַדְתְּ	'āmadt	בָּחַרְתְּ	bāḥart	שָׁמַעְתְּ	(šāma't) ×
1 s.	עָמַדְתִּי	'āmádtî	בָּחַרְתִּי	bāḥártî	שָׁמַעְתִּי	šāmá'tî
3 pl.	עָמְדוּ	'āmādû	בָּחַרוּ	bāḥārû	שָׁמְעוּ	šāmā'û
2 m. pl.	עָמַדְתֶּם	'āmadtem	בָּחַרְתֶּם	bāḥartem	שָׁמַעְתֶּם	šāma'tem
2 f. pl.	עָמַדְתֶּן	'āmadten	בָּחַרְתֶּן	bāḥarten	שָׁמַעְתֶּן	šāma'ten
1 pl.	עָמַדְנוּ	'āmádnû	בָּחַרְנוּ	bāḥárnû	שָׁמַעְנוּ	šāmá'nû

In verbs I-gutt. (i.e. whose first root consonant is a guttural) the only variation from the standard paradigm is the replacement of *ā* for *a* in the 2nd pers. pl. forms. This replacement should by now be familiar to the reader

* Most Hebrew grammars employ the letters פ, ע, and ל to designate the first, second, and third root consonants respectively. Thus, our III-*Aleph* corresponds to the more usual designation *Lamedh-Aleph*.

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from previous examples. The same is true for verbs II-gutt., where we find *ā* for *a* in the forms *bāḥārāh* and *bāḥārū*.

The only form in the paradigm of *šāma'* (III-gutt.) that requires comment is שָׁמַעַתָּ, which, as it stands, is anomalous. It is likely that such spellings were meant by the punctators to show an option: we should read either שָׁמַעַתָּ *šāma'at*, ignoring the daghesh, or שָׁמַעַתָּ *šāma't*, ignoring the second *a*.

49. The Perfect of נָתַן *nātan*.

This verb has a peculiarity in its inflection: the second *n* of the stem is always assimilated to the initial consonant of the subject suffixes. Note carefully the following forms; the daghesh is *forte*, indicating doubling.

נָתַן	<i>nātan</i>	he gave	נָתַנוּ	<i>nātanû</i>	they gave
נָתַנָּה	<i>nātānāh</i>	she gave	נָתַתֶּם	<i>nātattē</i>	you (m. pl.) gave
נָתַתָּ	<i>nātattā</i>	you (m. s.) gave	נָתַתֶּן	<i>nātattēn</i>	you (f. pl.) gave
נָתַתְּ	<i>nātatt</i>	you (f. s.) gave	נָתַנּוּ	<i>nātānnû</i>	we gave
נָתַתִּי	<i>nātattî</i>	I gave			

50. Noun Plurals (continued).

(a) Dissyllabic nouns with the sequence *-āyi-* show a regular contraction in the plural stem:

זַיִת	<i>zāyit</i>	olive tree	pl.	זַיִתִּים	<i>zētîm</i>
אֵיל	'āyil	ram		אֵילִים	'ēlîm

The noun בַּיִת *bāyit* (house) is irregular: בַּיִתִּים *bāttîm*. Note the *ā* in a closed unaccented syllable; this is virtually unique with this word.

(b) There are many nouns of two syllables whose singular and plural stems are identical. These include nouns both of whose syllables are not susceptible to the changes presented in the preceding sections dealing with the noun. Examples are

אֶבְיוֹן	' <i>ebyôn</i>	poor	pl.	אֶבְיוֹנִים	' <i>ebyônîm</i>
גִּבּוֹר	<i>gibbôr</i>	warrior		גִּבּוֹרִים	<i>gibbôrîm</i>
צַדִּיק	<i>šaddîq</i>	righteous man		צַדִּיקִים	<i>šaddîqîm</i>
עַמּוּד	' <i>ammûd</i>	column		עַמּוּדִים	' <i>ammûdîm</i>

Note that both syllables of such nouns are either closed or contain an unchangeable long vowel.

(c) A small group of nouns ends in *-eh* in the singular. Although this is not a suffix, but an integral part of the root word, it does not occur on the plural stem:

שָׂדֶה *sādeh* field pl. שָׂדוֹת *sādōt*
 מַחֲנֵה *maḥāneh* camp מַחֲנֹת *maḥānōt*

Nouns originally participles of verbs III-*Hē* (i.e. whose third root consonant is given as ה) also belong to this class: רֹעֶה *rō'eh*, pl. רֹעִים *rō'im*, shepherd.

51. Vocabulary 10.

- NOUNS: גִּבּוֹר *gibbôr* (pl. -*îm*) warrior, hero, valiant man; *warrior* (70)
 גִּבְעָה *gib'āh* hill *גִּבְעוֹת / גִּבְעוֹת*
 מַיִם *máyim* water [Like שָׁמַיִם, a plural without a singular]
 מַחֲנֵה *maḥāneh* (pl. -*ōt*) camp
 מִלְחָמָה *milḥāmāh* battle, war
 פְּרִי *pārî* fruit
 VERBS: בָּחַר *bāḥar* to choose [May take object with אֶת- 'et-, but more commonly with בִּי *bî*: בָּחַר בִּי *bāḥar bî* he chose me.]
 הָרַג *hārāg* to kill, slay
 יָדָע *yāda'* to know; *cause to know, teach (someone), deliver or produce something* (225)
 לָקַח *lāqah* to take
 עָמַד *'amad* to stand
 PREPOSITION: לִפְנֵי *lipnê* before, in front of, in the presence of *but indicate spatial positioning.*

Exercises:

- (a) Inflect in the perfect: הִלַּךְ אָכַל צָעַק שָׁלַח נָטַע *(Maurer, 289, 291)*
- (b) Give the Hebrew for the following orally: *לפני (326) - form before; before - indicates spatial positioning away from someone's immediate presence (Maurer 290)*
- They planted many trees.
 - She stood near the houses.
 - You chose me.
 - They did not choose you.
 - I took the money.
 - They killed the young man.
 - You (f. s.) took the water.
 - You (m. pl.) have eaten the bread.
 - We sent the messengers to the judge.
- (c) Translate:
1. *nāṭə'û hā'ānāšîm kērem gādōl 'al-haggib'āh.* 1 נָטְעוּ הָאָנָשִׁים כֶּרֶם גָּדוֹל עַל-הַגִּבְעָה.
 2. *lō' yādá'tî kî hû' hārāg 'et-hannābî'.* 2 לֹא יָדַעְתִּי כִּי הוּא הָרַג אֶת-הַנָּבִיא.
 3. *'amədû hā'ābādîm hārəšā'im lipnê hammélek.* 3 עָמְדוּ הָעֲבָדִים הַרְשָׁעִים לִפְנֵי הַמֶּלֶךְ.

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4. bāḥartī bəḵā ləmélek 'al-hā'ām .בְּחָרְתִּי בְּךָ לְמֶלֶךְ עַל־הָעַם הַגָּדוֹל הַזֶּה. 4
haggādōl hazzeh.
5. nāpəlû gibbôrîm rabbîm .נִפְּלוּ גִבּוֹרִים רַבִּים בַּמִּלְחָמָה הַזֹּאת. 5
bammilhāmāh hahî'.
6. yēš maḥāneh bēn-hannāhār .יֵשׁ מַחֲנֶה בֵּין־הַנְּהָר וּבֵין־הַהָרִים. 6
ûbēn-hehārîm.
7. mî šālah 'otākā 'el-hammāqôm .מִי שָׁלַח אֶתְךָ אֶל־הַמָּקוֹם הַזֶּה. 7
hazzeh?
8. mî hārag 'et-hā'anāšîm hā'élleh? .מִי הָרַג אֶת־הָאֲנָשִׁים הָאֵלֶּה. 8
9. lāqəḥāh hā'iššāh mēhappərî .לָקְחָהּ הָאִשָּׁה מֵהַפָּרִי וְנָתְנָה אֹתוֹ לְאִישׁ. 9
wənātənāh 'otô lā'iš.
10. bāḥārû hā'ām 'et-Dāwîd lāhem .בָּחָרוּ הָעַם אֶת־דָּוִד לָהֶם לְמֶלֶךְ. 10
ləmélek.

(d) Write in Hebrew:

1. He planted a tree in the midst of this garden.
2. They cried out in a loud voice because of this hard work.
3. They chose for them(selves) a land and dwelt there.
4. The men took the gold and silver from the temple. They also slew the prophets who (were) there.
5. She knew that those words (were) very bad.
6. One of the young men fell in that battle.
7. They gave me bread and water, but I did not give them the money.

LESSON 11

52. The Perfect of Verbs III-Aleph: מצא māsā'.

מצא	māsā(')	he found	מצאו	māšə'û	they found
מצאה	māšə'āh	she found			
מצאת	māšā(')tā	you (m. s.) found	מצאתם	māšā(')tem	you (m. pl.) found
מצאת	māšā(')t	you (f. s.) found	מצאתן	māšā(')ten	you (f. pl.) found
מצאתי	māšā(')tî	I found	מצאנו	māšā(')nû	we found

In verbs III-*Aleph* the second syllable of the stem in the perfect has *ā* instead of *a* in those forms to which a suffix beginning with a consonant is added. In other words, whenever *א* originally closed a syllable, it was lost and the lengthening of the vowel took place as a consequence. The *י* is preserved when it begins the syllable, as in *māšə'āh* and *māšə'û*. Remember, however, that the *א* is always found in the spelling, even when not pronounced. Note too that there is no *daghesh lene* in the *ת* of the suffixes, since they are now preceded in pronunciation by a vowel instead of a consonant.

53. Noun Plurals (continued).

The majority of feminine nouns in *-āh* show no change in the stem before the plural ending:

שנה	šānāh	year	pl.	שנים	šānîm
תורה	tôrāh	law		תורות	tôrôt
אמה	'ammāh	cubit		אמות	'ammôt
ברכה	bərākāh	blessing		ברכות	bərākôt

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בְּהֵמָה	<i>bəhēmāh</i>	beast	בְּהֵמוֹת	<i>bəhēmōt</i>
תְּבוּאָה	<i>təbū'āh</i>	product	תְּבוּאוֹת	<i>təbū'ōt</i>
תְּפִלָּה	<i>təpīllāh</i>	prayer	תְּפִלוֹת	<i>təpīllōt</i>
מִשְׁפָּחָה	<i>mīšpāhāh</i>	family	מִשְׁפָּחוֹת	<i>mīšpāhōt</i>

But nouns of the general pattern $CvCCāh$,* like מַלְכָּה *malkāh* (queen), where the two contiguous consonants are different (thus not 'ammāh above), have a different plural stem:

מַלְכָּה	<i>malkāh</i>	queen	pl. מַלְכוֹת	<i>mālākōt</i> [Note the ā.]
גִּבְעָה	<i>gib'āh</i>	hill	גִּבְעוֹת	<i>gabā'ōt</i>
חֶרְפָּה	<i>herpāh</i>	reproach	חֶרְפוֹת	<i>hārāpōt</i>

But note מִצְוָה *mišwāh*, pl. מִצְוֹת *mišwōt*, where the *m* is a prefix and not part of the root.

54. Interrogative הַ *hā-*.

Any sentence may be converted into a question by prefixing a form of the particle הַ *hā-* to the first word:

הַשָּׁלַח הָאִישׁ	<i>hāšālāh hā'īš</i> ...	Did the man send ...?
הַטּוֹבָה הָאָרֶץ	<i>hātōbāh hā'āreṣ</i>	Is the land good?

Before gutturals the form is normally הַ *ha-*:

הַעֹמֵד הָאִישׁ	<i>hā'ōmēd hā'īš</i>	Is the man standing?
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But if the guttural is followed by *ā* or *o*, the form used is הֶ *he-*:

הֶאָכַלְתָּ	<i>he'ākāltā</i>	Have you eaten?
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Before non-guttural consonants followed by *ə* the form is also הַ *ha-*:

הֶכְתַּבְתֶּם	<i>hak(ə)təbtēm</i>	Did you write?
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Rarely one encounters the same doubling of the following consonant that we met in the definite article:

הַכְּתַבְתֶּם	<i>hakkətəbtēm</i>	Did you write?
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55. More on אֲשֶׁר 'āšer.

We saw above (§32) that אֲשֶׁר 'āšer indicates that a following phrase modifies as a unit the preceding word. This is true also for clauses, as the following examples show:

* C = consonant; v = a, i, e, o.

הַכֹּהֵן אֲשֶׁר כָּתַב אֶת־הַדָּבָר *hakkōhēn 'āšer kātab 'et-haddāḇār*
 the priest *who* wrote the word
 הַמַּלְאָךְ אֲשֶׁר שָׁלַח הַמֶּלֶךְ *hammal'āk 'āšer šālah hammélek*
 the messenger *whom* the king sent

56. Vocabulary 11.

NOUNS:	שֶׁמֶשׁ	<i>šémeš</i>	sun
	יָרֵחַ	<i>yārē^aḥ</i>	moon
	כּוֹכַב	<i>kōkāb</i> (pl. - <i>īm</i>)	star
	עָנָן	<i>'ānān</i>	cloud
	+ בְּרָכָה	<i>ḇārākāh</i> (pl. - <i>ōt</i>)	blessing
	שָׁנָה	<i>šānāh</i> (pl. - <i>īm</i>)	year
	תּוֹרָה	<i>tōrāh</i> (pl. - <i>ōt</i>)	law, The Law
VERBS:	מָצָא	<i>māšā'</i>	to find // <i>meet</i>
	בָּרָא	<i>bārā'</i>	to create
	קָרָא	<i>qārā'</i>	to call, name; to summon; to declare, read aloud [+ 'el: to call unto (someone); + <i>la</i> : to summon (someone)] // <i>invite</i>
	אָמַר	<i>'āmar</i>	to say, speak
CONJUNCTION:	לְאמֹר	<i>lē(')mōr</i>	introduces a direct quotation after verbs of saying; it has no translation value in English)

Exercises:

(a) Form the plurals of the following nouns, as described in §53:

צָרָה	<i>šārāh</i> (- <i>ōt</i>)	distress	עֲצָה	<i>'ēšāh</i> (- <i>ōt</i>)	counsel
עוֹלָה	<i>'ōlāh</i> (- <i>ōt</i>)	burnt-offering	חֻקָּה	<i>ḥuqqāh</i> (- <i>ōt</i>)	statute
מִנְחָה	<i>minḥāh</i> (- <i>ōt</i>)	gift, offering	שִׁמְלָה	<i>šimlāh</i> (- <i>ōt</i>)	cloak
עֵגְלָה	<i>'eḡlāh</i> (- <i>ōt</i>)	heifer	עֲרָבָה	<i>'ārāḇāh</i> (- <i>ōt</i>)	desert, steppe
קִלְלָה	<i>qalālāh</i> (- <i>ōt</i>)	curse	בְּתוּלָה	<i>ḇəṭūlāh</i> (- <i>ōt</i>)	virgin
מִסְלָלָה	<i>məsillāh</i> (- <i>ōt</i>)	highway	מַגִּילָה	<i>məḡillāh</i> (- <i>ōt</i>)	scroll
מַמְלָכָה	<i>mamlākāh</i> (- <i>ōt</i>)	kingdom			

(b) Give the Hebrew for the following orally. Then convert each into a question by prefixing the appropriate form of הֲ *hā-*:

1. He stood before the king.
2. They slew the warriors in the battle.
3. You (m. pl.) knew that the city (was) on a hill.
4. I took the fruit.
5. You chose us.
6. We have no water.
7. The rich man has large cattle and camels.

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8. You went down to the river.
9. You (m. sing.) ate the bread.

(c) Translate:

- 1 אֵלֶּה הַדְּבָרִים אֲשֶׁר כָּתַב הַנָּבִיא בְּסֵפֶר הַהוּא.
- 2 הִלְכוּ אֶל־הָעִיר וְלֹא מָצְאוּ אֶת־הַיֶּלֶד הַקָּטָן.
- 3 הַשֶּׁמֶשׁ בַּשָּׁמַיִם וְגַם־הַיָּרֵחַ שֵׁם, הַשֶּׁמֶשׁ בַּיּוֹם וְהַיָּרֵחַ בַּלַּיְלָה.
- 4 גַּם־בַּלַּיְלָה יֵשׁ כּוֹכָבִים רַבִּים וְיָפִים.
- 5 בַּשָּׁנָה הַזֹּאת נִפְלוּ גְבוּרִים רַבִּים.
- 6 שָׁלַח עֲנַן גָּדוֹל אֲשֶׁר עָמַד לְפָנָיו הָעָם.
- 7 אָמַר לוֹ הַמֶּלֶךְ לֵאמֹר הַשְׁלַחֵת אֶת־הָאִישׁ אֶל־הַהָר.
- 8 מִי בָרָא אֶת־הָאָרֶץ וּמִי בָרָא אֶת־הַשָּׁמַיִם.
- 9 טוֹבָה הַתּוֹרָה וְטוֹבִים הַדְּבָרִים אֲשֶׁר בָּהּ.
- 10 יֵצֵא קוֹל מִתּוֹךְ הָעֲנָן.
- 11 הִיִּצְאָתֶם מֵהָעִיר הָרְעָה.
- 12 קָרָא הַנָּבִיא אֶל־הָעָם בְּקוֹל גָּדוֹל לֵאמֹר רְעִים מְאֹד הַדְּבָרִים אֲשֶׁר אָמַרְתֶּם.

(d) Write in Hebrew:

1. He created the sun, the moon, and the stars.
2. Did you find the book in the house?
3. Did he say to them that (*kî*) the law is just?
4. This blessing is for us and for those who dwell in the midst of this people.
5. The cloud stood over the earth.
6. Where did he find the small cattle?
7. The king summoned the prophet, but the prophet did not go to the palace.
8. Have you (m. pl.) remembered this law and the words which I have written in it for you?

LESSON 12

57. The Perfect of Verbs III-He: בָּנָה *bānāh*.

בָּנָה	<i>bānāh</i>	he built	בָּנוּ	<i>bānû</i>	they built
בָּנְתָה	<i>bānəṭāh</i>	she built			
בָּנִיתָ	<i>bānîṭā</i>	you (m. s.) built	בָּנִיתֶם	<i>bənîṭem</i>	you (m. pl.) built
בָּנִיתְּ	<i>bānîṭ</i>	you (f. s.) built	בָּנִיתֶן	<i>bənîṭen</i>	you (f. pl.) built
בָּנִיתִי	<i>bānîṭî</i>	I built	בָּנִינוּ	<i>bānînu</i>	we built

Note that the stem vowel in the first syllable behaves quite normally. The stem itself is variable (*bānāh*, *bānəṭ-*, *bānî-*, *bənî-*, *bān-*), and we must again point out that the ה of the 3rd masc. sing. is not a real root consonant but a *mater lectionis* for the final vowel. It is convenient, however, to follow traditional grammar and to speak of this class of verbs as III-*Hē*.

When a verb III-*Hē* is also I-gutt., the regular substitution of *ä* for *a* is found in the 2nd pers. pl. forms:

עָלִיתֶם	<i>'älîṭem</i>	you (m. pl.) went up
עָלִיתֶן	<i>'älîṭen</i>	you (f. pl.) went up

The verb הָיָה *hāyāh* (to be) is inflected regularly as a member of this class; only the 2nd pers. pl. shows a slight peculiarity, with *ë* for *ä*:

הָיִיתֶם	<i>hëyîṭem</i>	you (m. pl.) were
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58. Directive הָ -āh.

The suffix *-āh* added to a noun indicates motion toward. It occurs on both proper nouns and common nouns, the latter with or without the article.

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This ending is never stressed and may thus be distinguished from the feminine ending *-āh*. Because directive *-āh* cannot be added to all nouns, each form is best learned individually, without a lengthy analysis of the minor changes that take place in the stem. The following list contains the most important of the words using this suffix:

אָרֶץ	'eres	land, earth	אֶרְצָה	'arsāh	to the earth, to the land, onto the ground
בַּיִת	báyit	house	הַבַּיְתָה	habbáyṭāh	to the house, home
			בַּיְתָה	báyṭāh	
הַר	har	mountain	הַהָרָה	hāhārāh	to the mountain, ^{v13}
			הָרָה	hērāh	mountainward ^{v1}
מִדְבָּר	midbār	wilderness	מִדְבָּרָה	midbārāh	toward the wilderness
עִיר	'ir	city	הָעִירָה	hā'irāh	toward the city
שָׁמַיִם	šāmáyim	heaven	הַשָּׁמַיִמָה	haššāmáymāh	heavenward
מִצְרַיִם	mišráyim	Egypt	מִצְרַיִמָה	mišráyimāh	toward Egypt
יְרוּשָׁלַיִם	yarūšalá(y)im	Jerusalem	יְרוּשָׁלַיִמָה	yarūšalá(y)māh	toward Jerusalem
נֶגֶב	négeb	Negev (the southern part of Palestine; the south in general)	נֶגְבָה	négbāh	toward the Negev, southward
שְׂאֵל	š'ol	Sheol (residence of the dead)	שְׂאֵלָה	š'olāh	to Sheol

Note especially its use on the directional adverbs:

אֵינָה	'ánāh	whither? to what place (contrast אֵינָה)
שָׁמָּה	šammāh	thither, to that place (contrast שָׁמָּה)
הֵנָּה	hennāh	hither, to this place (contrast הֵנָּה)

Similarly on the terms for the directions:

צָפוֹן	šāpōn	north	צָפוֹנָה	šāpōnāh	northward
קֵדְמָה	qédem	east	קֵדְמָה	qédmāh	eastward
תֵּימָן	tēmān	south	תֵּימָנָה	tēmānāh	southward
יָם	yām	sea, west	יָמָּה	yāmmāh	seaward, westward

59. Vocabulary 12.

Special Note: The two most frequent designations of God in the OT are אֱלֹהִים 'elōhîm and יהוה Yhwh.

(1) אֱלֹהִים is a plural word, generally construed as a singular. It may mean “gods” when used as a plural and “God” when used as a singular or a plural, with or without the article.

(2) יהוה is the name of God. For pious or superstitious reasons יהוה was

read as אֲדֹנָי 'adōnāy (lit. my lords, my Lord). Just when this practice began is not certain, but it may predate the Christian Era. The Masoretes indicated this substitution by applying the vowel points of 'adōnāy, slightly modified, to יהוה, hence יהוה. The literal interpretation of this latter form as *Yahōwāh* = *Jehovah* dates from modern times.

Both of these words behave erratically after the prefixed prepositions: the initial א is lost in pronunciation:

בְּאֱלֹהִים	bē(')lōhīm	בִּיהוה	ba(')dōnāy
לְאֱלֹהִים	lē(')lōhīm	לִיהוה	la(')dōnāy
כְּאֱלֹהִים	kē(')lōhīm	כִּיהוה	ka(')dōnāy

Those who wish to read יהוה as *Yahweh*, the most likely original pronunciation, must remember to repoint these prepositions as *bəYahweh*, *ləYahweh*, etc.

When the name יהוה occurs in conjunction with אֲדֹנָי, the former is read as אֱלֹהִים and pointed יהוה. This is to avoid the repetition in reading 'adōnāy 'adōnāy.

NOUNS:	בְּרִית	<i>bərît</i>	covenant, treaty (f.)
	חֵן	<i>hēn</i>	grace, favor
	יְשׁוּעָה	<i>yəšū'āh</i> (pl. -ōt)	salvation, deliverance, victory
	שִׂמְחָה	<i>šimḥāh</i> (pl. -ōt)	joy
VERBS:	עָשָׂה	<i>'āsāh</i>	to do, make, act, perform, bring about
	רָאָה	<i>rā'āh</i>	to see
	כָּרַת	<i>kārat</i>	to cut; כָּרַת בְּרִית to make a treaty
	נָסַע	<i>nāsa'</i>	to set out, travel, journey
PREPOSITIONS:	עִם	<i>'im</i>	with, together with
	כְּ	<i>kə</i>	like, as, according to
	אֶת	<i>'et</i>	with, together with
	אֶת-	<i>'et-</i>	

Note the idiom חֵן בְּעֵינֵי מֶלֶךְ as in מֶלֶךְ דָּוִד חֵן בְּעֵינֵי הַמֶּלֶךְ David found favor with the king. (or, The king became fond of David.)

Exercises:

(a) Give the Hebrew for the following orally:

1. On that day he made a treaty with the king.
2. The prophet grew fond of the boy.
3. A great sound ascended heavenward.
4. They went up toward-the-city with the people.
5. They built a house in that place.
6. Who did this evil thing?
7. Did you act according to the words which are there?

כָּרַת *karat* = to cut a treaty, i.e., between parties a mutual agreement (see Job 41:6)

[53] State.

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8. The woman fell to-the-ground.
9. They traveled from the midst of the city toward-the-mountain.
10. Those men also did not remember.

(b) Translate:

- 1 עָשָׂה הַגָּבוּר יְשׁוּעָה גְדוּלָה לְעַם.
- 2 אִין יְשׁוּעָה בְּאֱלֹהִים לְאִישׁ הָרַע.
- 3 הָעֲשִׂיתָ אֶת־הַדָּבָר הַזֶּה.
- 4 הִזְכַּרְתָּם אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה אֶת־הָעָם.
- 5 יֵשׁ שְׂמֵחָה גְדוּלָה בִירוּשָׁלַם כִּי יְהוָה שָׁם.
- 6 גְדוּלָה הָעִיר אֲשֶׁר בְּנִינוּ בְּאֶרֶץ הַזֹּאת.
- 7 רָאִיתִי אֵשׁ יֵרֶדֶת מִהַשָּׁמַיִם וְנִפְלְתָה אֶרֶצָה.
- 8 נִסַּע הַזֶּקֶן הָעִירָה.
- 9 עָשָׂה אֱלֹהִים אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.
- 10 עָלְתָה הָאִשָּׁה יְרוּשָׁלַם כִּי שָׁם הִשְׁפֹּט.
- 11 לֹא זָכַרְתָּ אֶת־הַבְּרִית אֲשֶׁר כָּרַתְנוּ עִם־הָעָם.

(c) Write in Hebrew:

1. Who said to you that the camp is near the river?
2. The man is a just judge.
3. Did you see the moon and the stars?
4. God did not find a righteous man in the evil city.
5. These are the words which we saw in the law.
6. Great and good is the earth which the Lord created.
7. The people came forth from that land in that year.
8. The king was pleased with the woman (lit. the woman found favor etc.).

LESSON 13

60. Sentences with a Nominal Predicate.

One of the simplest of all sentence types in Hebrew is that in which two nouns (or noun phrases) are juxtaposed to indicate a predication:

דָּוִד מֶלֶךְ טוֹב *Dāwīd mélek tób* (1)
David is a good king.

The demonstrative pronouns הוּא *hū'*, הִיא *hī'*, and their plurals are often used in sentences of this type in the following way:

דָּוִד הוּא מֶלֶךְ טוֹב *Dāwīd hū' mélek tób* (2)
דָּוִד מֶלֶךְ טוֹב הוּא *Dāwīd mélek tób hū'* (3)

Although it is probable that the use of the demonstrative pronoun places a greater emphasis on one or another of the sentence elements, it is impossible for us to determine this nuance with any accuracy, since there are no informants available who speak Biblical Hebrew. It is likely that (2) answers the question “Who is a good king?” and that (3) answers “What is David?”, while the first type (1) is a neutral statement of fact without a question in mind.

61. The Verb הָיָה *hāyāh* (to be).

In the preceding lessons we have studied four types of non-verbal sentences:

(1) with adjectival predicate: טוֹב הָאִישׁ *tób hā'īš*

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- (2) with adverbial predicate: הָאִישׁ בְּבַיִת *hā'îš babbáyit*
 (3) with existential predicate: יֵשׁ אִישׁ *yēš 'îš*
 (4) with nominal predicate: דָּוִד מֶלֶךְ טוֹב *Dāwīd mélek tób*

None of these has any specific tense value, which must rather depend on the context in which the sentence occurs. All of these sentences, however, may be converted into verbal sentences by using the verb הָיָה *hāyāh*, which in the perfect has the normal tense values of that form:

- (1) הָיָה הָאִישׁ טוֹב *hāyāh hā'îš tób* The man was good.
 (2) הָיָה הָאִישׁ בְּבַיִת *hāyāh hā'îš babbáyit* The man was in the house.
 (3) הָיָה כֶּסֶף *hāyāh késeḥ* There was silver.
 (4) הָיָה מֶלֶךְ טוֹב *Dāwīd hāyāh mélek tób* David was a good king.

Each is negated with לֹא *lō'*. Note that יֵשׁ is replaced by הָיָה in (3) and that a negative existential sentence like אֵין כֶּסֶף becomes לֹא הָיָה כֶּסֶף.

In sentences of the type

הָיָה דָּוִד לְמֶלֶךְ טוֹב *hāyāh Dāwīd ləmélek tób*

the preposition adds the nuance of “becoming” to the verb of being. Although such a sentence equates two nominal elements, it is nevertheless of type (2).

Note the following use of לְ:

הָיָה שָׂרָה לְאִשְׁתּוֹ לְאַבְרָהָם *hāyātāh Šārāh lə'Abrahām lə'issāh*

which may be translated “Sarah became Abraham’s wife” or “Sarah became a wife of Abraham’s” or “Sarah was Abraham’s wife.” If we replace לְ with כִּי, the idea is that of “acting in the place or capacity of, but not actually being”:

הָיָה הָאִישׁ לְנֹעַר כְּאָב *hāyāh hā'îš lanná'ar kə'āb*

The man was like a father to the youth, or
 The man became the youth’s father, as it were.

Of course לְ הָיָה, as the past tense of יֵשׁ, may be used to translate possession in past time:

הָיָה צֹאן לְאַבְרָהָם *hāyāh sō(')n lə'Abrahām* Abraham possessed cattle.

Sentences with a participial predicate, such as הָאִישׁ כְּתֹב, the man is (was) writing, are seldom converted with הָיָה. Why this is so will become clearer when we have taken up the syntax of Hebrew narrative below.

62. Noun Plurals (concluded).

Feminine nouns ending in *-et*, *-at*, *-āt*, *-ît*, *-ôt*, or *-ût* show much variety in the plural. The words given below are a sufficient sampling of this group,

whose forms must be learned singly as they occur. None of these words represents a frequent type.

בַּת	<i>bat</i>	daughter	pl.	בָּנוֹת	<i>bānōt</i>
עֵת	<i>'et</i>	time		עֵתִים	<i>'ittîm</i>
דֶּלֶת	<i>délet</i>	door		דְּלָתוֹת	<i>dəlātōt</i>
מִשְׁמָרֶת	<i>mišmāret</i>	office		מִשְׁמָרוֹת	<i>mišmārōt</i>
חַטָּאת	<i>ḥattāt</i>	sin		חַטָּאוֹת	<i>ḥattā'ōt</i>
חֲנִית	<i>ḥānît</i>	spear		חֲנִיטִים	<i>ḥānîtîm</i>
מַלְכוּת	<i>malkūt</i>	kingdom		מַלְכוּיֹת	<i>malkūyōt</i>

63. Vocabulary 13.

NOUNS:	חַטָּאת	<i>ḥattā(')t</i>	(pl. חַטָּאוֹת)	sin (f.)	אפוד 300 (821 - 600) חַטָּאת
	חֶלֶם	<i>ḥālôm</i>	(pl. -ōt)	dream	חֶלֶם חַטָּאת
	בַּת	<i>bat</i>	(pl. בָּנוֹת)	daughter	
	אֵימָה	<i>'emāh</i>		fear, terror, dread	
	שִׁפְחָה	<i>šiphāh</i>	(pl. -ōt)	maidservant, female slave	שִׁפְחָה
	אָמָה	<i>'āmāh</i>	(pl. irreg. 'āmāhōt)	maidservant, female slave	אָמָה
VERBS:	הָיָה	<i>hāyāh</i>		to be, become (+ לְ)	הָיָה אֶתְּךָ אֶתְּךָ
	חָטָא	<i>ḥātā'</i>		to sin (against: לְ)	חָטָא אֶתְּךָ אֶתְּךָ
	חָלַם	<i>ḥālam</i>		to dream	חָלַם חֶלֶם
	לָכַד	<i>lākad</i>		to capture, take captive	לָכַד אֶתְּךָ אֶתְּךָ

Exercises:

(a) Give the Hebrew for the following sentences orally:

1. Samuel is a just judge.
2. Jerusalem is a great city.
3. This servant is a righteous man.
4. The sun and moon are in the heavens.
5. The blessing which he spoke is good.
6. The cloud is very large.
7. There are many stars in the sky.
8. He has many daughters.
9. The warriors are in the camp.

(b) Transform the sentences of (a) into past tense with the appropriate form of the verb הָיָה .

(c) Translate:

- 1 לָכַדוּ אֶתְּ הָעָרִים אֲשֶׁר בְּאֶרֶץ הַיָּם וְגַם אֶתְּ הָעָם אֲשֶׁר בָּהֶן.
- 2 בְּלִילָהּ חָלַמְתִּי חֶלֶם וְזֶה הַחֶלֶם אֲשֶׁר חָלַמְתִּי.
- 3 שָׁלַחַהּ הָאִשָּׁה אֶתְּ הַשִּׁפְחָה אֶלְּ הַנְּבִיאַ.
- 4 נִפְלָה אֵימָה גְדוֹלָה עַלְּ הָעָם כִּי חָטָאוּ לַיהוָה.

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- 5 יש לי בנות רבות ויפות.
- 6 לא היינו רעים בעיני הנביא.
- 7 אימה נפלת על-הארץ כי לכדנו את-הערים.
- 8 רבות החטאות אשר חטאת לאלהים.
- 9 כתב בספר את-הדברים אשר ראה בחלום אשר חלם.

(d) Write in Hebrew:

- 1. We made no treaty with these people.
- 2. There was no joy in the city that day.
- 3. We did not find favor in the eyes of the prophet.
- 4. Where did they find you?
- 5. These words are a great blessing for the people.
- 6. The king is a just and righteous man.

[Handwritten Hebrew text and notes, including the words "שאלה" and "תשובה" and some illegible script.]

LESSON 14

64. The Perfect of קָם *qām* and בָּא *bā'*.

The two verbs קָם *qām* (he arose) and בָּא *bā'* (he came) represent a new type of root not mentioned previously. These verbs have essentially biconsonantal roots so far as their verbal inflections are concerned, but because there are sometimes associated with them nouns exhibiting a second form of the same root with *Waw* or *Yodh* in the middle, these roots are classified as II-*Waw* or II-*Yodh* in traditional grammar. They are also spoken of as Hollow Verbs. In the standard lexicon of Biblical Hebrew קָם and בָּא are listed under the roots קוּם and בּוּא respectively. The distinction between roots II-*Waw* and II-*Yodh* will become clear only when certain forms are taken up later; for the present the distinction is immaterial. קָם will be taken as the norm of this class:

קָם	<i>qām</i>	he arose	קָמוּ	<i>qāmû</i>	they arose
קָמָה	<i>qāmāh</i>	she arose			
קָמְתָ	<i>qāmtā</i>	you (m. s.) arose	קָמְתֶם	<i>qāmtém</i>	you (m. pl.) arose
קָמְתְּ	<i>qāmt</i>	you (f. s.) arose	קָמְתֶן	<i>qāmtén</i>	you (f. pl.) arose
קָמְתִי	<i>qāmtî</i>	I arose	קָמְנוּ	<i>qāmnû</i>	we arose

Note that the stem vowel is short in all persons other than the 3rd. The length of the stem vowel is almost completely dependent on whether or not the stem syllable is open or closed. Unlike verbs previously learned, the accent remains on the stem in the forms of the 3rd fem. sing. and the 3rd common plural.

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Because **בָּא** has **א** as its final root consonant, we find the same kind of deviation here as with **מָצָא**. The full paradigm of this important verb is

בָּא	<i>bā'</i>	he came	בָּאוּ	<i>bā'û</i>	they came
בָּאָה	<i>bā'āh</i>	she came			
בָּאתָ	<i>bā(')tā</i>	you (m. s.) came	בָּאתֶם	<i>bā(')tem</i>	you (m. pl.) came
בָּאתְּ	<i>bā(')t</i>	you (f. s.) came	בָּאתֵן	<i>bā(')ten</i>	you (f. pl.) came
בָּאתִי	<i>bā(')tî</i>	I came	בָּאנוּ	<i>bā(')nû</i>	we came

The stem of the participle in these verbs is the same as that of the 3rd masc. sing. perfect:

	SINGULAR	PLURAL
masc.	קָם <i>qām</i>	קָמִים <i>qāmîm</i>
fem.	קָמָה <i>qāmāh</i>	קָמוֹת <i>qāmôt</i>

Stress is normal in these forms, being on the ultima (final syllable). Note that the fem. sing. part. is distinguished from the 3rd fem. sing. perf. only by the position of the stress: **קָמָה** *qāmāh* she arose, but **קָמָה** *qāmāh* arising. Given a sentence such as

הָאִישׁ קָם *hā'îš qām,*

we may, unless we have the context in which the sentence occurs, translate “the man arose” (perfect) or “the man is arising” (participle). The only criterion that can be applied to an isolated sentence is that the perfect more frequently precedes its subject, while the participle follows it. The above sentence, then, without further information, is *more probably* participial.

65. The Prepositions **מִן** *min* and **כִּי** *kā* with pronominal suffixes.

מִמֶּנִּי	<i>mimménî</i>	from me	מִמֶּנּוּ	<i>mimménnû</i>	from us
מִמְּךָ	<i>mimməkā</i>	from you (m. s.)	מִמְּכֶם	<i>mikkem</i>	from you (m. pl.)
מִמְּךְ	<i>mimmēk</i>	from you (f. s.)	מִמְּכֵן	<i>mikken</i>	from you (f. pl.)
מִמֶּנּוּ	<i>mimménnû</i>	from him	מֵהֶם	<i>mēhem</i>	from them (m. pl.)
מִמֶּנָּה	<i>mimménnāh</i>	from her	מֵהֵן	<i>mēhen</i>	from them (f. pl.)
			מֵהֶנָּה	<i>mēhénāh</i>	
כְּמוֹנִי	<i>kāmônî</i>	like me	כְּמוֹנֵנוּ	<i>kāmônû</i>	like us
כְּמוֹךָ	<i>kāmókā</i>	like you (m. s.)	כְּכֶם	<i>kākem</i>	like you (m. pl.)
כְּמוֹךְ	<i>kāmók</i>	like you (f. s.)	כְּכֵן	<i>kāken</i>	like you (f. pl.)
כְּמוֹהוּ	<i>kāmôhû</i>	like him	כְּהֶם	<i>kāhem</i>	like them (m. pl.)
כְּמוֹהָ	<i>kāmôhā</i>	like her	כְּהֵן	<i>kāhen</i>	like them (f. pl.)

The forms of the suffixed pronouns with these two prepositions are somewhat different from those already studied. Although a comparison is helpful, it is best to learn these forms as a new paradigm.

The forms *kāmônî* etc. may be used in a quasi-pronominal sense “anyone like me” etc.

אֵין כְּמֹהוּ בְּאַרְץ *'ên kāmôhû bā'áreš*
 There is no one like him in the land, or
 There is not his like (or equal) in the land.

66. כָּל *kōl*.

The word כָּל *kōl* in one form or another corresponds variously to English “each, every, all, the whole.” The uninflected form precedes the noun it modifies and may be joined with *maqqēp̄* as כָּל- *kol-* or stand independently as כָּל *kōl*. The following examples represent typical usage. Note carefully the constructions translated with “each, every,” as opposed to “all.”

כָּל-יוֹם	<i>kol-yôm</i>	each day, every day
כָּל-הַיּוֹם	<i>kol-hayyôm</i>	all the day, the whole day, all day
כָּל-הַיָּמִים	<i>kol-hayyāmîm</i>	all the days
כָּל-עִיר	<i>kol-'îr</i>	each city, every city
כָּל-הָעִיר	<i>kol-hā'îr</i>	all the city, the whole city
כָּל-הָעָרִים	<i>kol-he'ārîm</i>	all the cities.

The expression כָּל-אֲשֶׁר *kol-'āšer* is used as a compound relative “everything which (or that).” As the object of a verb it is preceded by *'et-*:

נָתַן לוֹ אֶת-כָּל-אֲשֶׁר קָנָה *nātan lô 'et-kol-'āšer qānāh*
 He gave him everything that he had acquired.

With an adjective כָּל has an indefinite pronominal sense:

כָּל-חֲדָשׁ anything new

67. Vocabulary 14.

NOUNS: כָּלִי *kalî* (pl. irreg. כְּלִים) vessel, utensil *כלי*

עֶרֶב *'ereb* evening

שֻׁלְחָן *šulhān* (pl. -ōt) table

בֹּקֶר *bôqer* morning *בוקר*

VERBS: † קָם *qām* to arise, to get up *קם*; †

שָׂם *sām* to put, set, place *סם*

† בָּא *bā'* to come, enter (may be followed by a noun of place without a preposition) // *בא*

צָם *šām* to fast *צם*

גָּר *gār* to sojourn *גר*

שָׁתָה *šātāh* to drink *שתה*

OTHER: † עַד *'ad* (Prep.) to, as far as, by, until *עד*

כָּל *kōl* all, each, every

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Exercises:

(a) Give the Hebrew for the following orally:

1. He is better than I.
2. There is none like us.
3. He took the money from us.
4. Have you seen a woman like her?
5. in the whole land which is before the people
6. every(joy)and every deliverance which I have given to you
7. all the sins which you have sinned
8. each treaty which I have made with the people
9. all the gold and all the silver
10. everything I own (lit. everything which is to me).

(b) Translate:

- 1 נפל המלך ארצה ולא קם כל-היום ההוא עד-הערב.
- 2 שמנו את-הכלים על-השלחן, הלא מצאתם אתם שם.
- 3 עשו את-הכלים מזהב ומכסף כי הם היו להיכל הגדול אשר בירושלם.
- 4 באו העם העירה בשמחה גדולה כי להם היתה ישועה במלחמה.
- 5 צמנו כל-היום ולא אכלנו לחם ולא שתינו מים.
- 6 אלה האנשים הגרים בתוך העם הנה.
- 7 איפה שמת את-הפרי אשר לקחת מהעץ.
- 8 באו כל-הגבורים הנה כי ידעו כי פה המלך.
- 9 שתו האנשים מים וגם-אכלו לחם.
- 10 זה האיש אשר בחרתם לכם למלך.

(c) Write in Hebrew:

1. She did not see the men who were coming on the road toward the city.
2. The righteous are fasting day and night.
3. God has given us a great victory today.
4. He set out for Jerusalem in the evening.
5. The Lord is God, and there is none like Him in the earth and in the heavens.
6. They set a large table before the king.
7. They sat there all that night until morning.
8. Many and great are the sins that we have committed.

LESSON 15

68. The Perfect of סָבַב *sābab*.

The root of this verbal type is peculiar in having identical second and third root consonants. The Perfect is as follows:

סָבַב	<i>sābab</i>	he went around	סָבְבוּ	<i>sābābū</i>	they went around
סָבְבָה	<i>sābābāh</i>	she went around			
סָבֹתָ	<i>sabbôtā</i>	you (m. s.) "	סָבֹתֶם	<i>sabbôtēm</i>	you (m. pl.) "
סָבֹתְךָ	<i>sabbôt</i>	you (f. s.) "	סָבֹתֵיכֶן	<i>sabbôtēn</i>	you (f. pl.) "
סָבֹתִי	<i>sabbôtî</i>	I went around	סָבֹנוּ	<i>sabbônû</i>	we went around

Here we find a new feature: before all suffixes beginning with a consonant the stem is *sabbô-*. Otherwise the forms are relatively normal, but note *ā* for *a*, in accordance with §11 (2).

When the last two root consonants are a guttural or *r*, the forms where we should expect doubling are replaced with ones showing compensatory lengthening.

אָרַר	<i>'ārar</i>	he cursed	אָרְרוּ	<i>'ārārū</i>	they cursed
אָרְרָה	<i>'ārārāh</i>	she cursed			
אָרֹתָ	<i>'ārôtā</i>	you (m. s.) cursed	אָרֹתֶם	<i>'ārôtēm</i>	you (m. pl.) cursed
אָרֹתְךָ	<i>'ārôt</i>	you (f. s.) cursed	אָרֹתֵיכֶן	<i>'ārôtēn</i>	you (f. pl.) cursed
אָרֹתִי	<i>'ārôtî</i>	I cursed	אָרֹנוּ	<i>'ārônû</i>	we cursed

69. The Prepositions עִם 'im and אֶת- 'et with Pronominal Suffixes.

עִמִּי 'immî with me	עִמָּנוּ 'immānû with us
עִמָּךְ 'immākā with you (m. s.)	עִמָּכֶם 'immākem with you (m. pl.)
עִמְךָ 'immāk with you (f. s.)	עִמְכֶן 'immāken with you (f. pl.)
עִמוֹ 'immô with him	עִמָּם 'immām with them (m. pl.)
עִמָּהּ 'immāh with her	עִמָּן 'immān with them (f. pl.)

An equally common variant of the 1st pers. sing. is עִמָּדִי 'immādî, with me: and of עִמָּם 'immām: עִמָּהֶם 'immāhem, with them.

אִתִּי 'ittî with me	אִתָּנוּ 'ittānû with us
אִתְּךָ 'ittākā with you (m. s.)	אִתְּכֶם 'ittākem with you (m. pl.)
[אִתְּךָ 'ittāk with you (f. s.)]	[אִתְּכֶן 'ittāken with you (f. pl.)]
אִתּוֹ 'ittô with him	אִתָּם 'ittām with them (m. pl.)
אִתָּהּ 'ittāh with her	[אִתָּן 'ittān with them (f. pl.)]

Note the curious contrast between עִמָּכֶם with ā and אִתְּכֶם with a.

70. Final Remarks on אֲשֶׁר.

Since אֲשֶׁר is not normally governed by a preposition in Hebrew, the counterparts of English “to whom,” “for whom,” and the like must be expressed differently. This is accomplished by using a resumptive pronoun within the relative clause itself, as the following examples will make clear:

the man <i>to whom</i> I gave the silver	→	the man <i>who</i> I gave the silver <i>to him</i>
הָאִישׁ אֲשֶׁר נָתַתִּי לוֹ אֶת-הַכֶּסֶף		hā'îš 'āšer nātattî lô 'et-hakkéseḇ
the city <i>from which</i> they came	→	the city <i>which</i> they came <i>from it</i>
הָעִיר אֲשֶׁר יָצְאוּ מִמֶּנָּה		hā'îr 'āšer yāšə'û mimmennāh
the man <i>with whom</i> they sat	→	the man <i>who</i> they sat <i>with him</i>
הָאִישׁ אֲשֶׁר יָשְׁבוּ אִתּוֹ		hā'îš 'āšer yāšəbû 'ittô

If appropriate, the adverbs שָׁם and שָׁמָּה may be used instead of a pronoun:

the city in which he dwelt	→	the city which he dwelt there
הָעִיר אֲשֶׁר יָשַׁב שָׁם		hā'îr 'āšer yāšəb šām
the city to which he went	→	the city which he went thither
הָעִיר אֲשֶׁר הָלַךְ שָׁמָּה		hā'îr 'āšer hālak šāmmāh

The resumptive pronoun is optional when אֲשֶׁר refers to the direct object of the verb:

the man whom I sent	→	the man <i>who</i> I sent <i>him</i>
הָאִישׁ אֲשֶׁר שָׁלַחְתִּי אֹתוֹ		hā'îš 'āšer šālāhtî 'ōtô

or simply (and normally)

הָאִישׁ אֲשֶׁר שָׁלַחְתִּי

In this and previous paragraphs (§§ 32, 55) we have outlined the more or less normative uses of אֲשֶׁר as a close correspondent of the English relative pronouns. Many instances of אֲשֶׁר are met, however, which do not tally with the simple treatment given here. Most of these uses can be dealt with as they are met if two general tendencies are kept in mind:

(1) אֲשֶׁר tends to take on a compound relative meaning "that which." - That which
As such, it may stand as a conjunction at the head of a clause with the force - he fact that...
"the fact that..." and further may require the translation value of "since, - since because
because," or some other English subordinating conjunction. The exhaustive classification of all these independent pronominal and quasi-conjunctive uses is beyond the scope of an elementary grammar.

(2) Because אֲשֶׁר acquires an independent pronominal status ("that which"), it may occasionally be found with a preceding preposition, quite contrary to common usage.

Resulting from these tendencies and *in regular use as conjunctions are*

יַעַן אֲשֶׁר	yá'an 'āšer	because (lit. because of the fact that)
אַחֲרַי אֲשֶׁר	'ahārê 'āšer	after
כְּאֲשֶׁר	ka'āšer	as, according as, when

Finally, although most relative clauses are signalled with אֲשֶׁר, it is possible to use a clause to modify a preceding noun with no formal mark of the relationship whatever (the term asyndetic is used to describe this):

Gen. 15:13	בְּאֶרֶץ לֹא לָהֶם	in a land (which is) not theirs
I Sam. 6:9	מִקְרָה הוּא הָיָה לָנוּ	It was a chance thing (that) happened to us.

This type of relative clause is more frequent in poetry than in prose, and more frequent after an indefinite antecedent than a definite one.

71. Vocabulary 15.

NOUNS: מִצְוָה mišwāh (pl. -ōt) commandment

אֹר 'ór (pl. -îm) light

חֹשֶׁךְ ḥōšek darkness

אֵיב 'ōyēb (pl. -îm) enemy

VERBS: סָבַב sābab to surround, go around; to encircle

אָרַר 'ārar to curse

עָזַב 'āzab to abandon; to leave

עָבַר 'ābar to cross (a place); to transgress (a commandment)

יָרַשׁ yāraš to inherit; to dispossess (צא); Hi. dispossess (צא); to inherit

שָׁכַח šākah to forget

CONJUNCTION: כְּאֲשֶׁר ka'āšer as, according as, when, (see also 529)

common in the sense of the lat. conj. ut, after (after)

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Exercises:

(a) Give the Hebrew for the following orally:

1. the vessel in which there is water
2. the man whom the king summoned
3. the house in which we found a table
4. the evening in which we ate and drank
5. the people with whom he is sojourning
6. the day during (lit. in) which we fasted
7. the cloud from which fire came forth
8. the year in which many fell in battle
9. the law in which there are blessings and wisdom
10. the heavens in which he created the sun, moon, and stars

(b) Translate:

- 1 עֲבָרְנוּ אֶת־הַמְּצוֹת אֲשֶׁר שָׁם הַנְּבִיא לְפָנָי הָעָם.
- 2 הָעֹזֶבֶת אֹתִי וְאֶת־הָעָם אֲשֶׁר אֹתִי.
- 3 זֹאת הָאָרֶץ אֲשֶׁר יְרָשְׁנוּ כַּאֲשֶׁר אָמַר לָנוּ הָאֱלֹהִים.
- 4 בַּלַּיְלָה הַהוּא חָלַמְתִּי חִלּוּם וּבוּ רָאִיתִי אֶת־הַכּוֹכָבִים אֲשֶׁר בַּשָּׁמַיִם.
- 5 הָעָם הַלְּכִים בְּחֹשֶׁךְ כִּי אֵין לָהֶם אוֹר.
- 6 קְרָא אֱלֹהִים לַחֹשֶׁךְ לַיְלָה וְלְאוֹר קְרָא יוֹם.
- 7 הָאֵיבִים סָבְבוּ אֹתִי וְאֵין לִי יְשׁוּעָה מִיְהוָה כִּי חָטָאתִי חַטָּאוֹת רַבּוֹת לַיהוָה וְהוּא אָרַר אֹתִי וְאֶת־הָעָם אֲשֶׁר עִמִּי.
- 8 עָמְדְנוּ עַל־הַגְּבֻעָה וּמָשָׁם רָאִינוּ כִּי סָבְבוּ הָאֵיבִים אֶת־הָעִיר וְהָרְגוּ אֶת־כָּל־הָעָם.
- 9 לְכַדּוֹ אֶת־הָעִיר וְגַם־לָקְחוּ אֶת־כָּל־הַפְּלִים מִהַיְכָל.
- 10 בַּבֶּקֶר עָבַר אֶת־הַנֶּהָר הוּא וְכָל־הָעָם אֹתוֹ כַּמְצוּהָ אֲשֶׁר אָמַר אֱלֹהִים לָהֶם.

(c) Write in Hebrew:

1. Light is better than darkness.
2. Have you forgotten the words which I wrote for you in the book?
3. I have transgressed all the laws and all the commandments which you gave to me.
4. The Lord cursed the evil city and all the wicked people who were in it.
5. There are no enemies in this land.
6. The old man gave me good advice, for he knew that I had not done those evil things.

LESSON 16

72. The Construct Chain.

There is in BH no preposition having the same range of meaning expressed by English “of.” The of-relationship, the genitive case of the classical languages, has its correspondent in the construct chain:

קוֹל הַנְּבִיאָה *qól hannābî* the voice of the prophet
מֶלֶךְ הָאָרֶץ *mélek hā'áreṣ* the king of the land

As these examples show, the simple juxtaposition of two nouns serves to mark a modifying relationship. The first noun in such a chain is said to be in the construct state. In more modern terminology, the first noun occurs in a bound form as opposed to the normal or free form (absolute) used elsewhere.

The construct or bound form of a noun is frequently different from the absolute. This difference has arisen mainly because of the stress situation involved: the first noun loses its primary stress and becomes proclitic to the second noun. Loss of stress may be complete, as commonly with בֶּן (note the *maqqēp̄*):

בֶּן-הַמֶּלֶךְ *ben-hammélek* the son of the king

but more commonly the first noun retains its stress:

מֶלֶךְ הָאָרֶץ *mélek hā'áreṣ* the king of the land

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More important than stress difference, however, is the change in vocalization found in many words:

דְּבַר הַמֶּלֶךְ *dəbar hammélek* the word of the king

This will be taken up below.

Only the final noun in a construct chain may have the definite article. The definiteness of the entire expression depends on the second noun: if it is made definite with the article or is a proper name, the first noun is also definite:

קוֹל הַנְּבִיא *qól hannābî* the voice of the prophet

קוֹל שְׁמוּאֵל *qól šamû'el* the voice of Samuel

as contrasted with

קוֹל נְבִיא *qól nābî* a voice of a prophet

Thus, the nouns of a construct chain will correspond generally to English "the... of the..." or "a... of a..." In order to express explicitly "a... of the..." the preposition לְ is used (often with אֲשֶׁר) with the normal (absolute) form of the noun:

דְּבַר (אֲשֶׁר) לַמֶּלֶךְ *dābār ('āšer) lammélek* a word of the king

מִזְמוֹר לְדָוִד *mizmôr laDāwīd* a psalm of David

Either noun of a construct chain may be pluralized. The special forms of the plural construct will be dealt with in Lesson 18. For the present note that דְּבָרִי *dibrê* is the construct form of דְּבָרִים:

דְּבַר הַנְּבִיאִים *dəbar hannəbî'im* the word of the prophets

דְּבָרִי הַנְּבִיא *dibrê hannābî* the words of the prophet

דְּבָרֵי הַנְּבִיאִים *dibrê hannəbî'im* the words of the prophets

Any adjective modifying either noun must follow the entire chain. Some ambiguity may occur here, but agreement in number and gender or the general context is usually a sufficient guide. Be sure all of the following examples are clear (אִשָּׁה and נָשִׁי are the construct forms of אִשָּׁה and נָשִׁים respectively):

דְּבַר הַנְּבִיא הָרָע the word of the evil prophet
or, the evil word of the prophet

דְּבָרֵי הַנְּבִיא הָרָעִים the evil words of the prophet

דְּבַר הַנְּבִיאִים הָרָעִים the word of the evil prophets

אִשָּׁת הָאִישׁ הַטוֹב the wife of the good man

אִשָּׁת הָאִישׁ הַטוֹבָה the good wife of the man

נָשִׁי הָאִישׁ הַיָּפוֹת the beautiful wives of the man

נָשִׁי הָאֲנָשִׁים הַיָּפִים the wives of the handsome men

The use of two adjectives, one modifying each noun, is avoided. But two adjectives may modify either noun, as in

דְּבָרֵי הַמֶּלֶךְ הַטוֹב וְהַיָּשָׁר the words of the good and just king
 דְּבָרֵי הַמֶּלֶךְ הַטוֹבִים וְהַיָּשָׁרִים the good and just words of the king

The construct chain may be extended to three or more nouns, but examples of four or more are very rare:

אִשְׁת־בֶּן־הַנְּבִיא the wife of the son of the prophet

The same rules for definiteness and adjectival modification apply.

Occasionally, and usually with fixed expressions, the first or second noun of a construct chain may be replaced by a longer phrase. The following types are considered anomalous and should not be used in the exercises:

מֶלֶךְ הַשָּׁמַיִם וְהָאָרֶץ the king of heaven and earth (second noun replaced by noun + noun) *here the construct chain is extended to 3 nouns*
 דְּבָרֵי וּמַעֲשֵׂי הַמֶּלֶךְ the words and deeds of the king (first noun replaced by noun + noun) *here the construct chain is extended to 3 nouns*
 שִׂמְחַת בְּקִצִּיר the joy of (or in) the harvest (preposition used with second noun; possibly a contamination with the verbal idiom *sāme^h bā* to rejoice in) *here the construct chain is extended to 3 nouns*

Active participles may be construed with a following object (1) as verbs

הַשֹּׁמֵר אֶת־הַתּוֹרָה the one who is (now actually) keeping the law

or (2) in a construct relationship as nouns

שֹׁמֵר הַתּוֹרָה the one who (in general) keeps the law.

As indicated, there is frequently a difference in meaning: as a verb, the reference is real and particular; as a noun, general and non-particular.

The precise meaning of the construct chain is difficult to define. While a rough translation using "of" or the possessive, as in "the king's son," will often suffice, there are many instances where an adjective or prepositional phrase is better:

לִיחַ אֶבֶן a stone tablet
 לִיחַ הָאֶבֶן the stone tablet
 הַר קָדֹשׁ a holy mountain
 כְּלִי מַיִם a vessel for water

The student should keep in mind the fact that in a construct chain the second noun modifies or restricts the first in some way; from this general rule he may proceed to a correct translation as demanded by the context and by

proper English usage. Slavish adherence to a single translation pattern should be avoided.

73. The Form of the Construct Singular.

The construct form of a singular noun (exclusive of feminines in *-āh* and a few others) may be derived from the absolute by the application of the following rules: *see also p. 111*

- (1) Unstressed *ē* and *ā* are replaced by *a*.
- (2) *ā* in a final closed syllable is replaced by *a*.
- (3) *ē* in a final closed syllable usually remains unchanged, but in a small group of words is replaced by *a*.

Below are listed examples of the most frequent noun types:

Absolute	Construct	Rule applied
יָד <i>yād</i>	יַד <i>yad</i>	2
מָקוֹם <i>māqôm</i>	מְקוֹם <i>məqôm</i>	1
נָבִיא <i>nābî</i>	נְבִיא <i>nəbî</i>	1
כּוֹכַב <i>kôkâb</i>	כְּכַב <i>kəkab</i>	2
הֵיכַל <i>hêkāl</i>	חֵיכַל <i>hekāl</i>	2
מִשְׁפָּט <i>mišpat</i>	מְשַׁפֵּט <i>mišpat</i>	2
גַּנָּב <i>gannāb</i>	גְּנַב <i>gannab</i>	2
דָּבָר <i>dābār</i>	דְּבַר <i>dəbar</i>	1 and 2
זָקֵן <i>zāqēn</i>	זְקָן <i>zəqan</i>	1 and 3 (with change)
שֹׁפֵט <i>šōpēt</i>	שַׁפֵּט <i>šəpēt</i>	3 (without change)
לֵבַב <i>lēbāb</i>	לְבַב <i>ləbab</i>	1 and 2
מֶלֶךְ <i>mélek</i>	מְלֶכֶךְ <i>mélek</i>	none
סֵפֶר <i>séper</i>	סְפָר <i>səper</i>	none (the <i>ē</i> is stressed)
נָעַר <i>nā'ar</i>	נְעָר <i>nə'ar</i>	none

74. Vocabulary 16.

- NOUNS:
- אֶבֶן *'ében* (pl. *-îm*) stone (f.)
 - דָּג *dāg* (pl. *-îm*) fish [The fem. דָּגָה *dāgāh* is used as a collective term.]
 - חֲצִי *hāšî* (no. pl.) half
 - יָם *yām* (pl. יַמִּים *yammîm*) sea; note יָמָּה *yāmmāh* seaward, westward.
 - לִיחָ *lū^ah* (pl. *-ôṭ*) tablet (mascl.)
 - + מְלָאכָה *mālā(')kāh* occupation, work
 - עוֹף *'ôp* (coll., no pl.) birds, fowl
 - עֵשֶׂב *'éšeb* (coll.) grass, herbage
 - צֵלֶם *šélem* (pl. *-îm*) image, likeness

- VERBS: שָׁבַר *šābar* to break, smash
 שָׁמַע *šāma'* to hear; + אָל or לְ to heed, listen to; + בְּ לְקוֹל to obey.
- שָׁבַת *šābat* to cease, rest
- OTHER: לָמָּה *lāmmāh* Why? [Before the gutturals א, ה, and ע the form לָמָּה *lāmáh* is preferred.]

Exercises:

(a) Form the construct singular of the following nouns (all according to rule):

אֵיב	אֹר	אֶרֶץ	אִישׁ
גְּבוּר	גָּמַל	גֶּן	בֶּקֶר
הַר	הִיכָל	דָּבָר	דָּרָךְ
חֲלוּם	חֵן	זָהָב	זָקֵן
כֶּסֶף	כֶּסֶא	יוֹם	יָלֵד
לֶחֶם	כְּלִי	כּוֹכַב	פָּרָס
נָהָר	מָקוֹם	מְלֶאךָ	מְלֶךְ
עֵיר	עֶבֶד	סֶפֶר	נְבִיא
עָרֵב	עֲנָן	עֵץ	עָם
קוֹל	פָּרִי	צָאן	צֶדֶק
	שְׁלֶחֶן	שֹׁפֵט	רָעַב

(b) Give orally the Hebrew for the following:

- | | |
|-----------------------------|----------------------------|
| 1. a vessel of silver | 7. the men's silver |
| 2. the mountain of the Lord | 8. the servant's voice |
| 3. the man's camel | 9. the light of the stars |
| 4. the woman's garden | 10. the child's bread |
| 5. the temple of the city | 11. the river of that land |
| 6. the boy's dream | |

(c) Translate:

פְּרֵי הָעֵץ (1)	קוֹל הַנְּבִיא (7)
עֵץ הַגֶּן (2)	עֶבֶד הַמֶּלֶךְ הַטּוֹב (8)
גֶּן הָאִישׁ הַקָּטָן (3)	אִישׁ הָעֵיר הָעֶשְׂרִי (9)
אִישׁ הָאִשָּׁה הָרַע (4)	רָעַב הַדְּלִים (10)
אִישׁ הָאִשָּׁה הָרַעָה (5)	עֲנָן הַשָּׁמַיִם הַגְּדוֹל (11)
שֹׁפֵט הָעָם הַיָּשָׁר (6)	זָהָב הַהִיכָל הַיָּקָר (12)

(d) Translate:

- (1) לֹא שָׁמְעוּ הָעָם לְקוֹל הַנְּבִיא כִּי הָיוּ רָשָׁעִים מְאֹד.
 (2) שָׁבַר הַנְּבִיא אֶת-לִוּחַ הָאֶבֶן וְלֹא נָתַן אֹתוֹ לָעָם.
 (3) לָמָּה שָׁבַתְּם מִהַמְּלָאכָה.
 (4) בְּעֵיר הָרַעָה רָאִינוּ זָלָם גְּדוֹל וְלֹא יָדַעְנוּ מִי הוּא.

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- (5) הָאֲכַלְתֶּם אֶת־הַדְּגַיִם אֲשֶׁר נָתַנּוּ לָכֶם.
- (6) עוֹף הַשָּׁמַיִם יָפֶה מְאֹד.
- (7) יֵצֵא חֲצֵי הַמַּחֲנֶה לַמִּלְחָמָה.
- (8) בָּאֵנו הָעִירָה וְלֹא מִצְאָנוּ שֵׁם אֶת־נְבִיא הָאֱלֹהִים.
- (9) שֵׁם הַכֹּהֵן אֶת־סֵפֶר הַתּוֹרָה עַל־הַשִּׁלְחָן.
- (10) קָמְתִי בַבֶּקֶר וְלֹא זָכַרְתִּי אֶת־הַצֵּלָם אֲשֶׁר רָאִיתִי בַחֲלוֹם אֲשֶׁר חִלְמֹתִי.
- (11) זֶה הַמֶּלֶךְ אֲשֶׁר שָׁם הָעַם עַל־הַפֶּסֶא.
- (12) בָּאָה הָאִשָּׁה לְפָנַי הַמֶּלֶךְ וְהַמֶּלֶךְ לֹא שָׁמַע אֶל־קוֹל הָאִשָּׁה.
- (13) בַּלַּיְלָה וּבְאוֹר הַיּוֹם הָעַם שָׁמְעִים אֶל־קוֹל הָאֱלֹהִים וְהַלְכִים בְּדֶרֶךְ יְהוָה כַּמִּצְוָה אֲשֶׁר נָתַן לָהֶם.

(e) Write in Hebrew:

1. He crossed the road of the city.
2. Why have you abandoned me to the enemy?
3. Who broke this vessel?
4. He cursed us because we forgot the word of the law.
5. The wicked king took captive the people of Jerusalem.
6. He abandoned me because I sinned against him and did not listen to him.
7. They did not rest until the evening.

I note that אֶל is found in a definite context even in the plural
context, but הָעַם is not found in the plural context.

eg. We forgot the word of the Law. אֶל

שָׁכַחוּ אֶת־דְּבַר הַתּוֹרָה

LESSON 17

75. The Construct Singular: Minor Types.

- (a) The two words אָב and אָח show a suffixed *-î* in the construct, with regular reduction of the stem vowel: אָבִי 'ābî, אָחִי 'āhî.
- (b) All nouns of the patterns בַּיִת and מוֹת show a regular contraction in the construct (*ayi* → *ê* and *awe* → *ô*):

This bay is the 3rd singular construct form.

בַּיִת	<i>báyit</i>	constr.	בֵּית	<i>bêt</i>	בַּיִת
מוֹת	<i>máwet</i>		מוֹת	<i>môt</i>	מוֹת

- (c) The construct form of בֶּן is commonly proclitic to the following word as בֶּן- (with *e*). A similar form occurs for שֵׁם but is much less frequent.
- (d) A few nouns outwardly identical to the type זָקָן (constr. זָקָן) have an unusual construct form; these include

כַּתֵּף	<i>kātēp</i>	constr.	כֶּתֶף	<i>kétep</i>	shoulder
יָרֵךְ	<i>yārēk</i>		יֶרֶךְ	<i>yérek</i>	thigh

- (e) Nouns ending in *-eh* have construct forms in *-eh*. Other changes are in accordance with the rules given:

שָׂדֶה	<i>sādeh</i>	constr.	שָׂדֶה	<i>sādēh</i>
מַחֲנֶה	<i>maḥāneh</i>		מַחֲנֶה	<i>maḥāneh</i>

The *ē* in the construct form is a result of the contraction of the *ay* in the stem with the *î* in the construct suffix.

There are quite a few other apparent exceptions to the basic rules given in

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Lesson 16. None of these, however, is frequent enough to represent a type; such individual deviations will be noted in the vocabularies when necessary.

76. The Construct Singular of Feminine Nouns in -āh.

After the replacement of the ending *-āh* by *-at*, these nouns normally conform to the rules given in the preceding lesson. פג 70

שָׁנָה	<i>šānāh</i>	year	constr.	שָׁנַת	<i>šanat</i>	Rule 1
עֲצָה	<i>'ēšāh</i>	advice		עֲצַת	<i>'āšat</i>	Rule 1
מַלְכָּה	<i>malkāh</i>	queen		מַלְכַּת	<i>malkat</i>	No further change
תְּבוּאָה	<i>təbū'āh</i>	produce		תְּבוּאֹת	<i>təbū'at</i>	"
תְּפִלָּה	<i>təpīllāh</i>	prayer		תְּפִלַּת	<i>təpīllat</i>	"
בְּרָכָה	<i>bərākāh</i>	blessing		בְּרַכַּת	<i>birkat</i>	Rule 1 and the Rule of Shewa (§5)*
נִבְלָה	<i>nəbēlāh</i>	corpse		נִבְלַת	<i>niblat</i>	As above.

These last two examples should be clear: the reduction of *a* to *ə* by Rule 1 would have led to **bərəkāt*, which, by the Rule of Shewa, becomes *birkat*.

Two types of variations from the norm are common:

- (1) Most trisyllabic nouns beginning with a closed syllable have penultimately stressed construct forms:

מִלְחָמָה	<i>milhāmāh</i>	war	constr.	מִלְחֵמֶת	<i>milhēmet</i>
מִשְׁפָּחָה	<i>mišpāhāh</i>	family		מִשְׁפַּחַת	<i>mišpāhat</i>

- (2) Sometimes the expected reduction of *ē* or *ā* to *ə* does not take place.

This is by and large unpredictable and will require special note.

בְּרֵכָה	<i>bərēkāh</i>	pond	constr.	בְּרֵכַת	<i>bərēkat</i>
צָרָה	<i>šārāh</i>	distress		צָרַת	<i>šarat</i>

Most feminine nouns ending in *-at*, *-et*, *-ūt*, *-ît*, etc., in the absolute are not susceptible to further change in the construct form. Those that are follow the rules. The construct form of אִשָּׁה is quite irregular: אִשְׁתַּ 'ēšet.

77. Vocabulary 17.

NOUNS:	רָקִיעַ	<i>rāqī'a'</i>	the firmament (apparently considered as a <u>solid barrier</u> by the cosmographers of Genesis)
	יַבְשָׁה	<i>yabbāšāh</i>	dry ground
	אָב	<i>'āb</i> (pl. <i>-ōt</i>)	father אָב
	אָח	<i>'āh</i> (pl. irreg. אַחִים <i>'ahîm</i>)	brother

* Note the reversion of *k* to *k*. This is unusual; one would expect בְּרַכַּת without *daghesh lene*:

בֵּן *bēn* (pl. irreg. בָּנִים *bānîm*) son

מַלְכָּה *malkāh* (pl. -*ôt*) queen

שֵׁם *šēm* (pl. -*ôt*) name // Starting separate, false

ADJECTIVES: ראשון *rišōn* first (fem. ראשונה *rišōnāh*)

שני *šēnî* second (fem. שנית *šēnît*)

שלישי *šālîšî* third (fem. שלישית *šālîšît*)

רביעי *rabî'i* fourth (fem. רביעית *rabî'ît*)

חמישי *hāmîšî* fifth (fem. חמישית *hāmîšît*)

OTHER: על-פני *'al-pānê* (prep.) on the surface of, up against // in front of, before,

כן *kēn* (adv.) thus, so (referring to what has been mentioned) *opposite, before, after*

thus, so follows (generally referring to what follows) 251

Exercises:

(a) Translate:

- | | |
|-----------------------|---------------------|
| בית הנביא (1) | עבודת האיש הקשה (8) |
| עצת המלך (2) | ישועת הגבורים (9) |
| שנת המלחמה הגדולה (3) | גבעת הארץ ההיא (10) |
| ברכת האבות (4) | בן-השפט (11) |
| מלכת השמים (5) | בת האיש הדל (12) |
| תורת האלהים (6) | שם הארץ הזאת (13) |
| שמחת העם הגדולה (7) | מחנה האיבים (14) |

(b) Give orally the Hebrew for the following:

1. The rich man's field
2. the father of the king
3. the third battle of the year
4. the youngest (= small) brother of the prophet
5. the fifth word of the law
6. the blessing of the Lord
7. the wisdom of the king
8. the first house of the city
9. the firmament of the heavens
10. the image of God

(c) Reading: The Creation

[N.B. Genuine BH narrative requires the use of a verb form we shall not study until Lesson 22. The reading selections of Lessons 17 to 22 should therefore be regarded as simply sequences of isolated sentences, related in meaning but not in syntax.]

ביום הראשון ברא אלהים את-השמים ואת-הארץ. הארץ היתה תהו ובהו* וחשך היתה על-פני המים. ברא אלהים את-האור. קרא לאור יום ולחשך קרא לילה. כן עשה אלהים ביום הראשון.

INTRODUCTION TO BIBLICAL HEBREW

ביום השני עשה אלהים רקיע בתוך המים והרקיע צמד בין המים אשר תחת השמים ובין המים אשר על-השמים. קרא לרקיע שמים. כן עשה ביום השני.

ביום השלישי קבץ אלהים את-המים אשר תחת השמים אל-מקום אחד. ליבשה קרא אלהים ארץ ולמים קרא ימים. גם-ביום השלישי ברא את-כל-עשב הארץ ואת-כל-עץ.

(d) Write in Hebrew:

1. The house of stone did not fall.
2. The joy of the people is in the law of the Lord.
3. Half of the young men fell in the battle that day.
4. I drank the water from a stone vessel and I ate the food which was on a wooden table.
5. I sojourned with the people of that land (for) many years.
6. In the morning he set out toward-the-west.
7. The name of this king is David.

* *tôhû wābôhû*: a designation of the primordial chaos; “formlessness and void” is an acceptable translation for this rather obscure phrase.

LESSON 18

78. The Construct Forms of Plural Nouns in -îm.

In the construct form of nouns having plurals in *-îm*, this ending is replaced by *-ê*. Vowel reductions take place as usual in accordance with the rules given in §73. (page 110)

<i>Absolute</i>	<i>Construct</i>	<i>Rules applied</i>
יָמִים <i>yāmîm</i>	יָמֵי <i>yāmê</i>	1
בָּנִים <i>bānîm</i>	בָּנֵי <i>bānê</i>	1
חֲצִים <i>ḥiṣṣîm</i>	חֲצֵי <i>ḥiṣṣê</i>	
עָמִים <i>'ammîm</i>	עָמֵי <i>'ammê</i>	
סוּסִים <i>sûsîm</i>	סוּסֵי <i>sûsê</i>	
זֵיתִים <i>zêṭîm</i>	זֵיתֵי <i>zêṭê</i>	
בְּכוֹרִים <i>bəḵōrîm</i>	בְּכוֹרֵי <i>bəḵōrê</i>	
גְּבוּלִים <i>gəbûlîm</i>	גְּבוּלֵי <i>gəbûlê</i>	
גְּמָלִים <i>gəmallîm</i>	גְּמָלֵי <i>gəmallê</i>	
דְּבָרִים <i>dəbārîm</i>	דְּבָרֵי <i>dəbrê</i>	1 and rule of ə
אֲנָשִׁים <i>'anāšîm</i>	אֲנָשֵׁי <i>'anšê</i>	1 and rule of ə
זִקְנִים <i>zəqənîm</i>	זִקְנֵי <i>zəqnê</i>	1 and rule of ə
כְּלִים <i>kəlîm</i>	כְּלֵי <i>kəlê</i>	1
כוֹכָבִים <i>kōḵābîm</i>	כוֹכָבֵי <i>kōḵābê</i>	1
הִיכָלִים <i>ḥēkālîm</i>	הִיכָלֵי <i>ḥēkəlê</i>	1
מִשְׁפָּטִים <i>mišpāṭîm</i>	מִשְׁפָּטֵי <i>mišpāṭê</i>	1
כֹּהֲנִים <i>kōhānîm</i>	כֹּהֲנֵי <i>kōhānê</i>	

INTRODUCTION TO BIBLICAL HEBREW

Dissyllabic nouns with penultimate stress (the general type *mélek*) must be singled out for particular attention. Although all these nouns have a common *absolute* plural pattern, the *construct* form cannot be obtained by normal rules:

- (a) Nouns like מֶלֶךְ (with *é*) have *a* or *i* in the stem syllable of the plural construct. The correct vowel must be learned with each word. Following is a list of all words of this group that have been introduced to this point. Hereafter the characteristic vowel of each word will be noted in the vocabularies.

מְלָכִים	מְלָכִי	<i>malkê</i>	
עֲבָדִים	עֲבָדִי	' <i>abdê</i>	
כַּרְמִים	כַּרְמִי	<i>karmê</i>	כַּרְמִי
יְלָדִים	יְלָדִי	<i>yaldê</i>	
דַּרְכִּים	דַּרְכִּי	<i>darkê</i>	
אֲבָנִים	אֲבָנִי	' <i>abnê</i>	
נַעֲרִים	נַעֲרִי	<i>na'ârê</i>	

- (b) Nouns like סֵפֶר (with *é*) have *i* (sometimes *e*):

סֵפֶר	סִפְרִים	סִפְרִי	<i>siṣpê</i>	
שֵׁבֶט	שִׁבְטִים	שִׁבְטִי	<i>šibtê</i>	tribes
עֵדֶר	עִדְרִים	עִדְרִי	' <i>edrê</i>	herds

- (c) Nouns like שָׂרֵשׁ (with *ō*) have *o*:

שָׂרֵשׁ	שָׂרְשִׁים	שָׂרְשִׁי	<i>šoršê</i>	roots
---------	------------	-----------	--------------	-------

There are several nouns with irregularities in the plural construct which should be noted here:

רֵאשִׁים	<i>rāšîm</i>	רֵאשִׁי	<i>rāšê</i>	No reduction
עָרִים	' <i>arîm</i>	עָרִי	' <i>arê</i>	No reduction
הָרִים	<i>hārîm</i>	הָרִי	<i>hārê</i>	No reduction

The construct forms of שָׁמַיִם and מַיִם are שָׁמַיִ *šamê* and מַיִ *mê* respectively.

79. The Construct Form of Plural Nouns in -ôṭ.

The ending *-ôṭ* remains in the construct form, which is subject to the same rule (1) of reduction already cited. Here again, if nouns of the types *mélek*, *sēper*, *šōreš* (or *ná'ar*, *zéra'*, *'ōrah*) have plurals in *-ôṭ*, the stem vowel cannot be predicted on the basis of rules.

שָׁמַיִם	שָׁמַיִם	שָׁמַיִם	<i>šamôṭ</i>	Rule 1
לְבָבוֹת	לְבָבוֹת	לְבָבוֹת	<i>libbôṭ</i>	
נַפְשׁוֹת	נַפְשׁוֹת	נַפְשׁוֹת	<i>napšôṭ</i>	Unpredictable
חַרְבוֹת	חַרְבוֹת	חַרְבוֹת	<i>harbôṭ</i>	"

אַרְצָא	אַרְצוֹת	אַרְצוֹת	'arṣôt	"
אַרְחָא	אַרְחוֹת	אַרְחוֹת	'orhôt	
מְקוֹם	מְקוֹמוֹת	מְקוֹמוֹת	maqômôt	
בְּרָכָא	בְּרָכוֹת	בְּרָכוֹת	birkôt	1 and rule of a
שְׂדֵה	שְׂדוֹת	שְׂדוֹת	śadôt	1

The construct plurals of feminine nouns like גְּבַעָה and מְלָכָה take the same vowel as the singular: גְּבַעוֹת but מְלָכוֹת.

80. Vocabulary 18.

NOUNS:	אָדָם	'ādām	(1) the proper name <u>Adam</u> ; (2) a collective term (no pl.) <u>mankind</u> ; (3) a singular noun (no pl.) <u>a man</u> [<i>'ādām</i> characterizes a man as opposed to what is not human, while <i>'iš</i> is man as opposed to woman or child.]
	אֲדָמָה	'ādāmāh	earth, ground, soil, landed property [sometimes synonymous with <i>'éreṣ</i> , which retains more of a geographical or political rather than agricultural sense]
	בְּהֵמָה	bahēmāh	(constr. בְּהֵמַת <i>behēmat</i>) (pl. -ôt) <u>beast, animal</u> , often used collectively
	רִמְשֵׁי	rémés	(no pl.) a collective term for all <u>creeping things</u>
	זָכָר	zākār	(pl. -îm) a male
	נְקֵבָה	naqēbāh	a female
	שַׁבָּת	šabbāt	(pl. irreg. שַׁבָּתוֹת) <u>sabbath</u> (f.)
ADJECTIVES:	שֵׁשִׁי	šiššî	sixth (fem. שֵׁשִׁית <i>šiššît</i>)
	שְׁבִיעִי	šabī'î	seventh (fem. שְׁבִיעִית <i>šabī'ît</i>)
	אַחֵר	'ahēr	other, another (fem. אַחֵרַת <i>'ahéret</i> ; m. pl. אַחֵרִים <i>'ahērîm</i> , f. pl. אַחֵרוֹת <i>'ahērôt</i>)
VERBS:	יָצַר	yāṣar	to form, fashion ✕ (65*)

Note: Three words often confused are

- (1) חַי *hay*, an adjective whose forms are given in §22; "alive, living"
- ✕ (2) חַיָּה *hayyāh*, a noun (pl. -ôt), used as a general term for any "living thing or animal."
- (3) חַיִּים *hayyîm*, a noun used only in the plural form but with the singular meaning "life, lifetime."

Exercises:

(a) Translate the following phrases. Make sure that all construct forms are clearly understood.

- | | |
|----------------------|--------------------|
| אֲנָשֵׁי הָעִיר (1) | אֲנָשֵׁי הָעָם (3) |
| נְשֵׁי הַמְּלָךְ (2) | בְּנֵי הָעִיר (4) |

גְּבֻעוֹת הָאָרֶץ (5)	צִלְמֵי הָאֱלֹהִים (17)
דְּבָרֵי הַסֵּפֶר (6)	בְּנוֹת הָעָם (18)
הַיְכָלֵי הָעִיר (7)	דְּרָכֵי הַהָרִים (19)
הָרֵי הָאָרֶץ (8)	בְּרֻכּוֹת הַנְּבִיאִים (20)
מַלְכֵי הָאָרֶץ (9)	גְּמְלֵי הָעָשִׂיר (21)
כּוֹכְבֵי הַשָּׁמַיִם (10)	גְּבוּרֵי הָעָם (22)
בְּהֵמַת הַשָּׂדֶה (11)	זְקֵנֵי הָעִיר (23)
חַיֵּי הָאָרֶץ (12)	חֳלוּמוֹת הַנָּעַר (24)
חַיֵּי הָאִישׁ (13)	יְלָדֵי הַנָּשִׁים (25)
אֲבְנֵי הַהָר (14)	יְמֵי הַמְּלָכִים (26)
דְּגֵי הַיָּם (15)	כְּלֵי הַהֵיכָל (27)
לוֹחֹת הַתּוֹרָה (16)	מְלֶאכֵי הַמֶּלֶךְ (28)

(b) Give first the plural of each noun; then use the construct plural form in the given phrase.

- (1) place, the places of the land
- (2) camp, the camps of the enemy
- (3) commandment, the commandments of the Lord
- (4) river, the rivers of the land
- (5) prophet, the prophets of that city
- (6) book, the books of the prophets
- (7) servant, the servants of the king
- (8) city, the cities of the land
- (9) tree, the trees of the garden
- (10) judge, the judges of the people
- (11) father, the fathers of the children
- (12) son, the sons of the elders

(c) Reading: The Creation (concluded).

בַּיּוֹם הַרְבִּיעִי בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. הַשָּׁמַיִם הוּא הָאֹר הַגָּדוֹל אֲשֶׁר לַיּוֹם וְהָאָרֶץ הוּא הָאֹר הַקָּטָן אֲשֶׁר לַלַּיְלָה. עָשָׂה גַם־אֶת־הַכּוֹכָבִים וְנָתַן אֹתָם בְּרִקְיעַ הַשָּׁמַיִם. בַּיּוֹם הַחֲמִישִׁי בָּרָא אֱלֹהִים אֶת־הַדְּגָיִם אֲשֶׁר בַּיַּמִּים וּבַנְּהָרוֹת וּבְכָל־הַיָּם הָאֲחֵרִים אֲשֶׁר עַל־הָאָרֶץ. עָשָׂה אֶת־הָעוֹף אֲשֶׁר עַל־הָאָרֶץ וְעַל־פְּנֵי רִקְיעַ הַשָּׁמַיִם. בַּיּוֹם הַשְּׁשִׁי עָשָׂה אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ אֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ. יָצַר אֶת־הָאָדָם מִהָאָדָמָה בְּצֶלֶם אֱלֹהִים. זָכָר וּנְקֵבָה בָּרָא אֹתָם. בַּיּוֹם הַשְּׁבִיעִי שָׁבַת אֱלֹהִים מְכַל־הַמְּלָאכָה אֲשֶׁר עָשָׂה. (הַיּוֹם הַשְּׁבִיעִי אֲשֶׁר שָׁבַת אֱלֹהִים בּוֹ הוּא יוֹם הַשַּׁבָּת.)

(d) Write in Hebrew:

1. These are the names of the children of the people who came to Jerusalem.

2. He slew the evil sons of the prophet because they had transgressed the laws of the Lord.
3. He gave money to the first woman, but to the other he gave nothing.
4. Have you seen the stars of the heaven which God placed in the firmament?
5. Where are the tablets of stone which the prophet smashed?
6. The Lord is the salvation of all peoples.

LESSON 19

81. The Independent (Subject) Form of the Personal Pronoun.

אֲנִי	' <i>anî</i>	I	אֲנַחְנוּ	' <i>anáhnû</i>	we
אֲנֹכִי	' <i>anōkî</i>	I			
אַתָּה	' <i>attāh</i>	you (m. s.)	אַתֶּם	' <i>attem</i>	you (m. pl.)
אַתְּ	' <i>att</i>	you (f. s.)	אַתֶּנָּה / אַתֶּן	' <i>atten, 'attēnnāh</i>	you (f. pl.)
הוא	<i>hû'</i>	he, it (m. s.)	הֵם / הֵמָּה	<i>hēm, hēmmāh</i>	they (m. pl.)
היא	<i>hî'</i>	she, it (f. s.)	הֵנָּה	<i>hēnnāh</i>	they (f. pl.)

Remarks: Both forms of the 1st pers. sing. pronoun are very frequent, with no clear difference in meaning or range. A rare alternate of the 2nd fem. sing. is attested: אַתִּי, with final *î*. אֲנֹכִי and אֲנַחְנוּ occur as very rare variants of אֲנִי. The 2nd pers. fem. pl. forms are too infrequent to determine preferences; אַתֶּן is vocalized אַתֶּנָּה in some texts. In the Pentateuch the 3rd pers. fem. sing. is spelled הוא, i.e. the masculine form is written but the feminine form is read; the reason for this is obscure. הֵם and הֵמָּה are both frequent, but show slightly different distributions: הֵם dominates in the Pentateuch, while הֵמָּה is commoner in Samuel and several of the poetic books.

The independent forms of the personal pronoun are used mainly as the subjects of sentences, and mostly of non-verbal sentences:

- אֲנִי טוֹב I am good.
- אֲנִי הֹלֵךְ I am walking.
- אֲנִי אִישׁ I am a man.
- אֲנִי בַּבַּיִת I am in the house.

They may be used in a variety of disjunctive ways and may stand before the verb in a verbal sentence to give emphasis to the subject. This emphasis need not be strong; it may be merely that the discourse has had a shift in subject, which would not entail any special emphasis in the English translation.

82. The Interrogative Pronouns.

(a) מי *mî* who? Not inflected for number or gender.

מי עָשָׂה אֶת־הַדָּבָר הַזֶּה? Who did this thing?

מי אַתָּה? Who are you?

בַּת מִי אַתָּה? Whose daughter are you?

לְמִי נָתַתְּ אֶת־הַכֶּסֶף? To whom did you give the money?

(b) מה *mah* what? Not inflected for number or gender.

The form of this word depends on the beginning of the following word, but in a less consistent way than was the case with the definite article or the conjunction *wa-*. The following simplified rule will cover most instances met:

- (1) Before א ר ה use מה *māh*. *men + games = meh*
- (2) Before ע ה use מה *meh*.
- (3) Elsewhere, before non-guttural consonants, use מה *mah* plus the doubling of the first consonant of the following word.

Any of these forms may be followed by *maqqēp̄*.

Both מי and מה are sometimes followed by a demonstrative pronoun, better left untranslated, as in

מַה זֹאת עָשִׂיתְּ? What have you done?

מִי זֶה הוּא? Who is he?

83. The Prepositions אֶל, עַל, מִן, וְעִמָּךְ with Pronominal Suffixes.

These four prepositions, among others, take a set of pronominal endings quite different from those already studied.

1 c. s.	אֵלַי	'ēlay	עָלַי	'ālay
2 m. s.	אֵלַיְךָ	'ēlēkā	עָלַיְךָ	'ālēkā
2 f. s.	אֵלַיִךְ	'ēlayik	עָלַיִךְ	'ālayik
3 m. s.	אֵלָיו	'ēlāw	עָלָיו	'ālāw
3 f. s.	אֵלֶיהָ	'ēlēhā	עָלֶיהָ	'ālēhā
1 c. pl.	אֵלֵינוּ	'ēlēnū	עָלֵינוּ	'ālēnū
2 m. pl.	אֵלֵיכֶם	'ālēkem	עָלֵיכֶם	'ālēkem
2 f. pl.	אֵלֵיכֶן	'ālēken	עָלֵיכֶן	'ālēken
3 m. pl.	אֵלֵיהֶם	'ālēhem	עָלֵיהֶם	'ālēhem
3 f. pl.	אֵלֵיהֶן	'ālēhen	עָלֵיהֶן	'ālēhen

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1 c. s.	תַּחְתִּי	tahtay	אַחֲרַי	'ahāray
2 m. s.	תַּחְתֶּךָ	tahtēkā	אַחֲרֶיךָ	'ahārēkā
2 f. s.	תַּחְתֵּיךְ	tahtáyik	אַחֲרַיִךְ	'ahāráyik
3 m. s.	תַּחְתּוֹ	tahtāw	אַחֲרָיו	'ahārāw
3 f. s.	תַּחְתֶּיהָ	tahtêhā	אַחֲרֶיהָ	'ahārêhā
1 c. pl.	תַּחְתֵּינוּ	tahtênû	אַחֲרֵינוּ	'ahārênû
2 m. pl.	תַּחְתֵּיכֶם	tahtêkem	אַחֲרֵיכֶם	'ahārêkem
2 f. pl.	תַּחְתֵּיכֶן	tahtêken	אַחֲרֵיכֶן	'ahārêken
3 m. pl.	תַּחְתֵּיהֶם	tahtêhem	אַחֲרֵיהֶם	'ahārêhem
3 f. pl.	תַּחְתֵּיהֶן	tahtêhen	אַחֲרֵיהֶן	'ahārêhen

84. Vocabulary 19.

NOUNS: נָחַשׁ *nāhāš* (pl. -*îm*) snake, serpent

עֲזָרָה *'ézer* help, assistance

צֵלַע *šēlā'* (pl. -*îm* or -*ôt*) **rib**, side; the construct form is irregular: צֵלַע *šēla'*

שִׁיר *šîr* (pl. -*îm*) song

בָּשָׂר *bāsār* flesh, meat; כָּל-בָּשָׂר *kol-bāsār* mankind

מָוֶת *māwet* death

ADJECTIVES: אָרוּר *'ārûr* accursed

נְחָמָד *nehmād* pleasant

חָכָם *hākām* wise; as noun: a wise man

VERBS: שָׁר *šār* to sing (cf. שִׁיר above)

OTHER: אֶתְמֹל *'etmól* or תְּמֹל *tāmól* (adv.) yesterday

אַחֲרַי *'ahārê* (prep.) after, behind; (conj.) + אַחֲרֵי *'ahar* after

אַחַר *'ahar*

Exercises:

כתוב שם שני = as in former

(a) Translate:

- | | |
|---|--------------------------------------|
| אֲנַחְנוּ הַלְכִים הָעִירָה (1) | מֵה-יֵצֵר אֱלֹהִים מֵהָאָדָמָה (7) |
| הָאֲתָם עָלִים יְרוּשָׁלַיִם (2) | מִי זָכַר וּמִי נִקְבָה (8) |
| לָמָּה אַתָּה צֹעֵק (3) | מֵה-יּוֹם הַשֶּׁבֶת (9) |
| מָה אֶת שֶׁתָּה וּמָה אֶת אֲכָלֶת (4) | אֲנַחְנוּ צָמִים וְהֵם אֹכְלִים (10) |
| אֲנִי כָתַב אֶת-הַדְּבָרִים הָהֵם (5) | הֵהֵם קִרְאִים אֶל-הַנְּבִיא (11) |
| הָאֲתָן גְּרוֹת בְּתוֹךְ הָעָם הַזֶּה (6) | |

(b) Give orally the Hebrew for the following:

1. What is the name of this man?
2. Who is the son of the rich woman?
3. What did he do on the sixth day?
4. What did he call the dry ground?

5. What did you do yesterday?
6. Did you see him yesterday?

(c) Translate:

- (1) שָׁמְעוּ הַנְּעָרִים אֶל-קוֹל הַגָּבוֹר כִּי הוּא הָיָה חָכָם מְכַל-הָאֲנָשִׁים.
- (2) יָפָה וַנְּחַמְדָּ הֵגֵן אֲשֶׁר נָטְעָתָּ בַּמָּקוֹם הַזֶּה.
- (3) אֲרוּרִים הָאֲנָשִׁים הָהֵם כִּי חָטְאוּ לַיהוָה אֱלֹהִים.
- (4) אֲכַלְנוּ מִבֶּשֶׂר הַבְּקָר וּמִמֵּי הַנְּהַר שְׁתִּינוּ.
- (5) לָמָּה לֹא נָתַתָּ אֶת-חֲצֵי הַבֶּשֶׂר לַדְּלִים כִּי הָיָה לָהֶם רָעַב.
- (6) אִיִּה שְׁמַתָּ אֶת-הָאֶבֶן הָאֲחֵרֶת.
- (7) מִי שָׁבַר אֶת-הַכְּלִים הָאֵלֶּה אֲשֶׁר יָצַרְתִּי אֶתְמוֹל.
- (8) אֵלֶּה דְבַרֵי הַשִּׁיר אֲשֶׁר שָׁר הַמֶּלֶךְ עַל-מוֹת הַגָּבוּרִים הַגְּדוֹלִים.
- (9) אֲכַלְהָ הַבְּהֵמָה מֵעֵשֶׂב הַשָּׂדֶה.
- (10) מָה הַמְּלָאכָה אֲשֶׁר עָשִׂיתָם אֶתְמוֹל.
- (11) יָשְׁבוּ שָׁם כָּל-יְמֵי חַיֵּי הַנְּבִיא.

(d) Write in Hebrew:

1. God made woman from the rib of the man.
2. Who are the enemies of this people?
3. These are the words concerning the life of the great king.
4. He made the fish of the seas and the birds of the heavens.
5. In whose image (lit. in the image of whom) did God fashion man?
6. What did he place in the firmament of the heavens on the fourth day?

(e) Reading: In the Garden of Eden

קָרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וְלְכָל-חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא הָיָה יָצוֹר כַּנְּגֻדוֹ.¹
 בָּנָה יְהוָה אֱלֹהִים אֶת-הַצִּלְעֵי אֲשֶׁר לָקַח מִן-הָאָדָם לְאִשָּׁה.² הָיְתָה הָאִשָּׁה אֶת-הָאִישׁ בֶּגֶן.
 הַנְּחָשׁ הָיָה עָרוֹם³ מְכַל-חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים. שָׁמְעָה הָאִשָּׁה אֶל-קוֹל הַנְּחָשׁ
 וּמִפְרִי⁴ הָעֵץ אֲשֶׁר בְּתוֹךְ הֵגֵן אֲכָלָהּ כִּי רָאֹתָהּ כִּי טוֹב וַנְּחַמְדָּ הָעֵץ. אֲכַל גַּם-הָאָדָם אֶת-
 הַפְּרִי אֲשֶׁר נָתַן לּוֹ הָאִשָּׁה.

אָמַר אֱלֹהִים אֶל-הָאָדָם לֵאמֹר הֲמִן-הָעֵץ אֲשֶׁר בְּתוֹךְ-הֵגֵן אֲכָלְתָּ. אָמַר הָאָדָם לֵאמֹר הָאִשָּׁה
 אֲשֶׁר נָתַתָּ עִמָּדִי הִיא נָתַןָה לִי מִן-הָעֵץ. אָמַר יְהוָה אֱלֹהִים לְאִשָּׁה: מַה-זֹּאת עָשִׂית. וְהָיָה
 אִמְרָהּ לּוֹ אֶת-כָּל-אֲשֶׁר אָמַר הַנְּחָשׁ אֵלֶיהָ. אָמַר יְהוָה אֶל-הַנְּחָשׁ: כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה
 מְכַל-הַבְּהֵמָה וּמְכַל-חַיַּת הַשָּׂדֶה. יֵצְאוּ הָאָדָם וְהָאִשָּׁה מִן-הֵגֵן כִּי חָטְאוּ חַטָּאת לַיהוָה אֱלֹהִים.

Notes to Reading:

1. “suitable for him”
2. לְ בָנָה in the sense “to build or make something into something else”
3. “crafty, shrewd”
4. Note the frequent partitive use of מִן: “some of the fruit”

LESSON 20

85. The Noun with Pronominal Suffixes.

Pronominal possession, such as “my book,” “his king,” etc., is indicated in Hebrew by suffixation of the pronominal element. The forms of the pronoun attached to the singular noun are more or less the same as those used with the prepositions already studied. The major difficulty lies, as usual, in the alterations of the nominal stem rather than in the endings. Here is the paradigm of סוס (horse), the stem of which remains unchanged throughout:

סוּסִי	<i>sûsî</i>	my horse	סוּסֵנוּ	<i>sûsênû</i>	our horse
סוּסְךָ	<i>sûsākā</i>	your (m. s.) horse	סוּסְכֶם	<i>sûsākem</i>	your (m. pl.) horse
סוּסְךָ	<i>sûsēk</i>	your (f. s.) horse	סוּסְכֶן	<i>sûsāken</i>	your (f. pl.) horse
סוּסוֹ	<i>sûsô</i>	his horse	סוּסָם	<i>sûsām</i>	their (m. pl.) horse
סוּסָהּ	<i>sûsāh</i>	her horse	סוּסָן	<i>sûsān</i>	their (f. pl.) horse

Special note should be made of the following points:

(1) The 2nd pers. fem. sing. and the 1st pers. com. pl. always have *-ē-*. Recall that the prepositions are mixed in this regard, with *ā* in some cases (*bāk*, *lāk*, *‘immāk*) and *ē* in others (*mimmēk*). *orig. -ik ad. נוֹ*

(2) The *ə* of סוּסְךָ *sûsākā* should be thought of as properly part of the suffix (*sûs + ākā*) and not part of the noun stem. On the contrary, the *ə* of סוּסְכֶם *sûsākem* and סוּסְכֶן *sûsāken* should be taken as part of the noun stem (*sûsə + kem*). The reason for this apparently arbitrary distinction will become clear below. *orig. -ak(ā) ad. -kemm together*

Let us next look at these same suffixes on a noun like דָּבָר:

דָּבַרְי	<i>dābārî</i>	דָּבַרְנוּ	<i>dābārēnû</i>
דָּבַרְתָּךְ	<i>dābārākā</i>	דָּבַרְתֶּם	<i>dābarkēm</i>
דָּבַרְתְּךָ	<i>dābārēk</i>	דָּבַרְתֶּן	<i>dābarkēn</i>
דָּבַרוּ	<i>dābārō</i>	דָּבַרְםָּ	<i>dābārām</i>
דָּבַרְתֶּם	<i>dābārāh</i>	דָּבַרְנָם	<i>dābārān</i>

The shift of the stress from the noun stem to the suffix has produced the same kind of reduction we encountered in the plural and construct forms, namely, \bar{a} and \bar{e} in propretonic (two before the main stress) open syllables are replaced by \bar{a} . The 2nd pers. forms are the only ones that require comment. As suggested above, the \bar{a} of $-ākā$ is taken as part of the suffix; this leaves the final stem syllable open ($dā\text{-}bā\text{-}rā\text{-}k\bar{a}$), and the noun stem before this suffix will accordingly have in most cases the same form as the 1st pers. sing. The endings of the 2nd pers. pl., however, are $-kēm$ and $-kēn$ (without \bar{a}); the final syllable of the noun stem is closed ($dā\text{-}bār\text{-}kēm$) and the vowel, if possible, is shortened. The noun stem before these two suffixes is most often identical to the construct form. To understand the stem changes, then, the suffixes must be considered as of two kinds: (1) those beginning with a consonant, often called "heavy" ($-kēm$ and $-kēn$), and (2) those beginning with a vowel (all the rest), often called "light."

Feminine nouns in $-āh$ have $-āt$ before the light suffixes and $-at$ before the heavy suffixes:

תּוֹרָתִי	<i>tōrātî</i> my law etc.	תּוֹרָתֵנוּ	<i>tōrātēnû</i>
תּוֹרָתְךָ	<i>tōrātākā</i>	תּוֹרָתֶם	<i>tōratkēm</i>
תּוֹרָתְךָ	<i>tōrātēk</i>	תּוֹרָתֶן	<i>tōratkēn</i>
תּוֹרָתוֹ	<i>tōrātō</i>	תּוֹרָתָם	<i>tōrātām</i>
תּוֹרָתְהֶם	<i>tōrātāh</i>	תּוֹרָתָן	<i>tōrātān</i>

Nouns with penultimate stress, like *mēlek* and *ná'ar*, and certain other irregular types will be treated separately in later lessons. The following table includes most of the remaining common types of singular nouns illustrated with light and heavy suffixes. Be sure that the phonetic changes noted in the comments are clear.

Sing. Abs.	w. suff. 1 s.	w. suff. 2 pl.	Comments
יָד <i>yād</i>	יָדִי <i>yāđi</i>	יְדֹכֶם <i>yedkēm</i>	Irregular; we expect <i>yadkēm</i> .
עַם <i>'am</i>	עַמִּי <i>'ammî</i>	עַמְּכֶם <i>'ammākēm</i>	Cf. pl. stem in <i>'ammîm</i> .
אֵם <i>'ēm</i>	אִמִּי <i>'immî</i>	אִמְּכֶם <i>'immākēm</i>	Cf. pl. stem in <i>'immôt</i> .
שִׁיר <i>šîr</i>	שִׁירִי <i>šîri</i>	שִׁירְכֶם <i>šîrakēm</i>	

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אִישׁ	'îš	אִישִׁי	'îšî	אִישְׁכֶּם	'îšakem
עִיר	'îr	עִירִי	'îrî	עִירְכֶּם	'îrakem
קוֹל	qôl	קוֹלִי	qôlî	קוֹלְכֶּם	qôlakem
יוֹם	yôm	יוֹמִי	yômî	יוֹמְכֶּם	yômakem
רֹאשׁ	rô(')š	רֹאשִׁי	rô(')šî	רֹאשְׁכֶּם	rô(')šakem
סוּס	sûs	סוּסִי	sûsî	סוּסְכֶּם	sûsakem

2. Nouns with -áyi- and -áwe- :

בַּיִת	báyit	בֵּיתִי	bêtî	בֵּיתְכֶם	bêtakem
מַוֶּט	máwet	מוֹתִי	môtî	מוֹתְכֶם	môtakem

Note -áyi- → -ê-. (שֵׁנִי, מוֹתִי)

Note -áwe- → -ô-. (מַוֶּטְכֶּם)

3. Dissyllabic nouns:

רְכוּשׁ	rakûš	רְכוּשִׁי	rakûšî	רְכוּשְׁכֶּם	rakûšakem
חֵלֹם	hâlôm	חֵלֹמִי	hâlômî	חֵלֹמְכֶם	hâlômakem
דָּבָר	dābār	דְּבָרִי	dabārî	דְּבָרְכֶם	dabarkem

Propretonic reduction. (דְּבָרְכֶם)

זֶקֶן	zāqēn	זֶקֶנִי	zāqēnî	זֶקֶנְכֶם	zāqankem
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Propretonic reduction. (זֶקֶנְכֶם)

נָבִיא	nābî	נְבִיאִי	nabî'î	נְבִיאְכֶם	nabî'akem
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Propr. red.; ā after gutt. (נְבִיאְכֶם)

מְקוֹם	māqôm	מְקוֹמִי	māqômî	מְקוֹמְכֶם	māqômakem
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Propr. red.

כּוֹכַב	kôkāb	כּוֹכְבִי	kôkābî	כּוֹכְבְּכֶם	kôkabkem
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Propr. red. (כּוֹכְבְּכֶם)

מִשְׁפָּט	mišpāt	מִשְׁפָּטִי	mišpā'î	מִשְׁפָּטְכֶם	mišpatkem
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Propr. red. (מִשְׁפָּטְכֶם)

אֵיב	'ōyēb	אֵיבִי	'ōyabî	אֵיבְכֶם	'ōyibkem
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צַדִּיק	šaddîq	צַדִּיקִי	šaddîqî	צַדִּיקְכֶם	šaddiqakem
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4. Feminine nouns in -āh :

שָׁנָה	šānāh	שָׁנָתִי	šānātî	שָׁנָתְכֶם	šānatkem
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Propretonic reduction.

עֲצָה	'ēšāh	עֲצָתִי	'āšātî	עֲצָתְכֶם	'āšatkem
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Propretonic reduction.

תּוֹרָה	tôrāh	תּוֹרָתִי	tôrātî	תּוֹרָתְכֶם	tôratakem
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בֵּינָה	bînāh	בֵּינָתִי	bînātî	בֵּינָתְכֶם	bînatakem
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חֻקָּה	huqqāh	חֻקָּתִי	huqqātî	חֻקָּתְכֶם	huqqatakem
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גִּבְעָה	gib'āh	גִּבְעָתִי	gib'ātî	גִּבְעָתְכֶם	gib'atkem
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אֲדָמָה	'ādāmāh	אֲדָמָתִי	'admātî	אֲדָמָתְכֶם	'admatkem
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Propretonic reduction and Rule of Shewa.

בְּרָכָה	bērākāh	בְּרָכָתִי	birkātî	בְּרָכָתְכֶם	birkatakem
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Propretonic reduction and Rule of Shewa.

עֲבֹדָה	'ābôdāh	עֲבֹדָתִי	'ābôdātî	עֲבֹדָתְכֶם	'ābodatkem
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תְּפִלָּה	təpīllāh	תְּפִלָּתִי	təpīllātî	תְּפִלָּתְכֶם	təpīllatakem
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Handwritten notes at the bottom of the page, including "Rule of Shewa" and other scribbles.

The suffixes attached to the plural noun have the forms given in the preceding lesson for אַל and עַל. When a noun plural ends in *-îm*, these suffixes replace the plural ending. They should thus be thought of as a fusion of the plural ending and the pronominal element:

סוּסֵי	<i>sûsay</i>	my horses etc.	סוּסֵינוּ	<i>sûsênû</i>
סוּסֵיְךָ	<i>sûsêkâ</i>		סוּסֵיְכֶם	<i>sûsêkem</i>
סוּסֵיֶיךָ	<i>sûsáyik</i>		סוּסֵיֶיכֶן	<i>sûsêken</i>
סוּסָיו	<i>sûsâw</i>		סוּסֵיהֶם	<i>sûsêhem</i>
סוּסֵיהֶן	<i>sûsêhâ</i>		סוּסֵיהֶן	<i>sûsêhen</i>
דְּבָרֵי	<i>dab̄aray</i>		דְּבָרֵינוּ	<i>dab̄arênû</i>
דְּבָרֵיְךָ	<i>dab̄arêkâ</i>		דְּבָרֵיְכֶם	<i>dibrêkem</i>
דְּבָרֵיֶיךָ	<i>dab̄aráyik</i>		דְּבָרֵיֶיכֶן	<i>dibrêken</i>
דְּבָרָיו	<i>dab̄arâw</i>		דְּבָרֵיהֶם	<i>dibrêhem</i>
דְּבָרֵיהֶן	<i>dab̄arêhâ</i>		דְּבָרֵיהֶן	<i>dibrêhen</i>

Note the stress difference when the endings of the 2nd pers. and 3rd pers. pl. are added. Here a noun with two changeable vowels will undergo the double reduction met in the plural construct form.

Nouns with plurals in *-ôt* add these same suffixes, but directly to the plural ending without replacement.

תּוֹרוֹתַי	<i>tôrôtay</i>	my laws etc.	תּוֹרוֹתֵינוּ	<i>tôrôtênû</i>
תּוֹרוֹתֶיךָ	<i>tôrôtêkâ</i>		תּוֹרוֹתֶיכֶם	<i>tôrôtêkem</i>
תּוֹרוֹתֶיֶךָ	<i>tôrôtáyik</i>		תּוֹרוֹתֶיכֶן	<i>tôrôtêken</i>
תּוֹרוֹתָיו	<i>tôrôtâw</i>		תּוֹרוֹתֵיהֶם	<i>tôrôtêhem</i>
תּוֹרוֹתֵיהֶן	<i>tôrôtêhâ</i>		תּוֹרוֹתֵיהֶן	<i>tôrôtêhen</i>
בְּרֻכּוֹתַי	<i>birkôtay</i>		בְּרֻכּוֹתֵינוּ	<i>birkôtênû</i>
בְּרֻכּוֹתֶיךָ	<i>birkôtêkâ</i> etc.		בְּרֻכּוֹתֶיכֶם	<i>birkôtêkem</i> etc.

The suffix *-êhem* is occasionally replaced by *-âm*, as in אֲבוֹתֵיהֶם for אֲבוֹתָם their fathers.

A complete list of noun types, under which all nouns used in this book are classified, will be found in Appendix A. When in doubt about the behavior of a noun stem before the pronominal suffixes the reader should locate the noun in the glossary and refer to the number indicated for the reference list.

The following selection of the most frequent plural types should prove adequate for most purposes:

abs. pl.		w. suff. 1 s.		w. suff. 2 m. pl.	
דְּמִים	<i>dāmîm</i>	דְּמִי	<i>dāmay</i>	דְּמִיכֶם	<i>damêkem</i> blood
בָּנִים	<i>bānîm</i>	בָּנֵי	<i>bānay</i>	בָּנֵיכֶם	<i>banêkem</i> sons
יָמִים	<i>yāmîm</i>	יָמֵי	<i>yāmay</i>	יָמֵיכֶם	<i>yamêkem</i> days
שָׁנִים	<i>šānîm</i>	שָׁנֵי	<i>šanay</i>	שָׁנֵיכֶם	<i>šanêkem</i> years

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נָשִׁים	<i>nāšîm</i>	נָשִׁי	<i>nāšay</i>	נְשֵׁיכֶם	<i>nəššêkem</i>	wives
עַמִּים	<i>'ammîm</i>	עַמִּי	<i>'ammay</i>	עַמֵּיכֶם	<i>'ammêkem</i>	peoples
חִצִּים	<i>hiššîm</i>	חִצֵּי	<i>hišsay</i>	חִצֵּיכֶם	<i>hiššêkem</i>	arrows
שִׁירִים	<i>šîrîm</i>	שִׁירֵי	<i>šîray</i>	שִׁירֵיכֶם	<i>šîrêkem</i>	songs
סוּסִים	<i>sûsîm</i>	סוּסֵי	<i>sûsay</i>	סוּסֵיכֶם	<i>sûsêkem</i>	horses
עָרִים	<i>'ārîm</i>	עָרֵי	<i>'aray</i>	עָרֵיכֶם	<i>'arêkem</i>	cities
בָּתִּים	<i>bâtîm</i>	בָּתֵי	<i>bâtay</i>	בָּתֵיכֶם	<i>bâtêkem</i>	houses
דְּבָרִים	<i>dəbārîm</i>	דְּבָרֵי	<i>dəbāray</i>	דְּבָרֵיכֶם	<i>dibrêkem</i>	words
אֲנָשִׁים	<i>'anāšîm</i>	אֲנָשֵׁי	<i>'anāšay</i>	אֲנָשֵׁיכֶם	<i>'anšêkem</i>	men
זְקֵנִים	<i>zəqēnîm</i>	זְקֵנֵי	<i>zəqēnay</i>	זְקֵנֵיכֶם	<i>ziqnêkem</i>	elders
נְבִיאִים	<i>nəbî'im</i>	נְבִיאֵי	<i>nəbî'ay</i>	נְבִיאֵיכֶם	<i>nəbî'êkem</i>	prophets
מִשְׁפָּטִים	<i>mišpāṭîm</i>	מִשְׁפָּטֵי	<i>mišpāṭay</i>	מִשְׁפָּטֵיכֶם	<i>mišpəṭêkem</i>	judgements
אֵיבִים	<i>'ōyabîm</i>	אֵיבֵי	<i>'ōyabay</i>	אֵיבֵיכֶם	<i>'ōyabêkem</i>	enemies
בָּנוֹת	<i>bānôt</i>	בָּנוֹתַי	<i>bānôtay</i>	בָּנוֹתֵיכֶם	<i>bānôtêkem</i>	daughters
תּוֹרוֹת	<i>tôrôt</i>	תּוֹרוֹתַי	<i>tôrôtay</i>	תּוֹרוֹתֵיכֶם	<i>tôrôtêkem</i>	laws
מְלָכוֹת	<i>məlakôt</i>	מְלָכוֹתַי	<i>məlakôtay</i>	מְלָכוֹתֵיכֶם	<i>məlakôtêkem</i>	queens
גְּבוּעוֹת	<i>gabā'ôt</i>	גְּבוּעוֹתַי	<i>gab'ôtay</i>	גְּבוּעוֹתֵיכֶם	<i>gab'ôtêkem</i>	hills
מִצְוֹת	<i>mišwôt</i>	מִצְוֹתַי	<i>mišwôtay</i>	מִצְוֹתֵיכֶם	<i>mišwôtêkem</i>	command- ments
בְּרָכוֹת	<i>bərakôt</i>	בְּרָכוֹתַי	<i>birkôtay</i>	בְּרָכוֹתֵיכֶם	<i>birkôtêkem</i>	blessings

Note that *-ôt* plurals have the same stem as the construct plural before all the suffixes, while *-îm* plurals have the construct plural stem only before *-kem*, *-ken*, *-hem*, and *-hen*.

A noun with a pronominal suffix is definite. Therefore

(1) a modifying adjective has the definite article:

סוּסֵי הַחֹזֶק my strong horse
דְּבָרָיו הַטּוֹבִים his good words

(2) when it is the direct object of a verb, the proposed *'et* is required:

רָאִיתִי אֶת־סוּסוֹ I saw his horse.

But when the noun refers to a part of the body *'et* is frequently omitted:

שָׁלַח יָדוֹ He put forth (lit. sent) his hand.

86. Vocabulary 20.

NOUNS: חוץ *hûṣ* the outside; חוּצָה *hûṣāh* and החוּצָה *hahûṣāh* to the outside, outwards; מִחוּץ לְ *miḥûṣ lə-* on the outside of
חַיִל *háyil* (pl. חַיִּלִּים) strength; army; wealth. Very frequent in the phrase גִּבּוֹר חַיִל a warrior, fighter, (45)
מִסְפָּר *mišpār* number, enumeration; אֵין מִסְפָּר לְ (are) without

number, innumerable; from this idiom מִסְפָּר comes to be used alone in the sense of “numerable,” i.e. “few” — e.g. אֲנָשֵׁי מִסְפָּר a few men (lit. men of number)

מֶרְכָבָה	<i>merkābāh</i> (pl. מֶרְכָבוֹת) chariot
סוּס	<i>sūs</i> (pl. - <i>îm</i>) horse
פָּרָשׁ	<i>pārāš</i> (constr. פָּרָשׁ ; pl. פָּרָשִׁים) horseman, rider
צָבָא	<i>šābā'</i> (constr. צָבָא ; pl. - <i>ôṭ</i>) army, host (of soldiers, angels, celestial bodies). Also in the frequent designations of God as יְהוָה צָבָאוֹת or אֱלֹהֵי צָבָאוֹת
רוּחַ	<i>rû^aḥ</i> (pl. - <i>ôṭ</i>) breath, wind, spirit (f.)
צוּר	<i>šûr</i> (pl. - <i>îm</i>) rock, cliff; fig. support, defence
קָהָל	<i>qāhāl</i> assembly, congregation
קִיר	<i>qîr</i> (pl. - <i>ôṭ</i>) wall
ADJECTIVES:	חָדָשׁ <i>ḥādāš</i> new
	חָזָק <i>ḥāzāq</i> strong, firm, hard
VERBS:	רָכַב <i>rākab</i> to ride

Exercises:

(a) Translate. Be sure you understand why the stems appear as they do.

9 זְהַבְּךָ זְהַבְּכֶם	1 קוּלְךָ קֹלָה
10 חֲכַמְתוּ חֲכַמְתֶּם	2 זְקַנְיָהּ זְקַנְכֶם
11 מְצוֹתֶיךָ מְצוֹתֵיךָ	3 שְׁנַתָּנוּ שְׁנֵינוּ
12 יְשׁוּעָתָנוּ יְשׁוּעַתְּכֶם	4 שְׁמַחְתִּי שְׁמַחֹתַי
13 נְהַרְתָּה נְהַרְתֶּיהָ	5 כְּסֵאֵי כְּסֵאוֹ
14 מוֹתֵי מוֹתוֹ	6 כּוֹכְבֵיהָ כּוֹכְבֵיכֶם
15 שְׁלַחְנָהּ שְׁלַחְנֶךָ	7 אוֹרוֹ אוֹרָיו
	8 אֲדַמְתֶּכֶם אֲדַמְתֶּם

(b) Give the Hebrew for the following orally:

1. your (m. s.) people, your tree, your birds
2. your (m. pl.) song, your advice, your (small) cattle
3. my places, my camps, my hunger, my commandments
4. my voice, my law, my messengers, my prophet
5. his firmament, his tablet, his throne, his palace
6. his words, his fish (pl.), his camels, his blessings
7. their (f. pl.) enemies, their warriors, their death

(c) Translate:

- (1) אֵין מִסְפָּר לְחֵיל הָאֵיב. יֵשׁ לָהֶם גְּבוּרִים כְּמִסְפָּר כּוֹכְבֵי הַשָּׁמַיִם.
- (2) אֵין כָּל-חֲדָשׁ תַּחַת הַשָּׁמֶשׁ.

- (3) קם מִלֶּךְ חָדָשׁ עַל-הָאָרֶץ.
 (4) חֶזֶק הוּא מִמֶּנִּי.
 (5) אֲנֹכִי בָא אֵלֶיךָ בְּשֵׁם יְהוָה צְבָאוֹת.
 (6) יָצַח הַמֶּלֶךְ אֶת-סוּסָיו אֶת-מִרְכָּבוֹתָיו וְאֶת-פָּרָשָׁיו.
 (7) שָׂרוּ אֶת-שִׁירָם הַחֲדָשׁ לַיהוָה.
 (8) רָאִיתִי אֶת-הַשֶּׁמֶשׁ וְאֶת-הַיָּרֵחַ וְאֶת-הַכּוֹכָבִים וְאֶת-כָּל-צְבָא הַשָּׁמַיִם.
 (9) אֱלֹהֵי שָׁמוֹת כָּל-גְּבוּרֵי הַחַיִּל אֲשֶׁר נָפְלוּ בַּמִּלְחָמָה הֵיחָא.
 (10) בָּנוּ בַיִת חָדָשׁ בְּעִירָם.
 (11) הָרַעַב הָיָה חֶזֶק בְּאָרֶץ וְלֹא הָיָה לָחֶם לָעָם.
 (12) אָמַר אֱלֹהֵי הַמֶּלֶךְ: יְהוָה עִמָּךְ גְּבוּר הַחַיִּל.
 (13) שָׁבְרָה רוּחַ גְּדוּלָה וַחֲזָקָה אֶת-צוּרֵי הַהָרִים.
 (14) אַרְוִירִים אֲנָשִׁיךָ כִּי חָטְאוּ בְעֵינֵי יְהוָה.
 (15) רָאינוּ אֶת-הָאֲנָשִׁים רֹכְבִים עַל-סוּסֵיהֶם.
 (16) מִי גְבוּר הַחַיִּל הָרֹכֵב עַל-הַמִּרְכָּבָה.

(d) Write in Hebrew:

1. He took a rib from the man and from it he made a woman.
2. The song which they sang was pleasant and good.
3. The enemy is too strong for our warriors.
4. They slew the beast and ate (from) its flesh.
5. This is a new song about horsemen, chariots, and war.
6. There is no help for our congregation.
7. The wall of their great city fell.

LESSON 21

87. Stative Verbs.

In addition to verbs like those already studied there is a much smaller group with \bar{e} or \bar{o} in the final stem syllable of the perfect. The majority of these verbs are stative, i.e. they denote the state of the subject rather than describing an action, and are translated in English mainly by adjectives:

כָּבֵד *kābēd* he is heavy, was heavy, has become heavy
זָקֵן *zāqēn* he is old, was old, has become old

There are other verbs of the regular *a*-perfect type which belong to this category on the basis of their meaning and which, to judge from other inflectional forms they exhibit, originally belonged to the stative inflectional category as well, but in the course of time have been assimilated to the dominant *a*-perfect type because their meaning shifted from a purely stative one to an action, such as

קָרַב *qārab* he is (was, has become) near; he approached.

Then too, there are verbs with perfects in \bar{e} which are treated as transitive active, with a direct object, such as

שָׂנֵא *sānē'* he hated.

Formally, there are \bar{e} -verbs in the uncomplicated trilateral class (כָּבֵד *kābēd*), in the class III-*Aleph* (מָלֵא *mālē'* to be full), and in the class of Hollow Verbs (מָת *mēt* he died); there are \bar{o} -verbs in the uncomplicated trilateral class

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and in the hollow class (בש *bōš* he was ashamed). The inflection of these verbs is given below in parallel columns to facilitate comparison. The most frequent type, that of *kābēd*, is given in full as a model. The others are given with conjectured forms in parentheses since not all the forms are attested in BH.

		to be heavy		to be afraid	
orig. <i>kabidu</i>	כָּבַד	<i>kābēd</i>	יָרָא	<i>yārē'</i>	
	כָּבְדָה	<i>kābədāh</i>	יָרְאָה	<i>yārə'āh</i>	
orig. <i>kabiddā</i> (Philippa's laws)	כָּבְדָתָּ	<i>kābādtā</i>	יָרְאֲתָ	<i>yārētā</i>	
	כָּבְדָתְּ	<i>kābādt</i>	יָרְאֲתִי	<i>yārēt</i>	
	כָּבְדָתִי	<i>kābādtî</i>	יָרְאֲתֵי	<i>yārētî</i>	
	כָּבְדוּ	<i>kābədû</i>	יָרְאוּ	<i>yārə'û</i>	
videt in TB, Heb. no original *i Vowel (>E) is preserved only in SMS.	כָּבְדֶתֶם	<i>kābadtem</i>	יָרְאֶתֶם	<i>yārētem</i>	
	כָּבְדֶתֶן	<i>kābadten</i>	יָרְאֶתֶן	<i>yārēten</i>	
	כָּבְדֶנּוּ	<i>kābādnû</i>	יָרְאוּ	<i>yārénû</i>	

		to die		to be able			to be ashamed
	מָת	<i>mēt</i>	יָכַל	<i>yākōl</i>	בָּשׁ	<i>bōš</i>	
	מָתָה	<i>mētāh</i>	יָכְלָה	<i>yākālāh</i>	בָּשְׂאָה	<i>bōšāh</i>	
	מָתָה	<i>māttā</i>	יָכְלָתָּ	<i>yākōltā</i>	[בָּשְׂתָּ]	<i>bōštā</i>	
	[מָת]	<i>mātt</i>	יָכְלָתְּ	<i>yākōlt</i>	בָּשְׂתִי	<i>bōšt</i>	
	מָתִי	<i>māttî</i>	יָכְלָתִי	<i>yākōltî</i>	בָּשְׂתֵי	<i>bōštî</i>	
	מָתוּ	<i>mētû</i>	יָכְלוּ	<i>yākālû</i>	בָּשׁוּ	<i>bōšû</i>	
	[מָתֶם]	<i>mattem</i>	יָכְלֶתֶם	<i>yākoltem</i>	[בָּשְׂתֶם]	<i>boštem</i>	
	מָתֶן	<i>matten</i>	יָכְלֶתֶן	<i>yākolten</i>	[בָּשְׂתֶן]	<i>bošten</i>	
	מָתֶנּוּ	<i>mātnû</i>	יָכְלוּ	<i>yākōlnû</i>	בָּשְׂנוּ	<i>bōšnû</i>	

Because of their non-action meaning stative verbs rarely appear in a participial form like כָּתֵב. There is often an adjective associated with each of these verbs, frequently identical in stem form to the 3rd pers. masc. sing. of the perfect, with which it can be easily confused.

VERB	ADJECTIVE
כָּבַד <i>kābēd</i> to be heavy	כָּבֵד <i>kābēd</i> heavy
זָקֵן <i>zāqēn</i> to be old	זָקֵן <i>zāqēn</i> old
רָעַב <i>rā'ēb</i> to be hungry	רָעַב <i>rā'ēb</i> hungry
טָהַר <i>tāhēr</i> to be pure	טָהוֹר <i>tāhōr</i> pure
קָרַב <i>qārāb</i> to be near	קָרֵב <i>qārēb</i> approaching; קָרוֹב <i>qārōb</i> near

מת	<i>mēt</i>	to die	מת	<i>mēt</i>	dead
מלא	<i>mālē'</i>	to be full	מלא	<i>mālē'</i>	full
קטן	<i>qātōn</i>	to be small	קטן	<i>qātōn</i> , <i>qātān</i>	small

Only in the masc. sing. is there any formal ambiguity. An isolated sentence such as

זקן האיש

may be translated verbally, "The man grew old (was old, has become old)," or adjectivally, "The man (is) old." But when the subject is feminine or plural, the distinction is clear:

זקנה האשה	(verbal) The woman grew old.
זקנה האשה	(adjectival) The woman is old.
זקנו האנשים	(verbal) The men became old.
זקנים האנשים	(adjectival) The men are old.

There is no ambiguity, of course, when the verbal and adjectival stems are different in form.

Both verbs and adjectives may, because of their meaning, be construed with *מִן* in a comparative sense:

כבד האיש ממני The man became more important than I.

Stative verbs from geminate roots (cf. §68) are inflected as follows in the third person:

תם	<i>tam</i>	תָּמוּ	<i>tāmmû</i>	to be complete, finished
תָּמָה	<i>tāmmāh</i>			

The remainder of the inflection is like that of סָבַב.

88. The Nouns אָב, אָח and פֶּה.

These three nouns are similar in having *-î* in the construct singular and before suffixes. Note also the variant form of the suffixes:

abs.	אָב	' <i>āb</i>	father	אָח	' <i>āh</i>	brother	פֶּה	<i>peh</i>	mouth
constr.	אָבִי	' <i>ābî</i>		אָחִי	' <i>āhî</i>		פִּי	<i>pî</i>	
	אָבִי	' <i>ābî</i>		אָחִי	' <i>āhî</i>		פִּי	<i>pî</i>	
	אָבִיךָ	' <i>ābīkā</i>		אָחִיךָ	' <i>āhīkā</i>		פִּיךָ	<i>pīkā</i>	
	אָבִיךָ	' <i>ābīk</i>		אָחִיךָ	' <i>āhīk</i>		פִּיךָ	<i>pīk</i>	
	אָבִיָּהוּ	' <i>ābīhû</i>	}	אָחִיָּהוּ	' <i>āhīhû</i>	}	פִּיָּהוּ	<i>pīhû</i>	}
	אָבִיו	' <i>ābîw</i>		אָחִיו	' <i>āhîw</i>		פִּיו	<i>pîw</i>	
	אָבִיָּהָ	' <i>ābīhā</i>		אָחִיָּהָ	' <i>āhīhā</i>		פִּיָּהָ	<i>pīhā</i>	
	אָבִיָּנוּ	' <i>ābīnû</i>		אָחִיָּנוּ	' <i>āhīnû</i>		פִּיָּנוּ	<i>pīnû</i>	

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אַבִּיכֶם	'ābikem	אַחִיכֶם	'āhikem	פִּיכֶם	pikem
אַבִּיכֶן	'ābiken	אַחִיכֶן	'āhiken	פִּיכֶן	piken
אַבִּיהֶם	'ābihem	אַחִיהֶם	'āhîhem	פִּיהֶם	pîhem
אַבִּיהֶן	'ābihen	אַחִיהֶן	'āhîhen	פִּיהֶן	pîhen

The plural forms of אָח are noteworthy:

abs.	אָחִים	'ahîm	אָחִי	'ahay	אָחִינוּ	'ahênû
constr.	אָחִי	'ahê	אָחֶיךָ	'ahêkâ	אָחֶיכֶם	'ahêkem
			אָחֶיךָ	'aháyik	אָחֶיכֶן	'ahêken
			אָחָיו	'ehâw	אָחֵיהֶם	'ahêhem
			אָחֵיהֶן	'ahêhâ	אָחֵיהֶן	'ahêhen

89. Vocabulary 21.

NOUNS: פֶּה *peh* (pl. rare) mouth. Note the prepositional phrases כְּפִי, לְפִי, and עַל-פִּי with the meaning "in proportion to, according to." These may be used as conjunctions with אֲשֶׁר: כְּפִי אֲשֶׁר: "according as." Note the phrase פֶּה אֶחָד "unanimity"

יָד *yād* (du. יָדַי; pl. -ōt) hand, side, (fig.) force (f.)

דָּם *dām* (pl. -îm) blood ; the guilt (or punishment) involved in bloodshed (181)

* כְּבוֹד *kābôd* glory, honor, wealth

מִנְחָה *minhāh* (pl. מִנְחֹת) offering

VERBS: כָּבַד *kābēd* to be heavy, important, serious; adj. כָּבֵד *kābēd*.

מָלֵא *mālē'* to be full, filled, fulfilled. No preposition is required in Hebrew: מָלְאָה הָאָרֶץ רָעָה The earth was filled with wickedness. Adj. מָלֵא *mālē'*, full.

מָת *mēt* to die; adj. מֵת *mēt* dead

בָּשׁ *bōš* to be ashamed (no corresponding adj.)

שָׁמַר *šamar* to watch, keep, observe

עָבַד *'abad* to serve, work; till (the ground)

* חָרָה *hārāh* to become angry, used impersonally with לְ: חָרָה לְאִישׁ The man became angry.

רָעָה *rā'ah* to tend (flocks), to shepherd (+ dir. obj. or בָּ); to graze; רֹעֵה *rō'eh* a shepherd

PROPER NAMES: קַיִן *Qáyin* Cain

הֵבֶל *Hébel* Abel

חַוָּה *Hawwāh* Eve

Exercises:

(a) Translate and identify each of the following sentences as verbal or non-verbal. Which are ambiguous?

- | | |
|-----------------------------------|--------------------------------|
| (1) אָבִיו מֵת | (7) בְּשָׁנוּ כִּי הָטְאָנוּ |
| (2) הַכְּלֵי מְלֵא דָם | (8) הָאֲנָשִׁים מְתִים |
| (3) מְלֵא הַהֵיכָל כְּבוֹד יְהוָה | (9) כְּבֹדָה הָאֵבֶן מִמֶּנִּי |
| (4) מָתוּ הָאֲנָשִׁים | (10) הַיָּמִים מְלֵאוּ דָגִים |
| (5) הָאִשָּׁה מָתָה | (11) מְלֵאוּ שְׂמָחָה |
| (6) כָּבֵד הָרָעֵב | |

(b) Translate:

- | | |
|------------------------------|-----------------------------|
| (1) כָּפִי דְבָרְיֶךָ | (5) כָּפִי אֲשֶׁר אָמַרְתָּ |
| (2) מִפִּי אָבִיָּהוּ | (6) עַם-אֲחֵי |
| (3) דְבַרִּי פִיֶּךָ | (7) מִתּוֹךְ אָחִי |
| (4) לְפִי דְבַרִּי אָחִיֶּךָ | (8) אָחִי אָבִיָּנוּ |

(c) Give the Hebrew for the following orally:

1. the law of our fathers
2. the year of the death of our brother
3. The sky is full of clouds.
4. The field was full of chariots and horsemen.
5. The new vessel is full of water.
6. They were ashamed.
7. The heavens are in his hand.

(d) Write in Hebrew:

1. They served the just king many years.
2. The shepherd became angry because the men had killed his brother.
3. We have observed the law which you gave to our fathers and we have not transgressed the commandments which are therein.
4. The man's hand was full of blood.
5. The army sat outside the city, and inside the city the people cried out: "We are (as) dead (men)."
6. This matter is too serious for us.

(e) Reading: Cain and Abel.

יָדַעַל הָאָדָם אֶת-חַוָּה. יָלְדָה חַוָּה בֶּן לְאִשָּׁה וְקָרָאָה אֶת-שֵׁם הַיֶּלֶד לְקַיִן. יָלְדָה גַם-אֶת-הָבֶל אָחִי לְקַיִן. לְקַיִן הָיָה עֹבֵד אֶת-הָאֲדָמָה וְהָבֶל הָיָה רֹעֵה צֹאן. הֵבִיֵאֵל לְקַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה וְהָבֶל הֵבִיֵאֵל גַּם-הוּא מִבְּכֹרוֹתָיִם צֹאנוּ. הָיְתָה מִנְחַת הָבֶל טוֹבָה בְּעֵינֵי יְהוָה וּמִנְחַת לְקַיִן לֹא הָיְתָה טוֹבָה. תָּרָה לְקַיִן מְאֹד. הָרַג לְקַיִן אֶת-הָבֶל אָחִיו בְּשָׂדֶה.

אָמַר יְהוָה אֶל-לְקַיִן: אַיִה הָבֶל אָחִיֶּךָ.

אָמַר לְקַיִן: לֹא יָדַעְתִּי. הֲשֹׁמֵר אָחִי אָנֹכִי.

אָמַר יְהוָה: מַה-עָשִׂיתָ. קוֹל דְּמֵי אָחִיֶּךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה, וְאַתָּה אָרֹר אֶתָּה מִן-הָאֲדָמָה אֲשֶׁר לָקַחְתָּ אֶת-דְּמֵי אָחִיֶּךָ מִיָּדֶךָ.

אָמַר לְקַיִן אֶל-יְהוָה: עֲוֹנִי גָדוֹל מִמֶּנִּי.

Cain: fruit of the "adam" (the soil)

the soil

INTRODUCTION TO BIBLICAL HEBREW

Notes to the Reading.

1 in a sexual sense

2 “(he) brought”

3 supply “as”

4 “from the first-born of”

5 pl. by attraction to דָּמִי ; the real subject is קוֹל .

6 repetition for emphasis: “and as for you, you are cursed (or banned)”

7 “my guilt”

LESSON 22

90. The Imperfect.

We come now to the second main inflection of the Hebrew verb, the imperfect. The imperfect, in contrast to the perfect, is primarily a prefixal conjugation, although suffixal elements are also present.

SING.	יִכְתֹּב	<i>yikṭōb</i>	he will write
	תִּכְתֹּב	<i>tikṭōb</i>	she will write
	תִּכְתֹּב	<i>tikṭōb</i>	you (m. s.) will write
	תִּכְתְּבִי	<i>tikṭəbî</i>	you (f. s.) will write
	אֶכְתֹּב	<i>'ektōb</i>	I shall write
PLURAL	יִכְתְּבוּ	<i>yikṭəbû</i>	they (m. pl.) will write*
	תִּכְתְּבֶנָּה	<i>tikṭəbnāh</i>	they (f. pl.) will write
	תִּכְתְּבוּ	<i>tikṭəbû</i>	you (m. pl.) will write
	תִּכְתְּבֶנָּה	<i>tikṭəbnāh</i>	you (f. pl.) will write
	נִכְתֹּב	<i>nikṭōb</i>	we shall write

orig. yiktul
 note - a reduction of shad
 note in part of the syllable
 orig. tikṭəb

Note that the reduction of the stem vowel from *ō* to *a* is regular before a suffixal element consisting of a vowel. In the plural there is a formal difference in the 3rd pers. pl. (contrast the perfect) between the two genders, but the fem. pl. of the 3rd and 2nd persons are formally the same.

We shall see that in the study of the imperfect it is necessary to make

* A not uncommon variant has the ending *-ūn* with or without the reduction of the stem vowel: יִכְתְּבוּ *yikṭəbūn* or יִכְתְּבוּן *yikṭəbūn* they will write.

more subdivisions among the root types than was necessary with the perfect. For example, verbs with נ, א, or י in first root position have forms which diverge considerably from those just given for the sound trilateral verb. Verbs introduced thus far in the vocabularies and inflected exactly like כתב are the following:

זָכַר	יִזְכֹּר	<i>yizkōr</i>	to remember	לָכַד	יִלְכֹּד	<i>yilkōd</i>	to capture
כָּרַת	יִכְרֹת	<i>yikrōt</i>	to cut	קָבַץ	יִקְבֹּץ	<i>yiqbōṣ</i>	to gather
שָׁבַר	יִשְׁבֹּר	<i>yišbōr</i>	to break	שָׁבַת	יִשְׁבֹּת	<i>yišbōt</i>	to cease
שָׁמַר	יִשְׁמֹר	<i>yišmōr</i>	to observe	כָּתַב	יִכְתֹּב	<i>yiktōb</i>	to write

91. The Meaning of the Imperfect.

- (a) Future: יִכְתֹּב he will write
- (b) Habitual or customary action: יִכְתֹּב he writes (as a matter of custom), he used to write (as a matter of custom), or he will write (idem). In this usage tense is not explicit and must be gained from the context in which the verb occurs.
- (c) Modal: the imperfect must frequently be translated in one of several modally modified ways, using the English equivalents “may, might, would, could, can, should.” Precise directions for this translation are virtually impossible to give, since it is conditioned by the entire syntactic structure in which the verb is imbedded (conditional clause, final clause, etc.). The most important of these syntactic patterns will be considered in later lessons. In an isolated sentence the future or habitual translation is more appropriate.

With the exception of the future usage, where the action described may be quite specific, the imperfect is otherwise used to describe action conceived by the speaker as general, non-specific, habitual, potential, or to some degree probable. It is not entirely accurate, however, to describe such action as incomplete or unfinished, as is often done (hence the name imperfect for the form).

The imperfect is negated with לֹא :

לֹא יִכְתֹּב he will not write, does not write, was not accustomed to write, wouldn't write etc.

In poetry the negative אֵל- is also found: אֵל יִכְתֹּב.

92. The Dual.

Nouns denoting objects which naturally occur in pairs are frequently used in a dual form, the endings of which are *-áyim*, constr. *-ê*. When suffixes are added to the dual, the resulting form is the same as that of the *-îm* plurals: e.g. יָדַי my (two) hands. Following is a list of the nouns most often encountered in the dual, with a sampling of suffixed forms.

Sing.	Dual Abs.	Constr.	With Suffixes:
יָד	יָדַיִם	יָדַי	יָדַי יָדֶיךָ יָדָיו hand (f.)
רַגְלִי	רַגְלָיִם	רַגְלִי	רַגְלֶיךָ רַגְלָיְךָ רַגְלָיו foot (f.)
[מִתָּן]	מִתָּנַיִם	מִתָּנַי	מִתָּנֶיךָ מִתָּנָיו loins (m.)
עֵינִי	עֵינָיִם	עֵינִי	עֵינֶיךָ עֵינָיְךָ עֵינָיו eye (f.)
אָזְנוֹ ^{ear}	אָזְנָיִם	אָזְנִי	אָזְנֶיךָ אָזְנָיְךָ אָזְנָיו ear (f.)
כַּנָּף	כַּנְפָּיִם	כַּנְפִּי	כַּנְפֶיךָ כַּנְפָיְךָ כַּנְפָיו wing (f.)
קַרְנוֹ	קַרְנָיִם / קַרְנָיִם	קַרְנִי	קַרְנֶיךָ / קַרְנָיְךָ קַרְנָיו horn (f.)
שֵׁן	שֵׁנָיִם	שֵׁנִי	שֵׁנֶיךָ שֵׁנָיְךָ שֵׁנָיו teeth (f.)

(two rows)

my two hands etc.
not my hand etc.
ידות

Also the following expressions of time and measurement:

יּוֹמִים	two days (יוֹם)	עֶרְבַיִם	two evenings (עֶרֶב)
שָׁנָתַיִם	two years (שָׁנָה)	צַהֲרָיִם	noon (not two noons) *
שָׁבוּעַיִם	two weeks (שָׁבוּעַ)	אַמָּתַיִם	two cubits (אַמָּה)
פַּעַמַיִם	twice (פַּעַם once)		

Adjectives modifying the dual are found in the plural:

יָדַיִם חֲזָקוֹת (two) strong hands (rem. יָד is feminine)

93. Vocabulary 22.

NOUNS:	אָזְנוֹ	'ózen (du. אָזְנָיִם ; pl. -ót) ear (f.)
	רַגְלִי	régel (du. רַגְלָיִם ; pl. -ím) foot (f.); note the phrase בְּרַגְלֵי "belonging to, in the following of"
	קֶבֶר	qéber (pl. -ím) grave, sepulchre
	עֵינִי	'áyin (du. עֵינָיִם ; pl. -ót) eye; spring, well (f.)
	צַהֲרָיִם	šohóráyim (du. only) noon
	מִצְרָיִם	mišráyim Egypt; מִצְרָיִמָּה mišráymāh to Egypt.
VERBS:	קָבַר	qābar (imperf. יִקְבֹּר) to bury
	מָכַר	mākar (imperf. יִמְכֹּר) to sell // to deliver up
	שָׂרַף	šārap (imperf. יִשְׂרֹף) to burn completely
	דָּרַשׁ	dāraš (imperf. יִדְרֹשׁ) to inquire, seek, require
ADVERBS:	פַּעַמַיִם	pa'ámáyim twice : פַּעַם once, twice

מִצְרָיִם / יַעַבְדוּךָ בְּנוֹת
on pl. see pg 220

רַבִּי - technical term
אֶתְּנוּ - giving (Abs.)
הַפַּעַם - this time

Exercise:

(a) Translate:

- | | |
|-----------------------------------|---------------------------------|
| יִשְׂרְפוּ אֶת-הַבַּיִת (1) | תִּשְׁמְרֵי אֶתִי (6) |
| נִזְכֹּר אֶתְּוֹ (2) | תִּמְכְּרוּ אֶתְוֹ (7) |
| יִקְבְּרוּ אֶתְנוּ (3) | תִּכְתְּבוּ בְּרִית אֶתְנוּ (8) |
| תִּמְכְּרֶנָּה אֶתְּוֹ (4) | תִּכְתְּבֵי אֵלָינוּ (9) |
| אִדְרֹשׁ כְּסֶפֶסֶף מִמֶּנּוּ (5) | יִשְׂרֹף אֶתְּוֹ (10) |

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(b) Give the Hebrew for the following orally:

1. My (two) ears have heard.
2. Your (m. s.) (two) eyes have seen.
3. He put forth (= sent) his (two) hands.
4. Her (two) eyes are beautiful.
5. I placed them under my (two) feet.
6. The people who belong to him (lit. are in his feet) are standing.

(c) Translate:

- (1) הָיָה יְהוָה עִם־הַמֶּלֶךְ כִּי אֶת־אֱלֹהֵי אָבִיו דָּרַשׁ וּבְמִצּוֹתָיו הִלָּךְ.
- (2) יִשְׂרָפוּ אֶת־הָאִשָּׁה הַרְעָה בְּאֵשׁ מִחוּץ לְעִיר.
- (3) יִמְכְּרוּ אֶת־אֲחֵיהֶם הַקָּטָן בְּיַד־יְהוָה הַיְרֻדִים מִצְרַיִם.
- (4) עָשָׂה הָאִישׁ אֶת־כָּל־מְלָאכֶת עֲבוֹדַת בַּיִת יְהוָה.
- (5) בַּיּוֹם הַהוּא תִשָּׁבֵת מִכָּל־מְלָאכָה אֲשֶׁר אָתָּה עֹשֶׂה כִּי יוֹם הַשַּׁבָּת הוּא.
- (6) אֶדְרֹשׁ אֶת־יְהוָה כָּל־יְמֵי חַיַּי כִּי צוּרֵי וַיִּשׁוּעָתִי הוּא.
- (7) הִתְמַכְּרוּ אֹתִי בְּיַד אִיבֵי.
- (8) מִה־מְלָאכֶת אֲחִיקָה.
- (9) שָׂרְפוּ אִיבֵי אֶת־בַּיִת יְהוָה וְאֶת־בַּיִת הַמֶּלֶךְ וְאֶת־כָּל־בַּיִת גָּדוֹל שָׂרְפוּ בְּאֵשׁ.
- (10) לַיּוֹם הַהוּא קָרְאוּ שַׁבָּת כִּי בּוֹ שַׁבָּת יְהוָה מִהַמְּלָאכָה.

(d) Write in Hebrew:

1. He will break them like a vessel.
2. I shall remember your (m. s.) commandments all the days of my life.
3. They will bury their father in the grave of his fathers.
4. What do my brothers require of (= from) me?
5. The evil sons did not (customarily) remember the words of their old father.
6. Will our enemies capture the city and its people?

LESSON 23

94. Imperfect in a.

Stative verbs of the types כָּבַד and קָטַן, as well as all verbs with a guttural consonant in second or third root position, have *a* instead of *ō* in the stem of the imperfect.

יִכְבֹּד	<i>yikbad</i>	יִשְׁמַע	<i>yišma'</i>	יִבְחַר	<i>yibhar</i>
תִּכְבֹּד	<i>tikbad</i>	תִּשְׁמַע	<i>tišma'</i>	תִּבְחַר	<i>tibhar</i>
תִּכְבֹּד	<i>tikbad</i>	תִּשְׁמַע	<i>tišma'</i>	תִּבְחַר	<i>tibhar</i>
תִּכְבְּדִי	<i>tikbədî</i>	תִּשְׁמְעִי	<i>tišmā'î</i>	תִּבְחְרִי	<i>tibhārî</i>
אִכְבֹּד	<i>'ekbad</i>	אִשְׁמַע	<i>'ešma'</i>	אִבְחַר	<i>'ebhar</i>
יִכְבְּדוּ	<i>yikbədû</i>	יִשְׁמְעוּ	<i>yišmā'û</i>	יִבְחְרוּ	<i>yibhārû</i>
תִּכְבְּדֶנָּה	<i>tikbādnāh</i>	תִּשְׁמְעֶנָּה	<i>tišmā'nāh</i>	תִּבְחְרֶנָּה	<i>tibhārnāh</i>
תִּכְבְּדוּ	<i>tikbədû</i>	תִּשְׁמְעוּ	<i>tišmā'û</i>	תִּבְחְרוּ	<i>tibhārû</i>
תִּכְבְּדֶנָּה	<i>tikbādnāh</i>	תִּשְׁמְעֶנָּה	<i>tišmā'nāh</i>	תִּבְחְרֶנָּה	<i>tibhārnāh</i>
נִכְבֹּד	<i>nikbad</i>	נִשְׁמַע	<i>nišma'</i>	נִבְחַר	<i>nibhar</i>

A small group of verbs, exactly like כָּתַב in the perfect, and which are neither stative nor with guttural root consonants, are nevertheless inflected with *a* in the imperfect. The most important of these are:

שָׁכַב	<i>šākab</i>	יִשְׁכַּב	<i>yiškab</i>	to lie down
לָמַד	<i>lāmad</i>	יִלְמַד	<i>yilmad</i>	to learn
רָכַב	<i>rākab</i>	יִרְכַּב	<i>yirkab</i>	to ride

95. Verbs III-Aleph: the Imperfect.

As in the perfect, the quiescence of א at the end of a syllable has led to the lengthening of the stem vowel:

יִקְרָא	<i>yiqrā'</i>	יִקְרָאוּ	<i>yiqrā'û</i>
תִּקְרָא	<i>tiqrā'</i>	תִּקְרָאנָה	<i>tiqré(')nāh</i>
תִּקְרָא	<i>tiqrā'</i>	תִּקְרָאוּ	<i>tiqrā'û</i>
תִּקְרָאִי	<i>tiqrā'î</i>	תִּקְרָאנָה	<i>tiqré(')nāh</i>
אִקְרָא	<i>'eqrā'</i>	נִקְרָא	<i>niqrā'</i>

96. The Nouns בֵּן and שֵׁם.

These two nouns are similar in the singular before suffixes in that the stem vowel is reduced to a:

בֵּן	<i>bānî</i>	בְּנֵו	<i>bānēnû</i>	שֵׁמִי	<i>šāmî</i>	שְׁמֵנוּ	<i>šāmēnû</i>
בְּנָה	<i>bīnkā</i>	[בְּנָכֶם]	<i>bīnkem</i>	שְׁמִיךָ	<i>šīmkā</i>	שְׁמִיכֶם	<i>šīmkem</i>
בְּנָה	<i>bānēk</i>	[בְּנָכֵי]	<i>bīnken</i>	שְׁמִיךְ	<i>šāmēk</i>	[שְׁמִיכֵי]	<i>šīmken</i>
בְּנוֹ	<i>bānô</i>	[בְּנָם]	<i>bānām</i>	שְׁמוֹ	<i>šāmô</i>	שְׁמָם	<i>šāmām</i>
בְּנָה	<i>bānāh</i>	[בְּנָן]	<i>bānān</i>	שְׁמָהּ	<i>šāmāh</i>	[שְׁמָן]	<i>šāmān</i>

Remember that the plural of בֵּן is בָּנִים and that of שֵׁם is שְׁמוֹת. There is no irregularity in these plural forms before the pronominal suffixes.

97. Vocabulary 23.

- NOUNS: רְכוּשׁ *rakûš* moveable property
 כְּנַעֲנִי *kānā'ānî* Canaanite (adj. or noun)
 מִזְבֵּחַ *mizbē^{ah}* (constr. מִזְבֵּחַ; pl. -ōt) altar
 קֶדֶם *qēdem* east; מִקְדָּם לְ on the east of.
 VERBS: שָׁכַב *šākab* (יִשְׁכַּב) to lie down // have sex with //
 בָּטַח *bāṭaḥ* (יִבְטַח) to trust, rely
 גָּאֵל *gā'al* (יִגְאֵל) to redeem
 שָׂמַח *šāmah* (יִשְׂמַח) to rejoice
 ADVERBS: אָז *'āz* then, at that time
 מִשָּׁם *miššām* = מִן + שָׁם from there, thence
 אֲנָהּ *'ānāh* whither? to what place?
 מֵאֵין *mē'āyin* from where? whence?

Proper Names in the Reading:

- אַבְרָם *'Abrām* an alternate form of אַבְרָהָם *'Abrāhām*
 אֹר כַּשְׁדִּים *'Ur Kasdīm* Ur of the Chaldaeans, a city in southern Mesopotamia
 תְּרָח *Térah* the father of Abraham

- חָרָן *Hārān* (1) a son of Terah
 (2) a city in northern Mesopotamia
- שָׂרַי *Šaray* an alternate form of שָׂרָה *Šārāh*, the wife of Abraham
- לוֹט *Lōt* Abram's nephew
- כְּנָעַן *Kəndā'an* Canaan, a designation of the area later comprising Palestine and Phoenicia.
- שָׁכֶם *Šākem* Shechem, a city about 40 m. north of Jerusalem
- בֵּית-אֵל *Bêt-'el* Bethel, a city about 15 m. north of Jerusalem

Exercises:

(a) Translate:

- | | |
|---|---|
| (1) אָנָּה תִּשְׁלַח אֹתִי | (6) לֹא אֶבְטַח בְּךָ וּבְדַבְרֵי פִיךָ |
| (2) אֶל-מִי תִקְרָאוּ | (7) מִי יִגָּאֵל אֹתִי מִיַּד אֲבִי |
| (3) אֵיפֹה תִמְצָאנָה הַנָּשִׁים לֶחֶם לְבָנֵיהֶן וּלְבָנוֹתֵיהֶן | (8) מֵאֵן בָּאתָ בְּנִי |
| (4) לָמָּה תִשְׁמַחְנָה בְּנוֹת יְרוּשָׁלַם | (9) מִקֶּדֶם לָעִיר בָּאתִי אָבִי |
| (5) יִבְחָרוּ לָהֶם בְּמֶלֶךְ | (10) אָנָּה אִמָּה הַלֵּךְ |

(b) Give the Hebrew for the following orally:

- | | |
|-------------------------------|------------------------------------|
| 1. our sons and our daughters | 5. our army and our horsemen |
| 2. our little brother | 6. our congregation and our people |
| 3. our names | 7. our blood |
| 4. our father and our brother | 8. our offering; our offerings |

(c) Translate:

- | |
|--|
| (1) יִשְׁמַח כָּל-בֵּטַח בְּךָ כִּי יִשׁוּעַת עַמָּנוּ אַתָּה. |
| (2) יִשְׁכְּבוּ הָאֲנָשִׁים שָׁם עַד-הַבֶּקֶר. |
| (3) טוֹב הָאִישׁ אֲשֶׁר יִבְטַח בְּשֵׁם יְהוָה. |
| (4) יִכְבֹּד שֵׁם הָאִישׁ הַזֶּה מִשֵּׁם כָּל-אִישׁ יֹשֵׁב בְּאֶרֶץ הַזֹּאת. |
| (5) לֹא יִשְׁמְעוּ בְנֵי הַזִּקְנָן אֶל-קוֹל אֲבֵיהֶם כִּי רָעִים הֵם מְאֹד. |
| (6) יָדַעְתִּי כִּי הוּא יִגָּאֵל אֶת-עַמִּי. |
| (7) שְׁמַחְתִּי כַּאֲשֶׁר רָאִיתִי אֶת-כָּל-אֲשֶׁר עָשָׂה לָנוּ יְהוָה. |
| (8) מִי יִגָּאֵל אֶתְנוּ מִיַּד הָאֲבִיבִים. |
| (9) תִּכְבֹּד הַעֲבוּדָה עָלֶיךָ וְתִצְעַק אֵלַי בְּקוֹל גָּדוֹל וְלֹא אֶשְׁמַע לְקוֹלְךָ. |
| (10) אֶבְחַר מִכֶּם אִישׁ לִי לְנָבִיא. |

(d) Write in Hebrew:

- His enemies will not find him in Egypt.
- He will create a new heaven (m. pl.) and a new earth.
- We have seen that his hands are strong and we know that our deliverance is in him.
- His brothers went in-the-following-of the wicked king.

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5. Our eyes have seen the glory of the Lord.
6. The stars of heaven were without number.
7. The heavens were filled with a great light.

(e) Reading: Abraham

יָשְׁבוּ אַבְרָם בֶּן-תָּרַח וְלוֹט בֶּן-חֶרֶן בֶּן-תָּרַח בְּאוּר כְּשָׂדִים. יֵצֵא תָרַח אֶת-אַבְרָם בְּנוֹ וְאֶת-
לוֹט בֶּן-בְּנוֹ וְאֶת-שְׂרֵי אִשְׁתֵּי אַבְרָם לְלֶכְתָּי אֶרֶצָה כְּנָעַן.² יָשְׁבוּ בְּחָרָן וְשָׂם מֵת תָּרַח אָבִי אַבְרָם.
הִלֵּךְ אַבְרָם מִחָרָן כְּאֲשֶׁר אָמַר לוֹ יְהוָה. לָקַח אַבְרָם אֶת-שְׂרֵי וְאֶת-לוֹט בְּנֵי-אָחִיו אִתּוֹ וְגַם-
אֶת-כָּל-הָרְכוּשׁ אֲשֶׁר הָיָה לָהֶם בְּחָרָן.

בָּאוּ אֶרֶצָה כְּנָעַן. עָבַר אַבְרָם בְּאֶרֶץ עַד-מְקוֹם שְׂכָם. הָיָה הַכְּנַעֲנִי אָז בְּאֶרֶץ. אָמַר יְהוָה
אֶל-אַבְרָם בְּשֵׁכָם: אֲנִי נָתַן אֶת-הָאָרֶץ הַזֹּאת לְזִרְעֶךָ.³ בָּנָה אַבְרָם מִזְבֵּחַ לַיהוָה שָׂם.
נִסַּע מִשָּׁם הַהָרָה מִקְדָּם לְבֵית-אֵל. גַּם-שָׂם בְּנָה מִזְבֵּחַ וַקְרָא שָׂם בְּשֵׁם יְהוָה.

Notes to the Reading:

1. “to go”
2. The directive *-āh* may, as here, appear on the first member of a construct chain: “toward the land of Canaan.”
3. “your progeny”
4. See §58
5. בְּ קָרָא “to call *on* the name of”

LESSON 24

98. The Narrative Sequences.

also p. 165-166 (Chambers) and 167-168

Peculiar to Hebrew among the Semitic languages, the narrative sequences, as we shall call them, involve a complementary use of the two verbal conjugations, the perfect and the imperfect. The translation values given for the perfect (§44) and imperfect (§91) are in no way altered by the following discussion as long as the verb in question does not stand in one of the sequences we shall describe.

(a) The *Perfect + Imperfect* sequence is used mainly for past tense narration and is extremely common throughout the OT. The mark of this sequence is a special form of the conjunction, *wa* + doubling, joining the verbs in the sequence. Such sequences may continue for dozens of clauses, each of which, if it is a part of the main narrative, *begins with the verb* in the imperfect with the conjunction prefixed:

... קָם הָאִישׁ וַיִּדְרֹשׁ... The man arose and sought...
... עָמַד וַיִּקְרָא... He stood and called...

The subject need not be the same in each clause:

יָשַׁב אֶצְלֵי הַהֵיכָל וַיִּקְרָאוּ אֵלָיו הָעָם וַיִּשְׁמַע אֶל-קוֹלָם... He sat down near the temple and the people called to him and he hearkened unto their voice...

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The form of the conjunction is illustrated by

וַיִּכְתֹּב	wayyiktōb	and he wrote	וַיִּכְתְּבוּ	wayyiktābû	and they (m.) wrote
וַתִּכְתֹּב	wattiktōb	and she wrote, etc.	וַתִּכְתְּבֵנָה	wattiktōbnāh	and they (f.) wrote, etc.
וָאֲנִי כָתַבְתִּי	wā'ektōb	and I wrote	וַנִּכְתֹּב	wanniktōb	and we wrote

All past tense narrative in which each verb is temporally or logically consequent upon the preceding verb employs this sequence. The imperfects so used take on the tense value of the perfect and are said to be converted. The "perfect" value of the form *wa* + imperfect became so commonplace that it may be employed even without a perfect to begin the sequence:

וַיִּכְתֹּב הָאִישׁ אֶת־הַדְּבָרִים (And) The man wrote the words.

The conjunction used in the narrative sequences is called the *waw*-conversive or the *waw*-consecutive, after its function.

Because every Hebrew narrative, then, contains a series of clauses beginning with "and" plus a verb, it is obviously impossible to translate literally and have acceptable English. The student should make generous use of subordinating constructions, such as adverbial clauses and participial modifiers, in his English translation, taking care only to preserve the proper logical or temporal sequence of the Hebrew.

(b) The *Imperfect + Perfect* sequence is used with all the meanings of the imperfect, whether future or habitual/durative. The conjunction before the perfect is normal and pointed according to the regular rules given in §46.

וַיִּמְצֵא אֹתוֹ וַיִּתֵּן לוֹ אֶת־הַכֶּסֶף He will find him and give him the money.

וַיִּשְׂרְפוּ אֶת־הָעִיר וַלְכָדוּ אֶת־הָעָם They will burn the city and take captive the people.

If the first imperfect is used in the habitual sense, this is carried through the sequence:

וַיִּקְרָא אֶל־הַנְּבִיא וְאָמַר: He used to call to the prophet and say:

Note that when a negative clause is inserted in the sequence, the verb is no longer first. The verb of the negative clause is then in its normal, non-converted form:

וַיֵּלְכוּ וַיִּקְרְאוּ אֵלָיו וְלֹא שָׁמַע הֵלְכוּ וַיִּקְרְאוּ אֵלָיו וְלֹא שָׁמַע They went and called to him but he did not hear.

After such an interruption the original sequence may be resumed by reverting to the converted forms. This and other complications will be dealt with below.

In the converted perfect the stress is usually shifted to the final syllable in the 1st pers. sing. and the 2nd pers. masc. sing.:

וְכָתַבְתִּי wəkātābtî and I shall write

וְכָתַבְתָּ wəkātābtá and you shall write

Pointing (vocalization) is unaffected by this shift in stress, which does not take place in all instances, especially the corresponding forms of verbs III-*Aleph* and III-*Hē*.

99. The Segholates.

Nouns with penultimate stress, like מֶלֶךְ, are collectively called segholates because of the presence of the vowel seghol (*e*) in one or both syllables. These nouns revert to an original one-syllable stem in the singular when a suffix is added: מֶלֶכִּי *malkî* my king. The vowel of the suffixal form, in this instance *a*, is the characteristic vowel of the word and also occurs in the construct plural. The four main types of segholate nouns are represented by

Absolute	Construct	w. suff.	pl. Abs./Constr.	Pl. w. suff.	
(a) מֶלֶךְ	מֶלֶךְ	מֶלֶכִּי מֶלֶכֶךָ מֶלְכֵכֶם	מְלָכִים מְלָכֵי	מְלָכֵי מְלָכֵיהֶם	king
(b) קֶבֶר	קֶבֶר	קֶבְרִי קֶבְרֶךָ קֶבְרֵכֶם	קְבָרִים קְבָרֶיךָ	קְבָרֵי קְבָרֵיכֶם	grave
(c) סֵפֶר	סֵפֶר	סֵפְרִי סֵפְרֶךָ סֵפְרֵכֶם	סִפְרִים סִפְרֶיךָ	סִפְרֵי סִפְרֵיכֶם	book
(d) קִדְּשׁ	קִדְּשׁ	קִדְּשִׁי קִדְּשֶׁךָ קִדְּשֵׁכֶם	קִדְּשִׁים קִדְּשֵׁיךָ	קִדְּשֵׁי קִדְּשֵׁיכֶם	holiness

Nouns with \bar{e} have a characteristic *i*; those in \bar{o} have *o*. But those with *e* may have either *a* or *i*, which must accordingly be learned with each noun. Of the nouns of this type which have occurred thus far all have a characteristic *a* (thus אֶרֶץ, אֶרֶךְ, אֶסֶד, אֶסֶף, אֶלֶד, אֶרֶם, אֶלֶךְ, אֶבֶד, אֶבֶן, אֶלֶם, אֶלֶם) except קֶבֶר and צֶדֶק, which have *i* (צֶדֶקִי, קֶבְרִי).

100. Remarks on Some Prepositions.

(a) The noun פָּנִים (face), found only in the plural (with sing. meaning) forms a part of several important prepositions:

לְפָנֵי	<i>lipnê</i>	in the presence of, before
מִפְּנֵי	<i>mippnê</i>	from the presence of, from before, because of
מִלְּפָנֵי	<i>millpnê</i>	
עַל-פְּנֵי	<i>'al-pnê</i>	on the surface of, up against

When suffixes are added the noun behaves normally (cf. the plural בָּנִים with suffixes):

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לְפָנַי *lāpānāy* before me לְפָנֵינוּ *lāpānēnū* before us
 לְפָנֶיךָ *lāpānēkā* before you etc. לְפָנֵיכֶם *lāpānēkem* before you etc.

(b) Many prepositions, like the preceding, are compounded from a simple preposition plus a noun. Suffixes are attached according to the rule applying to the noun type in question, e.g.

עַל-דָּבָר *'al-dəbar* because of עַל-דָּבָרַי *'al-dəbārī* etc.
 בְּתוֹךְ *batōk* in the midst of בְּתוֹכוֹ *batōkō* in the midst of it
 בְּקִרְבֵּךְ *baqēreb* in the midst of בְּקִרְבוֹ *baqirbō* in the midst of it

(c) Even the simple prepositions may be compounded with one another for greater clarity. Most of these are self-explanatory:

מֵעַל *mē'al* from on מִתַּחַת *mittāhat* from under
 מֵאֵת *mē'ēt* from with, from at

101. Vocabulary 24.

- NOUNS:
- קֶרֶב *qēreb* (w. suff. קֶרְבִּי) inward part, midst; בְּקִרְבֵּךְ (prep.) within
 - חֶסֶד *hēsed* (w. suff. חֶסְדִּי; pl. -*îm*) kindness; a proper act
 - מִדְבָּר *midbār* (no pl.) wilderness, desert; land for grazing, not necessarily uninhabited, but away from the larger urban centers
 - פָּנִים *pānîm* (pl. only) face
 - מֵרָאה *mar'eh* appearance
 - מִצְרַיִם *mišrî* (pl. מִצְרַיִם) Egyptian (adj. or noun); fem. מִצְרַיִת
 - מִקְנֵה *miqneh* cattle, property
 - חֲמֹר *hāmôr* (pl. -*îm*) donkey, he-ass
 - אֲתוֹן *'ātôn* (pl. -*ôt*) donkey, she-ass (f.)
 - מַגְפָּה *maggēpāh* (pl. -*ôt*) stroke, plague, affliction // defeat (in battle)
 - נֶגֶב *nēgeb* the Negev, the southern part of Palestine; הַנֶּגֶב toward the Negev
 - אָחוֹת *'āhôt* (pl. abs. not attested) sister
 - כֹּהֵן *kōhēn* (pl. -*îm*) priest
- VERBS:
- נָגַף *nāgāp* to strike, plague, afflict // *ni.* to be defeated (in battle)
- OTHER:
- לְמַעַן *ləmá'an* (conj.) so that, in order that (+ the imperfect)
 - בְּעִבּוּר *ba'ābūr* (prep.) for the sake of, because of
 - עַל-דָּבָר *'al-dəbar* (prep.) for the sake of, because of
 - בְּגִלְגַּל *biglal* (prep.) because of

Exercises:

(a) Translate:

- (1) הָרְגוּ אֶת-מִלְכָּנוּ וַיִּקְבְּרוּ אֹתוֹ מִחוּץ לָעִיר.
- (2) נָגַף אֱלֹהִים אֶת-הָעָם וַיִּשְׁלַח אֶת-נְבִיאָו אֲלֵיהֶם.

- (3) לְכַדּוּ אֶת־רְכוּשׁוֹ וַיִּשְׂרְפוּ אֶת־בֵּיתוֹ.
 (4) יִקְרְאוּ אֵלָיו וְלָקְחוּ אֹתוֹ וּמָכְרוּ אֹתוֹ בְּיַד־אִיבָיו.
 (5) בָּאוּ אֶל־בֵּית הָאִשָּׁה וַיִּשְׁכְּבוּ שָׁם כָּל־הַלַּיְלָה.
 (6) שָׁמְעֵנוּ אֶל־קוֹלָהּ וַנִּבְטַח בְּדַבְרֶיהָ.
 (7) קָמוּ וַיִּבְחָרוּ לָהֶם מֶלֶךְ.
 (8) בְּצַהָרִים נָרַכְבּ עַל־חֲמוּרָיֵנוּ הַמִּדְבָּרָה.
 (9) תִּקְרְאוּ בְקוֹל גָּדוֹל וְסִבּוֹתֶם אֶת־הָעִיר פְּעָמַיִם.
 (10) הֲלֹא שָׁמַעְתָּ בְּאֲזְנֶיךָ אֶת־דְּבַר־יְהוָה נְבִיאִי.
 (11) טוֹבָה אֲרָצְנוּ וְטוֹבִים כְּרַמֵּינוּ.
 (12) נִשְׁבַּר אֶת־צַלְמוֹ.
 (13) וְכִרְנוּ אֶת־חֲסֵדְךָ אֲשֶׁר עָשִׂיתָ אִתָּנוּ.
 (14) הָאֱלֹהִים יִלְדִּיךָ.

(b) Give the Hebrew for the following orally:

1. his book, his books
2. his money, his gold
3. his ear, his foot
4. his way, his ways
5. his enemy, his judges

Repeat the preceding with “her” for “his.”

(c) Translate:

- (1) נִגְףָ יְהוָה אֶת־מֶלֶךְ מִצְרַיִם כִּי עָשָׂה אֶת־הָרַע בְּעֵינָיו.
 (2) בְּעָרֵב שָׁמָּה הָאִשָּׁה לָחֶם וְיָמִים לִפְנֵי עַל־הַשְּׁלָחַן וְלֹא אָכַל וְלֹא שָׁתָה.
 (3) בָּאוּ הַבָּיְתָה וַיִּשְׁכְּבוּ שָׁם עַד־הַבֹּקֶר.
 (4) לָקְחוּ הַכֹּהֲנִים אֶת־הַבָּשָׂר מֵעַל־הַמִּזְבֵּחַ.
 (5) קָבְרוּ אֶת־אֲבֵיהֶם בְּמָקוֹם אֲשֶׁר קָבַר בּוֹ אֲבֵיהֶם אֶת־אֲבֵיהֶם.
 (6) הָלְכוּ הָאֲנָשִׁים אֶל־הַהִיכָל וַיִּקְרְאוּ בְקוֹל גָּדוֹל לִפְנֵי הַמֶּלֶךְ וַיִּשְׁמַע הַמֶּלֶךְ אֶל־קוֹלָם.
 (7) אֲשַׁלַּח אֶת־הַכֹּסֶף אֵלֶיךָ בְּעִבּוֹר בְּנֵךְ הַקָּטָן.
 (8) עָשִׂיתָ חֶסֶד עִמָּנוּ וְעַם־עַמָּנוּ.
 (9) לָקְחוּ אֶת־אֲחֵיהֶם וַיִּמְכְּרוּ אֹתוֹ בְּיַד־הָאֲנָשִׁים הַיִּרְדִּים מִצְרַיִמָּה וְהֵם מָכְרוּ אֹתוֹ בְּיַד־הַמִּצְרַיִם.
 (10) רָכַב עַל־חֲמוּרוֹ הָעִירָה וּבָנוּ אֹתוֹ.

(d) Write in Hebrew:

1. She became angry and smashed all the vessels which were in the house.
2. He went outside the city to the fields and sought his brothers there and he found them near the river.
3. You have not observed the treaty which you made with us.
4. We are fasting that God may hear our words and give (seq. with “hear”) us deliverance from the enemy.
5. He will capture the nations with a strong hand and the wise men of the earth will come in order to hear his words.

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(e) Reading: Abraham in Egypt

יָרַד אַבְרָהָם מִצְרַיִם כִּי כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. אָמַר אַבְרָהָם לְשָׂרָה כְּאֲשֶׁר בָּאוּ מִצְרַיִם:
לְדַעְתִּי כִּי אִשָּׁה יִפֹּת מִרְאֵהוּ אַתְּ. יִרְאוּ אֶתְךָ הַמִּצְרִים וְאָמְרוּ אִשְׁתְּ הָאִישׁ הַזֶּה וְהִרְגוּ
אֹתִי וְלָקְחוּ אֶתְךָ. אָמַרְיִי כִּי אַחֹתִי אַתְּ לְמַעַן יִיטֵב לִי בְּעַבְדֵיךָ.

כֵּן עָשְׂתָה שָׂרָה כְּאֲשֶׁר בָּאוּ מִצְרַיִם. אָמְרָה אֶל־הַמִּצְרִים כְּדִבְרֵים אֲשֶׁר אָמַר לָהּ אִשָּׁה.
לָקְחוּ הַמִּצְרִים אֶתְהָ אֶל־בֵּית פַּרְעֹה וְלֹא הִרְגוּ אֶת־אַבְרָהָם. נִתְּנוּ לְאַבְרָהָם צֹאן וּבָקָר
וְחִמּוּרִים וְעַבְדִּים וְשִׁפְחוֹת וְאֶת־נֹת וְגַמְלִים בְּעַבְדֵי שָׂרָה.

נִגַּף יְהוָה אֶת־פַּרְעֹה מִגִּפּוֹת גְּדֹלוֹת⁵ עַל־דִּבְרֵי שָׂרָה אִשְׁתְּ אַבְרָהָם וַיִּקְרָא פַּרְעֹה לְאַבְרָהָם
לֵאמֹר: מַה־זֹּאת עָשִׂיתְּ לִי. לָמָּה אָמַרְתְּ אַחֹתִי הִיא. וַיִּשְׁלַח⁶ אֶת־אַבְרָהָם וְאֶת־שָׂרָה וְאֶת־
כָּל־אֲשֶׁר לוֹ. עָלָה אַבְרָהָם מִמִּצְרַיִם הוּא וְשָׂרָה וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַגְּגִבָּה. אַבְרָהָם
כָּבֵד מְאֹד בְּמִקְנֵה בְּכֶסֶף וּבְזָהָב.

Notes to the Reading:

1. Note the adj. in construct with a specifying noun: “beautiful in appearance.”
2. “They will see”. Note the beginning of an imperfect sequence.
3. “Say” (imperative)
4. “it will go well for me”
5. Note the use, very frequent in Semitic, of a cognate object, “to strike a striking.” It is best to translate: “struck the Pharaoh *with* great plagues”
6. “and he expelled”

... before the imperative ...
 ... (אָר) = ...

LESSON 25

102. The Imperative.

The basic stem of the Imperative is always closely related to that of the imperfect and can be deduced from it.

IMPERFECT		IMPERATIVE	
יִכְתֹּב	<i>yiktōb</i>	כְּתוּב	<i>kātōb</i> orig. kutub
יִשְׁכַּב	<i>yiškab</i>	שְׁכַב	<i>šakab</i>
יִשְׁמַע	<i>yišma'</i>	שְׁמַע	<i>šama'</i>
יִבְחַר	<i>yibhar</i>	בְּחַר	<i>bəhar</i>
יִקְרָא	<i>yiqrā'</i>	קְרֵא	<i>qarā'</i>

The endings of the imperative are the same as those on the second person forms of the imperfect:

	SING.	PLURAL
masc.	—	-û
fem.	-î	-nāh

But when -î and -û are added to the stem, it is altered as follows:

כְּתוּב	<i>kātōb</i>	כְּתִיבִי	<i>kitbî</i>	כְּתִיבוּ	<i>kitbû</i>	כְּתִיבְנָה	<i>kātōbnāh</i>
שְׁכַב	<i>šakab</i>	שְׁכַיבִי	<i>šikbî</i>	שְׁכַיבוּ	<i>šikbû</i>	שְׁכַיבְנָה	<i>šakabnāh</i>
שְׁמַע	<i>šama'</i>	שְׁמַעִי	<i>šim'î</i>	שְׁמַעוּ	<i>šim'û</i>	שְׁמַעְנָה	<i>šamā'nāh</i>
בְּחַר	<i>bəhar</i>	בְּחַרִי	<i>bəhārî(!)</i>	בְּחַרוּ	<i>bəhārû(!)</i>	בְּחַרְנָה	<i>bəhārnāh</i>
קְרֵא	<i>qarā'</i>	קְרֵאִי	<i>qir'î</i>	קְרֵאוּ	<i>qir'û</i>	קְרֵאנָה	<i>qaré(')nāh(!)</i>

...
 ...
 ...

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The suffix *-āh* occurs frequently on the masc. sing. imperative with no striking modification of meaning. The stem usually appears with *o* before this suffix:

כָּתֹבָה *koṭbāh* write! (m. s.)

but verbs with *a*-imperfects often have *i*, as in שֹׁכְבָה *šokḇāh* lie down; שְׁלַח *šlāḥ* send. The negative of the imperative is

(a) אַל + imperfect: for immediate, specific commands, such as “Don’t go!” “Don’t wait!” etc.

(b) לֹא + imperfect: for durative, non-specific: “you shall not do such-and-such (ever).”

The particle נָא may follow any imperative form, as in

קְרֵא נָא שְׁמְעֵי נָא שְׁלַח נָא

It is frequently joined with *maqqēp̄*, which means that the verb surrenders its primary stress to the particle. The pattern of שָׁמַר נָא with *maqqēp̄* is

שָׁמַר-נָא *šamor-nā'*

נָא may also be added to the אַל of the negative imperative:

אַל-נָא תְּשַׁלַּח Do not send!

This particle may be translated as “please”, “I pray,” or the like, but is most often best ignored.

103. Verbs I-guttural: Imperfect and Imperative.

The two basic types of imperfect for this class are represented by

(a) עָבַד imperf. יַעֲבֹד *ya'ābōd* imperat. עֲבַד *'ābōd* to serve

(b) חָזַק imperf. יַחֲזִיק *yehēzaq* imperat. חֲזַק *hāzaq* to be strong

Verbs with *ō*-imperfects have *a* in the prefixal element (except in 1st pers. sing.); those with *a*-imperfects have *e*. The imperfect in each of these main types has developed a secondary vowel after (under) the guttural root consonant. In inflection the *Rule of Shewa* must apply: thus, expected יַעֲמֹדוּ *ya'āmōdu* becomes יַעֲמְדוּ *ya'amdū* (note retention of *d*), and similarly elsewhere:

יַעֲמֹד	<i>ya'āmōd</i>	יַעֲמְדוּ	<i>ya'amdū</i>	יַחֲזִיק	<i>yehēzaq</i>	יַחֲזִיקוּ	<i>yehezqū</i>
תַּעֲמֹד	<i>ta'āmōd</i>	תַּעֲמְדְנָה	<i>ta'āmōdnāh</i>	תַּחֲזִיק	<i>tehēzaq</i>	תַּחֲזִיקְנָה	<i>tehēzāqnāh</i>
תַּעֲמֹד	<i>ta'āmōd</i>	תַּעֲמְדוּ	<i>ta'amdū</i>	תַּחֲזִיק	<i>tehēzaq</i>	תַּחֲזִיקוּ	<i>tehezqū</i>
תַּעֲמְדִי	<i>ta'amdī</i>	תַּעֲמְדְנָה	<i>ta'āmōdnāh</i>	תַּחֲזִיקִי	<i>tehezqī</i>	תַּחֲזִיקְנָה	<i>tehēzāqnāh</i>
אֶעֱמֹד	<i>'e'ēmōd</i>	נַעֲמֹד	<i>na'āmōd</i>	אֶחֲזִיק	<i>'ehēzaq</i>	נַחֲזִיק	<i>nehēzaq</i>

The inflection of the imperative offers no special problems:

עָבַד 'ābōd עֲבָדִי 'ibdī עֲבָדוּ 'ibdū עֲבָדְנָה 'ābōdnāh
 חָזַק ḥāzaq חֲזָקִי ḥizqī חֲזָקוּ ḥizqû חֲזָאֲנָה ḥāzaqnāh

There are several verbs where no secondary vowel is present. The inflection, except for the vowel of the preformative, follows the regular pattern of יִכְתֹּב or יִכְבֹּד. E.g.

יִחְשֹׁב *yahšōb* he will reckon תִּהְדַּר *tehdar* you will honor
 יִחְשְׁבוּ *yahšabû* they will reckon

The verb חָטָא, both I-gutt. and III-Aleph, combines the features of each type:

יִחְטֵא <i>yehetā'</i>	יִחְטְאוּ <i>yehet'û</i>
תִּחְטְא <i>tehetā'</i>	תִּחְטְאֵנָה <i>teheté(')nāh</i>
תִּחְטְא <i>tehetā'</i>	תִּחְטְאוּ <i>tehet'û</i>
תִּחְטְאֵי <i>tehet'î</i>	תִּחְטְאֵנָה <i>teheté(')nāh</i>
אִחְטְא <i>'ehetā'</i>	נִחְטְאוּ <i>nehetā'</i>

104. The Segholates (cont.) *See pg. 107*

The main types of segholates are slightly modified when gutturals occur in the root.

(a) Guttural in first position: only the type סָפַר is affected; the characteristic vowel is *e* instead of *i*:

סָפַר	סָפְרָה	סָפְרוּ	סָפְרוּם	סָפְרוּ	flock
		סָפְרוּהָ	סָפְרוּהֶם		

(b) Guttural in second root position:

נָעַר	נָעַרָה	נָעַרוּ	נָעַרוּם	נָעַרוּ	young man
		נָעַרוּהָ	נָעַרוּהֶם		
תָּאָר	תָּאָרָה	תָּאָרוּ			no pl. attested form
		תָּאָרוּהָ			

Note especially the forms before the heavy suffixes and *-kā*.

(c) Guttural in third root position:

זָרַע	זָרַעָה	זָרְעוּ	זָרְעוּם	זָרְעוּ	seed
		זָרְעוּהָ	זָרְעוּהֶם		
זָבַח	זָבַחָה	זָבְחוּ	זָבְחוּם	זָבְחוּ	sacrifice
		זָבְחוּהָ	זָבְחוּהֶם		

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אָרַח	אָרַח	אָרְחִי	אָרְחוֹת	אָרְחוֹתַי	way (f.)
		אָרְחֶךָ	אָרְחוֹת	אָרְחוֹתֵיכֶם	
		אָרְחֶכֶם			

105. Vocabulary 25.

- NOUNS: צָרָה *ṣārāh* (pl. -ōt) distress, trouble, ^{Sārāh} [The first vowel is not reduced; constr. צָרַת] ^{צָרָה, צָרָה > qall with sup.}
- גְּבֵרַת *gabéret* (pl. not attested) mistress, lady [With suff. גְּבֵרַתִּי]
- עֵדֶר *'éder* (pl. -îm) flock, herd [צֵדָה]
- זֵרַע *zéra'* (pl. -îm) seed, offspring, progeny, descendants
- VERBS: יָרָא *yārē'* (§ 87) to be afraid (of מִן or מִפְּנֵי or with simple object construction)
- בָּרַח *bārāh* (יָבַרַח) to flee
- שָׁב *šāb* to return, go or come back. ^{שָׁבָה, שָׁבָה (238)}
- הָרָה *hārāh* to conceive, become pregnant
- OTHER: אֵי-מִזֶּה *'ê-mizzeh* (adv.) from what place? from where? [May also be used adjectivally: אֵי-מִזֶּה עִיר from what city?] ^{מִיָּמָה}
- פֶּן- *pen-* (conj.) lest, so that not [followed by imperfect]
- כִּיּוֹם *kayyôm* today, this day ^{כִּיּוֹם}
- נָא *nā'* particle used after imperatives, cohortatives, and jussives; see §§ 102, 136. ^{נָא, נָא, נָא}

Exercises:

(a) Translate:

1- See p. 116

- | | |
|------------------------------------|--|
| דַּרְשׁוּ אֶת-יְהוָה (1) | אֶל-תַּעֲזֹב אֶת-כַּהֲנֵיךָ (7) |
| קִבֹּץ נָא אֶת-הָעָם לְפָנַי (2) | עָבְרוּ אֶת-הַשָּׂדֶה עַד-הַכָּרֶם (8) |
| לְכַדּוּ אֶת-עָרֵי אֲבוֹתֵיכֶם (3) | דַּרְשׁ-נָא כִּיּוֹם אֶת-דָּבָר יְהוָה (9) |
| קָבַר אֶתְּם שֵׁם (4) | לֹא תַעֲבְרוּ אֶת-מִצְוֹת יְהוָה (10) |
| רַכְּבֵי אֵלָיו עַל-סוּסֵיךָ (5) | אֶל-תַּעֲמְדֵי שֵׁם (11) |
| אֶל-תִּכְרַתּוּ בְרִית אֶתְּם (6) | שְׁלַחְנָה אֶת-הָאֶתוֹן אֵלָי (12) |

(b) Give the Hebrew for the following orally:

- Where is your sister?
- Do not sin against the Lord.
- Do not kill those men.
- Send me my books.
- Gather the priests and the prophets.
- Do not cross over toward the Negev.
- Sell these vessels.
- Redeem your servant.
- Send your maidservants to me.
- Abandon your sinful ways.

... is and as a matter of fact, ...
Land ...

(c) Translate:

- (1) תִּשְׁמַע אֶל-קוֹלִי וְשִׁבְתָּ הָעִירָה פְּנֵי-יְהִרְגוּ אֶתְךָ אִיבִיךָ.
- (2) תַּעֲמְדוּ פֹה וְשִׁמְעֶתֶם אֶת-דְּבָרֵי גְבוּרַתְכֶם.
- (3) נַעֲבֹר אֶת-הָאָרֶץ וְיִשְׁבְּנוּ עַד-הַיָּם.
- (4) אֲרַכֵּב הַהֵרָה וְהִרְגַּתִּי אֶת-הָאֲנָשִׁים הָרְעִים הַיֹּשְׁבִים שָׁם.
- (5) תִּקְבֹּץ אֶת-הָעָם לִפְנֵי וְאָמַרְתִּי אֲלֵיהֶם כְּדַבְּרִים הָאֵלֶּה.
- (6) שָׁכַב הַנְּעָר וַיַּחֲלֵם חֲלוֹם.
- (7) לֹא תַחֲטְאוּ לַיהוָה אֱלֹהֵיכֶם.

(d) Write in Hebrew:

1. I shall abandon my flock and return to the city.
2. They will serve the Lord all the days of their life.
3. I shall ride to the city on my donkey so that I may sell this property.
4. Because of you they will kill me and take my possessions for them (selves).
5. His sister is beautiful in appearance.
6. At that time the Canaanite dwelt east of this place up to the desert.
7. He is an old man and has no offspring.
8. I am afraid of you and your men.

(e) Reading: Sarah and Hagar

שָׂרָה אִשְׁתְּ אַבְרָהָם לֹא יָלְדָה לוֹ וְלֵה שִׁפְחָה מִצְרַיִת וְשָׁמָּה הָגָר. ¹ נָתַנָּה שָׂרָה אֶת-הָגָר שִׁפְחָתָהּ הַמִּצְרַיִת לְאַבְרָהָם אִשָּׁה לוֹ לְאִשָּׁה. ² בָּא אַבְרָהָם אֶל-הָגָר וְהִיא הָרְתָהּ. חָרָה לְשָׂרָה כִּי הָרְתָהּ הָגָר. יִרְאֶה הָגָר מִפְּנֵי שָׂרָה גְבוּרָתָהּ וּתְבָרַח הַמַּדְבָּרָה. מִלְּאֵךְ יְהוּה מָצָא אֶתָּה עַל-עֵינַי הַמֵּיִם. ⁴ בַּמַּדְבָּר. אָמַר הַמִּלְּאֵךְ: הָגָר שִׁפְחַת שָׂרָה אִי-מִזָּה בָּאת וְאָנֹכִי אֶתְּ הַלְּכָתִי. אָמְרָה הָגָר: מִפְּנֵי שָׂרָה גְבוּרָתִי אָנֹכִי בָרַחְתִּי. אָמַר לָהּ מִלְּאֵךְ יְהוּה: שׁוּבִי אֶל-גְּבוּרָתְךָ. אֶת-שֵׁם הַבֶּן אֲשֶׁר אֶתְּ יִלְדֵת תִּקְרָאִי יִשְׁמַעְאֵל כִּי שָׁמַע יְהוּה אֶל-צַרְתְּךָ. שָׁבָה הָגָר אֶל-שָׂרָה גְבוּרָתָהּ. יָלְדָה הָגָר לְאַבְרָהָם בֶּן וַיִּקְרָא אַבְרָהָם שֵׁם בְּנֹו אֲשֶׁר יָלְדָה הָגָר יִשְׁמַעְאֵל.

Notes to the Reading:

1. Note the series of non-verbal (thus non-consecutive) clauses taking their tense value from the general context.
2. The לוֹ is superfluous in translation, since it simply reinforces לְאַבְרָהָם. It could, however, be retained thus: "... (to act) as a wife for him."
3. בָּא אֶל- is frequently used of a man approaching a woman for sexual intercourse.
4. The definite article frequently appears where the narrator has a specific object in mind even though it has not been previously mentioned.
5. "return" (imperative)

LESSON 26

106. The Jussive and Cohortative.

The imperfect, with or without slight modifications, may be used in an indirect imperative sense in all persons. For example,

יִשְׁלַח	he will send or let him send
תִּשְׁלַח	you will send or may you send
אֶשְׁלַח	I shall send or let me send

The third person forms, singular and plural, so used are called jussives. In the verbs we have studied thus far these are identical in form to the imperfect. The first person indirect imperative, called the cohortative, is usually marked with a suffix *-āh* on the imperfect:

אֶשְׁלַח	'ešlah	I shall send	נִשְׁלַח	nišlah	we shall send
אֶשְׁלַחָה	'ešlahāh	let me send	נִשְׁלַחָה	nišlahāh	let us send

Note that the vowel of the imperfect is regularly reduced to *ə* before this suffix. The cohortative form may replace the normal imperfect in a perfect + imperfect narrative sequence with no apparent change in meaning.

107. Sequences involving the Imperative, Jussive, and Cohortative.

In meaning these three form a single paradigm: jussive = 3rd pers., imperative = 2nd pers., cohortative = 1st person. The sequences involving one are

usually similar to or the same as sequences involving the others. The following three sequences are the most frequently met:

(a) *Imperative + Imperative*. Imperatives may be simply listed one after the other and joined by the required regular form of the conjunction:

... וַעֲמַד ... וְשַׁלַּח ... וְשָׁמַע hear ... and send ... and stand ...

Verbs joined in this way may or may not be consequent on one another.

(b) *Imperative + Perfect*. Explicit consecution is expressed by this sequence, which is the analog of the *imperfect + perfect* narrative sequence:

וְשָׁמַע וְשַׁלַּח וְעָמַד hear ... and (then) send ... and (then) stand ...

(c) Imperative + Imperfect
 Jussive + Cohortative } This important sequence
 Imperfect + Cohortative } usually has a special translation value, which should be carefully noted. The second clause expresses a purpose or result (Eng. "so that"):

וְשָׁמַע ... וְשַׁלַּח Hear ... so that I may send
 וְשָׁמַע ... וְכָתַב Write ... so that I may hear
 וְיִמְצָא ... וְנִלְכָּה Let us go ... so that he may find

Note that the conjunction *wā-* has its normal, non-converting form here.

108. Verbs I-Aleph: Imperfect and Related Forms.

Verbs I-Aleph fall into two groups in the imperfect:

(a) Five verbs regularly have *ō* in the preformative, with quiescence of the א :

אָכַל	'ākal	יֹאכַל	yō(')kal	to eat
אָמַר	'āmar	יֹאמַר	yō(')mar	to say
אָבַד	'ābad	יֹאבַד	yō(')bad	to perish

The other two, אָפַק (to bake) and אָבַק (to be willing), will be treated under verbs III-He. The inflection of the imperfect is otherwise normal:

יֹאכַל	yōkal	יֹאכְלוּ	yōkalû
תֹּאכַל	tōkal	תֹּאכְלֶנָּה	tōkálnāh
תֹּאכַל	tōkal	תֹּאכְלוּ	tōkalû
תֹּאכְלִי	tōkali	תֹּאכְלֶנָּה	tōkálnāh
אֹכַל	'ōkal	נֹאכַל	nōkal

Note that only one א is written in the 1st pers. sing.

When preceded by *waw*-conversive the forms יֹאמַר, תֹּאמַר, and נֹאמַר are replaced by forms with *e*, with a retraction of the stress:

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וַיֹּאמֶר wayyómer and he said
 וַתֹּאמֶר wattómer and she (or you, m. s.) said
 וַנֹּאמֶר wannómer and we said

But when these stand at the end of a clause, immediately preceding what is said, the regular form with *a* may be used. Contrast:

וַיֹּאמֶר אֵלָיו: שְׁמַע And he said to him: "Hear."
 וַיֹּאמֶר: שְׁמַע And he said: "Hear."

(b) Other verbs I-Aleph resemble the class of I-guttural verbs, e.g.

אָסַר 'ásar אֶסֶר ye'èsōr (or אֶסֶר ye'sōr) to bind

but with *e* in the preformative regardless of the stem vowel. In the inflection the *e* is replaced by *a* when the *Rule of Shewa* is applied. This is in contrast to verbs I-guttural with *e*:

יְחַזֵּק yehēzaq but יֶאֱסֹר ye'èsōr
 יַחְזִיק yehezqú יֶאֱסְרוּ ya'asrú

A few verbs show conflicting forms due to mixing. Among the most frequently met are אָחַז (to hold), which has imperfect יֶאֱחַז and יֶאֱחַז (note the anomalous *ē*), and אָהַב (to love), whose attested forms are

יֶאֱהַב ye'ēhab _____
 תֵּאֱהַב te'ēhab _____
 תֵּאֱהַב te'ēhab תֵּאֱהָבוּ read tēhābū _____
 אָהַב אֶהַב 'ēhab or 'ōhab _____

All regular verbs I-Aleph, whether of type (a) or (b), have the same forms in the imperative:

אֶסֶר 'èsōr אֶסְרִי 'isrî אֶסְרוּ 'isrû אֶסְרֵנָה 'èsórñāh
 אֶמֹר 'emōr אֶמְרִי 'imrî אֶמְרוּ 'imrû אֶמְרֵנָה 'emórñāh

109. Vocabulary 26.

NOUNS: בְּגָד *bēged* (בְּגָדִי; pl. -*îm*) garment
 שַׁעַר *šá'ar* (pl. -*îm*) gate (of a city or large building); also refers to the space inside the city gate used by officials for public meetings.

אֶסִיר *'āsîr* (pl. -*îm*) prisoner
 VERBS: אָבַד *'ābad* (אֶבֶד) to perish, be destroyed, die
 אָחַז *'āhaz* (אֶחָז) or (אֶחַז) to seize, grasp, take hold of
 אָסַר *'āsar* (אֶסֶר) to bind, fetter, take prisoner
 אָהַב *'āhab* (אֶהָב) to love

קָרַע	<i>qāra'</i> (יִקְרַע)	to tear, rend
פָּתַח	<i>pātaḥ</i> (יִפְתַּח)	to open
סָגַר	<i>sāgar</i> (יִסְגֵר)	to close
גָּדַל	<i>gādal</i> (יִגְדַל)	to be/become great; to grow up, reach maturity

Hi udla great, magay, hi great thing

Hi came to grow, magay, udla great, magay (1812)

Exercises:

(a) Translate:

אֲשַׁכְּבָה (1)	וּסְגַר ... פָּתַח (6)
נִדְרָשָׁה (2)	קָרָאִי ... וְכָתַבִּי (7)
יִזְכֵּר (3)	שָׁבְרוּ ... וּשְׂרַפְתֶּם (8)
נִשְׁבְּרָה (4)	שָׁמְעוּ ... וַיִּדְעֻתֶם (9)
אֲשַׁבְּתָה (5)	עֲמְדוּ ... וּתְשַׁמְעוּ (10)

(b) Give the Hebrew for the following orally:

- Let us make a treaty.
- Let him eat the fish.
- Let us seize their property.
- Let him smash the tablets of stone.
- Let us chose a king for ourselves (= us).
- May his name become great throughout (= in) the entire land.
- May they hear our words and know that we are good men.
- Let me hear the words which the prophet spoke.

(c) Translate:

- קָרַע הַמֶּלֶךְ אֶת־בְּגָדָיו וַיֹּאמֶר: תֹּאבֵד הָעִיר וְאָסְרוּ הָאִיִּבִים אֶת־עַמָּהּ.
- בְּבֹקֶר יִפְתָּחוּ אֶת־שַׁעַר הָעִיר וּבְרַחֲתָם עֲמָנוּ הִהָרָה פֶּן־יִמְצְאוּ אֶתְכֶם וְהִרְגוּ אֶתְכֶם.
- נִשְׁלַחָה אֹתוֹ אֶל־הַמֶּלֶכָה וַיֹּאבֵד שָׁם.
- אָסְרוּ אֹתָם וּלְקַחְתֶּם אֹתָם הַחֹצֵה.
- סָגְרוּ אֶת־שַׁעַר הָעִיר כִּי בָא הָאִיִּב עָלֵינוּ.
- תֵּאָהֱב אֶת־אִמָּה וְאֶת־אָבִיךָ.
- יֹאבְדוּ הַרְשָׁעִים כִּי אֵין לָהֶם יְשׁוּעָה.
- וַיֹּאמֶר הַנְּבִיא: יוֹם רַע בָּא וְנִגַּף אֱלֹהִים אֶתְכֶם וְאֶת־בְּנֵיכֶם כִּי לֹא שָׁמַעְתֶּם אֶל־קוֹל נְבִיאָו וְלֹא שָׁמַרְתֶּם אֶת־מִצְוֹת הַתּוֹרָה.
- אַחֲזוּ אֶת־חֲצִי הַכֶּסֶף לָךְ וְנָתַתְּ לִי אֶת־הַחֲצִי הָאֲחֵר.
- לֹא תֹאכְלוּ מֵעוֹף הַשָּׁמַיִם.
- נֹאמְרָה אֶל־הַמֶּלֶךְ כִּי הָעֲבוּדָה קָשָׁה מִמֶּנּוּ.
- יֹאחֲזוּ אֶת־הַזֶּהָב וְנָתַנוּ אֹתוֹ לְאַחֲרִים.

(d) Write in Hebrew:

- Let us close the gates and remain (= dwell) in the city until morning.
- Why did he break the tablets and say that we had sinned against the Lord?

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3. Remember (m. pl.) these words lest you sin.
4. He loved the woman because she was beautiful in appearance.
5. They will tear their garments on that day, for the enemy will bind them and they will go with the other prisoners to another country and dwell there (for) many years.

LESSON 27

110. Temporal Clauses and Phrases.

Within a narrative sequence temporal modifiers are very frequently placed before the clause they modify and are introduced by *waw-conversive* + a form of the verb **הָיָה**. In the past tense narrative this is uniformly **וַיְהִי** *wayhî* (יהי *yahî* is the imperfect form of **הָיָה**) and in the future (or habitual/durative) narrative it is **וְהָיָה** *wahāyāh*. The temporal clause is then followed by the expected sequential form of the main narrative. Study the following examples carefully (all are to be taken as though imbedded in a narrative):

- | | |
|---|--|
| וַיְהִי בַבֹּקֶר וַיִּשְׁלַח... | and in the morning he sent... |
| וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע קוֹל... | and after these things he heard a voice... |
| וַיְהִי כִּאֲשֶׁר רָאָה אֹתָם וַיִּקְרָא... | and when he saw them he cried out... |
| וְהָיָה כִּי תִשְׁמְעוּ אֶת-הַדְּבָרִים הָאֵלֶּה
חִזְכְּתֶם... | and whenever you hear these words you
shall remember... |
| וַיְהִי בַבֹּקֶר וַיֵּצֵאוּ... | and in the morning you shall go forth... |

Note that either a clause or prepositional phrase may occur in this position. The most frequently met conjunctions are **כִּי** (when, as), and **כִּי** (when, whenever). Time words such as **יּוֹם**, **שָׁנָה**, **עַתָּה** (time) are common with the preposition **בְּ**; also **מִקֵּץ** (at the end of, after). Rarely a participial clause occurs, requiring the English conjunction “while”:

- | | |
|--|--|
| וַיְהִי הֵם עֹמְדִים שָׁם וַיִּשְׁמְעוּ... | and while they were standing there they heard... |
|--|--|

111. Feminine Nouns Ending in -et and -at.

These behave much like the segholates in the singular before suffixes:

גְּבֵרַת	גְּבֵרַתִּי	my mistress (cf. קְבֵרִי)
דָּעַת	דָּעַתִּי	my knowledge
בְּשַׁת	בְּשַׁתִּי	my shame (cf. קְדָשִׁי)

Also to this group belong those nouns with penultimately stressed construct forms:

מְלַחְמָה	constr.	מְלַחְמַת	w. suff.	מְלַחְמַתִּי
מְלֹאכָה		מְלֹאכַת		מְלֹאכַתִּי

The noun בַּת has the stem בַּת *bitt-* before the suffixes: בַּתִּי my daughter.

אִשָּׁה before suffixes appears as אִשָּׁתִּי, אִשָּׁתְךָ, etc.

The attachment of suffixes to the plural stems of these nouns offers no special problems.

112. Nouns of the Type פְּרִי .

It is difficult to formulate rules for this small class of nouns other than to note the replacement of the final long vowel by a consonantal *y* before the light suffixes in the singular. There is, however, much inconsistency, especially in the formation of the plural. The following sampling of attested forms should enable the student to identify nouns of this class when encountered:

כְּלִי	w. suff.	כְּלִיךָ	כְּלִיכֶם	(pl.	כְּלִים)	vessel
פְּרִי		פְּרִיךָ	פְּרִיכֶם	פְּרִיךָ	פְּרִיָּה	fruit
			פְּרִיכֶם	פְּרִיָּהם	פְּרִיָּן	
עֲנִי		עֲנִיךָ		עֲנִיךָ		affliction
חֲלִי		חֲלִיךָ		(pl. חֲלָיִים)		sickness
חֲצִי		חֲצִיךָ	חֲצִיכֶם			

כְּלִי = drinking glass well (אֶמְצָא כְּלִי מַיִם) = small

113. Vocabulary 27.

NOUNS: זְקוּנִים *zəqûnîm* (pl. only in sing. sense) old age

בְּאֵר *ba'ēr* (pl. -ōt; constr. pl. בְּאֵרוֹת) well, pit *בְּאֵר = well*

עֲנִי *'ōnî* (see § 112) affliction

VERBS: פָּקַד *pāqad* (פָּקַד) to keep one's promise or commitment toward; to pay attention to; to visit; to appoint; to pass in review, muster *to attend to (305)*

רַע *ra'* to be bad (cf. רָעָה, § 87; root is רָעַע) *רַע = bad*

תָּעָה *tā'āh* to wander about lost

כָּלָה *kālāh* to be depleted, finished, at an end *Pl. complete, bring to an end, finish, etc.*

* ADVERB: אַחֲרֵי כֵן 'ahārê kēn afterwards, after this

Note the idiom: מִה־לָּךְ What is the matter with you?

Exercises:

(a) Translate:

- וַיְהִי אַחֲרֵי מוֹת אַבְיָנוּ וַנַּעֲזֹב אֶת־עֵירָנוּ וַנַּעֲבֹר אֶת־הָאָרֶץ עַד־הַיָּם. (1)
 וַהֲיָה בַיּוֹם הַבֹּא וְשִׁלַּחְתִּי אֶת־אֲמָתִי אֵלֶיךָ כַּאֲשֶׁר אֲמַרְתָּ לִּי אֶתְמוֹל. (2)
 וַיְהִי בַבֶּקֶר וַיִּשְׁכַּח אֶת־הַחֲלוּם אֲשֶׁר חָלַם בְּלַיְלָה. (3)
 וַהֲיָה כִּי תִשְׁמְעוּ אֶל־קוֹל גְּבִיאֵי חֹכְרָתִי אֶתְכֶם כִּי עָמִי אַתֶּם. (4)
 וַיְהִי כַּאֲשֶׁר רָאָה אֶת־בְּאֵר הַמַּיִם וַיִּשְׁמַח. (5)
 וַיְהִי כַּאֲשֶׁר שָׁמַע אֶת־קוֹלָהּ וַיִּשְׁלַח אֶת־מְלָאָכוּ אֵלֶיהָ. (6)
 וַהֲיָה בַיּוֹם הַהוּא וְרַעִית אֶת־עַדְרָךְ פַּה פֶּן־יֵאָסְרוּ אִיבֵינוּ אִתָּךְ וּלְקַחוּ אֶת־הָעֶדֶר. (7)
 וַהֲיָה כִּי אֶקְרָא אֵלֶיךָ וּבְרַחֲתָ מִן־הַמָּקוֹם הַזֶּה וְשַׁבְתָּ הַבַּיְתָה. (8)
 וַהֲיָה בַשָּׁנָה הַהִיא וְסָבְבוּ אִיבֵיכֶם אֶת־עֵירְכֶם כִּי אָרַר יְהוָה אֶתְכֶם בְּעַבּוּר הַחֲטָאוֹת
 אֲשֶׁר חָטַאתֶם לוֹ. (9)
 וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיִּשְׁבַּת אֱלֹהִים מִמְּלַאכְתּוֹ. (10)

(b) Translate:

- | | |
|--------------------------|--------------------------|
| (1) קוֹל עֲנָנֶיךָ | (6) דְּבַרֵי גְבַרְתִּי |
| (2) חֲצִי פְרִיֹו | (7) אֲמָהוֹת וּשְׁפָחוֹת |
| (3) שְׁנַת מְלַחְמָתָנוּ | (8) אַחֹת הַכְּנַעֲנִי |
| (4) יוֹם מְלֹאכְתְּךָ | (9) רְכוּשׁ הַמִּצְרַיִם |
| (5) יָמֵי זְקוּנְיֶיךָ | (10) מִזְבַּח הַהִיכָל |

(c) Write in Hebrew:

- When they saw him they called to him.
- When his life came to an end, they buried him in the grave of his fathers.
- When you cross the river you will see the land which I am about to give (use participle) to you.
- Afterward they sent men to Egypt, for there was a famine in the land.
- On that day you will see him standing before you.
- When she found the tree she ate some of (lit. from) its fruit.
- In the evening you shall go out of the city and flee toward the mountain.

(d) Reading: Sarah and Hagar (cont.)

יְהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר. יֵלְדָה שָׂרָה לְאַבְרָהָם בֶּן לְזֻקְנֵי וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם בְּנוֹ
 אֲשֶׁר יֵלְדָה לוֹ שָׂרָה יִצְחָק וַיִּגְדַּל הַיֶּלֶד עִם־בְּנֵי־הַגֵּר הַמִּצְרִית וַיְהִי כַּאֲשֶׁר רָאָתָה שָׂרָה אֶת־בֶּן־
 הָאֲמָהָ עִם־בְּנֵהּ יִצְחָק וְהֵאמֵר לְאַבְרָהָם אִישָׁה לְאִמְרִי: גֵּרְשִׁי אֶת־הָאֲמָה הַזֹּאת וְאֶת־בְּנָהּ.
 רַע הַדָּבָר מְאֹד בְּעֵינַי אַבְרָהָם עַל־דְּבַר בְּנוֹ וַיִּשְׁמַע אֱלֹהִים אֶל־אַבְרָהָם: כָּל־אֲשֶׁר
 תֹּאמַר אֵלֶיךָ שָׂרָה שָׁמַע בְּקוֹלָהּ כִּי בִיִּצְחָק יִקְרָא לָהּ² וְרַע וְגַם־אֶת־בְּנֵי־הָאֲמָה לְגוֹי גָּדוֹל
 אֲשִׁימְנוּ³ כִּי וְרָצָה גַם־הוּא.

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וַיְהִי אַחֲרֵי־כֵן וַיִּשְׁלַח אֲבֹרָהֶם אֶת־הַגֵּר וְאֶת־בְּנֵהוּ. תַּעֲתֶה הָאֵמָה בַּמִּדְבָּר וַיְהִי כַּאֲשֶׁר קָלוּ
הַמַּיִם וְהַלֶּחֶם אֲשֶׁר נָתַן לָהּ אֲבֹרָהֶם וַתִּשְׁכַּב עַל־הָאֲדָמָה וַתִּבְכֶּה וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל
הַנָּעֹר וַיִּקְרָא מִלֶּאדָּם אֱלֹהִים אֵלֶיהָ מִן־הַשָּׁמַיִם לֵאמֹר: מִה־לָּךְ הַגֵּר. אֶל־תִּירָאִי כִּי שָׁמַע
אֱלֹהִים אֶת־קוֹל הַנָּעֹר.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּמְצָא הַגֵּר בְּאֵר לַמַּיִם. הִיא אֱלֹהִים אֶת־הַנָּעֹר וַיַּגְדֵּל הַנָּעֹר
בַּמִּדְבָּר עִם־אָמוֹ.

Notes to the Reading:

1. "drive away" (imperative)
2. "your descendants will be named"
3. "I shall make him into a great nation (*gôy*)"
4. "expelled"
5. "and wept"
6. "fear not!"

LESSON 28

114. The Infinitive Construct.

Each Hebrew verb has two forms to which the name infinitive is given. One of these, the infinitive absolute, functions more as an adverb and will be dealt with in a later lesson. The other, the infinitive construct, corresponds more closely to the traditional view of an infinitive. The form of the infinitive construct is more or less uniform for those verb classes whose imperfects we have studied up to this lesson. The vowel of the first syllable is *a* (or with gutturals *ā* or *ē*) and that of the second is *ō*. The infinitive is frequently used with pronominal suffixes, before which the stem is variable.

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>w. suff.</i>
Sound trilit.	כָּתַב	יִכְתֹּב	כָּתֹב	כְּתוֹב	כֹּתְבִי
I-guttural	עָמַד	יַעֲמֹד	עָמֹד	עֲמֹד	עֹמְדִי
II-guttural	בָּחַר	יִבְחַר	בָּחַר	בְּחֹר	בֹּחְרִי
III-guttural	שָׁמַע	יִשְׁמַע	שָׁמַע	שְׁמַע	שֹׁמְעִי
I-Aleph	אָכַל	יֹאכַל	אָכַל	אֲכַל	אֹכְלִי
III-Aleph	מָצָא	יִמְצָא	מָצָא	מִצָּא	מֹצְאִי

Some inconsistency is found among those verbs which have *a*-imperfects but which are neither II/III-guttural; this includes stative verbs like כָּבַד and the small group represented by יִשְׁכַּב שָׁכַב. These are poorly attested for the infinitive construct, but they usually follow the pattern given above. Occasionally there is a form with *a*, such as שָׁכַב (to lie down), but even here, before suffixes, the normal pattern emerges: שֹׁכְבִי *šokbî*. See also...

115. Some Uses of the Infinitive Construct.

The infinitive is by definition a form having both nominal and verbal functions. In the latter role it may have subjects and objects as well as other typically verbal adjuncts. The infinitive, together with its adjuncts, then occupies a nominal function in the total clause. When pronouns form the subject of an infinitive, they are suffixed:

כְּתָבִי	<i>kotbî</i>	my writing	כְּתָבְנִי	<i>kotbēnû</i>
כְּתָבְךָ	<i>kotbakā</i>	your (m. s.) writing	כְּתָבְכֶם	<i>kotbakem</i>
כְּתָבְךָ	<i>katobkā</i>		כְּתָבְכֶן	<i>kotbakēn</i>
כְּתָבְךָ	<i>kotbēk</i>	etc.	כְּתָבָם	<i>kotbām</i>
כְּתָבוֹ	<i>kotbô</i>		כְּתָבָן	<i>kotbān</i>
כְּתָבָהּ	<i>kotbāh</i>			

When the infinitive construct stands before a following noun, that noun may be either the subject or object of the infinitive, although the former is more likely:

כְּתַב הָאִישׁ	the man's writing (i.e. act of writing)
הָרַג אִישׁ	killing a man
	(or) a man's killing

The ambiguity of the second example is grammatical as well as semantic. The infinitive is in construct (hence its name) with its subject, as in the first example, but in the second the word אִישׁ should probably be regarded as an object noun (not construct) when it is the object, especially since it requires אֶת when made definite:

הָרַג אִישׁ	to kill a man
הָרַג אֶת־הָאִישׁ	to kill the man

When pronouns are involved with the infinitive construct, the arrangement of subject and object is a little more complicated, but the following examples should make the situation clear:

הָרַגְתִּי אֶת־הָאִישׁ	my killing the man
הָרַג הָאִישׁ אֹתִי	the man's killing me
שָׁמַרְתִּי אֶת־הַתּוֹרָה	my observing the law
שָׁמַרְתִּי אֹתוֹ	my observing him
שָׁמְרוּ אֹתִי	his observing me
כָּתַב דָּבָר	to write a word
כָּתַב אֶת־הַדָּבָר	to write the word
כָּתַבְתָּ אֶת־הַדָּבָר	your writing the word

As a unit the infinitival phrase may be

sentence subject: טוֹב שָׁמַרְתָּ אֶת־הַתּוֹרָה your observing the law is good or it is good that you observe the law

object of a prep.: עַד־מִצְאָהּ אֹתוֹ until you find him
 object of verb: לֹא יָבִילְתִּי שָׁמַע I was not able to hear

But the most frequent use of the infinitive construct is with the prepositions ב, כ, and ל :

(a) With ב and כ the infinitive is the equivalent of an adverbial (mostly temporal) clause in English:

כְּשָׁמְעוּ אֶת־הַדְּבָרַר when he heard the word
 בְּעִמְדִי לְפָנָיו when (or while) I stood before him

Both prepositions are common in this usage, but with certain verbs, especially שָׁמַע and רָאָה, כּ is by far the preferred preposition. There are reasons, founded in the aspectual nature of these verbs, which govern this choice, but a catalog of uses would serve no purpose in an elementary grammar of this sort.

The infinitive with בּ or כּ is very frequent in the construction treated in § 110:

... וַיְהִי כְּשָׁמַע אַבְרָהָם... and when Abraham heard ...
 ... וְהָיָה כְּשָׁמְעֶךָ אֶת־קוֹלִי... and when you hear my voice ...

(b) With לְ the inf. construct occurs in a wide variety of complementary and explanatory uses, often with the meaning of purpose, goal, or result:

... בָּאוּ ... לְשָׁמַע... They came ... to hear ...
 ... לֹא יָכְלוּ לְלַכְדָּר... They could not capture ...
 תִּשְׁמַר אֶת־דְּרֹךְ יְהוָה לַעֲשׂוֹת... You shall observe the way of the Lord
 ... צְדָק... by doing (inf. of עָשָׂה) righteousness ...

- (1) הָיָה + לְ + Inf. expresses (a) "to be about to" or (b) "to be compelled to": הָיָה הַשַּׁעַר לְסָגֹר The gate was about to close.
- (2) עַל + noun or pron. + לְ + Inf. expresses obligation or responsibility: אֲתוֹ לְמַצָּא אֲתוֹ I must find him.
- (3) אֵין לְבֹא + לְ + Inf. = "it is not possible (permitted) to": אֵין לְבֹא Entering is forbidden.

The infinitive construct is negated with בְּלִיתִי :

לְבִילְתִּי אֶכֶל אֶת־הַפְּרִי not to eat the fruit
 לְבִילְתִּי שָׂרֹף אֶת־הַמְּגִלָּה not to burn the scroll

ad. use (Isa 35:8)

116. Final Remarks on Some Noun Types.

The only important group of nouns not included in our previous discussions is that comprising nouns ending in *-eh*. Most of these are derived from roots found in verbs III-*Hē* and which in an earlier stage of the language were either III-*Yodh* or III-*Waw*. Subsequent contractions and loss have obscured the origins of these forms, and certain coincidental developments within the

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language have led to some formal confusion between singular and plural. In the singular these nouns:

(1) may follow regular inflection with complete loss of the *-eh*:

שָׂדֶה	field	שָׂדֵי	שָׂדֵךְ	etc.
מִטָּה	staff		מִטָּךְ	

(2) may exhibit a partially distinct set of suffixes, especially *-ēhû* in the 3rd pers. sing.

מַעֲשֵׂהוּ	deed	מַעֲשֵׂהוּ
מִקְנֵהוּ	cattle	מִקְנֵהוּ

(3) or may have suffixal forms like the *-îm* plurals:

מִקְנֵי	my cattle	מַעֲשֵׂי	my deed
---------	-----------	----------	---------

For nouns having plurals in *-ōt*, such as שָׂדֶה and מִקְנֵה, the occurrence of such forms as שָׂדֵי and מִקְנֵי as plurals is suspect. Although these may be listed as plurals in concordances and grammars, many such forms are more likely singulars.

117. Vocabulary 28.

VERBS: יָכַל *yākōl* to be able; (+ לָ) to prevail over.
חָפַץ *hāpēs* (יִחַפֵּץ) to take delight in; to desire (to do something: + inf.)
חָדַל *hādāl* (יִחַדֵּל) to cease, stop (intr.); to stop (doing something: + inf.)
תָּם *tam* (see §87) to finish, be at an end; to finish (doing something: + inf.)
אָסַף *'āsāp* (יִאָּסֵף) to gather

NOUNS: תֹּאֵר *tō'ar* form, appearance
מִשְׁתֶּה *mišteh* banquet
אַהֲבָה *'ahābāh* love [used as the inf. constr. of אָהַב]
אֵם *'ēm* (w. suff. אִמִּי; pl. *-ōt*) mother

Prepositions frequently used before the infinitive construct:

עַד	until	כִּי	when, as
אַחֲרַי	after	לְמַעַן	so that, so as to
בְּ	when, while	בְּעֵינַי	because

Exercises:

(a) Translate:

לְמַעַן שְׁמַרְךָ אֶת־הַתּוֹרָה (1)

בְּהִרְגוֹ אֶת־אִיבֵי (2)

- | | |
|--------------------------------------|---|
| (3) כְּשֶׁלַח הַמֶּלֶךְ אֶת-עֲבָדָיו | (10) בְּשֶׁרֶף אֵיבָינו אֶת-הָעִיר |
| (4) כְּשָׁמַע הָאִישׁ אֶת-קוֹלֵנוּ | (11) בְּקִרְאוֹ שְׁמוֹת לַחַיִּים |
| (5) בְּכִרְתָּנוּ בְּרִית | (12) בְּקִרְעֵי אֶת-בְּגָדֵי |
| (6) בְּכִרְאוֹ אֶת-הָרֶמֶשׂ | (13) יָעַן סָגְרָם אֶת-הַשָּׁעַר |
| (7) לְהַרְג אֶת-כָּל-הַזְּכָרִים | (14) עַד-מִצָּאָם אֹתוֹ |
| (8) בְּצַעֲקָם אֵלַי | (15) לְבַלְתִּי אֶכֶל-אֶת-בְּהֵמוֹת הַשָּׂדֶה |
| (9) בְּכִתְבָה אֶת-דְּבָרָיו | (16) לְבַלְתִּי עֲבֹר אֶת-מִצְוֹתָיו |

(b) Give the Hebrew for the following orally:

- | | |
|-----------------------------|-------------------------------|
| 1. when you forget this law | 7. not to ride on the horse |
| 2. while I stood there | 8. until you call to us |
| 3. after we gathered them | 9. until I break the tablets |
| 4. when they buried him | 10. while he was eating |
| 5. until they bind us | 11. so that he send you to us |
| 6. after they lie down | 12. so that you observe them |

(c) Translate:

- (1) וְהָיָה בְּבַחֲרָם בּוֹ לְמֶלֶךְ וַיֵּשֶׁב עַל-הַכֶּסֶּא.
- (2) לְמָה עָשִׂיתָ הָרַע בְּעֵינַי לְבַלְתִּי שְׁמַע בְּקוֹלִי.
- (3) וַיְהִי בְּמִצְאוֹ אֶת-הַיָּלֵד וַיַּהַרְג אֹתוֹ.
- (4) וַיְהִי כְשֶׁמָּעַנוּ אֶת-הַקּוֹל וַנִּשְׁמַח.
- (5) לֹא יִכְלְתִי אֶכֶל אֶת-הַלְּחֵם הַזֶּה.
- (6) חָפְצוֹ לְהַרְג אֶת-יֹשְׁבֵי הָעִיר וְלֹא יָכֹלוּ לְמַצֵּא אֹתָם.
- (7) וְהָיָה אַחֲרַי אֲסַפּוּ אֶת-הָאֲנָשִׁים אֵלָיו בְּבֵיתוֹ וַעֲשֵׂה מִשְׁתָּה גְדוֹל.
- (8) טוֹב אַתָּה כִּי זָכַרְתָּ אֶת-מִצְוֹתַי לְבַלְתִּי חֲטֹא לִי.
- (9) וַיְהִי כַאֲשֶׁר רָאָה אֹתָהּ כִּי יָפֶת תֵּאָר וַיִּפֹּת מִרְאָהּ הִיא מְאֹד וַיֵּאָהֵב אֹתָהּ וַיַּחְפֵּץ אֹתָהּ לֹא לְאִשָּׁה.
- (10) וְהָיָה בְּפִקְדַי יְהוָה אֶת-שָׂרָה וְהָרְתָהּ וַיֵּלְדָה בֵּן לְאִישָׁה.
- (11) מִי יַחְפֵּץ לְגַאֵל אֹתָךְ.
- (12) יֵצְאוּ מִהֵיכָל לְבַלְתִּי שְׁמַעְם אֶת-דְּבָרַי הַמֶּלֶךְ הַרְשָׁע.
- (13) וַיְהִי אַחֲרַי חָדְלוֹ לְשָׁמַע בְּקוֹל הַנְּבִיא וַיַּחְטְאוּ חֲטָאוֹת רַבּוֹת.
- (14) תָּמוּ הָעַם לְעֹבֵר אֶת-הַנְּהַר.
- (15) הָיוּ הַשָּׂנִים כִּימִים בְּעֵינָיו בְּאַהֲבָתוֹ אֹתָהּ.
- (16) וַיְהִי בְּאַחֲזוֹ הָאִשָּׁה אֶת-בְּגָדוֹ וַיַּעֲזֹב אֶת-בְּגָדוֹ וַיִּבְרַח מִן-הַבַּיִת.

(d) Write in Hebrew:

1. When they killed the prisoners we fled from there and crossed over hither.
2. You have sinned in not loving your father and your mother.
3. They sat in her house until the men opened the gate.
4. We wish to remember both the living and the dead.
5. It is not permitted to eat the flesh of these animals.

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6. When he saw (use perf.) the dry ground, he rejoiced, for he knew that the waters had ceased from the face of the earth.
7. We were not able to write, nor were we able to read.

LESSON 29

118. Verbs I-Nun: Imperfect and Related Forms.

The following two verbs are the most typical of this class:

	Perfect	Imperfect	Imperative	Inf. Constr.	w. suff.
<i>ō</i> -imperf.	נָפַל	יִפֹּל	נִפֹּל	נָפַל	נִפְּלִי
<i>a</i> -imperf.	נָסַע	יִסַּע	סַע	נָסַע	נִסְעִי

In the imperfect of both types the *nûn* is assimilated to the second root consonant throughout the inflection, which is otherwise quite regular:

יִפֹּל	<i>yippōl</i>	יִפְּלוּ	<i>yippālû</i>
תִּפֹּל	<i>tippōl</i>	תִּפְּלֵנָה	<i>tippōlnāh</i>
תִּפֹּל	<i>tippōl</i>	תִּפְּלוּ	<i>tippālû</i>
תִּפְּלִי	<i>tippālî</i>	תִּפְּלֵנָה	<i>tippōlnāh</i>
אִפֹּל	<i>'eppōl</i>	נִפְּלוּ	<i>nippālû</i>

Verbs with *a*-imperfects have a short imperative, inflected as follows:

סַע	<i>sa'</i>	סַעִי	<i>sa'î</i>	סַעוּ	<i>sa'û</i>	סַעֲנָה	<i>sá'nāh</i>
סַעָה	<i>sa'āh</i>						

The infinitive construct of verbs with *a*-imperfects may be of two different types, both of which occur for most of these verbs: (1) a regular form, like נָסַע *nāsō'*, (2) a short form with the suffix *-t*: סַעַת

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Perfect	Imperfect	Imperative	Inf. Construct	w. suff.
נָגַע	יִגַע	גַע	גָּעַת	— to strike
			נִגַע	נִגְעִי
נָטַע	יִטַע	טַע	טָעַת	— to plant
			נִטַע	—
—	יִגַשׁ	גַשׁ	גָּשַׁת	גִּשְׁתִּי to approach

Special Remarks:

- (a) Note that יִגַשׁ is not used in the perfect.
- (b) The forms of נָשָׂא (to raise up), which is also III-Aleph, are

נָשָׂא	יִשָּׂא	שָׂא	שָׂאת / שָׂאתִי	שָׂאתִי
			נָשָׂא	—

- (c) The verb נָתַן has an imperfect etc. with ē:

נָתַן	יִתֵּן	תֵּן	תֵּת	תֵּתִי
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- (d) The verb לָקַח behaves as though I-Nun in the imperfect, etc.:

לָקַח	יִלָּקַח	לָקַח	לָקַחַת	לָקַחַתִּי
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- (e) The doubling of the second root consonant of the imperfect is given up in some verbs when followed by a:

יִסְעוּ yis'û (they will set out) not יִסְעוּ yissā'û

Below are the full paradigms of נָטַע, נָשָׂא, נָתַן, and לָקַח.

Imperfect:	יִסַע	יִשָּׂא	יִתֵּן	יִלָּקַח
	תִּסַע	תִּשָּׂא	תִּתֵּן	תִּלָּקַח
	תִּסַע	תִּשָּׂא	תִּתֵּן	תִּלָּקַח
	תִּסְעִי	תִּשָּׂאִי	תִּתְּנִי	תִּלָּקַחִי
	אִסַע	אִשָּׂא	אִתֵּן	אִלָּקַח
	יִסְעוּ	יִשָּׂאוּ	יִתְּנוּ	יִלָּקְחוּ
	תִּסְעֶנָּה	תִּשָּׂאנָה	תִּתְּנֶנָּה	תִּלָּקְחֶנָּה
	תִּסְעוּ	תִּשָּׂאוּ	תִּתְּנוּ	תִּלָּקְחוּ
	תִּסְעֶנָּה	תִּשָּׂאנָה	תִּתְּנֶנָּה	תִּלָּקְחֶנָּה
	נָטַע	נָשָׂא	נָתַן	נָלָקַח
Imperative:	סַע	שָׂא	תֵּן	קַח
	סְעִי	שָׂאִי	תְּנִי	קַחִי
	סַעוּ	שָׂאוּ	תְּנוּ	קַחוּ
	סְעֶנָּה	שָׂאנָה	תְּנֶנָּה	קַחֶנָּה

The preposition ל appears as לָ before the infinitives with a stressed first syllable unless the infinitive is in construct with a following noun. E.g.

לְטַעַת לְגַשְׁתִּי לְשָׂאת לְקַחַת לְתֵת

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NOUNS: מְגוּרִים *məgûrîm* (pl. only) the place where one sojourns, residence

כְּתֹנֶת *kəṭōnet* , (pl. -ōt) tunic

כְּתֹנֶת *kuttōnet* \

נָדַר *nēder* or נִדַּר *nēder* (w. suff. נִדְרֵי ; pl. -îm) vow

תּוֹלְדוֹת *tôladôt* history, genealogy (pl. only)

VERBS: יָגַשׁ *yiggaš* (perf. not used) to approach [usually with אֶל], *Hi* *בוא* *אנני*

נָדַר *nādar* (יָדַר) to vow *for pl. use N (186)* *1215*

גָּעַר *gā'ar* (יָגַעַר) to rebuke

שָׂנֵא *sānē'* (יִשָּׂא) to hate

הָב *hab* A defective verb found only in the imperative

forms: הָב הָבָה הָבֵי הָבוּ give! come now ... let's ...!

נָשָׂא *nāšā'* (יָשָׂא) to raise, lift up, carry

ADJECTIVE: צָעִיר *šā'îr* small, young

NUMBERS: שְׁנַיִם *šānāyim* (masc.) two; constr. שְׁנֵי *šānē*

שְׁתַּיִם *štāyim* (fem.) two; constr. שְׁתֵּי *štē*

The absolute form of the number "two" may stand before or after the noun it modifies, which is in the plural:

שְׁנַיִם אֲנָשִׁים or אֲנָשִׁים שְׁנַיִם
שְׁתַּיִם נָשִׁים נָשִׁים שְׁתַּיִם

The construct form is used only before the noun:

שְׁנֵי אֲנָשִׁים שְׁתֵּי נָשִׁים

PROPER NAMES: רַחֵל *Rāhēl* Rachel
לֵאָה *Lē'āh* Leah
לָבָן *Lābān* Laban
יַעֲקֹב *Ya'āqōb* Jacob

Exercises:

(a) Translate:

- | | |
|--|--|
| (1) תֵּן לִי שְׁנֵי סִפְרִים | (8) שְׁנַיִם זְקֵנִים הִלְכִים עַל-הַדֶּרֶךְ |
| (2) קָחִי אֶת-כִּסְפֶּךָ | (9) גָּשִׂי אֵלַי בְּתִי |
| (3) יָגַשׁ אֵלַי הָאִישׁ | (10) סָעוּ מִצְרַיִמָּה |
| (4) וַתִּדַּר הָאִשָּׁה נָדַר | (11) תֵּן לָנוּ עֹז |
| (5) אֶל-תִּשְׁנָאוּ אֶת-אֲחֵיכֶם. | (12) יִפֹּל אֶרְצָהּ בְּגִשְׁתָּהּ אֵלָיו |
| (6) וַיִּגַּף אֹתָם מִגְּפוֹת רַבּוֹת וּכְבֹדוֹת | (13) טוֹב תִּתֶּן לִי אֶת-הַכֶּסֶף |
| (7) וַיִּקְחוּ אֶת-כְּתָנֵיהֶם וַיִּקְרְעוּ אֹתָהּ | (14) שָׂא אֶת-עֵינֶיךָ הַשְׁמַיְמָה |

(b) Give the Hebrew for the following orally:

1. Give (m. pl.) us your help.
2. Kill (m. pl.) the snake.

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3. Do not eat (m. pl.) its flesh.
4. Take (m. s.) two stones.
5. Plant (m. s.) the tree here.
6. Approach (f. s.) him.
7. and he struck him
8. and they gave him their sons
9. and I fell to the ground
10. and he traveled toward the wilderness
11. we shall give them food
12. we shall set out in the morning

(c) Translate:

- (1) לא יכלתי לשאת האבנים האלה כי כבודות הנה משאתי אתן.
- (2) לא יחפץ לגשת אליך בקראך אליו.
- (3) אסף את העם הנה פן יאבדו בידי האיבים.
- (4) ברח ההרה לבלתי קחתם אתו ואת מקנהו.
- (5) סגר את שער העיר פן יגשו האנשים והרגו אתנו.
- (6) ויטעו שם כרם ועצים רבים.
- (7) והי בגשתו אלי ואשא את עיני אליו ואמר: למה באת אלי בני.
- (8) תעתה האשה עם שני בניה ולא יכלה למצא להם מים.
- (9) חפצתי לנסע אתמול ולא יכלתי למצא את בגדי ואת כתנתי.
- (10) והיה כפתחם את השער ויצאתם החוצה.
- (11) הבה נשמעה בקולו כי צדיק הוא בעינינו.
- (12) קחו את רכושכם ואת כל אשר לכם ונסעתם אל הארץ ההיא וישבתם גם אתם בארץ מגורי אבותיכם.

(d) Write in Hebrew:

1. When he approached us, we called to our servants.
2. And he set out and crossed over as far as the river.
3. And he raised his hands heavenward and cried out in a loud voice.
4. Take (f.s.) your sons and go forth (perf.) from this place.
5. We could not bear (= carry) the affliction which he set upon us.
6. His song is pleasant and his words are good in our ears.
7. And afterward they set out each (= a man) to his land.

(e) Reading: Jacob and Rachel

וּלְלֶבֶן הָיוּ שְׁתֵּי בָנוֹת. שֵׁם הַגְּדוּלָה לֵאמֹר וְשֵׁם הַקְּטָנָה רַחֵל וְרַחֵל הָיְתָה יֹפֶת תֹּאֵר וַיִּפֶת מְרָאָה וַיֹּאֲהֵב יַעֲקֹב אֶת־רַחֵל וַיֹּאמֶר אֶל־לֶבֶן: אֶעֱבֹד אֹתָךְ שְׁבַע שָׁנִים בְּרַחֵל בְּתוּךְ הַקְּטָנָה. וַיֹּאמֶר לֶבֶן: טוֹב תַּתִּי אִתָּה לְךָ מִתַּתִּי אִתָּה לְאִישׁ אֲחֵר.

וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שְׁבַע שָׁנִים אֲשֶׁר הָיוּ בְּעֵינָיו כִּימִים אַחָדִים: בְּאַהֲבָתוֹ אִתָּה וַיֹּאמֶר יַעֲקֹב אֶל־לֶבֶן: הִבֵּה אֶת־אִשְׁתִּי כִּי מָלְאוּ יָמַי. וַיֹּאסֹף לֶבֶן אֶת־כָּל־אֲנָשֵׁי הַמָּקוֹם וַיַּעֲשֵׂה מִשְׁתֶּה וַיְהִי בְעָרֵב וַיִּקַּח אֶת־לֵאָה בְּתוֹ הַגְּדוּלָה וַיִּתֵּן אִתָּה לְיַעֲקֹב וְהוּא בָּא אֵלֶיהָ בַּלַּיְלָה.

וַיְהִי כַאֲשֶׁר רָאָה יַעֲקֹב בְּבִקְרָר כִּי לָאָה אֶתֹו וַיֹּאמֶר אֶל־לֵבָן: מַה זֹאת עָשִׂיתָ לִּי. הֲלֹא בְרַחֵל עָבַדְתִּי עִמָּךְ וְלָמָּה רָמִיתָנִי. וַיֹּאמֶר לֵבָן: בְּמִקְוֵמֵנִי אֵין לָתֵת תְּצַעֲרָהּ לִפְנֵי הַבְּכִירָה. אַתָּן גַּם־אֶת־זֹאת בְּעִבּוּדָה? אֲשֶׁר תַּעֲבֹד עִמָּדִי שִׁבְעַ שָׁנִים אַחֲרוֹת. וַיִּתֵּן לֵבָן אֶת־רַחֵל לְיַעֲקֹב לְאִשָּׁה וַיַּעֲבֹד יַעֲקֹב אֶת־לֵבָן שִׁבְעַ שָׁנִים אַחֲרוֹת בְּרַחֵל.

Notes to the Reading:

1. "seven"
2. There are three idiomatic uses of **בְּ** in this selection:
 - עָבַד בְּ** to serve someone *for* a reward or compensation
 - בְּאַהֲבָתוֹ אֶתָהּ** *because* he loved her
 - בְּעִבּוּדָהּ** *in exchange for* the labor
3. The pl. of **אֶתָד** has the sense of "several, a few"
4. "and he prepared"
5. "have you deceived me?"
6. "first-born" hence "eldest" (feminine)

LESSON 30

120. Verbs I-Yodh: Imperfect, Imperative, and Infinitive Construct.

Just as in the class of verbs I-*Nun* there are two distinct types of verbs I-*Yodh* depending on the stem vowel of the imperfect:

	Perfect	Imperfect	Imperative	Inf. Constr.	w. suff.
\bar{e} -imperfects:	יָשַׁב	יֹשֵׁב	שֵׁב	שָׁבַת	שֹׁבְתִי dwell
<i>a</i> -imperfects:	יָשָׁן	יֹשֵׁן	[יִשָּׁן]	יָשָׁן	[יֹשְׁנִי] sleep

Verbs with \bar{e} -imperfects have \bar{e} in the preformative and have short imperative and infinitive stems. Exactly like יָשַׁב are

יָלַד	יֹלֵד	לֵד	לָדַת	לֹדְתִי bear
יָרַד	יֹרֵד	רֵד	רָדַת	רֹדְתִי descend

The verb יָדַע belongs to this group, even though it has an *a*-imperfect due to the final root guttural:

יָדַע	יֹדַע	דַּע	דָּעַת	דֹּעְתִי know
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The verb יָצָא has slightly different forms because it is also III-*Aleph*:

יָצָא	יֹצֵא	צֵא	צָאֵת	צֹאֵתִי go forth
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The verb הָלַךְ is irregular in also belonging here:

הָלַךְ	יֹלֵךְ	לֵךְ	לָכַת	לֹכְתִי go
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To the second group, represented by יָשַׁן above, belong the verbs

יָרַשׁ	יִירַשׁ	רָשׁ	רָשַׁת	רָשַׁתִּי	inherit
יָעַץ	יִיעַץ	—	—	—	advise
יָקַץ	יִיקַץ	—	—	—	wake up
יָבַשׁ	יִיבַשׁ	—	יָבַשׁ(ת)	—	dry up

and the III-Aleph verb

יָרָא	יִירָא	יָרָא	יָרָא	—	fear
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[Note: the noun יָרָאָה (fear) is normally used as the inf. construct for this verb.]
 The imperatives and inf. constructs of this group are poorly attested in BH but show the same mixture of the two possible types which we encountered with verbs I-Nun.

The verb יָכַל has irregular forms with *û* in the preformative of the imperfect:

יִכַּל תִּכַּל יִכְלֶה etc.

In the class of verbs I-Yodh and in those classes to be treated in the following lessons there is frequently a difference in the imperfect form used with waw-conversive, particularly in the 3rd pers. sing. masc. and fem., the 2nd pers. sing. masc., and the 1st pers. pl. In general the accent on these forms is retracted to an *open* preformative syllable; *ê* in the stem is replaced by *e*. A similar instance was met with יִאמַר versus יִאָמַר. There are, however, inconsistencies:

(a) The change is regular for *ê*-imperfects other than יִצָּא :

וַיֵּשֶׁב	וַתֵּלֶד	וַיֵּרֶד	וַיֵּלֶךְ	but	וַיֵּצֵא
וַתֵּשֶׁב	וַתֵּלֶד	וַתֵּרֶד	וַתֵּלֶךְ		וַתֵּצֵא
וַיֵּשֶׁב	וַיֵּלֶךְ	וַיֵּרֶד	וַיֵּלֶךְ		וַיֵּצֵא

(b) It is *not* found with the *a*-imperfects other than יִדַּע :

וַיִּירַשׁ but וַיִּירַשׁ וַיִּיקַץ וַיִּישַׁן

Several verbs have imperfects formed on the analogy of roots I-Nun:

יָצַר	to fashion	imperf. יָצַר	(but also, irregularly, וַיִּיצַר)
יָצַק	to pour	יָצַק	(but also, irregularly, וַיִּיצַק)
יָצַח	to kindle	יָצַח	

Given below are the full paradigms of the most frequent types of the class

I-Yodh:	יָשַׁב	יָלַךְ	יָצַא	יָדַע	יִירַשׁ
	תֵּשֶׁב	תֵּלֶךְ	תֵּצֵא	תֵּדַע	תִּירַשׁ
	תֵּשֶׁב	תֵּלֶךְ	תֵּצֵא	תֵּדַע	תִּירַשׁ
	תֵּשֶׁבִי	תֵּלְכִי	תֵּצְאִי	תֵּדַעִי	תִּירַשִׁי

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אֲשַׁב	אֶלֶךְ	אֶצֵּא	אֶדְעַ	אִירָשׁ
יֵשְׁבוּ	יֵלְכוּ	יֵצְאוּ	יֵדְעוּ	יִירָשׁוּ
תִּשְׁבְּנָה	תֵּלְכֶנָּה	תֵּצְאֵנָה	תֵּדְעֵנָה	תִּירָשְׁנָה
תִּשְׁבוּ	תֵּלְכוּ	תֵּצְאוּ	תֵּדְעוּ	תִּירָשׁוּ
תִּשְׁבְּנָה	תֵּלְכֶנָּה	תֵּצְאֵנָה	תֵּדְעֵנָה	תִּירָשְׁנָה
נִשְׁבַּ	נֵלְךְ	נֵצֵא	נֵדַע	נִירָשׁ
שָׁב	לָךְ	צֵא	דַּע	רָשׁ
שָׁבִי	לְכִי	צֵאִי	דַּעִי	רָשִׁי
שָׁבוּ	לְכוּ	צֵאוּ	דַּעוּ	רָשׁוּ
שָׁבְנָה	לְכֶנָּה	צֵאֵנָה	דַּעֵנָה	רָשְׁנָה

121. Vocabulary 30.

NOUNS: שְׁלוֹם *šālôm* peace, well-being; state of one's health. Note the idiom: שָׁאַל לְשִׁלוֹם לְ to inquire about the health of

עֵמֶק *'émeq* (w. suff. עִמְקִי, pl. -îm) valley, lowland

בַּעַל *bá'al* (pl. -îm) lord, master, owner, husband. Frequent in idioms as "one invested with, endowed with," as בַּעַל הַלְּוִמוֹת a dreamer. Also members (pl.) of a guild or profession, as בַּעְלֵי הַפָּרָשִׁים professional horsemen. Also a proper name or epithet of a Canaanite deity, rarely applied to God.

ADJECTIVES: רָחוֹק *rāhôq* distant, far; מֵרָחוֹק at a distance, from afar
 קָרוֹב *qārôb* near, close (to: אֶל)

VERBS: קָרַב *qārab* (יִקְרַב) to be near, draw near; approach (+ אֶל, לְ, בְּ) (to be very near, present (to))

יָשַׁן *yāšēn* (יִישָׁן) to sleep

שָׁאַל *šā'al* (יִשְׁאַל) to ask, inquire, request (a thing: אֵת; a person אֶת, לְ, מִן)

עָנָה *'ānāh* to answer (a person: אֵת); + בְּ to testify against

CONJUNCTION: טָרַם *térem* or בְּטָרַם *ba'térem* before, not yet. Usually followed by the imperfect, regardless of the tense required in English: טָרַם יִשְׁכַּב before he had lain down, or he not yet having lain down.

PROPER NAMES: יִשְׂרָאֵל *Yiśrā'el* (1) = Jacob; (2) the name of a people
 יוֹסֵף *Yôsēp* Joseph

Exercises:

(a) Translate:

- | | |
|--------------------------------|------------------------------------|
| (1) רדֹתְנוּ מִצְרִימָה | (7) תִּירְשׁוּ אֶת־הָאָרֶץ הַזֹּאת |
| (2) שָׁב פֹּה | (8) רַד הָעִירָה |
| (3) בְּלִדְתְּךָ בֵּן | (9) שָׁבוּ בְּבֵיתְכֶם |
| (4) דַּעוּ כִּי הַמֶּלֶךְ בָּא | (10) נוֹכַח לְלֶכֶת בְּבֶקֶר |
| (5) אֶל־תִּירְאִי | (11) צֵאוּ מִהָעִיר |
| (6) לֹא תוֹכַח לַיָּשָׁן | (12) בְּרִשְׁתְּכֶם אֹתָהּ |

(b) Give the Hebrew for the following orally:

1. Go forth (m. s.) today.
2. and when we knew
3. She will bear a son.
4. We shall not inherit this land.
5. He will fashion a new vessel.
6. We shall not be afraid of them.
7. and as he went forth
8. Do you know all these things?
9. Let us go down to the Negev.
10. And they went to their country.
11. Let us sit down and eat.
12. And he slept the whole night.

(c) Translate:

- (1) לֹא יִישָׁן שֹׁמֵר יִשְׂרָאֵל.
- (2) וַיִּקְרְבוּ הָאֲנָשִׁים אֵלָיו לִשְׁאֹל לוֹ לְשָׁלוֹם.
- (3) וַהֲיָה בְּקֶרֶב הָעָם אֵלַי וְעֲנִיתִי אֹתָם.
- (4) וַיְהִי כִּישָׁן הַיָּלִד וַיַּחֲלֵם חֲלוֹם.
- (5) רְחוֹק מְאֹד מִהַמְּקוֹם הַזֶּה הָעֵמֶק אֲשֶׁר אַתֶּם הֹלְכִים שָׁמָּה.
- (6) הֲרָגוּ אֶת־בְּעַל הַבַּיִת וַיִּקְחוּ אֶת־כָּל־רְכוּשׁוֹ אֹתָם וַיֵּצְאוּ מִהָעִיר.
- (7) וַיִּשְׁאַל הָאִישׁ וַיֹּאמֶר: מָה עָשִׂיתִי כִּי תִשָּׁנָא אֹתִי.
- (8) בְּשָׁלוֹם אֲשַׁכַּב וְאִישָׁן כִּי אֹתָהּ עַמִּי יִהְיֶה אֱלֹהִים.
- (9) קָרַב אֶל־הַהִיכָל וּשְׁמַע אֶת־דְּבָרֵי הַנְּבִיא.
- (10) לָמָּה לֹא עָנִיתָ פֶּאֶשֶׁר שְׁאַלְתִּי לָךְ לְשָׁלוֹם.
- (11) לֹא תִקְרַב הָרָעָה בְּבֵיתְךָ כִּי נָתַן יְהוָה אֶת־מְלֶאכֶיו לְשָׁמֵר אֹתָךְ וְאֶת־כָּל־דְּרָכֶיךָ.
- (12) מִה־תִּשְׁאַל מִמֶּנִּי.
- (13) לִכְדוֹ אֶת־הָעִיר בְּטָרֶם יִבְרָחוּ יֹשְׁבֵיהָ הַמִּדְבָּרָה.

(d) Write in Hebrew:

1. Who is the husband of that beautiful woman standing near the gate?
2. They came to the city from afar to inquire after the health of the king.
3. The owner of the field came and told us to go to our (own) house(s).

4. They set out and traveled many days until they found a large and pleasant valley in which they might dwell in peace.
5. Let us hear his words so that we might know the place from which he has come.

(e) Reading: Joseph and His Brothers (1)

יָשַׁב יַעֲקֹב בְּאֶרֶץ מִגּוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב. יוֹסֵף בֶּן־שֶׁבַע עָשָׂרֵהוּ שָׁנָה
הָיָה רֹעֵה אֶת־אֶחָיו בְּצֹאֵן וַיִּשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי בֶן־זִקְוֹנִים הוּא לוֹ וַעֲשָׂה לוֹ
כְּתֹנֶת פָּסִים.¹ רָאוּ אֶחָיו כִּי אִתּוֹ אָהַב אֲבֵיהֶם מִכָּל־אֶחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלוֹם.

וַיַּחֲלֵם יוֹסֵף חֲלוֹמוֹת וּבַחֲלוֹמוֹתָיו יִשְׁתַּחֲוֶי אֶחָיו וְאָבִיו וְאָמוֹ לְפָנָיו. וַיַּגִּד² אֶת־הַחֲלוֹמוֹת לְאֶחָיו
וַיִּשְׁנְאוּ אֹתוֹ עַל־חֲלוֹמוֹתָיו וְעַל־דְּבָרָיו וַיַּגִּד³ גַּם־אֶל־אָבִיו וַיַּגֵּעַר בּוֹ אָבִיו וַיֹּאמֶר לוֹ: מָה
הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ. הֲבֹא נְבוֹא⁴ אֲנִי וְאִמִּי וְאֶחָיָה לְהִשְׁתַּחֲוֹת לְפָנָיִךָ אֶרְצָה.

אֶחָיו שִׁנְאוּ אֹתוֹ וְאָבִיו שָׁמַר אֶת־הַדָּבָר.

Notes to the Reading:

1. "seventeen"
2. meaning unknown. Perhaps "a full garment with long sleeves."
3. "to speak to him"
4. "(they) would bow down"
5. "and he told"
6. "Shall we indeed come"
7. "to bow down"

LESSON 31

Handwritten notes in Hebrew:

1. $\pi - \omega \rightarrow \text{ע} \gamma$
2. $\text{ע} \gamma - \text{ע} \gamma \rightarrow \text{ע} \gamma \text{ע} \gamma$
3. $\text{ע} \gamma \rightarrow \text{ע} \gamma \text{ע} \gamma$

122. Verbs III-Hē: Imperfect, Imperative, and Infinitive Construct.

This class of verbs is quite uniform in its inflection. The imperfect ends in *-eh* except where this is replaced by an inflectional ending; the imperative ends in *-eh*; and the inf. constr. in *-ôl*. Below are the paradigms of **בָּנָה**, which may be taken as a norm of this class, and several verbs which have other peculiarities in addition to being III-*Hē*: **עָלָה**, also I-guttural; **הִגָּה**, also I-guttural but differing in the preformative vowel from **עָלָה**; **נָטָה**, also I-*Nun*; and the slightly irregular verb **הִיָּה**.

	to build	to ascend	to meditate	to extend	to be
<i>Imperfect:</i>	יִבְנֶה	יַעֲלֶה	יִהְיֶה	יִטֹּה	יִהְיֶה
	תִּבְנֶה	תַּעֲלֶה	תִּהְיֶה	תִּטֹּה	תִּהְיֶה
	תִּבְנֶה	תַּעֲלֶה	תִּהְיֶה	תִּטֹּה	תִּהְיֶה
	תִּבְנֶי	תַּעֲלֵי	תִּהְיֵי	תִּטֵּי	תִּהְיֵי
	אִבְנֶה	אַעֲלֶה	אִהְיֶה	אִטֹּה	אִהְיֶה
	יִכְנוּ	יַעֲלוּ	יִהְיוּ	יִטּוּ	יִהְיוּ
	תִּכְנֹנָה	תַּעֲלִינָה	תִּהְיִנָּה	תִּטְנֹנָה	תִּהְיִנָּה
	תִּכְנוּ	תַּעֲלוּ	תִּהְיוּ	תִּטּוּ	תִּהְיוּ
	תִּכְנֹינָה	תַּעֲלִינָה	תִּהְיִנָּה	תִּטְנֹנָה	תִּהְיִנָּה
	נִבְנֶה	נַעֲלֶה	נִהְיֶה	נִטֹּה	נִהְיֶה
<i>Imperative:</i>	בְּנֶה	עֲלֶה	הִגֵּה	נָטָה	הִיָּה

Handwritten notes at the bottom of the page, including the word "Imperative" and some illegible scribbles.

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בָּנִי	עָלִי	הָגִי	נָטִי	הָיִי
בָּנוּ	עָלוּ	הָגוּ	נָטוּ	הָיוּ
בְּנֵינָה	עֲלֵינָה	הֲגֵינָה	נְטֵינָה	—

<i>Inf. Constr.</i>	בְּנוֹת	עֲלוֹת	הֲגוֹת	נְטוֹת	הָיוֹת
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The verb הָיָה (to live) is inflected like הָיָה, except that the inf. constr. is vocalized with *ā* in the first syllable: הָיוֹת.

The two verbs אָפָה (to bake) and אָבָה (to be willing) have imperfects יֵאָפֶה and יֵאָבֶה, following the I-Aleph patterning in conjunction with the III-He.

There is a distinct form for the jussive in the singular. It may be thought of as a shortened (or apocopated) form of the imperfect, without the final *-eh*, but the development of a secondary vowel to resolve the resulting final consonant cluster has produced inconsistencies. Here, for reference, is a list of the most important verbs III-He with their attested short forms:

	<i>Perfect</i>	<i>Imperfect</i>	<i>Jussive</i>			
			<i>3 m. s.</i>	<i>3 f. s./2 m. s.</i>	<i>1 c. s.</i>	<i>1 c. pl. (u)</i>
build	בָּנָה	יִבְנֶה	יִבֶן			
despise	בָּזָה	יִבְזֶה	יִבֶז	תִּבֹז		
weep	בָּכָה	יִבְכֶה	יִבֶךְ	תִּבְכֶּה		
reveal	גָּלָה	יִגְלֶה	יִגַּל			
be harlot	זָנָה	תִּזְנֶה		תִּזֶן		
be done	פָּלָה	יִכְלֶה	יִכַּל	תִּכְלֶה		
turn	פָּנָה	יִפְנֶה	יִפֶן	תִּפְּן	אִפֶן	נִפְּן
acquire	קָנָה	יִקְנֶה	יִקֶן			
be many	רָבָה	יִרְבֶּה	יִרְבֶּ	תִּרְבֶּ		
drink	שָׁתָה	יִשְׁתֶּה	יִשְׁתֶּ	תִּשְׁתֶּ	אִשְׁתֶּ	
capture	שָׁבָה	יִשְׁבֶּה	יִשְׁבֶּ			
<i>II-guttural:</i>						
pasture	רָעָה	יִרְעֶה	יִרַע			
see	רָאָה	יִרְאֶה	יִרְאֶ	תִּרְאֶה	אִרְאֶה	
be lost	תָּעָה	יִתְעֶה		תִּתְעֶה		
<i>I-guttural:</i>						
answer	עָנָה	יִעֲנֶה	יִעַן	תִּעַן	אִעַן	
ascend	עָלָה	יִעֲלֶה	יִעַל	תִּעַל	אִעַל	נִעַל
do	עָשָׂה	יִעֲשֶׂה	יִעַשׂ	תִּעַשׂ	אִעַשׂ	נִעַשׂ
conceive	הָרָה			תִּהַר		
camp	חָנָה	יִחַנֶּה	יִחַן			
be angry	חָרָה	יִחַרֶּה	יִחַר			
<i>I-Nun:</i>						
extend	נָטָה	יִטֶּה	יִטֶּ	תִּטֶּ		

[144] ...

Anomalous:

be	הָיָה	יְהִי	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה
live	חָיָה	יַחֲיֶה	יַחֲיֶה	יַחֲיֶה	יַחֲיֶה	יַחֲיֶה

The importance of these forms lies not so much in their use as jussives but rather in the fact that these short forms are used regularly with *waw*-conversive in the past narrative sequence:

וַיַּעַשׂ and he made
וַתִּבְכֶּה and she wept

The short forms of the 3rd and 2nd persons are nearly always used; in the first person there is an option between the short and normal forms:

וַאֲבָכֶם or וַאֲבָךְ and I wept

Note the sequence form וַיִּרְא (and he saw), which differs from the jussive יִרְא. There are no cohortatives in *-āh* for verbs III-*Hē*. The stem of the inf. construct undergoes no changes with the addition of the pronominal suffixes:

בְּנוֹתַי my building
בְּנוֹתֶיךָ your building
etc.

123. Vocabulary 31.

NOUNS: בּוֹר ¹⁶⁴ *bôr* (pl. *-ôl*) pit, cistern; fig. the grave
רֵעַ *rē^a* (pl. *-îm*) friend, companion [the stem vowel is not changeable: pl. constr. רֵעֵי; the singular with the 3rd pers. masc. sing. suffix is רֵעֵהוּ]

שִׁמְלָה *šimlāh* (pl. *-ôl*) outer garment, cloak

VERBS: שָׁפַךְ *šāpak* (שָׁפַךְ) to pour, shed (blood)

תָּפַס *tāpaś* (תָּפַס) to seize, grab

נָטָה *nāṭāh* (נָטָה) to extend; pitch (tent); turn aside (intr.)

בָּכָה *bākāh* (בָּכָה) to weep, mourn

שָׁחַט *šahaṭ* (שָׁחַט) to slaughter (usu. of animals)

OTHER: עַתָּה *'attāh* (adv.) now, and so then, then

רֵיק *rêq* (adj.) empty, worthless, idle

PROPER NAMES: דּוֹתָן *Dôtān* Dothan, a city about 13 m. north of Shechem

רְאוּבֵן *Rə'ûbēn* Reuben, first-born son of Jacob (by Leah)

IDIOMS: (1) A plural verb followed by אִישׁ and a correlated singular suffix is to be taken distributively or reciprocally:

הִלְכוּ אִישׁ אֶל-בֵּיתוֹ Each man went to his (own) house.
וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ And they said to one another.

(2) The imperative of הִלֵּךְ is frequently used before another imperative or cohortative in a sense difficult to translate. It is more or less an

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invitation or inciting to action, like English “Come on, let’s . . .” It may therefore be omitted often from translation.

לְכוּ וְנַהַרְגֵהוּ אֹתוֹ Come on, let’s kill him.

(3) An imperative, especially of הָלַךְ and other verbs of motion, may be followed by the dative pronoun which has no translation value in English:

לֵךְ לֵךְ Go! סַעוּ לָכֶם Travel!

Exercises:

(a) Translate:

- | | |
|---|--|
| יִבְנוּ עִיר חֲדָשָׁה (1) | אֶל-תִּתֵּעַ (11) |
| יְהִי אוֹר (2) | תֵּט אֶת-נִדְךָ (12) |
| וַיַּחַר לוֹ מְאֹד (3) | לָמָּה תִבְכֶּה (13) |
| וַיִּכְלוּ הַיָּמִים מֵעַל פְּנֵי הָאָרֶץ (4) | וַיִּכְלוּ לַעֲשׂוֹת אֶת-הַמְּלָאכָה (14) |
| וַיַּעַל יְרוּשָׁלַיִם (5) | וַיַּעֲלוּ הַהֵרָה לְרֵאוֹת אֶת-הַחַיּוֹת (15) |
| כִּרְאוֹתֵי אֲתֶם (6) | יִרְעָה אֶת-עַמּוֹ כָרְעָה (16) |
| בַּעֲשָׂה אֱלֹהֵי עַץ (7) | וַנָּשֵׁב וַנֹּאכַל וַנִּשְׁתֶּה (17) |
| בְּרַעוּתֶם אֶת-צֹאנֶם (8) | אֶל-תִּבְכֶּה עַל-הַרְשָׁעִים (18) |
| וַיַּעַן וַיֹּאמֶר (9) | אָטָה אֶת-יָדַי הַשְּׂמִימָה (19) |
| אֶל-תִּשְׁתֶּה אֶת-הַיָּמִים (10) | וַתִּתֵּעַ הָאִשָּׁה בַּמִּדְבָּר (20) |
| | וַיִּשְׁחַטוּ מִהַבְּקָר וּמִהַצֹּאן (21) |

(b) Give the Hebrew for the following orally:

1. Don’t pour the water.
2. Why are you crying?
3. You ask and he will answer.
4. before he created the earth
5. They were afraid to approach.
6. Remember the history of your people.
7. His house is close to the city.
8. I slept the whole night.
9. Her husband left her.
10. The place is too far away for us to see.

(c) Translate:

- (1) וַתְּדַר הָאִשָּׁה בְּדָר וַתֹּאמֶר: אֲתֵן לַיהוָה אֶת-הַיֶּלֶד הַזֶּה אֲשֶׁר אֵלֵד וְהוּא יֵשֵׁב בְּהִיכַל יְהוָה וְעָבַד אֹתוֹ כָּל-יְמֵי חַיָּיו.
- (2) וַיֹּאמֶר הָאִישׁ: לָמָּה בְּחַרְתָּ בִי וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי.
- (3) וַיַּעַן אֹתוֹ יְהוָה לֵאמֹר: אֵהְיָה עִמָּךְ בְּכָל-אֲשֶׁר אַתָּה עֹשֶׂה.
- (4) סָבְבוּ אֹתִי שְׂנְאִי וְעֹזְבוּ אֹתִי אֲהַבִּי.
- (5) לָמָּה תַעֲזֹבוּ אֶת-אָרֶץ מְגוּרֵי אֲבִיכֶם וּשְׁבַתֶם אֶל-הָאָרֶץ הַזֹּאת.
- (6) בְּשֵׁנוּ כִי לֹא לָקַח אֶת-הַמְּנַחָה אֲשֶׁר נָתַנוּ לוֹ.

(7) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה: נָטָה אֶת־נֶגְדְךָ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ עַל־אֶרֶץ מִצְרַיִם וַיֵּט מֹשֶׁה אֶת־נֶגְדוֹ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ בְּכָל־אֶרֶץ מִצְרַיִם וְלֹא רָאוּ אִישׁ אֶת־אָחִיו וְלֹא קָמוּ אִישׁ מִמְּקוֹמוֹ.

(d) Write in Hebrew:

1. The men of the city rebuked him because he had not heeded the words of the elders.
2. They are evil men because they have shed blood and sinned against the Lord.
3. And he raised his eyes and saw two men standing near the well.
4. And when she heard these words, she fell to the ground and wept.
5. You shall see and you shall know that the Lord is with us.
6. Heaven and earth are full (of) your (m. s.) glory.
7. Eat and drink for in the morning we shall go forth to battle.

(e) Reading: Joseph and his Brothers (2)

וַיֵּלְכוּ אָחָיו לְרֵעוֹת אֶת־צֹאן אֲבִיהֶם בְּשָׂכָם וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף: הֲלֹא אָחִיךָ רָעִים בְּשָׂכָם, לָכֵה וְאֶשְׁלַח אֹתְךָ אֲלֵיהֶם, לֵךְ נָא רֹאֵה אֶת־שְׁלוֹם אָחִיךָ וְאֶת־שְׁלוֹם הַצֹּאן, וַיִּשְׁלַח אֹתוֹ מֵעֵמֶק הַחֲבֹרֹן וַיָּבֹאוּ שָׂכְמָה.²

וַיְהִי אַחֲרָיו אֲשֶׁר לֹא מָצָא אֹתָם בְּשָׂכָם וַיֵּלֶךְ וַיִּמְצָא אֹתָם בְּדוֹתָן וַיִּרְאוּ אֹתוֹ אָחָיו מֵרְחוֹק וּבִטְרֵם יִקְרַב אֲלֵיהֶם וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו: בְּעַל הַחֲלוּמוֹת בָּא וְעַתָּה לָכֹה וְנִהְרָגָה אֹתוֹ וְשָׂמְנוּ אֹתוֹ בְּאֶחָד הַבְּוֹרוֹת וְאָמְרָנוּ כִּי חִיָּה רָעָה אָכְלָה אֹתוֹ.

וַיִּשְׁמַע יֹסֵף וַיִּבֶן אֶת־דְּבָרֵיהֶם וַיֹּאמֶר אֲלֵיהֶם: אֶל־תִּשְׁפְּכוּ דָם, וַיֵּד אֶל־תִּשְׁלַחוּ בּוֹ. וַיְהִי כַּאֲשֶׁר בָּא יוֹסֵף אֶל־אָחָיו וַיִּתְּפְּשׂוּ אֹתוֹ וַיִּקְחוּ אֶת־כַּתְּנֹתָיו מִמֶּנּוּ וַיִּשְׁלִיכוּ אֹתוֹ הַבְּוֹרָה וְהַבּוֹר הָיָה רֵיק אֵין בּוֹ מַיִם.⁴

Notes to the Reading:

1. "and he came"
2. שָׂכָם with directive -āh
3. "and they threw"
4. Note the asyndetic clause beginning with אֵין.

LESSON 32

124. Hollow Verbs (II-Waw/Yodh): Imperfect, Imperative, and Infinitive Construct.

In the inflection of the perfect (§64) the lexical distinction between verbs II-*Waw* and II-*Yodh* is irrelevant. In the imperfect, however, the stem vowel reflects this distinction and is, indeed, responsible for the classification of the verbs under their respective consonantal types: verbs with *û*-imperfects are considered II-*Waw*, and those with *î*-imperfects as II-*Yodh*. Neither the *waw* nor the *yodh* has a consonantal value in the main inflections of these forms. The two basic types are

		<i>Perfect</i>	<i>Imperfect</i>		<i>Imperative</i>	<i>Inf. Construct</i>	
II- <i>Waw</i>	קָם	<i>qām</i>	normal	יָקוּם	<i>yāqûm</i>	קוּם	<i>qûm</i>
			jussive	יִקְמוּ	<i>yāqôm</i>		
			converted	וַיִּקְמוּ	<i>wayyāqom</i>		
II- <i>Yodh</i>	שָׁם	<i>sām</i>	normal	יָשִׁים	<i>yāšîm</i>	שִׁים	<i>šîm</i>
			jussive	יִשְׁם	<i>yāšêm</i>		שִׁים
			converted	וַיִּשְׁם	<i>wayyāšêm</i>		

Verbs of the second type are unstable, in that the vowel of the infinitive construct varies between *û* and *î*. Some verbs have *î* consistently, such as שִׁית (to place), while others have either vowel: לִיַן or לִיָן (to pass the night). Because of this variation they may be listed in the lexicon under either root form.

Note that the jussive and the form used with *war*-conversive are distinct. Remember that the jussive forms are limited to the 3rd pers. sing. masc. and fem. The distinctive converted form, with retraction of the accent to the preformative syllable, is commonly found only in these same persons, plus the 2nd pers. masc. sing.; otherwise the converted form is the same as the normal imperfect.

Imperfect:

יָקוּם	<i>yāqûm</i>	יִקְוֹמוּ	<i>yāqûmû</i>	יָשִׁים	<i>yāsîm</i>	יִשְׁימוּ	<i>yāsîmû</i>
תִּקְוֹם	<i>tāqûm</i>	תִּקְוֹמֵינָה	<i>tāqûmēnāh</i>	תִּשְׁיֵם	<i>tāsîm</i>	תִּשְׁיֵמֵנָה	<i>tāsîmēnāh</i>
תִּקְוֹם	<i>tāqûm</i>	תִּקְוֹמוּ	<i>tāqûmû</i>	תִּשְׁיֵם	<i>tāsîm</i>	תִּשְׁיֵמוּ	<i>tāsîmû</i>
תִּקְוֹמִי	<i>tāqûmî</i>	תִּקְוֹמֵינָה	<i>tāqûmēnāh</i>	תִּשְׁיֵמִי	<i>tāsîmî</i>	תִּשְׁיֵמֵנָה	<i>tāsîmēnāh</i>
אִקְוֹם	<i>'āqûm</i>	נִקְוֹם	<i>nāqûm</i>	אִשְׁיֵם	<i>'āsîm</i>	נִשְׁיֵם	<i>nāsîm</i>

Jussive:

יָקֹם	<i>yāqôm</i>	יָשֵׁם	<i>yāsēm</i>
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תִּקֹּם	<i>tāqôm</i>	תִּשְׁשֵׁם	<i>tāsēm</i>
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Converted:

וַיִּקְוֹם	<i>wayyāqôm</i>	וַיִּשְׁשֵׁם	<i>wayyāsēm</i>
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וַתִּקְוֹם	<i>wattāqôm</i>	וַתִּשְׁשֵׁם	<i>wattāsēm</i>
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וַתִּקְוֹם	<i>wattāqôm</i>	וַתִּשְׁשֵׁם	<i>wattāsēm</i>
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וַתִּקְוֹמִי	<i>wattāqûmî</i>	וַתִּשְׁשֵׁמִי	<i>wattāsîmî</i>
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(etc.) (etc.)

Cohortative:

אִקְוֹמָה	<i>'āqûmāh</i>	אִשְׁשֵׁמָה	<i>'āsîmāh</i>
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נִקְוֹמָה	<i>nāqûmāh</i>	נִשְׁשֵׁמָה	<i>nāsîmāh</i>
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Imperative:

קוּם	<i>qûm</i>	שֵׁם	<i>sîm</i>
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קוּמִי	<i>qûmî</i>	שֵׁמִי	<i>sîmî</i>
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קוּמוּ	<i>qûmû</i>	שֵׁמוּ	<i>sîmû</i>
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קִמְנָה	<i>qômnāh</i>	[שִׁמְנָה]	<i>sémnāh</i>
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Inf. Construct with

קוּמִי	<i>qûmî</i>	שׁוּמִי	<i>sûmî</i>
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<i>Suffixes</i>	קוּמְכָה	<i>qûmākā</i>	שׁוּמְכָה	<i>sûmākā</i>
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קוּמֶךָ	<i>qûmek</i>	שׁוּמֶךָ	<i>sûmek</i>
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(etc.) (etc.)

Remarks:

1. Imperfect fem. pl. of the form *tāqômnāh* (instead of *tāqûmnāh*) also occur.

2. Several verbs, mainly with gutturals or ר as the final root consonant, have *a* instead of *o* or *e* in the converted form. E.g. יָסַר *yāsûr*, but וַיִּסַּר *wayyāsar* (and he turned aside): יָנַח *yānû^{ah}*, but וַיִּנַּח *wayyānāh* (and he rested).

The following verbs belonging to these two principal types have occurred thus far in this text:

גָּר	יָגוּר	to sojourn	מָת	יָמוּת	to die
צָם	יָצוּם	to fast	שָׁם	יָשִׁים	to set
קָם	יָקוּם	to arise	שָׂר	יָשִׁיר	to sing
שָׁב	יָשׁוּב	to return			

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A few verbs occur with *ô* as the characteristic vowel of the imperfect and related forms. The following are the most important of these:

Perfect		Imperfect		Imperative		Inf. Construct
בָּא <i>bā'</i>	normal	יָבוֹא <i>yābô'</i>		בֹּא <i>bô'</i>		בוֹא <i>bô'</i>
	jussive	יָבוֹא <i>yābô'</i>				
	converted	וַיָּבוֹא <i>wayyābô'</i>				
בָּשׂ <i>bōš</i>		יָבוֹשׂ <i>yēbōš</i>		בוֹשׂ <i>bōš</i>		בוֹשׂ <i>bōš</i>
אָר <i>'ôr</i>		[יָאֹר] <i>yā'ôr</i>		אֹר <i>'ôr</i>		אֹר <i>'ôr</i>

Inflection proceeds as above. The variation between *ô* and *ō* in these forms is not grammatically significant. Note that the accent is not retracted in יָבוֹא.

125. Vocabulary 32.

NOUNS: בְּצֵעַ *béśa'* (w. suff. בְּצֵעִי) profit, gain, advantage. Note the idiom: מַה-בְּצֵעַ What profit is there?

סָרִיס *sārîs* (pl. irreg. סָרִיסִים) eunuch, officer.

אֲדוֹן *'ādôn* (pl. -îm) lord, master. Often used in the plural with singular meaning.

VERBS: שָׁתַּת *šāt* (שָׁתַּת) to put, place, set. A synonym of שָׂם.

רָץ *rās* (רָרַץ) to run

נָס *nās* (נָוַס) to flee

רָדַף *rādāp* (רָדַף) to pursue, chase, persecute (object with אֶת- or אַחֲרֵי)

קָנָה *qānāh* (קָנָה) to acquire, purchase, buy

OTHER: לְקִרְאָתָּ לְקִרְאָתִי *liqra'* (prep., with suff. לְקִרְאָתִי etc.) toward, to meet, against

הִנֵּה *hinnēh* An introductory particle, customarily translated "behold," emphasizing the immediate presence of an object or a fact. In its idiomatic use with רָאָה it is best omitted from translation: רָאָה וְהִנֵּה אֲנָשִׁים בָּאִים He saw men coming. (or) He saw that men were coming.

But *not* "He saw, and behold men were coming."

PROPER NAMES: פַּרְעֹה *par'ôh* the title of the king of Egypt, the Pharaoh

פּוֹטִיפָר *pōtîpār* Potiphar

גִּלְעָד *gil'ād* Gilead, a region east of the Jordan River

יְהוּדָה *yəhūdāh* Judah: (1) the fourth son of Jacob, by Leah; (2) the tribe bearing his name; (3) the southern kingdom, as opposed to Israel, the northern kingdom, during the period of the divided monarchy.

- יִשְׁמַעֲאֵלִים • *yīsmā'ē(')līm* Ishmaelites, a term applied to various little known nomadic groups several times in the OT.

Exercises:

(a) Translate:

- (1) וְהָיָה בִשְׂאֵל הָעַם אַתּוֹ וְלֹא יַעֲנֶה אֹתָם.
- (2) נֹסוּ כִּי אִיבִיכֶם רֹדְפִים אַחֲרֵיכֶם.
- (3) מִי הָאִישׁ הָרָץ לְקִרְאָתָנוּ.
- (4) מָכְרוּ אֶת־הַמִּקְנֶה אֲשֶׁר קָנוּ שָׁם.
- (5) אֵיפֹה שָׁת אֶת־כָּלִי הַמַּיִם.
- (6) וַיְהִי אִישׁ יִשְׂרָאֵל בְּכָל־אֲשֶׁר עָשָׂה.
- (7) וַיֵּרָא וְהִנֵּה סָרִיס הַמֶּלֶךְ בָּא לְקִרְאָתוֹ.
- (8) וַיָּקָם וַיֵּלֶךְ עִמּוֹ הַמַּדְבָּרָה.
- (9) וַיֵּשֶׁת אֶת־הַסְּפָרִים לִפְנֵי אָמוֹ.
- (10) וַיְהִי בַצְּהָרִים וַאֲרָא אִישׁ בָּא לְקִרְאָתִי.
- (11) וַאֲקוּם וְאָנוּס מִלִּפְנֵי.
- (12) אֲשַׁכֵּב וַיִּשְׁנֵאִי פֹה עַד־הַבֶּקֶר.
- (13) בֵּיתָנוּ קָרוֹב אֶל־הַחֵיכָל.
- (14) רֹדֵף אַחֲרֵיהֶם כִּי לָקְחוּ אֶת־כֹּשְׁבָנוּ.

(b) Give the Hebrew for the following orally:

1. Run to the field.
2. They will flee from their houses.
3. Who will inherit his garden?
4. Where will you buy the cattle?
5. Where did you put my money?
6. Did they chase you?
7. The king's official is very rich.
8. There is no advantage in weeping.
9. We left because of the famine.
10. You shall run and find him.
11. We fled when they burned our houses.

(c) Translate the following:

- | | |
|---|--|
| (1) יָדָנוּ תַהְיֶה בּוֹ בְהַרְגָנוּ אַתּוֹ | (8) וַיָּגֵר שָׁם |
| (2) קוֹמִי וְשׁוּבִי הַבַּיְתָה | (9) וַיֵּשֶׁם אֹתוֹ בְּקִבְרוֹ |
| (3) לֹא חָפְצָנוּ לָצוּם | (10) יְרוּחַ הַיָּלֵד אֶל־הַשָּׂדֶה |
| (4) מִה־בָּצַע כִּי נִגּוֹר פֹּה | (11) הַנְּעָרִים שָׁבִים אִישׁ אֶל־בֵּיתוֹ |
| (5) נְשִׂימָה אֶת־אֲחִינוּ עַל־הַכֶּסֶּא | (12) נֹס כִּי אִיבָךְ בָּא |
| (6) לֹא יָכַלְתִּי לָרוּץ | (13) חָפְצוֹ לָשׁוּב וְלֹא יָכֹלוּ |
| (7) תִּחְדַּל לָצוּם | (14) מִי יַחְפֹּץ לְשִׁבֵת שָׁם |

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(d) Write in Hebrew:

1. And in the morning his companion arose and went to the city.
2. They will slaughter our cattle and burn our vineyards.
3. It is bad to shed blood.
4. They arose and pursued him, but they could not find him.
5. And now, let us choose a king for ourselves (= us).
6. Where did you put his cloak?
7. Did you know that this vessel is empty?

(e) Reading: Joseph Is Taken to Egypt

וַיִּשְׁבוּ אֶחָיו יוֹסֵף לְאָכֹל לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיֵּרְאוּ וְהִנֵּה אֲרֻחַת־יִשְׁמַעְאֵלִים בָּאָה מִגִּלְעָד
וְהֵם הַלְכִים לְרֹדֶת מִצְרַיִמָּה.

וַיֹּאמֶר יְהוּדָה אֶל־אֶחָיו לֵאמֹר: מַה־פָּצַע כִּי נִהְרַג אֶת־אֶחָינוּ, לָכֵן וְנִמְכְּרָה אֹתוֹ לַיִּשְׁמַעְאֵלִים
וַיִּדְנוּ אֶל־תְּהִי בּוֹ כִּי אֶחָינוּ בְּשָׂרְנוּ הוּא.

וַיִּשְׁמְעוּ אֶחָיו וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמַעְאֵלִים וַיֵּרֶד יוֹסֵף אִתָּם מִצְרַיִמָּה.

וַיֵּקֶן אֹתוֹ פּוֹטִיפַר סָרִיס פְּרַעֲזָה אִישׁ מִצְרַיִם מִיַּד הַיִּשְׁמַעְאֵלִים וַיְהִי יְהוּדָה אֶת־יוֹסֵף וַיְהִי אִישׁ
מִצְלִיחַ בְּבֵית אֲדֹנָיו הַמִּצְרַיִי.

Notes to the Reading:

1. The omission of אֶת־ here and often in the readings to follow is in accord with the usage found in the text underlying the reading.
2. אֲרֻחָה a caravan
3. "successful"

LESSON 33

126. Geminate Verbs: Imperfect, Imperative, and Infinitive Construct.

No single class of verbs shows as much variety in the formation of the imperfect as that of geminate verbs, i.e. whose second and third root consonants are identical. No one of these verbs occurs frequently enough to offer a complete paradigm; the following tables, therefore, represent a compilation from the available data. On historical grounds, the more original forms of the imperfect system are

	<i>Perfect</i>		<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Constr.</i>
̄o-imperfects	סָבַב <i>sābab</i>	normal	יָסַב <i>yāsōb</i>	סֹב <i>sōb</i>	סֹב <i>sōb</i>
		jussive	יָסַב <i>yāsōb</i>		
		converted	וַיָּסַב <i>wayyāsob</i>		
a-imperfects	קָל <i>qal</i>	normal	יִקַּל <i>yēqal</i>	—	[קָל <i>qōl</i>]
		jussive	יִקַּל <i>yēqal</i>		
		converted	וַיִּקַּל <i>wayyēqal</i>		

In the normal inflection of these forms the original doubling of the final stem consonant shows up before any suffixed vowel. The accent, except in the case of the ending *-ēnāh*, remains on the stem:

יָסַב <i>yāsōb</i>	יָסַבּוּ <i>yāsōbbû</i>	יִקַּל <i>yēqal</i>	יִקַּלּוּ <i>yēqallû</i>
תָּסַב <i>tāsōb</i>	תָּסַבּוּ <i>tāsōbbû</i>	יִקַּל <i>tēqal</i>	יִקַּלּוּ <i>tēqallû</i>
תָּסַב <i>tāsōb</i>	תָּסַבּוּ <i>tāsōbbû</i>	יִקַּל <i>tēqal</i>	יִקַּלּוּ <i>tēqallû</i>

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תִּסְבֵּי *tāsóbbî* תִּסְבְּיָנָה *tasubbênāh* תִּקְלִי *tēqalli* [תִּקְלִינָה *təqallênāh*]
 אֶסֶב *'āsōb* נֶסֶב *nāsōb* אֶקַּל *'ēqal* נֶקַּל *nēqal*

A second type of imperfect, not infrequent, follows the pattern of verbs I-Nun in the formation of the stem, but there are several optional forms in the inflection:

יִסְבֵּי <i>yissōb</i>	יִסְבּוּ <i>yissóbbû</i> or יִסְבוּ <i>yissābû</i>
תִּסְבֵּי <i>tissōb</i>	תִּסְבְּנָה <i>tissóbnāh</i> תִּסְבֵּינָה <i>tissābnāh</i>
תִּסְבֵּי <i>tissōb</i>	תִּסְבּוּ <i>tissóbbû</i> or תִּסְבוּ <i>tissābû</i>
תִּסְבֵּי <i>tissóbbî</i> or תִּסְבֵּי <i>tissābî</i>	תִּסְבְּנָה <i>tissóbnāh</i>
אֶסֶב <i>'essōb</i> (<i>'ā</i>)	נֶסֶב <i>nissōb</i> <i>On Hebrew grammar see Sean 511</i>

And similarly throughout for יִקַּל *yiqqal* etc.

The following further oddities in the inflection of the imperfect are mentioned for reference only:

- (1) Assimilation to the Hollow Verb inflection is not unknown: thus, e.g., יִשׁוּד *yāšūḏ*, from the root שָׂדַד *šadad*. *See Sean 511 צוֹר לֹא יִשְׁפֹּט*
- (2) Inflections like the first given above also have such alternate forms as יִקְלוּ *yēqalū* (with reduction) instead of יִקְלִי *yēqallū*. E.g. יִזְמוּ *yāzomū* (they will consider) for expected יִזְמוּ *yāzōmmū*.
- (3) Rarely one encounters forms belonging to the paradigm of still other types, such as יִחַמוּ *yehēmū* (they will be warm, root חָמַם), or תִּשְׁמְנָה *tîšámmāh* (you will be devastated, root שָׂמַם).

The imperative and infinitive construct show similar deviations, but the following should be taken as the norm:

	Imperative	Inf. Construct
ō-imperfects	סֵב <i>sōb</i>	סֵב <i>sōb</i>
	סְבִי <i>sóbbî</i>	סְבִי <i>subbî</i>
	סְבוּ <i>sóbbû</i>	סְבִי <i>subbākā</i>
	סְבְּנָה <i>sóbnāh</i>	סְבִי <i>subbēk</i> , etc.
a-imperfects	קַל <i>qal</i>	
	קְלִי <i>qalli</i>	
	קְלוּ <i>qallū</i>	
	קְלִנָּה <i>qálnāh</i>	

The fem. sing. imperative also occurs with ultimate stress: גִּזִּי *gozzî* (shear), רִנִּי *ronnî* (jubilate). Occasionally the inf. construct appears in the pattern of the regular trilateral verb: שְׂדֹד *šadōd* (to devastate), שָׁלַל *šalōl* (to plunder), גִּזַּז *gōzōz* (to shear).

Note the imperfects of תָּם (to be finished): יִתֵּם or יִתָּם.

רָע (to be bad): יִרַע

127. Vocabulary 33.

NOUNS: מְאִמָּה *mə'ūmāh* (no pl.) anything; with negative: nothing
 אָף *'ap* (w. suff. אָפִי : dual אָפִים) nose, face, anger. Used as the subject of הָרָה : thus אָפוּ הָרָה לוֹ . The object of the anger is expressed by the preposition בְּ .

VERBS: חָשַׁךְ *hāsak* (יִחָשֵׁךְ) to withhold, keep back for oneself
 חָנַן *hānan* (יִחַן) to favor, be gracious toward
 שָׁמַם *šāmēm* (יִשָּׁם or יִשָּׁם) to be desolated (of places), to be appalled (of persons); act. part. שָׁמֵם desolated.
 דָּם *dam* (יָדַם) to be silent, astonished
 מָדַד *mādad* (יָמַד) to measure

OTHER: עִבְרִי *'ibrī* (pl. עִבְרִים ; fem. sing. עִבְרִיָּה) Hebrew, as adj. or noun.
 כִּי אִם *kī 'im* (conj.) unless, except (that); but rather
 אֵךְ *'ēk* (interrog. adv.) how, in what manner? Also used in exclamations.
 אֵיכָּה *'ekāh* idem

1- עִבְרִי

Exercises:

(a) Translate:

- | | |
|---|---|
| תָּחַן אֶתְּךָ וְאֶל-תְּשַׁפֵּךְ אֶת-דָּמוֹ (1) | וַיִּרְעוּ הַדְּבָרִים בְּעֵינָי (8) |
| תִּשָּׁם הָעִיר וַיִּשְׁכְּבִיהָ יָדְמוּ (2) | אֵיךְ תַעֲשֶׂה אֶת-הַמְּלָאכָה (9) |
| מִי יִכַּל לְמַד אֶת-הַשָּׁמַיִם (3) | וַיִּתְּמוּ לֶאֱכֹל (10) |
| יִרַע הַדָּבָר בְּעֵינָיו (4) | וַעֲתָה חֵן אֲתִי כִי אֲנִי עֹבֵדְךָ (11) |
| תָּמוּ לְעֹבֵר אֶת-הַנֶּהָר (5) | בְּטָרֵם תִּסָּבוּ אֶת-הָעִיר (12) |
| דָּמוּ כְאֲשֶׁר רָאוּ אֶתְנוּ (6) | וַתִּדַם הָאָרֶץ בְּנִטְתּוֹ אֶת-יַדָּיו (13) |
| אַחַר מְדַךְ אֶת-הַשָּׂדֶה (7) | מִדּוֹנוֹ אֶת-הַכֶּסֶף (14) |
| | וַיְהִי כְשִׁמְעוּ אֶת-דְּבָרֵי וַיַּחַר אָפוּ בִי (15) |

(b) Give the Hebrew for the following orally. Use infinitival constructions where possible:

1. and when he lay down
2. and when I shall have finished building
3. and when they had become silent
4. so that he might redeem us
5. and when I measured the vessels
6. until our work is finished
7. and when they had chosen a king
8. lest he withhold his blessing from us
9. lest they smash the altar
10. when we came from east of the city
11. because we sinned against the Lord
12. after he had gone forth from the camp

כִּי אִם = ① expressed as a negative
 after a negative : except (that)
 ② expressed as a negative
 after a negative : but rather
 ③ used as an affirmative
 (איך) (איך) (איך)

(c) Write in Hebrew:

1. There was a war between the Israelites (lit. sons of Israel) and the Canaanites who were in the land at that time.
2. We will not be able to go forth unless you go forth with us.
3. Let us rejoice in his being gracious toward us and in his giving us deliverance from our enemies.
4. Where will you go and where will you dwell and what will you do?
5. After he had seized our money he ran out of the house.
6. He will give help to those who trust in him, but those who have sinned against him will perish.

(d) Reading: Joseph and Potiphar's Wife

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשְׁתּוֹ פוֹטִיפָר אֶת-עֵינֶיהָ אֶל-יוֹסֵף כִּי הוּא הָיָה יָפֶה מְרָאָה וַתֹּאמֶר אֵלָיו: שְׁכַבָּה עִמִּי, וַיִּמָּאֵן יוֹסֵף וַיֹּאמֶר אֵלֶיהָ: אֲדֹנָי נָתַן בְּיָדִי אֶת-כָּל-אֲשֶׁר יֵשׁ לִי, אֵין אִישׁ גָּדוֹל מִמֶּנִּי בְּבַיִת הַזֶּה, וְלֹא חָשַׁף מִמֶּנִּי מְאוּמָה כִּי אִם אֶתְךָ בְּאִשְׁרֵי אֶת אִשְׁתּוֹ וְאִיךָ אֲעֲשֶׂה הַרְעָה הַגְּדוֹלָה הַזֹּאת וַחֲטַאתִי לָאֱלֹהִים.

וַיְהִי כְּדַבְּרָהּ אֶל-יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ לְשֹׁכֵב אֲצִלָּהּ לְהִיּוֹת עִמָּה וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא הַבַּיִתָּה לַעֲשׂוֹת מְלֹאכְתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שֶׁם בְּבַיִת וַתִּתְפַּשׂ אֹתוֹ בְּבִגְדוֹ לֵאמֹר: שְׁכַבָּה עִמִּי, וַיַּעֲזֹב בְּגָדוֹ בַּיָּדָה וַיָּנֶס וַיֵּצֵא הַחוּצָה.

וַיְהִי כִּרְאִתָּהּ כִּי עָזַב אֶת-בְּגָדוֹ בַּיָּדָה וַיָּנֶס הַחוּצָה וַתִּקְרָא לְאֲנָשֵׁי בֵּיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר: רְאוּ בָּא אֵלַי הָעֶבֶד הַעֲבָרִי לְשֹׁכֵב עִמִּי וְאֶקְרָא בְּקוֹל גָּדוֹל וַיְהִי כְּשָׁמְעוּ אֶת-קוֹלִי וַיַּעֲזֹב בְּגָדוֹ אֲצִלִּי וַיָּנֶס וַיֵּצֵא הַחוּצָה.

וַיְהִי כִּבּוֹא אִישָׁה הַבַּיִתָּה וַתֹּאמֶר גַּם-אֵלָיו כְּדַבְּרִים הָאֵלֶּה וַיְהִי כְּשָׁמְעוּ אֶת-דְּבָרֵי אִשְׁתּוֹ וַיִּחַר אַפּוֹ וַיִּקַּח אֶת-יוֹסֵף וַיִּתֵּן אֹתוֹ בְּמִקּוֹם אֲשֶׁר אֲסִירֵי הַמֶּלֶךְ שָׁם.

Notes to the Reading:

1. Obviously an amatory gesture.
2. "(he) refused"
3. "because"
4. "when she spoke"
5. Repetition of a noun to express distributive notion: every day, day after day.
6. "on a certain day." The unusual form of the preposition *ka* is due to its idiomatic usage in this phrase, where it means literally "about, approximately."

LESSON 34

128. The Passive Participle.

Original Source

The passive participle, a verbal adjective, is formed on the pattern *ā-û* with all verbal root types except those II-*Waw/Yodh*.

<i>Perfect</i>	<i>Passive Participle</i>	<i>Infinitive Absolute</i>
כָּתַב	כְּתוּב <i>kātûb</i>	כְּתוּב <i>kātôb</i>
עָזַב	עְזוּב <i>'āzûb</i>	עְזוּב <i>'āzôb</i>
בָּחַר	בְּחוּר <i>bāhûr</i>	בְּחוּר <i>bāhôr</i>
שָׁלַח	שְׁלוּח <i>šālû^ah</i>	שְׁלוּח <i>šālô^ah</i>
אָכַל	אְכוּל <i>'akûl</i>	אְכוּל <i>'akôl</i>
נָטַע	נְטוּע <i>nātû^a</i>	נְטוּע <i>nātô^a</i>
נָשָׂא	נְשׂוּא <i>nāsû'</i>	נְשׂוּא <i>nāsô'</i>
יָדַע	יְדוּע <i>yādû^a</i>	יְדוּע <i>yādô^a</i>
סָבַב	סְבוּב <i>sābûb</i>	סְבוּב <i>sābôb</i>
בָּנָה	בְּנוּי <i>bānûy</i>	בְּנָה <i>bānôh</i>
קָם	(קוּם) <i>(qûm)</i>	קוּם <i>qôm</i>
שָׂם	(שׂוּם) <i>(šûm)</i>	שׂוּם <i>šôm</i>

Because of semantic incompatibility the form is not usually found with verbs having stative or intransitive meanings. The generally intransitive character of verbs II-*Waw/Yodh* makes the occurrence of a passive participle in that class rare and open to question; the forms מוּל *mûl* (circumcised) and שׂוּם *šûm* (placed) are often quoted as examples.

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The stem forms as given above call for little comment. Note the furtive *pataḥ* in roots III-guttural and the final *yodh* in roots III-*Hē*.

As an adjective the participle is tenseless, but bears the connotation of completed action. In English, therefore, a relative clause with a perfect or preterite verb is often required in translation:

הָאִישׁ הַהָרוּג the slain man, the man who was slain
הַסֵּפֶר הַכָּתוּב the written book, the book which was written

The participle as a predicate adjective has the same properties as other adjectives in this position (§23). E.g.

הָאִישׁ הָרוּג The man is/was/has been slain.

gains its tense from the context in which it occurs and not from the participle itself.

The addition of a prepositional phrase to express an agent, as in “the man who was slain by his enemies,” is virtually unknown in Hebrew, but like any adjective it may be in construct with a following qualifying noun:

עִיר שְׂרוּפַת אֵשׁ a city which has been burned with fire

The participle need not be in the construct state:

אִישׁ חָגוּר כְּלֵי הַמִּלְחָמָה a man girded with the weapons of war

129. The Infinitive Absolute.

The infinitive absolute, whose forms are given in the preceding paragraph, is not inflected. It is primarily an adverb whose main uses are as follows:

(1) It is placed before or after a finite verbal form to emphasize the verbal idea in some way. The English translation of this construction will vary from context to context, often requiring the use of adverbs such as “surely, certainly, indeed” or the like. E.g.

שָׁמֹר תִּשְׁמְרוּ אֶת-מִצְוֹתַי You shall indeed observe my commandments.
אִם רָאֵה תִּרְאֶה בְּעֵינֵי אַמְתָּךְ If you will indeed look upon the affliction
of your maidservant . . .

The more usual position is before the verb, as above. If the verb is used intransitively the inf. absolute may follow:

שָׁמְעוּ שְׂמֹעַ . . . וּרְאוּ רְאֵה . . . Listen carefully . . . and look carefully . . .

(2) Similar to the preceding is a sequence of two inf. absolute complementing a finite verb; the two infinitives are often antithetical in meaning:

וַיֵּלֶךְ הָלוֹךְ וְאֹכֹל And he walked along eating.
(lit.) And he walked, walking and eating

[158]

1 - a verb which expresses action in the past without reference to duration
2 - the verb is used intransitively

3 - the verb is used intransitively

וַיֵּצֵא וַיָּשׁוּב And he went back and forth.
(lit.) He went forth, going forth and returning.

(3) Instead of emphasizing or complementing the main verb, the inf. absolute may be used to describe action on a par with the main verb and may be viewed thus as an uninflected substitute for a finite form:

אֶת-כָּל-זֶה רָאִיתִי וְנָתַן אֶת-לְבִי לְכָל-מַעֲשֵׂה... All this have I seen and (I have) applied (lit. given) my attention (lit. heart) to every deed ...

(4) The use described in (3) gives an almost independent status to the infinitive. For reasons that are quite obscure, instances occur in which the inf. absolute is used instead of a finite verb, nor is it clearly dependent on any other verb in a given clause. Note the following imperative uses:

שְׁמֹר אֶת-כָּל-הַמִּצְוָה Observe the entire commandment.
זְכוֹר אֶת-הַיּוֹם הַזֶּה Remember this day.
הֲלוֹךְ וְקֹרֵאתְ בְּאָזְנֵי יְרוּשָׁלַם Go and cry into the ears of Jerusalem.

130. The Numbers from 3 to 10.

The numbers from three to ten have two forms: a feminine in *-āh* which is used to modify *masculine* nouns and an endingless form used to modify *feminine* nouns:

	masc. modifier		fem. modifier	
	absolute	construct	absolute	construct
three	שְׁלוֹשָׁה <i>šālōšāh</i>	שְׁלוֹשֶׁת <i>šālōšet</i>	שָׁלוֹשׁ <i>šālōš</i>	שְׁלוֹשׁ <i>šālōš</i>
four	אַרְבָּעָה <i>'arbā'āh</i>	אַרְבַּעַת <i>'arbā'at</i>	אַרְבַּע <i>'arba'</i>	אַרְבַּע <i>'arba'</i>
five	חַמִּישָׁה <i>ḥamiššāh</i>	חַמִּישֶׁת <i>ḥāmēšet</i>	חַמֵּשׁ <i>ḥāmēš</i>	חַמֵּשׁ <i>ḥāmēš</i>
six	שֵׁשָׁה <i>šiššāh</i>	שֵׁשֶׁת <i>šēšet</i>	שֵׁשׁ <i>šēš</i>	שֵׁשׁ <i>šēš</i>
seven	שִׁבְעָה <i>šib'āh</i>	שִׁבַּעַת <i>šib'at</i>	שִׁבַּע <i>šeba'</i>	שִׁבַּע <i>šeba'</i>
eight	שְׁמוֹנָה <i>šamōnāh</i>	שְׁמוֹנַת <i>šamōnat</i>	שְׁמוֹנֶה <i>šamōneh</i>	שְׁמוֹנֶה <i>šamōneh</i>
nine	תֵּשַׁע <i>tiš'āh</i>	תֵּשַׁעַת <i>tiš'at</i>	תֵּשַׁע <i>tēša'</i>	תֵּשַׁע <i>tēša'</i>
ten	עֲשָׂרָה <i>'āsarāh</i>	עֲשָׂרֶת <i>'āseret</i>	עֲשָׂר <i>'ēser</i>	עֲשָׂר <i>'ēser</i>

The absolute forms normally precede the noun, which is in the plural:

שִׁבְעַת נָשִׁים seven women שִׁבְעָה אַנְשִׁים seven men
שִׁבְעַת פָּרוֹת seven cows שִׁבְעָה יָמִים seven days

The construct forms are used before the noun, which may be either definite or indefinite:

שְׁלוֹשֶׁת אַנְשִׁים three men הַשְּׁלוֹשֶׁת הָאֲנָשִׁים the three men

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Numbers may occur before collective nouns in the singular:

- שִׁבְעָה בָּקָר seven (head of) cattle
- שִׁבְעָה לֶחֶם seven (loaves of) bread
- שִׁבְעָה רֶכֶב seven (units of) chariotry

do not occur with dual
does occur with dual

131. Vocabulary 34.

- NOUNS:** קֶשׁ *qēš* (no pl.) end; מֵקֶץ at the end of (usually + time word)
 קֶצֶה *qāšeh* (no pl.) end, border, outskirts; מֵקֶצֶי at the end of (+ time or place)
 פָּרָה *pārāh* (pl. -ōt) cow, heifer
 שִׁפָּה *šāpāh* (dual שִׁפְתַיִם; du. constr. שִׁפְתַי) lip, edge; language
 חָכָם *hākām* (pl. -īm) a wise person (also used as an adjective)
 יָאֵר *yā'or* the Nile (usually with article); river (in general)
- VERBS:** [יָקַץ *yāqas*] (יִיקַץ) to wake up (not attested in the perfect)

Exercises:

- (a) Translate:
- | | |
|------------------------------|------------------------------|
| הָעַם הַנְּגוּף (1) | הָעֲצִים הַנְּטוּעִים (8) |
| הַכְּהֲנִים הַהַרְוּגִים (2) | הָאָסִיר אֲסוּר (9) |
| הַכְּלָיִם שְׁבוּרִים (3) | הָעֲבָרִים הַקְּרוּאִים (10) |
| הַכְּרָם שְׂרוּף (4) | הָעִיר הַבְּנוּיָה (11) |
| הַרְשָׁעִים הָאָרוּרִים (5) | הַשְּׂעַר סָגוּר (12) |
| הַדָּבָר הַכָּתוּב (6) | הַלְּוָחוֹת שְׁבוּרִים (13) |
| הַמְצָרֵי הַשְּׁלוּחַ (7) | הַפָּרָה הַשְּׁחוּטָה (14) |

(b) Give the Hebrew for the following orally:

1. six men (birds, vessels, women, maidservants, females)
2. three stones (images, masters)
3. five asses (horses, camels, altars)
4. eight prisoners (Canaanites, Egyptians, offerings)
5. the seven plagues, the seven cattle, the nine loaves of bread

(use *romm* [rom with S])

- (c) Translate:
- | |
|---|
| וַיִּלֶךְ הָאִישׁ הַלּוֹךְ וּבָכָה (1) |
| רָאָה רְאִיתִי אֶת-חַטָּאת עַמִּי (2) |
| הִנְתּוֹן תַּתֵּן לִי לְעוֹר (3) |
| זָכוֹר אֶת-יְוֹם הַשַּׁבָּת (4) |
| עֲשֵׂה נַעֲשֵׂה אֶת-נִדְרֵינִי (5) |
| תִּשְׁמְעוּ אֶל-קוֹלִי וְשָׁמֹר אֶת-מִצְוֹתַי (6) |
| שָׁבוֹת לֹא תִשְׁבְּתוּ מִמְּלֶאכֶתְכֶם לִפְנֵי תַמָּה (7) |
| הַבּוֹא גְבוּא אֲנִי וְאַמְדָּה לְפָנֶיךָ (8) |
| יֵצֵא הָאִישׁ יֵצֵא וְשׁוֹב (9) |
| שָׁכַח לֹא תִשְׁכַּחוּ אֶת-דְּבָרֵי חֻמֵיכֶם כָּל-יְמֵי חַיֵיכֶם (10) |

(d) Write in Hebrew:

1. You shall surely remember these things until the end of your life.
2. We sat down weeping on the bank of the river.
3. When we raised our voice(s), he woke up and came near so that he could hear all that we (were) saying.
4. Are you wiser than we?
5. And at the end of three years he left us and returned to his (own) land.
6. At that time there was one language in all the earth.
7. Why have you withheld your help from me?

(e) Reading: Joseph as an Interpreter of Dreams

וַיְהִי בַּהֵיטֵל יוֹסֵף בְּבֵית הָאֲסִירִים וַיִּפְתְּרוּ חֲלוֹמוֹת סְרִיסֵי פְרַעֲה אֲשֶׁר הָיוּ אִתּוֹ שָׁם וַיְהִי כֹאֲשֶׁר פָּתַר לָהֶם כֵּן הָיָה.

וַיְהִי מִקֵּץ שְׁנַתִּים וַיַּחֲלֵם פְּרַעֲה וַהֲגָה הוּא עֹמֵד עַל-הַיָּאֵר וַהֲגָה מִן-הַיָּאֵר עֲלוֹת שִׁבַע פְּרוֹת יָפוֹת מֵרָאֵה וַתִּרְעִינָה עַל-שִׁפְתַּי הַיָּאֵר וַהֲגָה שִׁבַּע פְּרוֹת אַחֲרוֹת עֲלוֹת אַחֲרֵיהֶן מִן-הַיָּאֵר רָעוֹת מֵרָאֵה וַתַּעֲמִדְנָה אֶצֶל הַפְּרוֹת הַיָּפוֹת עַל-שִׁפְתַּי הַיָּאֵר וַתֹּאכְלֶנָּה הַפְּרוֹת רָעוֹת הַמֵּרָאֵה אֶת-שִׁבַּע הַפְּרוֹת יָפוֹת הַמֵּרָאֵה וַיִּיקֶץ פְּרַעֲה.

וַיְהִי בַבֹּקֶר וַיִּשְׁלַח וַיִּקְרָא אֶל-כָּל-חַכְמֵי מִצְרָיִם וְלֹא יָבִיאוּ לְפָתַר אֶת-חֲלוֹם פְּרַעֲה וַיֹּאמֶר סְרִיס פְּרַעֲה אֲשֶׁר הָיָה בְּבֵית הָאֲסִירִים אֶת-יוֹסֵף לֵאמֹר: הֲיִתִּי בְּבֵית הָאֲסִירִים וְאִתִּי שָׁם נָעַר עֲבָרִי וְהוּא פָתַר לִי אֶת-חֲלוֹמֵי וַיְהִי כֹאֲשֶׁר פָּתַר כֵּן הָיָה.

וַיִּשְׁלַח פְּרַעֲה וַיִּקְרָא אֶל-יוֹסֵף וַיֹּאמֶר אֵלָיו: חֲלוֹם חֲלַמְתִּי וּפָתַר אֵין אִתּוֹ וְאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר: תִּשְׁמַעֵי חֲלוֹם לְפָתַר אִתּוֹ.

וַיַּעַן יוֹסֵף אֶת-פְּרַעֲה לֵאמֹר: אֱלֹהִים יַעֲנֶה אֶת-שְׁלוֹם פְּרַעֲה.

וַיְהִי אַחֲרַי שָׁמַעוּ אֶת-חֲלוֹם פְּרַעֲה וַיֹּאמֶר יוֹסֵף: אֶת-אֲשֶׁר הָאֱלֹהִים עָשָׂה הַגִּיד לְפְרַעֲה. שִׁבַּע הַפְּרוֹת הַטּוֹבוֹת שִׁבַּע שָׁנֵי שָׁבַע הֵנָּה וְשִׁבַּע הַפְּרוֹת הַרָעוֹת שִׁבַּע שָׁנֵי רָעַב הֵנָּה. הוּא הַדָּבָר אֲשֶׁר הָאֱלֹהִים עָשָׂה: הֵנָּה שִׁבַּע שָׁנִים בָּאוֹת, שָׁבַע גְּדוֹל בְּכָל-אֶרֶץ מִצְרָיִם וְקָמוּ שִׁבַּע שָׁנֵי רָעַב אַחֲרֵיהֶן.

Notes to the Reading:

1. פָּתַר to interpret
2. אִתּוֹ goes with פָּתַר: "one who can interpret it"
3. תִּשְׁמַע in the sense of "understand": "You know how to interpret a dream."
4. יַעֲנֶה in the rare sense "grant"
5. "he has told"
6. "satiety, fullness"

LESSON 35

132. Clauses joined with וְ wə-.

One of the most striking features of Hebrew prose syntax is the relative rarity of subordinating conjunctions marking adverbial clauses as such. Instead, one finds almost interminable sequences of clauses connected only by a form of the conjunction וְ wə- (and). A closer inspection of these sequences, however, has shown us that there is a great deal of differentiation in clause function signalled, not by variation of the conjunction, but by a variation of the word order within the clause or by a variation of the verbal form used immediately after the conjunction. Although there is some deviation from the general patterns summarized in the following discussion, the distinctions drawn here and in Lesson 55 should enable the reader to classify and understand the vast majority of sequences he will encounter.

There are two main types of clause relationships among those joined only with a form of the conjunction וְ wə-:

- (1) *conjunctive-sequential*, in which the second clause is temporally or logically posterior or consequent to the first, and
- (2) *disjunctive*, in which the second clause may be in various relations, all non-sequential, with the first.

The major device in Hebrew for signalling the difference between conjunctive and disjunctive clauses is the type of word which stands immediately after the וְ wə-:

וְ wə- (or wa-) + verb is conjunctive
וְ wə- + non-verb is disjunctive.

It follows from this definition that all non-verbal clauses (i.e. sentences with adverbial, adjectival, nominal, existential, or participial predicates) are essentially disjunctive when used as such within a narrative. Such clauses can be made part of the main sequential narrative only by being first transformed into verbal clauses with a punctual (finite) verb form. Negative clauses in which **לֹא** stands before the verb are disjunctive by definition.

The basic formulas of the conjunctive-sequential relationship are as follows: [Any verb describing an event as a unit and hence capable of being linked sequentially (either anterior or posterior) with other events on the time continuum will be referred to as punctual.]

(1) the narrative sequences:

- | | | |
|--|--------------|-----------------------------------|
| (a) punctual past tense: perfect + <i>wa</i> + (short) imperfect | } § 98 above | |
| (b) punctual future
punctual habitual | | } imperfect + <i>wa</i> + perfect |
| (c) non-verbal clause + <i>wa</i> + perfect (see below) | | |

(2) the imperative sequences:

- (a) imperative + *wa* + perfect (§ 107 above)
- (b) imperative + *wa* + imperfect (or jussive or cohortative)
(§ 107 above)

The many examples of these that have appeared in the exercises and readings should have made them familiar enough by now. A few words are necessary, however, on the sequence denoted as (1c). Because non-verbal clauses, especially those with participial predicates, may refer to the immediate future, a non-verbal clause so used may be continued with a converted perfect, in imitation of the more common type (1b):

אֲנִי נֹתֵן לְךָ אֶת-הַכֶּסֶף וְלָקַחְתָּ אֹתוֹ וְנָתַתָּ אֹתוֹ אֶל-אֲדֹנָיִךָ	I shall give you the money and you will take it and give it to your master.
אֲנַחְנוּ בָּאִים הָעִירָה וְרָאִינוּ אֶת-הַבָּתִּים הַחֲדָשִׁים הַבְּנוּיִם שָׁם	We shall come to the city and see the new houses built there.
הוּא אִישׁ טוֹב וְעָשָׂה חֶסֶד עִמָּכֶם	He is a good man and will deal properly with you.

Semantic distinctions among disjunctive clauses are difficult to define because of overlapping. The categories given below cover most uses of this construction.

(a) *Contrastive*:

וַיָּשָׁב אֶת-שֵׁר הַמְּשָׁקִים עַל-מִשְׁקָהוּ וְאֵת שֵׁר הָאֲפִים תָּלָה	He returned the chief butler to his butler- ship, but he hanged the chief baker. (Gen. 40:21)
וַיְהִי רָעַב בְּכָל-הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרָיִם הָיָה לֶחֶם	There was famine in all the (other) lands, but in Egypt there was food. (Gen. 41:54)

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(b) *Circumstantial*, where the disjunctive clause or clauses describe a situation or circumstance contemporary with or prior to the action of the preceding clause:

וּמְצָאֵהוּ אִישׁ וְהָיָה תַעֲנָה בַשָּׂדֶה And a man found him wandering lost in the field. (lit., [while] he [was] wandering lost ...) (Gen. 37:15)

וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלֶאכֶתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בַּבַּיִת And he came home to do his work, there being none of the household present. (Gen. 39:11)

It is difficult to distinguish between circumstantial usage of such clauses and

(c) *Explanatory or parenthetical* use, where disjunctive clauses break into the main narrative to supply information relevant to or necessary for the narrative. For example, in I Sam. 1:9, between the narrative clauses "Hannah arose ... and prayed" we find the explanatory disjunction

וְעֵלִי הַכֹּהֵן יֹשֵׁב עַל-הַכִּסֵּא עַל-מוֹזוֹת הַיְכָל יְהוָה וְהִיא מְרִירַת גִּפְשׁ (Now Eli the priest was sitting on the seat by the door post of the temple of Yahweh; and she (Hannah) was bitter of spirit)

The inserted information characterizes her mood at prayer and also explains how Eli happened to notice her. Likewise, In Gen. 29:16, the conversation between Jacob and Laban is interrupted with the clause

וּלְלֶבֶן שְׁתֵּי בָנוֹת... (Now Laban had two daughters...)

to explain the reference to Rachel given in the next clause belonging to the main narrative: "and he (Jacob) said, 'I will serve you seven years for your youngest daughter Rachel.'" These are but two examples selected at random from the hundreds of such instances.

(d) *Terminative or Initial*, indicating either the completion of one episode or the beginning of another. The following examples are taken from the beginnings of several chapters in Genesis; the chapter divisions often correspond to initial disjunctive clauses in the Hebrew:

וְהַנָּחֹשׁ הָיָה עָרוּם... (3:1) Now the serpent was more subtle ...

וְהָאָדָם יָדַע אֶת-חַוָּה... (4, 1) Now the man knew Eve ...

וְשָׂרָי אִשְׁתׁ אַבְרָם לֹא יָלְדָה לוֹ... (16:1) Now Sarah, the wife of Abram, had not borne him a child ...

וַיְהוֶה פָקֵד אֶת-שָׂרָה כַּאֲשֶׁר אָמַר... (21:1) Now the Lord attended Sarah as he had said ...

It is interesting to note that a disjunction may be preceded by a temporal clause. In this case the disjunction must be understood as applying before the clause with וַיְהִי :

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֵלֹהִים
 נִסָּה אֶת־אַבְרָהָם Abraham. (22:1)

Because a new episode may always be introduced, like a new paragraph, with no conjunction at all, such as

אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר יְהוָה
 אֶל־אַבְרָם came to Abram (15:1)

we not unexpectedly find a mixing of the two styles:

וַיְהִי בִימֵי אַמְרָפֶל ... עָשׂוּ מִלְחָמָה
 war ... (14:1)

A third type of *wā*-clause, *conjunctive* but *non-sequential*, will be considered in a later lesson.

133. **אין** and **יש**.

As predicators of existence and non-existence these two words approximate a verbal function in Hebrew, serving almost as tenseless forms of the verb "to be." It is hardly surprising, therefore, that these words are found inflected for number and gender by the addition of pronominal endings, rare in the case of **יש**, but common with **אין**.

	SING.	PL.	SING.	PL.
1c			אֵינִי 'ênénî	אֵינֻו 'ênénû
2m	יֵשֶׁךְ yeškā	יֵשְׁכֶם yeškem	אֵינְךָ 'ênəkā	אֵינְכֶם 'ênəkem
2f			אֵינְךָ 'ênēk	
3m	יֵשְׁנו yešnó		אֵינֻו 'ênénû	אֵינָם 'ênām
3f			אֵינְנָה 'ênémāh	

The rare inflected forms of **יש** are found almost exclusively after the conjunction **אם** (if), as in

אִם־יֵשְׁכֶם עֲשִׂים חֻסָּד If you act properly ...

and may be regarded simply as optional replacements for the simple pronouns,

אִם־אַתָּם עֲשִׂים חֻסָּד

The inflected forms of **אין** have a wider range of usage:

(a) Negative existential with nominal or pronominal subject:

אֵינֻו he is not (he does not exist) *he does not exist*
 הַיְלֵד אֵינֻו The boy is not (here). *the boy is not (here)*

Note that the inflected form is used regularly *after* a definite nominal subject. The quoted example is equivalent to **אין הַיְלֵד**.

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(b) Negation of sentences with participial predicates (very common):

אֵינִי כֹתֵב I am not writing.
הָאֲנָשִׁים אֵינָם יְדָעִים The men do not know.

(c) More rarely אֵין alternates with לֹא in the negation of sentences with adjectival or adverbial predicates:

הָאִישׁ אֵינֵנוּ בְּבַיִת The man is not in the house.
הַבְּהֵמָה אֲשֶׁר אֵינָהּ טְהוֹרָה the animal which is not ritually pure

134. Vocabulary 35.

NOUNS:	אֶכֶל	'ōkel (w. suff. אֶכְלִי; no pl.)	food
	עֲרוּהָ	'erwāh (no pl.)	shame, nakedness / genital area (of both sexes)
ADJECTIVES:	נָבוֹן	nābôn	intelligent, discerning (cf. בִּינָה)
	כֵּן	kēn	honest, true
VERBS:	יָטַב	imperf. יֵטֵב; perfect not used.	To go well, used impersonally with לְ, as in לִי יֵטֵב It will go well with me.
	רָעַב	rā'ēb (רָעַב)	to be hungry
	חָיָה	hāyāh (חָיָה)	to live, be alive
	קָרָה	qārāh (קָרָה)	to meet, encounter, befall. This verb appears also as קָרָא qārā' (יִקְרָא); the forms of the two types are sometimes mixed up.
OTHER:	רַק	raq (adv.)	only

Note on ordinals: eighth שְׁמִינִי; ninth תְּשִׁיעִי; tenth עֲשָׂרִי.

Exercises:

(a) Translate:

- (1) קַח אֶת־הַלֶּחֶם פֶּן־תִּרְעַב בְּדַרְךָ.
- (2) בַּעֲזוּבָה אֶת־הָעִיר וְנִסְגּוּ הָהָרָה לְמַעַן נַחֲיָה.
- (3) וַיִּקְרַ אֶת־שְׁנֵי הָאֲנָשִׁים וְהֵם עֹמְדִים עַל־שֵׁפֶת הַיָּאֵר.
- (4) תְּהִי עִם־אֲחִיךָ פֶּן תִּקְרָא אֹתוֹ רָעָה בְּנִסְעוֹ הַזֶּה.
- (5) וַתֵּלֶךְ הָאִשָּׁה אֶל־הַהִיכָל וְהָיָא בְּכָה וַתִּשָּׂא אֶת־עֵינֶיהָ הַשְּׁמַיְמָה וַתִּדַּר לֵיהוָה.
- (6) רָדְפוּ אַחֲרָיו וַיִּתְפָּשׂוּ אֹתוֹ וַיַּהַרְגוּ אֹתוֹ וְהוּא אַחִי הַכֹּהֵן אֲשֶׁר בִּירוּשָׁלַם.
- (7) לָמָּה שָׁחַטְתָּ אֶת־הַבָּקָר הַזֶּה וְהֵם אֵינָם לָךְ.
- (8) יֵיטֵב לְעֹשִׂירִים וְהַדֵּלִים יֵאבְדוּ.
- (9) קָרָה אֲתָנוּ וְאַנְחָנוּ הַלְכִים אֶל־הַמַּחֲנֶה וַיֹּאמֶר אֵלֵינוּ כַּדְּבָרִים הָאֵלֶּה.
- (10) הָאֲנָשִׁים אֵינָם יְדָעִים כִּי אֵינָהּ אַחֹתִי.
- (11) וַיִּשֶׂם אֶת־הַרְקִיעַ בֵּין־הַמַּיִם אֲשֶׁר עַל־הַשָּׁמַיִם וּבֵין הַמַּיִם אֲשֶׁר תַּחַת הַשָּׁמַיִם וְהַרְקִיעַ הוּא הַשָּׁמַיִם.
- (12) אֵין אִישׁ צָדִיק בְּעִיר רַק רָשָׁעִים.
- (13) אֵין מַיִם בְּבוֹר, רַק אֲכָנִים שָׁם.

(b) Reading: The Famine in Egypt and Canaan

וַיֹּאמֶר יוֹסֵף: וְעַתָּה יֵרְאוּ פִרְעָה אִישׁ נָבוֹן וְחָכָם וַיִּשֶׁת אֹתוֹ עַל-אֶרֶץ מִצְרַיִם וַיִּקְבֹּץ הוּא וַאֲנָשָׁיו אֶת-כָּל-אֹכֵל הַשָּׁנִים הַטּוֹבוֹת הַבָּאוֹת הָאֵלֶּה וַיְהִי הָאֹכֵל לְפִקְדוֹן² לְאֶרֶץ לְשִׁבַע שָׁנֵי הָרָעַב אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרַיִם וְלֹא תֵאבֵד הָאֶרֶץ בְּרָעַב.

וַיִּיטֵב הַדָּבָר בְּעֵינֵי פִרְעָה וּבְעֵינֵי כָל-עַבְדָּיו וַיֹּאמֶר פִּרְעָה אֶל-יוֹסֵף: אֵין נָבוֹן וְחָכָם כָּמוֹךָ. אַתָּה תִּהְיֶה עַל-בֵּיתִי וְעַל-עַמִּי, רַק הַכֶּסֶף אֲגַדֵּל מִמֶּךָ, וַיֹּאמֶר פִּרְעָה אֶל-יוֹסֵף: רְאֵה נָתַתִּי אֶתְךָ עַל-כָּל-אֶרֶץ מִצְרַיִם.

וַיְהִי אַחֲרֵי שִׁבַע הַשָּׁנִים הַטּוֹבוֹת וַיְהִי רָעַב בְּכָל-הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה לֶחֶם וַתִּרְעַב כָּל-אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל-פִּרְעָה לֵאמֹר וַיֹּאמֶר פִּרְעָה לְכָל-מִצְרַיִם: לָכוּ אֶל-יוֹסֵף, אֶת-כָּל-אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ, וְהָרָעַב הָיָה עַל-כָּל-פְּנֵי הָאֶרֶץ וְכָל-הָאֶרֶץ בָּאוּ מִצְרַיִמָּה לְקַנּוֹת לֶחֶם וַיֵּרָא יַעֲקֹב כִּי יֵשׁ לֶחֶם בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו: הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ לֶחֶם בְּמִצְרַיִם, רְדוּ שָׁמָּה וּקְנוּ לָנוּ מִשָּׂם וְנַחֲיָה וְלֹא נָמוּת.

Notes to the Reading:

1. in the sense “choose”
2. “storage supply”
3. Supply “in regard to” before הַכֶּסֶף.

LESSON 36

135. הִנֵּה.

The word הִנֵּה, traditionally translated as “behold,” is very frequent in Hebrew prose and deserves special attention in translation. The retention of archaic expressions like “behold” even in the RSV merely points up the translators’ refusal to come to grips with the meaning and syntactic functions of הִנֵּה in terms of modern English correspondents. There is, of course, some difficulty in this, but it is hoped that the following discussion will enable the reader to translate this word more accurately.

(1) The clearest and most basic use of הִנֵּה is as a predicator of existence. It differs from יָשׁ in that it emphasizes the immediacy, the here-and-now-ness, of the situation. In this usage inflected forms are common:

	SINGULAR		PLURAL	
1c	הִנְנִי / הִנָּנִי	<i>hinənî (hinnénî)</i>	הִנְנוּ / הִנָּנוּ	<i>hinənu (hinnénû)</i>
2m	הִנֵּךְ	<i>hinnəkā</i>	הִנֵּכֶם	<i>hinnəkem</i>
2f	הִנֵּךְ	<i>hinnək</i>	_____	_____
3m	הִנּוֹ	<i>hinnô</i>	הִנָּם	<i>hinnām</i>
3f	_____	_____	_____	_____

Examples:

- הִנְנִי Here I am. (Answer to question or address)
הִנֵּה הָאִישׁ Here is the man.
הִנֵּה אִשְׁתְּךָ Here is your wife.

(2) הנה may also be used to add this same nuance to sentences with adverbial, adjectival, or participial predicates. Thus, sentences such as הנה אני בבית become הנני בבית I am here (now) in the house.

Examples:

- הנה המיד עליה תמנתה Your father-in-law is now on his way up to Timnah.
- הנה אביך חלה Your father is now ill.
- הנה בנה בא אליך Your son is now coming to you.
- הנה הארץ לפניך The land is here before you.

It may also be prefixed to verbal sentences, adding to the vividness or importance of the fact stated:

הנה אנשים באו הנה Some men have just come here.

Most *hinnēh*-clauses occur in direct speech (this excludes *wahinneh*; see below) and serve to introduce a fact upon which a following statement or command is based. It becomes important, therefore, to consider each *hinnēh*-clause together with the type of clause that follows it, i.e. whether they stand in a conjunctive or disjunctive relationship. Among the most frequent conjunctive-sequential types are:

(1) *hinnēh*-CLAUSE + IMPERATIVE. The absence of *wa-* before the imperative marks this as a rather special construction.¹ If desired, the *hinnēh*-clause may be subordinated in English.

- הנה שפחתך בידך עשׂי-לה... Your handmaid is in your charge; do to her ...
Or: *Since* your handmaid is etc. (Gen. 16:6)
- הנה שמעתי כי יש-שׂבֵר במצרים רדו-שמה... I have heard that there are rations in Egypt;
go down there and ... (Gen. 42:2)

The semantic movement from one clause to the other is clear. Sometimes this can be made clear in the English by the subordination suggested; some-time the use of "so" or "therefore" in the second clause is recommended.

The imperative may be preceded by *עתה* or *ועתה*:²

- הנה בעל החלמות ... כא ועתה לכו ונהרגוהו Here comes the dreamer. Come on, now, let's kill him. (Gen. 37:19)
- הנה אתה זקנת ... עתה שימה-לנו מלך... You have grown old. So set a king over us ... (I Sam. 8:5)

(2) *hinnēh*-CLAUSE + CONVERTED PERFECT. This formula is an instance of type (1c) discussed in the previous lesson.

- אני הנה בריתי אתך והיית לאב המון גוים My covenant is with you and you shall become father of a throng of nations ... (Gen. 17:4)
Or: Because my covenant is (will be) ...

¹ - but also the
² - but also the
 or disjunctive clause
 1 - see also the previous lesson (section 136) exercise (C) 1.
 2 - see also the previous lesson (section 136) exercise (C) 1.

הִנֵּה יָמִים בָּאִים וְגִדַעְתִּי
אֶת-זְרַעְךָ Days are coming when I shall cut off your
strength ... (I Sam. 2:31)

(3) *hinnēh*-CLAUSE + DISJUNCTIVE CLAUSE. There are several types of less frequent constructions under this heading, mostly conforming to the uses of the disjunctive relationship treated in the preceding lesson, but slightly modified by the initial *hinnēh*:

... הִנֵּה בֵרַכְתִּי אֹתוֹ...
וְאֶת-בְּרִיתִי אֶקִּים אֶת-יִצְחָק Although I have blessed him (i.e. Ishmael), my
covenant will I establish with Isaac ... (Gen.
17:20–21)

הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׁה Here are the fire and the wood, but where is
the lamb? (Gen. 22:7)

... הִנֵּה אֲנֹכִי הוֹלֵךְ לְמוֹת...
וְלָמָּה-זֶה לִי בְכֻרָה Since I am practically dead, of what use to me
is a birthright? (Gen. 25:32)

In a number of instances the use of a future disjunctive clause after *hinnēh* + participle seems to require that the participial clause be rendered in a completed sense:

... הִנֵּה אֲנֹכִי מֵת בְּקִבְרִי...
תִּקְבְּרֵנִי When I have died, you shall bury me in my
grave ... (Gen. 50:5)

... הִנֵּה אֲנַחְנוּ בָּאִים...
אֶת-תְּקִנַת חוּט... תִּקְשְׁרֵהּ (Jos. 2:18)

We have already noted the very frequent idiomatic use of *וְהִנֵּה* after *רָאָה* and other verbs of perception. *וְהִנֵּה* may also be used to introduce a circumstantial clause, sometimes without an explicit subject:

וַיָּבֹא אֶל-הָאִישׁ וְהִנֵּה עֹמֵד
עַל-הַגְּמָלִים He came to the man while (he was) standing
by the camels. (Gen. 24:30)

עוֹד שָׂאֵר הַקָּטָן וְהִנֵּה רֹעֶה
בְּצֹאֵן There remains yet the youngest, tending the
sheep. (I Sam. 16:11)

136. הִנֵּה-נָא and נָא.

The particle *נָא* is frequently attached to imperatives, jussives, and cohortatives. It is traditionally known as a precative particle, translated as “please, I pray” or the like. In actual fact, however, there is little support for this rather vague rendering. The particle seems rather to denote that the command in question is a logical consequence, either of an immediately preceding statement or of the general situation in which it is uttered. As a modal particle its occurrence cannot be predicted; when it does occur, however, it would appear to show that the speaker regards his command as consequent upon his former statement or, as we have said, upon the context. It would seem natural therefore to find such a particle used in the clause following a *hinnēh* clause, because

the *hinnēh* clause is precisely the kind of statement out of which an imperative emerges. This close relationship is signalled even more explicitly in Hebrew by appending **נָא** both to the *hinnēh* and to the following imperative:

הִנֵּה-נָא עֲצָרְנִי יְהוָה מִלָּדוֹת בָּא-נָא אֶל-שִׁפְחָתִי Because the Lord has prevented me from bearing a child, go to my handmaid ... (Gen. 16:2)
 הִנֵּה נָא רִפְּהָ הַיּוֹם לְעֶרֶב לִינּוּ-נָא Since the day has drawn to a close, spend the night here. (Judges 19:9)

Otherwise *hinnēh-nā'* conforms to the categories given for *hinnēh* alone. E.g.

... הִנֵּה-נָא מָצָא עַבְדְּךָ חֵן... Even though your servant has found favor ...,
 וְאֲנֹכִי לֹא אוֹכֵל לְהַמְלִיט I am nevertheless unable to escape ... (Gen. 19:19)
 ... הִנֵּה-נָא מוֹשֵׁב הָעִיר טוֹב... Even though the site of the city is good ...,
 וְהַמַּיִם רָעִים the waters are bad ... (II Kings 2:19)

137. **עוד** and **אֵינֶה**. *f. Scan 101*

In verbal sentences **עוד** is used as a simple adverb in the sense of “again, still, yet, once more”:

יָשַׁב עוֹד וַיֹּאכַל He sat down again and ate.
 וַיִּחְלֵם עוֹד חֲלוֹם אֲחֵר And he dreamed still another dream.

But **עוד**, like **הִנֵּה**, may be inflected and used as a predicator of existence, with the nuance of “to still be, to yet be.”

	SING.		PLURAL
1c	עוֹדִי / עוֹדְנִי	'ôdî or 'ôdēnnî	_____
2m	עוֹדְךָ	'ôdākā	_____
2f	עוֹדְךָ	'ôdāk	_____
3m	עוֹדָנוּ	'ôdēnnû	עוֹדָם 'ôdām
3f	עוֹדְנָה	'ôdēnnāh	_____

inflected usage of predicator of existence

Examples:

עוֹדָנוּ שָׁם He is still there. *still*
 אַבְרָהָם עוֹדָנוּ עֹמֵד לְפָנֵי יְהוָה Abraham is still standing before the Lord. *still standing*
 עוֹדְנִי חַי I am still alive. *still alive*
 עוֹד יוֹסֵף חַי Joseph is still alive. *still alive*
 עוֹד הָעָם רַב The people are still too many.
 הָעוֹד לָכֶם אָח Do you have yet another brother?

These examples show clearly that **עוד**, like **הִנֵּה**, may be extended from purely existential predication to use in other types of non-verbal sentences.

A special use of **עוד** and **בְּעוֹד** is found in the temporal expressions

in temporal expressions

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- עוד חמש שנים in yet five years, for five more years
- בְּעוֹד שְׁלֹשֶׁת יָמִים in yet three days, after three more days
- בְּעוֹד הַיָּלֵד חַי while the boy was still alive
- עוֹד מְעַט in just a little while, shortly, soon

Such expressions were originally non-verbal sentences, first used circumstantially:

there are still five years → there being still five years

and then incorporated as units into another clause, thus being reduced to phrase rather than clause status. בְּעוֹד would then be comparable to בְּ + the infinitive construct of הָיָה. עוד with a negative is translated “never again, no longer.”

Occasionally אִיָּה (where?) is found with subject suffixes similar to the preceding; attested forms are אִיָּכָה (2 m. s.), אִיָּו (3 m. s.), אִיָּם (3 m. pl.).

138. Vocabulary 36.

NOUNS: מְרַגֵּל *məraggēl* (pl. -îm) spy, scout

אֱמֶת *'emēt* (w. suff. אֱמֵתִי; no pl.) truth

VERBS: בָּחַן *bāhan* (בִּבְחַן) to test, try, examine

OTHER: חַי *hay* } a form of חַי (living) or חַיִּים (life) used before proper
 חַי *hē* } nouns in an oath: חַי אֱלֹהִים as God lives, חַי פַּרְעֹה as Pharaoh lives; cf. אָם below.

אָם *'im* (conj.) if; note the full oath formula: *hay/hē X 'im + imperf.*, where אָם has a negative force. E.g.

חַי פַּרְעֹה אָם תִּצְאוּ מִזֶּה כִּי-אָם... As the Pharaoh lives, you shall *not* leave here unless . . .

כָּל- *kull-* all, every one of. Used with pronominal suffixes, in apposition: הָאֲנָשִׁים כָּלָם all of the men (lit. the men, all of them).

	SING.	PLURAL
1c	— —	כָּלָנוּ <i>kullānū</i>
2m	כָּלְךָ (<i>kullākā</i>)	כָּלְכֶם <i>kullākem</i>
2f	כָּלְךְ <i>kullēk, -āk</i>	— —
3m	כָּלָה/ו <i>kullōh, -ō</i>	כָּלָם <i>kullām</i>
3f	כָּלָה <i>kullāh</i>	— —

Exercises:

(a) Translate:

אָבִיךָ עוֹדְנוּ חַי. (1)

וַיֹּאמֶר הַסָּרִיס: אִיָּכָה אֲדַבְּרֶיךָ. (2)

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- (3) רויץ נא לקראתו.
- (4) איפה נוכל למצא אכל ואין לחם בעיר.
- (5) שמע נא אל-קולי ותהיה איש נבון וחכם.
- (6) אינני נס ההרה.
- (7) קנה לנו אכל פן-נרעב.
- (8) הנה אשתך קח ולך אל-ארצה.
- (9) בנו עוד עיר גדולה.
- (10) הנני נתן לך בינה וחכמה.
- (11) הנה אחיה ברח מהעיר רדף אחריו.
- (12) האינך ידע כי זה יום השבת.

(b) Give the Hebrew for the following orally:

1. Our mother is still here in the house.
2. Here comes your brother.
3. I am not going to go up to the city.
4. There is still a fire in the mountains.
5. The men are not eating.
6. Where are the vessels which you fashioned?
7. We are not walking.
8. On the 9th day we rode to the end of the road.
9. Are you still hungry?
10. All of us were poor.

(c) Translate:

- (1) הנה-נא אביך מת שוב נא אל-ארצה ואל-עמך.
- (2) ויאמר המלך אל-הנביא: הנה-נא דברי הנביאים האחרים פה אחד טוב אל-המלך יהיו נא דבריהם כדבריהם.
- (3) הנה אשתך היא ואיך אמרת כי אחותך היא.
- (4) הנה הארץ לפניך שב בה בשלום.
- (5) בעוד שלשת ימים תדע כי אמת דברי.
- (6) הנה-נא זקנתי ולא ידעתי יום מותי ועתה שמע נא אל-קולי ואמן לך ברכה.
- (7) הנה-נא העיר הזאת קרבה לנוס שמה אברחה נא שמה ואחיה.

(d) Write in Hebrew. Use *hinnēh*-clauses when possible.

1. Although our food is still plentiful (much), we cannot give you any of it.
2. Because your father has died, I shall send you to live (dwell) with your eldest (lit. great) brother.
3. Although I am here beside you, you cannot see me.
4. Now that you have come, sit down and eat with us.
5. Since we are sojourning here, let us tell them that we are rich so that it will go well with us.

6. Seeing that righteousness and truth have perished in the land, let us seek help from our God so that he will send us deliverance.
7. As the king lives, you shall not enter here before evening.

(e) Reading: Joseph Receives his Brothers in Egypt.

וַיֵּרְדוּ אֶחָיו יוֹסֵף עֲשָׂרָה לְקִנּוֹת אֹכֵל מִמִּצְרַיִם וְאֶת־בְּנֵימִן אֶחָיו יוֹסֵף לֹא שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן תִּקְרְאוּנִי רָעָה וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַבָּאִים מִצְרַיִמָּה כִּי הָיָה הָרָעַב בְּאֶרֶץ כְּנָעַן. וַיָּבֹאוּ אֶחָיו יוֹסֵף וַיִּשְׁתַּחֲוּוּ לוֹ אֶפְסִים אֶרְצָה וַיֵּרָא יוֹסֵף אֶת־אֶחָיו וַיִּכְרַּה אֹתָם וְהֵם לֹא הִכִּירוּ אֹתוֹ וַיֹּאמֶר אֲלֵיהֶם קְשׁוּתָהּ לֹא־אָמַר בְּאֵינִי בְּאֵתָם. וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְקִנּוֹת אֹכֵל. וַיִּזְכֹּר יוֹסֵף אֶת־הַחִלּוּמֹת אֲשֶׁר חָלַם וַיֹּאמֶר אֲלֵיהֶם מְרַגְלִים אַתֶּם, לְרֹאוֹת אֶת־עֲרוֹת הָאָרֶץ בְּאֵתָם, וַיֹּאמְרוּ אֵלָיו: לֹא אֲדַנִּי, וְעַבְדֶּיךָ בָּאוּ לְקִנּוֹת אֹכֵל, כְּלָנוּ בְנֵי אִישׁ אֶחָד אֲנַחְנוּ, כְּנִים אֲנַחְנוּ, לֹא הָיוּ עַבְדֶּיךָ מְרַגְלִים, וַיֹּאמֶר אֲלֵיהֶם: לֹא, כִּי עֲרוֹת הָאָרֶץ בְּאֵתָם לְרֹאוֹת.

וַיֹּאמְרוּ: שְׁנֵי עֲשָׂרָה עַבְדֶּיךָ אַחִים, אֲנַחְנוּ בְנֵי אִישׁ אֶחָד בְּאֶרֶץ כְּנָעַן, וְהִנֵּה הִקְטַן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנו.

וַיֹּאמֶר יוֹסֵף: הוּאֵה אֲשֶׁר אָמַרְתִּי אֲלֵיכֶם לֹא־אֶמַר מְרַגְלִים אַתֶּם, בְּזֹאת אֶבְחַן אֶתְכֶם, חֵי פְרַעֲהַ אִם תֵּצְאוּ מִזֶּה כִּי־אִם בָּבוֹא אַחֵיכֶם הִקְטַן הִנֵּה, שְׁלַחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֶחֵיכֶם וְאֹתָם תִּשְׁבוּ פֹה וְאֶת־דְּבָרֵיכֶם אֶבְחַן הַאֲמִתִּי אֶתְכֶם וְאִם לֹא, חֵי פְרַעֲהַ כִּי־יִמְרְגְלִים אַתֶּם.

Notes to the Reading:

1. i.e. his full brother
2. = תִּקְרְאָה אֹתוֹ .
3. "and they bowed down"
4. "and he recognized"
5. "they did not recognize"
6. Adjectives in the fem. pl. may be used adverbially: "harshly"
7. After a negative *kî* has a strong asseverative force: "but on the contrary, you *did* come etc."
8. "twelve"
9. הוּאֵה is the predicate (here = "so, a fact"): the אֲשֶׁר clause is the subject.
10. הִי introduces an indirect question: "whether"
11. Note this frequent assertive use of כִּי: "As Pharaoh lives, you *are* spies." See pg 172 so the כִּי is (in other)

LESSON 37

139. Derived Verbs.

All of the verbs studied in the preceding lessons belong to the conjugational type known as Qal, or the simple conjugation, since each consists analytically of an unaugmented root plus a stem pattern (perfect, imperfect, etc.). But in Hebrew, as in most languages, other verbs may be constructed from these same roots, mainly by the use of prefixal elements or by modification of the stem patterns. There are six important types of derived verbs (often called conjugations). Not all roots occur in all six forms, just as many roots are not employed as verbs in the Qal although they are well attested in nouns and adjectives. The six principal derived types are named by the Hebrew grammarians according to the form they would assume in the 3rd per. masc. sing. of the perfect with the root פִּעַל :

נִפְעַל	Niphal	Lessons 37–39
פִּעַל	Piel	Lessons 40–42
פְּעַל	Pual	
הִפְעִיל	Hiphil	Lessons 43–49
הִפְעִיל	Hophal	
הִתְפַּעֵל	Hithpael	Lesson 50

140. Niphal Verbs: Meaning.

Broadly speaking, Niphal verbs, characterized by an element *n-* prefixed to the root, are *medio-passive* in meaning. Because a theoretical discussion of

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this term, by no means consistently employed in grammatical descriptions, would take us too far afield, we shall categorize these verbs on the basis of their translation value in English.

(1) *Incomplete passive*: The passive in English is a construction, not a category of verbal meaning. If a verb occurs in an active-transitive usage, such as

The students *read* the lesson,

there is a passive transformation to the corresponding

The lesson *was read* by the students.

By the incomplete passive we mean this same transformation minus the agent:

The lesson *was read*.

the use of which indicates that the speaker is not concerned with specifying the agent of the action. All Hebrew passives belong to this category; constructions with a specified agent are virtually non-existent. If the corresponding Qal verb is active-transitive, it is always possible to translate the Niphal verb as an incomplete passive:

<i>Qal</i>	<i>Niphal</i>	
כָּתַב אֶת־הַדָּבָר	נִכְתַּב הַדָּבָר	The word was written.
עָזַב אֶת־הָעִיר	נִעְזְבָה הָעִיר	The city was abandoned.
הָרַג אֶת־הָאִישׁ	נִהָרַג הָאִישׁ	The man was slain.

(2) *Middle*. Middle verbs in English are elusive because they pattern like active verbs and have the same form:

<i>Active</i>	<i>Middle</i>
He broke the window.	The window broke.
He stopped the car.	The car stopped.
He opened the door.	The door opened.

Unlike the incomplete passive construction, middle verbs are active in form, but the meaning (i.e. voice) is, in a sense, reversed: the object of the active verb has become the subject of the middle verb. Niphal verbs in Hebrew often correspond to middle verbs in English:

נִפְתַּח הַשַּׁעַר	The gate opened.
נִשְׁבַּר הַכֶּלִי	The vessel broke.
נִקְבְּצוּ הָעָם	The people gathered.

(3) *Reflexive*. Reflexive verbs in English have an expressed object (the reflexive pronoun) which refers to the subject:

He saw himself in the water.
 He washed himself.
 He sold himself into slavery.

Niphal verbs often require this translation:

נִגְאַל he redeemed himself
 נִמְכַּר he sold himself

(4) *Resultative*. More important than either of the two preceding categories is the Niphal verb in a resultative meaning. Essentially a stative verb, the resultative Niphal describes the state of its subject which has been produced by the verbal action named by the root:

<i>Active</i>	<i>Passive</i>	<i>Resultative</i>
פָּתַח to open	נִפְתַּח to be opened	נִפְתָּח to be open
שָׁבַר to break	נִשְׁבַּר to be broken	נִשְׁבָּר to be broken, to be in pieces

In English the equivalent of the resultative is so often formally the same as the passive that the distinction made here is difficult to grasp. In the passive *It was broken*, *was* is an auxiliary verb in the unit *was-broken*; in the resultative *It was broken*, *was* is the verb *to be* followed by an adjective/participle. One can see this difference most clearly by applying, for example, a transformation into present real:

passive: It is being broken.
resultative: It is broken.

Very frequently the resultative-stative has the nuance of potentiality:

רָאָה - נִרְאָה : to see	to be seen	→ to be seeable, visible → to appear
יָרָא - נִוְרָא : to fear	to be feared	→ to be fearful, dreadful, terrible
אָכַל - נִאֲכַל : to eat	to be eaten	→ to be edible
בָּחַר - נִבְחַר : to choose	to be chosen	→ to be choice, select, acceptable
אָהַב - נִאֲהַב : to love	to be loved	→ to be lovely, loveable
יָשַׁב - נִוְשַׁב : to inhabit	to be inhabited	→ to be habitable
מָצָא - נִמְצָא : to find	to be found	→ to be extant, to exist, (cf. se trouver)

These four categories have been defined on the basis of English. In Hebrew, however, they are one: the medio-passive as expressed by the Niphal form. Only a careful study of the context will enable the reader to decide among the various possibilities.

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Some Niphal verbs have no Qal counterpart:

	נִלְחַם he fought	נִסְתַּר he hid (נִסְתַּרְתִּי)
נִמְלָט	נִמְלָט he escaped	נִרְדַּם he fell fast asleep

Others would appear to be denominative, although this is a rare use of the Niphal pattern: נִבְּא (for נִבְּאָ *) to prophesy, from נָבִיא, prophet.

141. Niphal Verbs: Stems and Inflection.

The Niphal verb is derived from a trilateral root by the prefixation of *n*. In the perfect the stem has the basic form נִכְתַּב *niktab*, which undergoes no unusual changes in inflection. The imperfect was originally of the form **yankatib*,¹ which, with the assimilation of the *n*, became Hebrew יִכְתֹּב *yikkātēb*. The imperative and infinitive construct are based on the same stem as the imperfect, where the doubling of the first root consonant is the most striking characteristic of the type in general. The participle and infinitive absolute are based on the perfect.

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE
Regular	נִכְתַּב <i>niktab</i>	יִכְתֹּב <i>yikkātēb</i>	הִכְתֵּב <i>hikkātēb</i>
III-gutt.	נִשְׁלַח <i>nišlah</i>	יִשְׁשַׁלַּח <i>yiššālah</i>	הִשְׁשַׁלַּח <i>hiššālah</i>
I-gutt.	נִאֲמַן <i>ne'eman</i>	יִאֲמֵן <i>yē'amēn</i>	הִאֲמֵן <i>hē'amēn</i>
	INF. CONSTR.	PARTICIPLE	
	הִכְתֵּב <i>hikkātēb</i>	נִכְתֵּב <i>niktāb</i>	
	הִשְׁשַׁלַּח <i>hiššālah</i>	נִשְׁלַח <i>nišlāh</i>	
	הִאֲמֵן <i>hē'amēn</i>	נִאֲמַן <i>ne'emān</i>	

Remarks:

(a) The only deviation from the regular pattern with roots III-gutt. is the replacement of *ē* with *a* in the imperfect and related forms.

(b) With roots I-gutt. (including א), the perfect usually has the pattern of נִאֲמַן, with *e* in the preformative and *ē* after the guttural. In the imperfect and related forms the doubling of the first root consonant is replaced by a compensatory lengthening of the prefix vowel *i* to *ē*; this *ē* is unaltered in the inflection.

(c) The participle differs from the stem of the perfect only in the length of the stem vowel. As an adjective, the participle retains this vowel in inflection; e.g. the fem. נִכְתְּבָה *niktābāh*, as opposed to the verb, with reduction: נִכְתַּב *niktab*.

	Regular	III-gutt.	I-gutt.
PERFECT:	נִכְתַּב <i>niktab</i>	נִשְׁלַח <i>nišlah</i>	נִאֲמַן <i>ne'eman</i>
	נִכְתְּבָה <i>niktābāh</i>	נִשְׁלַחָה <i>nišlāhāh</i>	נִאֲמַנָה <i>ne'emnāh</i>

נִכְתַּבְתָּ	<i>niktābtā</i>	נִשְׁלַחְתָּ	<i>nišlāhtā</i>	נֶאֱמַנְתָּ	<i>ne'ēmāntā</i>
נִכְתַּבְתְּ	<i>niktābt</i>	נִשְׁלַחְתְּ	<i>nišlāht</i>	נֶאֱמַנְתְּ	<i>ne'ēmānt</i>
נִכְתַּבְתִּי	<i>niktābtî</i>	נִשְׁלַחְתִּי	<i>nišlāhtî</i>	נֶאֱמַנְתִּי	<i>ne'ēmāntî</i>
נִכְתַּבּוּ	<i>niktābû</i>	נִשְׁלַחוּ	<i>nišlāhû</i>	נֶאֱמַנּוּ	<i>ne'ēmnû</i>
נִכְתַּבְתֶּם	<i>niktābtém</i>	נִשְׁלַחְתֶּם	<i>nišlāhtém</i>	נֶאֱמַנְתֶּם	<i>ne'ēmāntém</i>
נִכְתַּבְתֶּן	<i>niktābtén</i>	נִשְׁלַחְתֶּן	<i>nišlāhtén</i>	נֶאֱמַנְתֶּן	<i>ne'ēmāntén</i>
נִכְתַּבְנּוּ	<i>niktābnû</i>	נִשְׁלַחְנּוּ	<i>nišlāhnû</i>	נֶאֱמַנְנּוּ	<i>ne'ēmānnû</i>

IMPERFECT:

יִכְתֹּב	<i>yikkātēb</i>	יִשְׁלַח	<i>yiššālah</i>	יֵאֱמֵן	<i>yē'āmēn</i>
תִּכְתֹּב	<i>tikkātēb</i>	תִּשְׁלַח	<i>tiššālah</i>	תֵּאֱמֵן	<i>tē'āmēn</i>
תִּכְתֹּב	<i>tikkātēb</i>	תִּשְׁלַח	<i>tiššālah</i>	תֵּאֱמֵן	<i>tē'āmēn</i>
תִּכְתְּבִי	<i>tikkātēbî</i>	תִּשְׁלַחִי	<i>tiššālāhî</i>	תֵּאֱמַנִי	<i>tē'āmēnî</i>
אֶכְתֹּב	<i>'ekkātēb</i>	אֶשְׁלַח	<i>'eššālah</i>	אֶאֱמֵן	<i>'e'āmēn</i>
יִכְתְּבוּ	<i>yikkātēbû</i>	יִשְׁלַחוּ	<i>yiššālāhû</i>	יֵאֱמַנּוּ	<i>yē'āmēnû</i>
תִּכְתְּבֶנָּה	<i>tikkātēbnāh</i>	תִּשְׁלַחְנָה	<i>tiššālāhnāh</i>	תֵּאֱמַנְנָה	<i>tē'āmānnāh</i>
תִּכְתְּבוּ	<i>tikkātēbû</i>	תִּשְׁלַחוּ	<i>tiššālāhû</i>	תֵּאֱמַנּוּ	<i>tē'āmēnû</i>
תִּכְתְּבֶנָּה	<i>tikkātēbnāh</i>	תִּשְׁלַחְנָה	<i>tiššālāhnāh</i>	תֵּאֱמַנְנָה	<i>tē'āmānnāh</i>
נִכְתֹּב	<i>nikkātēb</i>	נִשְׁלַח	<i>niššālah</i>	נֵאֱמֵן	<i>nē'āmēn</i>

IMPERATIVE:

הִכְתֵּב	<i>hikkātēb</i>	הִשְׁלַח	<i>hiššālah</i>	הִאֱמֵן	<i>hē'āmēn</i>
הִכְתְּבִי	<i>hikkātēbî</i>	הִשְׁלַחִי	<i>hiššālāhî</i>	הִאֱמַנִי	<i>hē'āmēnî</i>
הִכְתְּבוּ	<i>hikkātēbû</i>	הִשְׁלַחוּ	<i>hiššālāhû</i>	הִאֱמַנּוּ	<i>hē'āmēnû</i>
הִכְתְּבֶנָּה	<i>hikkātēbnāh</i>	הִשְׁלַחְנָה	<i>hiššālāhnāh</i>	הִאֱמַנְנָה	<i>hē'āmānnāh</i>

INF. CONSTR.

הִכְתֵּב	<i>hikkātēb</i>	הִשְׁלַח	<i>hiššālah</i>	הִאֱמֵן	<i>hē'āmēn</i>
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W. SUFF.

הִכְתְּבִי	<i>hikkātēbî</i>	הִשְׁלַחִי	<i>hiššālāhî</i>	הִאֱמַנִי	<i>hē'āmēnî</i>
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הִכְתְּבֶנָּה	<i>hikkātēbnāh</i>	הִשְׁלַחְנָה	<i>hiššālāhnāh</i>	הִאֱמַנְנָה	<i>hē'āmēnnāh</i>
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etc.

etc.

etc.

INF.

(1) נִכְתּוּב	<i>niktōb</i>	נִשְׁלוּחַ	<i>nišlō^ah</i>	נֶעָבַר	<i>nā'ābôr</i>
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ABSOLUTE (2)

הִכְתּוּב	<i>hikkātōb</i>	הִשְׁלוּחַ	<i>hiššālō^ah</i>	הֶעָבַר	<i>hē'ābôr</i>
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PARTICIPLE:

נִכְתֵּב	<i>niktāb</i>	נִשְׁלַחַת	<i>nišlāh</i>	נֶאֱמָן	<i>ne'ēmān</i>
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נִכְתְּבָה	<i>niktābāh</i>	נִשְׁלַחְתָּה	<i>nišlāhāh</i>	נֶאֱמַנָּה	<i>ne'ēmānāh</i>
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נִכְתְּבִים	<i>niktābîm</i>	נִשְׁלַחְתֵּי	<i>nišlāhîm</i>	נֶאֱמַנִים	<i>ne'ēmānîm</i>
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נִכְתְּבוֹת	<i>niktābôt</i>	נִשְׁלַחְתּוֹת	<i>nišlāhôt</i>	נֶאֱמַנּוֹת	<i>ne'ēmānôt</i>
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Remarks:

(1) The two forms of the infinitive absolute tend to pair off with the corresponding finite verb of the same general pattern:

נִשְׁמוֹעַ נִשְׁמַע but יִשְׁמַע יִשְׁמַע

(2) The inf. absolute of נֶאֱמָן does not occur, and since its form could be disputed (more likely to have been נֶאֱמָן, with *e* because of the א) we have replaced it with the better attested type of נֶעָבַר (to be crossed).

(3) The feminine participles singular may also be of the pattern נִכְתְּבָה, נִשְׁלַחְתָּה, נֶאֱמַנָּה. (So *Sefer*...

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NOUNS: נֶפֶשׁ *népeš* (w. suff. נִפְשִׁי etc.; pl. -*ôṭ*) soul, vital life-force; a person, living thing. With suffixes it is the equivalent of the intensive/reflexive pronoun: נִפְשִׁי myself, נִפְשֶׁךָ yourself...

שָׂק *śaq* (pl. -*îm*) sack; sack-cloth (worn as a sign of mourning).

מִשְׁמָר *mišmār* (no pl.) place of confinement, jail; a guard unit.

מָלוֹן *mālôn* lodging-place, inn, *khana* (אָמֵן)

VERBS: אָשַׁם *'ašem* (אָשַׁם) to be guilty; verbal adjective אָשַׁם, guilty.

לָן *lān* (לָלַן) to spend the night. 1494; לָלַן הַלַּיְלָה = לָלַן הַלַּיְלָה

נִאֲמַן *ne'eman* (נִאֲמַן) to be confirmed, verified, trustworthy. (אָמֵן)

נִשְׂאָר *niš'ar* (נִשְׂאָר) to be left over, remain, survive.

OTHER: לְבַד־ *ləbadd-* w. suff.: alone, only. E.g. אֲנִי לְבַדִּי I alone, etc.

אֲבָל *'abāl* (adv.) truly, indeed; however.

Note: The preposition בֵּין (between) has the following forms with pronominal suffixes:

בֵּינִי <i>bēnî</i>	בֵּינֵינוּ <i>bēnēnû</i>	or	בֵּינוֹתֵינוּ <i>bēnôṭēnû</i>	(rare)
בֵּינְךָ <i>bēnəkā</i>	בֵּינֵיכֶם <i>bēnēkēm</i>		—	
בֵּינֶךָ <i>bēnēk</i>	—		—	
בֵּינוֹ <i>bēnô</i>	בֵּינֵיהֶם <i>bēnēhem</i>	or	בֵּינוֹתָם <i>bēnôṭām</i>	(rare)

Exercises:

(a) Punctuate the Niphal verbs fully and translate:

- | | |
|--|--|
| (1) נִשְׁבַּר הַכְּלִי. | (11) תִּזְכְּרוּ כָלְכֶם. |
| (2) יֹאכַל הַבָּשָׂר. | (12) אֶל-יִכְתַּב שְׁמוֹ בְּסֵפֶר. |
| (3) נִהְרְגוּ הַמְּרַגְלִים. | (13) אֱלֹהֵי שְׁמוֹת הָעָרִים הַגְּלוּכֹדוֹת. |
| (4) יִשְׁמְעוּ דְבַרִי אֲמָת. | (14) יִמְכַר יוֹסֵף בְּיַדִי הַמִּצְרִים. |
| (5) לֹא יִכְרַת אִישׁ מֵעַל הַכֶּסֶּא. | (15) הִי אֱלֹהִים אִם-יִשְׁפַךְ דָּם בְּהִיּוֹתִי פֹה. |
| (6) נִשְׁמַע קוֹל שִׁירָם. | (16) יִתְפַּשׂוּ הַבְּרָחִים. |
| (7) לֹא נִחְשַׁךְ מֵאוֹמֶה מִמֶּךָ. | (17) יִחַן אֶת-הַנְּבַחֲרִים. |
| (8) אִיךָ יִבְחַן הָעַם. | (18) יִדְמֻ הַנְּשֹׂאֲרִים. |
| (9) אֲנַחְנוּ נִשְׂאֲרֵנוּ לְבַדֵּנוּ. | (19) הִפְתַּחוּ הַשְּׁעָרִים. |
| (10) יִאֲמַן דְּבַר אֱלֹהִים. | (20) תִּשְׂרַפְּנָה הָעָרִים הַנְּעוּבוֹת. |

(b) Write in Hebrew:

1. And when their words were heard, we knew that they were guilty.
2. As God lives, you will not see your husband until the day of his death.
3. And in the evening he entered an inn and spent the night there.
4. Now that you have been chosen as our king, give us help so that we may slay our accursed enemies before our land is captured and our cities are burned.

5. They placed the food in their sacks and set out on the road.
6. Now that he has measured the field, go to him and ask him whether (hā-) he will sell it to us.

c) Reading: Joseph and his Brothers in Egypt.

וַיֹּאסֶף יוֹסֵף אֶת-אָחָיו אֶל-מִשְׁמֶר שְׁלֹשֶׁת יָמִים וַיֹּאמֶר אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי: זֹאת עָשׂוּ וַחֲיוּ אֶת-אֱלֹהִים אָנֹכִי יְרֵא, אִם-פָּנִים אַתֶּם, אַחֲיִכֶם אֶחָד יֹאסֵר בְּבֵית מִשְׁמַרְכֶם וְאַתֶּם לְכוּ וְשׁוּבוּ אֶרְצָה כְּנֻעַן עִם-הָאֹכֵל אֲשֶׁר קָנִיתֶם וְאֶת-אֲחֵיכֶם הִקְטַן תִּקְחוּ מִשָּׁם וְהוּא יָבֵא אֶתְכֶם הֲנוּ וַיֹּאמְנוּ דְבָרֵיכֶם וְלֹא תָמוּתוּ.

וַיֹּאמְרוּ אִישׁ אֶל-אָחָיו: אֲבָל אֲשֵׁמִים אֲנַחְנוּ עַל-אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ וְלֹא שָׁמַעְנוּ, עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת, וַיַּעַן רְאוּבֵן אֶתֶם לֵאמֹר: הֲלֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אֶל-תִּחַטְּאוּ בְּלֶדַד וְלֹא שָׁמַעְתֶּם וְגַם-דְּמוֹת הִנֵּה נִדְרָשׁ, וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הַמְּלִיץ בֵּינֹתָם וַיִּסָּבֵי יוֹסֵף מֵעֲלִיהֶם וַיִּבֶךְ וַיֵּשֶׁב אֲלֵיהֶם וַיִּקַּח אֶת-שְׁמֵעוֹן וַיֹּאסֵר אֹתוֹ לְעֵינֵיהֶם וַיִּתֵּן לָהֶם אֶת-הָאֹכֵל אֲשֶׁר בָּאוּ מִצְרַיִמָה לִקְנוֹת וַיִּתֵּן לָהֶם גַּם-צֹדֵה לְדָרְךָ וַיִּשֶׁם אֶת-הַכֶּסֶף אֲשֶׁר נָתַנוּ לוֹ בְּשִׁקְיָהֶם וְהֵם לֹא יָדְעוּ וַיִּלְכוּ מִשָּׁם לַעֲלוֹת אֶרְצָה כְּנֻעַן.

וַיְהִי בַעֲלוֹתָם וַיֵּלִינוּ בְּמִלּוֹן וַיְהִי כַפְתָּח אֶחָד מֵהֶם אֶת-שָׁקוֹ לְתֵת מִהָאֹכֵל לְחִמּוּרוֹ וַיִּרְא אֶת-כַּסְפּוֹ וְהִנֵּה הוּא בְּפִי שָׁקוֹ וַיֹּאמֶר אֶל-אָחָיו: הִנֵּה כַסְפִּי בְּשִׁקִּי, וַיִּרְאוּ וַיִּירְאוּ וַיֹּאמְרוּ אִישׁ אֶל-אָחָיו לֵאמֹר: מַה-זֹּאת עָשָׂה אֱלֹהִים לָנוּ.

וַיָּבֵאוּ אֶל-יַעֲקֹב אֲבִיהֶם אֶרְצָה כְּנֻעַן וַיֹּאמְרוּ לוֹ אֶת-כָּל-הַקְּרוֹת אֶתֶם לֵאמֹר: אָמַר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ קָשׁוֹת וַיֹּאמֶר כִּי אֲנַחְנוּ מִרְגָּלִים וְכִי בָּאנוּ לְרְאוֹת עֲרוֹת אֶרְצוֹ וַנֹּאמֶר אֵלָיו: כְּנִים אֲנַחְנוּ, לֹא הָיִינוּ מִרְגָּלִים, וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ: בְּזֹאת אָדַע כִּי כְנִים אַתֶּם, אַחֲיִכֶם הָאֶחָד יֹאסֵר בְּבֵית הַמִּשְׁמֶר וְאַתֶּם לְכוּ וְשַׁבְתֶּם אֶל-אֶרְצְכֶם וּבֹא יָבֵא אֲחֵיכֶם הִקְטַן אֶתְכֶם בְּרִדְתְּכֶם עוֹד אֵלַי, וְכֵן עָשִׂינוּ וְאֶת-אֲחֵינוּ שְׁמֵעוֹן אָסְרוּ לְעֵינֵינוּ וַיִּשְׁימוּ אֹתוֹ בְּבֵית הַמִּשְׁמֶר.

וַיֹּאמֶר אֲלֵיהֶם יַעֲקֹב אֲבִיהֶם: אֲתִי שָׁפַלְתֶּם, יוֹסֵף אֵינְנוּ וְשְׁמֵעוֹן אֵינְנוּ וְאֶת-בְּנֵימִן תִּקְחוּ, עָלַי הָיוּ כְלָנָה, וַיֹּאמֶר רְאוּבֵן אֶל-אָבִיו לֵאמֹר: אֶת-שְׁנֵי בְנֵי תְּמִיתָ אִם-לֹא יָשׁוּב בְּנֵימִן עִמִּי אֲלִיךָ מִמְּצָרִים, תָּנָה אֹתוֹ עַל-יָדֶיךָ וְהוּא יָשׁוּב עִמִּי מִשָּׁם.

וַיֹּאמֶר יַעֲקֹב: לֹא יֵרַד בְּנֵי עִמְכֶם כִּי אֲחִיו מֵת וְהוּא לְבָדוֹ נִשְׂאָר, אִם-תִּקְרָא אֹתוֹ רְעָה בְּדָרְךָ אֲשֶׁר תֵּלְכוּ בָּהּ וַיִּרְדְּתֵינוּ בִּגְנוֹן שְׂאֵלָה.

Notes to the Reading:

1. They are referring here to their earlier treatment of Joseph.
2. Prob. to be understood as "And now, moreover, (our penalty for shedding) his blood is to be exacted." דָּם is frequently used as the equivalent of the guilt (or punishment) involved in bloodshed.
3. מְלִיץ an interpreter
4. סָבַב in the sense "turn oneself away"
5. "provisions"
6. fem. pl. = neuter pl. "the things which befell"

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7. “you have bereaved”
8. A rare form, perhaps fem. pl., “everything”.
9. “you may kill”
10. “in my charge”
11. Note that the apodosis (if... *then*) is not marked except by a conjunctive-sequential construction. גִּיּוֹן grief.

LESSON 38

143. Niphal Verbs: Stems and Inflection (continued).

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE	INF. CONSTRUCT
I-Nun	נָתַן <i>nittan</i>	יִנְתֵּן <i>yinnātēn</i>	הִנְתֵּן <i>hinnātēn</i>	הִנְתֵּן <i>hinnātēn</i>
I-Yodh	נִוְלַד <i>nōlad</i>	יִוָּלַד <i>yiwwālēd</i>	הִוָּלַד <i>hiwwālēd</i>	הִוָּלַד <i>hiwwālēd</i>
III-Aleph	נִקְרָא <i>nīqrā'</i>	יִקְרָא <i>yīqqārē'</i>	הִקְרָא <i>hiqqārē'</i>	הִקְרָא <i>hiqqārē'</i>
III-Hē	נִבְנָה <i>nibnāh</i>	יִבְנֶה <i>yibbāneh</i>	הִבְנֶה <i>hibbāneh</i>	הִבְנוֹת <i>hibbānōt</i>

Remarks:

(1) I-Nun. The assimilation of the first root consonant takes place in the perfect and participle: **nintan* > *nittan*. The stems and inflection are otherwise like those of the regular trilateral root. [Note: the assimilation of the stem-final *n* in the perfect of נָתַן is proper only to this particular root; cf. the Qal perfect.]

(2) I-Yodh. Nearly all roots I-Yodh in Hebrew were originally I-Waw. The original *Waw* shows up clearly in the Niphal verbs. In the perfect an earlier **nawlad* (root *yld* < *wld*) appears as נִוְלַד *nōlad* (he was born). In the imperfect and imperative the *n-* of the Niphal prefix is assimilated to the root -*w-* and a doubled -*ww-* results: יִוָּלַד *yiwwālēd* (he will be born). Inflection is regular.

(3) III-Aleph. As expected, the stem vowel of the perfect is lengthened to *ā* before the quiescent א (cf. §52 etc.). Unlike the Qal perfect, however,

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the stem vowel is replaced with \bar{e} before the 2nd and 1st person endings: e.g. *niqrē(')tā* (you were called). The full inflection is given below.

(4) III-*Hē*. The pattern of inflection learned for the Qal will hold for most of the verbs derived from roots III-*Hē*. In the Niphal perfect, however, the stem vowel before the 2nd and 1st person suffixes is regular \hat{e} , not \hat{i} . Contrast *בְּנִיתִי* and *גְּבַנְתִּי* (I was built). Just as in the Qal, the jussive or short form of the imperfect loses the final vowel: *יִבְנֶה* → *יִבֶן*. The inf. construct ends in *-ōt*, again like the Qal: *בְּנוֹת*, *הַבְּנוֹת*. Note the participle *בֹּנֶה* (cf. *בָּנָה*).

PERFECT:

נִתַּן	<i>nittan</i>	נֹלַד	<i>nōlad</i>	נִקְרָא	<i>niqrā'</i>	נִבְנָה	<i>nibnāh</i>
נִתְּנָה	<i>nittānāh</i>	נֹלְדָה	<i>nōlādāh</i>	נִקְרְאָה	<i>niqrā'āh</i>	נִבְנְתָה	<i>nibnātāh</i>
נִתְּתָ	<i>nittāttā</i>	נֹלְדַתְּ	<i>nōlādtā</i>	נִקְרְאַתְּ	<i>niqrē(')tā</i>	נִבְנִיתְּ	<i>nibnētā</i>
נִתְּתָ	<i>nittātt</i>	נֹלְדַתְּ	<i>nōlādt</i>	נִקְרְאַתְּ	<i>niqrē(')t</i>	נִבְנִיתְּ	<i>nibnēt</i>
נִתְּתִי	<i>nittāttî</i>	נֹלְדַתִּי	<i>nōlādtî</i>	נִקְרְאַתִּי	<i>niqrē(')tî</i>	נִבְנִיתִי	<i>nibnētî</i>
נִתְּנוּ	<i>nittānū</i>	נֹלְדוּ	<i>nōlādū</i>	נִקְרְאוּ	<i>niqrā'ū</i>	נִבְנוּ	<i>nibnū</i>
נִתְּתֶם	<i>nittāttēm</i>	נֹלְדַתֶּם	<i>nōlādtēm</i>	נִקְרְאַתֶּם	<i>niqrē(')tēm</i>	נִבְנִיתֶם	<i>nibnētēm</i>
נִתְּתֶן	<i>nittāttēn</i>	נֹלְדַתֶּן	<i>nōlādtēn</i>	נִקְרְאַתֶּן	<i>niqrē(')tēn</i>	נִבְנִיתֶן	<i>nibnētēn</i>
נִתְּנוּ	<i>nittānnū</i>	נֹלְדֻנוּ	<i>nōlādnū</i>	נִקְרְאֻנוּ	<i>niqrē(')nū</i>	נִבְנִינוּ	<i>nibnēnū</i>

IMPERFECT:

יִנְתֵּן	<i>yinnātēn</i>	יִוֹלֵד	<i>yiwālēd</i>	יִקְרָא	<i>yiqqārē'</i>	יִבְנֶה	<i>yibbāneh</i>
תִּנְתֵּן	<i>tinnātēn</i>	תִּוֹלֵד	<i>tiwālēd</i>	תִּקְרָא	<i>tiqqārē'</i>	תִּבְנֶה	<i>tibbāneh</i>
תִּנְתֵּן	<i>tinnātēn</i>	תִּוֹלֵד	<i>tiwālēd</i>	תִּקְרָא	<i>tiqqārē'</i>	תִּבְנֶה	<i>tibbāneh</i>
תִּנְתְּנִי	<i>tinnātēnî</i>	תִּוֹלְדִי	<i>tiwālēdî</i>	תִּקְרְאִי	<i>tiqqārē'î</i>	תִּבְנִי	<i>tibbānî</i>
אִנְתֵּן	<i>'ennātēn</i>	אוֹלֵד	<i>'iwālēd</i>	אִקְרָא	<i>'eqqārē'</i>	אִבְנֶה	<i>'ebbāneh</i>
יִנְתְּנוּ	<i>yinnātēnū</i>	יִוֹלְדוּ	<i>yiwālēdū</i>	יִקְרְאוּ	<i>yiqqārē'ū</i>	יִבְנוּ	<i>yibbānū</i>
תִּנְתְּנָה	<i>tinnātēnāh</i>	תִּוֹלְדָה	<i>tiwālēdnāh</i>	תִּקְרְאָה	<i>tiqqārē'āh</i>	תִּבְנִינָה	<i>tibbānēnāh</i>
תִּנְתְּנוּ	<i>tinnātēnū</i>	תִּוֹלְדוּ	<i>tiwālēdū</i>	תִּקְרְאוּ	<i>tiqqārē'ū</i>	תִּבְנוּ	<i>tibbānū</i>
תִּנְתְּנָה	<i>tinnātēnāh</i>	תִּוֹלְדָה	<i>tiwālēdnāh</i>	תִּקְרְאָה	<i>tiqqārē'āh</i>	תִּבְנִינָה	<i>tibbānēnāh</i>
נִנְתֵּן	<i>ninnātēn</i>	נִוֹלֵד	<i>niwālēd</i>	נִקְרָא	<i>niqqārē'</i>	נִבְנֶה	<i>nibbāneh</i>

IMPERATIVE:

הִנְתֵּן	<i>hinnātēn</i>	הִוֹלֵד	<i>hiwālēd</i>	הִקְרָא	<i>hiqqārē'</i>	הִבְנֶה	<i>hibbāneh</i>
הִנְתְּנִי	<i>hinnātēnî</i>	הִוֹלְדִי	<i>hiwālēdî</i>	הִקְרְאִי	<i>hiqqārē'î</i>	הִבְנִי	<i>hibbānî</i>
	etc.		etc.		etc.		etc.

INF. CONSTRUCT:

הִנְתֵּן	<i>hinnātēn</i>	הִוֹלֵד	<i>hiwālēd</i>	הִקְרָא	<i>hiqqārē'</i>	הִבְנוֹת	<i>hibbānōt</i>
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INF. ABSOLUTE:

נִתּוֹן	<i>nittōn</i>	[נֹלֹד]	<i>nōlōd</i>	נִקְרוֹא	<i>niqrō'</i>	הִבְנֶה	<i>hibbāneh</i>
						נִבְנֶה	<i>nibnōh</i>

Handwritten notes:
 3 - This is absolute as modelled on the pattern in b
 4 - See also 155

PARTICIPLES:

נִתָּן <i>nittān</i>	נוֹלָד <i>nōlād</i>	נִקְרָא <i>niqrā'</i>	נִבְנָה <i>nibneh</i>
נִתְּנָה <i>nittānāh</i>	נוֹלָדָה <i>nōlādāh</i>	נִקְרְאָה <i>niqrā'āh</i>	נִבְנְיָה <i>nibnāh</i>
נִתְּנֶת <i>nittēnet</i>	נוֹלֶדֶת <i>nōlēdet</i>	נִקְרְעָת <i>niqrē(')t</i>	
נִתְּנִים <i>nittānîm</i>	נוֹלָדִים <i>nōlādîm</i>	נִקְרְאִים <i>niqrā'im</i>	נִבְנִים <i>nibnîm</i>
נִתְּנוֹת <i>nittānôt</i>	נוֹלָדוֹת <i>nōlādôt</i>	נִקְרְאוֹת <i>niqrā'ôt</i>	נִבְנוֹת <i>nibnôt</i>

144. Niphal Verbs: Mixed Types.

The following are a sampling of verbs whose roots combine several of the characteristics described in the preceding paragraphs. The forms are all quite predictable from the types already given and thus require no comment.

I-Waw(<i>Yodh</i>) and III-gutt.:	נֹדַע <i>nōda'</i>	PERF.:	נֹדַע <i>nōda'</i>
I-Waw(<i>Yodh</i>) and III-Aleph:	נֹרַא <i>nōrā'</i>		נֹרַא <i>nōrā'</i>
I-gutt. and III- <i>Hē</i> :	נַעֲשָׂה <i>na'āšāh</i>		נַעֲשָׂה <i>na'āšāh</i>
I-Nun and II-gutt. (root נחם):	נִחַם <i>niham</i>		נִחַם <i>niham</i>
IMPERF.:	יִנְדַע <i>yinwāda'</i>	IMPTV.:	הִנְדַע <i>hiwāda'</i> <i>be known</i>
	יִנְרַא <i>yinwārē'</i>		הִנְרַא <i>hiwārē'</i> <i>be feared</i>
	יַעֲשֶׂה <i>yē'āseh</i>		הַעֲשֶׂה <i>he'āseh</i> <i>be done</i>
	יִנְחַם <i>yinnāhēm</i>		הִנְחַם <i>hinnāhēm</i> <i>be sorry</i>

Note also the verb נִגַּשׁ *niggaš* (root נגש). Only the perfect is a Niphal verb; in the imperfect the Qal form יִגַּשׁ is used.

145. Vocabulary 38.

- NOUNS: ראש *rō(')š* (pl. irreg. ראשים, see §34) head, chief, top
 פֶּתַח *pétaḥ* (w. suff. פֶּתַחִי; pl. -îm) an opening (of tent, house, wall etc.); also used as a prep.: at the opening of
 טָף *taḥ* (no pl.) a collective term for children; not used in construct
 מְעַט *mā'at* (no pl.) a little; frequent in construct: מְעַט מֵיִם a little water. Note מְעַט מְעַט little by little; בְּעוֹד מְעַט in a little while. Also used in a variety of idiomatic expressions with the basic meaning of slowness, smallness, unimportance.
 עוֹלָם *'ōlām* (pl. -îm) a word referring to a long duration of time, either past or future; thus, eternity, antiquity. Note the common phrases: עַד-עוֹלָם, עוֹלָם לְעוֹלָם forever. Frequent as the second element of a construct chain: יְמֵי עוֹלָם ancient days; בְּרִית עוֹלָם perpetual covenant.

- VERBS: נֹתַר *nōtar* (נִתְּרָה) to be left, remain; *p.c. remain, remain*
 נִלְחַם *nilham* (יִלְחַם) to fight (+ בְּ with)
 נִחַם *niham* (יִנְחַם) to be sorry, repent; to be comforted, *comfy.*

INTRODUCTION TO BIBLICAL HEBREW

- נִגַּשׁ *niggaš* (use Qal imperf. יִגַּשׁ) to approach (+ אֵל)
 נִצַּב *nissab* (no imperf.) to station oneself, to stand; be stationed
 נִפְלָא *nip̄lā'* (יִפְלֵא) to be wonderful, marvelous.

Exercises:

(a) Point the Niphal verbs fully and translate:

- | | |
|---|--|
| (1) נִגַּשְׁתִּי וְלֹא יָכַלְתִּי לַעֲמֹד לְפָנָיו. | (13) אֵינְנִי אִשׁ, לֹא עָשִׂיתִי דָבָר. |
| (2) אִיפֹה תִלֵּין הַלַּיְלָה. | (14) יִבֶּן לוֹ בַּיִת. |
| (3) מִי יִבְחַר לְרֹאשׁ הָעָם. | (15) נִחַמְתִּי עַל-הַרְעָה אֲשֶׁר עָשִׂיתִי. |
| (4) הֵם נִלְחָמִים אֲצֵל הַקִּיר. | (16) רָאִינוּ אֶת-מְלֹאכְתּוֹ הַנִּפְלְאָה וְנָדָם. |
| (5) לֹא תִזְכֵּר בְּקָהֶל הַצַּדִּיקִים. | (17) לָמָּה יַעֲשׂוּ הַדְּבָרִים הָאֵלֶּה. |
| (6) אֲסַפּוּ מִקְצֵי הָאָרֶץ. | (18) וַיְהִי אַחֲרָיִם הַמִּלְחָמָה וְאוֹתָר אֲנִי לְבַדִּי. |
| (7) לֹא יוֹתֵר אִישׁ מִהַפְרָשִׁים. | (19) יִתֵּן לְךָ כֶּסֶף וְזָהָב. |
| (8) קָחוּ אֶת-הַסּוּסִים הַנּוֹתָרִים. | (20) יוֹדַע שְׂמֵךְ הַגָּדוֹל בְּכָל-הָאָרֶץ. |
| (9) תֵּן לִי מֵעֵט-לָחֶם. | (21) וַיִּקֶּן שָׁם בְּקָר. |
| (10) מִי הָאֲנָשִׁים הַנִּצְבִים שָׁם. | (22) וַיִּשְׁמְעוּ דְבָרָיו וַיֵּאֱמָנוּ. |
| (11) נִלְקָחוּ הָאֲנָשִׁים הַחֹצְצָה וַיַּהֲרֹגוּ שָׁם. | (23) וַיְהִי מִקֵּץ אַרְבַּעַת יָמִים וַתַּעֲזֹב הָעִיר. |
| (12) יָשְׁבוּ עַל-שֹׁפֵת הַנְּהָר עִם-טָפָם. | (24) יִקְרָאוּ הַדְּבָרִים הָאֵלֶּה בְּאוֹנֵי בְנֵיכֶם. |

(b) Write in Hebrew:

- There is a large hill between us and the camp.
- The fruit will be taken to the house and eaten there.
- The righteous shall be exalted (lit. raised up), but the wicked shall perish.
- Countless men (lit. men, their number not existing) were slain near the wall.
- Be consoled, my son; the sound of your distress has been heard and help will be given to you.
- I was appointed (lit. stationed) to watch the women and the children.
- A new city will be built for those who are left.

(c) Reading: Jacob and his Sons, after the First Trip to Egypt.

וַהֲרַעֵב כָּבֵד בְּאֶרֶץ וַיְהִי כַאֲשֶׁר פָּלָה הָאֹכֵל אֲשֶׁר נִקְנָה בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב אֶל-בְּנָיו:
 שׁוּבוּ מִצְרַיִמָּה וְקָחוּ מִשָּׁם מֵעֵט-אֹכֵל, וַיֹּאמֶר אֲלֵיהֶם יְהוָה לֵאמֹר: אָמַר הָאִישׁ אֲלֵינוּ, לֹא תִרְאוּ
 פָנַי בְּלִיתִי אַחֲיֵכֶם אִתְּכֶם, אִם-יִשָּׁף שְׁלַח אֶת-אֲחֵינוּ גֵרָד וְנִקְנָה לְךָ אֹכֵל וְאִם-אֵינְךָ
 שְׁלַח לֹא גֵרָד כִּי אָמַר הָאִישׁ אֲלֵינוּ, לֹא תִרְאוּ פָנַי בְּלִיתִי אַחֲיֵכֶם אִתְּכֶם.

וַיֹּאמֶר יִשְׂרָאֵל: לָמָּה אֲמַרְתָּ אֲלֵיהֶם כִּי עוֹד לָכֶם אֶח, וַיֹּאמְרוּ: שְׂאוֹל שָׂאֵל הָאִישׁ לָנוּ? לֵאמֹר:
 הָעוֹד אַבְיֵכֶם חַי, הֵיטֵל לָכֶם אֶח, וַנֹּאמֶר אֲלֵיהֶם עַל-פִּי הַדְּבָרִים הָאֵלֶּה, הִנְדוּעַ גִּדְעוּ? כִּי יֹאמֶר:
 אַחֲיֵכֶם יֵרַד אִתְּכֶם.

וַיֹּאמֶר יְהוָה אֶל-יִשְׂרָאֵל אָבִיו: שְׁלַחָה הַנְּעָר אֹתִי וְנִקְוָמָה וְנִלְכָּה וְנִחַיָּה וְלֹא נָמוֹת גַּם-

אֲנַחְנוּ גַם-אִתָּהּ גַם-טִפְנוּ, אִם-לֹא יָשׁוּב הַנָּעַר אֵלַיָּךְ אֲתִי וְחָטְאתִי לָךְ; כָּל-הַיָּמִים, וַיֹּאמֶר
יַעֲקֹב: אִם-כֵּן, זֹאת עָשׂוּ, קָחוּ אִישׁ מִנְחָה, וְכִסֶּף מִשְׁנֵה⁵ קָחוּ, וְאֶת-אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ
אֶל-הָאִישׁ וְאֱלֹהִים יִתֵּן לָכֶם רַחֲמִים⁶ לְפָנָי הָאִישׁ וְשִׁלַּח לָכֶם אֶת-אֲחֵיכֶם וְאֶת-בְּנֵימִין.

Notes to the Reading:

1. בְּלֹא unless
2. Note לָ in the sense “about” after שָׁאַל.
3. וַיֹּאמֶר and נִדְעָ are imperfects used modally: “How were we to know that he would say”.
4. “I shall be accountable (lit. sin against) to you”.
5. “twice the (required) money”
6. “mercy, favor”
7. “and may he release”

(d) Reading: Psalm 24 :7–10.

שָׁאוּ שְׁעָרִים רְאִשֵׁיכֶם	שָׁאוּ שְׁעָרִים רְאִשֵׁיכֶם
וְשָׂאוּ פִתְחֵי עוֹלָם	וְהִנְשָׂאוּ פִתְחֵי עוֹלָם
וַיִּבּוֹא מֶלֶךְ הַכְּבוֹד:	וַיִּבּוֹא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד	מִי זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה צְבָאוֹת	יְהוָה עֶזְרוֹ וְגִבּוֹר
הוּא מֶלֶךְ הַכְּבוֹד: סְלֵה ³	יְהוָה גִּבּוֹר מִלְחָמָה:

Notes to the Reading:

1. See §82 (end).
2. A rare word: “mighty, powerful”.
3. A frequent word at the close of verses or longer sections in the Psalms. Its meaning is unknown.

סְלֵה] 1. stand = staban oneself
2. stand = be standing
3. stand = remain standing

מפרש את המילה ואת הצורה שלה.
 שמתחילתה של המילה ≤ 0 .
 סיפא של המילה או פחות ≤ 1
 ספא של המילה או פחות ≤ 1
 ספא של המילה או פחות ≤ 1
 ספא של המילה או פחות ≤ 1

LESSON 39

146. Niphal Verbs: Stems and Inflection (concluded).

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE
Hollow (כּוּן)	נָכוֹן <i>nākōn</i>	יִכּוֹן <i>yikkōn</i>	הִכּוֹן <i>hikkōn</i>
Geminate (סִבֵּב)	נָסַב <i>nāsab</i>	יִסַּב <i>yissab</i>	הִסַּב <i>hissab</i>

1- secondary ≤ 1
 2- ≤ 1

INF. CONSTRUCT	PARTICIPLE
הִכּוֹן <i>hikkōn</i>	נָכוֹן <i>nākōn</i>
הִסַּב <i>hissēb</i>	נָסַב <i>nāsāb</i>

As in the Qal, the two root types given above present the most striking deviation from the normal triliteral patterns of the preceding lessons. The retention of the stem vowel -ô- with the Hollow roots simplifies that paradigm, but attention must be called to the curious interchange of ô and û in pretonic syllables in the inflection of the perfect, where the stem vowel -ô- is added in the 1st and 2nd persons:

PERFECT:	נָכוֹן <i>nākōn</i>	נָכוֹנֻ <i>nākōnû</i>
	נָכוֹנָה <i>nākōnāh</i>	
	נְכוֹנוֹת <i>nəkūnôtā</i>	נְכוֹנוֹתֶם <i>nəkōnôtēm</i>
	נְכוֹנוֹת <i>nəkūnôt</i>	נְכוֹנוֹתֶן <i>nəkōnôtēn</i>
	נְכוֹנוֹתִי <i>nəkūnôtî</i>	נְכוֹנוֹנוֹ <i>nəkūnônû</i>
IMPERFECT:	יִכּוֹן <i>yikkōn</i>	יִכּוֹנֻ <i>yikkōnû</i>
	תִּכּוֹן <i>tikkōn</i>	[תִּכּוֹנְנָה <i>tikkōnēnāh</i>]

[188] Imperative or 2nd person singular

1- Secondary ≤ 1
 2- ≤ 1
 (see 50)

	תִּכּוֹן	<i>tikkôn</i>	תִּכּוֹנוּ	<i>tikkônû</i>
	תִּכּוֹנִי	<i>tikkônî</i>	[תִּכּוֹנֵינָה]	<i>tikkônênāh</i>
	אֲכּוֹן	<i>'ikkôn</i>	נִכּוֹן	<i>nikkôn</i>
IMPERATIVE:	הִכּוֹן	<i>hikkôn</i>	הִכּוֹנוּ	<i>hikkônû</i>
	הִכּוֹנִי	<i>hikkônî</i>		
INF. CONSTRUCT:	הִכּוֹן	<i>hikkôn</i>		
	הִכּוֹנִי	<i>hikkônî</i> etc.		
PARTICIPLE:	נֹכּוֹן	<i>nākôn</i>	נֹכּוֹנִים	<i>nākônîm</i>
	נֹכּוֹנָה	<i>nākônāh</i>	נֹכּוֹנוֹת	<i>nākônôt</i>

The inf. absolute may have either the form נֹכּוֹן *nākôn* or הִכּוֹן *hikkôn*.

Niphal verbs from geminate roots are quite poorly attested and in many cases one cannot be certain that the form in question is indeed a Niphal and not a Qal verb. The 3rd pers. masc. sing. of the perfect, נָסַב (from an earlier **nasabb-*) resembles a Qal verb from a root נִסַּב. The full inflection, however, shows that this resemblance is superficial and that the doubling of the second root consonant reappears when a vowel is added to the stem. Likewise in the imperfect יִסַּב confusion with other types is possible: this form could be from a root נִסַּב (cf. יָגַשׁ) or it could be a Qal variant (cf. יָתַם for the more usual יִתַּם). Some of the alternate forms that crop up are due to analogy. For example, the original pair נָמַס – יָמַס was altered to נָמַס – יָמַס probably because יָמַס was interpreted as a stative Qal verb (like יִכְבֵּד) from a root נִמַּס:

יָמַס is to יִכְבֵּד as יָמַס is to נָמַס.

This mixing of Qal and Niphal forms, together with the relative rarity of these verbs, makes it quite impossible to decide which conjugation we are dealing with. The following selection of forms is a sufficient guide to the forms that will be met:

PERFECT:	נָסַב	<i>nāsab</i>	or	נָסַב	<i>nāsēb</i>
	A נָסַבָּה	<i>nāsabbāh</i>	or	נָסַבָּה	<i>nāsēbbāh</i>
	נָסַבּוֹת	<i>nāsabbôtā</i> etc.			
	נָסַבּוּ	<i>nāsabbû</i>	or	נָסַבּוּ	<i>nāsēbbû</i>
	נָסַבּוֹתֶם	<i>nāsabbôtem</i> etc.			
IMPERFECT:	יִסַּב	<i>yissab</i> etc.	or	יִסַּב	<i>yissōb</i> etc.
	תִּסַּבִּי	<i>tissabbî</i> etc.	or	תִּסַּבִּי	<i>tissōbbî</i> etc.
IMPERATIVE:	הִסַּב	<i>hissab</i>	or	הִסַּב	<i>hissōb</i>
	הִסַּבִּי	<i>hissabbî</i> etc.	or	הִסַּבִּי	<i>hissōbbî</i> etc.
INF. CONSTR.	הִסַּב	<i>hissēb</i>			
	הִסַּבִּי	<i>hissibbî</i> etc.			
PARTICIPLE:	נֹסַב	<i>nāsab</i>	נֹסַבִּים	<i>nāsabbîm</i>	
	נֹסַבָּה	<i>nāsabbāh</i>	נֹסַבּוֹת	<i>nāsabbôt</i>	

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Handwritten note: (הִסַּבְתָּ לְיָמֶיךָ) (hissabta le-yamekha)

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147. Vocabulary 39.

NOUNS:	טָבַח	<i>tébah</i>	slaughtering
	תְּחִלָּה	<i>təhillāh</i>	beginning, first occasion (of some event)
	צֶלַל	<i>šēl</i> (w. suff. צָלַל; pl. irregular צִלְלִים)	shade, shadow; fig., protection
	יָמִין	<i>yāmîn</i>	the right; right hand or side (f.)
	שְׂמאל	<i>šamō(')l</i>	the left; יַד שְׂמאל the left hand or side (m.)
	לֵב	<i>lēb</i> (w. suff. לִבִּי; pl. - <i>ōt</i>)	heart
VERBS:	נָם	<i>nām</i> (נָוַם)	to sleep
	טָבַח	<i>tābah</i> (יָטַבַח)	to slaughter (animals for food)
	רָחַץ	<i>rāḥaš</i> (יָרַחַץ)	to wash (tr. and intr.)
	נָמַס	<i>nāmēs</i> (Niphal verb from root מָסַס; imperf. יִמַּס)	to melt, dissolve
	נָכַן	<i>nākôn</i> (Niphal verb from root כָּוַן; imperf. יִכְוֶן)	to be firm, fixed, secure, established
OTHER:	יוֹמָם	<i>yômām</i> (adv.)	by day, in the daytime

Exercises:

(a) Translate:

- (1) לא אִירָא לְנוֹם בְּהִיוֹתְךָ אִתִּי.
- (2) וַיְהִי בְּגִשְׁתָּנוּ וַנִּרְאֵה אֶת־רֵאשֵׁי הַהָרִים.
- (3) וַנִּרְאֵתְךָ עֲרוֹתְךָ וּבִשְׁתָּ.
- (4) וַיְהִי בְּבָקָר וְלֹא יוֹתֵר הָעֶזְנָן בְּשָׁמַיִם.
- (5) יָמַס לָבָם לִפְנֵי אִיבֵיהֶם.
- (6) וַיְהִי בְּצֵאת הַשֶּׁמֶשׁ וַיָּנוֹסוּ הַכּוֹכָבִים וְלֹא נִרְאוּ.
- (7) תִּנְחַמוּ כִּי לֹא לְקַחְתֶּם אֶת־מִנְחָתִי.
- (8) בְּטַח אֶל־יְהוָה בְּכָל־לִבְךָ.
- (9) כָּתַב אֶת־דְּבָרֵי עַל־לוּחַ לִבְךָ.
- (10) יָכוֹן מְלֶכְךָ חֲדָשׁ וְנָכוֹן עַל־הַכֶּסֶּא.
- (11) וַיְהִי בַעֲשׂוֹתוֹ אֶת־הַמִּשְׁתָּה וַיִּטְבַּח טָבַח גְּדוֹל.
- (12) אֱלֹהִים הוּא צוּרֵנוּ וְצִלְנוּ.
- (13) הִרְחִצְתָּ אֶת־אֲזוּרֵיךָ.
- (14) וַיִּשְׁכַּב בְּצֵל הָעֵץ וַיָּנֹם.
- (15) הִנֵּה אִיבֵי עַל־יְמִינִי וְעַל־שְׂמאלִי וְאֲנִי נֹסֵבֹתִי.
- (16) וַיִּגְשׂוּ אֵלָיו הַמַּלְאָכִים וְהוּא יָשַׁב פְּתַח הַבַּיִת.
- (17) תִּמְלֵא הָעֵיר דָּם עַל־פִּי דְבַר הַנְּבִיא.
- (18) תִּרְאִינָה לָכֶם נִפְלְאוֹת.
- (19) אִין מִסְפָּר לְגַלְחָמַיִם.

(b) Write in Hebrew:

1. Your hearts will be broken.
2. The city will be surrounded and its inhabitants will be taken captive.
3. On the right are the tombs of their fathers.

4. Seven men were stationed over him lest he escape.
5. There was only a little food left for us.
6. We washed our hands and feet before we sat down to eat.
7. The words of his law are established for ever.
8. When I heard his words, my heart melted within me and I was not able to stand.

use infc 4

(c) Reading: Joseph and his Brothers: the Second Trip to Egypt.

וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֵהוּ כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בְּנֵימִין וַיִּקְוּמוּ וַיֵּרְדּוּ מִצְרָיִמָה וַיַּעֲמְדוּ לִפְנֵי יוֹסֵף וַיִּרְא יוֹסֵף אֶתָם אֶת־בְּנֵימִין וַיֹּאמֶר לְאִשְׁרָיִם² עַל־בֵּיתוֹ: הֲבֵא³ אֶת־הָאֲנָשִׁים הַבְּיָתָה וּטְבַח⁴ טֶבַח וְהִכְנִי⁵ כִּי אֲתִי יֹאכְלוּ הָאֲנָשִׁים בְּצִהָרִים.

וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבָאוּ⁶ בֵּית יוֹסֵף וַיֹּאמְרוּ: עַל־דְּבַר הַכֶּסֶף הַשֵּׁב בְּשִׁלְיָנוּ בַתְּחִלָּה אֲנִיחֵנוּ מוֹבָאִים⁷ לְקַחַת אֲתָנוּ לַעֲבָדִים וְאֶת־חַמּוּרֵינוּ וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיֹּאמְרוּ אֵלָיו פְּתַח הַבְּיָתָה: יָרֹד יֵרְדֵנוּ בַתְּחִלָּה לְקַנּוֹת אֶכֶל וַיְהִי כִי בָאנוּ אֶל־הַמֶּלֶךְ וַנִּפְתַּחֲהָ אֶת־שִׁלְיָנוּ וְהִנֵּה כֶּסֶף אִישׁ בְּפִי שִׁקּוֹ וַנִּשָּׁב⁸ אֲתוֹ בְּיָדֵנוּ, לֹא יֵדְעֵנוּ מִי שֵׁם כִּסְפָנוּ בְּשִׁלְיָנוּ.

וַיֹּאמֶר הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף: שְׁלוֹם לָכֶם, אֶל־תִּירָאוּ, אֱלֹהֵיכֶם וְאֵלֵהֶי אֲבִיכֶם נָתַן לָכֶם אֶת־הַכֶּסֶף הַהוּא, כִּסְפְכֶם בָּא אֵלַי.

וַיּוֹצֵא⁹ אֵלֵיהֶם אֶת־שְׁמֵעוֹן וַיְבִיא¹⁰ הָאִישׁ אֶת־הָאֲנָשִׁים בְּיָתָה יוֹסֵף וַיִּתֵּן מִים וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן אֶכֶל לְחַמּוּרֵיהֶם וַיִּשְׁבוּ שָׁם עַד־בּוֹא יוֹסֵף בְּצִהָרִים כִּי שָׁם יֹאכְלוּ לֶחֶם.

Notes to the Reading:

1. “the double amount of silver”
2. אֲשֶׁר is used substantively: “the one who”.
3. “bring”
4. A rare imperative with *ō* instead of the normal טְבַח.
5. “and make ready”
6. “they were brought”
7. “have been brought”
8. “and we have brought it back”
9. “and he brought out”
10. “and he brought”

(d) Reading: Psalm 121 (vocalization slightly altered):

מֵאֵין יָבֵא עֲזָרִי:	(1) אֲשָׁא עֵינַי אֶל־הַהָרִים
עֲשֵׂה שְׁמַיִם וְאָרֶץ:	(2) עֲזָרִי מֵעַם יְהוָה
אֶל־יְבוּס שְׁמָרְךָ:	(3) אֶל־יִתְּן לְמוֹטִי רַגְלֶךָ
שׁוֹמֵר יִשְׂרָאֵל:	(4) הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן
יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ:	(5) יְהוָה שְׁמָרְךָ
יִרְחַח בְּלִילָה:	(6) יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְרָת ²
יִשְׁמַר אֶת־נַפְשֶׁךָ:	(7) יְהוָה יִשְׁמָרְךָ ³ מִכָּל־רָע

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מַעֲתָה וְעַד-עוֹלָם:

(8) יְהוּה יִשְׁמַר צְאֲתְךָ וּבֹאֲךָ

Notes to the Reading:

1. Inf. constr. מוֹט with לְ: to totter; note נָתַן in the sense “to allow”.
2. “will not smite (strike, kill) you”
3. – יִשְׁמַר אֶתְךָ.

LESSON 40

148. Piel Verbs: Meaning.

Piel verbs are regularly distinguished by a doubling of the second root consonant and stem patterns quite distinct from those of the Qal. Because the root of a Piel verb may not always occur as a Qal verb, it is sometimes difficult to define the meaning of a Piel form by direct comparison. Following is listed a representative collection of Piel verbs classified in regard to the meaning that may be assigned to the Piel as a derived type, i.e. secondary to some other form in the language.

a. Factitive (*transitivizing*). Perhaps the most consistent use of the Piel formation is to construct a verb with transitive active meaning from a root which appears in the Qal as an intransitive or stative verb. Such Piel verbs usually have a factitive meaning:

QAL (to be sound) → PIEL (to make sound)

QAL (to be great) → PIEL (to magnify)

Such a transformation of meaning may also be designated as causative, but we shall restrict this latter term to roots whose Qal verbs are transitive:

QAL (to learn) → PIEL (to teach, i.e. to cause to learn)

The term
'causative' is
not used in
our lexicon
(see)

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Examples:

QAL		PIEL	
אָבַד	to perish	אִבַּד	'ibbad to destroy
קָל	to be light, trivial	קִלְלָה	qillēl to curse (make light of, treat as unimportant)
קָדַשׁ	to be holy	קִדְּשׁ	qiddeš to sanctify
שָׁלַם	to be sound	שִׁלַּם	šillam to make sound, whole; to recompense, reward
חָיָה	to live, be alive	חִיְיָהּ	hiyyāh to cause to live, let live
טָמֵא	to be unclean	טִמְּעַ	ṭimmē' to pollute
כָּלָה	to be at an end	כִּלְּהָה	killāh to finish, complete, bring to an end
לָמַד	to learn	לִמְּדַ	limmad to teach

In some instances the Qal verb is either transitive or intransitive, while the Piel verb is specifically transitive:

מָלֵא	to be full, filled	מִלְּא	mille' to fill
בָּעַר	to burn (tr. or intr.)	בִּיעַר	bi'er to burn (tr.)

b. *Denominative*. When the Piel verb is closer in meaning to some noun or adjective than to the Qal verb (which in most of these cases does not exist), we may say that the Piel has a denominative function:

דָּבָר	word	דִּבְּרַ	dibber to speak
סֵפֶר	book, record	סִפְּרַ	sippēr to recount, narrate, tell a story
בְּרָכָה	blessing	בִּרְכַּ	bērak to bless
מִצְוָה	command	צִוְּוַה	šiwwāh to command
זִמְרָה	music, song	זִמְּרַ	zimmēr to sing, make music
שְׁלוֹשׁ	three	שִׁלְּשׁ	šillēš to divide something into three parts; to do something for a third time
קִנְיָה	jealousy	קִנְּמַ	qinnē' to be jealous

c. *Intensive*. In several instances the Piel denotes a pluralization of the action named in the Qal. This may take on the nuance of an intensive, but the intensive force is difficult to discern in most occurrences. Many of the so-called intensive Piel verbs seem more to be stylistic variants of the Qal verb (most likely denominative in origin) used in poetry, probably for variation rather than intensification.

d. *Unclassified*. In addition to the three preceding categories there are many Piel verbs whose origin is not clear. Some of these verbs could doubtlessly be placed in the above classifications if we had more data on the related Qal or nominal forms.

פִּזַּר *pizzar* to scatter
גָּרַשׁ *gērēš* to drive away

בִּקַּשׁ *biqqēš* to seek
מָהַר *mihar* to hurry, hasten

Awareness of the factitive-denominative-intensive function of the Piel, together with familiarity with a given root, will certainly assist the learner in mastering these new verbs, but because he will not be able to predict unerringly the meaning of a new Piel verb, they will all be listed in the vocabularies of the following lessons.

149. Piel Verbs: Stems and Inflection.

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE
Regular	גִּדְּלַת <i>giddēl</i>	יִגְדֹּל <i>yāḡaddēl</i>	גִּדְּלָה <i>gaddēl</i>
III-gutt.	שִׁלַּחַת <i>šillah</i>	יִשְׁלַחַח <i>yāšallah</i>	שִׁלַּחַח <i>šallah</i>
II-gutt.	בִּיעַרַת <i>bi'ēr</i>	יִבְעֹר <i>yāba'ēr</i>	בִּיעַרַח <i>ba'ēr</i>
	מָאֵן <i>mē'en</i>	יִמְאֵן <i>yāmā'en</i>	מָאֵן <i>mā'en</i>
	INF. CONSTRUCT	PARTICIPLE	
	גִּדְּלָה <i>gaddēl</i>	מִגְדֹּל <i>māḡaddēl</i>	
	שִׁלַּחַח <i>šallah</i>	מִשְׁלַחַח <i>māšallē^aḥ</i>	
	בִּיעַרַח <i>ba'ēr</i>	מִבְעֹר <i>māba'ēr</i>	
	מָאֵן <i>mā'en</i>	מִמְאֵן <i>māmā'en</i>	

Remarks:

1. There are essentially only two stems, the perfect and the imperfect. As elsewhere, the imperative and inf. construct are predictable from the imperfect. The participle also resembles the imperfect, but with the prefix *mā-*.

2. Piel verbs from roots III-gutt. deviate only in having *a* as the second stem vowel throughout, except in the participle.

3. Even in non-guttural verbs the stem vowel *a* instead of *ē* is found in the perfect; thus *giddēl* or *giddal*. The choice would appear to be optional. There are a few verbs, notably *דִּבֶּר* *dibber* (to speak) and *כִּפֶּר* *kipper* (to atone for), which have *e* instead of *ē* or *a* in the 3rd masc. sing. of the perfect.

4. Piel verbs from roots II-gutt. (including *ר*) fall into two classes:

(a) those with virtual doubling of the guttural in question (see *בִּיעַר* above); the vocalization is the same as that of the regular verb; (b) those with compensatory lengthening of the vowel before the guttural (*i* → *ē*, *a* → *ā*; see *מָאֵן* above). Before *ר* compensatory lengthening is the rule. The other gutturals may be treated in either way, as will be indicated in the vocabularies.

PERFECT:

גִּדְּלַת <i>giddēl</i>	שִׁלַּחַח <i>šillah</i>	בִּיעַרַח <i>bi'ēr</i>	מָאֵן <i>mē'en</i>
גִּדְּלָה <i>giddālāh</i>	שִׁלַּחַחַח <i>šillāḥāh</i>	בִּיעַרָה <i>bi'ārāh</i>	מָאֵנָה <i>mē'anāh</i>

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גִּדְּלָתְךָ <i>giddáltā</i>	שַׁלַּחְתָּ <i>šilláhtā</i>	בַּעֲרָתְךָ <i>bī'ártā</i>	מֵאֲנִתְּךָ <i>mē'ántā</i>
גִּדְּלָתְךָ <i>giddált</i>	שַׁלַּחְתָּ <i>šilláht</i>	בַּעֲרָתְךָ <i>bī'árt</i>	מֵאֲנִתְּךָ <i>mē'ánt</i>
גִּדְּלָתִי <i>giddáltî</i>	שַׁלַּחְתִּי <i>šilláhtî</i>	בַּעֲרָתִי <i>bī'ártî</i>	מֵאֲנִתִּי <i>mē'ántî</i>
גִּדְּלוּ <i>giddālú</i>	שַׁלְּחוּ <i>šilláhu</i>	בְּעַרוּ <i>bī'arú</i>	מֵאַנּוּ <i>mē'ánú</i>
גִּדְּלֹתְכֶם <i>giddaltém</i>	שַׁלַּחְתֶּם <i>šilláhtém</i>	בְּעַרְתֶּם <i>bī'artém</i>	מֵאַנְתֶּם <i>mē'antém</i>
גִּדְּלֹתְכֶן <i>giddaltén</i>	שַׁלַּחְתֶּן <i>šilláhtén</i>	בְּעַרְתֶּן <i>bī'artén</i>	מֵאַנְתֶּן <i>mē'antén</i>
גִּדְּלֹנֻי <i>giddálnú</i>	שַׁלַּחְנוּ <i>šilláhnú</i>	בְּעַרְנוּ <i>bī'árnú</i>	מֵאַנְנוּ <i>mē'ánnú</i>

IMPERFECT:

יִגְדֵּל <i>yāḡaddēl</i>	יִשְׁלַח <i>yāšallah</i>	יַבְעִיר <i>yābā'er</i>	יִמְאֵן <i>yāmā'en</i>
תִּגְדֵּל <i>tāḡaddēl</i>	תִּשְׁלַח <i>tāšallah</i>	תַּבְעִיר <i>tābā'er</i>	תִּמְאֵן <i>tāmā'en</i>
תִּגְדֵּל <i>tāḡaddēl</i>	תִּשְׁלַח <i>tāšallah</i>	תַּבְעִיר <i>tābā'er</i>	תִּמְאֵן <i>tāmā'en</i>
יִגְדְּלֵי <i>tāḡaddəlî</i>	יִשְׁלַחְיָהוּ <i>tāšallāhî</i>	יַבְעִירוּ <i>tābā'arî</i>	יִמְאֲנוּ <i>tāmā'anî</i>
אִגְדֵּל <i>'āḡaddēl</i>	אִשְׁלַח <i>'āšallah</i>	אִבְעִיר <i>'ābā'er</i>	אִמְאֵן <i>'āmā'en</i>
יִגְדְּלוּ <i>yāḡaddəlú</i>	יִשְׁלַחוּ <i>yāšallāhu</i>	יַבְעִירוּ <i>yābā'arú</i>	יִמְאֲנוּ <i>yāmā'anú</i>
תִּגְדְּלֵנָה <i>tāḡaddél'nāh</i>	תִּשְׁלַחְנָה <i>tāšallāhnāh</i>	תַּבְעִירְנָה <i>tābā'ernāh</i>	תִּמְאֲנָה <i>tāmā'ennāh</i>
תִּגְדְּלוּ <i>tāḡaddəlú</i>	תִּשְׁלַחוּ <i>tāšallāhu</i>	תַּבְעִירוּ <i>tābā'arú</i>	תִּמְאֲנוּ <i>tāmā'anú</i>
תִּגְדְּלֵנָה <i>tāḡaddél'nāh</i>	תִּשְׁלַחְנָה <i>tāšallāhnāh</i>	תַּבְעִירְנָה <i>tābā'ernāh</i>	תִּמְאֲנָה <i>tāmā'ennāh</i>
נִגְדֵּל <i>nāḡaddēl</i>	נִשְׁלַח <i>nāšallah</i>	נִבְעִיר <i>nābā'er</i>	נִמְאֵן <i>nāmā'en</i>

IMPERATIVE:

גְדַל <i>gaddēl</i>	שַׁלַּח <i>šallah</i>	בְּעִיר <i>bā'er</i>	מֵאֵן <i>mā'en</i>
גְדַלְיָהוּ <i>gaddəlî</i>	שַׁלַּחְיָהוּ <i>šallāhî</i>	בְּעִירוּ <i>bā'arî</i>	מֵאַנִּי <i>mā'anî</i>
גְדַלְיָהוּ <i>gaddəlú</i>	שַׁלַּחְיָהוּ <i>šallāhî</i>	בְּעִירוּ <i>bā'arú</i>	מֵאַנּוּ <i>mā'anú</i>
גְדַלְנָה <i>gaddél'nāh</i>	שַׁלַּחְנָה <i>šallāhnāh</i>	בְּעִירְנָה <i>bā'ernāh</i>	מֵאַנְהָ <i>mā'ennāh</i>

INFINITIVE CONSTRUCT:

גְדַל <i>gaddēl</i>	שַׁלַּח <i>šallah</i>	בְּעִיר <i>bā'er</i>	מֵאֵן <i>mā'en</i>
גְדַלְיָהוּ <i>gaddəlî</i>	שַׁלַּחְיָהוּ <i>šallāhî</i>	בְּעִירוּ <i>bā'arî</i>	מֵאַנִּי <i>mā'anî</i>
גְדַלְךָ <i>gaddelkā</i>	שַׁלַּחְיָכָה <i>šallahākā</i>	בְּעִרְךָ <i>bā'erkā</i>	מֵאַנְךָ <i>mā'enkā</i>
גְדַלְךָ <i>gaddələk etc.</i>	שַׁלַּחְיָכָה <i>šallahāk etc.</i>	בְּעִרְךָ <i>bā'arek etc.</i>	מֵאַנְךָ <i>mā'anek etc.</i>

INFINITIVE ABSOLUTE:

גְדוֹל <i>gaddól</i>	שְׁלַח <i>šallō'h</i>	בְּעוֹר <i>bā'or</i>	מֵאוֹן <i>mā'on</i>
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PARTICIPLE:

מִגְדַּל <i>māḡaddēl</i>	מִשַׁלַּח <i>māšallē'h</i>	מִבְעִיר <i>mābā'er</i>	מִמְאֵן <i>māmā'en</i>
מִגְדְּלָה <i>māḡaddəlāh</i>	מִשַׁלַּחְהָ <i>māšallāhāh</i>	מִבְעִירָה <i>mābā'arāh</i>	מִמְאֲנָה <i>māmā'anāh</i>
מִגְדְּלִים <i>māḡaddəlîm</i>	מִשַׁלַּחְיָהִם <i>māšallāhîm</i>	מִבְעִירִים <i>mābā'arîm</i>	מִמְאֲנִים <i>māmā'anîm</i>
מִגְדְּלוֹת <i>māḡaddəlôt</i>	מִשַׁלַּחְוֹת <i>māšallāhôt</i>	מִבְעִירוֹת <i>mābā'arôt</i>	מִמְאֲנוֹת <i>māmā'anôt</i>

Remarks:

(1) After a *way*-conversive the prefix *yə-* of the imperfect loses its vowel and the *y* is not doubled:

וַיִּמָּאֵן *way-mā-'ēn* (not: *way-yə-mā-'ēn*) and he refused

(2) The characteristic doubling of the middle radical is given up sometimes when it is followed by the vowel *a*:

בִּקֶּשׁ *biqqēš* he sought but בִּקְשׁוּ *biqšû* they sought
 יִבְקֹשׁ *yəbaqqēš* he will seek but יִבְקֹשׁוּ *yəbaqšû* they will seek

This loss of doubling never occurs with the consonants פ ת כ פ ד ב ג. Otherwise no clear rule can be formulated.

(3) The forms listed above and in the next lesson for the infinitive absolute are rather rare. More frequently the Piel infinitive construct is used as the infinitive absolute.

150. Vocabulary 40.

VERBS:	קִדְּשׁ	<i>qiddēš</i>	to sanctify (cf. קִדּוֹשׁ)
	בָּעַר	<i>bā'ar</i>	(יִבְעַר) to burn (tr. or intr.)
	בִּיעַר	<i>bi'ēr</i>	(יִבְיעַר) to burn (tr.), consume, remove completely
	דִּבֵּר	<i>dibber</i>	(יִדְבַּר) to speak, talk (cf. דִּבְרָה)
	בֵּרַךְ	<i>bērēk</i>	(יִבְרַךְ) to bless (cf. בְּרָכָה) [Note וַיְבָרֶךְ]
	בִּקֶּשׁ	<i>biqqēš</i>	(יִבְקֹשׁ) to seek + acc. <i>acknowledge</i> - see 19199
	שָׁלַח	<i>šillah</i>	(יִשְׁלַח) to expel, send forth, let go
	גָּרַשׁ	<i>gērēš</i>	(יִגְרֹשׁ) to drive away [Note וַיִּגְרֹשׁ]
	נָאץ	<i>ni'ēš</i>	(יִנְאֹץ) to spurn // <i>treat disrespectfully, irreverently</i> : obj. God <i>discard</i>
	מָאֵן	<i>mē'ēn</i>	(יִמָּאֵן) to refuse
	שָׁרַת	<i>šērēt</i>	(יִשְׁרֹת) to serve, administer [Note וַיִּשְׁרֹת]
OTHER:	אוּ	'ô	(conj.) or

Note the idiom: כְּ...כְּ. Translation may vary with the context, but the implication is that the two items involved are in some way equal. E.g.

כְּמֹדֶךָ כְּפָרְעָה You are the equal of the Pharaoh.
 כְּמֹדֶךָ כְּמוֹנִי You and I are equal, are in the same predicament.

Exercises:

(a) Translate:

- (1) וַיִּגְרֹשׁ אֶת־הָאֱנָשִׁים פְּעָמִים וְלֹא שָׁבוּ.
- (2) נִאֲצָתָ אֶת־בְּרִיתִי וְאֶת־תּוֹרוֹתֵי מִאֲנָתָ לְשִׁמֹּר.
- (3) וַיִּשְׁרֹת הַלֵּל בְּהִיכַל יְהוָה.
- (4) וַיְבָרֶךְ אֹתוֹ כִּי הוּא מְצָא חֵן בְּעֵינָיו.

1 - note that reflected vowels are not doubled in the infinitive absolute
 mainly a result of the fact that the latter is not a finite verb
 Wilcoxon, 1955 note 1. - the same applies to the infinitive absolute

INTRODUCTION TO BIBLICAL HEBREW

1 - note on 'אֶתְּ' - she is looking for it
 knows who she is looking for, it is
 definite, it is the one she is looking for
 Williamson, 155 - 2.1.14

- (5) יִבְקְשׁוּ אֶת־הָאֲשָׁמִים וְשִׁלְחוּ אֹתָם מִן־הָעִיר.
- (6) אֲנִי לְבָדִי אוֹכֵל לִבְרֶךְ אֹתְךָ.
- (7) תִּשְׁמַר אֶת־דְּבָרִי בְּלִבְךָ.
- (8) מֵאַנּוּ לְאָכֵל אֶת־הַבְּהֵמוֹת הַטְּבוּחוֹת.
- (9) אֶת־מִי אֵת תִּבְקְשִׁי.
- (10) וַיְדַבְּרוּ אֵלָיו כְּדֹבְרִים הָאֵלֶּה.
- (11) קוֹל שִׁמְחָה יִשְׁמַע בְּאֶרֶץ.
- (12) וַיִּקְדַּשׁ אֶת־הָאֲנָשִׁים לִפְנֵי בּוֹאָם בֵּית יְהוָה.
- (13) אֲמָאן לְרֹדֵף אַחֲרֵיהֶם.
- (14) וַיְדַבֵּר אֵלָיו עַל־הַמְּלוֹן אֲשֶׁר לָן בּוֹ הַלַּיְלָה.
- (15) לֹא תֹאכַל אֶת־הַבָּשָׂר אֲשֶׁר בּוֹ נַפְשׁ תִּיָּה.
- (16) מֵאַנָּה לְרַחֵץ אֶת־הַבְּגָדִים.
- (17) וַיְהִי כְּבוֹמוֹ וַיִּבְקְשׁוּ אֹתוֹ וַיִּהְרְגוּ אֹתוֹ.
- (18) בַּיּוֹם הַהוּא יָמְסוּ הַקְּהָרִים וְהָיוּ כְּמַיִם.
- (19) תִּקְדַּשׁ אֶת־הַנְּשָׂאָרִים כִּי נֶאֱמָנִים הֵם בְּעֵינַי.

1 - note on 'אֶתְּ' - she is looking for it
 knows who she is looking for, it is
 definite, it is the one she is looking for
 Williamson, 155 - 2.1.14
 Williamson, 154

(b) Give the Hebrew for the following orally:

1 - use apt.
 2 - 72, 77

- | | |
|---------------------------------|------------------------------|
| 1. Drive them away. | 6. I have sanctified you. |
| 2. Do not spurn his words. | 7. He did not want to serve. |
| 3. 'Why do you refuse to speak? | 8. They expelled us. |
| 4. 'Are you looking for me? | 9. Let us bless them. |
| 5. Bless me. | 10. We sought them. |

(c) Write in Hebrew:

1 - 118

- 1. They took the vessels with which they served and gave them to the priest.
- 2. The Pharaoh became angry and expelled them from his presence (lit. from before him).
- 3. He refused to sanctify them, for he knew that they were not honest men.
- 4. He sought his brothers there, for he did not know that they had travelled eastward.
- 5. You shall completely-remove the evil from your midst.
- 6. We drove the guilty men out of the congregation.
- 7. We could not refuse to spend the night there.

1 - 118
 2 - 118, 119

(d) Reading: Joseph and his Brothers: the Final Test.

After meeting with Joseph and obtaining the release of Simon through Benjamin's presence with them, the sons of Jacob set out again for Canaan with the provisions they had obtained in Egypt. Joseph had had a silver goblet planted in Benjamin's sack, and as soon as the brothers had begun

the return journey, he sent his men after them to examine their baggage, find the goblet and accuse them of theft and treachery. Joseph then expressed his willingness to allow all the brothers except Benjamin to return home, but Judah stands up to this final test and delivers the following plea: (Gen. 44 : 18–26, vocalization slightly altered).

- (18) וַיִּגֶשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בֵּינִי אֲדֹנָי, יְדַבֵּר-נָא עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי, וְאֶל-יָחִיד אֶפְדָּךְ בְּעִבְדְּךָ כִּי כְמוֹךָ כִּפְרֵעָה.
- (19) אֲדֹנָי שְׂאֵל אֶת-עִבְדְּךָ לְאֹמֶר הַיֵּשׁ לָכֶם אָב אוֹ אֶת.
- (20) וַנֹּאמֶר אֶל-אֲדֹנָי יֵשׁ לָנוּ אָב זָקֵן וַיֵּלֶד זְקוּנִים קָטָן וְאָחִיו מֵת וַיִּנְתֵּר הוּא לְבִדּוֹ לְאִמּוֹ וְאָבִיו אֶהְיֶה.²
- (21) וַתֹּאמֶר אֶל-עִבְדְּךָ הוֹרִידוּהוּ אֵלַי וְאֲשִׁימָה עֵינַי עָלָיו.
- (22) וַנֹּאמֶר אֶל-אֲדֹנָי לֹא יוּכַל הַנְּעַר לְעֹזֹב אֶת-אָבִיו וְעֹזֵב אֶת-אָבִיו וּמָת.
- (23) וַתֹּאמֶר אֶל-עִבְדְּךָ אִם לֹא יֵרֵד אֲחִיכֶם הַקָּטָן אִתְּכֶם לֹא תוֹסִיפוּן לְרִאוֹת פָּנָי.
- (24) וַיְהִי כִּי עָלִינוּ אֶל-עִבְדְּךָ אָבִי וַנִּגְדֶּה לוֹ אֶת-דְּבָרֵי אֲדֹנָי.
- (25) וַיֹּאמֶר אָבִינוּ שׁוּבוּ שְׁבוּרוּ לָנוּ מְעַט-אֶכֶל.
- (26) וַנֹּאמֶר לֹא נוּכַל לְרִדְתָּ, אִם יֵשׁ אֲחִינוּ הַקָּטָן אִתָּנוּ וַיִּרְדָּנוּ כִּי לֹא נוּכַל לְרִאוֹת פָּנָי הָאִישׁ וְאֲחִינוּ הַקָּטָן אֵינָנוּ אִתָּנוּ.

Notes to the Reading:

1. A rare particle of entreaty: “Please, I beg you”. כִּי עִבְדְּךָ
2. = אָהֵב אֹתוֹ
3. “bring him down”
4. וְעֹזֵב... וּמָת a conditional sequence: “if he abandon... he would die”.
5. “you will not (see) again”
6. “we told him”
7. “obtain (as rations or provisions)”
8. Note the apodosis after the אִם clause.

1. sig. God : bless = bestow power for success, prosperity, fertility

2. : bless = declare a person or land to be for success, prosperity, fertility

3. : bless = with some power for success, prosperity, fertility

4. bless God (i.e. God as object of verb) = declare God to be an agent of power for success, prosperity, fertility

// have, give, curse

LESSON 41

151. Piel Verbs: Stems and Inflection (concluded).

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE
III-Aleph	מָלָא <i>millē'</i>	יִמְלֵא <i>yəmallē'</i>	מָלֵא <i>mallē'</i>
III-Hē	עָנָה <i>'innāh</i>	יַעֲנֶה <i>yə'anneh</i>	עָנֵה <i>'anneh</i>
Geminate	הִלֵּל <i>hillēl</i>	יַהֲלִל <i>yəhallēl</i>	הִלֵּל <i>hallēl</i>
	INF. CONSTRUCT	PARTICIPLE	
	מָלֵא <i>mallē'</i>	מִמְלֵא <i>məmallē'</i>	
	עֲנֹת <i>'annōt</i>	מְעַנֶּה <i>mə'anneh</i>	
	הִלֵּל <i>hallēl</i>	מְהַלֵּל <i>məhallēl</i>	

Remarks: So far as the stems are concerned, only verbs from roots III-Hē require special attention. The forms of these verbs conform to the patterns encountered in the Niphal and Qal: the perfect ends in *-āh*, the imperfect in *-eh*, the imperative in *-ēh*, and the infinitive construct in *-ōt*. In the inflection of these forms the only unpredictable feature is the prevalence of *-î-* over *-ê-* in the perfect, but *-ê-* is found in the first person singular as עָנָה: thus both עָנֵתִי and עָנִיתִי

PERFECT:	מָלָא מְלָא	<i>millē' millā'</i>	עָנָה	<i>'innāh</i>	הִלֵּל	<i>hillēl</i>
	מָלָאָה	<i>millā'āh</i>	עָנָתָה	<i>'innātāh</i>	הִלָּלָה	<i>hilālāh</i>
	מָלָאֵת	<i>millé(')tā</i>	עָנִיתֵת	<i>'innîtā</i>	הִלָּלֵת	<i>hillāltā</i>
	מָלָאֵת	<i>millé(')t</i>	עָנִיתֵת	<i>'innît</i>	הִלָּלֵת	<i>hillālt</i>
	מָלָאֵתִי	<i>millé(')tî</i>	עָנִיתִי / עָנִיתִי	<i>'innîtî / 'innêtî</i>	הִלָּלֵתִי	<i>hillāltî</i>
	מָלָאוּ	<i>millō'û</i>	עָנוּ	<i>'innû</i>	הִלָּלוּ	<i>hilālû</i>

	מִלְּאֲתֶם	<i>millē(')tem</i>	עֲנִיתֶם	<i>'innîtem</i>	הִלַּלְתֶּם	<i>hillaltém</i>
	מִלְּאֲתָן	<i>millē(')ten</i>	עֲנִיתָן	<i>'innîten</i>	הִלַּלְתֶּן	<i>hillaltén</i>
	מִלְּאֲנוּ	<i>millē(')nû</i>	עֲנִינוּ	<i>'innînu</i>	הִלַּלְנוּ	<i>hillálnû</i>
IMPERFECT:	יִמְלֵא	<i>yəmallē'</i>	יַעֲנֶה	<i>yə'anneh</i>	יְהַלֵּל	<i>yəhallēl</i>
	תִּמְלֵא	<i>təmallē'</i>	תַּעֲנֶה	<i>tə'anneh</i>	תְּהַלֵּל	<i>təhallēl</i>
	תִּמְלֵא	<i>təmallē'</i>	תַּעֲנֶה	<i>tə'anneh</i>	תְּהַלֵּל	<i>təhallēl</i>
	תִּמְלֵאִי	<i>təmallə'î</i>	תַּעֲנֵי	<i>tə'annî</i>	תְּהַלְּלֵי	<i>təhalləlî</i>
	אִמְלֵא	<i>'əmallē'</i>	אֲעֲנֶה	<i>'ā'anneh</i>	אֶהַלֵּל	<i>'əhallēl</i>
	יִמְלֵאוּ	<i>yəmallə'û</i>	יַעֲנִי	<i>yə'annû</i>	יְהַלְּלוּ	<i>yəhalləlû</i>
	תִּמְלֵאנָה	<i>təmallé(')nāh</i>	תַּעֲנִינָה	<i>tə'annēnāh</i>	תְּהַלְּלֶנָּה	<i>təhalləlēnāh</i>
	תִּמְלֵאוּ	<i>təmallə'û</i>	תַּעֲנִי	<i>tə'annû</i>	תְּהַלְּלוּ	<i>təhalləlû</i>
	תִּמְלֵאנָה	<i>təmallé(')nāh</i>	תַּעֲנִינָה	<i>tə'annēnāh</i>	תְּהַלְּלֶנָּה	<i>təhalləlēnāh</i>
	נִמְלֵא	<i>nəmallē'</i>	נֲעֲנֶה	<i>nə'anneh</i>	נְהַלֵּל	<i>nəhallēl</i>
IMPERATIVE:	מֵלֵא	<i>mallē'</i>	עֲנֵה	<i>'annēh</i>	הַלֵּל	<i>hallēl</i>
	מֵלֵאִי	<i>mallə'î</i>	עֲנֵי	<i>'annî</i>	הַלְּלֵי	<i>halləlî</i>
	מֵלֵאוּ	<i>mallə'û</i>	עֲנִי	<i>'annû</i>	הַלְּלוּ	<i>halləlû</i>
	מֵלֵאנָה	<i>mallé(')nāh</i>	עֲנִינָה	<i>'annēnāh</i>	הַלְּלֶנָּה	<i>halləlēnāh</i>
INF. CONSTR.:	מֵלֵא	<i>mallē'</i>	עֲנוֹת	<i>'annôt</i>	הַלֵּל	<i>hallēl</i>
	מֵלֵאִי	<i>mallə'î</i> etc.	עֲנוֹתֵי	<i>'annôtî</i> etc.	הַלְּלֵי	<i>halləlî</i> etc.
INF. ABS.:	מֵלֵא	<i>mallō'</i>	עֲנֵה	<i>'annōh</i>	הַלֵּל	<i>hallōl</i>
			עֲנֵה	<i>'annēh</i>		
PARTICIPLE:	מִמְלֵא	<i>məmallē'</i>	מַעֲנֶה	<i>mə'anneh</i>	מְהַלֵּל	<i>məhallēl</i>
	מִמְלֵאָה	<i>məmallə'āh</i>	מַעֲנָה	<i>mə'annāh</i>	מְהַלְּלָה	<i>məhalləlāh</i>
	מִמְלֵאת	<i>məmallē(')t</i>			מְהַלְּלֵת	<i>məhallélet</i>
	מִמְלֵאִים	<i>məmallə'îm</i>	מַעֲנִים	<i>mə'annîm</i>	מְהַלְּלִים	<i>məhalləlîm</i>
	מִמְלֵאוֹת	<i>məmallə'ôt</i>	מַעֲנוֹת	<i>mə'annôt</i>	מְהַלְּלוֹת	<i>məhalləlōt</i>

Piel verbs from roots I-Yodh, I-Nun, I-guttural are in no way irregular.

Piel verbs from Hollow roots are very rare.

152. Pausal Forms.

The text of the Hebrew Bible is divided into short groups of clauses known as verses. Each verse is usually subdivided into two parts, often of unequal length, the first of which is closed by the accent sign known as *'atnah* (א) and the second by a sign similar to metheg called *sillûq* (י), followed by *sôp pāsûq* (:), marking the end of the verse. Each half of the verse is then subdivided into as many parts as the syntax demands, with each accentual unit receiving an accent mark. The accents fall into two main groups, conjunctive and disjunctive, the former being used when a word is closely bound syntactically with the following word and the latter elsewhere. The use of the various accents is very complex and will not be taken up in this book.

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In the text of the reading selections we shall employ only *sillûq* (+ *sôp̄ pāsûq*). Clause divisions that are likely to cause difficulty will be marked by commas, but it should be noted that the comma does not appear in the original text.

words in
pause

Words standing at the end of the major verse divisions, and thus especially with *'atnah* and *sillûq*, are said to be in pause because of the break in the recitation of the text at these points. Such words may have a vocalization slightly different from that of the normal context form. The following changes are the most frequent:

- (a) $a \rightarrow \bar{a}$: כָּתַב (he wrote) for כְּתָב
- (b) $e \rightarrow \bar{a}$ in some segholate nouns: קָבֵר (grave) for קֶבֶר
- (c) If a word ends in the sequence $-aC\bar{v}$ the accent is usually retracted and the a is replaced by the full vowel it corresponds to elsewhere in the paradigm:

כְּתָבָה → כָּתְבָה she wrote
כְּבִדָה → כָּבְדָה it (f.) was heavy

The a of the second person masc. sing. suffix $-ak\bar{a}$ is regularly replaced by e :

מִלְכְּךָ → מִלְכֶךָ your king
סוּסְךָ → סוּסֶךָ your horse
שֹׁמְרֶךָ → שֹׁמְרֶךָ your keeper (note the change in the word structure)

But the pausal forms of לָךְ and בָּךְ are לְךָ and בְּךָ, both of which are the same as the corresponding feminine form. Other prepositions have a similar change.

Because of printing difficulties, the pausal accents within a verse do not appear in the biblical texts accompanying the following lessons. Pausal forms, however, have been retained. The reader should be on the alert for their occurrence.

153. Vocabulary 41.

VERBS: צָוָה *šiwwāh* (יִצְוֶה juss. יִצְוֶה) to command; charge; appoint. Examples:
וַיִּצְוֶה שֹׁפְטִים עֲלֵיהֶם and he appointed judges over them
וַיִּצְוֶה אֶת־הָאֲנָשִׁים לָלֶכֶת and he commanded the men to go
וַיִּצְוֶה אֹתָם לֵאמֹר... and he commanded them, saying...
וַיִּצְוֶה אֹתָם בְּיַד מַלְאָכּוֹ and he handed them over to the charge
of his messenger

הִלֵּל *hillēl* (יִהְלֵל) to praise. Note הִלְלוּיָהּ Halelujah. Praise Yah(weh).

כִּסָּה *kissāh* (יִכְסֶה juss. יִכְסֶה) to cover, overwhelm

עָנָה *'innāh* (יַעֲנֶה juss. יַעֲנֶה) to oppress (cf. עָנִי)

סִפֵּר *sippēr* (יִסְפֵּר) to tell, narrate (cf. סִפָּר)

קָלַל *qillēl* (יִקְלֵל) to curse

- עָרַב 'ārab (יעָרַב) to stand as pledge for + acc; + prep + obj + adv
- קָשַׁר qāšar (יקָשַׁר) to bind ('et + something + 'al [to] + something);
to band together, conspire ('al: against)

NOUNS: שֵׁבַח *šēbāh* grey hair, old age
שָׂאֵל *šā'ōl* Sheol, Hell, the residence of the dead

OTHER: אַךְ 'ak (adv.) surely, doubtlessly; but, however, only

עַד-הֵנָּה 'ad-hēnnāh (adv.) until now

Exercises:

(a) Translate

- (1) וַיִּצֹו אֹתָם לָתֵת מַעֵט אֲכָל לְטַפָּם.
- (2) לְכַדּוּ אֶת-רִכּוּשׁ הַכְּנַעֲנִי וַיִּבְעֲרוּ אֹתוֹ.
- (3) שְׁמַעָה הָאֵמָה קוֹל וַתִּפֹּל אֶרֶצָהּ וַתִּכַּס אֶת-פְּנֵיהָ בַיָּדֶיהָ.
- (4) וַיִּצֹו אֶת-הַנְּצָבִים וַיִּגְשׂוּ אֵלָיו.
- (5) לֹא מֵאֵן לַעֲרֹב אֶת-הַיָּלֵד וְלֹא מֵאֵן לְגַאֵל אֹתוֹ.
- (6) שְׁלַח אֹתָם מֵאֶרְצוֹ כִּי קָשְׁרוּ עָלָיו לְהַרְגֵּ אֹתוֹ וּלְבַחֵר אִישׁ אַחֵר לְרֹאשׁ הָעָם.
- (7) וַיִּזְבַּח הַמֶּלֶךְ הַרְשָׁע אֶת-בִּתּוֹ הַקְּטָנָה עַל-הַמִּזְבֵּחַ.
- (8) וַיִּסְפְּרוּ לוֹ אֶת-הַקְּרוֹת אֹתָם בַּדֶּרֶךְ.
- (9) עַד-הֵנָּה לֹא רָאִיתִי אֶת-יְשׁוּעַת עַמִּי.
- (10) לָמָּה תִּחַפֵּץ לַעֲנוֹת אֹתִי.
- (11) אֲהַלְלָה אֹתְךָ מֵעַתָּה וְעַד-עוֹלָם.
- (12) וַיִּכַּס אֶת-פְּנָיו בַּיָּדָיו וַיִּבֶקֶד.
- (13) אֶל-תִּקְלְלוּ אֶת-הַנְּתַנִּים לְכֶם עוֹר.
- (14) וַאֲבָרַח כִּי בִקְשׂוּ אֹתִי לְהַרְגֵּ אֹתִי.
- (15) זָכַר נָא אֶת-הַבְּטָחִים בְּךָ וְאַל-תִּנְאַץ אֶת-דְּבָרֵיהֶם.
- (16) וַיִּצֹו אֶת-בָּנָיו בְּיַד הַנּוֹתָרִים כִּי הִנֵּה לָמוֹת.

emphasis

- ① emphatic - surely, doubtlessly
- ② contrastive - but, however
- ③ reflexive = only

2 - emp: 200 let & emp

(b) Write in Hebrew:

1. He tied his donkey to a tree, lay down under the tree, and slept.
2. Let us curse them and the place from which they came.
3. I will stand as surety for you and your sons.
4. He will praise the Lord all the days of his life until he goes down to Sheol with grey hair.
5. It is not good to oppress the poor and not to give them food.
6. Darkness shall cover the earth on that day.
7. He drove us away from the well and we were not able to find water in an(y) other place.

(c) Reading: Judah's Plea to Joseph (concluded) Gen. 44 : 27-34.

- (27) וַיֹּאמֶר עֲבָדְךָ אָבִי אֵלֵינוּ אַתֶּם יֹדְעֵתֶם כִּי שְׁנַיִם יָלְדָה לִי אִשְׁתִּי:
- (28) וַיִּצָּא הָאֶחָד מֵאֵתִי וְאָמַר אֶךְ טָרַף טָרַף וְלֹא רָאִיתִיו עַד-הֵנָּה:
- (29) וּלְקַחְתֶּם גַּם-אֶת-זֶה מֵעַם פְּנֵי וְקָרְהוּ אֲסוּן וְהוֹרַדְתֶּם אֶת-שִׁיבְתִי בְרַעַה שְׂאֵלָה:

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- (30) וְעַתָּה כָּבֹאִי אֶל-עַבְדְּךָ אָבִי וְהַנְעֵר אֵינָנוּ אֶתְנוּ וּנְפָשׁוּ קְשׁוּרָה בְּנַפְשׁוֹ:
(31) וְהָיָה כִּרְאוּתוֹ כִּי אֵין הַנְעֵר נִמְתּוּ וְהוֹרִידוּ עַבְדְּיָךְ אֶת-שִׁיבַת עַבְדְּךָ אָבִינוּ בְּיָגוֹן שְׂאֵלָה:
(32) כִּי עַבְדְּךָ עָרַב אֶת-הַנְעֵר מֵעַם אָבִי לֵאמֹר אִם-לֹא אָבִיאָנוּ אֵלֶיךָ וְחָטָאתִי לְאָבִי
כָּל-הַיָּמִים:
(33) וְעַתָּה יֹשֵׁב נָא עַבְדְּךָ תַּחַת הַנְעֵר לְעַבְדּוֹ לְאֹדְנִי וְהַנְעֵר יַעַל עִם-אָחָיו:
(34) כִּי-אֵיךְ אֶעֱלֶה אֶל-אָבִי וְהַנְעֵר אֵינָנוּ אֶתִּי פָּן¹⁰ אֲרָאָה בְּרַע אֲשֶׁר יִמְצָא אֶת-אָבִי:

Notes to the Reading:

1. "he has surely been torn to pieces (by some wild animal)"
2. = רָאִיתִי אֹתוֹ
3. = קָרָה אֹתוֹ
4. "an accident"
5. "you will send down"
6. "and (we) will have sent down"
7. "sorrow"
8. "I shall bring him"
9. cf. note 8 p. 199
10. פָּן here = "except that"

Joseph, unable to continue his deception, revealed himself to his brothers, whom he forgave of their past crime against him. He caused Jacob and his entire family to be brought down to Egypt and settled them in the rich pasture land of the Nile Delta. Jacob died and was taken back to Canaan for burial in accordance with his wishes; Joseph was embalmed upon his death and his body placed in a sarcophagus for eventual burial in Canaan. After the death of Joseph there is a break in the traditional history until the story of Moses and a pharaoh "who knew not Joseph".

LESSON 42

154. The Pual.

Corresponding to every Piel verb there is a passive counterpart known as the Pual, characterized, like the Piel, by a doubling of the middle root consonant. The pattern of vowels is more or less consistent throughout, with *u* in the first stem syllable and *a* (when not reduced) in the second.

Piel	Pual	
גָּדַל	גֻּדַל <i>guddal</i>	he was magnified
בִּקַּשׁ	בֻּקַּשׁ <i>buqqāš</i>	he was sought
הִלֵּל	הֻלֵּל <i>hullal</i>	he was praised

Pual forms are relatively infrequent, being most often encountered in the participle, which functions as a passive to that of the Piel: *note the use of vowels: u in the first syllable and a in the second.*

מְבָרָךְ	מְבֻרָךְ <i>məbōrāk</i>	being (having been) blessed	<i>participle of Piel</i>
מְבַקֵּשׁ	מְבֻקָּשׁ <i>məbuqqāš</i>	being (having been) sought	

Attested stem forms are as follows:

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE	INF. CONSTRUCT	PARTICIPLE
Regular	גָּדַל <i>guddal</i>	יֻגַּדַל <i>yəguddal</i>	—	—	מְגֻדָּל <i>məguddāl</i>
Attural	בָּרַךְ <i>bōrāk</i>	יֻבָּרַךְ <i>yəbōrāk</i>	—	—	מְבֻרָךְ <i>məbōrāk</i>
Aleph	מָלַא <i>mullā'</i>	יֻמָּלַא <i>yəmullā'</i>	—	—	מְמָלָא <i>məmmālā'</i>
He	עָנָה <i>'unnāh</i>	יֻעָנָה <i>yə'unneh</i>	—	עֲנוֹת <i>'unnōt</i>	מְעֻנָּה <i>mə'unnāh</i>

1 - Aleph, Pual, and He, Piel, participle, are sometimes used for a Latin gender.

eg. מְבֻרָךְ 'to be feared'; מְגֻדָּל (worthy) 'to be praised' [205]

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Remarks: With roots II-guttural virtual doubling is also attested, as in נָחַם *nuham* (he was comforted) corresponding to the Piel verb נָחַם *niham* (to comfort); the more common form בָּרַךְ shows compensatory lengthening of *u* to *ō*.

The lengthening of the final stem vowel in מָלַא should be an expected phenomenon by now, as should the conformity of the stem endings of verbs from roots III-*Hē* to those of the other verb types (Qal, Niphal, and Piel).

PERFECT:

to vowel lengthen
to vowel lengthen
to vowel lengthen
to vowel lengthen

גָּדַל <i>guddal</i>	בָּרַךְ <i>bōrak</i>	מָלַא ¹	עָנָה
גָּדְלָה <i>guddālāh</i>	בָּרַכָּה <i>bōrākāh</i>	מָלְאָה	עָנְתָה
גָּדַלְתָּ <i>guddāltā</i>	בָּרַכְתָּ <i>bōrāktā</i>	מָלַאְתָּ	עָנִיתָ
גָּדַלְתִּי <i>guddālti</i>	בָּרַכְתִּי <i>bōrakti</i>	מָלַאְתִּי	עָנִיתִי
גָּדְלוּ <i>guddālū</i>	בָּרְכוּ <i>bōrākū</i>	מָלְאוּ	עָנוּ
גָּדַלְתֶּם <i>guddaltem</i>	בָּרַכְתֶּם <i>bōraktem</i>	מָלְאתֶם	עָנִיתֶם
גָּדַלְתָּן <i>guddalten</i>	בָּרַכְתֶּן <i>bōraktēn</i>	מָלַאְתֶּן	עָנִיתֶן
גָּדְלִינוּ <i>guddālnū</i>	בָּרְכִינוּ <i>bōrākñū</i>	מָלְאִנוּ	עָנִינוּ

IMPERFECT:

יִגְדַּל <i>yāguddal</i>	יִבְרַךְ <i>yābōrak</i>	יִמְלֵא	יִעֲנֶה
תִּגְדַּל <i>tāguddal</i>	תִּבְרַךְ <i>tābōrak</i>	תִּמְלֵא	תִּעֲנֶה
תִּגְדַּל <i>tāguddal</i>	תִּבְרַךְ <i>tābōrak</i>	תִּמְלֵא	תִּעֲנֶה
יִגְדַּלְיָ <i>tāguddālī</i>	יִבְרַכְיָ <i>tābōrākī</i>	יִתְמַלֵּא	יִתְעַנֶּי
אִגְדַּל <i>'āguddal</i>	אִבְרַךְ <i>'ābōrak</i>	אִמְלֵא	אִעֲנֶה
יִגְדְּלוּ <i>yāguddālū</i>	יִבְרְכוּ <i>yābōrākū</i>	יִמְלְאוּ	יִעֲנוּ
תִּגְדְּלֶנָּה <i>tāguddālnāh</i>	תִּבְרַכְנָה <i>tābōrākñāh</i>	תִּמְלֵאנָה	תִּעֲנִינָה
תִּגְדְּלוּ <i>tāguddālū</i>	תִּבְרְכוּ <i>tābōrākū</i>	תִּמְלְאוּ	תִּעֲנוּ
תִּגְדְּלֶנָּה <i>tāguddālnāh</i>	תִּבְרַכְנָה <i>tābōrākñāh</i>	תִּמְלֵאנָה	תִּעֲנִינָה
נִגְדַּל <i>nāguddal</i>	נִבְרַךְ <i>nābōrak</i>	נִמְלֵא	נִעֲנֶה

PARTICIPLE:

מְגַדַּל <i>māguddāl</i>	מְבָרַךְ <i>mābōrāk</i>	מְמַלֵּא	מְעַנֶּה
מְגַדְּלָה <i>māguddālāh</i>	מְבָרַכָּה <i>mābōrākāh</i>	מְמַלְאָה	מְעַנֶּה
מְגַדַּלְתָּ <i>māguddālet</i>	מְבָרַכְתָּ <i>mābōrēket</i>	מְמַלְאִים	מְעַנִּים
מְגַדְּלִים <i>māguddālīm</i>	מְבָרַכִּים <i>mābōrākīm</i>	מְמַלְאוֹת	מְעַנּוֹת
מְגַדְּלוֹת <i>māguddālōt</i>	מְבָרַכּוֹת <i>mābōrākōt</i>		

Note: One occasionally finds *o* for *u* in the first stem syllable; e.g. כָּסוּ *kossû* (they were covered).

The passive represented by the Pual has no expressed agent: *הוא הודגבר*

סִפֵּר לוֹ הַדָּבָר The matter was related to him.

Because this corresponds semantically to an active verb with an indefinite subject (somebody, one, they), it may be followed (“ungrammatically”) by an object with אֶת־:

סִפֵּר לוֹ אֶת־הַדָּבָר One recounted the matter to him.

A second construction peculiar to passive verbs is that in which a preposition is omitted before a specifying noun.

כָּסוּ הַהָרִים צֶל The mountains were covered with a shadow.

This probably has its origin in the following mixture of constructions:

(a) A verb like מָלֵא in its intransitive sense (to be full) regularly has a specifying noun without a preposition:

מָלֵא הַכֵּלִי מַיִם The vessel is full of water.

This is an old construction in Semitic and may be termed “historically correct”:

(b) The corresponding transitive usage of מָלֵא employs the same construction:

מָלֵא אֶת־הַכֵּלִי מַיִם He filled the vessel with water.

(c) The Piel verb מָלֵא being a transitive form only is used in two ways, first as a normal verb without reference to the above,

מָלֵא אֶת־הַכֵּלִי בַמַּיִם He filled the vessel with water.

or, as the equivalent of מָלֵא:

מָלֵא אֶת־הַכֵּלִי מַיִם He filled the vessel with water.

(d) The Pual verb מָלֵא may be regarded as a transformation of either of the two constructions given in (c):

מָלֵא הַכֵּלִי בַמַּיִם The vessel was filled with water.

מָלֵא הַכֵּלִי מַיִם

155. Proclisis, Retraction of Stress, and Conjunctive Daghash.

There are several orthographic features of the Masoretic Text which, because of their frequency, must be noted at this point.

a. *Proclisis*. As was mentioned in our discussion of pause (§ 152), certain types of words stand in a syntactically conjunctive relationship.

Any word in this category may be made proclitic to the one that follows if the accentual pattern of the verse so demands. Proclisis is marked

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with *maqqup̄* and is more or less the rule for the monosyllabic prepositions and particles *אֶל-*, *עַל-*, *עִד-*, *עִם-*, *מִן-*, *אִם-*, *כִּן-* and *אֶל-* (negative), though instances may be cited where these words are accentually distinct. Examples of other types of words in proclisis are:

לֹא-יָסוּר	he will not depart	נִמְצָא-חֵן	we shall find favor
אֲשֶׁר-נָתַן-לִי	which he gave to me	קִנְיָה-אֲתָנוּ	buy us
כִּי-יָשִׁית	that he was placing	יִשְׁבוּ-נָא	let them dwell now

The only important vowel changes before *maqqup̄* are $\bar{e} \rightarrow e$ and $\bar{o} \rightarrow o$ in the final syllable of many words:

יִתֶּן-לִי	he will give to me
שָׁמַר-נָא	observe now (רמ, 114)

b. *Retraction of Stress* (*nasîgāh* or *nāsôg' āhôr*). There is a tendency, by no means consistently applied, to avoid two stressed syllables in succession, such as

תֹּאכַל לֶחֶם you will eat bread.

Instead, one may find either proclisis תֹּאכַל-לֶחֶם in which the stress of the first word is surrendered completely, or retraction of the stress, in which the stress of the first word is moved back to the next full vowel (not \bar{a}):

תֹּאכַל לֶחֶם	your will eat bread
וַיְהִיו שָׁם	and they were there

c. *Conjunctive Daghesh*. When a word ending in an unstressed $\bar{a}(h)$ or $-eh$ is followed by one beginning with a stressed syllable, a daghesh may be placed in the first consonant of the second word:

הָיִיתָ לָנוּ you were for us

The absence of stress on the final $\bar{a}(h)$ or $-eh$ of the first word may be

- (1) normal, as in the preceding example;
- (2) due to retraction, as in יַעֲשֶׂה לוֹ it was done for him;
- (3) due to proclisis, as in הִבֵּה-לָנוּ give to us.

The phonetic value of this daghesh is not certain.

156. Vocabulary 42.

VERBS:	זָעַק <i>zā'aq</i> (זִיעַק)	a synonym (and doublet) of צָעַק to cry out
	סָר <i>sār</i> (יָסוּר)	to turn aside (from a given course), to depart, go away (all intransitive).
	חָלַל <i>hillēl</i> (יַחֲלִיל)	to defile, pollute, dishonor //

1. (conscious, intentional) offense, sin = iniquity

2. guilt (incurred by offense, sin)

3. punishment (for guilt)

כָּפַר *kipper* (יִכְפֹּר) to atone for, make atonement

נָחַם *niham* (יִנְחֵם) to comfort, console (cf. נָחַם Niphal)

שִׂמְחָה *simmah* (יִשְׂמַח) to gladden, cause to rejoice (cf. שִׂמְחָה, שִׂמְחָה)

NOUNS:

חֹתֵן *hōtēn* father-in-law See חֹתֵן

לֶהָבָה *lehābāh* (constr. לְהֵבֶת or לְבַת; pl. -ōt) flame

נָעַל *nā'al* (pl. -īm) shoe, sandal (f.)

קֹדֶשׁ *qōdēš* (pl. -īm) holiness, sacredness

עוֹן *'āwōn* (pl. -ōt) guilt, iniquity; punishment

OTHER:

מָדוּעַ *maddū'* (interrog. adv.) why? for what reason?

הָלֹם *hālōm* (adv.) hither (a less frequent synonym of הֵנָּה)

PROPER NAMES:

מֹשֶׁה *Mōšeh* Moses

מִדְיָן *Midyān* Midian, a land in northwestern Arabia.

יִתְרוֹ *Yitrō* Jethro, the father-in-law of Moses

חֹרֵב *Hōrēb* Mt. Horeb, an alternate name for Mt. Sinai, the location of which is disputed.

Exercises:

(a) Translate:

There are not object suffixes in any suffixes. v. participles in -ōt; v. participles in -ōt.

קֹדֶשׁ

1. מדוע חללת את-מקום קדשי. (1) *meda*
2. ויעש משה כאשר צוה. (2)
3. טוב-לי כי-עזיתי למען אזכר את-תורתך. (3)
4. כי אשר-לא ספר להם יראו ואשר לא שמעו ידעו. (4)
5. מברכיו יירשו את-הארץ ומקלליו יפרתו. (5)
6. שמח נפש עבדך כי אליך אדני נפשי אשא. (6)
7. איש-אהב חכמה ישמח אביו. (7)
8. כאיש אשר אמו תנחם אתו פן אנכי אנחם אתכם ובירושלים תנחמו. (8)
9. גדול יהוה ומהלל מאד בעיר אלהינו הר קדשו. (9)
10. ויפל דוד והזקנים מכסים בשקים על-פניהם. (10)
11. נראה אלי בחלום אחר אחרתי הראותו אלי בתחלה. (11)
12. קשר קשרתי על-אדני ואהרג אתו. (12)
13. ויאמר קין אל-יהוה גדול עוני מבשא. הנה גרשת אתי מעל פני האדמה. (13)
14. אל-תסור על-ימין או על-שמאל. (14)
15. אכסה צלך. (15)
16. בקשו האתונות ולא נמצאו. (16)
17. עד-הנה צמתי על-דבר עוני הגדול למען יכפר. (17)

1. a holy thing (natural)

2. votive gifts, offerings

3. holiness, sacredness

4. holy area

5. קֹדֶשׁ כְּדָתִים =

Something most holy

(Holladay)

(b) Write in Hebrew:

1. Because of the righteous (ones) I shall not send a flame of fire upon the city to consume it and its inhabitants.
2. Where did you put your shoes?
3. His father-in-law was an Egyptian priest.

1 - Since the second number (right) is a 2, only the first row applies. The 2 is not the place of my father. [209] See my plan of holiness, the holy holy place - Writings 855 - it is not the 2nd row.

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4. If you touch the vessels in the temple you will pollute them.
5. They turned off the road and stayed (= dwelt) in an inn until morning.
6. She used to come to the river every day with her sister to wash clothes, and when the clothes had been washed, she would return to the city.
7. Why did you not receive the men who had been driven out of the city?

(c) Reading: Moses and the Burning Bush (Ex. 2:23–3:6)

(23) וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֹּאנְחֻהוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבוּדָה וַיִּזְעְקוּ וַתַּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:

(24) וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

(25) וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי־יִשְׂרָאֵל וַיֹּדַע אֱלֹהִים:

(1) וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתֵנוֹ כִּהֵן מִדְּבַר נִינְהֵג אֶת־הַצֹּאן אַחֲרַי הַמִּדְבָּר וַיֵּבֵא אֶל־הַר הָאֱלֹהִים חֲרֵבָה:

(2) וַיֵּרָא מִלְּאֶף יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בַעַר בָּאֵשׁ וְהַסִּנֵּה אֵינֶנּוּ אֲכָלִי:

(3) וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאָה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסִּנֵּה:

(4) וַיֵּרָא יְהוָה כִּי סָר לְרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה וַיֹּאמֶר הַגִּבִּי:

(5) וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שְׁלֹם נַעֲלִיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמֵּת־קֹדֶשׁ הוּא:

(6) וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מֵהַבֵּיט אֶל־הָאֱלֹהִים:

Notes to the Reading:

1. Niphal: “to sigh”
2. שׁוֹעָה a cry
3. נַאֲקָה a cry
4. נִינְהֵג Qal: “to lead, drive”
5. In the sense: “to the edge of”
6. סִּנֵּה a bush
7. An irregular passive adjective: “consumed”
8. “Remove”
9. “and he hid”
10. “to look”

Handwritten notes in Hebrew and English. The Hebrew text includes: "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow". The English text includes: "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow", "use to follow".

LESSON 43

157. Hiphil Verbs: Meaning.

Hiphil verbs are, for the most part, causatives of the corresponding Qal. The distinctive mark of this conjugational type is a prefixed *h-*, but because this is not present in the imperfect and the participle, one must rely also on vowel patterns to identify these forms and to distinguish them from the Qal. The meanings that can be assigned to the Hiphil may be grouped as follows:

a. *Causative*. From roots whose Qal verbs are transitive, the causative may be doubly transitive, i.e. with an object of the “causing” and an object of the verbal idea expressed by the root:

הִשְׁמִיעַ he caused (someone) to hear (something)
הִשְׁמִיעַ אֶת-הָאִישׁ אֶת-דְּבַרֵי הַמֶּלֶךְ he caused the man to hear the words of the king

More commonly, however, there is only one object. If the second object is omitted, the verbal idea is intransitive:

הִשְׁמִיעַ אֶת-הָאִישׁ he caused the man to hear

It is better to seek a more idiomatic translation value in English, one that contains the force of the causative but requires no further object: “He informed (or notified) the man”. If the first object is omitted, the verbal notion becomes passive in English:

הִשְׁמִיעַ אֶת-דְּבַרֵי הַמֶּלֶךְ he caused the words of the king to be heard.

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Here again, a more suitable translation can usually be found: "He announced (or made public) the words of the king".

A further example with הִרְאָה (to cause to see):

כַּאֲשֶׁר הִרְאָה אֶתְּךָ בְּהַר as he showed you on the mountain (no second object)

יִרְאֶה אֶת־כְּבוֹדוֹ he will reveal his glory (no first object)

From roots whose Qal verbs are intransitive, Hiphil verbs are simply transitive. To this group belong the extremely frequent causatives from verbs of motion:

עָבַר	הֵעֵבִיר	to bring (take, lead, send) across
יָצָא	הוֹצִיא	to bring (take, lead, send) out
יָרַד	הוֹרִיד	to bring (take, lead, send) down
עָלָה	הֵעֵלָה	to bring (take, lead, send) up
שָׁב	הֵשִׁיב	to bring (take, lead, send) back
בָּא	הֵבִיא	to bring (take, lead, send) in, to, into

From roots stative in the Qal, Hiphil verbs often partially overlap with the Piel:

כָּבַד	to honor; (rarely) make heavy	הִכְבִּיד	to make heavy; (rarely) honor
קִדְּשׁ	to sanctify, consecrate	הִקְדִּישׁ	to sanctify, consecrate
גִּדַּל	to cause to grow; rear; magnify	הִגְדִּיל	<i>idem</i> + to do great things

b. Permissive. This is closely related to the causative meaning and can be decided only from context: E.g.

הִרְאָה אֶתִּי אֱלֹהִים גַּם־אֶת־זַרְעֶךָ God has allowed me to see your children too.

c. Stative (or intransitive). A rather unusual use of the Hiphil is the formation of stative verbs from roots that are also stative in the Qal:

QAL	HIPHIL
—	הִלְבִּין to be white
קָרַב to be near	הִקְרִיב to be near, about to (do something) ^{א?}
רָחַק to be distant	הִרְחִיק to move or go to a distance

A subgroup of this type consists of verbs describing action or behavior:

יָטַב to be good	הֵיטִיב to do well, get along well ^{א? ב?}
רָע to be wicked	הֵרַע to act wickedly ^{א? ב?}

These do constitute a translation problem since nearly all of them have a transitive causative meaning as well:

הִלְבִּין to make white	הִרְחִיק to remove, put away
הִקְרִיב to bring near, present	הֵיטִיב to make (something) good

The causative value is the more frequent one.

d. *Denominative*. Like the Piel, the Hiphil is used to form verbs from roots attested (in a specialized meaning) in nouns:

אָזן ear	הָאָזִין to give ear, to listen
עֶרֶב evening	הָעֶרִיב to do something in the evening.

e. *Unclassified*: Many verbs of the Hiphil type cannot be placed in the preceding classification. As in the Piel, this is due mainly to our ignorance of the sources in the language from which they were derived. E.g.

הִשְׁקָה	to water, give to drink (used as causative of שָׁתָה)
הִשְׁכִּים	to do something early in the day
הִשְׁלִיךְ	to throw, cast away
הִשְׁמִיד	to annihilate, destroy

158. Hiphil Verbs: Stems and Inflection.

ROOT TYPE	PERFECT	IMPERFECT	JUSSIVE
Regular שָׁמַד	הִשְׁמִיד <i>hišmîd</i>	יִשְׁמִיד <i>yašmîd</i>	יִשְׁמֵד <i>yašmêd</i>
I-Nun נָגַד	הִגִּיד <i>higgîd</i>	יִגִּיד <i>yaggîd</i>	יִגֵּד <i>yaggêd</i>
I-Guttural עָמַד	הִעֲמִיד <i>he'êmîd</i>	יַעֲמִיד <i>ya'âmîd</i>	יַעֲמֵד <i>ya'âmêd</i>
IMPERATIVE	INF. CONSTRUCT	INFINITIVE ABSOL.	PARTICIPLE
הִשְׁמֵד <i>hašmêd</i>	הִשְׁמִיד <i>hašmîd</i>	הִשְׁמֵד <i>hašmêd</i>	מִשְׁמִיד <i>mašmîd</i>
הִגֵּד <i>haggêd</i>	הִגִּיד <i>haggîd</i>	הִגֵּד <i>haggêd</i>	מִגִּיד <i>maggîd</i>
הִעֲמֵד <i>ha'âmêd</i>	הִעֲמִיד <i>ha'âmîd</i>	הִעֲמֵד <i>ha'âmêd</i>	מַעֲמִיד <i>ma'âmîd</i>

Remarks:

(a) The basic stem of the perfect has prefixed *hi-* and a long stem vowel *î*; this is replaced with *a* in inflection (see paradigm below). With roots I-Nun, the familiar assimilation takes place: **hingîd* > *higgîd*. With roots I-guttural (including א) the prefix is *he-*, with a secondary vowel after the guttural.

(b) In the imperfect only the vowel pattern identifies the form as a Hiphil verb. Note again the secondary vowel with roots I-guttural. The short imperfect (jussive) has *ê* as the stem vowel.

(c) The *h-*prefix appears also in the imperative and the infinitives, which have different stem vowels. The participle, like that of the Piel/Pual system, has prefixed *m-*.

PERFECT:	הִשְׁמִיד <i>hišmîd</i>	הִשְׁמִידוֹ <i>hišmîdû</i>
	הִשְׁמִידָה <i>hišmîdāh</i>	

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	הִשְׁמַדְתָּ	<i>hišmádtā</i>	הִשְׁמַדְתֶּם	<i>hišmadtem</i>
	הִשְׁמַדְתָּ	<i>hišmádt</i>	הִשְׁמַדְתֶּן	<i>hišmadten</i>
	הִשְׁמַדְתִּי	<i>hišmádtî</i>	הִשְׁמַדְנוּ	<i>hišmádnû</i>
IMPERFECT:	יִשְׁמַד	<i>yašmîd</i>	יִשְׁמַדוּ	<i>yašmîdû</i>
	תִּשְׁמַד	<i>tašmîd</i>	תִּשְׁמַדְנָה	<i>tašmédnāh</i>
	תִּשְׁמַד	<i>tašmîd</i>	תִּשְׁמַדוּ	<i>tašmîdû</i>
	תִּשְׁמַדִּי	<i>tašmîdî</i>	תִּשְׁמַדְנָה	<i>tašmédnāh</i>
	אִשְׁמַד	<i>'ašmîd</i>	נִשְׁמַד	<i>našmîd</i>
JUSSIVE:	יִשְׁמַד	<i>yašmēd</i>	וַיִּשְׁמַד	<i>wayyašmēd</i>
	תִּשְׁמַד	<i>tašmēd</i>	וַתִּשְׁמַד	<i>wattašmēd</i>
COHORTATIVE:	אִשְׁמַדְהָ	<i>'ašmîdāh</i>	נִשְׁמַדְהָ	<i>našmîdāh</i>
IMPERATIVE:	הִשְׁמַד	<i>hašmēd</i>	הִשְׁמַדוּ	<i>hašmîdû</i>
	הִשְׁמַדִּי	<i>hašmîdî</i>	הִשְׁמַדְנָה	<i>hašmédnāh</i>
INFINITIVE CONSTRUCT:	הִשְׁמִיד	<i>hašmîd</i>		
	הִשְׁמִידִי	<i>hašmîdî</i>		
	הִשְׁמִידָה	<i>hašmîdākā</i>	etc.	
INFINITIVE ABSOLUTE:	הִשְׁמַד	<i>hašmēd</i>		
PARTICIPLE	מִשְׁמִיד	<i>mašmîd</i>	מִשְׁמִידִים	<i>mašmîdîm</i>
	מִשְׁמִידָה	<i>mašmîdāh</i>	מִשְׁמִידוֹת	<i>mašmîdôt</i>

The paradigms of הִגִּיד and הִעֲמִיד are the same as the preceding. In learning the paradigm of the Hiphil, the reader should note the vowel replacements (perfect: $\hat{i} \rightarrow a$; imperfect: $\hat{i} \rightarrow \bar{e}$) and the fact that the stem vowel \bar{e} does not occur in open syllables, while \hat{i} occurs in all open stem syllables and in all final syllables except that of the jussive, the imperative, and the infinitive absolute.

One peculiarity should be mentioned in connection with the perfect of הִאֱמִין and other Hiphil verbs from roots I-guttural: when used in a future sequence, the converted form, with the customary shift of stress, has a in the preformative syllable:

וְהִאֲמִינָתָּ וְהִאֲמִינִי

and you will believe and I shall believe

A very rare alternate form for הִאֱמִין is הִאֲמִין.

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The following Hiphil verbs are derived from roots which have already occurred in this text. Note the meanings which are not completely predictable.

הָאֲבַד to destroy, kill (אָבַד)

הָעָבַר to lead (bring) across

הָאֱמִין to believe, trust (אֱמַן)

הָעָמַד to station, set up, appoint

הִגְדִּיל to magnify, make great (גָּדַל)

הָקָרִיב to bring near, present

הִזְכִּיר to cause to remember or be remembered; to remind; to mention (בְּגֵשׁ to bring near) (בְּצַב to station, set up)

הִחְזִיק to seize, lay hold of (חִזַּק)

- VERBS:
- הִבִּיט *hibbît* (root נבט) to look (at: אֵל, עַל); to look at (+ dir.obj.)
 - הִגִּיד *higgîd* (root נגד) to tell (something) (to: לְ)
 - הִצִּיל *hiššîl* (root נצל) to rescue, deliver
 - הִשִּׁיג *hiššîg* (root בשג) to reach, attain, overtake
 - הִסְתִּיר *histîr* (root סתר) to hide, conceal (trans.)
 - נִקְרָה *niqrāh* (imperf. יִקְרָה) } to meet, encounter (+ אֵל, עַל, בְּ)
 - נִקְרָא *niqrā'* (imperf. יִקְרָא) } (subject)

- NOUNS:
- חֶלֶב *hālāb* (constr. irreg. חֶלֶב; no pl.) milk
 - דְּבַשׁ *dəbaš* honey
 - זֵכֶר *zēker* (w. suff. זִכְרִי; no pl.) remembrance, memorial
 - אוֹת *'ôṭ* (pl. -ôṭ) sign, omen
 - דּוֹר *dôr* (pl. -îm or -ôṭ) generation, corresponding period of time

ADJECTIVE: רָחֵב *rāhāb* broad, wide

Note: Hiphil verbs from roots whose Qal is unknown or little used often have a corresponding Niphal; in addition to נִצַּל, נִצַּב, and נִבְּשׂ note

נִצַּל *niššal* to be rescued

נִסְתַּר *nistar* to hide (oneself)

Exercises:

(a) Translate:

- (1) וַיִּסֶר מֹשֶׁה לְהַבִּיט אֶל-לֵהֶבֶת הָאֵשׁ.
- (2) תָּבוֹא וְהִאֲבֹדְתָ אִתָּם מִתַּחַת הַשָּׁמַיִם.
- (3) מִדּוֹעַ אֵינְכֶם מְאֲמִינִים בִּיהוָה אֱלֹהֵיכֶם.
- (4) * וַיִּגִּדוּ לוֹ אֶת-כָּל-הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בְּלִילָהּ.
- (5) וַיְהִי כִהְשִׁיגוּ אֹתָם וַיִּזְעְקוּ בְּקוֹל גָּדוֹל וַיִּסְתְּרוּ אֶת-פְּנֵיהֶם.
- (6) וַהֲיָה בְּהִזְכִּירָם אֶת-שִׁירֵי אֲבִיהֶם וּבְכוֹ.
- (7) הָעֶבֶיר אֹתָם אֶת-הַנֶּהָר וַיִּקְרַב אֹתָם הָעִירָהּ.
- (8) הִחְזִיקָה אֶת-בְּגָדוֹ וְהוּא נָס הַחוּצָה.
- (9) אֲגַדִּיל אֶת-שִׁמְךָ הַקָּדוֹשׁ יוֹמָם וּלְיָלַיָּהּ וְלֹא אֲשַׁכַּח אֶת-מִצְוֹתֶיךָ.
- (10) * אִי-מִזֶּה אַתָּה תְּבֹאֵי הַלֵּם וְאַתְּמִי אַתָּה מִבְּקִשְׁתָּ פֹה.
- (11) * אֶל-תִּקְרְבוּ אֶת-הַבְּהֵמָה פֶּן-תִּחְלְלוּ אֶת-הַמָּקוֹם הַזֶּה.
- (12) וַתִּסְתַּר אֶת-הָאֲנָשִׁים פֶּן-יִמְצְאוּ וַנִּהְרָגוּ.
- (13) הִזְכִּיר אֲתָנוּ אֶת-הָאוֹתוֹת אֲשֶׁר שָׁלַח אֱלֹהֵינוּ.
- (14) יַגְדִּיל אֶת-שֵׁם הַמַּאֲמִין בּוֹ.
- (15) הִגִּדְלוּ כִי-סָבְבוּ אֲתָנוּ אֵיבֵינוּ וְכִי אֵין מִצִּיל אֲתָנוּ בְּצָרָתָנוּ.
- (16) אָרוּר אַתָּה עַל-דְּבַר עֲוֹנֶךָ הַגָּדוֹל הַזֶּה.
- (17) תִּנֵּי אֶת-הַחֶלֶב אֶל-גִּבְרַתְךָ לְמַעַן תִּשְׁתֶּה.

(b) Write in Hebrew:

1. The maidservant hid near the well.
2. Overtake him and tell him that we are returning to our city.
3. We were not able to rescue them.
4. Look at the mountains and tell me what you see there.
5. He will station his men by the road.
6. The man who meets you will tell you where I have hidden.
7. Why have you come to destroy us?
8. He hid the money so that no one could find it.

(c) Reading: Moses and the Burning Bush (concl.); Ex. 3:7-15.

- (7) וַיֹּאמֶר יְהוָה רְאֵה רָאָה רְאִיתִי אֶת-עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקָתָם¹ שָׁמַעְתִּי מִפְּנֵי נְגִשׁוֹי² כִּי יָדַעְתִּי אֶת-מַכְאֲבוֹי³
- (8) וְאֶרְדּוּ לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ⁵ מִן-הָאָרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וְרַחֲבָה אֶל-אֶרֶץ זָבֹת⁶ חֵלֶב וְדֹבֶשׁ אֶל-מְקוֹם הַפְּנִיעַנִי וְהַחֲתִי⁷ וְהֶאֱמַרְי וְהַפְּרוֹי וְהַחֲוִי וְהַיּוֹבוֹסִי:
- (9) וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי-יִשְׂרָאֵל בָּאָה אֵלַי וְגַם-רְאִיתִי אֶת-הַלְחָץ⁸ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם:
- (10) וְעַתָּה לָכֵה וְאַשְׁלַחְךָ⁹ אֶל-פְּרַעֲזָה וְהוֹצֵא¹⁰ אֶת-עַמִּי בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם:
- (11) וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים מִי אֲנֹכִי כִּי אֵלֶךְ אֶל-פְּרַעֲזָה וְכִי אוֹצִיא¹¹ אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:
- (12) וַיֹּאמֶר כִּי-אֶהְיֶה עִמָּךְ וְהָיָה לְךָ הָאֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ¹² בְּהוֹצִיאֶךָ¹³ אֶת-הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת-הָאֱלֹהִים עַל הַהָר הַזֶּה:
- (13) וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי¹⁴ אֵלֵיכֶם וְאָמַרוּ-לִי מַה-שְּׁמוֹ מַה אָמַר אֵלֵיכֶם:
- (14) וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה¹⁵ וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם:
- (15) וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי¹⁴ אֵלֵיכֶם זֶה-שְּׁמִי לְעוֹלָם חָה זְכַרְי לְדֹר דָּר:¹⁶

Notes to the Reading:

1. צַעֲקָה cry
2. נָגַשׁ to drive, oppress
3. מַכְאֹב pain
4. The suffix *-ô* is an object pronoun.
5. “to lead him (them) up”
6. זָב to flow
7. The Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; names of peoples occupying Palestine at that time.
8. לְחָץ oppression; לְחָץ to oppress
9. = וְאַשְׁלַח אֹתְךָ
10. “and bring forth”

11. “I should bring forth”
12. = שְׁלַחְתִּי אֶתְךָ
13. inf. construct of הוֹצִיא to bring forth
14. = שְׁלַח אֶתִּי
15. A cryptic phrase, not fully understood.
16. “forever;” an idiomatic use of repetition for durational expression.

LESSON 44

160. Hiphil Verbs: Stems and Inflection (cont.).

Root Type	Perfect	Imperfect	Jussive	Imperative	Inf. Constr.	Participle
III-guttural	הִשְׁמִיעַ	יִשְׁמַעַ	יִשְׁמַע	הִשְׁמַע	הִשְׁמִיעַ	מְשַׁמֵּעַ
III-Aleph	הִמְצִיאַ	יִמְצִיאַ	יִמְצִא	הִמְצִא	הִמְצִיאַ	מְמַצֵּיאַ

Remarks: A guttural (other than א) in third root position affects only those forms which have \bar{e} in the final stem syllable of the corresponding non-guttural type. In the imperfect (fem. pl.), jussive, and imperative this is replaced by a . The paradigm is otherwise like that of הִשְׁמִיד except for the furtive *paṭah* with the final guttural: הִשְׁמִיעַ, הִשְׁמִיעַ.

Imperfect	Jussive	Imperative
יִשְׁמַעַ	יִשְׁמַע	הִשְׁמַע
תִּשְׁמַעַ	תִּשְׁמַע	הִשְׁמִיעַי
...	...	הִשְׁמִיעוּ
תִּשְׁמַעְנָה	...	הִשְׁמַעְנָה

Hiphil verbs from roots III-Aleph have \bar{e} (') in the perfect before endings beginning with a consonant: הִמְצִיאַתָּ (just like the Niphal נִמְצִיאַתָּ, Piel מִלֵּאֲתָ, and the Pual מִלֵּאֲתָ). All other forms are the same as those of הִשְׁמִיד except for the fem. pl. of the imperfect, where we find the usual $-é$ (') $nāh$: תִּמְצִיעְנָה

Perfect	Imperfect	Imperative
הִמְצִיא	יִמְצִיא	הִמְצֵא
הִמְצִיאה	...	הִמְצִיאי
הִמְצִיאת	תִּמְצֵאנה	הִמְצִיאו
...	...	הִמְצֵאנה

The verb הִמְצִיא combines the features of verbs I-guttural and III-Aleph.

161. More on the Numbers.

(a) The tens. Apart from *twenty*, which is expressed by the plural form of *ten*, namely עָשָׂרִים, the tens are the plurals of the corresponding units:

שְׁלֹשִׁים	thirty	שִׁבְעִים	seventy
אַרְבָּעִים	forty	שְׁמֹנִים	eighty
חֲמִשִּׁים	fifty	תְּשַׁעִים	ninety
שִׁשִּׁים	sixty		

They may be used with either a singular noun (the more common usage) or a plural noun:

שְׁלֹשִׁים אִישׁ or שְׁלֹשִׁים אַנְשִׁים thirty men.

They may also be used as ordinals: בְּשָׁנַת אַרְבָּעִים in the fortieth year.

(b) Fractions are poorly attested. The expression for *half* (חֲצִי) is unrelated to the number two. A *fourth* is רִבְעָה or רִבְעָה; a *fifth* is חֲמִשָּׁה.

(c) In addition to the regular series of ordinals (שְׁנַיִם, שְׁלִישִׁי, רְאִשׁוֹן, etc.) there is a second type attested only by שְׁלִישׁ (third) and רִבְעָה (fourth). To judge from their limited use, they are more substantival than adjectival: "that which pertains to the third," etc.

(d) Adverbial multiplicatives are usually expressed with פְּעַם (once), פְּעַמַּיִם (twice), שְׁלוֹשׁ פְּעַמַּיִם (three times), etc., but also attested are the forms שִׁבְעַתַּיִם (sevenfold), אַרְבַּעַתַּיִם (fourfold).

(e) Most of the units have corresponding verbs (usually Piel) which have rather wide-ranging meanings: "to do something x-times; to divide into x-parts; to do something for an x time." Thus,

שָׁנָה to repeat, do again; *to repeat to someone* (Gen 20:10)
 שָׁלַשׁ to divide into three parts
 רִבַּע to be square; [רִבַּע] to make square, and similarly for the others.

162. Vocabulary 44.

VERBS: הִשְׁמִיעַ to cause to hear; to tell, to proclaim.
 + הִמְצִיא to cause to find; to present (= cause to be found).

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	הִחֲטִיא	to cause to sin, to lead into sin
+	הִצְלִיחַ	to make prosperous; to be prosperous / <i>success</i>
	הִשְׁלִיךְ	to throw
	הִשְׁמִיד	to destroy, annihilate
+	הִאָּרַךְ	to lengthen (tr.); to be long (intr.)
	זָבַח (יִזְבַּח)	to sacrifice
	גָּנַב (יִגְנַב)	to steal // <i>steal, kidnap</i>
	רָצַח (יִרְצַח)	to kill (with or without intent or premeditation)
NOUNS:	מִטָּה	(pl. - <i>ot</i>) staff, rod; tribe <i>syn: מַטֵּה (see below)</i>
	כַּף	(w. suff. כַּפַּי; dual כַּפַּיִם; pl. - <i>ot</i>) palm or hollow of hand; sole
OTHER:	הֵן	(adv.) a synonym of הִנֵּה; if

Exercises:

(a) Translate:

- 604 = 1. rod (most common)
 2. scptre, to mark of authority, symbol of
 rulership
 3. tribe ✓
- 716A - handles staff, rod; tribe, but not scptre
 (מַטֵּה)
- (1) יִשְׁמִידוּ אֶת־שַׁעְרֵי עִירָנוּ.
 - (2) וַיִּצְלַח יְהוָה אֶת־יוֹסֵף.
 - (3) צִוִּיתִי אֹתוֹ לְהַחְזִיק אֶת־הַצְּלָמִים וּלְהַשְׁמִיד אֹתָם.
 - (4) הִשְׁלִיכוּ אֶת־אֲחֵיהֶם בְּבוֹר.
 - (5) גָּדוֹל עֲוֹנוֹ כִּי הִחְטָאנוּ אֹתוֹ.
 - (6) יֵאָרֶךְ יְהוָה אֶת־יְמֵי חַיָּיָךְ.
 - (7) הִשְׁמִיעוּ אֶת־כָּל־הָעַם אֶת־דְּבָרֵי.
 - (8) יְבָרַךְ הַמַּאֲמִין בּוֹ וְהַמְקַלֵּל אֹתוֹ יֵאָבֵד.
 - (9) אֲצִיל אֶת־הָעַם הַמְּעַנֶּה הַזֶּה.
 - (10) אֶל־תִּחֲטִיא אֶת־רַעְךָ.
 - (11) לָמָּה תִּסְתֵּר מִנֵּי.
 - (12) לֹא תַעֲנֶנּוּ אֶת־הַדְּלִים.
 - (13) מִי גָנַב אֶת־הַלוּחֹת.
 - (14) הִשְׁלִיךְ אֶת־הַדָּג בַּיָּם.
 - (15) בָּאוּ וְהִלְלוּ אֶת־יְהוָה אֱלֹהֵיכֶם.
 - (16) נְשִׂיגָה־נָּא אֹתוֹ לִפְנֵי הַקָּרָא עַל־מַחְנֶה אֲבִינֹו.
 - (17) קָרַע אֶת־בְּגָדָיו וַיִּכַּס אֶת־רֹאשׁוֹ בְּשָׂקִים.
 - (18) זֶה אֹת אֲהַבְתִּי.
 - (19) קָם עַל־רַעְהוֹ וַיִּרְצַח אֹתוֹ.
 - (20) אֶל־תִּזְבְּחוּ אֶת־עֹף הַשָּׁמַיִם.

(b) Give the Hebrew for the following orally:

- | | |
|--------------------------|----------------------|
| 1. 50 fish | 5. 50 honest men |
| 2. 20 tablets | 6. 90 garments |
| 3. 30 stones | 7. half of the milk. |
| 4. 40 days and 40 nights | |

(c) Write in Hebrew:

1. And when he had proclaimed the commandments of the Lord, he departed from their midst.
2. And when they destroy this city, you will be slain with the remaining inhabitants.
3. And when they told him about the enemies' army, his heart melted within him and he fled from before them.
4. Now that the Lord has made you prosperous, leave your place and come with us to be our king.
5. It is bad to steal and kill in this manner.

(d) Reading: Exodus 3:16–4:5.

- (16) לך וְאֶסְפֹּף אֶת־זַקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וַיַּעֲקֹב לֵאמֹר פֶּקֶד פְּקֻדֹתַי אֲתֶכֶם וְאֶת־הָעָשׂוּי לָכֶם בְּמִצְרַיִם:
- (17) וְאָמַר אֶעֱלֶהּ אֲתֶכֶם מֵעֵנִי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל־אֶרֶץ זְבַת³ חֶלֶב וְדָבַשׁ:
- (18) וְשָׁמְעוּ לְקֹלְךָ וּבֵאתָ אִתָּהּ הַזְקֵנִי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וְאָמַרְתֶּם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרָיִים נִקְרָה עָלֵינוּ וְעַתָּה נִלְכֶה־נָּא דֶרֶךְ⁴ שְׁלֹשֶׁת יָמִים בְּמִדְבָר וְנִזְבַּחַה לַיהוָה אֱלֹהֵינוּ:
- (19) וְאָנֹכִי יָדַעְתִּי כִּי לֹא־יִתֵּן אֲתֶכֶם מֶלֶךְ מִצְרַיִם לְהֵלֶךְ⁵ וְלֹא בִּיד חֲזָקָה⁶:
- (20) וְשִׁלַּחְתִּי אֶת־יָדִי וְהִכִּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאוֹתַי אֲשֶׁר אַעֲשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יִשְׁלַח אֲתֶכֶם:
- (21) וְנִתְתִּי אֶת־חֹן הָעַם־הַזֶּה בְּעֵינֵי מִצְרַיִם וְהָיָה כִּי תִלְכּוּן לֹא תִלְכוּ רִיקִם⁸:
- (22) וְשִׁאלָה אִשָּׁה מִשְׁכַּנְתָּהּ⁹ וּמִגֵּרַת בֵּיתָהּ כְּלֵי־כֶסֶף וְכֵלֵי זָהָב וְשִׁמְלֹת וְשִׁמְתֶם עַל־בְּנֵיכֶם וְעַל־בְּנוֹתֵיכֶם וּנְצַלְתֶּם¹⁰ אֶת־מִצְרַיִם:
- (1) וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה אֱלֹהֶיךָ יְהוָה:
- (2) וַיֹּאמֶר אֵלָיו יְהוָה מִזֶּה¹¹ בִּידְךָ וַיֹּאמֶר מֹשֶׁה:
- (3) וַיֹּאמֶר הַשְׁלִיכֶה¹² אֶרְצָה וַיִּשְׁלַכְהוּ¹³ אֶרְצָה וַיְהִי לְנֶחֱשׁ וַיִּנָּס מֹשֶׁה מִפָּנָיו:
- (4) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה שְׁלַח יָדְךָ וְאַחֲזוּ בְּזַנְבוֹ¹⁴ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ:
- (5) לְמַעַן¹⁵ יֵאֱמִינוּ כִּי־נִרְאָה אֱלֹהֶיךָ יְהוָה אֱלֹהֵי אֲבֹתֵם אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֵלֵהֶי יַעֲקֹב

Notes to the Reading:

- | | |
|--|---|
| 1. "I shall lead (you) up" | 8. רִיקִם empty (adv.) |
| 2. The Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. | 9. "from her neighbor;" fem. form of שָׁכֵן |
| 3. זָב to flow | 10. נָצַל (Piel): to plunder, take spoil from |
| 4. "a journey (of three days)" | 11. = מִזֶּה |
| 5. לְהֵלֶךְ a "regular" inf. construct of הֵלֵךְ | 12. = הִשְׁלַךְ אֹתוֹ |
| 6. "except by a show of strength" | 13. = וַיִּשְׁלַךְ אֹתוֹ |
| 7. "and I shall smite" | 14. זָנַב tail |
| | 15. The purpose clause fits only loosely with the preceding verses. |

LESSON 45

163. Hiphil Verbs: Stems and Inflection.

With roots I-*Yodh* (originally I-*Waw*) the Hiphil verb has the same contraction to *ô* that was found in the Niphal.

Perfect	Imperfect	Jussive	Imperative	Inf. Construct	Participle
הוֹרִיד	יוֹרִיד	יֹרֵד יֹרְדֵי	הוֹרֵד	הוֹרִיד	מוֹרִיד (to lead down)

The inflection is perfectly regular; the syllable with *ô* is unchanged throughout, and the final stem syllable undergoes the changes given in the paradigm of הִשְׁמִיד. Because the preformative syllable is open, the accent of the converted imperfect is regularly retracted, with $\bar{e} \rightarrow e$: יוֹרֵד.

The following verbs combine several inflectional peculiarities:

(a) I-*Yodh* and III-guttural:

הוֹדִיעַ	יוֹדִיעַ	יֹדֵעַ / יֹדְעֵי	הוֹדֵעַ	הוֹדִיעַ	מוֹדִיעַ	(cause to know)
הוֹשִׁיעַ	יוֹשִׁיעַ	יֹשֵׁעַ / יֹשְׁעֵי	הוֹשֵׁעַ	הוֹשִׁיעַ	מוֹשִׁיעַ	(deliver, save)
הוֹכִיחַ	יוֹכִיחַ	יֹכַח / יֹכְחֵי	הוֹכַח	הוֹכִיחַ	מוֹכִיחַ	(reprove)

(b) I-*Yodh* and III-*Aleph*:

הוֹצִיא	יוֹצִיא	יֹצֵא / יֹצְעֵי	הוֹצֵא	הוֹצִיא	מוֹצִיא	(bring forth)
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The Hiphil verb corresponding to Qal הִלָּךְ is הוֹלִיךְ, as though from a root ילך.

The few verbs in Hebrew which are from roots originally I-Yodh have the Hiphil form הִיטיב (to treat well; root יטב). The ê is not reducible and the inflection is regular throughout.

164. The Numbers from 11–19.

The 'teens are formed by placing the unit before the word for ten, which has special forms differing from those already learned:

	Masculine Modifier	Feminine Modifier
eleven	אֶחָד עָשָׂר	אַחַת עָשָׂרָה
	עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עָשָׂרָה
twelve	שְׁנַיִם עָשָׂר	שְׁתַּיִם עָשָׂרָה
	שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרָה
thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
fifteen	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עָשָׂרָה
sixteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
seventeen	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂרָה
nineteen	תְּשַׁעָּה עָשָׂר	תְּשַׁע עָשָׂרָה

As with the tens (§161a), both singular and plural nouns occur with the numbers from 11 to 19. Nouns frequently itemized, such as אִישׁ, שָׁנָה, יוֹם, נָפֶשׁ (in the sense of "person"), and שֵׁבֶט (tribe) are usually singular:

חֲמִשָּׁה עָשָׂר אִישׁ fifteen men
 חֲמֵשׁ עָשָׂרָה נְפָשׁ 15 persons (rem.: נְפָשׁ is fem.)

With other nouns the plural is regularly used.

165. Vocabulary 45.

VERBS: הוֹשִׁיב to cause to dwell; to settle (someone in a place) (cf. יָשַׁב) (far Gal, 30)
 הוֹרִיד to bring (lead, take) down (cf. יָרַד)
 הוֹלִיד to beget, engender (cf. יָלַד)
 הוֹדִיעַ to cause to know; to teach (someone); to declare or proclaim (something) (cf. יָדַע)
 הוֹצִיא to bring (lead, take) out (cf. יָצָא)
 הוֹלִיךְ to cause to go; to lead (cf. הִלְךְ)
 הוֹסִיף to do again; to continue doing something. Two constructions are frequent:

הוֹסִיף לָצוּם he fasted again, continued to fast
 הוֹסִיף וַיָּצֹם he fasted again, continued to fast

In the second construction the verbs are simply coordinated

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in Hebrew. The verb may also have the meaning "to add" but the actual translation value depends on the context:

והוֹסַפְתִּי עַל-יְמֵיךָ חֲמֵשׁ עָשָׂרָה שָׁנָה I shall add to your days fifteen years
 הוֹסַפְתָּ חֲכָמָה... אֶל-הַשְּׂמוּעָה אֲשֶׁר שָׁמַעְתִּי You are wiser than you are reputed to be. (lit.: You have added wisdom to the report I have heard.)

Note also the common phrase (exclamatory, asseverative): *see also 1.1.1.1*

כֹּה יַעֲשֶׂה לִי יְהוָה וְכֹה יוֹסִיף May God do thus for me, and even more so (if such-and-such is/is-not true)

- הוֹשִׁיעַ to save, deliver
- הוֹכִיחַ to reprove; to decide
- note* קָנָא to be jealous (-את or ב + person); to be zealous (ל: for)
- NOUNS: פָּסֵל (pl. irreg. פְּסִילִים) idol, image (*see Name of Gods*)
- אֵל (pl. -im) god; God (w. or without article)
- שׁוּא emptiness, vanity; לְשׁוּא in vain, for nothing
- גֵּר (pl. -im) sojourner, resident alien
- שׁוֹר a head of cattle (a singular corresponding to the collective בָּקָר)
- OTHER: מִמַּעַל (adv.) above; + ל (=prep.)
- מִתַּחַת (adv.) below; + ל (=prep.)

*שׁוֹר: x fully grown male bovine, whether castrated or not: bull, ox, steer
 x oft. for cattle in general
 x oft. collective (Holladay)*

Exercises:

(a) Translate:

- (1) אֶת-הַרְשָׁעִים הוֹשִׁיב בְּחֹשֶׁךְ וְאֶת-הַצְּדִיקִים הוֹלִיךְ בְּאוֹר פְּנָיו.
- (2) הוֹלִיךְ אֹתִי בְּדַרְכֵי עֲנִי וְלֹא שָׁמַע לְקוֹלִי בְּקִרְאִי אֵלָיו.
- (3) לֹא אוֹסִיף עוֹד לַעֲשׂוֹת חֶסֶד עִמָּכֶם.
- (4) וַיֹּדַע אֹתִי אֶת-הָאֱתוֹת וְאֶת-הַנִּפְלְאוֹת אֲשֶׁר יַעֲשׂוּ בְיָמֵים הָהֵם.
- (5) אֱלֹהִים הוּא הַמוֹצִיא אֶתְנוּ מֵאֶרֶץ מִצְרַיִם.
- (6) וַיֹּלֶד בֶּן לְזִקְנָיו וְהֵלֵד שִׂמְחָה אֶת-לֵב אָבִיו עַד-קֶץ יָמָיו.
- (7) וַיֹּרֵד אֶת-אָבִיו וְאֶת-אָחִיו מִצְרַיִם.
- (8) הוֹשִׁיעָה אֶתְנוּ יְהוָה וּפְקֹדֶה אֶתְנוּ כְּאֲשֶׁר דִּבַּרְתָּ.
- (9) לֹא אוֹכִיחַ אֶתְכֶם עַל-חַטָּאת בְּנֵיכֶם.
- (10) הִגַּשְׁנָא אֶת-סִפְרֵי וְאֶקְרָא אֵלֶיךָ אֶת-הַדְּבָרִים אֲשֶׁר בָּם.
- (11) וַעֲשֵׂתָ נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתָּ אֹתִי אֶל-פְּרַעֲה וְהוֹצֵאתָ אֹתִי מִבֵּית הָאֲסִירִים הַזֶּה.
- (12) לְשׁוּא דִבַּרְתִּי אֵלֵיכֶם כִּי לֹא שָׁמַעְתֶּם אֶת-דְּבָרֵי.
- (13) אֶל-תִּתֵּן אֶת-הַגְּרָמִים לְבוֹא הַהִיכָל כִּי מְקוֹם קֹדֶשׁ הוּא.
- (14) וַיִּבְחַר שְׁלֹשָׁה עָשָׂר אִישׁ וַיִּקְרַב אֲתָם אֶל-הָעֵיר.
- (15) וַיִּקְנְאוּ אֹתוֹ אָחִיו כִּי אָבִיהֶם אָהַב אֹתוֹ מִכָּל-אָחָיו.
- (16) לֹא תוֹסִיפוּ לַתַּעוֹת כִּי אוֹדִיעַ לְכֶם אֶת-הַדָּרֶךְ.
- (17) לֹא יִכְלְנוּ לְנַחֵם אֶתְּךָ אַחֲרֵי מוֹת אִישָׁה.

*note: ... to verb implies agent, etc., when and prepositions are implied
 (translate: to nurse, to urge)
 Syntax: ... + acc + ?
 to ... are by ...*

(b) Write in Hebrew:

1. He begot seventeen sons during his lifetime.
2. They settled the people in twelve small cities near the great river.
3. We defiled their holy place and brought out the fifteen large stones that they had set up there.
4. When he saw the flame of the fire, he ran out of the house without his clothes and shoes (= circum. clause: "and his clothes and shoes [were] not with him").
5. Now that my days on earth are finished, I charge these eighteen persons to you so that you may be a help and a comforter to them.
6. And after that he left the house of his father-in-law and set forth with this people as a sojourner in their midst.

(c) Reading: The Ten Commandments (Ex. 20:1–14):

- (1) וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר:
- (2) אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:²
- (3) לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי:
- (4) לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה³ אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
- (5) לֹא־תִשְׁתַּחֲוֶה⁴ לָהֶם וְלֹא תַעֲבֹדֵם⁵ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא⁶ פֶּקֶד עֵינָי אֶת עַבְדֵי עַל־בָּנִים עַל־שְׂלִשִׁים⁷ וְעַל־רְבָעִים לְשָׁנָי:
- (6) וְעָשֵׂה חֹסֶד לְאֵלֶפֶים⁸ לְאִהְבִי וּלְשֹׂמְרֵי מִצְוֹתַי:
- (7) לֹא תִשָּׂא⁹ אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנְקָה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא:
- (8) זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:¹⁰
- (9) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ:
- (10) יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
- (11) כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:¹²
- (12) כִּבֹּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָרַכְוֶךָ יְמֶיךָ עַל־הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:
- (13) לֹא תִרְצַח: לֹא תִנְאַף:¹³ לֹא תִגְנוֹב: לֹא־תַעֲנֶה¹⁴ בְּרַעַף עֵד¹⁵ שֶׁקֶר:
- (14) לֹא תַחַמֵּד¹⁶ בֵּית רֵעֶךָ לֹא־תַחַמֵּד אִשֶׁת רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ וְכָל אֲשֶׁר לְרֵעֶךָ:

Notes to the Reading:

- | | |
|---|--|
| 1. = הוֹצֵאתִי אִתְּךָ | 8. אֶלֶף "thousand" |
| 2. A plural noun used as an abstract: "bondage" | 9. נָשָׂא here = "to utter" (prob. in an oath); נָקָה to absolve, regard as innocent |
| 3. תְּמוּנָה "likeness" | 10. The suffix is objective. |
| 4. "You shall (not) bow down" | 11. "And he rested" |
| 5. = תַּעֲבַד אִתָּם | 12. = וַיְקַדֵּשׁ אֹתוֹ |
| 6. קַנָּא (adj.) "jealous" | |
| 7. See § 161c. | |

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- | | |
|--|--|
| 13. נֶאֱחַז "to commit adultery" | 15. עֵד "witness, testimony" שֶׁקֶר
"falsehood" |
| 14. עָנָה בִּי "to testify against;
to bring as testimony
against" | 16. חָמַד "to desire, covet" |

LESSON 46

166. Hiphil Verbs: Stems and Inflection (cont.).

The stems of Hiphil verbs from roots III-*Hē* are as follows:

Root Type	Perfect	Imperfect	Jussive	Imperative	Inf.Construct	Participle
III- <i>Hē</i>	הִרְבָּה	יִרְבֶּה	יִרְבֵּ	הִרְבֵּה	הִרְבוֹת	מִרְבֵּה
Also I-gutt.	הִעֲלָה	יִעֲלֶה	יִעֲלֵ	הִעֲלֵה	הִעֲלוֹת	מִעֲלֵה
Also I-Yodh	הוֹרָה	יּוֹרֶה	יּוֹרֵ	הוֹרֵה	הוֹרוֹת	מוֹרֶה
Also I-Nun	הִכָּה	יִכֶּה	יִכֵּ	הִכֵּה	הִכּוֹת	מִכֵּה

Remarks: Note that the otherwise characteristic long vowel *î* of Hiphil verbs is not present in these forms. The stem endings and their inflection are virtually the same as that learned for all other verbs from roots III-*Hē* (cf. *בָּנָה, נִבְנְנָה, עָנָה*); only the beginning of the form marks it clearly as a Hiphil verb.

The inflection is given below only in abbreviated form because of the similarities to other verbs already mentioned. Note that in the perfect the stem vowel before the suffixes beginning with a consonant is either *ê* or *î*:

PERFECT:	הִרְבָּה	IMPERFECT:	יִרְבֶּה	IMPERATIVE:	הִרְבֵּה
	הִרְבָּתָה		...		הִרְבִּי
	הִרְבִּיתִּי		תִּרְבִּי		הִרְבוּ
	הִרְבִּיתִּי		...		הִרְבִּינָה
	etc.		תִּרְבִּינָה		
			etc.		

1- The variation in the stem vowel before the suffixes beginning with a consonant is either *ê* or *î*.

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INFINITIVE CONSTRUCT: הַרְבוֹתִי, הַרְבוֹתִי, הַרְבוֹתֶךָ, etc.

INFINITIVE ABSOLUTE: הַרְבֵּה

PARTICIPLE: מְרַבֵּה מְרַבָּה מְרַבִּים מְרַבִּי

The verbs הַעֲלֶה, הוֹרֶה, and הִכֶּה illustrate various combinations of root types. Their inflection is like that of הַרְבֵּה.

The jussive forms, like those of the Qal verbs from roots III-*Hē*, show the loss of the final stem vowel (-*eh*) and the resultant secondary vowel: *yarbeh* > **yarb* > *yéreb*. Hiphil verbs, then, are distinguished from Qal verbs only by having *é* and not *i* or *é* in the first syllable of the jussive (and converted) form:

QAL:	וַיִּבֶן	and he built	וַתִּרְבַּ	and it (f.) grew numerous
HIPHIL:	וַיְבַנֶּה	and he caused to build	וַתִּרְבֵּ	and it (f.) caused to grow numerous

When the root is I-guttural as well, there is no distinction:

וַיַּעֲלֶה QAL: and he went up or HIPHIL: and he led up

Note that in the jussive form of הִכֶּה (root נכח) the expected **yakk* (<*yakkeh*) becomes יַךְ *yak* by the regular loss of doubling at the end of a word. Compare the Qal verb יִטֶּה (he will extend), jussive יִטֵּ.

Occasionally *e* is found instead of *i* in the preformative of the perfect:

הִרְאָה to cause to see
הִגְלָה to lead into exile

The infinitive absolute הַרְבֵּה (from הַרְבֶּה to increase, cause to be numerous) is commonly used as an adverb “very, much,” sometimes with an added מְאֹד:

וַתִּבְךְּ הַרְבֵּה מְאֹד and she wept very much

167. The Numbers from 21–99.

Because the tens are not inflected for gender, the combination of these with the units (21, 22, etc.) is not unduly complicated. The unit may precede or follow the ten, but agrees in gender with the modified noun, which is usually in the singular.

עֶשְׂרִים וְאַחַד אִישׁ	or	אַחַד וְעֶשְׂרִים אִישׁ	21 men
שְׁלֹשִׁים וּשְׁנַיִם אִישׁ	or	שְׁנַיִם וּשְׁלֹשִׁים אִישׁ	32 men
		אַרְבָּעִים וּשְׁלוֹשׁ אִשָּׁה	43 women
		חֲמִשִּׁים וְשֵׁשׁ נַפְשׁ	56 persons

If the counted item is placed before the numeral it may be in the plural:

אַנְשִׁים שְׁלֹשִׁים וְאַחַד 31 men

168. Vocabulary 46.

- VERBS: הִרְאָה to cause to see; to show (cf. רָאָה)
 הִכָּה to strike, smite, kill (root נכה)
 הוֹדָה to give thanks. In the imperfect the *h* is sometimes anomalously retained: יְהוֹדָה = יוֹדָה. (root ידה)
 הִשְׁקָה to give water to, to cause to drink; used as the causative of שָׁתָה.
 הוֹרָה to shoot (arrows); to direct, teach (root ירה)
 הִעֲלָה to lead (take, bring) up (cf. עָלָה)
 גָּלָה (יִגְלֶה) to uncover, reveal; to go into exile; גָּלָה אֶת-אֶזְנוֹי he informed me.
 הִגְלָה to carry away into exile // depart
 לָמַד (יִלְמַד) to learn
 לָמַד (יִלְמַד) to teach
 רָבָה (יִרְבֶּה) to be (come) numerous; to be great
 הִרְבָּה to increase (tr.); make numerous
- NOUNS: חֻק (w. suff. חֻקֵי; pl. -im) statute
 חֻקִּים (pl. -ot) statute
 מִשְׁפָּט (pl. -im) judgement; court decision
 לֵבָב (pl. -ot) a synonym of לֵב heart.

Exercises:

(a) For each of the following jussive and converted forms first give the corresponding normal imperfect and then the perfect. Translate. E.g.

יִרְבֶּה → יִרְבֶּה → הִרְבָּה

- | | | |
|---------------|---------------|--------------|
| יִאוֹשֵׁב (1) | יִתַּע (6) | יִשָּׁג (11) |
| יִקַּר (2) | יִגְלֶה (7) | יִעֲזֹב (12) |
| יִוֹדַע (3) | יִכָּל (8) | יִוֹר (13) |
| יִשְׁקַח (4) | יִעַן (9) | יִוֹסֵף (14) |
| יִעֲלֶה (5) | יִוֹשַׁע (10) | יִנָּךְ (15) |

(b) Translate:

- (1) וַיִּף אֶת-הַמִּצְרֵי וַיַּהַרְג אֹתוֹ וַיִּקְבֹּר אֹתוֹ כִּן-יִמְצָא.
- (2) הוֹדוּ לוֹ, בְּרַכּוּ אֶת-שְׁמוֹ, כִּי טוֹב יְהוָה, לְעוֹלָם חַסְדּוֹ.
- (3) בָּאוּ אֶל-הָעֵין לְמַעַן הִשְׁקוֹת אֶת-צִאֲנָם.
- (4) וְהוֹרִיתִי אֶתְכֶם אֶת-הַדֶּרֶךְ הַטּוֹב וְהִיָּשֵׁר.
- (5) וְאַתָּה תַעֲלֶה אֶת-עַמִּי אֶרְצָה כְּנַעַן.
- (6) וְיִהוּה גָלָה אֶת-אֶזְנוֹ הַנְּבִיא יוֹם אֶחָד לְפָנָי בּוֹא הַמֶּלֶךְ.
- (7) יוֹדוּ שְׁמִי כִּי קָדוֹשׁ אַתָּה.
- (8) גָּלָה כְבוֹד יִשְׂרָאֵל.
- (9) לָמַד אֹתִי אֶת-חֻקֶּיךָ וְאַהֲבִיהָ לְאִישׁ צַדִּיק.
- (10) מִדּוֹעַ הִכִּיתָ אֶת-הַגֵּר לְהַרְג אֹתוֹ.

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- (11) לְכוּ וְנִהְרְגָה אֹתָם פֶּן־יִרְבוּ וְנִלְחַמוּ בָנוּ.
- (12) גַּם הָעַם מִן־הַמִּלְחָמָה וְגַם־הַרְבֵּה נָפַל מִן־הָעַם.
- (13) וַיֵּצֵאוּ אֹתָנוּ לַעֲשׂוֹת אֶת־כָּל־הַחֲקִים הָאֵלֶּה.
- (14) שְׁלַח אֶת־הָאִישׁ לִפְנֵיהֶם לְהוֹרוֹת אֹתָם אֶת־הַדָּרֶךְ.
- (15) יִשְׁמְעוּ וְלָמְדוּ לִירְאָה אֶת־יְהוָה.
- (16) אֲרַבֶּה עֲלֶיךָ עַל־פְּנֵי הָאָרֶץ וְהָיִיתָ לְעַם גָּדוֹל וְחֹזֵק.
- (17) וְקָרְעוּ לְבַבְכֶם וְאֶל־בְּגָדֵיכֶם וּשְׂבוּ אֶל־יְהוָה אֱלֹהֵיכֶם.
- (18) יְהוּה אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה וְאֲשֶׁר הֵעֵלָה אֶת־אֲבֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם.
- (19) וַיַּגֵּל אֶת־יִשְׁבֵי יְרוּשָׁלַם אֶל־אֶרֶץ רְחוֹקָה.

(c) Write in Hebrew:

1. I shall give thanks to the Lord.
2. They led us into exile.
3. Teach me so that I may know your (m. s.) many wonders.
4. Deliver us from the hands of our enemies.
5. When he hears about this matter, he will be jealous.
6. You have served them in vain, for they will not (give you help).
7. The Lord will reprove his people.

(d) Reading: Deuteronomy 6 :1–9.

- (1) וְזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשֻׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֹתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ: 1
- (2) לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְךָ² אֹתָהּ וּבְנֶךָ וּבְנוֹ־בְנֶךָ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יֵאָרְכּוּ יְמֵיךָ:
- (3) וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִטֵּב לָךְ וְאֲשֶׁר³ תִּרְבֶּן מְאֹד כִּי אֲשֶׁר דָּבָר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ אֶרֶץ⁴ זָבַת חֶלֶב וּדְבָשׁ:
- (4) שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
- (5) וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ⁵:
- (6) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ² הַיּוֹם עַל־לֵבְבְךָ:
- (7) וְשָׁנַנְתָּם⁶ לְבִלְיָדָה וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶיךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
- (8) וְקִשְׂרָתָם⁷ לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת⁸ בֵּין עֵינֶיךָ:
- (9) וּכְתַבְתָּם עַל־מְזוּזוֹת⁹ בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Notes to the Reading:

- | | |
|---|--------------------------------------|
| 1. The suffix is objective. | attached to what precedes it. |
| 2. = מְצַוְךָ אֹתְךָ | |
| 3. Both אֲשֶׁר's are used as compound relatives: "that which... and that (by) which..." | 5. מְאֹד is a noun here: "strength". |
| 4. The phrase "a land flowing..." is rather loosely | 6. "You shall teach them" |
| | 7. = וְקִשְׂרָתָ אֹתָם |
| | 8. "bands, frontlet-bands" |
| | 9. מְזוּזָה "door-post" |

LESSON 47

169. Hiphil Verbs: Stems and Inflection (cont.).

The Qal distinction between roots II-*Waw* (יָקוּם) and roots II-*Yodh* (יָשִׁים) is not maintained in the Hiphil verbs derived from these same roots. The forms given for הָקִים (from the root of קָם) are standard.

Root Type	Perfect	Imperfect	Jussive	Imperative	Inf. Constr.	Participle
Hollow (II- <i>Waw</i> / <i>Yodh</i>)	הָקִים	יָקִים	יָקֵם	הָקֵם	הָקִים	מְקִים
Also III-gutt.	הָנִיחַ	יָנִיחַ	יָנַח	הָנַח	הָנִיחַ	מְנִיחַ
Also III- <i>Aleph</i>	הָבִיא	יָבִיא	יָבֵא	הָבֵא	הָבִיא	מְבִיא

Note that the participle has the same preformative vowel as the perfect. This stands in contrast to all other Hiphil verbs studied up to this point. The presence of a guttural (other than א) in final root position has the same effect it has in הַשְׁמִיעַ. For הָבִיא compare הַמְצִיא.

In the inflection of the perfect there are two distinct paradigms, one with the linking vowel -ô- and one without:

I		II	
הָקִים	הָקִימוּ	הָקִים	הָקִימוּ
הָקִימָה	הָקִימוּ	הָקִימָה	הָקִימוּ
הָקִימוּת	הָקִימוּתָם	הָקִימוּת	הָקִימוּתָם
הָקִימוּת	הָקִימוּתְךָ	הָקִימוּת	הָקִימוּתְךָ
הָקִימוּתִי	הָקִימוּתֵנוּ	הָקִימוּתִי	הָקִימוּתֵנוּ

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Paradigm I is by far the more frequent.

The very common verb הָבִיא (to bring; root בוא) is usually inflected according to paradigm II: הִבִּיאָהּ, הִבִּיאָהּ, etc.

The imperfect and the remaining forms follow a single inflectional pattern; note the retraction of stress and the vowel replacement in the converted imperfect:

IMPERFECT:

JUSSIVE:

IMPERATIVE:

יָקִים	יִקְיִמוּ	יָקִם	יִקְמוּ	יָקִם
תָּקִים	תִּקְיִינָה	תָּקִם	תִּקְמוּ	תָּקִם
תָּקִים	תִּקְיִמוּ			תָּקִמוּ
תִּקְיִמִי	תִּקְיִינָה			תִּקְיִמוּ
אָקִים	אִקְיִמוּ			—

INF. CONSTRUCT: הָקִים, הִקְיִמִי, הִקְיִמוּ, etc.

INF. ABSOLUTE: הָקִם

PARTICIPLE: מְקִיֵּם, מְקִיָּה, מְקִיָּים

170. An Idiomatic Use of הִלְךְ.

In the example:

(a) וַיֵּלֶךְ הַלּוֹךְ וְאָכַל And he walked along eating.

the inf. absolute הִלְךְ is used in accordance with the construction studied in §129 and may be taken as modifying or supplementing the main verb of the clause, with which it is cognate. But in

(b) וַיִּשְׁבוּ הַמַּיִם הַלּוֹךְ וְשׁוֹב And the waters receded *gradually* (Gen. 8 :3) the idiomatic use of הִלְךְ is clear, since a literal translation is impossible. More explicitly, if the first of two infinitives absolute in the construction instanced above is הִלְךְ, there is a nuance of continuous or gradual action.

Closely related to this is a parallel use of the participle הֹלֵךְ; the basic idiom is:

subject + הֹלֵךְ + { a second participle
an adjective

(c) הַיָּם הֹלֵךְ וְסַעַר The sea (was) growing more and more tempestuous.

(d) דָּוִד הֹלֵךְ וְגָדוֹל David was growing more and more important.

Now, in transforming a participial clause into a verbal one, the usual result is (for past tense):

הָאִישׁ הֹלֵךְ →

The man is going.

וַיֵּלֶךְ הָאִישׁ

The man went.

This same transformation was applied to the idiom cited in (c) and (d):

(e) **וַיִּלְךָ הַיָּם הַלְוָה וְסָעוּר** The sea grew more and more tempestuous.

(f) **וַיִּלְךָ דָּוִד הַלְוָה וְגָדוֹל** David grew more and more important.

The verb **וַיִּלְךָ** is taken as the main verb and is repeated, now as an infinitive absolute in the manner of (b) above to express the idea of continuity. But although (e) and (f) correspond to (b) in construction, their meaning can be gained only from a knowledge of the idiom in (c) and (d): “the sea grew...” and *not* “the sea went...”; “David grew (or became)...” and *not* “David went...”.

As a further example take the sentence:

(g) **וַיִּלְךָ יָד בְּנֵי-יִשְׂרָאֵל הַלְוָה וְקָשָׁה עַל-מֶלֶךְ כְּנָעַן** (cf. Judges 4:24)

Assuming a basic idiomatic construction:

***(g) יָד בְּנֵי-יִשְׂרָאֵל הִלְכָת וְקָשָׁה עַל-מֶלֶךְ כְּנָעַן**

the obvious translation (and the correct one) of (g) is “The strength of the Israelites grew more and more severe against the king of Canaan.”

These constructions, though not too frequent, are troublesome unless understood properly.

וַיִּלְךָ = ban, what is banned

171. Vocabulary 47.

VERBS:	זָנְהָ	(יִזְנֶה)	to be a prostitute; to act wantonly. זָנְהָ a prostitute.	
	מָהַר	(יִמְהַר)	to hurry; the inf. abs. מָהַר is used as an adverb: quickly.	
	עָרַף	(יַעְרֶף)	to arrange, set in order; draw up (in battle array).	
	הָחֵרִים	(יַחְרִים)	to destroy, exterminate (often as a religious act of banning). devote to to ban, dedicate to	
	הִכִּין	(יִכְיִן)	to make ready, prepare; establish (cf. בָּכַן).	
	הִבִּין	(יִבִּין)	to perceive, consider, understand; to cause to understand (cf. בִּינָה).	
	הִסִּיר	(יִסִּיר)	to remove, take away, turn away (tr.) (cf. סָר).	
	נָח	(יָנוּחַ)	to rest; to settle down. There are two Hiphil verbs related to this Qal verb: (1) הִנִּיחַ (יָנִיחַ) to cause to rest, set at rest; (2) הִנִּיחַ (יָנִיחַ) to set down, deposit, leave alone.	
	רָם	(יָרוּם)	to be high, lofty; הָרִים (יָרִים) to lift up, lift off.	
	הָשִׁיב	(יָשִׁיב)	to bring (lead, take) back (cf. שָׁב)	
	הִבִּיא	(יָבִיא)	to bring (cf. בָּא)	
NOUNS:	גָּג	(w. suff. גָּגִי; pl. <i>ôl</i>)	roof	
PROPER NAMES:	יְהוֹשֻׁעַ בֶּן-נּוּן		Joshua, the son of Nun.	

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יְרִיחוֹ Jericho, an important city at the lower end of the Jordan valley.

שָׁטִים an unidentified site across the Jordan from Jericho, where the Israelites camped before crossing the river.

רַחַב Rahab, a prostitute in Jericho.

סִיחֹן Sihon, a king of Heshbon (east of the Jordan) whom, together with Og, king of Bashan, the Israelites defeated in their passage to Canaan.

עוֹג Og (see Sihon above).

Exercises:

(a) Translate:

- | | |
|--|---|
| (1) הָבֵא אֶתְּוֹ הִנֵּה. | (6) הָשִׁב אֶתְּם אֵלַי. |
| (2) הִנַּח אֶתְּוֹ שָׁם. | (7) הִנַּח לָנוּ. |
| (3) הִסִּירוּ אֶתְּוֹ מֵעַל הַשְּׁלַחַן. | (8) הָרִימוּ אֶתְּהָאֲבָנִים. |
| (4) הָכִינוּ לִי מַעַט לֶאֱכֹל. | (9) הָבִיאי אֵלַינוּ מַיִם וְלֶחֶם. |
| (5) הִנִּיחוּ אֶתְּסִפְרֵי פֹה. | (10) מָהֵרוּ כִּי הִמָּה רִדְפִים אַחֲרֵינוּ. |

(b) Negate each of the imperative sentences in (a): Ex. אַל־תָּבִיא (תָּבֵא) אֶתְּוֹ הִנֵּה.

(c) Translate:

- | | |
|--|---|
| (1) הָבֵאתִי אֶתְּמִנְחָתִי. | (6) הָרִימוּתִי אֶתְּקוּלֵי וְאֲבָךְ. |
| (2) הִסִּירוּ אֶתְּפְּנֵיהֶם. | (7) הָשִׁיב אֵתְּנוּ אֶל־אַרְצֵנוּ. |
| (3) הִכִּינוּתִי אֶתְּהַבִּית לָכֶם. | (8) הַחֲרִימוּ אֶתְּעָרֵי הָאִיִּבִים. |
| (4) הִנַּחְנוּ אֶתְּהַזָּהב אֲצֵל הַפְּלִים. | (9) עָרְכְּנוּ אֶתְּהָאֲבָנִים עַל־שֹׁפֵת הַנָּהָר. |
| (5) הִבִּין אֶתְּדַבְּרֵי הַחֲקִים. | (10) מָהֵרָה לְקַרְאתִי. |

(d) Convert each of the sentences in (c) to a sequential form: Ex. וְאָבִיא אֶתְּמִנְחָתִי.

(e) Translate:

- (1) יְהוֹה בְּשָׁמַיִם הִכִּין כְּסָאוֹ.
- (2) וְגַם אֶל־שֹׁפְטֵיהֶם לֹא שָׁמְעוּ כִּי זָנוּ אַחֲרֵי אֱלֹהִים אַחֲרֵים.
- (3) אִיפֹה הִנַּחַת אֶתְּכָלִי הַמִּזְבֵּחַ.
- (4) יִרְאֶה הָעָם בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וּלְכַבּוּ יִבִּין וְשָׁב אֵלַי.
- (5) וַיְהִי כַּחֲרִימוֹ אֶתְּמִטָּהוּ וַיִּדַּם הָעָם.
- (6) מִדּוּעַ לֹא תָשִׁיב אֵתְּנוּ אֶל־עִירָנוּ וְאֶל־עַמְּנוּ.
- (7) סוּרוּ מִדְּרָךְ הָרָשָׁעִים וְשִׁמְרוּ אֶתְּתוֹרוֹתֵי אֶתְּחֻקוֹתַי וְאֶתְּמִצְוֹתַי לַעֲשׂוֹת אוֹתָן כָּל־יְמֵי חַיֵּיכֶם.
- (8) אִזְ תִּבִּין צָדֵק וּמִשְׁפָּט כִּי תָבוֹא חֲכָמָה בְּלִבָּךְ וְהָיְתָ לְאִישׁ יִשְׂרָאֵל.
- (9) לֹא הָכִינוּ אֶתְּעֲצָתִי וְלֹא שָׁמְעוּ בְּקוּלִי.
- (10) יַעַן אֲשֶׁר הָרִימוּתִי אֶתְּךָ מִתּוֹךְ הָעָם וְאָתָּן אֶתְּךָ רֹאשׁ עַל־עַמִּי וְלֹא הָיִיתָ כַּעֲבָדֵי דָוִד אֲשֶׁר שָׁמַר אֶתְּמִצְוֹתַי וְאֲשֶׁר הִלַּךְ אַחֲרָי בְּכָל־לִבָּבוֹ לַעֲשׂוֹת רַק הַיִּשְׂרָאֵלִי בְּעֵינָי וְתַעַשׂ הָרַע בְּעֵינָי וְאוֹתִי הִשְׁלַכְתָּ אַחֲרָיךְ הַגָּנִי מִבֵּיא רְעָה עַל־בֵּיתְךָ וּבְעֵרְתָּי אַחֲרָיךְ עַד־תִּמָּד.

(f) Translate into Hebrew:

1. He will give rest to his people when he has settled them in the new city.
2. I brought them to the place I had prepared for them and left them there. לדור
3. Where did the men prepare the camp?
4. I shall go with you and give you rest.
5. Do not raise your voice lest they hear and come and slay us. Z 77 ק יתנו מש י
6. As he led us into exile, thus will he bring us back.
7. He will teach us many new songs so that we may give thanks to the Lord.

(g) Reading: Rahab and the Spies (Joshua 2 : 1–11).

- (1) וישלח יהושע בן-נון מן-השטים שנים אנשים מרגלים חרשי לאמר לכו ראו את-הָאָרֶץ ואת-יריחו ויגלו ויבאו בית אשה זונה ושמה רחב וישכבו-שמה:
- (2) ויאמר למלך יריחו לאמר הנה אנשים באו הנה הלילה מבני ישראל לחפר את-הָאָרֶץ:
- (3) וישלח מלך יריחו אל-רחב לאמר הוציאי האנשים הבאים אליך אשר-באו לביתך כי לחפר את-כל-הָאָרֶץ באו:
- (4) ותקח האשה את-שני האנשים ותצפנו⁴ ותאמר כן באו אלי האנשים ולא ידעתי מאין המה:
- (5) ויהי השער לסגור בחשך והאנשים יצאו לא ידעתי אנה הלכו האנשים רדפו מהר אחריהם כי תשיגום⁴:
- (6) והיא העלתם⁵ הרגה ותטמנם⁶ בפשתי העץ הערכות לה על-הגג:
- (7) והאנשים רדפו אחריהם דרך⁸ הירדן על המעברות⁹ והשער סגרו אחרי כאשר יצאו הרדפים אחריהם:
- (8) והמה טרם ישכבון והיא עלתה עליהם על-הגג:
- (9) ותאמר אל-האנשים ידעתי כי-נתן יהוה לכם את-הָאָרֶץ וכי נפלה אימתכם עלינו וכי נמנו¹⁰ כל-ישובי הארץ מפניכם:
- (10) כי שמענו את¹¹ אשר-הוביש¹² יהוה את-מי ים-סוף¹³ מפניכם בצאתכם ממצרים ואשר¹⁴ עשיתם לשני מלכי האמרי¹⁵ אשר בעבר¹⁶ הירדן לסיחן ולעוג אשר החרמתם אותם:
- (11) ונשמע וימס לבבנו ולא קמה עוד רוח באיש מפניכם כי יהוה אלהיכם הוא אלהים בשמים ממעל ועל-הָאָרֶץ מתחת:

(to be continued)

Notes to the Reading:

1. A difficult word, probably meaning “secretly”
2. חפר to dig, search out, explore
3. “and she hid them” (צפן to hide)
4. תשיגו אתם = תשיגו אתם
5. העלתם אתם = העלתם אתם
6. “and she hid them” (טמן to hide)
7. “stalks of flax” lit. “flax (פשתיים) of the tree”. Note that פשתיים is feminine
8. Often used thus without a preposition in the meaning “by way of”

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9. “as far as the fords” (sing. *מֵעֶבְרָה*)
10. “(they) have melted away”
11. *אֵת* marks the *אֲשֶׁר* clause as the object of *שָׁמְעוּ*.
12. *יבשׁ הוֹבִישׁ* to dry up (root *יבשׁ* cf. *יִבְשָׁה*)
13. *יַם-סוּף* The Red Sea; lit. “sea of reeds”
14. “that which”
15. Amorite
16. *עֵבֶר* the other side

LESSON 48

172. Hiphil Verbs: Stems and Inflection (concluded).

Hiphil verbs from geminate roots have the following stems:

Root Type	Perfect	Imperfect	Converted Impf.	Imperative	Inf. Constr.
Geminate Also II/III-gutt.	הִסַּב הִרַע	יִסַּב יִרַע	וְיִסַּב וְיִרַע	הִסַּב הִרַע	הִסַּב הִרַע
		Inf. Abs.	Participle		
		הִסַּב הִרַע	מִסַּב מִרַע		

Note the general (but not consistent) replacement of \bar{e} by a in the final stem syllable before a guttural. In inflection the \bar{e} appears before the guttural whenever the non-guttural counterpart has i :

PERFECT

הִסַּב	הִסַּבּוּ	הִרַע	הִרַעוּ
הִסַּבָּה		הִרַעָה	
הִסַּבּוֹתָ	הִסַּבּוֹתֶם	הִרַעּוֹתָ	הִרַעּוֹתֶם
הִסַּבּוֹתִי	הִסַּבּוֹתֶיךָ	הִרַעּוֹתִי	הִרַעּוֹתֶיךָ
הִסַּבּוֹתֵינוּ	הִסַּבּוֹתֵיכֶם	הִרַעּוֹתֵינוּ	הִרַעּוֹתֵיכֶם

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3 - rarely the vowel under the 3rd is

3 - stable vowels have an "a" vowel as with those in (171) (172) (173) (174) (175) (176) (177) (178) (179) (180) (181) (182) (183) (184) (185) (186) (187) (188) (189) (190) (191) (192) (193) (194) (195) (196) (197) (198) (199) (200) (201) (202) (203) (204) (205) (206) (207) (208) (209) (210) (211) (212) (213) (214) (215) (216) (217) (218) (219) (220) (221) (222) (223) (224) (225) (226) (227) (228) (229) (230) (231) (232) (233) (234) (235) (236) (237) (238) (239) (240) (241) (242) (243) (244) (245) (246) (247) (248) (249) (250) (251) (252) (253) (254) (255) (256) (257) (258) (259) (260) (261) (262) (263) (264) (265) (266) (267) (268) (269) (270) (271) (272) (273) (274) (275) (276) (277) (278) (279) (280) (281) (282) (283) (284) (285) (286) (287) (288) (289) (290) (291) (292) (293) (294) (295) (296) (297) (298) (299) (300) (301) (302) (303) (304) (305) (306) (307) (308) (309) (310) (311) (312) (313) (314) (315) (316) (317) (318) (319) (320) (321) (322) (323) (324) (325) (326) (327) (328) (329) (330) (331) (332) (333) (334) (335) (336) (337) (338) (339) (340) (341) (342) (343) (344) (345) (346) (347) (348) (349) (350) (351) (352) (353) (354) (355) (356) (357) (358) (359) (360) (361) (362) (363) (364) (365) (366) (367) (368) (369) (370) (371) (372) (373) (374) (375) (376) (377) (378) (379) (380) (381) (382) (383) (384) (385) (386) (387) (388) (389) (390) (391) (392) (393) (394) (395) (396) (397) (398) (399) (400) (401) (402) (403) (404) (405) (406) (407) (408) (409) (410) (411) (412) (413) (414) (415) (416) (417) (418) (419) (420) (421) (422) (423) (424) (425) (426) (427) (428) (429) (430) (431) (432) (433) (434) (435) (436) (437) (438) (439) (440) (441) (442) (443) (444) (445) (446) (447) (448) (449) (450) (451) (452) (453) (454) (455) (456) (457) (458) (459) (460) (461) (462) (463) (464) (465) (466) (467) (468) (469) (470) (471) (472) (473) (474) (475) (476) (477) (478) (479) (480) (481) (482) (483) (484) (485) (486) (487) (488) (489) (490) (491) (492) (493) (494) (495) (496) (497) (498) (499) (500)

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IMPERFECT

	יָסַב	יָסְבוּ	יָרַע	יָרְעוּ
	תָּסַב	תָּסְפִינָה	תָּרַע	תָּרְעִינָה
	תָּסַב	תָּסְבוּ	תָּרַע	תָּרְעוּ
	תָּסְבִי	תָּסְפִינָה	תָּרְעִי	תָּרְעִינָה
	אָסַב	נָסַב	אָרַע	נָרַע

י- without ellision of ה (Jer 9:4)

IMPERATIVE

הָסַב	הָסְבוּ	הָרַע	הָרְעוּ
הָסְבִי	(הָסְפִינָה)	הָרְעִי	(הָרְעִינָה)

INF. CONSTRUCT

הָסַב	הָרַע
הָסְבִי	הָרְעִי
הָסְבִיךָ	הָרְעִיךָ

PARTICIPLE

מָסַב	מָסְבִים	מָרַע	מָרְעִים
מָסְבָה	מָסְבוֹת	מָרְעָה	מָרְעוֹת

Deviant forms are attested, most frequently those showing a doubling of the first root consonant, such as יָסַב (for יָסְבוּ). Compare the similar confusion in Qal verbs from these same roots (§126).

173. Verbal Hendiadys and Related Idioms.

In the construction

וַיָּשָׁב וַיִּבְךְּ and he wept again

the two verbs are simply coordinated, both having the form as required by the narrative sequence in which they occur, but in meaning the first serves to qualify the second and is best translated adverbially in English. The verbs most commonly used in this way in Hebrew are:

- שָׁב to do something again
- הוֹסִיף to do something again
- הוֹאִיל to do something willingly, voluntarily; to be content to do; the imperative is virtually equivalent to “please”
- מָהֵר to do something quickly
- הַשְׁכִּים to do something early in the day
- הִרְבָּה to do something much or a lot

Examples:

וַיִּטֶף אַבְרָהָם וַיִּקַּח אִשָּׁה (Gen. 25 :1) And Abraham took another wife.

- לו הואֲלָנוּ וַנֵּשֶׁב בְּעֵבֶר הַיַּרְדֵּן (Joshua 7 :7) Would that we had been content to dwell on the other side of the Jordan.
- וַיָּשָׁב וַיֵּלֶן שָׁם (Judges 19 :7) And he again spent the night there.
- וּמְהֵרָתָם וְהוֹרְדָתָם אֶת־אָבִי הִנֵּה (Gen. 45 :13) And you shall quickly bring my father down here.
- וְהַשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם (Gen. 19 :2) And early in the morning you will go on your way.

The two verbs may have no conjunction between them. This construction, termed asyndetic, is common with imperative, rare with narrative forms:

- אֲשׁוּבָה אֶרְעֶה צֹאנֶיךָ (Gen. 30 :31) I will again tend your sheep.
- שׁוּב שָׁכֵב (I Sam. 3 :5) Lie down again.
- אוֹסִיף אֲבַקֶּשְׁנוּ עוֹד (Prov. 23 :35) I will again search for him.
- כִּי הוֹאִיל הִלֵּךְ אַחֲרֵי־צֹר (Hosea 5 :11) For he has willingly gone after filth.
- הוֹאִל קַח כַּפָּרַיִם (II Kings 5 :23) Be content to take two talents.
- מָה רָאִיתָם עָשִׂיתִי מְהֵרָו עֲשׂוּ כְמוֹנִי (Judges 9 :48) What you have seen me do quickly do likewise.

Most of these same verbs may also occur with a following complementary infinitive usually with לְ:

- כִּי יָשׁוּב יִהְיֶה לְשׁוֹשׁ עֲלֶיךָ (Deut. 30 :9) For the Lord will again rejoice over you.
- וַיֹּאֲלֵ מֹשֶׁה לְשֹׁבֵת אֶת־הָאִישׁ (Ex. 2 :21) And Moses was content to stay with the man.
- וַיִּמְהַר לַעֲשׂוֹת אֹתוֹ (Gen. 18 :7) And he quickly prepared it.
- מְהֵרָו לָלֶכֶת (II Sam. 15 :14) Go quickly.

The two verbs may function together in complementary usage after another verb:

- לֹא יוּכַל ... לְשׁוּב לְקַחְתָּהּ (Deut. 24 :4) He will not be able to take her back again.

Rarely more than one may appear before the main verb:

- וַיִּמְהָרוּ וַיִּשְׁכְּמוּ וַיֵּצְאוּ (Joshua 8 :14) And early in the morning they went forth quickly...

The verbs קָם and הִלֵּךְ, especially the former, are employed in a similar construction where a literal translation is awkward or impossible. וַיִּקָּם so used seems to do little more than give a slight emphasis to the fact that some activity is about to begin, corresponding to English “then, thereupon;” the imperative often corresponds to “come, come now, so.” E.g.

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- קום-נא שְׁבָה (Gen. 27:19) Come now and sit... (hardly "arise and sit...").
- קום עֲשֵׂה-לָנוּ אֱלֹהִים (Ex. 32:1) Come, make for us a god who...

174. Vocabulary 48.

- VERBS:
- הִרַע (root רעע) to injure, hurt (dir. obj. or with בְּ/לְ); to act wickedly, badly.
- הִסִּב (root סכב) to turn, turn away, turn around (all trans.); to cause to go around.
- הִחֵל (root חלל) to begin (usually followed by a complementary inf.).
- הִפְרַח (root פּרר) to break, vitiate, annul.
- הִשְׁכִּיחַ to do something early in the day (see §173).
- הוֹאִיל to be willing or content to do something (see §173).
- נִשְׁבַּע (Niphal) to swear (an oath); to promise (something) by an oath.
- הִשְׁבִּיעַ (Hiphil) to cause to take an oath.
- חִיָּה (Piel) to let live, to revive, restore to life.
- הִחִיָּה (Hiphil) idem (not used in the imperfect).
- פָּגַע (יִפְגַּע) to meet, encounter (with dir. obj. or בְּ).
- NOUNS:
- * שְׁבוּעָה (pl. -וֹת) oath
- חוֹמָה (pl. -וֹת) wall of a city.
- דֶּלֶת (w. suff. דִּלְתִּי; dual דִּלְתַיִם; pl. דִּלְתוֹת) door (of house or room).

PREPOSITIONS: בְּעַד through. The translation of this preposition varies widely. After verbs of prayer or entreaty it has the meaning "for, on behalf of." Note its use with verbs of closing:

וַיִּסְגְּרוּ בְעַדָם and they shut themselves in

סָגַר יְהוָה בְּעַד רַחֲמָהּ the Lord had closed up her womb

It also has the sense of "around, surrounding" as in

וְאַתָּה מִגֵּן בְּעַדִּי You are a shield surrounding me.

* עַל-יָד beside, in the company of, to the side of.

Exercises:

(a) Translate:

- | | |
|---|--|
| (1) הִפְרוֹתִי אֶת-מִצְוֹתַי. | (6) וַיִּפְרַח אֶת-בְּרִיתוֹ עִמִּי. |
| (2) לֹא נָתַן אֹתוֹ יְהוָה לְהִרַע עַמּוֹדִי. | (7) יָחִלוּ לְהַבִּין בְּדַבְרֵי אֱלֹהִים. |
| (3) וַיַּעַשׂ הַמֶּלֶךְ הִרַע בְּעֵינֵי יְהוָה וַיִּרַע מִכָּל אֲשֶׁר לִפְנָיו. | (8) יִרְעוּ דְבַר יְהוָה כִּי יִרְעוּ. |
| (4) הִחֵלוּ לְבַכּוֹת וּלְקַרַע אֶת-בְּגָדֵיהֶם. | (9) הִחֲלוּנוּ לְעַרְךָ מִלְחָמָה. |
| (5) וַתִּחַל לְזַנוֹת וּלְהִרַע. | (10) וַיִּסָּב אֶת-עֵינָיו מִהִמְרָאָה. |

(b) Translate into Hebrew using the constructions treated in §173.

1. and we shall bring again.
2. they were content to rest.
3. I arranged it quickly.
4. and early in the day he removed them.
5. and he struck him again.
6. and he prepared again.
7. and they quickly brought it.
8. be content to bring them back.

(c) Translate:

- (1) וַיִּשְׂכֶם וַיַּעֲמֵד עַל-יַד דְּרֹךְ הַשָּׁעַר.
- (2) וַיִּשְׁלַח הַמֶּלֶךְ לֵאמֹר לֵךְ פָּגַע בּוֹ וְהַכִּיתָ אֹתוֹ וַיָּמוּת.
- (3) וְהָאִישׁ מֵהָר וַיָּבֵא וַיַּגִּד אֶת-הַדְּבָרִים לַכֹּהֵן.
- (4) וַהֲיָה בְּסַבְּנוֹ אֶת-הָעִיר וַנִּפְלָה חוֹמַתָּהּ.
- (5) הַרְבֵּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה.
- (6) וַיָּבֵאוּ הַבָּיִת וַיִּסְגְּרוּ אֶת-הַדָּלֶת בַּעֲדָם.
- (7) וַיִּשְׂכֶם דָּוִד הוּא וְאֲנָשָׁיו לְלַכֵּת בַּבֶּקֶר לָשׁוּב אֶל-הָאָרֶץ הַהִיא.
- (8) בַּיּוֹם הַהוּא יָחִיָּה אֶת-הַמַּתִּים וְלֹא יָהִיָּה עוֹד הַמָּוֹת.
- (9) מֵהָרוּ לְלַכֵּת פֶּן-יִמְהַר וְהִשִּׁיג אֹתָנוּ.
- (10) הֲלֹא נִשְׁבַּעְתִּי לָכֶם כִּי אֶלְחַם אִתְּכֶם. לָמָּה לֹא הֵאֱמַנְתֶּם אֶת-דְּבָרֵי שְׁבוּעָתִי.
- (11) הוֹאֵלֶת לְבָרֶךְ אֶת-בַּיִת עַבְדְּךָ לְהִיּוֹת לְעוֹלָם.
- (12) וַתִּשָּׁבַע אַתָּם כִּי לֹא יִרְצַחוּ אֹתָהּ וְאֶת-בַּיִת אֲבִיהָ.

(d) Reading: Joshua 2:12–24. Rahab and the Spies (concluded).

- (12) וַעֲתָה הַשְּׁבַענוּ-נָא לִי בִיהוָה כִּי-עָשִׂיתִי עִמָּכֶם חֶסֶד וַעֲשִׂיתֶם גַּם-אִתָּם עִם-בַּיִת אָבִי חֶסֶד וַנִּתְּתֶם לִי אוֹת אָמֵת:
- (13) וְהַחַיִּיתֶם אֶת-אָבִי וְאֶת-אִמִּי וְאֶת-אָחִי וְאֶת-אֲחִיּוֹתָי וְאֶת כָּל-אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת-נַפְשֹׁתֵינוּ מִמָּוֹת:
- (14) וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַחֲתִיכֶם לְמוֹת² אִם לֹא תִגִּידוּ אֶת-דְּבָרֵנוּ זֶה³ וְהָיָה בְּתַת-יְהוָה לָנוּ אֶת-הָאָרֶץ וַעֲשִׂינוּ עִמָּךְ חֶסֶד וְאָמֵת:
- (15) וַתֹּרְדֵם⁴ בַּחֲבִל⁵ בְּעַד הַחֲלוֹן⁶ כִּי בַיִתָּהּ בְּקִיר הַחוֹמָה וּבְחוֹמָה הִיא יוֹשְׁבַת:
- (16) וַתֹּאמֶר לָהֶם הָהָרָה לָכוּ פֶן-יִפְגְּעוּ בְכֶם הָרֹדְפִים וַנַּחֲבַתְם⁷ שָׁמָּה שְׁלֹשֶׁת יָמִים עַד שֶׁבֶ⁸ הָרֹדְפִים וְאַחֲרָי⁹ תֵּלְכוּ לְדַרְכְּכֶם:
- (17) וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נְקִיִּם¹⁰ אֲנַחְנוּ מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ:
- (18) הִנֵּה אֲנַחְנוּ בָאִים בְּאָרֶץ אֶת-תְּקוּת חוֹט הַשָּׁנִי הַזֶּה¹¹ תִּקְשְׁרִי בַחֲלוֹן אֲשֶׁר הוֹרְדְתָנוּ¹² בּוֹ וְאֶת-אֲבִיךָ וְאֶת-אִמְךָ וְאֶת-אֲחִיךָ וְאֶת כָּל-בַּיִת אָבִיךָ תֹאסִפִי אֵלֶיךָ הַבַּיִתָּה:
- (19) וְהָיָה כָל-אֲשֶׁר-יֵצֵא מִדְּלַתִּי בַיַּתֵּךְ הַחוּצָה דָּמוֹ כְּרֹאשׁוֹ וְאֲנַחְנוּ נְקִיִּים וְכָל אֲשֶׁר יְהִיָּה אִתְּךָ בַּבַּיִת דָּמוֹ כְּרֹאשׁוֹ אִם-יָד תְּהִיָּה-בּוֹ:
- (20) וְאִם-תִּגִּידִי אֶת-דְּבָרֵנוּ זֶה וְהָיִינוּ נְקִיִּים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ¹³:
- (21) וַתֹּאמֶר כְּדְבָרֵיכֶם כֵּן-הוּא וַתִּשְׁלַחֵם¹⁴ וַיֵּלְכוּ וַתִּקְשְׁרֵם אֶת-תְּקוּת הַשָּׁנִי בַחֲלוֹן:

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- (22) וַיֵּלְכוּ וַיָּבֹאוּ הֶהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד-שָׁבוּ הָרְדִפִּים וַיִּבְקְשׂוּ הָרְדִפִּים בְּכָל-
הַדֶּרֶךְ וְלֹא מָצְאוּ:
(23) וַיֵּשְׁבוּ שְׁנֵי הָאֲנָשִׁים וַיִּרְדּוּ מֵהָהָר וַיַּעֲבְרוּ וַיָּבֹאוּ אֶל-יְהוֹשֻׁעַ בֶּן-נוּן וַיְסַפְּרוּ-לוֹ אֵת כָּל-
הַמַּצְאוֹת¹⁵ אֹתָם:
(24) וַיֹּאמְרוּ אֶל-יְהוֹשֻׁעַ כִּי-נָתַן יְהוָה בְּיָדֵנוּ אֶת-כָּל-הָאָרֶץ וְגַם-נִלְמְגוּ¹⁶ כָּל-יֹשְׁבֵי הָאָרֶץ
מִפְּנֵינוּ:

Notes to the reading :

1. “my sisters”
2. “our lives in exchange for yours”
3. Note the absence of the article on זָה.
4. וַתֹּרֵד אֹתָם = וַתֹּרֵדָם
5. הַבֵּל a rope
6. חַלּוֹן a window
7. נִחַבְתֶּם = נִחַבְתֶּם from נִחַבָּא to hide (oneself)
8. שָׁב alternate inf. construct for שׁוּב
9. Take adverbially as “afterwards”.
10. נָקִי innocent, guiltless. Verse 17 seems to be displaced ; see vs. 20 below.
11. “this line of scarlet thread”
12. הִוְרַדְתָּ אֹתָנוּ = הִוְרַדְתָּנוּ
13. הִשְׁבַּעְתָּ אֹתָנוּ = הִשְׁבַּעְתָּנוּ
14. וַתִּשְׁלַח אֹתָם = וַתִּשְׁלַחֵם
15. in the sense “befall”
16. “they have melted away”

LESSON 49

175. The Hophal.

As in the Piel-Pual relationship, there is for each Hiphil verb a passive counterpart of the type called Hophal. The form is characterized by an *u*-vowel in the first stem syllable and *a* in the second. The exact nature of the first vowel depends on the root type, as is seen from the following synopsis:

Root Type	Hiphil Verb	Hophal		
		Perfect	Imperfect	Participle
Regular	הִשְׁמִיד	הִשְׁמַד	יִשְׁמַד	מְשֻׁמָּד
I-gutt.	הִעֲמִיד	הִעֲמַד	יִעֲמַד	מְעֻמָּד
I-Nun	הִגִּיד	הִגִּד	יִגִּד	מְגֻד
III-Aleph	הִמְצִיא	הִמְצַא	יִמְצַא	מְמֻצָּא
I-Yodh/Waw	הִוְרִיד	הִוְרַד	יִוְרַד	מְוֻרָד
III-Hē	הִבְנֶה	הִבְנֶה	יִבְנֶה	מְבֻנֶה
Hollow	הִקִּים	הִקָּם	יִקָּם	מְקֻקָּם
Geminate	הִסֵּב	הִסָּב	יִסָּב	מְסֻבָּב

The following samples of their inflection will suffice for the remainder:

PERFECT

הִשְׁמַד	הִעֲמַד	הִבְנֶה	הִקָּם
הִשְׁמַדָּה	הִעֲמַדָּה	הִבְנֶתָה	הִקָּמָה
...הִשְׁמַדְתָּ	...הִעֲמַדְתָּ	...הִבְנִיתָ	...הִקָּמְתָּ

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IMPERFECT

... יִשְׁמַד	יִעֲמַד	יִבְנֶה	יִוֹקֵם
... תִּשְׁמַדְי	תִּעֲמַדְי (to'om-)	תִּבְנֶי	תִּוֹקְמִי
... תִּשְׁמַדְנָה	תִּעֲמַדְנָה	תִּבְנֶינָה	תִּוֹקְמֶינָה

PARTICIPLE

מִשְׁמַד	מִעֲמַד	מִבְּנֶה	מִוֹקֵם
מִשְׁמַדְהָ / מִשְׁמַדְתָּ	מִעֲמַדְהָ / מִעֲמַדְתָּ	מִבְּנֶה	מִוֹקְמָה / מִוֹקְמַת
מִשְׁמַדִּים	מִעֲמַדִּים	מִבְּנִים	מִוֹקְמִים
מִשְׁמַדוֹת	מִעֲמַדוֹת	מִבְּנוֹת	מִוֹקְמוֹת

As the passive of the Hiphil, the Hophal offers no problems in translation when the Hiphil is a simply transitive verb:

הִשְׁמִיד	he destroyed	הִשְׁמַד	he was destroyed
הִשְׁלִיךְ	he threw	הִשְׁלַךְ	he was thrown
הוֹרִיד	he brought down	הוֹרַד	he was brought down

But when the Hiphil verb is capable of a double object construction, it is the causative portion of the meaning which is rendered passive in the Hophal:

הִרְאָה אֶת־הָאִישׁ אֶת־הָאוֹר He showed the man the light. (lit. he *caused the man* to see the light).

הִרְאָה הָאִישׁ אֶת־הָאוֹר The man was shown the light. (lit. *the man was caused* to see the light).

הִעֲבִיר אֶת־הָעָם אֶת־הַנָּהָר He brought the people across the river.

הִעֲבַר הָעָם אֶת־הַנָּהָר The people were brought across the river.

Or, when one of the two possible objects is omitted (cf. § 157a):

הִעֲבִיר אֶת־הָעָם He led the people across.

הִעֲבַר הָעָם The people were led across.

הִרְאָה אֶת־הָאוֹר He showed the light. (lit. he *caused the light* to be seen)

הִרְאָה הָאוֹר The light was shown. (lit. *the light was caused* to be seen).

Note, too, the impersonal construction with the retention of אֵת (cf. § 154 end):

הִגִּד לֹן אֶת־הַדְּבָרִים He was told the words.

lit. # was told to him the words

176. Vocabulary 49.

VERBS: +	מָשַׁל (יִמְשַׁל)	to rule, have dominion over (obj. with בְּ)
	יָשַׁר (יִיָּשַׁר)	to be pleasing, agreeable
	קָצַף (יִקְצֹף)	to be(come) angry (עַל against)
	שָׁכַן (יִשְׁכֹּן)	to settle down, dwell // <i>תּוֹרַת הַכֹּהֵן</i>
	חָזַק (יִחַזֵּק)	to become strong, firm, hard // <i>חֹזֶק הַיָּד</i>
	הִגָּה (יִהַגֶּה)	to mutter, roar, moan, sigh; to meditate, imagine // <i>הִגָּה הַיָּד</i>

NOUNS:	אַרְיֵה (no pl.)	} lion
	אַרְיֵי (pl. אַרְיֹת)	
	עֵת (w. suff. עֵתִי; pl. -îm or -ôl) time, appointed time (f.).	
	גְּדִי (pl. גְּדִיִּים; constr. גְּדִי) kid	
	עֵדָה (no pl.) congregation, assembly	
	בַּחֹרִים (pl. irreg.) young man	
OTHER:	עָרַל (adj.) uncircumcised; (fig.) inept, deficient	
	עַל־כֵּן (adv.) therefore	
PROPER NAMES:	שַׁמְשׁוֹן Samson	
	תִּמְנַתַּה Timnah (or Timnathah), a town held by the Philistines; exact location unknown	
	פְּלִשְׁתִּים The Philistines	

Exercises:

(a) Transform each of the following sentences into the passive, replacing the Hiphil verb with the Hophal according to the example:

הֵבִיא אֶת־הָאִישׁ he brought the man → הֻבַּא הָאִישׁ the man was brought

- | | |
|--|--|
| (1) הִסִּיר אֶת־הַכְּלִי מֵעַל־הַמִּזְבֵּחַ. | (6) הֵעֲלָה אֶת־הַפָּרָה עַל־הַמִּזְבֵּחַ. |
| (2) וַיַּכּוּ אֶת־הָאֲנָשִׁים. | (7) הִגִּיד לוֹ אֶת־דְּבָרֵי הַסֵּרִיס. |
| (3) הוֹשִׁיב אֶת־הָעַם שָׁם. | (8) הִשְׁלִיךְ אֶת־הָאִישׁ מֵעַל הַחוּמָה. |
| (4) הוֹרִידָה אֶת־הָאֲנָשִׁים מִן־הַגֶּגֶן. | (9) הִרְאִיתִי אֶתְכֶם גּוֹפְלֹאוֹת רַבּוֹת. |
| (5) הוֹצִיא אֶת־הַרְשָׁעִים חוּצָה. | (10) וַיָּבֵא אֹתוֹ אֶל־הַהֵיכָל. |

(b) Translate:

- | | | |
|----------------------|----------------------|----------------------------|
| (1) הִצְלִינוּ | (5) הָעַם הַמְּגֵלָה | (9) הָעֶבְדוּ |
| (2) הָעֲמָדוּ | (6) הוֹטְרֹתִי | (10) הָאֲנָשִׁים הַמְּכִים |
| (3) הִגְשָׁה | (7) יוֹכְלוּ | (11) יוֹסְרוּ |
| (4) הָאִישׁ הַמוּבָא | (8) הָעַם הַמוֹשָׁב | (12) הַבְּרִית הַמוֹפְרָה |

(c) Translate:

- הַמֶּשֶׁל תִּמְשַׁל בְּנוֹ.
- אֲתָן אֶתָּה לְאִשֶּׁר יֵשֶׁר בְּעֵינַי.
- וַיְהִי כִּרְאוֹתוֹ אֶת־הָאֲנָשִׁים וַיִּקְצַף עֲלֵיהֶם.
- חֶזֶק הָרַעַב בְּכָל־הָאָרֶץ בְּעַת הַהִיא.
- כְּאִרֵי אֲרָדָף אַחֲרַי שְׂנְאִי וְעֲלֵיהֶם אֶהְגֶּה כְּאִשֶּׁר יֶהְגֶּה אֲרֵיהֶם.
- וַיִּישֶׁר הַדָּבָר בְּעֵינַי הַמֶּלֶךְ.
- חֶזְקוּ וְאַל־תִּירְאוּ כִּי אֲנִי אֶתְכֶם.
- וּבְתוֹרַת יְהוָה יִהְיֶה יְהֶגֶה יוֹמָם וּלְיָלֵלָה.
- אַל־תִּקְצַף עָלַי אָבִי כִּי לֹא חָטָאתִי לָךְ.
- מִשַׁל יוֹסֵף בְּכָל־אָרֶץ מִצְרָיִם.
- וַיַּחְזֹק לֵב פְּרַעֲזָה וַיִּמָּאֵן לְשַׁלַּח אֶת־הָעֶבְרָאִים.
- עַל־כֵּן לֹא יָקוּמוּ רָשָׁעִים בְּעַדַת צַדִּיקִים.

- (13) וכן דבר משה אל-כל-עדת ישראל.
 (14) ויטבח את-הגדי וישם אתו מנחה על-המזבח.

(d) Write in Hebrew:

1. The statute was annulled.
2. The work was begun but not finished.
3. He was made to swear that he would return early on the fourth day.
4. He fell from the wall and died.
5. He was taken outside the city and there was put to death (lit. was caused to die).
6. She stood beside the door until they had departed.

(e) Reading: Judges 14:1–10. Samson and the Riddle.

- (1) וירד שמשון תמנתה וירא אשה בתמנתה מבנות פלשתים:
 (2) ויעל ויגד לאביו ולאמו ויאמר אשה ראיתי בתמנתה מבנות פלשתים ועתה קחו אותה לי לאשה:
 (3) ויאמר לו אביו ואמו האין בבנות אחיך ובכל-עמי אשה כי אתה הולך לקחת אשה מפלשתים הערלים ויאמר שמשון אל-אביו אותה קח-לי כיהיא ישרה בעיני:
 (4) ואביו ואמו לא ידעו כי מיהוה היא כיהתאנה הוא-מבקש מפלשתים ובעת ההיא פלשתים משלים בישראל:
 (5) וירד שמשון ואביו ואמו תמנתה ויבאו עד-כרמי תמנתה והנה כפיר אריות שאגו לקראתו:
 (6) ותצלח עליו רוח יהוה וישסעהו כשסע הגדי ומאומה אין בנדו ולא הגיד לאביו ולאמו את אשר עשה:
 (7) וירד וידבר לאשה ותישר בעיני שמשון:
 (8) וישב מימים לקחתה ויסר לראות את מפלת הארנה והנה עדת דברים בגנות¹⁰ הארנה ודבש:
 (9) וירדהו אל-כפיו וילך הלוח ואכל וילך אל-אביו ואל-אמו ויתן להם ויאכלו ולא הגיד להם כי מגנות הארנה רדה¹¹ הדבש:
 (10) וירד אביהו אל-האשה ויעש שם שמשון משתה כי כן יעשו הבחורים:

(to be concluded)

Notes to the Reading:

1. “that it (i.e. the situation) was the Lord’s doing”
2. תאנה opportunity (for a quarrel)
3. כפיר a young lion
4. שאג to roar
5. צלח to rush
6. שסע to rend, tear apart; “and he tore it apart”
7. The suffix is objective: “to take her”
8. מפלת carcass
9. דבורה (pl. -im) bee(s)

10. גוּיָהּ body
11. “and he scraped it”
12. “he had scraped”

LESSON 50

177. The Hithpael.

Relatively infrequent, Hithpael verbs are distinguished by the prefixal element *(h)it-* and the doubling of the second root consonant.

Root Type	Perfect	Imperfect	Imperative	Inf. Construct	Participle
Regular	הִתְגַּדַּל	יִתְגַּדַּל	הִתְגַּדַּל	הִתְגַּדַּל	מִתְגַּדַּל
III- <i>Hē</i>	הִתְגַּלְה	יִתְגַּלְה	הִתְגַּלְה	הִתְגַּלְהוֹת	מִתְגַּלְה
Geminate	הִתְפַּלַּל	יִתְפַּלַּל	הִתְפַּלַּל	הִתְפַּלַּל	מִתְפַּלַּל

In regard to formation the following points should be noted:

(a) With roots beginning with a sibilant (צ ש ז ס) there is regularly a metathesis of this consonant and the ת of the prefix: **hitšammēr* > הִשְׁתַּמֵּר. A further assimilation takes place, wherein **-zt-* > *-zd-*, as in **hitzakkēr* > **hiztakkēr* > הִזְדַּק; and **-st-* > *-št-* as in **hitšaddēq* > **hištaddēq* > הִשְׁטַדַּק. Other assimilations occur sporadically, as in הִתְנַבֵּא for more regular הִתְנַבֵּא.

(b) With geminate roots the doubling of the middle root consonant is often given up, as in the Piel verb, when preceding a *a*: הִתְחַנְּנוּ for הִתְחַנְּנוּ. See pg. 17

(c) Roots II-gutt, show either compensatory lengthening or virtual doubling, as in the Piel. E.g. הִתְרַאָּה but הִתְנַחַּם.

(d) The final stem syllable may have *a* instead of *ē*. This is normal before gutturals, optional elsewhere: הִתְוַדַּע, הִתְאַנַּף.

(e) With roots I-Waw/Yodh the original ו is sometimes preserved, as in התוכח (to argue) and התודע (to make oneself known): contrast התגיד (to declare or claim a pedigree) and התעצץ (to conspire against), both with י.

(f) Hollow roots seldom occur as Hithpael verbs.

(g) Vestiges of a closely related verb type without the doubling of the second root consonant occur sporadically, especially in the verb התפקד (note the long ā and single ק).

Inflection is as follows:

PERFECT

התגדל	התגדלו	התגלה	התגלו	התפלל	התפללו
התגדלה		התגלתה		התפללה	
התגדלת	התגדלתם	התגלית	התגליתם	התפללת	התפללתם
התגדלת	התגדלתן	התגלית	התגליתן	התפללת	התפללתן
התגדלתי	התגדלנו	התגליתי	התגלינו	התפללתי	התפללנו

IMPERFECT

יתגדל	יתגדלו	יתגלה	יתגלו	יתפלל	יתפללו
תתגדל	תתגדלנה	תתגלה	תתגלינה	תתפלל	תתפללנה
תתגדל	תתגדלו	תתגלה	תתגלו	תתפלל	תתפללו
תתגדלי	תתגדלנה	תתגלי	תתגלינה	תתפללי	תתפללנה
אתגדל	נתגדל	אתגלה	נתגלה	אתפלל	נתפלל

IMPERATIVE

התגדל	התגדלו	התגלה	התגלו	התפלל	התפללו
התגדלי	התגדלנה	התגלי	התגלינה	התפללי	התפללנה

INF. CONSTRUCT

התגדל	התגלות	התפלל
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PARTICIPLE

מתגדל	מתגדלים	מתגלה	מתגלים	מתפלל	מתפללים
מתגדלה	מתגדלות	מתגלה	מתגלות	מתפללה	מתפללות
מתגדלת				מתפללת	

Hithpael verbs are intransitive and often have a reflexive or reciprocal meaning in relation to their active counterparts of the Qal, Piel, or Hiphil type from the same root. The following is a representative list:

- (a) Reflexive: התקדש to sanctify oneself (cf. הקדיש; קדש)
 התגדל to magnify oneself (cf. הגדיל; גדל)
 התחבא to hide oneself

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- (b) Reciprocal: הִתְרָאָה to see one another (cf. רָאָה)
 הִדְבֵּר to converse (cf. דִּבֶּר)
- (c) Indirect reflexive (i.e. to do something for one's self, for one's own benefit or to one's own detriment):
 הִתְחַנֵּן to implore favor (cf. חָנַן)
 הִתְפַּלֵּל to pray (see below)
 הִצְטִיד to supply oneself with provisions (cf. צִיד
 provision)
- (d) Iterative: הִתְהַלֵּךְ to walk back and forth; to go continually ^{בלי}
- (e) Denominative: הִתְנַבֵּא to prophesy (cf. נָבִיא)
 הִתְאַפַּךְ to become angry (cf. אָף; root אָפַךְ) ^ב

Classification is often difficult, owing to the lack of data. The verb הִתְפַּלֵּל (to pray) offers a good example. One's first inclination is to regard it as denominative from תְּפִלָּה (prayer), to which it is most closely related in form and meaning. This is too simple an approach, however, since nouns of the type תְּפִלָּה (with prefixed *t-*) are often associated with Hithpael verbs in Hebrew and would appear to be derived from them and not vice versa. There is no Qal verb פָּלַל but there are several poorly attested nouns, such as פְּלִיל (referee, judge, arbiter), which suggest that there was a root verb (Qal) at one time in the meaning "to arbitrate, mediate" or the like. The Piel verb פָּלַל (to mediate, act as an arbiter for) is a denominative from פְּלִיל. The Hithpael verb, then, would have the force of a causative/indirect-reflexive: "to cause a mediation (by seeking or asking) for oneself." It would thus belong to the same category as הִתְחַנֵּן. It is obviously necessary to learn the exact nuance of a Hithpael verb as part of vocabulary acquisition.

178. Vocabulary 50.

VERBS:	הִתְפַּלֵּל	to pray
	הִתְחַנֵּן	to seek or implore favor
	הִתְחַבֵּא	to hide oneself (Htp)
	נִחַבֵּא	(יִחַבֵּא) to hide oneself (N)
	הִתְהַלֵּךְ	to walk back and forth; to go continually or constantly
	הִתְנַבֵּא	to prophesy // to utter oracles in a prophetic frenzy (N)
	נָבִיא	(יִנְבֵּא) to prophesy
	חָרַשׁ	(יִחְרֹשׁ) to plow; to engrave (pg 305)
	פָּרַשׁ	(יִפְרֹשׁ) to spread out (trans.)
	סָפַר	(יִסְפֹּר) to count
NOUNS:	מֵאֲכָל	(no pl.) food
	מָשִׁיחַ	one who has been anointed, the Messiah
	עֹז	(w. suff. עֹזִי or עֹזֵי) strength, might (288)

תפלה	(pl. -ôl) prayer	
עגל	(w. suff. עגלי; pl. -îm) calf	// - (bull-) calf
עגלה	(pl. -ôl) heifer // <i>young cow</i>	
OTHER:	עז	(adj.) strong, mighty (see §22)
	לולי	(conj.) unless, if not
	כה	(adv.) thus (generally referring to what follows)
PROPER NAMES:	אשקלון	Ashkelon, an important Philistine city on the coast, about 12 miles north of Gaza.

Exercises:

(a) Translate:

- | | |
|----------------------------|-------------------|
| (1) למה התחבאתם ממני | (7) התתפלל בעדי |
| (2) התחנן אלי וחזותי אתך | (8) מי המתנבאים |
| (3) הבחורים המתהלכים ברגלי | (9) נשמעה תפלתך |
| (4) ויחל להתנבא | (10) אנבא על-ביתך |
| (5) התפללתי אליו ולא שמע | (11) החבאי |
| (6) ויתחבאו כי יראו מאד | |

(b) Translate:

- (1) אבל אשמים אנחנו על-אחינו אשר ראינו צרת נפשו בהתחננו אלינו ולא שמענו.
- (2) ונגד לדוד לאמר מבקש אבי להמית אתך ועתה השמר נא בבקר ונחבאת.
- (3) והקימותי לי פהו נאמן, כאשר בלבבי ובנפשי יעשה, ובניתי לו בית נאמן והתהלך לפני משיחי כל-הימים.
- (4) חטאת יהודה חרושה על-לוח לבם.
- (5) ויפרשו את-שמלותיהם על-הארץ וישבו עליהן.
- (6) ויוצא יהוה את-אברם החוצה ויאמר הבט-נא השמימה וספר הכוכבים, אם תוכל לספר אתם, ויאמר לו פה יהיה זרעה.
- (7) ויט משה את-ידו על-הים ויולך יהוה את-הים ברוח עזה כל-הלילה וישם את-הים ליבשה.
- (8) ויפרש את-כפיו אל-השמים ויתפלל.
- (9) וישמעו את-קול יהוה אלהים מתהלך בגן ויתחבאו האדם ואשתו מפני יהוה אלהים בתוך עץ הגן.
- (10) ואתחנן אל-יהוה בעת ההוא לאמר אדני יהוה אתה החלית להראות את-עבדך את-עזה ואת-ידך החזקה כי מי אל בשמים ובארץ אשר יעשה כאשר אתה עשה.

(c) Write in Hebrew:

1. The lion was slain and his carcass (מפלת) was cast to the side of the road.
2. They searched all that evening but were not able to find the lost kid.
3. There was at that time no king ruling over Israel.
4. We were content to settle down there.
5. Be strong, therefore, and do not flee from your enemies.

6. The congregation will be destroyed.
7. There was no one prophesying in the land in those days.

(d) Reading: Judges 14:11–20. Samson and the Riddle.

- (11) וַיְהִי כִּרְאוֹתֶם אוֹתוֹ וַיִּקְחוּ שְׁלֹשִׁים מְרֻעִים וַיְהִיו אִתּוֹ:
- (12) וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן אַחֻדָּה-נָא¹ לָכֶם חִידָה² אִם-הִגַּדְתֶּם לִי שְׁבַעַת יָמֵי
הַמְּשֻׁתָּה וּמִצְאֹתֶם וּנְתַתִּי לָכֶם שְׁלֹשִׁים סְדִינִים³ וְשְׁלֹשִׁים חֲלִפֹת⁴ בְּגָדִים:
- (13) וְאִם-לֹא תוּכְלוּ לְהַגִּיד לִי וּנְתַתֶּם לִי שְׁלֹשִׁים סְדִינִים וְשְׁלֹשִׁים חֲלִיפֹת בְּגָדִים וַיֹּאמְרוּ לוֹ
חֻדָּה חִידָתְךָ וּנְשַׁמְעָנָה⁵:
- (14) וַיֹּאמֶר לָהֶם מִהֲאֵכֶל יֵצֵא מֵאֵכֶל וּמֵעוֹ יֵצֵא מִתּוֹק⁶ וְלֹא יִכְלוּ לְהַגִּיד הַחִידָה שְׁלֹשֶׁת יָמִים:
- (15) וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיֹּאמְרוּ לְאַשֶׁת שְׁמֹשׁוֹן פְּתִי⁷ אֶת-אִישְׁךָ וַיַּגִּד-לָנוּ אֶת-הַחִידָה פֶּן-נִשְׂרָף
אוֹתְךָ וְאֶת-בֵּית אָבִיךָ בְּאֵשׁ הַלְיָרְשָׁנוּ⁸ קְרֹאתֶם לָנוּ הֲלֹא¹¹:
- (16) וַתִּבֶּךְ אִשֶׁת שְׁמֹשׁוֹן עָלָיו וַתֹּאמֶר רַק שְׁנֵאתָנִי¹² וְלֹא אֶהְבַּתָּנִי¹³ הַחִידָה חֲדָתָה לְבָנִי עָמִי
וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי וְלָךְ אֲגִיד:
- (17) וַתִּבֶּךְ עָלָיו שְׁבַעַת הַיָּמִים אֲשֶׁר-הָיָה לָהֶם הַמְּשֻׁתָּה וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיַּגִּד-לָהּ כִּי
הִצִּילְתָּהוּ¹⁴ וַתַּגִּד הַחִידָה לְבָנִי עִמָּה:
- (18) וַיֹּאמְרוּ לוֹ אֲנָשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בְּטָרֶם יָבֵא הַחֲרֹסָה¹⁵ מִה-מְתוֹק מִדְּבַשׁ וּמָה עוֹ
מֵאָרִי וַיֹּאמֶר לָהֶם לֹלֵא חֲרָשְׁתֶּם בְּעַגְלָתִי לֹא מִצְאֹתֶם חִידָתִי:
- (19) וַתִּצְלַח¹⁶ עָלָיו רוּחַ יְהוָה וַיִּרַד אֶשְׁקָלוֹן וַיִּפֶּן מֵהֶם שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת-חֲלִיצוֹתָם¹⁷
וַיִּתֵּן חֲלִיפֹת לְמַגִּדֵי הַחִידָה וַיִּחַר אָפוֹ וַיַּעַל בֵּית אָבִיהוּ:
- (20) וַתְּהִי אִשֶׁת שְׁמֹשׁוֹן לְמַרְעָהוּ אֲשֶׁר רָעָה¹⁸ לוֹ:

Notes to the Reading:

- | | |
|--|---|
| 1. מְרֻעַ companion | 11. הֲלֹא probably a mistake for הָלֵם, but it may be taken literally as an emphatically placed interrogative: “You’ve summoned us... haven’t you?” |
| 2. קָד (יְחֻד) to propound a riddle | 12. שְׁנֵאתָ אֹתִי = שְׁנֵאתָנִי |
| 3. חִידָה a riddle | 13. אֶהְבַּתָּ אֹתִי = אֶהְבַּתָּנִי |
| 4. Notice the temporal expression without a preposition: “during the seven days...” | 14. הִצִּילְתָּהוּ “she harrassed (הִצִּיק) him” |
| 5. סְדִין a linen garment | 15. An uncertain expression; probably “before the sun had set” |
| 6. חֲלִיפָה a change (of clothing) | 16. צָלַח to rush |
| 7. וּנְשַׁמְעָנָה = וּנְשַׁמְעָ אֹתָהּ | 17. חֲלִיצָה armor |
| 8. מְתוֹק sweet | 18. רָעָה to be a companion to, to be “best man” |
| 9. פָּתָה to lure, entice, beguile | |
| 10. הַלְיָרְשָׁנוּ = הָ + לְ + יָרַשׁ + suff. 1st pers. pl.: “have (you summoned us) in order to dispossess us?” | |

LESSON 51

179. The Qal Passive.

There are several forms, taken by the Masoretes as Pual or Hophal, which must rather be viewed as survivors of an obsolete passive of the Qal.

PERFECT	IMPERFECT	
לָקַח	יִקַּח	to be taken
יָלַד	יִלְד	to be born
—	יִתֵּן	to be given

Isolated participial forms also occur: אֶכָּל (eaten, consumed), יְלוּד (born).

That these verbs are not true Pual or Hophal types is suggested (1) by the absence of a corresponding Piel or Hiphil active verb with the appropriate meaning, (2) by the absence of a מ-*preformative* on the few remaining participial forms, (3) by the irregular assimilation of the ל in יִקַּח, a special feature of the Qal not found elsewhere, and (4) by the asymmetry of a Pual perfect and a Hophal imperfect.¹ It is quite likely that a number of other Pual and Hophal verbs belong here, but assignment on the basis of meaning alone is precarious.

180. Polel, Polal, and Hithpolel.

In place of Piel, Pual, and Hithpaal verbs from Hollow roots there is a derived system of verbs characterized by the reduplication of the final root

¹ - use would expect now to have a Pual Imperfect to correspond to Pual perfect and a Hophal perfect to correspond to Hophal Imperfect. [253]

consonant and *ō* in the first stem syllable:

followed
with reduplication
of the
radical
in second
syllable
pattern
 ō ē (a)

	POLEL (active)	POLAL (passive)	HITHPOLEL (reflexive)
Perfect	קוּמִם	קוּמִם	הִתְקוּמִם
Imperfect	יְקוּמִם	יְקוּמִם	יִתְקוּמִם
Inf. Constr.	קוּמִם	—	—
Participle	מְקוּמִם	מְקוּמִם	מִתְקוּמִם

הִתְקוּמִם

Typical verbs are קוּמִם (to raise up), מוֹתֵת (to slay, kill), רוּמִם (to raise), כוֹן (to establish), and עוֹרֵר (to arouse) from the roots קוּם, מוּת, רוּם, כוּן, and עוּר respectively. All verbs of this type are rare. *These verbs are called factitive verbs.*

In the inflection of the perfect the distinction between the Polel and Polal is obscured:

Ego: Polel/Polal/Hithpolal
are for the
Hollow or
Geminative roots

POLEL	POLAL
קוּמִם	קוּמִם
קוּמְמָה	קוּמְמָה
...קוּמְמֹתָ	...קוּמְמֹתָ

Similar forms occur from geminate roots, as חוֹנֵן (to favor; root חנן) and סוֹבֵב (to encompass; root סבב). *These are also called factitive verbs.*

181. Other Verb Types.

Biblical Hebrew has a number of verb types not belonging to those already treated. Most of these are so infrequent that a complete paradigm cannot be constructed for them. Given below, with the traditional name of the type, are a few examples.

Trilateral verb with
vowel pattern $\text{ō ē // } \text{ō ā}$

POEL: similar to the Polel of the preceding paragraph but formed from regular trilateral roots. E.g. שָׂרַשׁ (imperf. יִשְׂרַשׁ; part. מְשַׂרֵּשׁ) to take root, a denominative from the noun שָׂרֵשׁ (root). Contrast the Piel verb יִשְׂרַשׁ (to root up, destroy the roots of).

PALAL: presumably from trilateral roots with reduplication of the final root consonant E.g. שָׁאָנָן (to be at rest); אָמַלַל (to be weary).

PILPEL: perhaps traceable to reduplicated biconsonantal (i.e. Hollow) roots. E.g. כָּלְכַל (imperf. יִכְלַל; inf. constr. כַּלְכַל; part. מְכַלְכַל) to sustain, support; גָּלְגַל (to roll).

The relatively frequent verb הִשְׁתַּחֲוֶה formerly taken as a Hithpalel form of a root שחח is now known to be a Hishtaphel (i.e. prefix [h]išt-, root חוה). The attested forms of this verb are given below and should be learned. Its inflection is like that of other verbs from roots III-He.

PERF: 3 m.s.	הִשְׁתַּחֲוֶה	IMPERF: 3 m.s.	יִשְׁתַּחֲוֶה	IMPERATIVE: 2 f.s.	הִשְׁתַּחֲוִי
2 m.s.	הִשְׁתַּחֲוִית	3 m.pl.	יִשְׁתַּחֲוּוּ	2 m.pl.	הִשְׁתַּחֲוּוּ

These are popularly called factitive verbs. *These are popularly called factitive verbs.*

3 m.pl. השתחוּו הַשְׁתַּחֲוּוּ
 INF. CONSTRUCT: הַשְׁתַּחֲוּוּת הַשְׁתַּחֲוּוּת
 2 f.pl. תשתחווין תִּשְׁתַּחֲוּוּ
 JUSSIVE: יִשְׁתַּחֲוּוּ יִשְׁתַּחֲוּוּ
 PARTICIPLE: מִשְׁתַּחֲוֶה מִשְׁתַּחֲוֶה

182. Final Remarks on the Numbers.

The numbers above 99 employ the following words:

	CONSTR.	DUAL	PL.	CONSTR.
hundred	מֵאָה	מֵאָת	מֵאוֹת	מֵאוֹת
thousand	אַלְפֵי	אַלְפֵי	אַלְפִים	אַלְפֵי
ten thousand	רַבּוֹ רִבְבָּה	רַבְתִּים	רַבּוֹת	רַבּוֹת

Because the gender of מֵאָה is fem., modifiers have the masculine form:

שְׁלֹשׁ מֵאוֹת 300 אַרְבַּע מֵאוֹת 400

Whereas אֶלֶף is masculine:

שְׁלֹשַׁת אֲלָפִים 3000 אַרְבַּעַת אֲלָפִים 4000

There is a great deal of variety in the order and syntax of the higher numbers, but the following points will apply in most instances:

(a) מֵאָה is usually followed by a singular noun:

מֵאָה שָׁנָה 100 years מֵאָה כֶּסֶף 100 pieces of silver
 מֵאָה רִכְבּוֹת 100 chariots

The number may be in the construct:

מֵאָת שָׁנָה 100 years מֵאָת כֶּסֶף 100 talents

(b) מֵאָתִים, אֶלֶף, אֲלָפִים are also followed by the singular noun, but plurals are attested:

מֵאָתִים שָׁנָה 200 years אֶלֶף אִישׁ 1000 men
 מֵאָתִים כֶּסֶף 200 pieces of silver אֶלֶף פְּעָמִים 1000 times
 אֲלָפִים אִישׁ 2000 men
 אֲלָפִים סוּסִים 2000 horses

(c) Compound numbers usually begin with the highest unit: x-thousand, y-hundred, and z. Only the final element (z) is affected by the gender of the noun being modified and will conform to the patterns already discussed (§§ 130, 161).

Note first the construction with אֶלֶף:

שְׁלֹשַׁת אֲלָפִים	3000	עֶשְׂרִים וַחֲמֵשֶׁה אֲלָפֵי	25000
שְׁלֹשַׁת עֶשְׂרֵי אֲלָפֵי	13000	מֵאָת אֲלָפֵי	100000
עֶשְׂרִים אֲלָפֵי	20000	מֵאָתִים אֲלָפֵי	200000

Following is a selection of compound numbers illustrating normal usage. Study them and be sure their construction is clear.

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מָאָה (א)שְׁלֹשָׁה	103
מָאָה (א)שְׁלֹשֶׁת עָשָׂר	113
מָאָה (א)עֶשְׂרִים וּשְׁלֹשָׁה	123
מֵאֲתָיִם (א)שְׁלֹשָׁה	203
שָׁלֹשׁ מֵאוֹת (א)שְׁלֹשָׁה	303
אַלְפֵי (א)שְׁלֹשָׁה	1003
אַלְפֵי (א)מָאָה (א)שְׁלֹשָׁה	1103
אַלְפֵי (א)מֵאֲתָיִם (א)שְׁלֹשָׁה	1203
שְׁלֹשֶׁת אֲלָפִים (א)מֵאֲתָיִם (א)שְׁלֹשָׁה	3203
שְׁלֹשֶׁת עָשָׂר אֲלָפֵי	13000
עֶשְׂרִים וּשְׁלֹשֶׁת אֲלָפֵי	23000
מֵאֵת אֲלָפֵי	100000
מָאָה וּשְׁלֹשֶׁת אֲלָפֵי	103000
מָאָה (א)שְׁלֹשֶׁת עָשָׂר אֲלָפֵי	113000
שָׁלֹשׁ מֵאוֹת אֲלָפֵי	300000
שָׁלֹשׁ מֵאוֹת (א)שְׁלֹשֶׁת אֲלָפֵי	303000
שָׁלֹשׁ מֵאוֹת (א)שְׁלֹשֶׁת אֲלָפֵי (א)שְׁלֹשִׁים וּשְׁלֹשָׁה	303333

The words for ten-thousand are seldom used.

183. Vocabulary 51.

VERBS:	מֹתֵת	to slay, kill (§ 180)
	כֹּוֹן	to set up, establish (§ 180)
	עֹרֵר	to arouse, stir up (§ 180)
	רוֹמֵם	to raise up, exalt (§ 180)
	הִשְׁתַּחֲוָה	to bow down (§ 181)
	הִתְיַצֵּב	to take one's stand, station oneself
	שָׁפֵט	(יִשְׁפֹּט) to judge
	כִּחַד	(יִכְחֹד) to hide, conceal
	פָּרַץ	(יִפְרֹץ) to break down, breach (a wall); to burst out suddenly, (בָּ) upon); to increase precipitously (in numbers, wealth etc.)
NOUNS:	אָרוֹן	(w. art. הָאָרוֹן) the Ark of the temple, containing the tablets of the Law
	זָבַח	(w. suff. וּזְבַחֵי; pl. -îm) sacrifice
	מָאָה	hundred (see § 182)
	אֲלָפֵי	thousand (see § 182)
ADVERB:	לְכֵן	therefore (usually introduces a divine judgement or declaration) 156, 186
PROPER NAMES:	עֲלִי	Eli, the priest of the Lord at Shiloh to whom Samuel was entrusted.

Exercises:

(a) Give the Hebrew for the following numbers:

- | | | |
|---------|-----------|------------|
| 1. 3554 | 6. 7325 | 11. 100000 |
| 2. 1238 | 7. 5899 | 12. 220000 |
| 3. 9671 | 8. 2107 | 13. 460000 |
| 4. 8442 | 9. 4960 | 14. 587963 |
| 5. 7683 | 10. 10349 | 15. 666666 |

(b) Analyze and translate the following verbs:

- | | | |
|-------------------|---------------------|---------------------|
| מֹתְנִנוּ (1) | מְכַנְנִים (5) | הִתְעוֹרְרָתֶם (9) |
| תִּתְכַוְּנִי (2) | רוֹמְמֶת (6) | מוֹתְתִי (10) |
| תְּעוֹרֵר (3) | יִתְמוֹתְתוּ (7) | הִתְרוֹמְמֶתִי (11) |
| הִתְיַצְּבִי (4) | וַיִּשְׁתַּחֲוּ (8) | הִשְׁתַּחֲוּוּ (12) |

(c) Translate:

- (1) פָּרַץ יְהוֹה אֶת-אִבֵּי לְפָנָיו.
- (2) מִי אֲנִי כִי אֲשַׁפֵּט אֶת-עַמֶּךָ הַזֶּה.
- (3) וְעוֹרְרִתִי אֶת-אֲנָשֵׁי עַל-אִבֵּי.
- (4) לֹא כַחֲדָתִי חִסְדְּךָ וְאַמְתְּךָ מִהַעֲדָה הַזֹּאת.
- (5) וַיִּפְרְצוּ בַחֹמַת יְרוּשָׁלַם.
- (6) וְאִין מִתְעוֹרֵר לְקִרְא בְשִׁמְךָ.
- (7) יִשְׁפֹטוּ וְהִשְׁמְדוּ מֵעַל הָאָרֶץ.
- (8) וַיִּפְרֹץ הָאִישׁ מֵאֵד מֵאֵד.
- (9) הִגְדִּינָא לִי מָה עֲשִׂיתָ וְאֵל-תִּכְחַד מִמֶּנִּי.
- (10) בַּעַת הַהִיא יָקַח אַרְוֹן הַבְּרִית מִקֶּרְבֵּנוּ.
- (11) אֲסַפֵּה שְׁבָעִים אִישׁ מִזְקֵנֵי יִשְׂרָאֵל וְלִקְחָתְךָ אֹתָם וְהִתְיַצְּבוּ שָׁם עִמָּךְ.
- (12) וַיִּזְבַּח יַעֲקֹב זֶבַח שָׁם.
- (13) וַיֹּאמֶר אֵלָיו דָּוִד דַּמָּךְ עַל-רֹאשֶׁךָ כִּי פִיךָ עָנָה בְךָ לֵאמֹר אֲנִכִּי מוֹתְתִי אֶת-מְשִׁיחַ יְהוֹה.
- (14) לֹא עַל-זִבְחֶיךָ אוֹכִיחַ אֶתְךָ.
- (15) כּוֹנֵן יְהוֹה אֶת-הָאָרֶץ עַל-הַנְּהָרוֹת אֲשֶׁר תַּחְתֶּיהָ.
- (16) וַתִּקַּח הָאִשָּׁה בַּיִת פְּרָעָה.

(d) Write in Hebrew:

1. He was a just and righteous man and walked continually in the way of the Lord.
2. He will heed your prayer when you pray to him.
3. When they begin to prophesy in my name, do not listen to their words for they are evil men, going the way of the wicked.
4. They approached him and bowed down to the ground, for they feared him greatly.
5. This people (will increase) precipitously and prevail against us.

a - כַּעֲשָׂר
b - וְעָלְתָה

6. Our salvation is in his strength; he will not abandon us if we implore favor from (lit. to) him.

(e) Reading: Samuel and Eli (I Sam. 3 : 1–18).

- (1) וְהִנֵּעַר שְׁמוּאֵל מִשְׁרַת אֶת־יְהוָה לִפְנֵי עָלְיוֹ וַדְּבַר יְהוָה הָיָה יָקָר בְּיָמֵים הָהֵם אֵין חֲזוֹן נִפְרָץ:²
- (2) וַיְהִי בַיּוֹם הַהוּא וְעָלְיוֹ שָׁכַב בְּמִקְוֹמוֹ וְעֵינָיו הִחְלוּ כִהוֹת³ לֹא יוּכַל לִרְאוֹת:
- (3) וַנִּרְאֵ אֱלֹהִים טָרָם יִכְבֶּה⁴ וְשְׁמוּאֵל שָׁכַב בְּהִיכַל יְהוָה אֲשֶׁר־שָׁם אַרְוֹן אֱלֹהִים:
- (4) וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנְנִי:
- (5) וַיִּרְצַץ אֶל־עָלְיוֹ וַיֹּאמֶר הֲנִנִי כִי־קָרָאתָ לִי וַיֹּאמֶר לֹא קָרָאתִי שׁוּב שָׁכַב וַיִּלְךָ וַיִּשְׁכַּב:
- (6) וַיִּסָּף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיִּקָּם שְׁמוּאֵל וַיִּלְךָ אֶל־עָלְיוֹ וַיֹּאמֶר הֲנִנִי כִי קָרָאתָ לִי וַיֹּאמֶר לֹא קָרָאתִי בְנִי שׁוּב שָׁכַב:
- (7) וְשְׁמוּאֵל טָרָם יָדַע אֶת־יְהוָה וְטָרָם יִגְלֶה אֵלָיו דְּבַר יְהוָה:
- (8) וַיִּסָּף יְהוָה קְרָא־שְׁמוּאֵל בְּשִׁלְשִׁית וַיִּקָּם וַיִּלְךָ אֶל־עָלְיוֹ וַיֹּאמֶר הֲנִנִי כִי קָרָאתָ לִי וַיִּבֶן עָלָיו כִּי יְהוָה קְרָא לְנִעַר:
- (9) וַיֹּאמֶר עָלְיוֹ לְשְׁמוּאֵל לָךְ שָׁכַב וְהָיָה אִם־יִקְרָא אֵלָיִךָ וְאָמַרְתָּ דְבַר יְהוָה כִּי שָׁמַע עֲבָדְךָ וַיִּלְךָ שְׁמוּאֵל וַיִּשְׁכַּב בְּמִקְוֹמוֹ:
- (10) וַיָּבֵא יְהוָה וַיְתַצֵּב וַיִּקְרָא כְּפַעַם־בְּכַפְּעַם שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדְךָ:
- (11) וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הֲנֵה אָנֹכִי עֹשֶׂה דְבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שָׁמְעוּ תִצְלִינָה⁸ שְׁתִּי אֲזַנְיוֹ:
- (12) בַּיּוֹם הַהוּא אָקִים אֶל־עָלְיוֹ אֵת כָּל־אֲשֶׁר דִּבַּרְתִּי אֶל־בֵּיתוֹ הַחֹל וְכָלֶה:⁹
- (13) וְהִגְדַּתִּי לוֹ כִּי־שָׁפַט אָנֹכִי אֶת־בֵּיתוֹ עַד־עוֹלָם בְּעוֹן¹⁰ אֲשֶׁר־יָדַע כִּי מִקְלָלִים לָהֶם¹¹ בָּנָיו וְלֹא כִּהְיָה¹² בָּם:
- (14) וְלִכֵּן נִשְׁבַּעְתִּי לְבֵית עָלְיוֹ אִם־תִּכְפַּר¹³ עוֹן בֵּית־עָלְיוֹ בְּזָבַח וּבִמְנַחָה עַד־עוֹלָם:
- (15) וַיִּשְׁכַּב שְׁמוּאֵל עַד־הַבֹּקֶר וַיִּפְתַּח אֶת־דַּלְתוֹת בַּיִת יְהוָה וְשְׁמוּאֵל יָרָא מֵהִגִּיד אֶת־הַמְּרָאָה¹⁴ אֶל־עָלְיוֹ:
- (16) וַיִּקְרָא עָלְיוֹ אֶת־שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל בְּנִי וַיֹּאמֶר הִנְנִי:
- (17) וַיֹּאמֶר מָה הַדְּבַר אֲשֶׁר דִּבַּר אֵלָיִךָ אֶל־נָא תִכְחַד מִמֶּנִּי כִּהְיָ יַעֲשֶׂה־לְךָ אֱלֹהִים וְכֹה יוֹסִיף אִם־תִּכְחַד מִמֶּנִּי דְבַר מִכָּל־הַדְּבַר אֲשֶׁר־דִּבַּר אֵלָיִךָ:
- (18) וַיַּגִּד־לוֹ שְׁמוּאֵל אֶת־כָּל־הַדְּבָרִים וְלֹא כִחַד מִמֶּנּוּ וַיֹּאמֶר יְהוָה הוּא הַטוֹב בְּעֵינָיו יַעֲשֶׂה:

Notes to the Reading:

- | | |
|---|--|
| 1. Note the series of disjunctive clauses giving the setting and explaining the circumstances of the narrative to follow. | 4. נֵר light, lamp |
| 2. חֲזוֹן נִפְרָץ a frequent vision. Note the asyndetic אֵין clause: "there being no frequent vision." | 5. כִּבֶּה to be extinguished, to go out (of a fire or light) |
| 3. כִּהְיָ weak (of the eyes) | 6. שְׁלִישִׁית fem. of the ordinal used adverbially: "for the third time." |
| | 7. An idiom: "as (he had) at the other times." |
| | 8. תִּצְלֵל to tingle. The form תִּצְלִינָה |

is unusual; it looks like a Hiphil verb but is generally taken as a Qal.

9. Normal use of inf. absolutes (see § 129); translate: “from start to finish.”
10. עֵוֹן is in construct with אֲשֶׁר and hence with the whole following clause: “for the iniquity of (the fact that) he knew.”
11. לָהֶם is reflexive here: “they were bringing a curse upon themselves.”
12. כָּהָה to rebuke
13. אֵם after a verb of swearing has a negative force: “I swear... that the iniquity... will not be expiated...”
14. מִרְאָה a vision
15. Cf. remarks under הוֹסִיף in § 165.

1- עו, 140
 ע, 140
 ע, 140
 ע, 140

LESSON 52

184. The Verb with Object Suffixes.

A pronominal direct object may be suffixed directly to a verb rather than to the object marker אַת (אתי etc.):

רָאִיתִי אֹתוֹ - רָאִיתִיהוּ I saw him.
 הִרְגָה אֶתָּהּ - הִרְגָהּ He killed her.

There is no difference in meaning between the two constructions, though there do appear to be stylistic preferences.

As with the noun, the major problem is to accommodate the proper form of the suffix to the proper form of the verbal stem. The following table shows the object suffixes as they appear after various types of stems:

	A. Post-consonantal, stressed	B. Post-vocalic, unstressed	C. Post-consonantal, unstressed
1 c. s.	נִי - <i>-ánî</i>	נִי - <i>-nî</i>	נִי - <i>-nî</i>
2 m. s.	ךָ - <i>-(ə)kā</i>	ךָ - <i>-kā</i>	ךָ - <i>-kā</i>
2 f. s.	ךְ - <i>-ēk</i>	ךְ - <i>-k</i>	ךְ - <i>-ek</i>
3 m. s.	וֹ/וּ - <i>-ô</i> or <i>-áhû</i>	וֹ/וּ - <i>-hû</i> or <i>-w</i>	וֹ/וּ - <i>-hû</i> or <i>-:û</i>
3 f. s.	הָ - <i>-āh</i>	הָ - <i>-hā</i>	הָ - <i>-:āh</i>
1 c. pl.	נִי - <i>-ánû</i>	נִי - <i>-nû</i>	נִי - <i>-nû</i>
3 m. pl.	ם - <i>-ām</i>	ם - <i>-m</i>	ם - <i>-am</i>
3 f. pl.	ן - <i>-ān</i>	ן - <i>-n</i>	ן - <i>-an</i>

The use of object suffixes for the 2nd pers. pl. is so infrequent that we have omitted them from our table; they were presumably of the forms *-kem* and *-ken* after all types of stems.

185. Object Suffixes on the Perfect: 3rd pers. masc. sing.

	שָׁמַרְנִי	he observed me
	שָׁמַרְתָּ	he observed you (m.s.)
	שָׁמַרְתָּ	he observed you (f.s.)
שָׁמַרְתָּהּ or שָׁמַרְתָּהוּ	שָׁמַרְתָּהּ	he observed him
	שָׁמַרְתָּהּ	he observed her
	שָׁמַרְתָּנוּ	he observed us
	שָׁמַרְתָּם	he observed them (m.)
	שָׁמַרְתָּן	he observed them (f.)

Handwritten notes in the right margin: 'שָׁמַרְתָּהּ or שָׁמַרְתָּהוּ' and other scribbles.

The suffixes used are those given in column A of the preceding table. Because the suffixes are stressed, the propretonic vowel of the verbal stem is reduced to *a*. In Piel verbs, however, where the propretonic syllable is closed or at least unchangeable, it is the pretonic vowel that is reduced: בָּקַשְׁנִי he sought me. A further difference with Piel verbs is the change of *e* to *e* before the suffix of the 2nd pers. masc. sing.: בָּקַשְׁתָּ he sought you. The following list includes all of the main types of Qal, Piel, and Hiphil verbs as they appear before the suffixes:

QAL	שָׁמַר	שָׁמַרְנִי	שָׁמַרְתָּ	שָׁמַרְתָּ	etc.
	עָזַב	עָזַבְנִי	עָזַבְתָּ		
	שָׁלַח	שָׁלַחְנִי	שָׁלַחְתָּ		
	מָצָא	מָצָאֲנִי	מָצָאֲתָּ		
	בָּנָה	בָּנָנִי	בָּנָתָּ		
	שָׂם	שָׂמָנִי	שָׂמָתָּ		
	סָבַב	סָבַבְנִי	סָבַבְתָּ		
	חָנַן	חָנַנִי	חָנַנְתָּ		
PIEL	בָּקַשׁ	בָּקַשְׁנִי	בָּקַשְׁתָּ		
	שָׁלַח	שָׁלַחְנִי	שָׁלַחְתָּ		
	בָּרַךְ	בָּרַכְנִי	בָּרַכְתָּ		
	עָנָה	עָנָנִי	עָנָתָּ		
HIPHIL	הִשְׁמִיד	הִשְׁמִידְנִי	הִשְׁמִידְתָּ		
	הִשְׁמִיעַ	הִשְׁמִיעְנִי	הִשְׁמִיעְתָּ		
	הִמְצִיא	הִמְצִיאֲנִי	הִמְצִיאֲתָּ		
	הִעְמִיד	הִעְמִידְנִי	הִעְמִידְתָּ		
	הִעֲלָה	הִעֲלָנִי	הִעֲלָתָּ		
	הוֹרִיד	הוֹרִידְנִי	הוֹרִידְתָּ		
	הִשִּׁיב	הִשִּׁיבְנִי	הִשִּׁיבְתָּ		
	הִסְבָּח	הִסְבָּחְנִי	הִסְבָּחְתָּ		

Handwritten notes in the right margin: 'שָׁמַרְתָּהּ or שָׁמַרְתָּהוּ' and other scribbles.

Remarks:

(1) Verbs from roots III-*Hē*, regardless of the conjugational type, have a shortened form before the suffix: $בָּנָה \rightarrow -בַּנְּה$ $עָנָה \rightarrow -עַנְּה$ $הִגִּילָה \rightarrow -הִגִּילְה$.

(2) A variation between *ē* and *ā* is found in the reduced syllable of verbs like $הִשִּׁיב$; thus either $הִשִּׁיבֵנִי$ or $הִשִּׁיבֵנִי$.

186. Object Suffixes on the Perfect: 2nd pers. masc. sing.

שְׁמַרְתָּנִי	you observed me	שְׁמַרְתָּנוּ	you observed us
שְׁמַרְתָּהוּ / שְׁמַרְתָּהוּ	you observed him	שְׁמַרְתָּם	you observed them (m.)
שְׁמַרְתָּהּ	you observed her	שְׁמַרְתָּן	you observed them (f.)

The endings are exactly the same as those of the 3rd pers. masc. sing. verb; it is convenient, therefore, to describe the stem change as $שְׁמַרְתָּ \rightarrow שְׁמַרְתָּ$ (note the propretonic reduction) and to specify the suffixes of Column A above. Thus

QAL	שְׁמַרְתָּ	שְׁמַרְתָּנִי	שְׁמַרְתָּנוּ	etc.
	עֹבַת	עֹבַתִּי	עֹבַתוּ	
	שְׁלַחַת	שְׁלַחַתִּי	שְׁלַחַתוּ	
	מְצַאת	מְצַאתִי	מְצַאתוּ	
	בְּנִית	בְּנִיתִי	בְּנִיתוּ	
	שְׁמַת	שְׁמַתִּי	שְׁמַתוּ	
	סְבוֹת	סְבוֹתִי	סְבוֹתוּ	
PIEL	בִּקְשַׁת	בִּקְשַׁתִּי	בִּקְשַׁתוּ	
	שְׁלַחַת	שְׁלַחַתִּי	שְׁלַחַתוּ	
	בִּרְכַת	בִּרְכַתִּי	בִּרְכַתוּ	
	עֲנִית	עֲנִיתִי	עֲנִיתוּ	
HIPHIL	הִשְׁמַדְתָּ	הִשְׁמַדְתָּנִי	הִשְׁמַדְתָּנוּ	
	הִשְׁמַעְתָּ	הִשְׁמַעְתָּנִי	הִשְׁמַעְתָּנוּ	
	הִמְצַאתָ	הִמְצַאתָנִי	הִמְצַאתָנוּ	
	הִעַמְדְתָּ	הִעַמְדְתָּנִי	הִעַמְדְתָּנוּ	
	הִרְאִיתָ	הִרְאִיתָנִי	הִרְאִיתָנוּ	
	הִשִּׁיבְתָּ	הִשִּׁיבְתָּנִי	הִשִּׁיבְתָּנוּ	
	הִסְבוֹתָ	הִסְבוֹתָנִי	הִסְבוֹתָנוּ	
	הִפְרוֹתָ	הִפְרוֹתָנִי	הִפְרוֹתָנוּ	

Remarks:

Only the Hiphil verbs from roots I-gutt. require comment. We noted at the end of §158 that the converted perfect $וְהִאֲמַנְתָּ$ has *a-ā* instead of the usual *e-ē*, as in $וְהִאֲמַנְתָּ$. This same substitution is made where pronominal suffixes are added to the converted forms; thus:

$וְהִעַמְדְתִּיךָ$ I stationed you \rightarrow $וְהִעַמְדְתִּיךָ$ and I shall station you

It is interesting to note that the stress is the same in both of these forms, and that the substitution is morphologically rather than phonologically de-

terminated. There are, moreover, a few instances where this replacement is not made.

187. Vocabulary 52.

VERBS:	מָאָס (יִמָּאָס)	to refuse, despise, reject	+ are or do
	מָלַךְ (יִמְלֹךְ)	to rule (עַל/בְּ over); to be/become king	
	קָצַר (יִקְצֹר)	to reap, harvest	do not confuse with קָצַרְתָּ (244)
	בָּלַע (יִבְלַע)	to swallow // <i>engulf</i>	
	סָלַח (יִסְלַח)	to pardon, forgive (+ לְ with person or thing)	
	מָרַד (יִמְרֹד)	to rebel (עַל/בְּ against)	rebel / revolt SIN 545 283
	כָּשַׁל (יִכְשַׁל)	to stumble, totter	
	הִעִיד (יַעֲדִיד)	to warn (בְּ) // <i>advise</i>	
NOUNS:	מַעֲשֵׂה (pl. -îm)	deed, act, work	did you rebel? מִרְסָס?
	זַיִת (pl. -îm)	olive-tree, olive (read as 'olive')	
	שָׂר (pl. -îm)	chief, officer	
	קָצִיר (no pl.)	harvest, crop; time of harvest	
	גּוֹי (pl. -îm)	people, nation; sometimes synonymous with עַם in referring to Israel, but more often used for non-Israelites.	
PROPER NAMES:	רָמָה	Ramah, a town in the hill-country of Ephraim; home of Samuel.	

Exercises:

(a) Transform the following according to the example and translate:

Ex. הִרְגָּנִי → הָרַג אֹתִי he killed me

זָכַרְתָּם (1)	שָׁבַרְתּוּ (6)	שָׁכַחְתָּנִי (11)
שָׁפְטָנוּ (2)	קִבְּצָתָן (7)	עֲזַבְתָּהוּ (12)
לָכַדְתָּנִי (3)	מָכַרְךָ (8)	אָסַרְךָ (13)
סָגְרוּ (4)	גָּנְבָהּ (9)	בָּרָאָם (14)
תַּפְּשָׁתָהּ (5)	גָּאֲלֶךָ (10)	מָאָסָהוּ (15)

(b) Transform the following according to the example and translate:

Ex. הִרְגָּנִי → הָרַג אֹתִי

אָחַז אֹתָהּ (1)	קָצַר אֹתוֹ (6)	שָׁתָה אֹתוֹ (11)
נָגַפְתָּ אֹתוֹ (2)	שָׂם אֹתְךָ (7)	בָּזָה אֹתִי (12)
נָשָׂא אֹתָנוּ (3)	שָׁלַחְתָּ אֹתִי (8)	רָאִיתָ אֶתְךָ (13)
נָתַתָּ אֹתָנוּ (4)	בָּנִיתָ אֹתוֹ (9)	עֲנִיתָ אֹתוֹ (14)
יָצַר אֹתָם (5)	קָנָה אֹתָהּ (10)	סָבַב אֹתָנוּ (15)

(c) Translate the following. Replace the nominal object with the appropriate pronoun, suffixed to the verb.

INTRODUCTION TO BIBLICAL HEBREW

Ex. הלל את־הנביא → הִלְלוּ he praised him

קדש את־השר (1)	ענה את־הדלים (6)	העביר את־העם (11)
גרש את־הגוים (2)	צוה את־שריו (7)	הגיש את־הלחם (12)
ברך את־הקציר (3)	כחד את־המעשה (8)	הוריד את־המרגלים (13)
שלח את־המלאך (4)	הזכיר את־שמו (9)	הראה את־אותו (14)
נאץ את־האדון (5)	הקריב את־מנחתו (10)	החיה את־המלך (15)

(d) Transform the verbs of Exercise (c) to the 2nd pers. masc. sing. and add the object suffix of the 1st pers. pl. E.g. קדש → קדֹשְׁתָּ → קדֹשְׁתָּנוּ

(e) Give the Hebrew for the following orally; use object suffixes when possible.

1. And he will gladden us.
2. And he will comfort them.
3. And you (m.s.) will cause them to swear.
4. And he will bring you back. *בָּרַחְךָ*
5. And you will take me up.
6. And he will strike him. *יִכּוּהוּ*
7. And you will save her.
8. And he will throw them.
9. And he will warn them. *יִנְחָמֵם*
10. And you will plant it. *(masc.)*

(f) Write in Hebrew:

1. (And when they rebelled against him,) he became very angry and sent his men that they might put them to death. *חַרְוֵהוּ עַל־מַעֲשֵׂיהֶם וְשָׁלַח אֶת־עַמְּלוֹתָיו וְיָבִיאוּ אֹתָם לְמָוֶת.*
2. (But when they came to the city,) they saw that the people had fled and had abandoned their houses, their property, their crops, and everything that belonged to them. *וְכַשְׁמָּוּ לָעִיר רָאוּ כִּי־בָּרוּחַ הָעָם וְהַבָּיִת וְהָאֲרוֹנֵי הָעֵצִים וְהַשָּׂדֶה וְכָל־הַיְּצִיאִים שֶׁלְּהֵבֵן לָהֶם.*
3. When the people saw the deeds that their chiefs had done, they rebelled against them and slew them. *וְכַשְׁמָּו רָאוּ אֶת־מַעֲשֵׂיהֶם וְרָבְדוּ אֶת־עַמְּלָם וְשָׁחֲטוּ אֹתָם.*
4. Why should (=shall) I bow down before these idols of wood and stone? There is no breath of life in them, nor can they act in my behalf when I pray to them and call in their name. *לָמָּה אֶבְרָכֶם יְהוָה אֱלֹהֵינוּ כִּי־אֵין־לָכֶם נְשָׁמָה וְאֵין־לָכֶם עֲשׂוּת וְכִי־אֵין־לָכֶם עֲזָרָה וְכִי־אֵין־לָכֶם שְׁמִיעוּת וְכִי־אֵין־לָכֶם עֲלֵיהֶם שְׁמָעָה וְכִי־אֵין־לָכֶם עֲלֵיהֶם שְׁמָעָה.*

(g) Reading: I Samuel 8:4-22. The Evils of Kingship:

- (4) וַיִּתְקַבְּצוּ כָּל־זַקְנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל־שְׁמוּאֵל הַרְמָתָה:
- (5) וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקֵן וּבְנֶיךָ לֹא הָלָכּוּ בְדַרְכֶיךָ עֲתָה שִׂימָה־לָּנוּ מֶלֶךְ לְשִׁפְטָנוּ כְּכָל־הַגּוֹיִם:
- (6) וַיַּרְע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְנֶה־לָּנוּ מֶלֶךְ לְשִׁפְטָנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה:
- (7) וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹל הָעָם לְכָל־אֲשֶׁר־יֹאמְרוּ אֵלָיִךְ כִּי לֹא אֶתְּךָ מָאֲסוּ כִּי־אֶתִּי מָאֲסוּ מִמֶּלֶךְ עֲלֵיהֶם:

- (8) כְּכֹל-הַמַּעֲשִׂים אֲשֶׁר-עָשׂוּ מִיּוֹם הַעֲלִיתִי אֹתָם מִמִּצְרַיִם וְעַד-הַיּוֹם הַזֶּה וַיַּעֲזֹבֵנִי וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים כִּן הָמָּה עֹשִׂים גַּם-לָךְ:
- (9) וְעַתָּה שְׁמַע בְּקוֹלִם אֲךָ כִּי-הֶעֱד תַּעֲד בָּהֶם וְהַגְדַּתְּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם:
- (10) וַיֹּאמֶר שְׂמוּאֵל אֵת כָּל-דְּבָרֵי יְהוָה אֶל-הָעָם הַשְּׂאֵלִים מֵאִתּוֹ מֶלֶךְ:
- (11) וַיֹּאמֶר זֶה יְהִי מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם אֶת-בְּנֵיכֶם יִקַּח וְשֵׁם לוֹ בְּמִרְכַבְתּוֹ וּבִפְרָשָׁיו וְרָצוּ לִפְנֵי מִרְכַבְתּוֹ:
- (12) וְלָשׁוּם לוֹ שָׂרֵי אֱלָפִים וְשָׂרֵי חֲמִשִּׁים וְלַחְרֹשׁ חֲרִישׁוֹ וְלִקְצֹר קְצִירוֹ וְלַעֲשׂוֹת כְּלֵי-מִלְחָמָתוֹ וְכָלֵי רִכְבּוֹ:
- (13) וְאֶת-בְּנוֹתֵיכֶם יִקַּח לְרִקְחוֹת וְלִטְבָּחוֹת וְלְאִפּוֹת:
- (14) וְאֶת-שְׂדוֹתֵיכֶם וְאֶת-כַּרְמֵיכֶם וְוִיתֵיכֶם הַטּוֹבִים יִקַּח וְנָתַן לַעֲבָדָיו:
- (15) וְזָרְעֵיכֶם וְכַרְמֵיכֶם יַעֲשֶׂר וְנָתַן לְסָרִיסָיו וְלַעֲבָדָיו:
- (16) וְאֶת-עַבְדֵיכֶם וְאֶת-שִׁפְחוֹתֵיכֶם וְאֶת-בַּחֲוָרֵיכֶם הַטּוֹבִים וְאֶת-חַמּוּרֵיכֶם יִקַּח וְעֲשֶׂה לְמַלְאכָתוֹ:
- (17) צֹאנֵיכֶם יַעֲשֶׂר וְאִתָּם תִּהְיוּ-לוֹ לַעֲבָדִים:
- (18) וְזַעֲקָתָם בַּיּוֹם הַהוּא מִלִּפְנֵי מֶלֶכְכֶם אֲשֶׁר בַּחֲרָתֶם לָכֶם וְלֹא-יַעֲנֶה יְהוָה אֶתְכֶם בַּיּוֹם הַהוּא:
- (19) וַיִּמָּאֲנוּ הָעָם לִשְׁמַע בְּקוֹל שְׂמוּאֵל וַיֹּאמְרוּ לֹא כִּי אִם-מֶלֶךְ יְהִיָּה עֲלֵינוּ:
- (20) וְהָיְינוּ גַם-אֲנָחְנוּ כְּכֹל-הַגּוֹיִם וְשִׁפְטָנוּ מִלְּכָנוּ וַיֵּצֵא לִפְנֵינוּ וּנְלַחֵם אֶת-מִלְחַמְתֵּינוּ:
- (21) וַיִּשְׁמַע שְׂמוּאֵל אֵת כָּל-דְּבָרֵי הָעָם וַיְדַבֵּרֵם בְּאָזְנֵי יְהוָה:
- (22) וַיֹּאמֶר יְהוָה אֶל-שְׂמוּאֵל שְׁמַע בְּקוֹלִם וְהַמְלִכְתָּ לָהֶם מֶלֶךְ וַיֹּאמֶר שְׂמוּאֵל אֶל-אֲנָשֵׁי יִשְׂרָאֵל לְכוּ אִישׁ לְעִירוֹ:

Notes to the Reading:

1. The suffix is objective: "to judge us"
2. וַיַּעֲזֹבוּ אֹתִי = וַיַּעֲזֹבֵנִי
3. אֲךָ כִּי but, however
4. The infinitives can be taken gerundially, continuing the preceding sentence: "appointing (them) for him (self) as..."
5. חֲרִישׁ land to be plowed
6. רִכְבּוֹ chariotry
7. רִקְחָה perfumer; טְבָחָה cook; אִפָּה baker (all feminine)
8. יַעֲשֶׂר to tithe, exact a tenth of
9. וַיְדַבֵּרֵם אִתָּם = וַיְדַבֵּרֵם

LESSON 53

188. Object Suffixes on the Perfect: 3rd pers. fem. sing.

The feminine ending *-āh* is replaced by *-āt* or *-at* before the pronominal suffixes, which have the forms given in Column C, §184: 260

שָׁמְרָתְנִי	she observed me	שָׁמְרָתְנִי	she observed us
שָׁמְרָתְךָ	she observed you (m.s.)		
שָׁמְרָתְךָ	she observed you (f.s.)		
שָׁמְרָתְהוּ	she observed him	שָׁמְרָתְהֶם	she observed them (m.)
שָׁמְרָתְהָ	she observed her		

Peculiar features of this paradigm are (1) the restoration of the full vowel *ā* in pretonic positions,¹ (2) the assimilation of *-at + hū* and *-at + hā* to *-āttū* and *-āttāh* respectively. A survey of extant forms:

QAL	שָׁמְרָה	שָׁמְרָתְנִי	שָׁמְרָתְךָ
	עָזְבָה	עָזְבָתְנִי	עָזְבָתְךָ
	שָׁלְחָה	שָׁלְחָתְנִי	שָׁלְחָתְךָ
	רָאָתָה	רָאָתְנִי	רָאָתְךָ
PIEL	בִּקְשָׁה	בִּקְשָׁתְנִי	בִּקְשָׁתְךָ
	עָנְתָה	עָנְתְנִי	עָנְתְךָ
HIPHIL	הִשְׁמִידָה	הִשְׁמִידָתְנִי	הִשְׁמִידָתְךָ
	הִרְאָתָה	הִרְאָתְנִי	הִרְאָתְךָ
	הִעֲלָתָה	הִעֲלָתְנִי	הִעֲלָתְךָ
	הִשִּׁיבָה	הִשִּׁיבָתְנִי	הִשִּׁיבָתְךָ

189. Object Suffixes on the Remaining Forms of the Perfect.

These offer no new problems, other than the alterations in the form of the subject suffix:

(a) The 2nd pers. fem. sing. ending $-t \rightarrow -tî-$

(b) The 2nd pers. masc. (and fem.?) pl. ending $-tem \rightarrow -tû-$

All the remaining stems, then, end in a vowel, to which are added the suffixes of Column B, §184. Here is a representative sampling (cf. also the Exercises):

שָׁמַרְתִּינִי	you (f.s.) observed me
שָׁמַרְתִּים	you (f.s.) observed them
שָׁמַרְתִּיךָ	I observed you (m.s.)
שָׁמַרְתִּיךָ	I observed you (f.s.)
שָׁמַרְתִּים	I observed them (m.)
שָׁמְרוּנִי	they observed me
שָׁמְרוּךָ	they observed you (f.s.)
שָׁמְרוּהוּ	they observed him
שָׁמְרוּם	they observed them
שָׁמַרְתֶּנּוּ	you (pl.) observed me
שָׁמַרְתֶּנּוּהוּ	you (pl.) observed him
שָׁמַרְנוּךָ	we observed you (m.s.)
שָׁמַרְנוּהוּ	we observed him

Note again (1) the shift of stress and resultant propretonic reduction; (2) the restoration of the full vowel in $שָׁמְרוּהוּ$ etc.; (3) the possibility of confusion between the 2nd pers. fem. sing. and the 1st pers. com. sing. with $-tî-$.

QAL	שָׁמַרְתִּי	שָׁמַרְתִּיהוּ	שָׁמְרוּ	שָׁמְרוּהוּ
	עָזַבְתִּי	עָזַבְתִּיהוּ	עָזְבוּ	עָזְבוּהוּ
	מָצַאתִי	מָצַאתִיהוּ	מָצְאוּ	מָצְאוּהוּ
	רָאִיתִי	רָאִיתִיהוּ	רָאוּ	רָאוּהוּ
PIEL	בִּקְשָׁתִי	בִּקְשָׁתִיהוּ	בִּקְשׁוּ	בִּקְשׁוּהוּ
	עָנִיתִי	עָנִיתִיהוּ	עָנוּ	עָנוּהוּ
	בִּרְכָתִי	בִּרְכָתִיהוּ	בִּרְכוּ	בִּרְכוּהוּ
HIPHIL	הִשְׁמַדְתִּי	הִשְׁמַדְתִּיהוּ	הִשְׁמִידוּ	הִשְׁמִידוּהוּ
	הִעֲלִיתִי	הִעֲלִיתִיהוּ	הִעֲלוּ	הִעֲלוּהוּ
	הִשִּׁיבֹתִי	הִשִּׁיבֹתִיהוּ	הִשִּׁיבוּ	הִשִּׁיבוּהוּ

190. A Group of Irregular Qal Verbs.

There are several Qal verbs which have \bar{e} or i in second stem syllable before the pronominal suffixes. Two of these $יָרַשׁ$ and $שָׁאַל$ have unusual forms even in the 2nd pers. pl. of the non-suffixal paradigm: $יָרַשְׁתֶּם$ you asked; $יָרַשְׁתֶּם$

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you inherited. Below, for reference, are the anomalous forms of the four important verbs of this type. Regular forms also occur in some instances.

	אָהַב or אָהַב	to love	3 m.s.	אָהַבְךָ	אָהַבו	אָהַבְהוּ
			3 f.s.	אָהַבְתְּךָ	אָהַבְתְּהוּ	
			3 m.pl.	אָהַבְכוּ	אָהַבְנוּ	
	יָלַד	to bear	2 f.s.	יָלַדְתְּנִי		
			1 c.s.	יָלַדְתִּיךָ	יָלַדְתִּיהוּ	
	יָרַשׁ	to inherit	2 m.s.	יָרַשְׁתָּהּ	יָרַשְׁתֶּם	
			3 m.pl.	יָרַשׁוּךָ	יָרַשׁוּהוּ	
			2 m.pl.	יָרַשְׁתֶּם		
	שָׁאַל	to ask	3 m.s.	שָׁאַלְךָ		
			1 c.s.	שָׁאַלְתִּיו	שָׁאַלְתִּיהוּ	
			3 m.pl.	שָׁאַלְנוּ		
			2 m.pl.	שָׁאַלְתֶּם		

191. Vocabulary 53.

VERBS: חָמַל (יְחַמֵּל) to spare (+ inf.: to spare oneself the trouble/expense of doing something); to pity (+ עַל)

שָׁלַם (יְשַׁלֵּם) to restore, make good, recompense

מָשַׁח (יְמַשֵּׁחַ) to anoint

בָּזָה (יְבַזֶּה) to despise

בָּקַע (יְבַקֵּעַ) to split

עָזַר (יְעַזֵּר) to help

רָפָא (יְרַפֵּא) to cure, heal; P רָפָא idem.

NOUNS: כֶּבֶשׂ (pl. -im) lamb (male)

כִּבְשָׂה (pl. -ot) lamb (female)

חֵיק bosom

חֶרֶב (w. suff. חֶרְבִּי; pl. -ot) sword (f.)

OTHER: יַחְדָּו (adv.) together, all together

יַחַד

יַעֲקֹב אֲשֶׁר / כִּי (conj.) because

לְנֶגֶד (prep.) before, in front of; w. suff. נֶגְדִי etc. Also לְנֶגְדִי see pg 45

אֲפֹס a rare syn. of אֵין "non-existence"; אֲפֹס כִּי (conj.) except that, save that

PROPER NAMES: נָתָן Nathan, the prophet

אֲוִרְיָה Uriah

חִתִּי Hittite (adj.)

Exercises:

(a) Transform the following according to the example and translate.

עֲזָרוּנִי → עֲזָרוּ אֹתִי they helped me

גְּרָשׁוּם (1)	שְׁתִּיָּהוּ (6)	בְּרָכוֹךְ (11)
מְכַרְנוּם (2)	קִדְשׁוֹנִי (7)	הַעֲבִירוּם (12)
אַחֲזוּנִי (3)	לְכַדְתִּים (8)	הַזְכֵּרְתוּנִי (13)
זְכַרְתִּיהָ (4)	גִּנְבְּנוּהוּ (9)	סִגְרְתִּיהוּ (14)
קִצְרְתוּהוּ (5)	נִגְפְּתִינִי (10)	גָּאֲלֵנוּךְ (15)

(b) Transform the following according to the example and translate.

רָאִיתִי אֹתוֹ → רָאִיתִיהוּ I saw him

תִּפְּשֵׁתִי אֶתְךָ (1)	נֶאֱצוּ אֹתוֹ (6)	עֲנֵתָהּ אֶתְךָ (11)
שְׁלַחַהּ אֶתְנוּ (2)	צִוְנוּ אֶתְךָ (7)	שִׁכְחוּ אֶתְךָ (12)
עֲזִיבוּ אֶתְךָ (3)	הִרְאוּ אֹתִי (8)	בְּזִיבוּ אֹתוֹ (13)
מִשְׁחַבְנוּ אֹתוֹ (4)	הוֹרִידָהּ אֶתְךָ (9)	הִגְשַׁמְתִּי אֶתְךָ (14)
שִׁמְנוּ אֶתְךָ (5)	בְּנִיתִי אֶתְךָ (10)	בִּזְתָּהּ אֹתִי (15)

(c) Translate the following. Replace the object with the appropriate pronoun suffixed to the verb.

עֲזָבוּ אֶת־אֱלֹהֵיהֶם (1)	הוֹשַׁעְנוּ אֶת־הַשָּׂרִים (9)
שִׁבְרְתִי אֶת־הַחֶרֶב (2)	נִטְעַתֶם כְּרָמִים (10)
רָאִיתְ אֶת־עַגְלֵיהֶם (3)	בְּקָעוּ אֶת־הָעֲצִים (11)
עָנּוּ אֶת־הָעַם (4)	נִחְמוּ אֶת־הָאֲנָשִׁים (12)
אָסְרוּ אֶת־הַבְּחוּרִים (5)	קִבְּצֵתִי אֶת־הַכֹּבָשִׁים (13)
מָאֲסוּ אֶת־דְּבָרִי (6)	הַעֲלִיתְ אֶת־הַיְלָדִים (14)
עֲזָרְנוּ אֶת־הַדְּלִים (7)	שָׁלַם אֶת־הַכֶּסֶף (15)
לָקְחוּ אֶת־קִצְיָרְנוּ (8)	

(d) Write in Hebrew:

1. (We shall continue) to meet him.
2. They began to approach the city in the evening, before the gate had been closed.
3. At that time there was no place for us to settle in, so we continued travelling.
4. Even in this congregation there are unrighteous men who do not heed the word of the Lord and who take pleasure in nullifying his statutes.
5. Prophecy now to the people, for evil days are coming and they will not be able to hide themselves from the terror which is about to fall upon them.
6. Bow down before the one who has made you and give thanks to the one who has delivered you from your distress.

(e) Reading: II Samuel 12:1-15a

וַיִּשְׁלַח יְהוָה אֶת־נָתָן אֶל־דָּוִד וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ בְּעִיר אַחַתִּי אֶחָד עֲשִׂיר וְאֶחָד רִאשׁוֹ׃ (1)

- (2) לְעֹשִׂיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד:
- (3) וְלָרֶשׁ אֵין-כֹּל כִּי אִם-כִּבְשָׁה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיְחַלְיָהּ³ וַתַּגְדֵּל עִמּוֹ וְעַם-בְּנָיו וַיַּחֲדוּ מִפֶּתַח תֹּאכַל וּמִכֶּסֶס⁴ תִּשְׁתֶּה וּבְחִיקוֹ תִשְׁכַּב וַתְּהִי-לוֹ כֶּבֶת:
- (4) וַיָּבֵא הַלֵּךְ⁵ לְאִישׁ הָעֹשִׂיר⁷ וַיַּחְמַל לְקַחַת מִצֵּאָנוּ וּמִבְּקָרוֹ לַעֲשׂוֹת לְאָרֶחַ הַבָּא לוֹ וַיִּקַּח אֶת-כִּבְשַׁת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂה⁸ לְאִישׁ הַבָּא אֵלָיו:
- (5) וַיַּחֲרֹאֲף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-נָתָן חַי יְהוָה כִּי בֶן-לְמוֹת⁹ הָאִישׁ הָעֹשֶׂה זֹאת:
- (6) וְאֶת-הַכִּבְשָׁה יִשְׁלַם אַרְבַּעַתַּיִם¹⁰ לְעֹקֵב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא-חָמַל:
- (7) וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה הָאִישׁ כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מִשְׁחַתֵּיךָ לְמַלְךְ עַל-יִשְׂרָאֵל וְאֲנֹכִי הַצֹּלֵתִיךָ מִיַּד שָׂאוּל:
- (8) וְאַתָּה לָּךְ אֶת-בֵּית אֲדֹנֶיךָ וְאֶת-נְשֵׁי אֲדֹנֶיךָ בְּחִילֶךָ וְאַתָּה לָּךְ אֶת-בֵּית יִשְׂרָאֵל וַיְהוּדָה וְאִם מְעַט וְאִסְפָּה לָּךְ כְּהֵנָּה וְכֵהֵנָּה:¹¹
- (9) מְדוּעַ בָּזִיתָ אֶת-דְּבַר יְהוָה לַעֲשׂוֹת הֲרַע בְּעֵינַי אֵת אֹרְיָה הַחֲתִי הַכִּיתָ בְּחָרֵב וְאֶת-אִשְׁתּוֹ לְקַחַת לָּךְ לְאִשָּׁה וְאִתּוֹ הֲרַגְתָּ בְּחָרֵב בְּנֵי עַמּוֹן:¹²
- (10) וְעַתָּה לֹא-תִסּוּר חָרֵב מִבֵּיתֶךָ עַד-עוֹלָם לְעֹקֵב כִּי בּוֹתְנִי וַתִּקַּח אֶת-אִשְׁתִּי אֹרְיָה הַחֲתִי לְהִיּוֹת לָּךְ לְאִשָּׁה:
- (11) כֹּה אָמַר יְהוָה הַנְּנִי מִקִּים עָלֶיךָ רָעָה מִבֵּיתֶךָ וּלְקַחַתִּי אֶת-נְשֵׁיךָ לְעֵינֶיךָ וְנָתַתִּי לְרַעֲיָה וְשָׁכַב עִם-נְשֵׁיךָ לְעֵינַי הַשֹּׁמֵשׁ הַזֹּאת:
- (12) כִּי אַתָּה עָשִׂיתָ בְּסֵתֶר¹³ וְאֲנִי אַעֲשֶׂה אֶת-הַדָּבָר הַזֶּה לְגַד כָּל-יִשְׂרָאֵל וְנִגְדַת הַשֹּׁמֵשׁ:
- (13) וַיֹּאמֶר דָּוִד אֶל-נָתָן חֲטָאתִי לַיהוָה וַיֹּאמֶר נָתָן אֶל-דָּוִד גַּם-יְהוָה הָעֹבֵר חֲטָאתֶךָ לֹא תָמוּת:
- (14) אֲפֹס כִּי-נִאֲצָן נֹאצַּת אֶת-אִיבִי¹⁴ יְהוָה בְּדָבָר הַזֶּה גַּם הַבֵּן הַיְלֹוֹד¹⁵ לָּךְ מוֹת יָמוּת:
- (15) וַיֵּלֶךְ נָתָן אֶל-בֵּיתוֹ:

Notes to the reading:

- | | |
|---|---|
| 1. אַחַת pausal form of אַחַת | 11. "and if (that were) too little, I would add unto you (i.e. increase your wealth and prestige) so much more" |
| 2. רֹאשׁ (or רֶשׁ) poor (adj.) | 12. בְּנֵי עַמּוֹן the Ammonites |
| 3. יַחַיָּה אַתָּה = יַחַיָּה | 13. בְּסֵתֶר secretly; סֵתֶר secret |
| 4. פֶּת morsel | 14. אִיבִי may have been inserted at an early date to prevent the verb נֹאצָן from having יהוה as its direct object. The word must be ignored in translation. |
| 5. כּוֹס or כֶּס cup | 15. יְלֹוֹד a rare type of verbal adjective: "born" |
| 6. הַלֵּךְ traveller | |
| 7. Note the construction לְאִישׁ הָעֹשִׂיר to the rich man, where the noun is in construct with the definite adjective. | |
| 8. וַיַּעֲשֶׂה = וַיַּעַשׂ אַתָּה | |
| 9. "deserving of/sentenced to death" | |
| 10. Note § 161 (d) | |

LESSON 54

192. Object Suffixes on the Imperfect.

When the form of the imperfect ends in a consonant, the suffix *-ē-* or *-en-* is added before the object pronoun; thus *yīšmōr + ē/en + nî* → *yīšmarénî* / *yīšmarénnî* (he will observe me). Because of various contractions, however, it is simpler to learn the suffixed elements as a unit:

	(1)	(2)
1 c.s.	נִיְ <i>-énnî</i>	נִיְ <i>-énî</i>
2 m.s.	כֵּיְ <i>-ékkā</i>	—
2 f.s.	—	ךֵיְ <i>-ék</i>
3 m.s.	נּוְ <i>-énnû</i>	הּוְ <i>-éhû</i>
3 f.s.	נָהְ <i>-énnāh</i>	הָ <i>-éhā</i>
1 c.pl.	נּוְ <i>-énnû</i>	נּוְ <i>-énû</i>
3 m.pl.	—	םֵיְ <i>-ém</i>
3 f.pl.	—	ןֵיְ <i>-én</i>

Neither paradigm is complete in itself. Forms of either column may be used, with no difference in meaning.

Excluding for the moment the imperfects of verbs from roots III-*Hē*, we may distinguish those whose stem vowel is reducible (as in *יִשְׁמְרוּ*, *יִשְׁמְרוּ*), which includes most Qal and Piel verbs, and those whose stem vowel is not reducible, mainly Qal verbs from Hollow Roots and Hiphil verbs. When the stem vowel is *ō* or *ē*, the same reduction takes place as in the main paradigm:

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cf. יִשְׁמְרוּ (they will observe) and יִשְׁמְרֵנִי (he will observe me); יִתְּנוּ (they will give) and יִתְּנֵנִי (he will give me). But when the stem vowel is *-a-*, this is not reduced but lengthened to \bar{a} before the accented syllable of the suffix. Contrast יִשְׁמַע and יִשְׁמַעוּ with יִשְׁמַעֲנִי (he will hear me). Read carefully through the representative forms given below to be sure that this point is clear.

The imperfect plural forms in *-û* (e.g. יִשְׁמְרוּ, תִּשְׁמְרוּ) take the suffixes given in Column B, §184. But even in these forms the *a* vowel of the stem is restored. Contrast

	יִשְׁמְרוּ	יִשְׁמְרֵנִי	יִשְׁמְעוּ	יִשְׁמַעֲנִי
QAL	יִשְׁמַר יִלְמַד יִשְׁמַע יַעֲזֹב יִמְצֵא יֹאכַל תִּלְדֶּה יִדַּע יִשִּׁים יִסַּב יִתֵּן	יִשְׁמַרְנִי יִלְמַדְהוּ יִשְׁמַעֲנִי יַעֲזֹבֵנִי יִמְצֵאֲנִי יֹאכַלְהוּ תִּלְדִּיְהוּ יִדַּעְהוּ יִשִּׁימְהוּ יִסַּבְהוּ יִתְּנֵנִי	יִשְׁמְרוּ יִלְמְדוּ יִשְׁמַעוּ יַעֲזֹבוּ יִמְצְאוּ יֹאכְלוּ — יִדְעוּ יִשִּׁמוּ יִסַּבוּ יִתְּנוּ	יִשְׁמְרוּנִי יִלְמְדוּהוּ יִשְׁמַעֲנִי יַעֲזֹבֵנִי יִמְצְאוּנִי יֹאכְלוּהוּ — יִדְעוּהוּ יִשִּׁמוּהוּ יִסַּבוּהוּ יִתְּנוּנִי
PIEL	יִבְקֹשׁ יִשְׁלַח יִבְרַךְ	יִבְקֹשְׁנִי יִשְׁלַחֲנִי יִבְרַכְנִי	יִבְקֹשׁוּ יִשְׁלַחוּ יִבְרַכוּ	יִבְקֹשׁוּנִי יִשְׁלַחוּנִי יִבְרַכוּנִי
HIPHIL	יִשְׁמִיד יִמְצִיא יֹרִיד יִקִּים יִסַּב	יִשְׁמִידְהוּ יִמְצִיאְהוּ יֹרִידְהוּ יִקִּימְהוּ יִסַּבְהוּ	יִשְׁמִידוּ יִמְצִיאוּ יֹרִידוּ יִקִּימוּ יִסַּבוּ	יִשְׁמִידוּהוּ יִמְצִיאוּהוּ יֹרִידוּהוּ יִקִּימוּהוּ יִסַּבוּהוּ

The distinction between short (jussive, “converted”) and normal imperfects is not retained before pronominal suffixes.

יִשְׁמִידְהוּ → יִשְׁמַד אֹתוֹ and he destroyed him

Note that the *-a-* in the final stem syllable of the Piel imperfects such as יִשְׁלַח does not conform to the rule given above and is reduced: יִשְׁלַחְהוּ. Note also יֹאכְלוּהוּ.

The object suffix *-kā* (you, m.s.) may be added directly to the imperfect stem, in which $\bar{o} \rightarrow o$ and $\bar{e} \rightarrow e$; *a* remains *a*; \hat{i} remains \hat{i} .

יִשְׁמַר אֹתְךָ → יִשְׁמַרְךָ
יִתֵּן אֹתְךָ → יִתְּנֶךָ
יִבְקֹשׁ אֹתְךָ → יִבְקֹשְׁךָ

יִשְׁלַח אֶתְךָ → יִשְׁלַחְךָ (but note Qal יִשְׁלַחְךָ)
 יִשְׁמֵד אֶתְךָ → יִשְׁמֵדְךָ

Verbs from roots III-*Hē* drop the final *-eh* before the suffixes:

QAL	יִבְנֶה } יִבְנֶן }	יִבְנֶהוּ	יִבְנֶךָ	יִבְנֶנּוּ
PIEL	יִצְוֶה } יִצְוֶן }	יִצְוֶהוּ	יִצְוֶךָ	יִצְוֶנּוּ
HIPHIL	יִרְאֶה } יִעֲלֶה }	יִרְאֶהוּ	יִרְאֶךָ	יִרְאֶנּוּ
		יִעֲלֶהוּ	יִעֲלֶךָ	יִעֲלֶנּוּ

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

193. Object Suffixes on the Imperative.

The suffixes used are the same as those found with the imperfect. The general similarity with the imperfect is such that no new principles are involved in the attachment of the suffixes. The following examples should suffice:

| | | | | |
|--------|----------|---------------|-------------|----------------|
| QAL | שָׁמַר | שָׁמְרֵנִי | שָׁמְרוּ | שָׁמְרוּנִי |
| | תֵּן | תִּתְּנֵנִי | תִּנּוּ | תִּתְּנוּנִי |
| | שָׁמַע | שָׁמְעֵנִי | שָׁמְעוּ | שָׁמְעוּנִי |
| | מָצָא | מָצְאֵנִי | מָצְאוּ | מָצְאוּנִי |
| | בָּנָה | בְּנֶהוּ | בְּנוּ | בְּנוּהוּ |
| | שִׁים | שִׁימֵהוּ | שִׁימוּ | שִׁימוּהוּ |
| | סָב | סִבֶּהוּ | סִבוּ | סִבוּהוּ |
| PIEL | בִּקֵּשׁ | בִּקְשֵׁהוּ | בִּקְשׁוּ | בִּקְשׁוּהוּ |
| | שָׁלַח | שָׁלַחְהוּ | שָׁלְחוּ | שָׁלְחוּהוּ |
| HIPHIL | הִשְׁמֵד | הִשְׁמִידְהוּ | הִשְׁמִידוּ | הִשְׁמִידוּהוּ |
| | הִרְבֵּה | הִרְבֵּהוּ | הִרְבּוּ | הִרְבּוּהוּ |
| | הִעֲלֵה | הִעֲלֵהוּ | הִעֲלוּ | הִעֲלוּהוּ |

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

194. Object Suffixes on the Infinitive Construct.

Because of the ambivalence of the infinitive with regard to voice, the subject suffixes learned in §115 may have an object value in translation. E.g. “he sought my killing” may refer to “my killing someone else” or “my being killed.” In the first person singular the ambiguity may be resolved by employing *-ēni* as object versus *-î* as subject: הִרְגֵנִי versus הִרְגֵנִי. In the third person singular masculine it is possible to use *-ô* as opposed to *-êhû* in this same way. In general, however, it is necessary to translate the infinitive plus pronominal suffix as the context demands. This is analogous, of course, to the situation when a noun follows: הִרְגַּ אִישׁ “killing a man” (objective) or “a man’s killing (someone)” (subjective).

195. Vocabulary 54.

- VERBS: הָטָה (יָטָה) to turn aside, incline, thrust aside (all transitive)
 פָּנָה (יִפְנֶה) to turn toward, turn (both trans. and intrans.)
 נָטַשׁ (יִטֵּשׁ) to leave, forsake, abandon
 חָשַׁב (יִחַזְּבֵב) to think, devise, reckon, impute
- NOUNS: תַּחֲנֻנָּה (pl. -ôl) supplication (for favor)
 צְדָקָה (pl. -ôl) righteousness, righteous act
 מָטָר (pl. -ôl) rain // $\text{SU} = \text{dew}$; $\text{SU} = \text{Sivros} > \text{rain}$
 נַחְלָה (pl. -ôl) property, possession, inheritance, portion *qall*
 זְרוּעַ (pl. -îm/-ôl) arm; (fig.) strength (usually fem.)
 יִרְאָה fear; used also as the infinitive construct of יָרָא (constr. יִרְאֵת)
- OTHER: נָכְרִי (adj.) foreign, strange; fem. נִכְרִיָּה // *q. a. s. d. below, surge*
 אָמֵן } (adv.) truly, indeed
 אָמֵן }

Exercises:

(a) Transform according to the example and translate.

Ex. תִּשְׁמְרוּם אֲתֵם → תִּשְׁמְרוּם you shall observe them

- | | | |
|------------------------|------------------------|--------------------------|
| יִטֵּה אֲתֵם (1) | רָפָא אֲתֵם (6) | הִטָּה אֲתוֹ (11) |
| יִמְאַסוּ אֲתוֹ (2) | מָשַׁחוּ אֲתוֹ (7) | גָּרַשׁ אֲתֵם (12) |
| שָׁלַם אֲתָהּ (3) | יִכַּחַד אֲתֵם (8) | אֶל-תִּקְלַל אֲתָהּ (13) |
| אֶל-תִּטַּשׁ אֲתִי (4) | תִּנְחַמוּ אֶתְנוּ (9) | שָׁרַת אֲתוֹ (14) |
| עֲזַר אֶתְנוּ (5) | תִּמְצָא אֲתִי (10) | אֶל-תִּבְזֶה אֲתִי (15) |

(b) Transform according to the example and translate.

Ex. שְׁמְרוּהוּ → שְׁמְרוּ אֲתוֹ observe him

- | | | |
|-----------------|---------------------|---------------------|
| הִעִידֵם (1) | יַחְשְׁבוּנִי (6) | שָׁלַחֲנִי (11) |
| יִאַרִיכֶם (2) | יִגְדִילֵם (7) | וַיִּכְנֶנִי (12) |
| הוֹרִידֵהוּ (3) | וַיֹּרֶהוּ (8) | הִצְלִיחֲנִי (13) |
| יֹלִיכֶךָ (4) | וַיִּשְׁיֶגְנוּ (9) | וַיִּשְׁמִיעֵם (14) |
| יִבְקָעֵם (5) | הִאֲבִידֵם (10) | יִטְשׁוּךָ (15) |

(c) Translate the following. Replace the nominal object with the appropriate pronoun, suffixed to the verb. E.g. הָרַג אֶת-הָאִישׁ → הָרַגְתָּהוּ

- | | |
|------------------------------|---------------------------------------|
| יִתֵּן לָנוּ מָטָר (1) | הִמַּת אֶת-שְׂרֵיהֶם (7) |
| שָׁמַע אֶת-תַּחֲנֻנָּתִי (2) | בָּעַר אֶת-עֲרֵיהֶם (8) |
| הִשָּׁב אֶת-הַנְּכָרִי (3) | אֶל-תִּזְבַּח אֶת-הַכֶּבֶשׂ (9) |
| נֶאֱמַר אֶת-הַרְשָׁעִים (4) | יִשְׁלַיֵךְ אֶת-הַרְבּוֹ אֲרָצָה (10) |
| הִשְׁמַע אֶת-הַגּוֹיִם (5) | תֵּן לִי אֶת-נַחְלָתִי (11) |
| הִסְתַּר אֶת-הַכֶּסֶף (6) | הִזְכֵּר אֶת-שְׁמוֹ (12) |

הַזְכִּירוּ אֶת־מַעֲשֵׂיהֶם (13)

נִטַע אֶת־הַיְצִיּוֹתִים (15)

הֵבֵא אֶת־הָאָרוֹן (14)

(d) Write in Hebrew.

1. Let my supplication come before thee, O Lord.
2. He will continue to give rain upon the earth.
3. Who is that strange man the elders are speaking with? *עַל מַה יִּשְׁאַל*
4. (Fear of him) fell upon them and (their hearts) melted within them. *קִיַּם*
5. I shall walk in truth and (righteousness) all the days of my life. *עַל צְדָקָה*
6. The fear of the Lord is the beginning of wisdom.
7. Even the strong will fall before him. *עַל הַיָּסוּד*
8. Because you have slain his anointed one, you also shall die. *עַל הַיָּסוּד*
9. Have pity on the poor, for there is no other to help them. *עַל הַיָּסוּד*
10. I will not heed your prayers and your supplications. *עַל הַיָּסוּד*

LESSON 55

196. Conditional Sentences.

Any two clauses, the first of which states a real or hypothetical condition, and the second of which states a real or hypothetical consequence thereof, may be taken as a conditional sentence. Because conditional sentences entail a logical and (usually) temporal sequence, they form a natural subgroup related to the narrative sequences. Conditional sentences in Hebrew may be virtually unmarked; the translation of certain sets of clauses in a regular future narrative sequence often requires a conditional sentence in English:

וְעָזַב אֶת-אָבִיו וְנָמַת and if he leaves his father, he (i.e. his father) will die (Gen. 44 : 22)

וְשָׁמַע שְׂאוּל וְהָרַגְנִי and if Saul hears (about it), he will kill me (I Sam. 16 : 2)

Many such occurrences are ambiguous, since a non-conditional translation can also be found. In a series of three or more clauses, it is only a matter of the translator's judgement where to end the protasis and begin the apodosis. In poetic, aphoristic, or legal styles an otherwise unmarked participial protasis is not infrequent:

וּמָכָה אָבִיו וְאִמּוֹ מוֹת יוֹמַת and if a man slays his father or his mother, he shall be put to death (Ex. 21 : 15)

וְגִנַּב אִישׁ וּמָכְרוֹ וְנִמְצָא בְּיָדוֹ מוֹת יוֹמַת and if a man kidnaps a man and sells

him, or (if) he is found in his hand,
he shall be put to death (Ex.21 :16)

These may also be translated non-conditionally as “Anyone who slays... shall be put to death” etc.

Conditional sentences marked by a special conjunction “if” are of two types: (1) those introduced by **אם**, **הֵן**, or **כִּי**, which are real, fulfilled, or fulfillable and (2) those introduced by **לוּ** (neg. **לוֹלִי**), which are unreal, contrary-to-fact, unfulfillable.

Type (1). The protasis (the “if”-clause) may have a perfect, imperfect, or participial predicate. It is difficult to maintain these distinctions in translation. The perfect sometimes has the value of the English perfect or (perhaps over-correctly) of the future-perfect, but more often takes on the value of the Hebrew imperfect in its general present-future function. Thus, although one may make a valid distinction between

... **אם מָצָאתִי הֵן** if I have found favor...

... **אם אֶמְצָא הֵן** if I find favor (in the future)...

that same distinction becomes artificial if applied, e.g., to

אם עָבַרְתָּ אִתִּי וְהִיָּתָ עָלַי לְמִשָּׂא If you cross over with me, you will be a burden to me (II Sam. 15 :33)

... **אם-יַעֲבֹרוּ ... אִתְּכֶם ... וְנָתַתֶּם לָהֶם** If they cross over with you, you shall give them... (Num. 32 :29).

Both protases refer to future events as conditions. It is always possible to justify the use of the perfect in the protasis as representing a completed action of accomplished state in the mind of the speaker. It is difficult within Hebrew itself to predict the choice between the perfect and the imperfect in the construction with the same meaning. Whatever the original distinction was, it has become obscured in Hebrew of the biblical period, so that both verbs will have, in general, the same range of translation values.

The apodosis corresponds closely to a clause in a present-future sequence:

- 1 { wə + perfect (converted)
- 2 { wə (optional) + non-verb + imperfect (disjunctive pattern)
- 3 { wə + non-verbal clause
- 4 { imperative

None of these offers any special problems in translation. The following examples illustrate the more frequent combinations of the possible clause types:

7 **וְאִם-יִשְׁכְּנוּ פֹה וְנָמָתוּ** And if we stay here, we shall die (II Kings 7 :4)

8 **אם לא הִבִּיאֲתוּי אֵלַיךָ ... וְחָטַאתִי לָךְ** If I do not bring him back to you...

- I shall be accountable to you
(Gen. 43 :9)
- אם שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ וּנְפָרֵשׁ כַּפֵּינוּ לְאֵל זָר
הֲלֹא אֱלֹהִים יִחְקֶר-זֹאת
- וְהָיָה אִם-לֹא חִפְצָתָ בָּהּ וְשִׁלַּחְתָּהּ
- וְאִם-יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יִלְבִּינוּ
- וְהָיָה אִם-אִישׁ יָבֹא וְשָׁאַלְךָ ... וְאָמַרְתָּ
- If we forget the name of our God and extend our hands to a foreign god, will not God find this out? (Ps. 44 :21)
- And if you are not pleased with her, you shall send her forth (Deut. 21 :14)
- Even if your sins are as scarlet, they shall become as white as snow (Is. 1 :18)
- And if a man comes and asks you... you shall say... (Judges 4 :20)

A clause introduced by the particles הֵן, כִּי and אֲשֶׁר (cf. §70) may also be equivalent to the protasis of a conditional sentence.

It was pointed out in a previous lesson (cf. §138) that אִם has a negative translation value as part of an oath formula. The expression אִם לֹא has thus a positive value in the same context.

- כִּי-אֲנִי ... אִם-לֹא כַּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנֵי
בֵּן אֶעֱשֶׂה לָכֶם
- וַיִּשָּׁבַע מֹשֶׁה ... לֵאמֹר אִם-לֹא הָאָרֶץ ...
לְךָ תִהְיֶה לְנַחֲלָה
- As I live, I shall do to you as you have spoken into my ears (or: as you have confided in me) (Num. 14 :28)
- And Moses swore saying: "The landwill be an inheritance for you ... (Joshua 14 :9)

Type (2). Contrary-to-fact conditional sentences introduced by לוֹ are too infrequent to allow a meaningful analysis. Here are some typical examples:

- לוֹ יֵשׁ-חֶרֶב בְּיָדֵי כִי עֲתָה הִרְגַתִּיךָ
- לוֹ חִכְמוּ וְשָׁכִילוּ זֹאת
- לוֹ הִחַיְתֶם אוֹתָם לֹא הִרְגַתִּי אֶתְכֶם
- לוֹ חִפֵּץ יְהוָה לְהַמִּיתָנוּ לֹא-לָקַח מִיָּדֵינוּ עֹלָה
- לוֹיֵלֵי אֱלֹהֵי אָבִי ... הָיָה לִי כִי-עֲתָה
רִיקָם שִׁלַּחְתָּנִי
- If there were a sword in my hand, I would surely now kill you (Num. 22 :29)
- If they were wise, they would understand this (Deut. 32 :29)
- If you had let them live, I would not kill you (Judges 8 :19)
- If the Lord had wanted to kill us, he would not have received an offering from us (Judges 13 :23)
- If the God of my father had not been on my side, you would have sent me away empty (Gen. 31 :42)

The particle לֹא may also be used in the sense “would that” without a following apodosis:

וְלֹא הוּאֲלָנוּ וַיָּשֶׁב בְּעֵבֶר הַיַּרְדֵּן Would that we had been content to
 dwell on the other side of the
 Jordan (Joshua 7:7)

197. Concluding Remarks on Clause Sequences.

The syntax of Biblical Hebrew presents difficult and often insoluble problems. Given the unknown numbers of sources, writers, and editors that have had a hand in the formation of the text, together with the grammatical schools of the later traditionalists, we can never be sure how much reliance (grammatically speaking) we may place in the textus receptus and, consequently, how refined our analysis can be before becoming meaningless. The narrative sequences presented in this grammar are a good case in point. To maintain that these are the sole devices pertinent to the syntax of *wə*-clauses would be false in the face of the many obvious exceptions. But because most sequences can be reduced to these patterns there is certainly some value in regarding them as standard. The evolution of Hebrew toward the post-biblical type replaced most of the older converting sequences by simpler non-converting ones. Thus, a formal tendency directly opposed to an earlier one must have been a work in the latest redactions of the text before it achieved its fixed form. Certainly some of the inconsistencies in verbal usage and clause syntax are to be attributed to this influence.

(a) Further remarks on the present-future narrative sequence (1b-c). This sequence, characterized by a continuing series of converted perfects, may be led off by a variety of clause types; we have already mentioned leading clauses with verbal (imperfect) and non-verbal predicates. The verb הָיָה in a leading clause requires special consideration. By virtue of its double meaning “be/become” it may be used to describe a non-punctual past tense situation (e.g. “there was a famine in the land”). If a narrative sequence begins with a clause containing the verb הָיָה (or וַיְהִי), the real nature of the sequence is not clear until we reach a continuing verb. Contrast

הָיָה רָעָב בְּאֶרֶץ וְיָרַד מִצְרָיִמָּה... There was a famine in the land and
 he used to go down to Egypt...
 (habitual)

הָיָה רָעָב בְּאֶרֶץ וַיָּרַד מִצְרָיִמָּה... There was a famine in the land and
 he went down to Egypt (specific;
 punctual)

The leading clause of the present-future sequence may thus be redefined as comprising the formal subtypes:

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- (a) imperfect
 - (b) non-verbal clause (including those with participial predicates)
 - (c) conditional clauses, with perfect or imperfect finite verb in a present-future meaning
 - (d) the verb הָיָה in a non-punctual sense
- all continued by $\text{וַאֲ$ + (converted) perfect.

(b) Conjunctive, non-converting sequences:

- (1) perfect + וַאֲ + perfect (unconverted)
- (2) imperfect + וַאֲ + imperfect (unconverted)
- (3) imperative + וַאֲ + imperative

The third of these sequences has already been mentioned (§107) and is included here only because of its formal similarity. Sequences (1) and (2), however, are new and because they are by no means uncommon deserve some comment. They seldom occur in punctual narrative and are used mainly where there is a simple listing of clauses without an explicit expression of logical or temporal consecution; they may thus be defined as conjunctive but non-consecutive. But when they *are* used in a consecutive series it is usually to continue a disjunctive clause rather than in the main narrative. For example, suppose that in the main narrative a person has been mentioned about whom the writer wishes to supply additional information. Such information is usually introduced by a disjunctive formula (verb not first). It is often the case that this explanatory disjunction will continue for several clauses before the writer returns to the main narrative; it is in this type of sub-sequence that (1) and (2) are frequently met in a consecutive sense. Note, for example, I Sam. 23 :20, concerning a certain Benayahu:

$\text{וְהוּא יָרַד וְהָכָה אֶת-הַלֵּוֹיִם}$ and he is the one who went down and killed the lion...

Another use of sequences (1) and (2) above is an analog of the imperative + וַאֲ + cohortative sequence, in which the second clause is best translated as a purpose or result clause (cf. §107). Thus corresponding to a hypothetical (but normal) sequence of the type (1b):

$\text{הַרְחִיב לָנוּ וְנִפְרָה בְּאֶרֶץ}$ Make room for us, so that we may be fruitful in the land

we have the statement of fact in Gen. 26 :22:

$\text{כִּי-עָשָׂה ה' הַרְחִיב יְהוָה לָנוּ וְנִפְרָנוּ בְּאֶרֶץ}$ for now the Lord has made room for us to be fruitful in the land.

(c) Finally, note the unusual sequence occurring in each of the three passages outlined below as illustrations. We are dealing in each case with a punctual, habitual sequence. Circumstantial information about action which

is prior to the clause that will follow is introduced by *wa* + imperfect (converted), best rendered “and when he had done so-and-so...” Such clauses are conjunctive by definition, but because of their formal departure from the sequence in which they occur, they clearly mark an anticipatory temporal subordination.

Illustrative Passages

I Sam. 17:34–5. In this passage David describes his prowess as a shepherd. The sequence begins with the ambiguous verb הָיָה and is uniformly with converted perfects (1b), with the exception of וַיִּקָּם which belongs to the peculiar type mentioned in the preceding paragraph. [In this and the following passages only the leading elements of each clause are given. Clauses irrelevant to the discussion at hand are omitted. Indentation indicates subordination or disjunction. The reader should compare our outlines with the original text.]

| | | |
|-----------------------|-------------------------------------|-------------------------------|
| רָעָה הָיָה עַבְדְּךָ | I (your servant) was a shepherd ... | Note ambiguous <i>hāyāh</i> . |
| וּבֹא הָאֲרִי | and (whenever) a lion would come | |
| וְנָשָׂא | and take | |
| וַיֵּצֵאֵתִי | I would go out | |
| וְהִכֹּתִיו | and strike | |
| וְהִצַּלְתִּי | and rescue | |
| וַיִּקָּם | and when he attacked me | Anticipatory subordination |
| וְהִחַזְקֹתִי | I would grab him | Resumption of main sequence. |
| וְהִכֹּתִיו | and beat him | |
| וְהַמִּיתִיו | and kill him | |

Job 1:1–5:

| | | |
|------------------------|---|--|
| אִישׁ הָיָה | There was a man | Beginning of the main narrative; note ambiguous <i>hāyāh</i> . |
| וְהָיָה הָאִישׁ הַהוּא | and that man was | Continuation with <i>wahāyāh</i> marks the sequence as type 1b (habitual). |
| וַיִּוָּלְדוּ | and when there was born to him | Anticipatory subordination, continued by two consecutive clauses. |
| וַיְהִי | and his herds had reached (the extent of) | |
| וַיְהִי | and he had become great | |
| וְהָלְכוּ | his sons used to go | Resumption of main narrative |
| וַעֲשׂוּ | and make | |

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| | | |
|--|--|---|
| וּשְׁלַחוּ | and send | |
| וַקְרָאוּ | and call | |
| וַיְהִי כִּי הִלְכּוּ יְמֵי הַמִּצְוֹת | and when the feast days had run their course | Another anticipatory subordination marked by <i>wa</i> + imperf. (converted), complicated by a temporal clause insertion with <i>kî</i> . |
| וַיִּשְׁלַח | and he had sent | |
| וַיְקַדְּשֵׁם | and had sanctified them | |
| וְהִשְׁכִּימוּ | he would get up early | Resumption of main narrative |
| וְהִעֲלֵה | and send up offerings | |
| כִּי אָמַר אִיּוֹב | for Job said | Simple subordination with <i>kî</i> . |
| אִילֵּי חַטָּאוֹ | perhaps they have sinned | Quotation, beginning a secondary sequence (type 3a). |
| וּבֵרַכּוּ | and "blessed" | |
| כַּכֵּה יַעֲשֶׂה | thus he used to do | Disjunction marking the end of the general introduction to the narrative. |

Note the correct reversion to the imperfect in the final disjunction.

1 Sam. 1:1-7.

| | | |
|-----------------------------|--|---|
| וַיְהִי אִישׁ אֶחָד | (and) there was a certain man | Beginning of main sequence, followed by four disjunctive non-verbal clauses (omitted here). |
| וַיְהִי לְפִנְחָה | (and) Peninah had children | Continuation of main sequence, still with the ambiguous <i>wayhî</i> . |
| וְעָלָה הָאִישׁ הַהוּא | (and) that man used to go up | Continuation of main sequence, now clearly habitual, with the converted perfect. |
| וַיְהִי הַיּוֹם וַיִּזְבַּח | and when, on a given day he had sacrificed | Anticipatory subordination, doubled here with a temporal clause. |
| וַיִּתֵּן | he would give | Continuation of main sequence. |
| וַיִּלְחַצֵּהּ יִתְּן | but to Hannah he would give | Disjunction for contrast. Note the correct reversion to the imperfect. |
| וּכְעֵסְתָהּ צָרָתָהּ | and her rival would vex | Main narrative. |
| וַיַּעֲשֶׂה | and thus he would do | End of main sequence, as marked by the disjunction. |

At this point in the narrative the writer turns to the specific occasion of Hannah's encounter with Eli and employs the regular past-punctual sequence, beginning with the *wayyômer* of vs. 8.

198. Vocabulary 55.

| | | | |
|--------------|-----------------------|---|----------------------------|
| VERBS: | יְכַלֵּל (יְכַלֵּל) | to contain, sustain, support | ✓ SD |
| | שָׁבָה (יִשְׁבֶּה) | to lead into exile; N. passive | |
| | רָחַם (יִרְחַם) | to be compassionate toward | |
| | הִבְדִּיל (יִבְדִּיל) | to divide, make a separation between | |
| | כָּלָה (יִכְלֶה) | to complete, bring to an end; + inf.: to finish doing | |
| | כָּרַע (יִכְרַע) | to bow down | |
| | אָנַף (יִאָּנַף) | to become angry | arr (504) // revolt, rebel |
| | פָּשַׁע (יִפְשַׁע) | to rebel, transgress (ב: against) | rebel, transgress |
| NOUNS: | רִנָּה | (no pl.) a cry of joy (less commonly, of supplication) | |
| | בַּרְזֶל | (no pl.) iron | |
| | פְּשָׁע | (w. suff. פִּשְׁעִי; pl. -îm) transgression, sin // rebellious, revolt (Holladay) | |
| | מְנוּחָה | (pl. -ôl) rest, resting-place | |
| ADJ: | בְּרוּךְ | blessed | |
| PROPER NAME: | שְׁלֹמֹה | Solomon | |

Reading: I Kings 8:22–30; 44–58: Solomon's Prayer.

- (22) וַיַּעֲמֵד שְׁלֹמֹה לִפְנֵי מִזְבֵּחַ יְהוָה נִגַּד כָּל-קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמַיִם:
- (23) וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין-כְּמוֹךָ אֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת שָׁמַר הַבְּרִית וְהַחֲסֵד לְעַבְדֶּיךָ הַהֹלְכִים לִפְנֶיךָ בְּכָל-לְבָבם:
- (24) אֲשֶׁר שָׁמַרְתָּ לְעַבְדֶּךָ דָּוִד אָבִי אֵת אֲשֶׁר-דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וּבִינֶיךָ מִלֵּאֵת כִּי־זֶה:
- (25) וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַר לְעַבְדֶּךָ דָּוִד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא-יִכְרַת לְךָ אִישׁ מִלְּפָנַי יָשֵׁב עַל-כִּסֵּא יִשְׂרָאֵל רַק אִם-יִשְׁמְרוּ בְנֶיךָ אֶת-דִּרְכֶם לִלְכַת לִפְנֵי כַּאֲשֶׁר הִלַּכְתָּ לִפְנֵי:
- (26) וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֶן נָא דַבְּרִיךָ² אֲשֶׁר דִּבַּרְתָּ לְעַבְדֶּךָ דָּוִד אָבִי:
- (27) כִּי הָאֲמִנָם יָשֵׁב אֱלֹהִים עַל-הָאָרֶץ הַזֶּה³ הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלָלוּךָ אִף כִּי-הַבַּיִת הַזֶּה אֲשֶׁר בְּנִיתִי:
- (28) וּפְנִיתִי⁴ אֶל-תְּפִלַּת עַבְדֶּךָ וְאֶל-תְּחִנָּתוֹ יְהוָה אֱלֹהֵי לְשִׁמְעַ אֶל-הַרְנָה וְאֶל-הַתְּפִלָּה אֲשֶׁר עַבְדֶּךָ מִתְּפַלֵּל לִפְנֶיךָ הַיּוֹם:
- (29) לִהְיוֹת עֵינֶיךָ⁵ פְּתוּחוֹת אֶל-הַבַּיִת הַזֶּה לְיִלָּה יוֹם אֶל-הַמָּקוֹם אֲשֶׁר אָמַרְתָּ יְהוָה שָׁמַיִם שָׁמַיִם לְשִׁמְעַ אֶל-הַתְּפִלָּה אֲשֶׁר יִתְּפַלֵּל עַבְדֶּךָ אֶל-הַמָּקוֹם הַזֶּה:
- (30) וְשִׁמְעֵת אֶל-תְּחִנָּת עַבְדֶּךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְּפַלְּלוּ אֶל-הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל-מָקוֹם שִׁבְתֶּךָ אֶל-הַשָּׁמַיִם וְשִׁמְעֵת וְסִלַּחְתָּ:
- (44) כִּי-יֵצֵא עַמֶּךָ לְמַלְחָמָה עַל-אִיבוֹ בְּדָרֶךְ אֲשֶׁר תִּשְׁלַחֵם וְהִתְּפַלְּלוּ אֶל-יְהוָה דְּרָךְ⁶ הָעִיר אֲשֶׁר בְּחָרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר-בְּנִיתִי לְשִׁמְךָ:
- (45) וְשִׁמְעֵת הַשָּׁמַיִם אֶת-תְּפִלָּתְךָ וְאֶת-תְּחִנָּתְךָ וְעֲשֵׂת מִשְׁפָּטֶם:
- (46) כִּי יַחְטְאוּ-לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא-יַחְטָא וְאַנְפָּתָ בָּם וְנָתַתָּם לִפְנֵי אוֹיֵב וְשָׁבוּם שְׁבִיחָם אֶל-אָרֶץ הָאוֹיֵב רְחוֹקָה אוֹ קְרוֹבָה:
- (47) וְהִשְׁבִּיבוּ אֶל-לִבָּם בְּאָרֶץ אֲשֶׁר נִשְׁבוּ-שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאָרֶץ שְׁבִיחָם לֵאמֹר חָטְאנוּ וְהָעֲוִינוּ⁹ רַשְׁעָנוּ:
- (48) וְשָׁבוּ אֵלֶיךָ בְּכָל-לְבָבָם וּבְכָל-נַפְשָׁם בְּאָרֶץ אִיבִיהֶם אֲשֶׁר-שָׁבוּ אִתָּם וְהִתְּפַלְּלוּ אֵלֶיךָ דְּרָךְ אֲרָצָם אֲשֶׁר נָתַתָּה לְאַבוֹתָם הָעִיר אֲשֶׁר בְּחָרְתָּ וְהַבַּיִת אֲשֶׁר-בְּנִיתִי לְשִׁמְךָ:

- (49) וְשָׁמַעְתָּ הַשָּׁמַיִם מִכּוֹן¹⁰ שְׁבִתָּהּ אֶת־תְּפִלָּתָם וְאֶת־תַּחֲנֻנָּם וְעָשִׂיתָ מִשְׁפָּטָם:
- (50) וְסָלַחְתָּ לְעַמֶּךָ אֲשֶׁר חָטְאוּ־לָךְ וְלִכְל־פְּשָׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ־בְךָ וְנָתַתָּם לְרַחֲמִים¹¹ לְפָנַי שְׁבִיָּהֶם וְרַחֲמִים:
- (51) כִּי־עַמֶּךָ וַנְּחַלְתָּהּ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוּר¹² הַבְּרוֹזִל:
- (52) לְהוֹיֹת עֵינֶיךָ פְתַחַת אֶל־תַּחֲנֻת עֲבָדֶךָ וְאֶל־תַּחֲנֻת עַמֶּךָ יִשְׂרָאֵל לְשִׁמֵּעַ אֲלֵיהֶם בְּכֹל קִרְאָם אֲלֵיךָ:
- (53) כִּי־אָתָּה הִבַּדְלָתָם לָךְ לְנַחֲלָה מִכָּל עַמֵּי הָאָרֶץ כְּאֲשֶׁר דִּבַּרְתָּ בְיַד מֹשֶׁה עֲבָדֶךָ בְּהוֹצִיאֶךָ אֶת־אֲבֹתֵינוּ מִמִּצְרַיִם אֲדֹנָי יְהוִה:
- (54) וַיְהִי כְּכֹלֹת שְׁלֹמֹה לְהַתְּפַלֵּל אֶל־יְהוָה אֵת כָּל־הַתְּפִלָּה וְהַתַּחֲנִּנָּה הַזֹּאת קָם¹³ מִלְּפָנָי מִזְבַּח יְהוָה מִכְרַע עַל־בְּרַכְיוֹ¹⁴ וְכָפְיוּ פְרָשׁוֹת הַשָּׁמַיִם:
- (55) וַיַּעֲמֵד וַיְבָרֶךְ אֵת כָּל־קְהַל יִשְׂרָאֵל קוֹל¹⁵ גָּדוֹל לֵאמֹר:
- (56) בְּרוּךְ יְהוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל כְּכֹל אֲשֶׁר דִּבַּר לֹא־נִפְלֵ דָבָר אֶחָד מִכָּל דְּבָרֵי הַטוֹב אֲשֶׁר דִּבַּר בְּיַד מֹשֶׁה עֲבָדֶךָ:
- (57) יְהִי יְהוָה אֲלֵהֵינוּ עֲמֻנו כְּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ אֶל־יַעֲזֹבֵנוּ וְאֶל־יִטְשֵׁנוּ:
- (58) לְהַטּוֹת לְבַבֵּנוּ אֵלָיו לְלַכֵּת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחַקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבֹתֵינוּ:

Notes to the Reading:

1. Note הַשָּׁמַיִם in the sense “heavenward” and “in heaven” throughout this passage.
2. The plural form in the consonantal text is pointed as a singular.
3. The הִנֵּה should be correlated with the אָף כִּי: “Since even the heavens and the heavens’ heavens cannot contain you, how much less this house which I have built.”
4. וּפָנֶיךָ continues the sequence of vs. 26.
5. Defectively spelled עֵינֶיךָ in the original text.
6. Here in the sense “toward”.
7. Idiomatic: “if they lay it to heart, consider it”.
8. הָעֵצָה to sin
9. רָשַׁע to act wickedly
10. מִכּוֹן = מְקוֹם
11. Idiomatic: “and you make them an object of compassion”.
12. כּוּר a furnace
13. The form קָם instead of יָקָם marks this as the first main verb of a new sequence. Compare the discussion at the end of §132.
14. בְּרַכְיֹם (dual) knees
15. Adverbially: “in a loud voice”.

Appendix A

A CLASSIFIED LIST OF NOUNS

The following list contains all the nouns appearing in this book, classified according to the vocalic pattern of the absolute singular. Nouns of a given pattern are included under a single number; differences in the inflected form, such as construct or plural, account for the further subdivisions. The principal forms are arranged as follows:

| | | | | |
|----------------------|-----------------------|--------------------------------------|--------------------|---------------------|
| absolute
singular | construct
singular | singular with
1 pers. sing. suff. | absolute
plural | construct
plural |
|----------------------|-----------------------|--------------------------------------|--------------------|---------------------|

Other forms with pronominal suffixes are listed under the appropriate stem.

When an entry presents a virtually unique type, parentheses indicate a conjectured, but securely based form. E.g., (יָמַי) “my sea” is not attested, but the form is reasonably certain because יָמַי “her sea” is attested. The same suffixal forms are given for each noun for the sake of consistency.

Square brackets enclose conjectures which are probable, but not as firmly established as those just mentioned.

Dual forms may be found in §92.

I. Monosyllabic nouns with a normally changeable (reducible) long vowel or *a* (plural §34; constr. sing. §§73, 75; constr. plur. §§78–79; w. suff. §§85, 88, 96):

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| | | | | | | |
|-----|------------------|-------------------|-------------------|---------------------------|-------------------------------|--|
| 1a. | יָד
יָדְכֶם | יָד
יָדְכֶם | יָדַי
יָדְיָךְ | יָדוֹת
(יָדוֹתַי) | יָדוֹת
(יָדוֹתֶיךָ) | hand (f.) |
| 1b. | דָּם
דָּמְכֶם | דָּם
דָּמְכֶם | דָּמִי
דָּמְךָ | דָּמִים
(דָּמִי) | דָּמִי
(דָּמִיכֶם) | blood
<i>gentle or peaceful
(translated in English)</i> |
| 1c. | אָב
אָבִיכֶם | אָבִי
אָבִיכֶם | אָבִי
אָבִיךָ | אָבוֹת | אָבוֹת
אָבוֹתַי | father |
| 1d. | אָח
אָחִיכֶם | אָחִי
אָחִיכֶם | אָחִי
אָחִיךָ | אָחִים
אָחִי
אָחִיו | אָחִי
אָחִיכֶם | brother
<i>discussable in a social sense</i> |
| 1e. | יָם
יָמָה | יָם / יָם | (יָמִי) | יָמִים | — | sea |
| 2a. | עַם
עַמְכֶם | עַם
עַמְכֶם | עַמִּי
עַמְךָ | עַמִּים
עַמִּי | עַמִּי / עַמְמִי
עַמִּיכֶם | people (IS) |

Also: אָף nose חַיִּים lifetime כַּף palm
 גֶּן (*ôl*) garden חַג (*îm*) festival עֹז mighty (adj.)
 דָּל poor (adj.) טַף children רַב numerous (adj.)
 חַי alive (adj.) Note: With def. art.: הַחַג הַגֶּן הָעָם

| | | | | | | |
|-------|-----------------------|-----------------------------|------------------------------------|-----------------------------|------------------------------------|-----------|
| 2b. | שָׂר
שָׂרְכֶם | שָׂר
שָׂרְכֶם | שָׂרִי
שָׂרְךָ | שָׂרִים
שָׂרִי | שָׂרִי
שָׂרִיכֶם | chief |
| Also: | מָר bitter (adj.) | צָר (<i>îm</i>) adversary | רָע evil (adj.); wickedness (noun) | | | |
| 2c. | הָר
הָרָה
הָהָר | הָר
הָרָה
הָהָר | הָרַי / הָרֵי
הָרָה
הָהָר | הָרִים
הָרִי
הָרֵיהֶם | הָרִי / הָרֵי
הָרֵי
הָרֵיהֶם | mountain |
| 2d. | צֵד
(צֵדְכֶם) | צֵד
(צֵדְכֶם) | (צֵדִי)
צֵדְךָ | צֵדִים
(צֵדִי) | צֵדִי
צֵדִיכֶם | side |
| 3a. | עֵץ
(עֵצְכֶם) | עֵץ
(עֵצְכֶם) | (עֵצִי)
עֵצְךָ | עֵצִים
(עֵצִי) | עֵצִי
(עֵצִיכֶם) | tree |
| 3b. | גֵּר
גֵּרְכֶם | גֵּר
גֵּרְכֶם | גֵּרִי
גֵּרְךָ | גֵּרִים
גֵּרִי | גֵּרִי
גֵּרִיכֶם | sojourner |

... explaining of germs with ... as ...
 when the ... plural. ... שָׂרְכֶם ... עַמְכֶם

Also: אֵל (*im*) god מֵת (*im*) dead person
 מַעֲמִים inward parts רֵעַ (*im*) companion

3c. בֵּן בְּנֵי / בָּנָי בְּנֵי בְּנֵי
 (בְּנֵיכֶם) בְּנֵי בְּנֵיכֶם
 (The pl. is irregular)

all nouns with *im* are
 son of original *i, some
 show *im* suffixes. So
 אֵל אֱלֹהִים

3d. שֵׁם שְׁמֵי / שְׁמוֹת שְׁמוֹת שְׁמוֹת
 שְׁמֵיכֶם שְׁמוֹתֵי

name *im* suffixes
 שְׁמוֹתֵי (75)

3e. חֵץ חֲצִי חֲצִי חֲצִי
 (חֲצִיכֶם) חֲצִי חֲצִיכֶם

arrow
 חֲצִיכֶם

Also: אִם (*ot*) mother חֵן grace קֵץ end
 אֵשׁ fire לֵב (*ot*) heart שֵׁן (du.) teeth

3f. צֶל צְלִי צְלִי צְלִי
 צְלִיכֶם

shadow
 צְלִיכֶם

3g. חָטָא חָטְאִי חָטְאִי חָטְאִי
 חָטְאִיכֶם

sin
 חָטְאִיכֶם

II. Monosyllabic nouns with a normally unchangeable long vowel (plural §34; constr. sing. §73; constr. plur. §§78-79; w. suff. §85):

4a. שִׁיר שִׁירֵי שִׁירֵי שִׁירֵי
 שִׁירְכֶם שִׁירְךָ שִׁירֵיכֶם

song
 שִׁירֵיכֶם

Also: קִיר (*ot*) wall רִיב (*im, ot*) quarrel

4b. עִיר עִירֵי עִירֵי עִירֵי
 (עִירְכֶם) עִירְךָ עִירֵיכֶם

city
 עִירֵיכֶם

4c. אִישׁ אִישֵׁי אִישֵׁי אִישֵׁי
 (אִישְׁכֶם) (אִישְׁךָ) (אִישֵׁיכֶם)

man
 אִישֵׁיכֶם

5a. קוֹל קוֹלֵי קוֹלֵי קוֹלֵי
 קוֹלְכֶם קוֹלְךָ קוֹלֵיכֶם

voice
 קוֹלֵיכֶם

אור (*im*) light דור (*ot*) generation עוֹף fowl
 אות (*ot*) sign הוד splendor עוֹר (*ot*) hide
 בור (*ot*) cistern טוב good (adj.) צֹאן small cattle
 גוי (*im*) people כֹּחַ power שׁוֹר (*im*) head of cattle

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Note: The once attested plural שְׁרָיִם represents a rare alternative in nouns of this type.

| | | | | | | |
|-----|-----|--------------------|--------------------------------|-----------------------|-----------------------|-------|
| 5b. | יום | יום
(יומכם) | (יומי)
יומך | יָמִים
יָמֵי | יָמִי
יָמֵיכֶם | day |
| 5c. | ראש | ראש
ראשכם | ראשי
ראשך | רָאשִׁים
(רָאשֵׁי) | רָאשֵׁי
רָאשֵׁיכֶם | head |
| 5d. | עז | עז/עזֹת
עֲזֹכֶם | עֲזֵי/עֲזֵי
עֲזֵיךָ/עֲזֵיךָ | עֲזִים | עֲזֵי | might |

Also: תָּם / integrity רַב multitude

| | | | | | | |
|-----|-----|------------------------|------------------|-------------------|---------------------|---------|
| 5e. | חֹק | חֹק/חֻקֹּת
חֻקֵיכֶם | חֻקִּי
חֻקְךָ | חֻקִּים | חֻקֵי/חֻקֵיכֶם | statute |
| 6. | סוס | סוס
סוסכם | סוסי
סוסך | סוּסִים
סוּסֵי | סוּסֵי
סוּסֵיכֶם | horse |

Also: לוח (ôl) tablet צור (îm) rock רוח (ôl) wind, spirit

III. Dissyllabic nouns with penultimate stress (the Segholates) and related rarer types (plur. §§19, 50; constr. sing. §§73, 75; constr. plur. 99; w. suff. §§99, 104).

| | | | | | | |
|-----|--------|--------|------------------------------------|---------------------|-----------------------|------|
| 7a. | מֶלֶךְ | מֶלֶךְ | מַלְכֵי
מַלְכֶיךָ
מַלְכֵיכֶם | מַלְכִים
מַלְכֵי | מַלְכֵי
מַלְכֵיכֶם | king |
|-----|--------|--------|------------------------------------|---------------------|-----------------------|------|

Also:

| | | |
|---------------------|----------------------|----------------------------|
| אֶבֶן (îm) stone | חֶסֶד (îm) kindness | עֶבֶד (îm) servant |
| אֶלֶף (îm) thousand | חֶרֶב (ôl) sword | עֶצֶם (îm/ôl) bone |
| אֶרֶז (îm) cedar | יָלֵד (îm) boy | עֶרֶב evening |
| אֶרֶץ (ôl) earth | כֶּסֶף (îm) silver | צֶלֶם (îm) image |
| אִנָּשׁ (îm) man | כַּרְם (îm) vineyard | קַרְן (îm/ôl) horn |
| אִנָּה (îm) vine | לֶחֶם bread | רַגְלֵי (du.; pl. îm) foot |
| דֶּרֶךְ (îm) way | נַפְשׁ (ôl) soul | שֶׁמֶן (îm) oil |

| | | | | | | |
|-----|-------|---------------|--|-----------------------|-------------------------|------|
| 7b. | חֹדֶר | חֹדֶר/חֻדְרֵי | (חֻדְרֵי)
(חֻדְרֶיךָ)
(חֻדְרֵיכֶם) | חֻדְרִים
(חֻדְרֵי) | חֻדְרֵי
(חֻדְרֵיכֶם) | room |
|-----|-------|---------------|--|-----------------------|-------------------------|------|

Similarly: הָבֵל (*îm*) vanity; בְּרֵאשִׁית (*îm*) firstborn

| | | | | | | |
|-----|-------|-------|-----------|----------|------------|-------|
| 7c. | קָבַר | קָבַר | קְבָרִי | קְבָרִים | קְבָרִי | grave |
| | | | קְבָרְךָ | קְבָרֶי | קְבָרֵיכֶם | |
| | | | קְבָרְכֶם | | | |

Also:

| | | |
|-----------------------------|-------------------------------|--------------------------------|
| גֶּשֶׁם (<i>îm</i>) rain | פֶּסֶל idol | שֶׁמֶשׁ (<i>ôt</i>) sun |
| יֶתֶר remainder | צְדָקָה righteousness | שֶׁקֶל (<i>îm</i>) shekel |
| כֶּבֶשׂ (<i>îm</i>) lamb | קֶרֶב midst | שֶׁקֶר (<i>îm</i>) deception |
| נֶדֶר (<i>îm</i>) vow | רֶכֶב chariotry | |
| פֶּגֶר (<i>îm</i>) corpse | שֶׁבֶר (<i>îm</i>) breaking | |

| | | | | | | |
|-----|-------|-------|-----------|----------|-----------|--------------|
| 8a. | זָרַע | זָרַע | זָרְעִי | סְלֵעִים | (סְלֵעִי) | seed
rock |
| | | | זָרְעֶךָ | | | |
| | | | זָרְעֵכֶם | | | |

Also: זָרַע rock, cliff

The following may belong here or to the next type (8b); evidence insufficient.

| | | |
|-------------------------------|---------------------------|--------------|
| פֶּסַח (<i>îm</i>) Passover | יָרַח (<i>îm</i>) month | בְּטַח trust |
|-------------------------------|---------------------------|--------------|

| | | | | | | |
|-----|-------|-------|------------|----------|------------|-----------|
| 8b. | זָבַח | זָבַח | זִבְחִי | זִבְחִים | זִבְחִי | sacrifice |
| | | | זִבְחֶךָ | זִבְחֵי | זִבְחֵיכֶם | |
| | | | זִבְחֵיכֶם | | | |

Also:

| | | |
|----------------------------|-------------------------------------|------------------------------|
| נֶגַע (<i>îm</i>) stroke | פֶּשַׁע (<i>îm</i>) transgression | פֶּתַח (<i>îm</i>) opening |
|----------------------------|-------------------------------------|------------------------------|

| | | | | | | |
|----|-------|-------|-----------|----------|------------|--------------|
| 9. | נָעַר | נָעַר | נְעָרִי | נְעָרִים | נְעָרִי | young
man |
| | | | נְעָרְךָ | נְעָרֵי | נְעָרֵיכֶם | |
| | | | נְעָרְכֶם | | | |

Also:

| | |
|-----------------------------|---------------------------------------|
| בָּעַל (<i>îm</i>) master | פָּחַד (פֶּחָדָה) (<i>îm</i>) dread |
| יָעַר (<i>îm</i>) woods | שַׁעַר (<i>îm</i>) gate |
| נַחַל (<i>îm</i>) wadi | |

| | | | | | | |
|------|-------|-------|------------|----------|------------|------|
| 10a. | סָפַר | סָפַר | סִפְרִי | סִפְרִים | סִפְרִי | book |
| | | | סִפְרְךָ | סִפְרֵי | סִפְרֵיכֶם | |
| | | | סִפְרֵיכֶם | | | |

Also:

| | |
|----------------------------|--------------------------|
| עֵמֶק (<i>îm</i>) valley | שֶׁבֶט (<i>îm</i>) rod |
|----------------------------|--------------------------|

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| | | | | | | |
|------|-------|-------|----------------------------------|---------------------|-----------------------|-------|
| 10b. | עֹדֶר | עֹדֶר | עֹדְרִי
עֹדְרָה
עֹדְרֵיכֶם | עֹדְרִים
עֹדְרֵי | עֹדְרֵי
עֹדְרֵיכֶם | flock |
|------|-------|-------|----------------------------------|---------------------|-----------------------|-------|

Also:

| | | | |
|-------|------------|--------|---------|
| חֵלֶב | (îm) fat | עֹזֵר | help |
| חֵלֶק | (îm) share | עֹשֶׁב | herbage |
| עֹגֵל | (îm) calf | | |

| | | | | | | |
|-----|--------|--------|--------------------------------------|---|-------------------------|----------|
| 11. | קֹדֶשׁ | קֹדֶשׁ | קֹדְשִׁי
קֹדְשֵׁךְ
קֹדְשֵׁיכֶם | קֹדְשִׁים / קֹדְשֵׁי
קֹדְשֵׁי / קֹדְשֵׁי | קֹדְשִׁי
קֹדְשֵׁיכֶם | holiness |
|-----|--------|--------|--------------------------------------|---|-------------------------|----------|

Also:

| | | | | | |
|--------|-----------|-----------|----------------------|----------|-----------|
| אֹהֶל | (îm) tent | גֶּרֶן | (ôt) threshing floor | עֶרְף | neck |
| אָזֶן | (du.) ear | חֹדֶשׁ | (îm) month | צִהָרִים | noon |
| אֹכֶל | food | חֹשֶׁךְ | darkness | שָׁרֵשׁ | (îm) root |
| בֹּקֶר | morning | מִתְנַיִם | loins | | |

The plural forms of אֹהֶל (tent) show some irregularities:

| | |
|-------------|--------------|
| אֹהֶלִים | אֹהֶלֵי |
| בְּאֹהֶלִים | אֹהֶלְיָךְ |
| | אֹהֶלְיֶיכֶם |

| | | | | | | |
|------|-------|-------|-----------------------------------|-----------------------------|----------|-----|
| 12a. | אֶרֶח | אֶרֶח | אֶרְחִי
אֶרְחֶךָ
אֶרְחֵיכֶם | אֶרְחוֹת
(אֶרְחוֹתֵיכֶם) | אֶרְחוֹת | way |
|------|-------|-------|-----------------------------------|-----------------------------|----------|-----|

| | | | | | | |
|------|-------|-------|--------------------------------------|---|---|---------|
| 12b. | רֵחֶב | רֵחֶב | רֵחְבִּי
רֵחְבְּךָ
רֵחְבֵּיכֶם | — | — | breadth |
|------|-------|-------|--------------------------------------|---|---|---------|

Also: תֵּאָר (w. suff. תֵּאָרוּ or תֵּאָרוּ) form

| | | | | | | |
|------|-------|-------|--------------------------------|--------|--------|---------------|
| 13a. | עֵיִן | עֵיִן | עֵינִי
עֵינֶךָ
עֵינֵיכֶם | עֵינֹת | עֵינֹת | eye
spring |
|------|-------|-------|--------------------------------|--------|--------|---------------|

Also: חֵיל (îm) strength יַיִן wine

| | | | | | | |
|------|------|------|---------------------------------|---------------------|---------------------|------------|
| 13b. | זֵית | זֵית | זֵיתִי
זֵיתְךָ
(זֵיתְכֶם) | זֵיתִים
(זֵיתֵי) | זֵיתֵי
זֵיתֵיכֶם | olive-tree |
|------|------|------|---------------------------------|---------------------|---------------------|------------|

Also: אֵיל (*îm*) ram

| | | | | | | |
|------|--------|----------------------|------------------------|-----------------------|-----------------------|-------|
| 13c. | בַּיִת | בַּיִת
בַּיִתְכֶם | בַּיִתִּי
בַּיִתְךָ | בַּתִּים
(בַּתֵּי) | בַּתֵּי
בַּתֵּיכֶם | house |
|------|--------|----------------------|------------------------|-----------------------|-----------------------|-------|

| | | | | | | |
|-----|------------|------------|---|----------------------|----------------------|--------|
| 14. | גֵּיאַ (א) | גֵּיאַ (א) | — | גֵּיאֹת
(גֵּיאֹת) | גֵּיאֹת
(גֵּיאֹת) | valley |
|-----|------------|------------|---|----------------------|----------------------|--------|

| | | | | | | |
|-----|-------|--------------------|---------------------|---|---|-------|
| 15. | מָוֶת | מָוֶת
מָוֶתְכֶם | מָוֶתִי
מָוֶתְךָ | — | — | death |
|-----|-------|--------------------|---------------------|---|---|-------|

Also: אָוֶן trouble תְּוֹךְ midst

| | | | | | | |
|-----|-------|---------------|---|---|---|-------------|
| 16. | שׁוֹא | not inflected | — | — | — | nothingness |
|-----|-------|---------------|---|---|---|-------------|

IV. Dissyllabic nouns with a sometimes changeable *a* in the first syllable and a changeable vowel in the second.

| | | | | | | |
|-----|--------|--------|---------------------------|---|---|----------|
| 17. | שֶׁכֶם | שֶׁכֶם | שֶׁכְּמִי
(שֶׁכְּמֶךָ) | — | — | shoulder |
|-----|--------|--------|---------------------------|---|---|----------|

| | | | | | | |
|-----|---------|---|------------|---|---|-------|
| 18. | דְּבַשׁ | — | דְּבַשִּׁי | — | — | honey |
|-----|---------|---|------------|---|---|-------|

| | | | | | | |
|-----|--------|--------|---|---|---|-----------|
| 19. | שְׂאָר | שְׂאָר | — | — | — | remainder |
|-----|--------|--------|---|---|---|-----------|

| | | | | | | |
|-----|-----------------|-----------------|-------------------------|-----------------------|----------------------|--------------|
| 20. | בְּאֵר
זָאֵב | בְּאֵר
זָאֵב | (בְּאֵרִי)
(זָאֵבִי) | בְּאֵרוֹת
זָאֵבִים | בְּאֵרוֹת
זָאֵבִי | well
wolf |
|-----|-----------------|-----------------|-------------------------|-----------------------|----------------------|--------------|

V. Dissyllabic nouns with an unchangeable *a* in the first syllable and an unchangeable long vowel in the second (plural §19; constr. sing. §73; constr. plur. §§78, 79; with suffixes §85).

| | | | | | | |
|-----|---------|------------------------|-------------------------|-------------------------|---------------------------|------------|
| 22. | בְּכוֹר | בְּכוֹר
בְּכוֹרְכֶם | בְּכוֹרִי
בְּכוֹרְךָ | בְּכוֹרִים
בְּכוֹרֵי | בְּכוֹרֵי
בְּכוֹרֵיכֶם | first-born |
|-----|---------|------------------------|-------------------------|-------------------------|---------------------------|------------|

Also: אֱלֹהֵי (*îm*) god, God חֲלוֹם (*ôt*) dream רְחוֹב (*ôt*) street
 אַרְוֵן (הָאֲרוֹן) ark חֲמוֹר (*îm*) ass שְׂמָאל left-hand
 זְרוּעַ (*ôt, îm*) arm יָאֵר Nile

| | | | | | | |
|-----|---------|---------|-----------|------------|-----------|----------|
| 23. | גְּבוּל | גְּבוּל | גְּבוּלִי | גְּבוּלִים | גְּבוּלֵי | boundary |
|-----|---------|---------|-----------|------------|-----------|----------|

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Also: לְבוּשׁ clothing כְּרוּב (*îm*) cherub נְאוּם declaration
 רְכוּשׁ property

24. מְעִיל (מְעִיל) (מְעִילִי) | מְעִילִים (מְעִילִי) robe¹
 28' 24' 28' 24'

VI. Dissyllabic nouns with normally changeable vowels in both syllables (plural §19; constr. sing. §§73, 75; constr. plur. §§78, 79; with suffixes §85).

25a. דָּבָר דְּבַר דְּבָרִי | דְּבָרִים דְּבָרִי דְּבָרֵיכֶם word
 דְּבָרְכֶם דְּבָרְךָ

Also: בָּקָר large cattle יָקָר precious (adj.) רָשָׁע evil (adj.)
 בָּשָׂר flesh יָשָׁר just (adj.) שָׁלַל booty
 חָזָק strong (adj.) מָטָר (*ôl*) rain

25b. הָדָר הֲדַר הֲדָרִי | הֲדָרִים הֲדָרִי הֲדָרֵיכֶם splendor
 הֲדָרְכֶם הֲדָרְךָ

Also: אָדָם man (-kind) חָלָל slain (adj.) קָהָל (*îm*) assembly
 זָהָב gold נָהָר (*ôl*) river רָעַב hunger
 חָדָשׁ new (adj.) עָנָן (*îm*) cloud
 חָכָם wise (adj.) עָפָר (*ôl*) dust

25c. פָּרָשׁ (פָּרָשׁ) (פָּרָשִׁי) | פָּרָשִׁים (פָּרָשִׁי) horseman²
 (פָּרָשֶׁכֶם) (פָּרָשֶׁךָ) פָּרָשִׁי (פָּרָשֵׁיכֶם)

Also: חָרַשׁ (*îm*) engraver¹

25d. גָּמַל גְּמָל (גְּמָלִי) | גְּמָלִים גְּמָלִי גְּמָלֵיכֶם camel
 (גְּמָלֶךָ)

25e. חָלָב חֲלָבִי חֲלָבִים | — — — milk
 חֲלָבְךָ

26a. זָקֵן זָקֵנִי זָקֵנִים | זָקֵנִים זָקֵנִי זָקֵנֵיכֶם elder
 זָקֵנֶךָ

Also: כָּבֵד heavy (adj.) שָׁלֵם complete (adj.)

שֶׂמֶח glad (adj.)

שָׁכֵן (*îm*) neighbor

26b. חֶצֶר (m. + f.) חָצֵר חֲצָרִי חֲצֵרוֹת חֲצֵרוֹת courtyard

Also: עָרַל uncircumcised (adj.)

26c. כַּתֵּף כְּתֵף כְּתִפִּי כְּתִפּוֹת כְּתִפּוֹת shoulder

Also: יָרַח moon יָרֵךְ (du.) thigh עָרַל uncircumcised (adj.)

26d. מָלֵא מָלֵא (מְלֵאִי) מְלֵאִים (מְלֵאִי) full (adj.)

Also: צָמָא thirsty (adj.) טָמֵא unclean (adj.)

26e. מָגֵן מָגֵן מְגִנִּי מְגִנִּים מְגִנִּי מְגִנִּי shield

27a. לֶבֶב לֶבֶב לְבָבִי לְבָבוֹת לְבָבוֹת heart

Also: עֵנַב (*îm*) grapes שֵׁעָר hair

27b. צֶלַע צֶלַע צֵלְעִי צֵלְעִים צֵלְעוֹת rib

VII. Dissyllabic nouns with a normally changeable long vowel in the first syllable and an unchangeable long vowel in the second (plural §19; constr. sing. §73; constr. plur. §§78–79; with suffixes §85).

28a. נָגִיד נָגִיד נְגִידִי נְגִידִים נְגִידִי נְגִידִיִּם leader

Also: יָמִין right hand נְשִׂיא (*îm*) princeמְשִׁיחַ (*îm*) anointed one עָשִׂיר rich (adj.)נְדִיב noble (adj.) פְּלִיט (*îm*) fugitiveפְּקִיד (*îm*) deputy קָצִיר harvestצָעִיר small (adj.) שֵׁעִיר (*îm*) he-goat

28b. סָרִיס סָרִיס (סָרִיסִי) סָרִיסִי סָרִיסִי סָרִיסִי eunuch

29a. מְקוֹם מְקוֹם מְקוֹמִי מְקוֹמוֹת מְקוֹמוֹת מְקוֹמוֹתִיכֶם place

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| | | |
|-------|-----------------------------|-------------------------------|
| Also: | אֲדוֹן (<i>îm</i>) lord | לָשׁוֹן (<i>ôl</i>) tongue |
| | מָאוֹן majesty ¹ | עוֹן (<i>ôl</i>) guilt |
| | הֶמוֹן roar | צָפוֹן north |
| | כְּבוֹד glory | שְׁלוֹם (<i>îm</i>) welfare |

| | | | | | |
|------|---------|-----------|------------|----------------------|---------|
| 29b. | מְעוֹז | מְעוֹז | מְעוֹז | מְעוֹזִים (מְעוֹזִי) | refuge |
| 30a. | כָּתוּב | כָּתוּב | כָּתוּבִי | כָּתוּבִים | written |
| | | כְּתוּבָם | כְּתוּבָךְ | כְּתוּבֵיכֶם | (adj.) |

↑ Here belong all Qal passive participles.

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|------|----------|----------|---|-----------------|-----------------|-----------|
| 30b. | בַּחֹרֶר | — | — | בַּחֹרִים | בַּחֹרִי | young man |
| 30c. | שְׁבוּעַ | שְׁבוּעַ | — | שְׁבוּעוֹת | שְׁבוּעוֹת | week |
| | | | | שְׁבוּעוֹתֵיכֶם | שְׁבוּעוֹתֵיכֶם | |

VIII. Dissyllabic nouns ending in -î (§112).

| | | | | | | |
|------|--------|-----------|-----------|---------|-----------|-----------|
| 31a. | כְּלִי | כְּלִי | (כְּלִי) | כְּלִים | כְּלִי | vessel |
| | | | כְּלִיךְ | כְּלִי | כְּלִיכֶם | |
| | פְּרִי | פְּרִי | פְּרִי | — | — | fruit |
| | | פְּרִיהֶם | פְּרִיךְ | | | |
| | | | פְּרִיכֶם | | | |
| | שְׁבִי | שְׁבִי | (שְׁבִי) | — | — | captivity |
| | | שְׁבִיכֶם | שְׁבִיךְ | | | |
| | | | שְׁבִימֶם | | | |

| | | | | | | |
|------|-------|-------|-----------|---------------------|---|------|
| 31b. | חֲצִי | חֲצִי | (חֲצִי) | — | — | half |
| | | | (חֲצִיךְ) | | | |
| | | | חֲצִי | | | |
| | אֲרִי | — | — | אֲרִיִּים / אֲרִיֹת | — | lion |

(Cf. also אֲרִיָּה below)

| | | | | | | |
|------|-------|-------|-----------|-----------|---|------------|
| 31c. | חֲלִי | — | (חֲלִי) | חֲלִיִּים | — | sickness |
| | עָנִי | עָנִי | עָנִי | — | — | affliction |
| | | | (עָנִיךְ) | | | |
| | | | עָנִימֶם | | | |

32. נָקִי נְקִי | נְקִי נָקִים | נְקִי נְקִי innocent (adj.)
 A subtype of 28a nearly always written defectively.

IX. Dissyllabic nouns with an unchangeable first syllable (closed or with an unchangeable long vowel) and a changeable vowel ($\bar{a} \bar{e} a$) in the second syllable (plural §25, constr. sing. §73, constr. plur. §§78–79, w. suff. §85):

33. מוֹשָׁב מוֹשְׁבֵי | מוֹשְׁבִים מוֹשְׁבֵי dwelling place
 מוֹשְׁבֵיכֶם מוֹשְׁבֵיכֶם

Also: גּוֹרֵל (ôl) lot | נּוֹרָא dreadful (adj.) | שׁוֹפָר (ôl) shofar
 כּוֹכַב (îm) star | עוֹלָם (îm) eternity

34. הֵיכַל הֵיכָל | הֵיכָלִי (הֵיכָלִים) הֵיכָלִי palace
 הֵיכָלֶיכֶם הֵיכָלֶיכֶם

Also: תֵּימָן south (no pl.)

35. אֵיב אֵיב | אֵיבִי אֵיבִים enemy
 אֵיבֶיכֶם אֵיבֶיכֶם

Also: חָתָן father-in-law | מוֹעֵד (îm) appointed time

כֹּהֵן (îm) priest | סֹפֵר (îm) scribe

36. חָרֵשׁ — | חָרְשִׁים — deaf (adj.)

37. מִשְׁפָּט מִשְׁפָּט | מִשְׁפָּטִי מִשְׁפָּטִים judgment

Also: מְגִדָּל (îm, ôl) tower | מְזֻרָח east | מִשְׁכָּן (ôl) tabernacle

מְגִרָּשׁ (îm) pasture | מְסָפֵר (îm) number

מְדָבָר wilderness | מְקַדָּשׁ (îm) sanctuary

38. גָּנֵב גָּנֵב | גָּנְבִי גָּנְבִים thief

Also: מְאָכַל food | מְעֵלָל (îm) deed | צְנָאָר (îm) neck

מְלַאָּךְ (îm) messenger | מְשַׂא oracle | שְׁבַת (ôl) Sabbath

Note the irregular presuffixal form of שְׁבַתוֹ: שְׁבַתוֹ (his Sabbath).

39. אֶצְבַּע אֶצְבַּע | אֶצְבָּעוֹת אֶצְבָּעוֹת finger

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40. שֶׁחָן שֶׁחָן | שֶׁחָנִי | שֶׁחָנוֹת שֶׁחָנוֹת table

41a. עוֹר — — | עוֹרִים — blind

Also: פֶּסַח (adj.) lame

41b. כֶּסֶא כֶּסֶא | כֶּסֶאי כֶּסֶאֹת (כֶּסֶאֹת) throne

41c. מִזְבֵּחַ מִזְבַּח | מִזְבְּחִי מִזְבְּחוֹת altar

X. Dissyllabic nouns with two unchangeable syllables (§ 50).

42. אֶבְיוֹן אֶבְיוֹן (אֶבְיוֹנִי) | אֶבְיוֹנִים אֶבְיוֹנִי poor (adj.)

Also: עֲלִיּוֹן high, lofty

43. גְּבוּר גְּבוּר (גְּבוּרִי) | גְּבוּרִים גְּבוּרִי warrior

Also: מְזֻמֹּר (*im*) psalm

44. תַּחְתּוֹן — — | תַּחְתּוֹנִים — lower (adj.)

Also: אַחֲרוֹן latter (adj.)

45. תִּכּוֹן — — | תִּכּוֹנִים — inner (adj.)

Also: ראשון first (adj.)

46. צְדִיק צְדִיק (צְדִיקִי) | צְדִיקִים צְדִיקִי righteous person

47. עֲמוּד עֲמוּד (עֲמוּדִי) | עֲמוּדִים עֲמוּדִי pillar

XI. Nouns ending in *-eh* and *-eh* (§88, §116).

48a. פֶּה פִּי פִּי | — — mouth

48b. שֶׂה שֶׂה שֶׂה | — — sheep/goat

49. שָׂדֶה שָׂדֶה | שְׂדוֹת שְׂדוֹת field

Also: יָפָה (adj.) beautiful קֶצֶה end
 קֶנֶה (*îm, ôt*) reed קֶשֶׁה (adj.) hard, harsh

50. מִקְנֵה מִקְנָה מִקְנֵי/מִקְנֵי מִקְנֵהוּ/מִקְנֵהוּ (מִקְנֵי) (מִקְנֵי) ^{cattle} property
 Also: מִשְׁתֵּה banquet

51. מִחְנֵה מִחְנָה מִחְנֵי/מִחְנֵי מִחְנֵהוּ/מִחְנֵהוּ מִחְנוֹת מִחְנוֹת camp

Also: מִטָּה (*ôl*) staff מַעֲשֵׂה (*îm*) deed מְרֵאָה appearance

52. אֲרִיָּה — — — — lion

XII. Feminine nouns in *-āh* (plural §53; constr. sing. §76; constr. pl. §§78, 79; with suffixes § 85).

53a. שָׁנָה שָׁנָה (שָׁנָה) שָׁנֵי/שָׁנֵי שָׁנוֹת שָׁנֵי/שָׁנֵי year

53b. צָרָה צָרָה צָרָתִי צָרוֹת צָרוֹת distress

Also: פָּרָה (*ôl*) heifer Likewise participles of Qal verbs from רָעָה (*ôl*) evil hollow roots, like קָם, שָׁם etc.

53c. בָּמָה בָּמָה (בָּמָה) בָּמוֹת בָּמֹתִי/בָּמֹתִי ^(cs) sacred high place¹

53d. שָׁפָה שָׁפָה (שָׁפָה) שָׁפֹתִים שָׁפֹתִי/שָׁפֹתִי lip

53e. אָמָה (אָמָה) אָמָתִי אָמָהוֹת אָמָהוֹת maidservant

54. עֲצָה עֲצָה עֲצָתִי עֲצוֹת עֲצוֹת counsel

Also: חָמָה rage עֲדָה congregation
 מָאָה (*ôl*) hundred פָּאָה corner¹

55. עוֹלָה עוֹלָה עוֹלָתִי עוֹלוֹת עוֹלוֹת burnt-offering

Also: חוֹמָה (*ôl*) wall טובָה welfare תוֹרָה (*ôl*) law, Law

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56. בִּינָה | בִּינַת | בִּינָתִי | — | — | understanding

57. אַמָּה | (אַמַּת) | (אַמָּתִי) | אַמּוֹת | (אַמּוֹת) | cubit

Also: חַיָּה (*ôl*) wild beast

58a. פֶּנֶה | פִּנַּת | (פִּנָּתִי) | פְּנוֹת | פְּנוֹת | corner¹

Also: מְדָה (*ôl*) measure¹

58b. אִשָּׁה | אִשָּׁת | אִשָּׁתִי | נָשִׁים | נָשִׁי | woman

59. חֻקָּה | חֻקַּת | חֻקָּתִי | חֻקֹּת | חֻקֹּת | statute

60a. מַלְכָּה | מַלְכַּת | מַלְכַּתִּי | מַלְכוֹת | מַלְכוֹת | queen

60b. נַחְלָה | נַחְלַת | נַחְלַתִּי | נַחְלוֹת | נַחְלוֹת | portion

Also: אֶהְבֵּה love | נַעֲרָה (*ôl*) girl

61a. גְּבֻעָה | גְּבֻעַת | גְּבֻעַתִּי | גְּבֻעוֹת | גְּבֻעוֹת | hill

Also: יִרְאָה fear | שִׂמְחָה (*ôl*) joy | שִׂפְחָה (*ôl*) maidservant

מִנְחָה (*ôl*) gift | שִׂמְלָה (*ôl*) cloak

61b. מִצְוָה | מִצְוַת | מִצְוַתִּי | מִצְוֹת | מִצְוֹת | commandment

62. חִרְפָּה | חִרְפַּת | חִרְפַּתִּי | חִרְפוֹת | חִרְפוֹת | reproach

Also: עֲגֻלָּה (*ôl*) heifer | עֲרֻנָּה nakedness

63. חִכְמָה | חִכְמַת | חִכְמַתִּי | חִכְמוֹת | (חִכְמוֹת) | wisdom

64a. בְּרָכָה | בְּרַכַּת | בְּרַכַּתִּי | בְּרָכוֹת | בְּרָכוֹת | blessing

Also: צְדָקָה (*ôl*) righteousness | רַבְבָּה myriad

קִלְלָה curse | שְׁמָמָה desolation

64b. אֶדְמָה | אֶדְמַת | אֶדְמַתִּי | עֲרָבוֹת | עֲרָבוֹת | land/
steppe

64c. מְעָרָה | מְעָרַת | — | מְעָרוֹת | מְעָרוֹת | cave

| | | | | | |
|---------------|----------|---|------------|------------|-----------------|
| 64d. מְלֹאכָה | מְלֹאכֶת | מְלֹאכְתִּי | (מְלֹאכֹת) | מְלֹאכֹת | task |
| 65a. נְבִלָה | נְבִילָת | נְבִילָתִי
נְבִילָתְךָ
נְבִילָתוֹ | — | (נְבִילֹת) | corpse |
| 65b. שְׁאֵלָה | — | שְׁאֵלָתִי
שְׁאֵלָתִי | — | — | request |
| 65c. בְּהֵמָה | בְּהֵמַת | (בְּהֵמָתִי)
בְּהֵמַתְךָ | בְּהֵמוֹת | בְּהֵמוֹת | beast
animal |
| 65d. בְּרֵכָה | בְּרֵכַת | — | בְּרֵכוֹת | — | pond |

Also fem. adj. and stative participles of the type בְּבֵדָה.

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| 66. עֲבוּדָה | עֲבוּדַת | עֲבוּדָתִי | — | — | work
task, services |
|--------------|----------|------------|---|---|------------------------|

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| 67. תְּבוּאָה | תְּבוּאֹת | תְּבוּאָתִי | תְּבוּאוֹת | תְּבוּאוֹת | product |
|---------------|-----------|-------------|------------|------------|---------|

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|-----------------|-------------|-----------|-------------|-----------|---------------|
| Also: בְּתוּלָה | (ôl) maiden | יְשׁוּעָה | deliverance | תְּבוּנָה | understanding |
|-----------------|-------------|-----------|-------------|-----------|---------------|

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|---------------|-----------|--|-----------|-----------|--------|
| 68. תְּפִלָּה | תְּפִלָּת | תְּפִלָּתִי
תְּפִלָּתְךָ
תְּפִלָּתְכֶם | תְּפִלוֹת | תְּפִלוֹת | prayer |
|---------------|-----------|--|-----------|-----------|--------|

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|----------------|-------------|-----------|--------|-----------|--------------|
| Also: מְגִלָּה | (ôl) scroll | תְּהִלָּה | praise | תְּחִנָּה | supplication |
|----------------|-------------|-----------|--------|-----------|--------------|

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|---------|--------------|-----------|-----------|--|--|
| מַסְלָה | (ôl) highway | תְּחִלָּה | beginning | | |
|---------|--------------|-----------|-----------|--|--|

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|--------------|----------|------------|---|---|------------|
| 69. אֲחֻזָּה | אֲחֻזֹּת | אֲחֻזָּתִי | — | — | possession |
|--------------|----------|------------|---|---|------------|

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|---------------|-----------|--------------|------------|------------|---------|
| 70. מְמֻלְכָה | מְמֻלְכֶת | מְמֻלְכְתִּי | מְמֻלְכוֹת | מְמֻלְכוֹת | kingdom |
|---------------|-----------|--------------|------------|------------|---------|

Also: אֶלְמָנָה (ôl) widow

| | | | | | |
|----------------|------------|----------------|-------------|-------------|---------|
| 71. מְרֻכָּבָה | מְרֻכָּבַת | (מְרֻכָּבָתִי) | מְרֻכָּבוֹת | מְרֻכָּבוֹת | chariot |
|----------------|------------|----------------|-------------|-------------|---------|

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|-----------------|-------------|----------------|--------------|--------------|--------|
| 72. מְשֻׁפָּחָה | מְשֻׁפָּחַת | מְשֻׁפָּחְתִּי | מְשֻׁפָּחוֹת | מְשֻׁפָּחוֹת | family |
|-----------------|-------------|----------------|--------------|--------------|--------|

Also: מְלַחְמָה (מְלַחְמַת) war

| | | | | | |
|---------------|-----------|---|--------------|------------|-------------|
| 73. תּוֹעֵבָה | תּוֹעֵבַת | — | תּוֹעֵבוֹת | תּוֹעֵבוֹת | abomination |
| — | — | — | (תּוֹלְדוֹת) | תּוֹלְדוֹת | history |

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XIII. Feminine Nouns in -t (plural §62; with suffixes §111).

74. בַּת בָּתוֹת | בָּנוֹת daughter

75. עֵת עֵתוֹת | עֵתוֹת (עֵתִי) time

76. אֱמֶת אֱמֶתֶת | אֱמֶתֶת truth

77. דֶּלֶת דְּלָתוֹת | דְּלָתוֹת door

Also: קֶשֶׁת bow

78. דַּעַת דְּעָתוֹת | דְּעָתוֹת knowledge

79. נְחֹשֶׁת נְחֹשֶׁתוֹת | נְחֹשֶׁתוֹת bronze (fetter)

80. מוֹלְדָת (מוֹלְדָתוֹת) מוֹלְדָתוֹת | מוֹלְדָתוֹת kindred

81. מְשֻׁמֶרֶת מְשֻׁמֶרֶתוֹת | מְשֻׁמֶרֶתוֹת office

Also: תְּפָאֲרֶת beauty

82. חַטָּאת חַטָּאתוֹת | חַטָּאתוֹת sin

83a. חֲנִית חֲנִיתוֹת | חֲנִיתוֹת spear

Also probably the following (insufficient attestation):

בְּרִית בְּרִיתוֹת | בְּרִיתוֹת pact

אֶחָרִית אֶחָרִיתוֹת | אֶחָרִיתוֹת close

שְׁבִית שְׁבִיתוֹת | שְׁבִיתוֹת captivity

83b. מִצְרַיִת (מִצְרַיִתוֹת) מִצְרַיִתוֹת | מִצְרַיִתוֹת Egyptian (fem.adj)

Also the many other fem. adj. ending in -it, such as שְׁלִישִׁית third,

for which we have not made separate classifications.

84. עֵדוּת עֵדוּתוֹת | עֵדוּתוֹת testimony

85. מְלָכוּת מְלָכוּתוֹת | מְלָכוּתוֹת kingdom

86. אָחוּת אָחוּתוֹת | אָחוּתוֹת sister

[300]

XIV. Masculine nouns in *-āh*.

| | | | | | | |
|-----|-----------------------|--------|------------|-----------------|-----------------|------------|
| 87. | ¹² לַיְלָה | _____ | _____ | לַיְלֹת | לַיְלֹת | night (40) |
| 88. | ¹³ פֶּתָה | פֶּתַח | (פֶּתְחִי) | פֶּתוֹת/פֶּתוֹת | פֶּתוֹת/פֶּתוֹת | governor |

4 - *bīto > bitt > bātt > *bat (P^hat) (see)

(HGC# 16)

5 - as in analogy of בִּיטָה, בִּיטָה etc

6 - as in analogy of פֶּתָה > פֶּתַח > פֶּתוֹת > פֶּתוֹת

5 - stem for פֶּתָה (the substitution of the ending has been given up) See Mar 391 - due to overlooking of *āh*?

6 - √ bny: ± not the plural ending in fem (Mar 240). The pl ending which formed after consonantal borrow a vowel with addition of *āh* became a suffixative added to the root to form the noun.

פֶּתָה פֶּתַח פֶּתוֹת

7 - many Hebrew adjectives are formed with the suffixative *āh* such as ordinal, gerunds, and patronymic adjectives (derived from father or paternal ancestor)

8 - In 3 main roots the feminine marker *āh* added to the root gave the ending *āh*. This spread to other roots forming abstract nouns. See Mar 240.

9 - In plural pronounced *ē dāwōt* is a secondary formation of *āh*. Mar 243 note. One could also say that it is because the root with a 3 vowel root. This plural is not derived from *āh* but from *āwāw*.

10 - nouns with the suff. *ōt* also make fem plurals with *ōt*. (See Mar 240) *uyyōt* < *uwōt* - again 'āwāw' > *uyyōt* > *y*

11 - from **āh* - note that *ōt* is not the fem pl ending but still marker of feminine. Compare *ōt* and *ōt*. The plural are not attached to *āh*. See Mar 393.

12 - *āh* ending is not the fem ending but the old accusative of fem. Mar 398. The plural is there secondary formation based on the confusion with the fem sg.

13 - not the fem ending. This is an Akkadian loan word. See Mar 344. It is masculine.

14 - for *āh* (see 80)

Appendix B

**QAL VERBS: THE PRINCIPAL PARTS
ACCORDING TO ROOT TYPES**

The following is a classified list of all the Qal verbs appearing in this grammar. Under the heading “imperfect” are included: (1) the normal imperfect, (2) the jussive (if it differs from the preceding), and (3) the converted imperfect. Under “imperative”: (1) the 2nd pers. masc. sing., (2) the 2nd pers. fem. sing., and (3) the “emphatic” form of the 2nd pers. masc. sing. in *-āh*. Under “inf. constr.”: (1) the free (unbound) form of the infinitive construct, and (2) the inf. construct with the suffix of the 1st person singular. Under “other”: (1) the active participle, (2) the passive participle, and (3) the infinitive absolute, in that order. The numbers in parentheses refer to the paragraphs of the grammar where the full paradigms of the form in question may be found. Minor deviations from the given type are indicated in parentheses.

Perfect Imperfect Imperative Inf. Construct Other

1. Trilateral roots with no phonetic peculiarities (called Regular or Sound).

(א ~ ו)

| | | | | | | |
|-----|-----------------------|---------------------------|--------------------------|--------------------------|-------------------------------|--------------------------------|
| 1a. | כָּתַב (43)
כָּתַב | יִכְתֹּב (90)
יִכְתֹּב | כָּתוּב (102)
כָּתוּב | כָּתוּב (114)
כָּתוּב | כָּתוּב (26)
כָּתוּב (128) | כָּתוּב (157)
כָּתוּב (157) |
| | | וְיִכְתֹּב | כָּתְבִי
כָּתְבִי | כָּתְבִי
כָּתְבִי | כָּתוּב | כָּתוּב |
| | | | כָּתְבָה | | | כָּתוּב |

גָּנַב to steal
דָּרַךְ to tread

פָּרַץ to break out
פָּרַשׁ to spread

| | | | | | |
|---------|------------------|-----|---------|------------------|-----|
| דָּרַשׁ | to seek, inquire | 101 | קָבַץ | to gather | |
| זָכַר | to remember | | קָבַר | to bury | |
| כָּרַת | to cut | | קָצַף | to become angry | |
| כָּשַׁל | to stumble | | קָצַר | to harvest | 235 |
| כָּתַב | to write | | קָשַׁר | to bind together | |
| לָכַד | to capture | | רָדַף | to pursue | |
| מָכַר | to sell | | שָׂרַף | to burn | |
| מָלַךְ | to rule | | שָׁבַר | to break | |
| מָרַד | to rebel | | שָׁבַת | to cease, rest | 71 |
| מָשַׁךְ | to drag | 1 | שָׁכַן | to dwell | 244 |
| מָשַׁל | to rule | | שָׁמַר | to observe | 96 |
| סָגַר | to close | | שָׁפַט | to judge | |
| סָפַר | to count | | שָׁפַךְ | to pour | |
| פָּקַד | to attend to | 124 | תָּפַשׁ | to catch hold of | 145 |

| | Perfect | Imperfect | Imperative | Inf. Construct | Other | |
|-----|----------------------|----------------------------------|---|---|--|--|
| 1b. | לָמַד (43)
31 | יִלְמַד (94)
וַיִּלְמַד 103 | לְמַד (102)
לְמַדִּי 114
לְמַדֵּה
לְמַדֵּה | לָמַד (114)
לְמַדִּי 121
לְמַדֵּה
לְמַדֵּה | לָמַד (26)
לָמוּד (128)
לְמוּד 157 | 18
a - a
9 - Imperfects
that are neither
stable nor with
general root
classifications
(103) |
| | לָמַד | to learn | | שָׁכַב | to lie down | |
| | רָכַב | to ride | | | | |
| 1c. | קָרַב (43)
37 | יִקְרַב (94)
וַיִּקְרַב 103 | קָרַב (102)
קָרְבִי 105
קָרְבָה | קָרַב (114)
קָרְבִי 120 | _____ | 4
a - a
stables
(pg 92) |
| | גָּדַל | to be big | | קָרַב | to approach | 140 |
| | לָבַשׁ | to dress | | | | |
| 1d. | כָּבַד (87)
93-94 | יִכְבֵּד (94)
וַיִּכְבֵּד 103 | כָּבַד (102)
כָּבְדִי 103 | כָּבַד (114)
כָּבְדִי 107 | _____ | 4
i - a
stables
(93-94) |
| | זָקַן | to be old | | רָעַב | to be hungry | |
| | טָהַר | to be pure | | שָׁפַל | to be low | |
| | כָּבַד | to be heavy | | | | |
| 1e. | קָטַן | יִקְטַן (94)
וַיִּקְטַן 103 | (קָטַן) | (קָטַן) (87) | _____ | 4
i - a
stables |
| | | | | | קָטוּן | |

(to be small)

2 - Infinitives with a occur very rarely and only in 2-see pg 94 as to be low (i.e. stable)
 x - i - a impts but are not stable
 x - i - a impts but are stable
 1 - lacking the gematria 2 - see note on pg 94
 [303]

INTRODUCTION TO BIBLICAL HEBREW

2. Roots II/III-guttural; II/III-Aleph

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|----------------|-----------------------|----------------------------------|--|---|---|
| (a ~ a)
בחר | 2a. בָּחַר (48)
43 | יִבְחַר (94)
וַיִּבְחַר 103 | בְּחַר (102)
בְּחַרִי (103) | בָּחַר (114)
בְּחַרִי 127 | בָּחַר (35) 22
בְּחֹר (128) 127
בְּחֹר 157 |
| | בָּחַר to choose | | | פָּעַל to do ¹ | |
| | בָּחַן to test | | | צָחַק to laugh | |
| | בָּעַר to burn | | | צָעַק to cry out | |
| | גָּאַל to redeem | | | רָחַץ to wash | |
| | נָעַר to rebuke | | | שָׂחַק to laugh ¹ | |
| | זָעַק to cry out | | | שָׂאל to ask | |
| | מָאַס to reject | | | שָׁחַט to slaughter | |
| (a ~ a)
שמע | 2b. שָׁמַע (48)
43 | יִשְׁמַע (94)
וַיִּשְׁמַע 103 | שָׁמַע (102)
שְׁמַעִי 103
שְׁמַעְהָ 2
שְׁמַעְהָ 1 | שָׁמַע (114)
שְׁמַעִי 27
שְׁמַעִי 1 | שָׁמַע (35) 22
שְׁמוּעַ (128) 127
שְׁמוּעַ |
| | בָּטַח to trust | | | פָּשַׁע to rebel, err ¹ 223 | |
| | בָּלַע to swallow | | | פָּתַח to open | |
| | בָּקַע to split | | | קָרַע to tear | |
| | בָּרַח to flee | | | רָצַח to kill | |
| | זָבַח to sacrifice | | | שָׂבַע to be sated ¹ | |
| | כָּרַע to bow down | | | שָׂמַח to rejoice | |
| | מָשַׁח to anoint | | | שָׁכַח to forget | |
| | סָלַח to pardon | | | שָׁלַח to send | |
| | פָּגַע to meet | | | תָּקַע to thrust, blow ¹ | |
| | שָׁמַע to hear | | | | |
| (a ~ a)
מצא | 2c. מָצָא (52)
47 | יִמְצָא (95)
וַיִּמְצָא 104 | מָצָא (102)
מְצָאִי 103
מְצָאֵהָ | מָצָא (114)
מְצָאִי 27 | מָצָא (35) 22
מְצֹא (128) 127
מְצֹא (128) 127 |
| | בָּרָא to create | | | קָרָא to call | |
| | מָצָא to find | | | רָפָא to heal | |
| (a ~ a)
מלא | 2d. מָלָא (87)
93 | יִמְלָא (95)
וַיִּמְלָא 104 | מָלָא (102)
מְלָאִי 103 | מָלָא (114)
מְלָאִי 127 | — 3
—
מְלוּא (128) 127 |
| | מָלָא to be full | | | שָׂנֵא to hate | |

Handwritten notes at the bottom of the page, including "הוא לא" and "הוא לא" written twice.

3. Roots I-guttural (not I-Aleph)

| | <i>Perfect</i> | <i>Imperfect</i> | <i>Imperative</i> | <i>Inf. Construct</i> | <i>Other</i> |
|-----|--|--------------------------------------|--|---------------------------------|--|
| 3a. | עָמַד (48)
48 | יַעֲמֹד (103)
104
וַיַּעֲמֹד | עָמַד (103)
114
עָמְדִי
עָמְדָה | עָמַד (114)
121
עָמְדִי | עָמַד (26)
121
עָמוּד (128)
157
עָמוּד (128) |
| | הִפֵּךְ to overturn | | | חָשַׁךְ to withhold (יִחַשְׁךָ) | |
| | הָרַג to kill | | | עָבַד to serve | |
| | הָרַס to break down (tr.) (also יִהָרַס) | | | עָבַר to cross | |
| | חָגַר to gird (יִחַגֵּר) | | | עָזַב to abandon | |
| | חָלַם to dream | | | עָזַר to help (also יַעֲזֹר) | |
| | חָמַל to spare | | | עָמַד to stand | |
| | חָקַר to explore (also יִחַקֵּר) | | | עָרַב to give as pledge | |
| | חָרַשׁ to plow | | | עָרַךְ to arrange | |
| | חָשַׁב to reckon (יִחַשְׁבֵּן) | | | | |
| 3b. | חָזַק (48)
48 | יַחֲזִיק (103)
114
וַיַּחֲזִיק | חָזַק (103)
114
חָזְקִי | חָזַק (114)
121
חָזְקִי | —
—
חָזַק (128)
157 |
| | הָדַר to honor (יִהָדַר) | | | חָזַק to be strong | |
| | חָדַל to cease (יִחַדֵּל) | | | | |
| 3c. | חָטָא (52)
47 | יַחַטֵּא (103)
114
וַיַּחַטֵּא | —
— | חָטָא (114)
127
חָטְאִי | חָטָא (35)
28 |
| | (to sin) | | | | |
| 3d. | חָפַץ (48)
48 | יַחַפֵּץ (103)
114 | | | |
| | (to take pleasure in) | | | | |

4. Roots I-Aleph

| | <i>Perfect</i> | <i>Imperfect</i> | <i>Imperative</i> | <i>Inf. Construct</i> | <i>Other</i> |
|-----|--------------------------|------------------------------------|--|-------------------------------|--|
| 4a. | אָסַר (48)
48 | יַאֲסֹר (108)
120
וַיַּאֲסֹר | אָסַר (108)
120
אָסְרִי
אָסְרָה | אָסַר (114)
121
אָסְרִי | אָסַר (26)
121
אָסוּר (128)
157
אָסוּר (128) |
| | אָסַף to collect, gather | | | אָסַר to bind, take captive | |
| 4b. | אָכַל (48)
48 | יֹאכַל (108)
120
וַיֹּאכַל | אָכַל (108)
120
אָכְלִי
אָכְלָה | אָכַל (114)
121
אָכְלִי | אָכַל (26)
121
אָכוּל (128)
157
אָכוּל (128) |

1 - see HGC, 57
2 - אָכַל to eat enough dissimilation: אָכַל - יֹאכַל - אָכְלִי - אָכְלָה

INTRODUCTION TO BIBLICAL HEBREW

אָבַד to perish
 אָחַז to seize (אָחַז or יֵאָחַז) ¹²⁰
 אָכַל to eat
 אָמַר to say (וַיֹּאמֶר)

Handwritten notes:
 a ~ a
 I - for II
 I - for II

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|-----|---------------|---------------|-------------|--------------------------------|--------------|
| 4c. | אָהַב (48) | יֵאָהֵב (108) | אָהַב (108) | אֲהַבְהָ (114) | אָהַב (35) |
| | אָהַב | יֵאָהֵב | — | אֲהַבְתִּי | אָהוּב (128) |
| | אָהַב to love | | | אָשֵׁם (יֵאָשֵׁם) to be guilty | |

5. Roots I-Nun

Handwritten notes:
 a ~ a
 I - for II

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|-----|-------------------|--------------|-------------|----------------|----------------|
| 5a. | נָפַל (43) | יִפֹּל (118) | נָפַל (118) | נָפַל (118) | נָפַל (26) |
| | | וַיִּפֹּל | נָפְלִי | נָפְלִי | (נָפוּל) (128) |
| | | | נָפְלָה | | נָפוּל (128) |
| | נָגַף to strike | | | נָפַל to fall | |
| | נָדַר to vow | | | נָצַר to guard | |
| | נָטַשׁ to forsake | | | | |

Handwritten notes:
 a ~ a
 I - for II
 I - for II

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|-----|----------------|--------------|------------|------------------|---------------|
| 5b. | נָגַע (43) | יִנַּע (118) | נַע (118) | נָעַת (118) | נָגַע (35) |
| | | וַיִּנַּע | נָעִי | נָעַתִּי | נָגוּעַ (128) |
| | | | נָעָה | נָעַע | נָגוּעַ (128) |
| | נָגַע to touch | | | נָסַע to set out | |
| | נָטַע to plant | | | | |

Handwritten notes:
 a ~ a
 I - for II
 I - for II

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|-----|-------------|---------------|------------|---------------------|---------------|
| 5c. | נָשָׂא (52) | יִשֵּׂא (118) | שָׂא (118) | שָׂאת/שָׂאתִי (118) | נָשָׂא (35) |
| | | וַיִּשֵּׂא | שָׂאִי | שָׂאתִי | נָשׂוּא (128) |
| | | | שָׂאָה | | נָשׂוּא (128) |

(to raise up)

Handwritten notes:
 a ~ a
 I - for II

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|-----|------------|--------------|------------|----------------|--------------|
| 5d. | נָתַן (49) | יִתֵּן (118) | תֵּן (118) | תֵּת (118) | נָתַן (26) |
| | | וַיִּתֵּן | תֵּנִי | תֵּתִי | נָתוּן (128) |
| | | | תֵּנָה | | נָתוּן (128) |

(to give)

Handwritten notes:
 a ~ a
 I - for II
 also III critical

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|-----|------------|---------------|------------|----------------|---------------|
| 5e. | לָקַח (48) | יִלְחַק (118) | קַח (118) | קַחַת (118) | לָקַח (35) |
| | | וַיִּלְחַק | קַחִי | קַחַתִּי | לָקוּחַ (128) |
| | | | קַחָה | | לָקוּחַ (128) |

(to take)

6. Roots I-Yodh

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|-----|--------------------------|--|---|--|---|
| 6a. | יָשַׁב (43)
31 | יֹשֵׁב (120) ¹³²
יֹשֵׁב
יֹשְׁבִים | שֵׁב (120)
שְׁבִי
שָׁבָה | שָׁבַת (120)
שָׁבְתִי | יֹשֵׁב (26) ¹⁸
יָשׁוּב (128) ¹² |
| | יָרַד to go down | | | יָשַׁב to dwell | |
| | יָלַד to bear (a child) | | | | |
| 6b. | יָדַע (48)
43 | יֹדֵעַ (120) ¹³²
יֹדֵעַ
יֹדְעִים | דַּע (120) ¹³²
דַּעִי
דַּעָה | דָּעַת (120) ¹³²
דַּעְתִּי | יָדַע (35) ⁵⁹
יָדוּעַ (128)
יָדוּעַ (128) |
| | (to know) | | | | |
| 6c. | יָצָא (52)
47 | יֹצֵא (120) ¹³²
יֹצֵא
יֹצְאִים | צֵא (120) ¹³²
צֵאי
צֵאה | צָאת (120) ¹³²
צָאתִי | יָצָא (35) ²⁸
יָצוּא (128) ¹³⁷ |
| | (to go forth) | | | | |
| 6d. | יָרַשׁ (43)
31 | יֹרֵשׁ (120) ¹³²
יֹרֵשׁ
יֹרְשִׁים | רֶשׁ (120)
רֶשִׁי
רֶשָׁה | רָשַׁת (120)
רָשְׁתִּי | יָרַשׁ (26) ¹⁷
יָרוּשׁ (128) ¹⁵⁷
יָרוּשׁ (128) ¹⁵⁷ |
| | יָשַׁר to be upright | | | יָרַשׁ to inherit | |
| | יָעַץ to advise | | | | |
| 6e. | יָשַׁן (87)
83 | יֹשֵׁן (120) ³¹
יֹשֵׁן
יֹשְׁנִים | — | יָשַׁן (120) ¹³² | (i ~ a)
i ~ yod
shibac |
| | (to sleep) | | | | |
| 6f. | יָרָא (87)
83 | יֹרֵא (120) ¹³²
יֹרֵא
יֹרְעִים | יָרָא (102) ¹¹³ | — | (i ~ a)
i ~ yod
aph
Nun |
| | (to fear) | | | | |
| 6g. | יָצַר (43) ³⁷ | יֹצֵר (118)
יֹצֵר
יֹצְרִים | — | — | יָצַר (26)
(a ~ a)
Forwarder |
| | (to fashion) | | | | |
| 6h. | יָצַק (43)
31 | יֹצֵק (118)
יֹצֵק
יֹצְקִים | יָצַק/צַק (118)
יָצַק
יָצַק | צָקַת (120) ¹³² | (a ~ u)
Forwarder
Nun |
| | (to pour) | | | | |

2 - our design for (a ~ u) in spite of the 'a' disc. to be called [307]
 1 - lacking in the glossary

INTRODUCTION TO BIBLICAL HEBREW

| | Perfect | Imperfect | Imperative | Inf. Construct | Other |
|--------------------------------|----------------------------------|---------------------------------|-------------------------------------|-------------------------------|--|
| 6i. <i>(a ~ a) Slave</i> | יָכַל (87)
94
(to be able) | יֹכֵל (120)
128 | — | יִכְלֹת | |
| 6j. <i>(a ~ a) to go, walk</i> | הִלָּךְ (48)
48 | יֵלֵךְ (120)
129
יִלְכֹךְ | לֵךְ (120)
124
לְכִי
לָכֵה | לָכֶת (120)
127
לְכֶמִי | הִלֵּךְ (26)
127
הִלּוּךְ (128)
131 |

7. Hollow Roots (II-Waw/ Yodh)

| | | | | | |
|--|----------------------|---|--|-------------------------------|--|
| 7a. <i>(a ~ u) to sojourn, circumcise, rest, sleep, flee, turn aside, arouse oneself</i> | קָם (64)
89-90 | יָקוּם (124)
148, 149
יָקֹם
יִקְמוּם | קוּם (124)
149
קוּמִי
קוּמֵה | קוּם (124)
149
קוּמִי | קָם (64)
89-90
קוּם (128)
131 |
| | נָח | to sojourn | פָּץ | to be scattered | עָרַץ |
| | מָל | to circumcise | צָם | to fast | |
| | נָח | to rest (וַיָּנַח) | צָר | to besiege (וַיִּצֹר) | |
| | נָם | to sleep | קָם | to arise | |
| | נָס | to flee | רָם | to be high | |
| | סָר | to turn aside (וַיִּסָּר) | רָץ | to run | |
| | עָר | to arouse oneself | שָׁב | to return | |
| 7b. <i>(a ~ i) to rejoice, judge, spend the night</i> | שָׂם (64)
148-149 | יָשִׂים (124)
149
יָשִׂם
וַיִּשֶׂם | שִׂים (124)
149
שִׂימִי
שִׂימֵה | שׂוּם (124)
149
שׂוּמִי | שָׂם (64)
148-149
שִׂים (128)
157
שׂוּם (128)
157 |
| | גָּל | to rejoice | שָׂם | to put, place | |
| | דָּן | to judge | שָׂר | to sing | |
| | לָן | to spend the night | שָׂת | to set, place | |
| 7c. <i>(i ~ u) to die</i> | מָת (87)
94 | יָמוּת (124)
148-149
יָמֹת
וַיָּמֹת | מוּת (124)
148 | מוּת (124)
148 | מָת (87)
148-149
מוּת (128)
157 |
| 7d. <i>(a ~ a) to be ashamed</i> | בָּשׁ (87)
14 | יִבָּשׁ (124)
149 | בָּשׁ (124)
148 | | |
| 7e. <i>(a ~ a) to come</i> | בָּא (64)
60 | יָבֵא (124)
150
וַיָּבֵא | בֵּא (124)
148
בֵּאִי
בֵּאֵה | בֵּא (124)
150
בֵּאִי | בָּא (64)
60
בֵּא (128)
157 |

all have debrief gematria

8. Roots III-He

| | Perfect | Imperfect | Imperative | Inf. Construct | Other | (a - e)? |
|-------|-----------------------|--|---------------------------------------|--|---|----------|
| 8a. | בָּנָה (57)
בָּנָה | יִבְנֶה (122) 143
יִבְנֶה
יִבְנֶה
יִבְנֶה | בִּנֵה (122)
בִּנֵה 143-144 | בְּנוֹת (122)
בְּנוֹתֵי 144 | בָּנָה (41) 35
בְּנוֹי (128) 157
בָּנָה (128) 157 | |
| | בָּנָה | to despise | | קָנָה | to acquire | |
| | בָּכָה | to weep (וַיִּבְכֶּה) | | קָרָה | to meet | |
| | בָּנָה | to build | | רָאָה | to see (וַיִּרְאֵה) | |
| | גָּלָה | to reveal; go into exile | | רָבָה | to be many | |
| | זָנָה | to be a harlot | | רָעָה | to pasture (וַיִּרְעֵה) | |
| | כָּלָה | to be done, finished | | שָׁבָה | to take captive | |
| | פָּדָה | to ransom | | שָׁתָה | to drink (וַיִּשְׁתֵּה) | |
| | פָּנָה | to turn toward | | תָּלָה | to hang | |
| | | | | תָּעָה | to wander lost | |
| 8b. | עָלָה (57)
עָלָה | יַעֲלֶה (122) 144
יַעֲלֶה
יַעֲלֶה | עָלָה (122)
עָלֵי 144 | עָלוֹת (122)
עָלוֹתֵי 144 | עָלָה (41) 35
עָלָה (128) 157 | |
| | הָרָה | to conceive | | עָנָה | to answer | |
| | חָנָה | to camp | | עָשָׂה | to do, make | |
| | עָלָה | to ascend, go up | | | | |
| 8c. | חָזָה (57)
חָזָה | יִחְזֶה (122) 144
יִחְזֶה
יִחְזֶה | חָזָה (122)
חָזֵי 144 | חָזוֹת (122)
חָזוֹתֵי 144 | חָזָה (41) 35
חָזוֹי (128)
חָזָה (128) 157 | |
| | הָגָה | to mutter, meditate | | חָזָה | to see ¹ | |
| | הָמָה | to roar | | חָרָה | to be angry | |
| 4 8d. | הָיָה (57)
הָיָה | יִהְיֶה (122) 145
יִהְיֶה
יִהְיֶה | הָיָה (122)
הָיֵי 143
הָיֵי 145 | הָיֹוֹת (122)
הָיֹוֹתֵי 144
לְהָיֹוֹת ³ | | |
| | הָיָה | to be | | חָיָה | to live | |
| 8e. | אָבָה (57)
אָבָה | יֵאבֶה (122) 144
יֵאבֶה | | | | |
| | אָבָה | to be willing | | אָפָה | to bake | |
| 8f. | נָטָה (57)
נָטָה | יִנָּטֶה (122) 144
יִנָּטֶה
יִנָּטֶה | נָטָה (122)
נָטֵה 143 | נָטוֹת (122)
נָטוֹתֵי 144 | נָטָה (41) 35
נָטוֹי (128) 157 | |

3 - are equal. The vowel is due to the word (194) 4 - by analogy [309]
1 - lacking for gematria 2 - cf. 194

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(to stretch forth)

9. Geminate Roots (a sampling of major types only; for details see §126). ¹⁵³⁻¹⁵⁴

| | <i>Perfect</i> | <i>Imperfect</i> | <i>Imperative</i> | <i>Inf. Construct</i> | <i>Other</i> |
|-----|-----------------------------|---|--|--|--|
| 9a. | סָבַב (68)
₆₃ | יִסְבֵּב/יָסַב (126)
₁₅₃₋₁₅₄
וְיָסַב | סֵב (126)
סִבֵּי ₁₅₃₋₁₅₄ | סֵב (126)
סִבֵּי ₁₅₃₋₁₅₄ | סִבֵּב (26) ₁₅₃
סָבוּב (128) ₁₅₇
סָבוּב (128) ₁₅₇ |

(to surround, go around)

| | | | | | |
|-----|--------------------------|-----------------------------------|-----------|-------|-----------------------------|
| 9b. | אָרַר (68) ₆₃ | יָאֵר (126)
₁₅₃₋₁₅₄ | אֵר (126) | ————— | אָרוּר (128) ₁₅₇ |
|-----|--------------------------|-----------------------------------|-----------|-------|-----------------------------|

(to curse)

| | | | | | |
|-----|-------------------------------|-----------------------------------|-------|------------------|--|
| 9c. | תָּם (87)
₇₃₋₇₅ | יָתַם (126)
₁₅₃₋₁₅₄ | ————— | תָּמִי תָם (126) | |
|-----|-------------------------------|-----------------------------------|-------|------------------|--|

רָע to be bad תָּם to be finished, completed
קָל to be light, contemptible

note: the *ya* has a hybrid character: it is the *ya* of Hithil, pos. fixed by the change of the final vowel a to o (M. 186)

Appendix C

THE DERIVED CONJUGATIONS: A SYNOPSIS*

| | Niphal
<small>2-179</small> | Piel
<small>175-192</small> | Pual
<small>205-211</small> | Hiphil
<small>213-216</small> | Hophal
<small>243-244</small> | Hithpael
<small>248-250</small> |
|--|--------------------------------|--------------------------------|--------------------------------|----------------------------------|----------------------------------|------------------------------------|
| 1. Sound Trilateral Roots | (141) | (149) | (154) | (158) | (175) | ^e (178) |
| Perfect | נִכְתַּב | כָּתַב | כָּתַב | הִכְתִּיב | הִכְתַּב | הִתְכַּתַּב |
| Imperfect | יִכְתֹּב | יִכְתֹּב | יִכְתֹּב | יִכְתִּיב | יִכְתֹּב | יִתְכַּתֵּב |
| Jussive | יִכְתֹּב | יִכְתֹּב | יִכְתֹּב | יִכְתֹּב | יִכְתֹּב | יִתְכַּתֵּב |
| Imperative | הִכְתֵּב | כְּתֹב | — | הִכְתֵּב | — | הִתְכַּתֵּב |
| Inf. Construct | הִכְתֵּב | כְּתֹב | — | הִכְתִּיב | <small>note above</small> | הִתְכַּתֵּב |
| Inf. Absolute | נִכְתֹּב | כְּתֹב | כְּתֹב | הִכְתֹּב | הִכְתֹּב | הִתְכַּתֵּב |
| Participle | נִכְתָּב | מְכַתֵּב | מְכַתֵּב | מְכַתִּיב | מְכַתֵּב | מְתַכַּתֵּב |
| 2. Roots I-guttural
(excluding I-Aleph) | (141) | (149) | (154) | (158) | (175) | ^e (178) |
| Perfect | ² נִצְמַד | עָמַד | עָמַד | ² הִצְמִיד | הִצְמַד | הִתְצַמֵּד |
| Imperfect | יִצְמֹד | יִצְמֹד | יִצְמֹד | יִצְמִיד | יִצְמֹד | יִתְצַמֵּד |
| Jussive | יִצְמֹד | יִצְמֹד | יִצְמֹד | יִצְמֹד | יִצְמֹד | יִתְצַמֵּד |
| Imperative | הִצְמֵד | עָמַד | — | הִצְמֵד | — | הִתְצַמֵּד |
| Inf. Construct | הִצְמֵד | עָמַד | — | הִצְמִיד | — | הִתְצַמֵּד |
| Inf. Absolute | ² נִצְמֹד | עָמַד | עָמַד | הִצְמֹד | הִצְמֹד | הִתְצַמֵּד |
| Participle | נִצְמֹד | מְצַמֵּד | מְצַמֵּד | מְצַמִּיד | מְצַמֵּד | מְתַצַּמֵּד |

* The same root is used to illustrate all the conjugations of a given root type, regardless of whether it is attested in that particular form or not. References are to paragraphs in the body of the grammar where the complete paradigms may be found.

1 - so in 186, 197
2 - note the vowel pattern e e only in the perfect, aa elsewhere [311]

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ע-ב-ב
 1- ע-ב-ב
 2- ע-ב-ב
 3- ע-ב-ב
 4- ע-ב-ב
 5- ע-ב-ב
 6- ע-ב-ב
 7- ע-ב-ב
 8- ע-ב-ב
 9- ע-ב-ב
 10- ע-ב-ב
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 12- ע-ב-ב
 13- ע-ב-ב
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 94- ע-ב-ב
 95- ע-ב-ב
 96- ע-ב-ב
 97- ע-ב-ב
 98- ע-ב-ב
 99- ע-ב-ב
 100- ע-ב-ב

| | Niphal | Piel | Pual | Hiphil | Hophal | Hithpael |
|--|------------|-----------|------------------------|-----------------------|-----------|--------------------|
| 3. Roots II-guttural | (141) | (149) | (154) | (158) | (175) | (178) ⁶ |
| Perfect | נִבְרַךְ | בִּרַךְ | בִּרַךְ | הִבְרִיךְ | הִבְרַךְ | הִתְבְּרַךְ |
| Imperfect | יִבְרַךְ | יִבְרַךְ | יִבְרַךְ | יִבְרִיךְ | יִבְרַךְ | יִתְבְּרַךְ |
| Jussive | יִבְרַךְ | יִבְרַךְ | יִבְרַךְ | יִבְרַךְ ³ | יִבְרַךְ | יִתְבְּרַךְ |
| Imperative | הִבְרַךְ | בִּרַךְ | — | הִבְרַךְ | — | הִתְבְּרַךְ |
| Inf. Construct | הִבְרַךְ | בִּרַךְ | — | הִבְרִיךְ | — | הִתְבְּרַךְ |
| Inf. Absolute | נִבְרַךְ | בִּרַךְ | — | הִבְרַךְ | הִבְרַךְ | הִתְבְּרַךְ |
| Participle | נִבְרַךְ | מְבָרֵךְ | מְבָרֵךְ | מְבָרִיךְ | מְבָרֵךְ | מִתְבָּרֵךְ |
| 4. Roots III-guttural
(excluding III-Aleph) | (141) | (149) | (154) | (160) | (175) | (178) |
| Perfect | נִשְׁמַע | שָׁמַע | שָׁמַע | הִשְׁמִיעַ | הִשְׁמַע | הִשְׁתַּמַּע |
| Imperfect | יִשְׁמַע | יִשְׁמַע | יִשְׁמַע | יִשְׁמִיעַ | יִשְׁמַע | יִשְׁתַּמַּע |
| Jussive | יִשְׁמַע | יִשְׁמַע | יִשְׁמַע | יִשְׁמַע | יִשְׁמַע | יִשְׁתַּמַּע |
| Imperative | הִשְׁמַע | שָׁמַע | — | הִשְׁמַע | — | הִשְׁתַּמַּע |
| Inf. Construct | הִשְׁמַע | שָׁמַע | — | הִשְׁמִיעַ | — | הִשְׁתַּמַּע |
| Inf. Absolute | נִשְׁמוּעַ | שָׁמַע | — | הִשְׁמַע | הִשְׁמַע | — |
| Participle | נִשְׁמַע | מְשַׁמַּע | מְשַׁמַּע ⁴ | מְשַׁמֵּעַ | מְשַׁמַּע | מִשְׁתַּמַּע |
| 5. Roots III-Aleph | (143) | (151) | (154) | (160) | (175) | (178) |
| Perfect | נִמְצָא | מָצָא | מָצָא | הִמְצִיא | הִמְצָא | הִתְמַצָּא |
| Imperfect | יִמְצָא | יִמְצָא | יִמְצָא | יִמְצִיא | יִמְצָא | יִתְמַצָּא |
| Jussive | יִמְצָא | יִמְצָא | יִמְצָא | יִמְצָא | יִמְצָא | יִתְמַצָּא |
| Imperative | הִמְצָא | מָצָא | — | הִמְצָא | — | הִתְמַצָּא |
| Inf. Construct | הִמְצָא | מָצָא | — | הִמְצִיא | — | הִתְמַצָּא |
| Inf. Absolute | נִמְצָא | מָצָא | — | הִמְצָא | — | — |
| Participle | נִמְצָא | מְמַצֵּא | מְמַצֵּא | מְמַצִּיא | מְמַצָּא | מִתְמַצָּא |
| 6. Roots I-Nun | (143) | (149) | (154) | (158) | (175) | (178) |
| Perfect | נִפְלַח | נִפְלַח | נִפְלַח | הִפִּיל | הִפִּיל | הִתְנַפְּלַח |
| Imperfect | יִנְפֹּל | יִנְפֹּל | יִנְפֹּל | יִפִּיל | יִפִּיל | יִתְנַפְּלַח |
| Jussive | יִנְפֹּל | יִנְפֹּל | יִנְפֹּל | יִפִּיל | יִפִּיל | יִתְנַפְּלַח |
| Imperative | הִנְפֹּל | נִפֹּל | — | הִפִּיל | — | הִתְנַפְּלַח |
| Inf. Construct | הִנְפֹּל | נִפֹּל | — | הִפִּיל | הִפִּיל | הִתְנַפְּלַח |
| Inf. Absolute | נִפֹּל | נִפֹּל | — | הִפִּיל | הִפִּיל | הִתְנַפְּלַח |
| Participle | נִפֹּל | מְנַפֵּל | מְנַפֵּל | מְפִיל | מְפִיל | מִתְנַפֵּל |
| 7. Roots I-Waw/Yodh | (143) | (149) | (154) | (163) | (175) | (178) |
| Perfect | נִוָּשַׁב | יָשַׁב | יָשַׁב | הוֹשִׁיב | הוֹשִׁיב | הִתְיָשַׁב |
| Imperfect | יִוָּשַׁב | יִיָּשַׁב | יִיָּשַׁב | יּוֹשִׁיב | יּוֹשִׁיב | יִתְיָשַׁב |
| Jussive | יִוָּשַׁב | יִיָּשַׁב | יִיָּשַׁב | יּוֹשִׁיב | יּוֹשִׁיב | יִתְיָשַׁב |

[312] 1- Be. 317 d'...
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Niphal Piel Pual Hiphil Hophal Hithpael

| | | | | | | | |
|-------------------------------|-----------|----------|----------|-----------|----------|-------------|-----------------------------------|
| Imperative | הוֹשֵׁב | יֹשֵׁב | — | הוֹשֵׁב | — | הִתְיֹשֵׁב | A - also |
| Inf. Construct | הוֹשֵׁב | יֹשֵׁב | — | הוֹשֵׁב | הוֹשֵׁב | הִתְיֹשֵׁב | הוֹשֵׁב |
| Inf. Absolute | — | יֹשֵׁב | — | הוֹשֵׁב | — | הִתְיֹשֵׁב | |
| Participle | נוֹשֵׁב | מוֹשֵׁב | מוֹשֵׁב | מוֹשֵׁב | מוֹשֵׁב | מִתְיֹשֵׁב | |
| 8. Roots II-Waw/Yodh (Hollow) | (146) | | | (169) | (175) | | |
| Perfect | נָקַם | — | — | הִקִּים | הִקִּים | — | A - also with doubling: נָקַם |
| Imperfect | יִקַּם | — | — | יִקַּם | יִקַּם | — | from נָקַם |
| Jussive | יִקַּם | — | — | יִקַּם | יִקַּם | — | 1 - also with feebler form יִקַּם |
| Imperative | הִקַּם | — | — | הִקַּם | — | — | הִקַּם |
| Inf. Construct | הִקַּם | — | — | הִקַּם | הִקַּם | — | also הִקַּם |
| Inf. Absolute | נָקַם | — | — | הִקַּם | — | — | |
| Participle | נָקַם | — | — | מִקַּם | מִקַּם | — | |
| 9. Roots III-Hē | (143) | (151) | (154) | (166) | (175) | (178) | |
| Perfect | נִבְּנָה | בָּנָה | בָּנָה | הִבְּנָה | הִבְּנָה | הִתְבְּנָה | |
| Imperfect | יִבְּנֶה | יִבְּנֶה | יִבְּנֶה | יִבְּנֶה | יִבְּנֶה | יִתְבְּנֶה | |
| Jussive | יִבֵּן | יִבֵּן | — | יִבֵּן | — | יִתְבֵּן | |
| Imperative | הִבְּנֶה | בְּנֶה | — | הִבְּנֶה | — | הִתְבְּנֶה | also בְּנֶה |
| Inf. Construct | הִבְּנוֹת | בְּנוֹת | בְּנוֹת | הִבְּנוֹת | — | הִתְבְּנוֹת | (Hiphil) בְּנוֹת |
| Inf. Absolute | נִבְּנָה | בָּנָה | — | הִבְּנָה | הִבְּנָה | — | — |
| Participle | נִבְּנָה | מְבַנֵּה | מְבַנֵּה | מְבַנֵּה | מְבַנֵּה | מִתְבַּנֵּה | with loss of final vowel |
| 10. Geminate Roots | (146) | (151) | (154) | (172) | (175) | (178) | |
| Perfect | נָסַב | סָבַב | סָבַב | הִסָּב | הִסָּב | הִסְתָּבַב | |
| Imperfect | יִסָּב | יִסָּב | יִסָּב | יִסָּב | יִסָּב | יִסְתָּבַב | 6 - an extra Nl. |
| Jussive | יִסָּב | יִסָּב | יִסָּב | יִסָּב | יִסָּב | יִסְתָּבַב | circumflex |
| Imperative | הִסָּב | סָבַב | — | הִסָּב | — | הִסְתָּבַב | form with |
| Inf. Construct | הִסָּב | סָבַב | — | הִסָּב | — | הִסְתָּבַב | with dual |
| Inf. Absolute | הִסָּב | — | — | הִסָּב | — | הִסְתָּבַב | Er 20:16 |
| Participle | מְסָבֵב | מְסָבֵב | מְסָבֵב | מְסָבֵב | מְסָבֵב | מְסָבֵב | Mur 2:11 |

5 - to 2nd stem vowel ē has been lengthened (with loss of 3rd vowel)

3 - jussive form as instead of the loss of the final vowel

4 - a hybrid form - not simple, i.e. nor based on perfect form, but like form with loss of final vowel

1 - form with loss of final vowel

2 = note that the original נָסַב, has irregularly changed to נָסַב, One of the finds that the original w is preserved: אֶתְּנֶנְךָ לְעַמִּי וְאֶתְּנֶנְךָ לְעַמִּי I will make myself known! See Mur 177, [313]

See also 301

Appendix D

CHRONOLOGICAL TABLE

| | |
|--|--------------------|
| Patriarchal Period, as reflected in the
traditional accounts of Genesis | c. 1900–1500 B. C. |
| The Exodus | c. 1280 |
| The Conquest of Canaan | c. 1250–1200 |
| The Period of the Judges | c. 1200–1020 |
| Reign of Saul | c. 1020–1000 |
| Reign of David | c. 1000–961 |
| Reign of Solomon | c. 961–922 |
| Division into the Kingdoms of Judah and Israel | 922 |
| Fall of Samaria (cap. of Israel) to Assyria | 722 |
| Fall of Jerusalem (cap. of Judah) to Babylon | 587/6 |
| The Babylonian Exile | 587–538 |
| Post-Exilic Period (Persian domination) | 538–332 |
| Beginning of Greek Rule (with Alexander) | 332 |

Appendix E

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HEBREW-ENGLISH GLOSSARY

The symbols in italics are for conjugation and inflection.
References are to the grammar of the
author's reference.

Verbs are listed according to the root. Conjugational types are abbreviated as follows:

| | |
|----------|-------------|
| Q qal | H hiphil |
| N niphal | Ho hophal |
| P piel | Ht hithpael |
| Pu pual | Po polel |

All other words are listed alphabetically as they appear.

References of the types A1c and B3c refer to the Appendices A and B respectively.

All other references are to paragraphs in the grammar.

| א | | | |
|---|--|-----------------|-----------------------------|
| | אָב | אֲדָמָה | earth, ground, soil (A64b) |
| | (-ôl) father, ancestor (A1c) | אֲדֹן | (îm) lord, master (A29a) |
| | אָבֵד (יָאבֵד) to perish, be destroyed (B4b); H קָאָבֵד to destroy, kill | אָהֵב (יָאָהֵב) | to love (B4c) |
| | אָבָה (יָאָבָה) to be willing (B8e) | אָהָבָה | love (A60b) |
| | אָבֵל truly, indeed; however | אוֹ | or |
| | אָבֶן (îm) stone (f.) A7a | אוֹר | (îm) light (A5a) |
| | אָבְרָהָם Abraham | אוּרִיָּה | Uriah |
| | אָבְרָם Abram = Abraham | אוֹת | (ôl) sign, omen (A5a) |
| | אָדָם Adam; man; mankind(80) | אָז | then, at that time |
| | | אָזֶן | (du. אָזְנִים) ear (f.) A11 |
| | | אָח | (אָחִים) brother (A1d) |

אָחַד one (m.) 110
 אָחוֹת sister (f.) A86 110
 אָחַז (יֵאָחַז) to seize, grasp, take hold of (108, B4b) 110
 אַחֵר (אֲחֵרִים) other; fem. אַחֵרֶת, pl. אַחֵרוֹת 111
 אַחֵר after (prep.); afterwards 111
 אַחֲרַי after (prep.); + אַשֶׁר after (conj.); + כֵּן afterwards 111
 אַחַת one (f.) 111
 אִי-מִזֶּה from what place, from which? 111
 אִיב (îm) enemy (A35) 111
 אִיֶּה where? 111
 אִיךָ/אִיכָּה how? in what manner? 111
 אִימָה dread, terror (cf. A55, 56) 111
 אִין there is not, are not 111
 אִיפֹה where? 111
 אִישׁ (אֲנָשִׁים) man, husband (A4c) 111
 אִךְ surely, doubtlessly; but, however 111
 אֲכַל (יֵאָכַל) to eat (B4b) 111
 אֲכָל food (A11) 111
 אֶל to, toward 111
 אֱל (îm) god; God (A3b) 111
 אֵלֶּה these; 40 111
 אֱלֹהִים gods; God (59; cf. A22) 111
 אֶלֶף (îm) thousand (181; A7a) 111
 אִם if 111
 אִם (אֲמוֹת) mother (f.) A3e 110
 אֲמָה (אֲמָהוֹת) maidservant, fem. slave (A54e) 111
 (אֲמֵן) N. נֶאֱמַן to be confirmed, verified, trustworthy; 110
 H. הֶאֱמִין to believe, trust 111
 אֲמָנָם surely, indeed 111
 אָמַר (יֵאֱמַר) to say (B4b) 111
 אֲמִת truth (A76) 111
 אֲנֵה whither? 104
 אֲנַחְנוּ we (81) 111
 אֲנִי I (81) 111
 אֲנִיכִי I (81) 111
 אֲסִיר (îm) prisoner (A28a) 111

אָסַף (יֵאָסֵף) to gather (B4a) 110
 אָסַר (יֵאָסֵר) to bind, take prisoner (B4a) 110
 אָף (du. אֲפִים) nose, face; anger (A2a) 110
 אָפֶס + כִּי except that, save that (conj.) 111
 אֲצֵל near, beside, by (A10b) 111
 אַרְבַּע four (f.) 111
 אַרְבָּעָה four (m.) 111
 אַרְבָּעִים forty 111
 אַרְוֹן ark (of the covenant); w. art. הָאֲרוֹן (A22) 111
 אַרְוֵר accursed (A30a) 111
 אַרִי (אֲרִיּוֹת) lion (cf. A31b) 111
 אַרְיָה lion (A52) 111
 (אֲרַךְ) H. הֶאֱרַךְ to be long; to lengthen 111
 אָרַר (יֵאָרַר) to curse (B9b) 111
 אֲרֶץ (ôṭ) earth, land (f.) A7a 111
 אֵשׁ fire (f.) A3e 111
 אִשָּׁה (נָשִׁים) woman, wife (A58b) 111
 אָשַׁם (יֵאָשֵׁם) to be guilty; (adj.) guilty 111
 אֲשַׁקְלוֹן Ashkelon 111
 אֲשֶׁר who, which, that (rel. pron.); that, since, because (conj.) 111
 אֶת-אֶת dir. obj. marker 111
 אֶת-אֶת with, together with 111
 אַתָּה you (f.s.) 81 111
 אַתָּה you (m.s.) 81 111
 אֲתוֹן (ôṭ) she-ass, donkey (f.) A29a 110
 אַתֶּם you (m.pl.) 81 111
 אֲתֹמֹל yesterday 111
 אַתָּן you (f.pl.) 81 111
 אַתְּנֶה you (f.pl.) 81 111

ב

בִּי in, with (instrumental); (+ inf.) when, while

INTRODUCTION TO BIBLICAL HEBREW

| | | | |
|-----------|---|----------|--|
| בְּאֵר | (ôl) well, pit (A20a) 144 | | |
| בִּגְד | (îm) garment (A7c) 142 | | what profit is there? (A8b) |
| (בדד) | -לְבַד alone, only; 142 | בָּקַע | (יִבְקַע) to split (B2b) |
| בְּהֵמָה | (ôl) beast, animal; 80 (A65c) 144 | בֹּקֶר | morning (A11) |
| (בוא) | בָּא (יָבוֹא) to come, enter (B7e); H. to bring | בָּקָר | (large) cattle (coll.) |
| (בין) | H. הֵבִין to perceive, consider, understand; to make understand | (בקש) | P. בָּקַשׁ to seek |
| בוֹר | (ôl) pit, cistern (A5a) 145 | בָּרָא | (יִבְרָא) to create (B2c); N. pass. |
| (בוש) | (יָבוֹשׁ) to be ashamed (B7d) | בְּרִית | covenant, treaty (A83) 153 |
| בָּזָה | (יִבְזֶה) to despise (B8a) | בָּרַח | (יִבְרַח) to flee (B2b) |
| בְּחֹר | (îm) young man (A30b) | (ברך) | P. בָּרַךְ to bless 147 |
| בָּחַן | (יִבְחֹן) to test, try, examine (B2a) | בְּרָכָה | (ôl) blessing (A64a) |
| בָּחַר | (יִבְחַר) to choose (obj. with בָּ) B2a | בָּשָׂר | flesh, meat; כָּל-בָּשָׂר mankind (A25a) |
| בָּטַח | (יִבְטַח) to trust, rely (B2a) | בַּת | (בָּנוֹת) daughter (A74) |
| בֵּין | between; 47 141, 180 | | ג |
| בִּינָה | understanding, perceptiveness (A56) | גָּאֵל | (יִגְאֵל) to redeem (B2a); N. pass. |
| בַּיִת | (בָּתִּים) house (A13c) | גִּבּוֹר | (îm) warrior, hero; + חַיִּל idem (A43) |
| בָּכָה | (יִבְכֶּה) to weep, mourn (B8a) 145 # | גִּבְעָה | (ôl) hill (A61a) |
| בָּלַע | (יִבְלַע) to swallow (B2b) 155 # | גִּבְרֵת | mistress, lady (cf. A81) 146 |
| בִּלְתִּי | not (negates infinitive; 115) | גָּדוֹל | big, great (A29a) |
| בֵּן | (בָּנִים) son (A3c) | גָּדַל | (יִגְדַּל) to be(come) great, big; to grow up (B1c); H. to magnify, make great |
| בָּנָה | (יִבְנֶה) to build (B8a); H. caus., N. pass. | גָּדִי | (גְּדִיִּים) kid (A31a) |
| בַּעֲבוּר | for the sake of, because of | (גור) | גָּר (יִגּוֹר) to sojourn, dwell (B7a) |
| בַּעַד | through; around; on behalf of; 174 | (גיל) | גָּל (יִגִּיל) to rejoice (B7b) |
| בְּעֵינַי | in the eyes of, in the opinion of | גָּלָה | (יִגְלֶה) to reveal, uncover; go into exile (B8a); N. pass.; H. to carry away into exile |
| בָּעַל | (îm) lord, master, husband, owner; 121 (A9) | גִּלְעָד | Gilead |
| בָּעַר | (יִבְעַר) to burn (tr. and intr.) B2a; P. to burn (tr.), consume completely 147 | גַּם | also, too, even |
| בָּצַע | profit, advantage; מֵה-בָּצַע | גָּמַל | (גַּמְלִים) camel (A25d) |
| | | גַּן | (גַּנּוֹת) garden; הַגָּן, §21 (A2a) |
| | | גָּנַב | (יִגְנֹב) to steal (B1a) |
| | | גָּעַר | (יִגְעַר) to rebuke (B2a) |

גֵר (im) sojourner, resident alien (A3b) 204 #

(גרש) P. גָרַשׁ to drive away 197

ד

דָבָר (im) word, thing, matter, affair; עַל-דָבָר because of, for the sake of 197

(דבר) P. דָבַר to speak, talk 177 # 250

דֶבֶשׁ honey (A18) 205 #

דָג (im) fish (cf. A1a, 1b) 10

דָגָה fish (coll.) A53a

דָוִד David

דוֹר (im, ôṭ) generation (A5a) 215, 221, 250 #

דוֹתָן Dothan

(דין) דָן (יָדִין) to judge (B7b)

דָל poor; §22 (A2a) 21

דֶלֶת (du. דְלֹתַיִם; pl. ôṭ) door (A77) 210

דָם (im) blood (A1b) 181

(דמם) דָם (יָדָם) to be silent, astonished (B9a, c)

דָרֶךְ (im, ôṭ) road, way (m. or f.) A7a 18

דָרַשׁ (יָדַרַשׁ) to inquire, seek, require (B2a) 101 #

ה

הַ הָ הֵ the def. art.; §14, 18, 21

הֶ הָהֵ interrog. marker 267

הֵב (defective verb) give! come! let's...! 119 135

הָבֵל Abel // 194 #

הִגָה (יָהִגָה) to mutter, moan, roar; meditate, imagine (B8c) 244

הוּא he; that, 13

הוּא = היא; see 87 132

הִיא she, it; that 13

הָיָה (יָהָיָה) to be, become (B8d) 22, 143-144

הַיְכָל (im) palace, temple (A34) 13

הִלְךְ (יָלַךְ) to go, walk; H. הוֹלִיךְ to cause to go, 13

lead; Ht. to walk back and forth, to go continually (B6j) 250

(הלל) P. הִלְלֵה to praise; Halelujah, Praise Yah(weh) 200

הֵלֵם hither 204

הֵם they; those 204

הֵן if 200

הִנֵה see §135-6 200-171

הֵנָּה they (f.); those (f.) 200

הֵנָּה hither, to this place, here 200; 203

הָר (הָרִים) mountain (A2c) 15 305

הָרַג (יָהַרַג) to slay, kill; N. pass. (B3a) 116

הָרָה (יָהָרָה) to become pregnant, conceive (B8b) 116

ו

וְ and; 17 17

ז

זֹאת this (f.); 40

זָבַח (יָזַבַח) to sacrifice (B2b) 300 #

זָבַח (im) sacrifice (A8b) 300

זֶה this (m.); 40

זָהָב gold (A25a)

זַיִת (im) olive, olive-tree (A13b) 263

זָכַר (יָזַכַר) to remember; N. pass.; H. to mention, cause to remember (B1a) 215

זִכְרֹה remembrance, memorial (A10a) 215

זָכָר (im) male (A25a) 194 #

זָנָה (יָזְנָה) to be(come) a prostitute, harlot; זָנָה a harlot (B8a) 174

זָעַק (יָזַעַק) = צָעַק to cry out (in distress) B2a 205

זָקֵן (יָזַקֵן) to be(come) old; (adj.) old (B1d)

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| | |
|--|---|
| זָקֵן (îm) old man, elder
(of city) A26a | חָלַל (חלל) H. חָלַל to begin
P. חָלַל to defile, pollute,
dishonor |
| זְקוּנִים (pl.) old age (cf. A23, 30a) | חָלַם (חלם) (îm) he-ass, donkey (A22) |
| זְרוּעַ (îm, ôṭ) arm; fig. strength
(A22) | חֲמִישִׁי fifth |
| זָרַע seed, offspring, progeny
(A8a) | חָמַל (חמל) (îm) to spare (B3a) |
| | חָמֵשׁ five (f.) |
| | חֲמִשָּׁה five (m.) |
| | חֲמִשִּׁים fifty |
| | חֵן grace, favor (A3e) |
| | חָנַן (חון) to favor, be gracious
toward (B9a); Ht. חָנַן
to seek or implore favor |
| חָח | חֲסָד (îm) kindness, mercy,
proper conduct |
| (חבא) N. נָחַבָּא to hide (intr.);
Ht. חָתַבָּא to hide (intr.) | חָפַץ (חפץ) to take delight in;
to desire (B3d) |
| חָדַל (יחדל) to cease, stop; 117
(B3b) | חֲצִי half (A31b) |
| חָדָשׁ new (A25b) | חָק (îm) statute (A5d) |
| חַוְּיָה Eve | חָקָה (ôṭ) statute (A59) |
| (חוה) Hišt. חָשַׁתְּחוּהָ to bow down,
humble oneself | חָרַב (ôṭ) sword (f.) A7a |
| חוֹמָה (ôṭ) city-wall (A55) | חָרֵב (Mt.) Horeb |
| חוּץ outside; הַחוּצָה, חוּצָה (to
the) outside; מַחוּץ לְ
outside (prep.) | חָרָה (יחרה) to become enraged,
angry (B8c); used im-
personally with לְ or
with אָף |
| חֲזָק (יחזק) to be(come) strong,
firm, hard; (adj.) idem
(B3b) | (חרם) H. חָרַם to destroy, ex-
terminate (often as a
religious act) |
| חָטָא (יחטא) to sin (לְ against);
H. to lead into sin (B3c) | חָרַשׁ (יחרש) to plow; engrave
(B3a) |
| חַטָּאת (חטאות) sin (A82) | חָשַׁךְ (יחשך) to withhold, keep
back for oneself (B3a) |
| חַי living, alive; as-lives
(in oath), 138 (A2a) | חָשַׁב (יחשב) to think, devise,
reckon, impute (B3a) |
| חָיָה (יחיה) to live, be alive
(B8d); P. חָיָה to let live,
revive, restore to life;
H. חָיָה, same as P. | חֹשֶׁךְ darkness |
| חַיָּה (ôṭ) animal, living thing
(A57) | חִתִּי Hittite |
| חַיִּל (חיל) army; strength;
גִּבּוֹר חַיִּל warrior (A13a) | חַתָּן father-in-law (A35) |
| חַיִּים life, lifetime (cf. A2a) | |
| חֵיק bosom (cf. A3b) | |
| חָכָם wise; wise man (A25b) | |
| חֲכָמָה wisdom (A63) | |
| חָלָב milk (cf. A25b) | |
| חֲלוֹם (ôṭ) dream (A22) | |

ט

| |
|---------------------------------|
| טָבַח (יטבח) to slaughter (B2b) |
| טָבַח a slaughtering (A8b) |

טוב good (A5a)
 טף children (coll.) A2a
 טָרָם before, not yet; בְּטָרָם
 idem; 121, 140
 טָרָם to be unclear; טָרָם to pollute, 194
 (יאל) H. הוֹאִיל to be willing,
 content (173)
 יֵאָר The Nile; river
 יבֶשֶׁת dry ground (cf. A70)
 יָד (du. áyim; pl. ôṭ) hand,
 side (f.) A1a
 (ידה) H. הוֹדָה to give thanks
 יָדַע (ידע) to know (B6b); H.
 to make known, teach,
 declare
 יהוּדָה Judah
 יהוה Yahweh, "Jehovah," the
 Lord (59)
 יוֹם (pl. יָמִים) day; כִּיּוֹם, הַיּוֹם
 today (A5b)
 יוֹמָם by day, in the daytime
 יוֹסֵף Joseph
 יַחַד together
 יַחְדָּו together
 (יטב) H. יָטַב to go well with (ל)
 B6d
 (יכה) H. הוֹכִיחַ to reprove; to
 decide
 יָכַל (יֻכַּל) to be able; to pre-
 vail against (ל) B6i
 יָלַד (יֻלַּד) to bear (a child);
 N. pass.; H. to beget,
 engender (B6a)
 יָלֵד (pl. ím) boy (A7a)
 יָם (pl. יָמִים) sea; יָמָה sea-
 ward, westward (A1e)
 יָמִין the right hand (f.) A28a
 (יסף) H. הוֹסִיף to add; to do
 something again; to
 continue doing some-
 thing
 יָפֵה beautiful, handsome (A49)

יָעַן because (+ inf.); יָעַן אֲשֶׁר
 because
 יַעֲקֹב Jacob
 יָצָא (יֵצֵא) to go out, to go
 forth (B6c); H. caus.
 (יצב) Ht. הִתְיַצֵּב to take one's
 stand, to station oneself
 יָצַר (יֵצֵר) to form, fashion
 (B6g)
 (יקץ) יָקַץ to wake up (B6d)
 יָקָר precious (A25a)
 יָרָא (יִירָא) to be afraid (of:
 מִן, מִפְּנֵי מִן) B6f.; N. to be
 dreadful, terrible
 יָרָא fear (A61a)
 יָרַד (יֵרֵד) to go down, descend
 (B6a); H. caus.
 יְרוּשָׁלַם Jerusalem
 (ירה) H. הוֹרָה to shoot (arrows);
 to direct, teach
 יָרַח the moon
 יָרַשׁ (יִירַשׁ) to inherit (B6d); to
 dispossess
 יִשְׂרָאֵל Israel
 יֵשׁ there is, are
 יָשַׁב (יֵשֵׁב) to sit, dwell (B6a);
 H. caus.
 יְשׁוּעָה (pl. ôṭ) salvation,
 deliverance (A67)
 יִשְׁמַעֲאֵלִים Ishmaelites
 יָשָׁן (יֵישָׁן) to sleep (B6e)
 (ישע) H. הוֹשִׁיעַ to save, deliver
 יָשַׁר (יֵישַׁר) to be pleasant,
 agreeable (B6d)
 יָשָׁר just, upright (A25a)
 (יתר) N. נוֹתַר to be left, remain
 יֶתְרוֹ Jethro

כ

כָּ like, as; (+ inf.) when, as;
 כַּאֲשֶׁר as, according as
 כָּבֵד (יִכְבֵּד) to be (come) heavy,

INTRODUCTION TO BIBLICAL HEBREW

| | | |
|--|--|--|
| | important, serious;
(adj.) idem (B1d) | כָּשַׁל (יִכְשַׁל) to stumble (B1a) |
| כְּבוֹד | glory, honor (A29a) | כָּתַב (יִכְתֹּב) to write (B1a) |
| כֶּבֶשׂ | (îm) lamb (m.) A7c | כְּתָנִת or כְּתָנִת (ôṭ) tunic (A79) |
| כִּבְשָׁה | (ôṭ) lamb (f.) A61a | ל |
| כֹּה | thus, as follows | לְ to, for |
| כֹּהֵן | (îm) priest (A35) | לֹא not, no |
| כּוֹכַב | (îm) star (A33) | לְאמֹר "saying" (used to mark a
direct quote) |
| (כּוֹן) N. נִכּוֹן to be firm, fixed,
established; H. הִכִּין to
prepare, establish; Po.
כּוֹנֵן to set up, establish | | לֵב (ôṭ) heart (A3e) |
| (כחַד) P. כִּחַד to hide, conceal | | לֵבָב (ôṭ) heart (A27a) |
| כִּי because, since; for; that;
כִּי אִם unless, except
that, but rather | | לְבַד- see (בַּדָּד) 186 |
| כִּיּוֹם today, this day | | לָבָן Laban |
| כֹּל/כָּל- all, each, every; presuf-
fixal כָּל-כָּל I38; כָּל-אֲשֶׁר
everything which (cf.
A5d) | | לֶהֱבֵה (ôṭ) flame (cf. A71) |
| כָּלָה (יִכְלֶה) to be depleted,
finished, at an end
(B8a); P. to finish,
bring to an end | | לִוּחַ (ôṭ) tablet (A6) |
| כָּלִי (îm) vessel, utensil (A31a) | | לוֹט Lot |
| כֵּן thus, so; עַל-כֵּן therefore;
לְכֵן therefore | | לוֹלֵא/לוֹלֵי unless, if not |
| כֵּן honest, true (A3b) | | לֶחֶם bread, food (A7a) |
| כְּנָעַן Canaan | | (לחם) N. נִלְחַם to fight |
| כְּנַעֲנִי Canaanite | | לַיְלָה night; at night (A87) |
| כִּסֵּא (ôṭ) throne (A41b) | | (לַיִן) לָן (יִלְיִן) to spend the night
(B7b) |
| (כסה) P. כִּסָּה to cover, overwhelm | | לָכַד (יִלְכַּד) to capture (B1a) |
| כֶּסֶף silver, money (A7a) | | לְכֵן therefore |
| כַּף (du. כַּפַּיִם; pl. ôṭ) palm or
hollow of hand, sole of
foot (A2a) | | לָמַד (יִלְמַד) to learn (B1b); P.
לְמַד to teach |
| (כפר) P. כִּפֵּר to atone for, make
atonement | | לָמָּה why? (ח ה ע לָמָּה) 74 |
| כַּרְם (îm) vineyard (A7a) | | לְמַעַן so that, in order that |
| כָּרַת (יִכְרֹת) to cut (B1a); כָּרַת
to make a treaty | | לְפָנַי before, in front of, in the
presence of |
| כַּשְׁדִּים Chaldeans | | לָקַח (יִקַּח) to take (B5e); N.
pass. |
| | | לְקִרְאָה toward, against, to meet
(125) |
| | | מ |
| | | מְאֹד very, much |
| | | מֵאָה (ôṭ) hundred; 181 |
| | | מֵאֵינן from where? |
| | | מֵאֲכָל food (A38) |
| | | מֵאוֹמָה anything; w. neg. nothing
(A67) |
| | | (מאן) P. מֵאֵן to refuse |

מָאָס (יִמָּאָס) to refuse, despise (B2a) 110
 מְגִירִים (pl.) sojourning, residence (A30a) 135
 מַגֵּפָה (ôṭ) plague, stroke (cf. A73) 110
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 מַדּוּעַ why? 204
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 מָה what? 72; 15, 105, 125
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 מָלֵא (יָמַלֵּא) to be full, filled (B2d); (adj.) idem; P. מָלֵא to fill 207
 מַלְאָךְ (îm) messenger, angel (A38) 170
 מְלָאכָה occupation, work (A64d) 170
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 מַלְחָמָה (ôṭ) battle, war (A72) 170
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 מָלַךְ (יָמַלַךְ) to rule, be(come) king (B1a) 263
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 (מָסַס) N. נָמַס to melt 110
 מִסְפָּר number; אֵין מִסְפָּר לְ is/

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| נָגַב | the Negev. (הַ)נָּגֶב toward the Negev, Southward 110 | נָפַל (יָפַל) to fall (B5a); H. הִפִּיל caus. |
| נָגַד | before, in front of (cf. A7b) | נָפֶשׁ (ôṭ) soul, person, living thing; life; (+ pron. suff.) self (A7a) |
| (נָגַד) H. | הִגִּיד to tell | (נָצַב) N. נָצַב to station oneself, stand; H. הִצִּיב to station, set up |
| נָגַע | (יָנַע) to touch, strike (B5b) | (נָצַל) N. נָצַל to be rescued, saved; H. הִצִּיל to deliver, rescue |
| נָגַף | (יָגַף) to strike, smite (B5a) | נָקְבָה female (A65a) |
| (נָגַשׁ) N. | יָנַשׁ (יָנַשׁ) to approach; H. הִגִּישׁ to bring near | נָשָׂא (יָשָׂא) to raise, lift up (B5c); N נָשָׂא pass. |
| נָדַר | or נָדָר (îm) vow (A7c, 10a) | (נָשַׁג) H. הִשִּׁיג to reach, attain, overtake |
| נָדַר | (יָדַר) to vow (B5a) | נָתַן (יָתַן) to give, set, put, allow (B5d) |
| נָהַר | (ôṭ) river (A25b) | נָתַן Nathan |
| (נִוַּח) נָח | (יָנוּחַ) to rest, settle down (B7a); H. הִנִּיחַ to set at rest; H. הִנִּיחַ to set down, deposit, leave alone | |
| (נִוַּם) נָם | (יָנוּם) to sleep (B7a) | ס |
| (נִוַּס) נָס | (יָנוּס) to flee (B7a) | סָבַב (יָסַב) to surround, go around (B9a); H. הִסַּב to turn away, to turn around (tr.), cause to go around |
| נְחִלָּה | property, possession, inheritance, portion (A60b) | סָגַר (יָסַגַּר) to close (B1a) |
| (נָחַם) N. | נָחַם (יָנַחַם) to be sorry, repent, be comforted; P. נָחַם (יָנַחַם) to comfort, console | סוּס (îm) horse (A6) |
| נְחֻמָּד | pleasant (A39) | (סוּר) סָר (יָסוּר) to turn aside (intr.), to depart (B7a); H. הִסִּיר to remove, take away, turn away |
| נָחַשׁ | (îm) snake (A25b) | סָלַח (יָסַלַח) to pardon (B2b) |
| נָתַח | (יָטַח) to extend; pitch (tent); turn aside (intr.) B8f.; H. הִטָּה to turn or thrust aside, to incline (tr.) | סָפַר (îm) book, writing (A10a) |
| נָטַע | (יָטַע) to plant (B5b) | סָפַר (יָסַפַּר) to count (B1a); P. סָפַר to tell, narrate |
| נָטַשׁ | (יָטַשׁ) to leave, forsake, abandon (B5a) | סָרִיס (סָרִיסִים) eunuch, officer (A28b) |
| (נָכַח) H. | הִכָּה to strike, smite, slay | (סָתַר) N. נָסָתַר to hide (intr.); H. הִסְתִּיר to hide (tr.) |
| נָכַרִי | foreign, strange | |
| נָסַע | (יָסַע) to set out, travel, journey (B5b) | |
| נָעַל | (îm) shoe, sandal (f.) A9 | |
| נָעַר | (îm) young man, attendant (A9) | ע |
| | | עָבַד (îm) servant, slave (A7a) |

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 עַל-יָד beside, in the company of, to the side of; עַל-כֵּן therefore; 227 #
 עַל-פְּנֵי on the surface of, up against, 107 # 75 *
 עָלָה (יַעֲלֶה) to ascend, go up (B8b); H. הַעֲלָה caus.

עֲלִי Eli 227 #
 עם with, together with 10 #
 עם (îm) people, nation (A2a) 10 #
 עָמַד (יַעֲמֹד) to stand (B3a); H. הַעֲמִיד to station, set up, appoint 107 # 162
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 עֲשָׂרֶה ten (m.)
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 פָּדָה (יַפְדֶּה) to ransom (B8a)
 פֶּה mouth; עַל-פִּי, כְּפִי according to; כְּפִי אֲשֶׁר

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| | | | |
|---------------|--|----------|--|
| | according as: פה אחד | פְּדָה | righteousness (A7c) |
| | unanimous, in agree-
ment (A48a) | צְדָקָה | (ôṭ) righteousness, right-
eous act (A64a) |
| פה | here | צְהָרִים | noon (cf. A12b) |
| פּוֹטִיפָר | Potiphar | (צוה) | P. צוה to command,
charge, appoint |
| (פלא) | N. נִפְלָא to be wonderful,
marvelous | (צום) | צָם (יָצוּם) to fast (B7a) |
| (פלל) | Ht. הִתְפַּלֵּל to pray | (צור) | צָר (יָצוּר) to besiege, con-
fine (B7a) |
| פְּלִשְׁתִּים | the Philistines | צור | (îm) rock, cliff; (fig.) sup-
port, defense (A6) |
| פֶּן | lest, so that not | צֶלַע | (צָלָלִים) shade, shadow,
protection (A3f) |
| פָּנָה | (יָפְנָה) to turn (toward)
(tr. & intr.) B8a | (צלח) | H. הִצְלִיחַ to make pros-
perous; to be prosper-
ous |
| פָּנִים | (pl.) face; לִפְנֵי before, in
the presence of; מִפְּנֵי
מִלְּפָנַי from before;
עַל-פָּנָי on the surface
of, up against. 100, 101
(A89) | צֶלֶם | (îm) image, likeness (A7a) |
| פְּסֶל | (פְּסִילִים) idol, image (A7c/
28a) | צָלַע | (îm, ôṭ) rib, side (A27b) |
| פְּעַם | (îm) time; פַּעַמַּיִם twice (A9) | צָעִיר | small, young (A28a) |
| פָּקַד | (יָפְקַד) to keep one's pro-
mise to; to pay atten-
tion to; to visit; to
appoint; to pass in
review (B1a) | צָעַק | (יָצַעַק) to cry out
(in distress) B2a |
| פָּרָה | (ôṭ) cow, heifer (A53b) | צָרָה | (ôṭ) distress, trouble
(A53b) |
| פְּרִי | fruit (A31a) | | |
| פַּרְעֹה | Pharaoh | ק | |
| פָּרַץ | (יָפְרַץ) to break down,
breach, burst (out) B1a | קָבַץ | (יָקַבֵּץ) to gather; Ht. to
gather (intr.) |
| (פרר) | H. הִפָּר to annul, cancel | קָבֶר | (îm) grave, sepulchre
(A7c) |
| פָּרַשׁ | (יָפְרַשׁ) to spread (out) (tr.)
B1a | קָבַר | (יָקַבֵּר) to bury, inter (B1a) |
| פָּרָשׁ | (פָּרָשִׁים) horseman (A25c) | קָדוֹשׁ | holy |
| פָּתַח | (יָפְתַח) to open (B2b) | קָדָם | east; קָדָמָה eastward;
לְמִקְדָּם לְ to the east of
(cf. A7b) |
| פֶּתַח | (îm) opening (A8b) | קָדָשׁ | (îm) holiness (A11) |
| | | (קדש) | P. קָדַשׁ to sanctify |
| | | קָהָל | assembly, congregation
(A25b) |
| | | קוֹל | (ôṭ) voice, sound (A5a) |
| צֶאֱנָן | small cattle (sheep and
goats) cf. A5c | (קום) | קָם (יָקוּם) to arise (B7a);
H. הִקָּים to establish,
set up |
| צָבָא | (ôṭ) army, host (A25e) | | |
| צְדִיק | righteous (A46) | | |

צ

קטן - to be small (303)
 קטן small, little, unimportant;
 also קטן (cf. A25d)
 קַיִן Cain
 קיר (ôṭ) wall (A4a)
 (קלל) קל (יִקַּל) to be light, of
 little importance (B9c);
 P. קלל to curse
 (קנא) P. קנא to be jealous (of:
 אֶת/בְּ); to be zealous
 (for: לְ)
 קנה (יִקְנֶה) to acquire, pur-
 chase (B8a)
 קץ end; מִקֵּץ at the end of
 (A3e)
 קצה end, border; מִקְצֵי at the
 end of (A49)
 קציר harvest, crop; time of
 harvest (A28a)
 קצף (יִקְצֹף) to be(come) angry
 (against: עַל) B1a
 קצר (יִקְצֹר) to reap, harvest
 (B1a)
 קרא (יִקְרָא) to call, name, sum-
 mon, declare, read; (+
 אֶל) to call unto; (+ לְ)
 to summon (B2c)
 קרא (יִקְרָא) a common variant
 of קרה
 קרב (יִקְרַב) to be near, draw
 near, approach (B1c);
 H. הִקְרִיב to bring near,
 present
 קָרֵב midst, interior; בְּקָרֵב in,
 within, inside of (A7c)
 קרה (יִקְרֶה) to meet, encounter,
 befall (person usually
 object) B8a; N. נִקְרָה
 idem (person usually
 subject; object with
 עַל/אֶל/בְּ)
 קרוב near, close (to: אֶל) A29a
 קרע (יִקְרַע) to rend, tear (B2b)
 קשה difficult, hard, harsh (A49)

קשר (יִקְשֹׁר) to bind; to band
 together, conspire (B1a)
 ראָה (יִרְאֶה) to see (B8a); N.
 נִרְאָה to appear; H.
 הִרְאָה to show
 ראובן Reuben
 ראש (רָאשִׁים) head, top, chief
 ראשון first (A45)
 רב much, many, numerous
 (A2a)
 רבה (יִרְבֶּה) to be(come) numer-
 ous, great (B8a); H.
 הִרְבֶּה to make numer-
 ous, great; to do (some-
 thing) much
 רביעי fourth; fem. רְבִיעִית
 רגל (du. רַגְלִים) foot (f.);
 בְּרַגְלֵי in the following of,
 belonging to (A7a)
 רדף (יִרְדֹּף) to pursue, chase,
 persecute (+ אַחֲרָי) B1a
 רוח (ôṭ) spirit, wind, soul
 (רום) רם (יָרוּם) to be high, lofty
 (B7a); H. הִרְיָם to lift
 up, off; Po. רוּמָם to
 raise up
 (רוץ) רץ (יָרוּץ) to run (B7a)
 רחב broad, wide (A25b)
 רחוק distant, far; מִרְחוֹק at a
 distance, from afar; of
 old (A29a)
 רחל Rachel
 רחץ (יִרְחֹץ) to wash (B2a)
 ריק empty, worthless, idle (cf.
 A3b)
 רכב (יִרְכַּב) to ride (B1b)
 רכוש (moveable) property (A23)
 רמש creeping things (coll.)
 רע (îm) friend, companion
 (A3b)
 רע evil, bad, wicked (A2b)

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| רָעַב | famine (A25b) | שְׁבִיעִי | seventh; fem. שְׁבִיעִית |
| רָעַב | (יָרָעַב) to be(come) hungry (B2a); (adj.) idem (A26) | (שָׁבַע) N. נִשְׁבַּע to swear; H. הִשְׁבִּיעַ to cause to swear | |
| רָעָה | (îm) shepherd (Qal part. act.) | שֶׁבַע | seven (f.) |
| רָעָה | (יָרָעָה) to tend flocks, shepherd (B8a) | שֶׁבַעָה | seven (m.) |
| (רָעַע) | רָע (יָרָע) to be bad, wicked (B9d); H. הִרָעַע to injure, to act wickedly | שִׁבְעִים | seventy |
| רָפָא | (יָרָפָא) to heal, cure (B2c) | שָׁבַר | (יִשְׁבַּר) to break, smash (B1a) |
| רָצַח | (יָרָצַח) to kill (B2b) | שָׁבַת | (יִשְׁבַּת) to cease, rest (B1a) |
| רַק | only | שַׁבָּת | (שַׁבְּתוֹת) sabbath (f.) cf. A82 |
| רָקִיעַ | firmament (A28a) | שָׁוְא | emptiness, vanity; לְשָׁוְא in vain (A16) |
| רָשָׁע | evil, bad, criminal (A25a) | (שׁוּב) | שָׁב (יָשׁוּב) to return, go/come back (B7a); H. הִשְׁבִּיב to bring back |
| | | שׁוּר | (îm) a head of cattle (A5a [note]) |
| שָׂדֶה | (ôl) field (A49) | שָׁחַט | (יִשְׁחַט) to slaughter (an animal) B2a |
| (שִׁים) | שָׂם (יָשִׁים) to put, place; to make (x) into (y) B7b | שִׁיר | (îm) song (A4a) |
| שִׁיבָה | old age, grey hair (cf. A56) | (שִׁיר) | שָׁר (יָשִׁיר) to sing (B7b) |
| שְׂמָאל | left (hand); north (cf. A22) | (שִׁית) | שָׂת (יָשִׁית) to put, place, set (B7b) |
| שָׂמַח | (יִשְׂמַח) to rejoice (B2b); P. שָׂמַח to gladden | שָׁכַב | (יִשְׁכַּב) to lie down (B1b) |
| שְׂמֵחָה | (ôl) joy (A61a) | שָׁכַח | (יִשְׁכַּח) to forget (B2b) |
| שְׂמֹלֶה | (ôl) cloak, outer garment (A61a) | שָׁכֶם | Shechem |
| שָׂנֵא | (יִשְׂנֵא) to hate (B2d) | (שָׁכֶם) | H. הִשְׁכִּים to do something early in the day 173 |
| שָׂפָה | (du. שְׂפָתַיִם) lip; language; edge (A53d) | שָׁכַן | (יִשְׁכֵּן) to settle down, dwell (B1a) |
| שָׁק | (îm) sack (-cloth) A2a | שָׁלוֹם | peace, well-being, health; שָׁאַל לְשָׁלוֹם לְ to ask about someone (A29a) |
| שָׂר | (îm) chief, leader (A2b) | שְׁלִישִׁי | third; fem. שְׁלִישִׁית |
| שָׂרַף | (יִשְׂרַף) to burn (tr.) B1a; N. to burn (intr.) | שָׁלַח | (יִשְׁלַח) to send (B2b); P. שָׁלַח to expel, send forth, let go |
| | | שְׁלַחַן | (ôl) table (A40) |
| שָׁאַל | (יִשְׁאַל) to ask, inquire, request (B2a) | (שָׁלַף) | H. הִשְׁלִיף to throw |
| שְׂאֵל | Sheol | (שָׁלַם) | P. שָׁלַם to restore, make good, recompense |
| (שָׂאֵר) | N. נִשְׂאָר to be left over, remain, survive | שָׁלֹשׁ | three (f.) |
| שָׁבָה | (יִשְׁבָּה) to take captive (B8a) | שְׁלֹשָׁה | three (m.) |
| שְׁבוּעָה | (ôl) oath (A67) | | |

| | | |
|--|---|---|
| שְׁלִשִׁים | thirty | (שָׂרָת) P. שָׂרָת to serve, administer |
| שֵׁם | (ôl) name (A3d) | שֵׁשׁ six (f.) |
| שָׁמָּה | there, in that place; שָׁמָּה
thither, to that place | שֵׁשָׁה six (m.) |
| (שָׂמַד) H. הַשְׂמִיד to destroy | | שֵׁשִׁי sixth |
| שָׁמוּאֵל | Samuel | שֵׁשִׁים sixty |
| שָׁמַיִם | heaven(s) | שָׁתָה (יִשְׁתָּה) to drink |
| שְׁמִינִי | eighth; fem. שְׁמִינִית | שְׁתַּיִם two (f.) |
| שָׁמָּה | (יֵשָׁם) to be desolated, ap-
palled (B9c); (adj.) idem | |
| שְׁמֹנֶה | eight (f.) | ת |
| שְׁמֹנֶה | eight (m.) | תָּאָר form, appearance (A12b) |
| שְׁמֹנִים | eighty | תָּוֶךְ midst; בְּתוֹךְ in the midst
of; מִתּוֹךְ from the midst
of (A15a) |
| שָׁמַע | (יִשְׁמַע) to hear; heed, listen
to (בְּ/לְ; + לְקוֹל) B2b;
N. pass.; H. הִשְׁמִיעַ to
tell, declare, proclaim | תּוֹלְדוֹת (pl.) history, genealogy
(A73) |
| שָׁמַר | (יִשְׁמַר) to watch, keep,
observe (B1a) | תּוֹרָה (ôl) law, Law (A55) |
| שָׁמֶשׁ | sun (A7c) | תְּחִלָּה beginning, first occasion
(A68) |
| שָׁמְשׁוֹן | Samson | תְּחִנָּה (ôl) supplication (A68) |
| שָׁנָה | (îm) year (A53a) | תַּחַת under; instead of; instead
beneath (adv.), (+ לְ)
idem (prep.) |
| שָׁנִי | second; fem. שְׁנִית | תָּלָה (יִתְּלָה) to hang (B8a) |
| שָׁנַיִם | two (m.) | תָּמּוּל yesterday |
| שָׁעַר | (îm) gate (A9) | (תָּמַם) תָּם (יִתָּם) to be finished,
at an end; to finish
(doing something) B9c |
| שָׁפָחָה | (ôl) maidservant, fem.
slave (A61a) | תִּמְנָתָה Timnah, Timnathah |
| שָׁפֵט | (יִשְׁפֹּט) to judge (B1a) | תָּעָה (יִתְּעָה) to wander lost (B8a) |
| שָׁפֵט | (îm) judge (A35) | תְּפִלָּה (ôl) prayer (A68) |
| שָׁפַךְ | (יִשְׁפֹּךְ) to pour, shed
(blood) B1a | תָּפַשׁ (יִתְּפַשׁ) to seize, grab (B1a) |
| שָׁפַל | (יִשְׁפַּל) to be(come) low
(B1d); H. הִשְׁפִּיל to lay
low, abase | תְּשִׁיעִי ninth; fem. תְּשִׁיעִית |
| (שָׁקָה) H. הִשְׁקָה to give water to,
cause to drink | | תִּשְׁעֵה nine (f.) |
| | | תִּשְׁעָה nine (m.) |
| | | תִּשְׁעִים ninety |

ENGLISH-HEBREW GLOSSARY

A

a: (see §14)

abandon, to: נָטַשׁ, עָזַב

abase, to: הִשְׁפִּיל

Abel: הָבֶל

able, to be: יָכַל

INTRODUCTION TO BIBLICAL HEBREW

| | |
|--|---|
| above (prep.): על; (adv.) מִמַּעַל | appearance: מְרֵאָה |
| Abraham: אַבְרָהָם | appoint, to: שָׁם, צִוָּה, פָּקַד |
| according as: כַּאֲשֶׁר | appointed, to be: נִצַּב |
| according to: כִּפִּי, עַל-פִּי, לְפִי, כֹּ | approach, to: הִקְרִיב, קָרַב, נִגַּשׁ |
| accursed: אָרוּר | arise, to: קָם |
| acquire, to: קָנָה | ark: אָרוֹן |
| act, to: עָשָׂה; to -- wickedly: הִרַע | arm: זְרוּעַ |
| act: מַעֲשֵׂה | army: צְבָא, חֵיל |
| Adam: אָדָם | around: בְּעַד |
| add, to: הוֹסִיף | arouse, to: עוֹרָר |
| administer, to: שִׁרַת | arrange, to: עָרַךְ |
| advantage: בְּצַעַ | as: כֹּ + inf., כַּאֲשֶׁר; as X lives: חַי |
| advice: עֲצָה | ascend, to: עָלָה |
| afar; from --: מִרְחוֹק | ashamed, to be(come): בִּשׁ |
| affair: דְּבַר | ask, to: שָׁאַל |
| affliction: עָנִי, צָרָה | ass: (m) תַּמּוֹר; (f) אֲתוֹן |
| afraid: יָרָא; to be --: יִרָא | assembly: עֵדָה, קְהָל |
| after (prep.): אַחֲרַי, אַחֲרֵי | assistance: עֲזָרָה |
| (conj.): אַחֲרַי אֲשֶׁר | astonished, to be(come): דָּם |
| afterwards: אַחֲרֵי-כֵן, אַחֵר | atone for, to: כִּפֶּר |
| again: שׁוּב, הוֹסִיף; to do --: עוֹד | attain, to: הִשִּׁיג |
| against: עַל | attend to, to: פָּקַד |
| agreeable; to be --: יָשַׁר | |
| alive: חַי; to be --: חָיָה | |
| all: כָּל-, כָּל | |
| alone: לְבַד- | |
| also: גַּם | |
| altar: מִזְבֵּחַ | |
| although: see §§135–136 | |
| and: וְ | |
| angel: מַלְאָךְ | |
| anger: אַף | |
| angry, to be(come): חָרָה; he became --: קִצַּף; חָרָה לוֹ | |
| animal: בְּהֵמָה, חַיָּה | |
| annul, to: הִפְרָה | |
| anoint, to: מָשַׁח | |
| answer, to: עָנָה | |
| another: אַחֵר | |
| anything: מְאוֹמָה; anything + adj.: כָּל + adj. | |
| appalled, to be: שָׁמַם | |
| appear, to: נִרְאָה | |
| | B |
| | bad: רָע, רָשָׁע |
| | bad, to be: רָע |
| | band together, to: קָשַׁר |
| | bank: שֹׁפָה |
| | banquet: מִשְׁתֶּה |
| | battle: מִלְחָמָה |
| | be, to: הָיָה |
| | bear (child), to: יָלַד |
| | bear witness, to: הִעִיד |
| | beast: בְּהֵמָה |
| | beautiful: יָפָה |
| | because: כִּי + inf., יַעֲנֵן אֲשֶׁר |
| | עֲקַב כִּי/אֲשֶׁר, |
| | because of: עַל-דְּבַר, בְּעִבּוֹר |
| | become, to: הָיָה (+ לְ) |
| | befall, to: נִקְרָא, קָרָה, קָרָה |
| | before (prep.): לְפָנַי, לְפָנֶיךָ; (conj.): לְפָנַי + inf., (בְּ)טָרָם |

beget, to: הוליד
 begin, to: החל
 beginning: תחלה
 behalf; on -- of: בעד
 believe, to: האמין
 belong, to: use אשר ל (§72) or
 (§93) ברגלי
 below: (prep.) מתחת; (adv.) מתחת
 beside: על-יד, אצל
 besiege, to: צר
 better: comparative of "good"
 between: בין
 big: גדול
 big, to be(come): גדל
 bind, to: קשר
 birds: עוף
 bless, to: ברך
 blessing: ברכה
 blood: דם
 book: ספר
 border: קצה
 bosom: חיק
 bow down, to: השתחוה
 boy: נער, ילד
 bread: לחם
 break, to: הפך, שבר
 break down, to: פרץ
 bring, to: הקריב, הביא
 bring about, to: עשה
 bring across, to: העביר
 bring back, to: השיב
 bring down, to: הוריד
 bring near, to: הגיש, הקריב
 bring out, to: הוציא
 bring up, to: העלה; (= rear): גדל
 broad: רחב
 brother: אח
 build, to: בנה
 burn, to: (intr.) שרף, בער
 (tr.) שרף, בער
 burst out, to: פרץ
 bury, to: קבר
 but: אך, אף, ו

but rather: כיו-אם
 by (= near, at): אצל

C

Cain: קין
 calf: עגלה, עגל
 call, to: קרא
 camel: גמל
 camp: מחנה
 can: יכל
 Canaan: כנען
 captive, to take: שבה, לכד
 capture, to: לכד
 cattle: (large) בקר; (small) צאן; a
 head of -- : שור; (as property):
 מקנה
 cease, to: שבת, חדל
 chariot: מרכבה
 chase, to: רדף
 chief: שר, ראש
 children: בנים, טף
 choose, to: בחר
 circumcise, to: מל
 cistern: בור
 city: עיר
 cliff: צור
 cloak: שמלה
 close (adj.): קרוב; to be -- : קרב
 close, to: סגר
 cloud: ענן
 come, to: בא; see also "to go"
 come back, to: שב
 come to an end, to: תם, פלה
 comfort, to: נחם be -- ed: נחם
 commandment: מצוה
 command, to: צוה
 commit (a sin), to: חטא
 companion: רע
 conceal, to: כחד, הסתיר
 conceive, to: הרה
 concerning: על
 confine, to: צר

INTRODUCTION TO BIBLICAL HEBREW

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|--|--|
| confirmed, to be: נִאֲמַן | deposit, to: הִנִּיחַ |
| congregation: עֲדָה, קִהְלָה | descend, to: יָרַד |
| consider, to: חָשַׁב | descendants: אַרְעֵי |
| console, to: נָחַם be -- ed: נָחֵם | desert: מִדְבָּר |
| conspire, to: קָשַׁר | desire, to: חָפֵץ |
| consume, to: אָכַל; be -- ed: נִאָּכַל, בָּעַר | desolated, to be(come): שָׁמַם |
| content, to be: הוֹאִיל | despise, to: בָּזָה, מָאַס |
| continue (doing something), to: הוֹסִיף | destroy, to: הָאַבִּיד, הִשְׁמִיד, הִחָרִים |
| counsel: עֲצָה | destroyed, to be: אָבַד |
| count, to: סָפַר | die, to: מָת |
| countless: = without number | difficult: קָשָׁה |
| covenant: בְּרִית | discerning: נִבּוֹן |
| cover, to: כָּסָה | dishonor, to: חָלַל |
| cow: פָּרָה | distance; at a --: מְרַחוֹק |
| create, to: בָּרָא | distant: רַחוֹק |
| creeping things: רִמָּשׁ | distress: עָנִי, צָרָה |
| criminal (adj.): רָשָׁע | do, to: עָשָׂה; to -- early in the day: הַשָּׂחִים |
| crop: קִצִּיר | do again, to: שָׁב, הוֹסִיף |
| cross, to: עָבַר | donkey: (m) חֲמֹר; (f) אֶתוֹן |
| cry (= weep), to: בָּכָה | door: דֹּלֶת |
| cry out, to: זָעַק, צָעַק | draw near, to: נִגַּשׁ, קָרַב |
| cure, to: רָפָא | draw up (for battle), to: עָרַף |
| curse, to: אָרַר | dread: אִימָה |
| cut, to: כָּרַת | dream: חָלַם to --: חֲלֹם |

D

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|-------------------------------|
| darkness: חָשֶׁךְ |
| daughter: בַּת |
| David: דָּוִד |
| day: יוֹם; by --: יוֹמָם |
| daytime; in the --: יוֹמָם |
| dead: מָת |
| death: מָוֶת |
| deed: מַעֲשֵׂה |
| defence: צוּר |
| defile, to: חָלַל |
| decide, to: הוֹכִיחַ |
| declare, to: הוֹדִיעַ, קָרָא |
| deliver, to: הוֹשִׁיעַ |
| deliverance: יְשׁוּעָה |
| depart, to: סָר |
| depleted, to be(come): כָּלָה |

E

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|--|
| each: כֹּל, אִישׁ (see §123) |
| ear: אָזֶן |
| earth: אֲדָמָה, אֶרֶץ |
| east: מִקְדָּם לְ; to the -- of: מִקְדָּם לְ |
| eat, to: אָכַל |
| edge: שֹׁפָה |
| Egypt: מִצְרַיִם; Egyptian: מִצְרַיִ |
| eight: שְׁמֹנֶה, שְׁמֹנָה |
| eighty: שְׁמֹנִים |

| | |
|--|--|
| Eli: עֵלִי | fifth: חֲמִישִׁי |
| elder: זָקֵן; (= older) use: גְּדוֹל | fifty: חֲמִשִּׁים |
| emptiness: שׁוּא | fight, to: נִלָּחַם |
| empty: רִיק | filled = to be full |
| encounter, to: נִקְרָה, נִקְרָה, נִקְרָה, נִקְרָה | find, to: מָצָא |
| end: קֵץ; at the -- of: מִקְצֵי, מִקְצֵי | finish, to: כָּלָה |
| to be at an --: תָּם, כָּלָה | finished, to be: תָּם, כָּלָה |
| enemy: אֹיֵב | fire: אֵשׁ |
| engender, to: הוֹלִיד | firm: נָכוֹן, חֲזָק; to be(come) --: נָכוֹן, חֲזָק |
| enter, to: בָּא | firmament: רָקִיעַ |
| entire: כֹּל | first: רִאשׁוֹן |
| establish, to: הִכִּין; be -- ed: נִכְוֵן | fish: דָּג, דָּגָה |
| eternity: עוֹלָם | five: חֲמִשָּׁה, חֲמִשָּׁה |
| Eve: חַוָּה | flame: לֶהָבֵה |
| even (adv.): גַּם | flee, to: נָס, בָּרַח |
| evening: עֶרֶב | flesh: בָּשָׂר |
| every: כָּל; everything (which): כָּל אֲשֶׁר (§66) | flock: עֶדְרָה |
| evil (adj.): רָע, רָשָׁע | following; in the -- of: בְּרִגְלֵי |
| evil (noun): רָעָה, רָע | food: לֶחֶם |
| evil, to be(come): רָע | foot: רֵגֶל |
| exalt, to: רוֹמֵם, הִרִים, נָשָׂא | for: (prep.) לְ; (conj.): כִּי |
| except (that): אֶפְשֶׁר כִּי, כִּי-אֵם | foreign: נִכְרִי |
| expel, to: שָׁלַח | forever: עַד-עוֹלָם, לְעוֹלָם |
| extend, to: שָׁלַח, נָטָה | forget, to: שָׁכַח |
| exterminate, to: הִחָרִים, בָּעַר | form: תֵּאֵר |
| eye: עֵין; in the -- s of: בְּעֵינַי | form, to: יָצַר |

F

| | |
|--|------------------------------------|
| face: פָּנִים | forty: אַרְבָּעִים |
| fall, to: נָפַל | four: אַרְבַּעַה, אַרְבַּע |
| famine: רָעָב | fourth: רְבִיעִי |
| far: רָחוֹק; as -- as: עַד | fowl: עוֹף |
| fashion, to: יָצַר | friend: רֵעַ |
| fast, to: צָם | from: מִן |
| father: אָב | front; in -- of: נִגְדַּד, לְפָנַי |
| father-in-law: חָתָן | fruit: פְּרִי |
| favor: חָן; to seek --: הִתְחַנֵּן | full: מָלֵא; to be(come) --: מָלֵא |
| fear: יִרְאָה | |
| female: נְקֵבָה | |
| few: מְסַפֵּר (§86); אֲחָדִים (pl. of אֶחָד) | |
| field: שָׂדֵה | |

G

| |
|-----------------|
| gain: בָּצַע |
| garden: גֵּן |
| garment: בְּגָד |
| gate: שַׁעַר |

INTRODUCTION TO BIBLICAL HEBREW

| | |
|---|---|
| gather, to: קָבַץ | harsh: קָשָׁה |
| genealogy: תּוֹלְדוֹת | harvest, to: קָצַר |
| generation: דּוֹר | harvest: קָצִיר |
| give, to: נָתַן | hate, to: שָׂנֵא |
| give birth to, to: יָלַד | he: הוּא |
| gladden, to: שִׂמַח | head: רֹאשׁ |
| glory: כְּבוֹד | heal, to: רָפָא |
| go, to: הֵלֵךְ; to cause to --: הוֹלִיךְ; health: שְׁלוֹם | hear, to: שָׁמַע |
| to -- continuously: הִתְהַלֵּךְ | heart: לֵב, לִב |
| go around, to: סָבַב | heaven(s): שָׁמַיִם |
| go back, to: שָׁב | heavy: כָּבֵד; to be --: כָּבַד |
| go down, to: יָרַד | Hebrew: עִבְרִי |
| go forth, to: יָצָא | heed, to: שָׁמַע (+ בְּ/לִי; בְּ/לִקוֹל; בְּ/לִקוֹל) |
| go up, to: עָלָה | heifer: עֹגֵלָה, פָּרָה |
| go well with, to: יִיטֵב | help, to: עָזַר |
| god: אֵל | help: עֲזָרָה |
| God: אֱלֹהִים, אֵל | herbage: יְעֹשֵׁב |
| gold: זָהָב | herd: עֲדָרָה |
| good: טוֹב; to make -- (as compensa- tion): שָׁלַם | here: פֹּה see also §135 |
| grab, to: תָּפַשׁ | hide, to: (tr.) כָּחַד, הִסְתִּיר; (intr.) הִתְחַבֵּא, נִחַבָּא, נִסְתַּר |
| grace: חַן | high, to be: רָם |
| gracious; to be -- toward: חַנּוּן | hill: גְּבֻעָה |
| grasp, to: אָחַז, הִחְזִיק | history: תּוֹלְדוֹת |
| grass: עֵשֶׂב | hither: הֵנָּה, הֵלָם |
| grave: קֶבֶר | Hittite: חִתִּי |
| great: גָּדוֹל; to become --: גָּדַל; to make --: הִגְדִּיל | holiness: קָדְשׁ |
| grey hair: שֵׁיבָה | honest: כֵּן |
| ground: אֲדָמָה; dry --: יַבֵּשׁ; onto the --: אֲרָצָה | honey: דְּבַשׁ |
| grow fond of, to: (מֵצָא חֵן בְּעֵינַי) | honor: כְּבוֹד |
| grow up, to: גָּדַל | horse: סוּס |
| guard, to: שָׁמַר, נָצַר | horseman: פָּרָשׁ |
| guilt: עוֹן | host: צָבָא |
| guilty, to be: אָשָׁם | house: בַּיִת |
| | how?: אֵיכָּה |
| | however: אֲךָ, אָבָל |
| | hundred: מֵאָה |
| | hunger: רָעַב |
| | hungry, to be: רָעַב |
| | hurry, to: מָהַר |
| | hurt, to: הָרַע |
| | husband: אִישׁ |

H

half: חֲצִי

hand: יָד

handsome: יָפֵה

hang, to: תָּלָה

hard: קָשָׁה; (= difficult): קָשָׁה

I

I: אָנָכִי, אֲנִי
 idle: רִיק
 idol: פֶּסֶל, צֶלֶם
 if: לִוְלֵי, לוֹלֵא; if not: אִם, אֵין
 image: צֶלֶם
 important: כְּבֹד
 in: בְּ
 indeed: אֲמָנָם, אֲבָל
 inherit, to: יָרַשׁ
 inheritance: נַחֲלָה
 iniquity: עֲוֹן
 injure, to: הִרַע
 inn: מְלוּן
 innumerable: אֵין מְסֻפָּר לָּ
 inquire, to: שָׁאַל, דָּרַשׁ
 inside: בְּקֶרֶב, בְּתוֹךְ
 instead of: תַּחַת
 intelligent: נְבוֹן
 Israel: יִשְׂרָאֵל
 is (see "to be")
 it: הִיא, הוּא

J

Jacob: יַעֲקֹב
 jail: מִשְׁמָר
 jealous, to be: קָנָא
 Jerusalem: יְרוּשָׁלַם
 Joseph: יוֹסֵף
 journey, to: נָסַע
 joy: שִׂמְחָה
 Judah: יְהוּדָה
 judge, to: שָׁפֵט; judge: שֹׁפֵט
 just: יָשָׁר

K

kid: גִּדִּי
 kill, to: מוֹתֵת, הֵאַבִּיד, רָצַח, הָרַג
 king: מֶלֶךְ; to be(come) --: מָלַךְ
 know, to: יָדַע

L

lamb: כֶּבֶשׂה, כֹּבֶשׂ
 land: אֶרֶץ, אֲדָמָה
 language: שָׂפָה
 law (Law): תּוֹרָה
 lead, to: הוֹלִיךְ
 lead across, to: הֵעֵבִיר
 lead into sin, to: הִחֲטִיא
 leave, to: נָטַשׁ, עָזַב
 leave alone, to: הִנִּיחַ
 left, to be: נֹתַר, נִשְׁאַר
 left hand: שְׂמָאל
 left over, to be: נֹתַר
 lengthen, to: (tr.) הֶאָרִיךְ
 lest: פֶּן
 lie down, to: שָׁכַב
 life: נְפֶשׁ, חַיִּים
 lifetime: חַיִּים
 lift up, to: נָשָׂא, הָרִים
 light: אֹר
 like (prep.): כְּ
 likeness: צֶלֶם
 lion: אַרְיֵה, אָרִי
 lip: שָׂפָה
 listen to, to (see "obey")
 little: קָטָן, קָטַן; a little: מְעַט; in a
 little while: עוֹד מְעַט; little by little
 מְעַט מְעַט
 live, to: חָיָה; to let --: חָיָה
 living (adj.): חַי
 lodging-place: מְלוּן
 lofty, to be: רָם
 long, to be: הֶאָרִיךְ
 look at, to: הִבִּיט
 lord: בָּעַל, אֲדוֹן
 Lord: יְהוָה
 Lot: לוֹט
 love: אֲהָבָה
 love, to: אָהַב
 low, to be(come): שָׁפַל; to lay --:
 הִשְׁפִּיל

INTRODUCTION TO BIBLICAL HEBREW

M

magnify, to: הַגְדִּיל
 maidservant: שִׁפְחָה, אָמָה
 make, to: עָשָׂה; to -- a treaty:
 כָּרַת בְּרִית
 male: זָכָר
 man: אִישׁ, אָדָם; young --: בַּחֹר, נָעַר
 old --: זָקֵן
 mankind: כָּל-בָּשָׂר, אָדָם
 manner; in this --: כֵּן, כֵּן
 many: רַב
 marvelous, to be: נִפְלָא
 master: אָדוֹן, בָּעַל
 matter: דְּבָר
 measure, to: מָדַד
 meat: בָּשָׂר
 meditate, to: הִגָּה
 meet, to: קָרָה, קָרָא; see also לְקָרְאת
 (§ 125); פָּגַע
 melt, to: נָמַס
 mention, to: הִזְכִּיר
 memorial: זִכָּר
 messenger: מַלְאָךְ
 midst; in the -- of: בְּתוֹךְ; from the
 -- of: מִתּוֹךְ
 might: זְרוּעַ, עֹז
 mighty: עֹז
 milk: חָלָב
 mistress: גַּבְרֵת
 money: כֶּסֶף
 month: חֹדֶשׁ
 moon: יָרֵחַ
 morning: בֹּקֶר
 Moses: מֹשֶׁה
 mother: אִם
 mountain: הָר
 mourn, to: בָּכָה
 mouth: פֶּה
 much: (adj.) רַב; (adv.) הַרְבֵּה, מְאֹד

N

name: שֵׁם

name, to: קָרָא
 narrate, to: סִפֵּר, הִגִּיד
 Nathan: נָתָן
 nation: עַם
 near: (prep.) אֶצֶל; (adj.) קָרוֹב
 near, to be: קָרַב
 Negev: נֶגֶב
 new: חָדָשׁ
 night: לַיְלָה
 Nile, the: יָאֵר
 nine: תְּשַׁע, תְּשַׁע
 ninety: תְּשַׁעִּים
 none = no one, not one (cf. §65 end);
 use negative with verb or predicate
 noon: צַהֲרָיִם
 north: צָפוֹן, שְׁמָאל
 nose: אֶף
 not: לֹא; there is --: אֵין
 not yet: (ב)טָרָם
 now: עַתָּה; see also §135
 number: מִסְפָּר
 numerous: רַב

O

oath: שְׁבוּעָה
 obey, to: שָׁמַע בְּ/לְקוֹל
 observe, to: שָׁמַר
 occupation: מְלָאכָה
 offering: מִנְחָה
 officer: סָרִיס, שָׂר
 offspring: זָרַע
 olive (-tree): זַיִת
 old: זָקֵן; old man: idem
 old age: שִׁבָּה, זְקוּנִים
 omen: אוֹת
 on: בְּ, עַל
 one: אֶחָד, אֶחָד
 only: לְבַד־, רַק
 open, to: פָּתַח
 opening: פֶּתַח
 opinion; in the -- of: בְּעִינָי
 oppress, to: עָנָה

or: או
 order; in -- that: לְמַעַן
 other: אַחֵר
 outside: חוּץ (הַ)חוּצָה; outside of:
 מִחוּץ לִּ
 overtake, to: הִשִּׁיג
 overwhelm, to: כִּסָּה
 own, to: (use idiom for possession
 with לִּ)
 owner: בָּעַל

P

palace: הֵיכָל
 palm: פַּךְ
 pardon, to: סָלַח
 peace: שְׁלוֹם
 people: גּוֹי, עַם
 perceive, to: הִבִּין
 perceptiveness: בִּינָה
 perform, to: עָשָׂה
 perish, to: אָבַד
 permitted, it is not --: לֹא אֵין לִּ (+ inf.)
 persecute, to: רָדַף
 person: אִישׁ, נְפֹשׁ
 Pharaoh: פַּרְעֹה
 Philistines: פְּלִשְׁתִּים
 pit: בּוֹר
 pitch (tent), to: נָטָה
 place: מְקוֹם
 place, to: הִצִּיב, הֶעֱמִיד, שָׂת, שָׂם, נָתַן
 plague, to: נָגַף
 plague: מַגֵּפָה
 plant, to: נָטַע
 pleasant: נְחָמָד
 pleased with, to be: x was pleased
 with y = y found favor in the
 eyes of x
 pleasing, to be: יָשַׁר
 pledge; to stand as -- for: עָרַב
 plow, to: חָרַשׁ
 portion: נַחֲלָה
 pollute, to: חָלַל

poor: דָּל
 pour, to: שָׁפַךְ
 praise, to: הִלֵּל
 pray, to: הִתְפַּלֵּל
 prayer: תְּפִלָּה
 precious: יָקָר
 pregnant, to become: הָרָה
 prepare, to: הִכִּין
 presence; in the -- of: נֶגֶד, לְפָנַי
 present, to: הִמְצִיא, הִקְרִיב, הֵבִיא
 prevail, to: יָכַל
 priest: כֹּהֵן
 prisoner: אֲסִיר
 proclaim, to: הוֹדִיעַ, קָרָא
 profit: בָּצַע
 progeny: אֲרֵעַ
 property: נַחֲלָה, מְקָנָה, רְכוּשׁ
 prophesy, to: הִתְנַבֵּא, נָבֵא
 prophet: נְבִיא
 prosperous, to make: הִצְלִיחַ;
 to be --: הִצְלִיחַ
 prostitute; to be(come) a --: זָנָה
 prostitute: זֹנָה
 protection: צוּר
 protest, to: הִעִיד
 punishment: עוֹן
 purchase, to: קָנָה
 pursue, to: רָדַף
 put, to: שָׂת, שָׂם
 put forth, to: שָׁלַח

Q

quickly: מְהֵרָה

R

rain: מָטָר
 raise, to: נָשָׂא, הָרִים, הָרִימָה; (= to rear)
 גִּדֵּל
 ransom, to: פָּדָה
 read, to: קָרָא
 ready; to make --: הִכִּין

INTRODUCTION TO BIBLICAL HEBREW

| | |
|---|---|
| reap, to: קָצַר | sack: שָׂק; sack-cloth: idem |
| rebel, to: מָרַד | sacrifice, to: זָבַח |
| rebuke, to: גָּעַר | sacrifice: זָבַח |
| reckon, to: חָשַׁב | sake; for the -- of: עַל-דָּבָר, בְּעִבּוּר |
| recompense, to: שָׁלַם | salvation: יְשׁוּעָה |
| redeem, to: גָּאָל | Samuel: שְׁמוּאֵל |
| refuse, to: מָאָס, מָאָן | sanctify, to: הִקְדִּישׁ, קִדְּשׁ |
| rejoice, to: שָׂמַח; cause to --: שָׂמַח | sandal: נָעַל |
| remain, to: (= stay) יָשַׁב; (= be left over): נִשְׁאַר, נוֹתַר | save, to: הִצִּיל, הוֹשִׁיעַ |
| remember, to: זָכַר | say, to: דָּבַר, אָמַר |
| remembrance: זְכוֹר | sea: יָם; seaward: יָמָה |
| remind, to: הִזְכִּיר | second: שְׁנִי |
| remove, to: הִסִּיר | secure, to be: נִכּוֹן |
| remove completely, to: בִּעַר | see, to: רָאָה |
| rend, to: קָרַע | seed: זָרַע |
| repent, to: נָחַם | seek, to: דָּרַשׁ, בִּקֵּשׁ |
| reprove, to: הוֹכִיחַ | seize, to: הִחְזִיק, אָחַז |
| request, to: שָׁאַל, דָּרַשׁ | self: נַפְשׁ (+ suffix) |
| require, to: דָּרַשׁ | sell, to: מָכַר |
| rescue, to; הִצִּיל; to be -- ed: נִצַּל | send, to: שָׁלַח |
| residence: מְגוּרִים | send forth, to: שָׁלַח |
| rest, to; שָׁבַת; נָח; cause to --: הִנִּיחַ | servant: עֶבֶד |
| restore, to: שָׁלַם | serve, to: עָבַד |
| return, to: שָׁב | serious: כָּבֵד; to be --: כָּבַד |
| revive, to: הַחִיָּה, חָיָה | serpent: נָחַשׁ |
| rib: צִלְעַ | servitude: עֲבוּדָה |
| rich: עָשִׁיר | set, to: שָׁם, נָתַן |
| ride, to: רָכַב | set at rest, to: הִנִּיחַ |
| right hand: יְמִין | set down, to: הִנִּיחַ |
| righteous: צַדִּיק | set in order, to: עָרַךְ |
| righteousness: צְדָקָה, צִדְקָה | set out, to: נָסַע |
| river: נָהָר | set up, to: הִצִּיב, הֶעֱמִיד |
| road: דֶּרֶךְ | settle, to: (tr.) הוֹשִׁיב |
| rock: צוּר | settle down, to: שָׁכַן, נָח |
| rod: מִטָּה | seven: שֶׁבַע, שִׁבְעָה |
| roof: גָּג | seventh: שְׁבִיעִי |
| rule, to: מָלַךְ, מָשַׁל | seventy: שִׁבְעִים |
| run, to: רָץ | shade: צֶלַל |
| | shadow: צֶלַל |
| | shame: עָרוּהָ |
| | she: הִיא |
| | Shechem: שֶׁכֶם |
| | shed (blood), to: שָׁפַךְ |

S

Sabbath: שַׁבָּת

shepherd: רֹעֶה; to --: רָעָה
 Sheol: שְׂאֵל
 shoe: נַעַל
 side: יָד; at/to the -- of: עַל-יָד
 sign: אוֹת
 silent, to be: דָּם
 silver: כֶּסֶף
 since: see §135; (= because): כִּי
 sinful: רָע, רָשָׁע
 sing, to: שָׁר
 sin: חַטָּאת
 sin, to: חָטָא; cause to --: הִחָטִיא
 sister: אָחוֹת
 sit, to: יָשַׁב
 six: שֵׁשׁ, שֵׁשׁ
 sixth: שֵׁשִׁי
 sixty: שִׁשִּׁים
 sky: שָׁמַיִם
 slaughter, to: שָׁחַט, טָבַח
 slaughtering: טָבַח
 slave: (m) עֶבֶד; (f) אִמָּה, שִׁפְחָה
 slay, to: הָרַג, רָצַח, הָרַג
 sleep, to: יָשַׁן, נָם
 small: צָעִיר, קָטָן, קָטָן
 smash, to: שָׁבַר
 snake: נָחָשׁ
 so that: לְמַעַן + imperf. or inf.;
 so that...not: פֶּן
 soil: אֲדָמָה
 sojourn, to: גָּר
 sojourner: גֵּר
 sojourning: מְגוּרִים
 sole: כֶּף
 some (of): מִן
 son: בֵּן
 song: שִׁיר
 sorry, to be: נָחַם
 soul: רוּחַ, נְפֹשׁ
 sound: קוֹל
 south: יָמִין
 spare, to: חָמַל
 speak, to: דָּבַר
 spend the night, to: לָן

split, to: בָּקַע
 spread (out), to: פָּרַשׁ
 spring: בְּאֵר, עַיִן
 spurn, to: נָאץ, מָאָס
 spy: מְרַגֵּל
 staff: מִטָּה
 stand, to: עָמַד, נָצַב; to take one's--:
 הִתְיַצַּב
 star: כּוֹכַב
 station, to: הִצִּיב, הִעֲמִיד; to -- one-
 self: נָצַב, הִתְיַצַּב, נָצַב; to be -- ed. נָצַב
 steal, to: גָּנַב
 still (adv.): עוֹד
 stone: אֶבֶן
 stop, to: שָׁבַת, חָדַל
 strange: נֹכְרִי
 strength: עֹז, חֵיל
 strike, to: הָכָה
 stroke: גָּנַע
 strong: חֲזָק, עֹז; to be(come) --: חֲזָק
 stumble, to: כָּשַׁל
 surround, to: סָבַב
 summon, to: קָרָא לְ
 sun: שֶׁמֶשׁ
 supplication: תְּחִנָּה
 support (fig.): צוּר
 surely: אַמְנֵם, אֲבָל
 surety: (see pledge)
 surface; on the -- of: עַל-פְּנֵי
 survive, to: נִשְׁאַר, נִוְתַר
 swallow, to: בָּלַע
 swear, to: נִשְׁבַּע; to make --: הִשְׁבִּיעַ
 sword: חֶרֶב

T

table: שֻׁלְחָן
 tablet: לוח
 talk, to: דָּבַר
 task: עֲבוּדָה, מְלָאכָה
 take, to: לָקַח
 take across, to: הִעָבִיר
 take away, to: הִסִּיר

INTRODUCTION TO BIBLICAL HEBREW

| | |
|--|---|
| take captive, to: שָׁבָה, לָכַד | top: ראש |
| take hold of, to: תָּפַשׁ, אָחַז | touch, to: נָגַע |
| take prisoner, to: אָסַר, לָכַד | toward: עַד, לְקִרְאָתָא, אֶל |
| take pleasure in, to: חָפֵץ | travel, to: נָסַע |
| teach, to: לָמַד | transgress, to: עָבַר |
| tear, to: קָרַע | treaty: בְּרִית |
| tell, to: הִגִּיד | tree: עֵץ |
| temple: הֵיכָל | tribe: מִטָּה |
| ten: עֶשְׂרִים, עָשָׂר | trouble: צָרָה, עָנִי |
| tend (flocks), to: רָעָה | true: כֵּן |
| terror: אִימָה | truly: אֱמָנָם, אֲבָל |
| test, to: בָּחַן | trust, to: בָּטַח, הֶאֱמִין |
| that (conj.): כִּי | trustworthy, to be: נֶאֱמַן |
| that (rel.): אֲשֶׁר | truth: אֱמֶת |
| the: see §§ 14, 18, 21 | tunic: כְּתֹנֶת, כְּתָנִית |
| then (at that time): אָז | turn around, to: סָבַב |
| then (and --): וְ; (and) so then: וְעַתָּה | turn aside, to: הִטָּה, נָטָה; (tr.) הִטָּה |
| thence: מִשָּׁם | turn away, to: (tr.) הִסִּיר |
| there: שָׁם | turn toward, to: פָּנָה |
| therein = "in it" or "in them" | two: שְׁנַיִם, שְׁנֵים |
| there is/are: יֵשׁ | twice: פַּעַמַּיִם |
| there is/are not: אֵין | |
| therefore: לְכֵן, עַל-כֵּן | |
| thing: מְאוּמָה, דְּבָר | |
| think, to: חָשַׁב | |
| third: שְׁלִישִׁי | |
| three: שְׁלֹשָׁה, שְׁלֹשׁ | |
| thirty: שְׁלֹשִׁים | |
| thousand: אֶלֶף | |
| throne: כִּסֵּא | |
| through: בְּעַד | |
| throw, to: הִשְׁלִיךְ | |
| thrust aside, to: הִטָּה | |
| thus: כֵּן, כֹּה | |
| till, to: עַד, חָרַשׁ | |
| time: עֵת, פְּעַם | |
| time; at that --: אָז | |
| to: אֶל, לְ | |
| today: כִּיּוֹם, הַיּוֹם | |
| together: יַחְדָּו, יַחַד | |
| together with: אִתּוֹ, עִמּוֹ | |
| too (= also): גַּם | |
| too: see § 31 | |
| | U |
| | unanimous: פָּה אֶחָד |
| | uncircumcised: עָרַל |
| | under: תַּחַת |
| | understand, to: הֵבִין |
| | understanding: בִּינָה |
| | unimportant: קָטָן |
| | unless: לֹא, כִּי אִם |
| | until: עַד |
| | until now: עַד-הַנִּינָה |
| | up against: עַל-פְּנֵי |
| | up to: עַד |
| | upon: עַל |
| | upright: יָשָׁר |
| | utensil: כְּלִי |
| | V |
| | vain; in --: לְשׁוֹא |

valley: עֵמֶק
 vanity: שׁוּא
 verified, to be: נִאֲמַן
 very: הַרְבֵּה, מְאֹד
 vessel: כֵּלִי
 vineyard: כַּרְם
 visit, to: פָּקַד
 voice: קוֹל
 vow: נִדָּר
 vow, to: נָדַר

W

wake up, to: יִקְצַן
 walk, to: הִלְךָ; to -- back & forth:
 הִתְהַלֵּךְ
 wall: קִיר
 wander about lost, to: תַּעַה
 want to, to: אָבָה, חָפֵץ
 war: מִלְחָמָה
 warn, to: הִעִיד
 warrior: גִּבּוֹר
 wash, to: רָחַץ
 watch, to: נָצַר, שָׁמַר
 water: מַיִם
 we: אֲנִיחֵנוּ
 weep, to: בָּכָה
 well: בּוֹר, בְּאֵר
 west: יָם westward: יָמָה
 when: בְּ/כִּ + inf.
 whence: מֵאֵין
 where?: אֵיפֹה, אֵימָה
 which: אֲשֶׁר
 while: בְּ/כִּ + inf.
 whither: אֲנָה
 who?: מִי

who (rel.): אֲשֶׁר
 whole: כֹּל
 why?: לָמָּה, לָמָּה, מְדוּעַ
 wicked: רָשָׁע, רָע
 wide: רָחֵב
 wife: אִשָּׁה
 wilderness: מִדְבָּר
 willing, to be: הוֹאִיל, אָבָה
 wisdom: חֲכָמָה
 wise: חָכָם
 with: אֶת, עִם, בְּ
 withhold, to: חָשַׁךְ
 without; use אֵין
 write, to: כָּתַב
 woman: אִשָּׁה
 wonderful, to be: נִפְלָא
 wood: עֵץ
 word: דְּבַר
 work: מְעֵשֶׂה, עֲבוּדָה, מְלָאכָה;
 עָשָׂה, עָבַד
 worse: (comp. of "bad")
 worthless: רֵיק

Y

year: שָׁנָה
 yesterday: אֶתְמוֹל
 yet: עוֹד
 you: אַתָּה, אַתְּ, אַתֶּם, אַתֶּן, אַתְּנָה
 young: צָעִיר; -- man: בָּחוּר, נָעַר

Z

zealous, to be: קָנָא

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Annotated Key to

LAMB DIN'S

INTRODUCTION TO

BIBLICAL HEBREW

H.G.M. Williamson

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Preface

The general advantages and drawbacks of a key to a teaching grammar are well known, and need not be rehearsed again here. A particular justification in the present instance is that T. O. Lambdin's *Introduction to Biblical Hebrew* has been found helpful by many students working on their own without a teacher. They, at least, are unlikely to abuse the answers to the exercises, and I hope that the notes will be helpful to them, for such people deserve every encouragement in their efforts.

I have tried to include comments on matters which I have found cause difficulty to students working through Lambdin, and not simply to repeat what may already be learnt by careful reading of his text. This explains why some items receive more emphasis than others. While on the whole I regard Lambdin as the best teaching grammar currently available, particularly in its handling of the verb and of syntax, I have some reservations about its abolition of the traditional division of nouns into declensions. In the early chapters, therefore, I have made a special effort to supplement Lambdin's comments on noun formation; those who experience no problems with Lambdin's explanations can always ignore these passages!

With this one exception, my aim throughout has been to follow Lambdin's practices as closely as possible, even where these might not coincide with my own preference (e.g. the use of the expression *wāw-conversive* and the scheme of transliteration in the first ten Lessons). This has resulted, I am aware, in a certain inconsistency in the handling of the exercises: some are rendered quite literally, others more idiomatically. Always, I have asked myself what someone who has reached this stage of learning from this particular book can be expected to know, and to work within the limitations of that framework. For similar reasons I have attempted to put clarity before technical exactitude when writing the notes to the exercises.

If I could offer one word of advice to those embarking on this course, it would be to encourage them in each Lesson to study the 'Hebrew into English' exercises first. These give particular practice in the points raised in the Lesson, and will, it is to be hoped, enable these to be mastered correctly before going on to composition in Hebrew itself. My notes will be found to follow this same approach.

This *Key* was originally prepared several years ago at the suggestion of a publisher who then found after many attempts that its production was going to prove too costly for its intended market. I am not the first author with an unexpectedly spare manuscript on his hands to have turned to my good friends at the JSOT Press and to have found that they have a convenient series which was prepared to adopt the orphan. I am most grateful to the editors for their willingness to accept this book for publication. Not unreasonably in the circumstances, however, they asked me to produce 'camera-ready copy', and this has necessitated (not before time!) my learning how to use a word-processor that could handle pointed Hebrew and transliteration. For much help in this regard I must pay tribute to the patience of my instructor, Mr Mike Thompson, a doctoral student here in Cambridge. Readers who find the following pages pleasing to the eye largely have him to thank.

Others to whom I owe a debt of gratitude include Mrs J. Hackett, who several years ago typed the original draft of what must have seemed a more than usually dreary manuscript and did so with her customary cheerfulness and skill. Several friends have

looked over parts or the whole of the text at various stages and made helpful suggestions for its improvement. Dr Iain Provan and Dr Michael Weitzman both deserve special mention in this regard. Sadly, it is almost inevitable that some errors will remain. While I naturally accept the full responsibility for these, I must at the same time seek the forgiveness and understanding of fellow teachers. At least any errors will serve the useful purpose of trapping the unwary student who uses the *Key* mechanically as a way of saving work! More seriously, teachers will, I am sure, agree that if a few more are encouraged to learn Biblical Hebrew, the whole exercise will have proved worthwhile.

H.G.M. Williamson
Cambridge
June 1987

Lesson 1

(a) This exercise is based on 'Sounds and Spelling' 2, p. xviii. Remember that in Hebrew every syllable must begin with a single consonant (which includes *ʾleḗ*).

| | |
|-----------------------------------|---------------------|
| <i>šə-mā-ʿé-nī</i> | <i>mik-kō-kə-bē</i> |
| <i>way-dab-bə-rū</i> ¹ | <i>də-bā-rāw</i> |
| <i>biq-qaš-ti-kā</i> | <i>šə-lō-šim</i> |
| <i>yit-tə-né-hū</i> | <i>yoš-mə-dū</i> |
| <i>bā-rā-ké-nī</i> | <i>šə-dō-tē-kem</i> |
| <i>hig-gad-tá-nī</i> | <i>ya-ʾam-dū</i> |
| <i>way-yā-mot</i> | <i>ziq-nē-hem</i> |

¹ This form is slightly anomalous for reasons which will not be explained until Lesson 40. A beginner could not be faulted for transliterating and dividing the word as *wa-ya-dab-bə-rū*.

- (b) 1. בַּיִת *báyit*, הַבַּיִת *habbáyit*, בְּבַיִת *babbáyit*, אֶצֶל הַבַּיִת *ʿəsel habbáyit*.
2. שָׂדֶה *sādeh*, בְּשָׂדֶה *baśādeh*, בַּשָּׂדֶה *baśśādeh*.
3. דֶּרֶךְ *derek*, עַל-דֶּרֶךְ *ʿal-derek*, עַל-הַדֶּרֶךְ *ʿal-hadderek*.
4. הַבַּיִת הַזֶּה *habbáyit ha-zeh*? -- הַזְּקֵן *hazzāqēn*? -- אִיֵּה הַזֶּה *ʾayyēh hannáʿar*?
5. הַבַּיִת (הַזְּקֵן) *habbáyit (hazzāqēn)* שָׁמַר *šāmar*.
6. הַבַּיִת וְהַשָּׂדֶה *habbáyit wəhaśśādeh*; הַזְּקֵן וְהַבַּיִת *hazzāqēn wəhannáʿar*.

Note the difference in no. 2 between the use of the inseparable preposition בְּ *bə* ('in') with and without the article. Without the article it is joined directly to the following word; with the article the consonants are the same, but the vowels are those of the definite article. The same applies to the inseparable prepositions לְ *lə* ('to') and כְּ *kə* ('like'). With all three prepositions the הַ *h* of the definite article should *never* be written. See §15.

For 'is/are', as in nos. 4 and 5 and the following exercises, see §16.

- (c)
1. Where is the boy? The boy is in the house.
 2. Where is the old man? The old man is there.
 3. Where is the house? The house is near the river.
 4. The field is near the river.
 5. The boy and the old man are in the field.
 6. Where is the old man? The old man is on the road.

(d) Note that Lambdin uses the symbol ^ˈ (= ' in transliteration) to indicate a stressed syllable if it is not the final syllable of the word (cf. 'Sounds and Spelling' 3, p. xviii). It is not actually used in Biblical Hebrew, but has been added in the Grammar as a reading aid. It will be used similarly throughout this *Key*, but students need not necessarily include it in their written exercises.

- | | | |
|---|-------------------------------------|---|
| 1. <i>habbáyit wəhassādeh 'ēsel hannāhār.</i> | הַבַּיִת וְהַסָּדֶה אֶצֶל הַנְּהָר. | 1 |
| 2. <i>hanná'ar 'al-haddérek.</i> | הַנֶּעַר עַל-הַדֶּרֶךְ. | 2 |
| 3. <i>'ayyēh hanná'ar wəhazzāqēn.</i> | אֵיךְ הַנֶּעַר וְהַזָּקֵן? | 3 |
| 4. <i>hanná'ar bassādeh.</i> | הַנֶּעַר בַּסָּדֶה. | 4 |
| 5. <i>hannāhār 'ēsel habbáyit.</i> | הַנְּהָר אֶצֶל הַבַּיִת. | 5 |

Lesson 2

(a) All the words in this exercise begin with one of the six 'begadkepat' letters (see 'Sounds and Spelling' 4, pp. xviii f.). The addition of לְ (lə) means that these letters now follow a vowel, so that the dagesh (§9) drops out (i.e. the spirantized form is used). Of course, if the article were included, the dagesh would reappear, but this time as an indication that the letter is doubled. It is then called *dagesh forte* ; e.g. כֹּהֵן *kōhēn*, לְכֹהֵן *ləkōhēn*, לַכֹּהֵן *lakkōhēn*.

| | | | |
|-------------|-------------------|----------|----------------|
| לְכֹהֵן | <i>ləkōhēn</i> | לְבַבֵּל | <i>ləbābel</i> |
| לְכֶרֶם | <i>ləkērem</i> | לְבוּר | <i>ləbūr</i> |
| לְכֶלֶב | <i>ləkēleb</i> | לְבָקָר | <i>ləbaqār</i> |
| לְחֹרֶה | <i>ləḥōrah</i> | לְגֵר | <i>ləgēr</i> |
| לְפָרָשׁ | <i>ləpārāš</i> | לְפָסֵל | <i>ləpēsēl</i> |
| לְדַמְמֵסֶק | <i>lədamméseq</i> | לְדֶרֶךְ | <i>ləderek</i> |
| לְדֹר | <i>lədōr</i> | לְגֹרָל | <i>ləgōrāl</i> |
| לְפָגֵר | <i>ləpēger</i> | לְפִיָּה | <i>ləpīkā</i> |

(b) This exercise is designed in particular to give practice in the procedure of 'propretonic vowel reduction' (cf. 'Sounds and Spelling' 5 (a), pp. xix f.). This is when the vowel of an open syllable two places back from the tone syllable is 'reduced' to a shewa, ə. Students should always check to see whether this has become necessary by the addition of an ending (e.g. for the plural or for the feminine) to a noun or

adjective. Mastery of this important matter at an early stage in the study of Biblical Hebrew will save much difficulty later on.

| | | | |
|------------|-----------------|-----------|-----------------------------|
| גְּבוּלִים | <i>gəbūllim</i> | עֲנָנִים | <i>'ānānīm</i> ¹ |
| רְחוֹבוֹת | <i>rəhōbōt</i> | נְהָרוֹת | <i>nəhārōt</i> |
| צְבָאוֹת | <i>ṣəbā'ōt</i> | שְׂכָנִים | <i>šəkēnīm</i> |
| קְהָלִים | <i>qəhālīm</i> | חֲצֵרוֹת | <i>həṣērōt</i> ¹ |

¹ Note that guttural letters are not followed by ə, the 'voiced shewa', but by ă (less commonly ɛ or ɔ), the 'composite shewa'; cf. 'Sounds and Spelling' 6, pp. xxf.

| | | | | |
|-----|----------|----------------|------------------------|------------------|
| (c) | הַחֲדָר | <i>hehādār</i> | הַחֲדָמָה | <i>hā'ādāmāh</i> |
| | הַחֲפָר | <i>he'āpār</i> | הַחֲלָב | <i>hehālāb</i> |
| | הַחֲדָם | <i>hā'ādām</i> | הַחֲקָמָה ¹ | <i>hahokmāh</i> |
| | הַחֲרִיב | <i>hārīb</i> | הַחֲהִיכָל | <i>hahēkāl</i> |

¹ In this word, as the transliteration shows, the *qāmeṣ* sign represents a short *o*, not a long *ā*. Consequently, the article is vocalized *ha-*, not *he-* (cf. §18c).

(d) In addition to the points revised in exercise (b) above, remember that in the plural the stress always moves to the final syllable. Propretonic reduction is therefore necessary for all the words in this exercise.

| | | | |
|-----------|----------------|------------|----------------|
| פְּגָרִים | <i>pəgārīm</i> | עֲבָדִים | <i>'ābādīm</i> |
| שְׂקָלִים | <i>šəqālīm</i> | מַלְאָכִים | <i>məlākīm</i> |
| קְבָרִים | <i>qəbārīm</i> | דְּבָרִים | <i>dəbārīm</i> |
| יְלָדִים | <i>yəladīm</i> | זְעֵנִים | <i>zəqēnīm</i> |
| עֲצָמוֹת | <i>'āṣāmōt</i> | דְּרָכִים | <i>dərākīm</i> |
| אֲבָנִים | <i>'ābānīm</i> | נְפִשׁוֹת | <i>nəpāšōt</i> |

| | | | |
|-----------|----------------|-------------|----------------|
| נְעָרִים | <i>nə'ārīm</i> | תְּדָרִים | <i>hādārīm</i> |
| גְּהָרֹחַ | <i>nəhārōt</i> | תְּרַבּוֹחַ | <i>hārābōt</i> |

- (e) 1. אֲנָשִׁים *'anāšīm*, הָאֲנָשִׁים *hā'anāšīm*, בָּאֲנָשִׁים *bā'anāšīm*
 2. אִשָּׁה *'issāh*, נָשִׁים *nāšīm*, הַנָּשִׁים *hannāšīm*, בְּנָשִׁים *bannāšīm*
 3. מֶלֶךְ *mélek*, מַלְאָכִים *mələkīm*, עַל-הַמַּלְאָכִים *'al-hamməlakīm*
 4. זֶקֶן *zāqēn*, זְעָנִים *zəqēnīm*, עַל-הַזְעָנִים *'al-hazzəqēnīm*
 5. בַּיִת *báyit*, בָּתִּים *bāttīm*, אֶשֶׁל הַבָּתִּים *'əšel habbāttīm*
 6. סֵפֶר *séper*, סֵפָרִים *səpārīm*, בַּסֵּפָרִים *bassəpārīm*
 7. עִיר *'ir*, עָרִים *'ārīm*, בְּעָרִים *be'ārīm*.

Note that numbers 1, 2, 5 and 7 involve the use of nouns whose plurals are irregular.

They are all very common words, however, and are therefore worth learning

thoroughly. בָּתִּים *bāttīm* is especially curious: the doubling of the $\text{ת } t$ means that the first syllable must be closed. Now, there is a general and important rule in Hebrew that unstressed closed syllables must have a short vowel. Quite exceptionally, however, בָּתִּים *bāttīm* has a long vowel, and consequently it is marked with metheg (cf. §11).

- (f) 1. The men are in the city.
 2. The women are in the house.
 3. The king and the servants are in the palace.
 4. The books are in the house.
 5. Where are the young men? The young men are in the field.
 6. Where are the houses? The houses are in the city.
 7. Where are the rivers? The rivers are there.
 8. The cities are there and (*or* but¹) the road is here.

¹The conjunction $\text{ו } wə$ means 'and' or 'but' according to the sense required by the context.

| | | |
|---|---|---|
| (g) 1. <i>hā'ānāšim wəhannāšim bā'ir.</i> | הָאָנָשִׁים וְהַנָּשִׁים בְּעִיר. | 1 |
| 2. <i>hammélek bahēkāl.</i> | הַמֶּלֶךְ בַּהֵיכָל. | 2 |
| 3. <i>hannāšim pōh.</i> | הַנָּשִׁים פֹּה. | 3 |
| 4. <i>'ēpōh (or 'ayyēh) hannə'arim</i> | אֵיפֹה (אֵיחָה) הַנְּעָרִים | 4 |
| <i>wəhā'ābādīm ?</i> | וְהַעֲבָדִים ? | |
| 5. <i>hassəpārim bā'ir.</i> | הַסְּפָרִים בְּעִיר | 5 |
| 6. <i>he'arim 'ēsel hannəhārōt.</i> | הַעֲרִים אֶצֶל הַנְּהַרֹת. ¹ | 6 |

¹ Note that although נָהָר *nāhār*, 'river', is a masculine noun, it has a plural in נְהַרֹת *-ōt*. Lambdin does not state this in the Lesson or Vocabulary, but see exercise (b).

מָקוֹם *māqōm*, 'place', is another noun of the same sort. Conversely, the feminine noun עִיר *'ir*, 'city', goes עָרִים *'arim* in the plural. Students will find it helpful to remember that information of this sort is included in the Hebrew-English glossary at the end of the Grammar, but *not* in the English-Hebrew glossary. Lambdin indicates the gender of nouns only when their gender is not what their form would suggest; i.e. nouns ending in *-āh*, *-et*, and *-at* are assumed to be feminine unless otherwise stated, and all others (including those ending in *-eh*) are assumed to be masculine unless otherwise stated; see §12.

Lesson 3

- (a) קדוּשׁ *qādōš*, קדוּשָׁה *qədōšāh*, קדוּשִׁים *qədōšim*, קדוּשׁוֹת *qədōšōt*
 רְחוֹק *rāhōq*, רְחוֹקָה *rəhōqāh*, רְחוֹקִים *rəhōqim*, רְחוֹקוֹת *rəhōqōt*
 קָרוֹב *qārōb*, קָרוֹבָה *qərōbāh*, קָרוֹבִים *qərōbim*, קָרוֹבוֹת *qərōbōt*
 קָבַד *kābēd*, קָבַדָּה *kəbēdāh*, קָבַדִּים *kəbēdim*, קָבַדוֹת *kəbēdōt*
 צָמָא *šāmē'*, צָמָאָה *šəmē'āh*, צָמָאִים *šəmē'im*, צָמָאוֹת *šəmē'ōt*
 שָׁלֵם *šālem*, שָׁלֵמָה *šəlemāh*, שָׁלֵמִים *šəlemim*, שָׁלֵמוֹת *šəlemōt*
- (b) 1. הָאִישׁ הַטּוֹב *hā'īš haṭṭōb*, הָאִישׁ הַקָּטָן *hā'īš haqqāṭōn*, הָאִישׁ הַרַע *hā'īš hārā'*
2. הָעִיר הַגְּדוֹלָה *hā'ir haggədōlāh*,¹ הָעִיר הַקָּטָנָה *hā'ir haqqəṭannāh*,
 הָעִיר הַרַעָה *hā'ir hārā'āh*
3. הָאִשָּׁה הַיְפָה ² *hā'issāh hayyāpāh*, הָאִשָּׁה הַקָּטָנָה *hā'issāh haqqəṭannāh*,
 הָאִשָּׁה הַטּוֹבָה *hā'issāh haṭṭōbāh*
4. יָלַד טוֹב *yēled ṭōb*, עִיר גְּדוֹלָה *'ir gədōlāh*, שָׂדֵה קָטָן *sādeh qāṭōn*,
 בַּיִת גְּדוֹל *bāyit gādōl*
5. אֶצֶל הָעִיר הַגְּדוֹלָה *bā'ir haggədōlāh*,³ אֶצֶל הָעִיר הַקָּטָנָה *bā'ir haggədōlāh*,
 אֶצֶל הָעִיר הַרַעָה *'ēsel hā'ir haggədōlāh*
6. אֶצֶל הַנְּהַר הַגְּדוֹל *'ēsel hannāhār*, אֶצֶל הַנְּהַר הַקָּטָן *bahēkāl haggādōl*,
 אֶצֶל הַנְּהַר הַרַעָה *haggādōl*

7. ערים *'arim*, הערים *he'arim*, בערים *be'arim*, בערים הגדולה *be'arim haggadolot*⁴
8. אנשים *'anashim*, האנשים *ha'anashim*, האנשים הרעים *ha'anashim hara'im*, באנשים הרעים *ba'anashim hara'im*
9. נשים *nashim*, הנשים *hannashim*, על הנשים הרעות *'al-hannashim hara'ot*
10. ארץ *'eres*,⁵ הארץ *ha'ares*, הארץ הגדולה *ha'ares haggadolah*

¹ See p. 13, middle.

² See the last examples in §22.

³ Note that the adjective agrees with the noun in having the definite article but that the inseparable preposition ב *b* is not repeated.

⁴ Students should be sure that they fully understand each progressive step in this question and the next one.

⁵ See the list at the bottom of p. 12, the first three words of which are all extremely common.

(c) 1. The woman is very wicked.

2. He is handsome.

3. The man and the woman are very beautiful.¹

4. Where are the good men? The good men are in the small city.

5. Where is the wicked young man? He is in the big house.

6. Where is the king? He is in the big palace.

7. Who is good? The beautiful woman is good.²

8. The word (*or* thing) is very good.

9. The famine is severe (*literally* 'great') in the city.

10. The servants are very wicked.
11. The elders are near the house.
12. The small cities are near the great river.

¹ When an adjective qualifies two nouns of which one is masculine and the other feminine, it always agrees with the masculine noun so far as gender is concerned. Naturally, it is also plural in number.

² The presence or absence of the article leaves no doubt as to which adjective is being used attributively and which predicatively.

| | | |
|--|---|---|
| (d) 1. <i>hannāšim yāpōt mē'ōd.</i> | הַנָּשִׁים יְפוֹחַ קְאוֹד. | 1 |
| 2. <i>hā'ir gəḏōlāh mē'ōd.</i> | הָעִיר גְּדוֹלָה קְאוֹד. | 2 |
| 3. <i>habbāyit 'ēšel sādēh qāṭōn.</i> | הַבַּיִת אֶשֶׁל סָדֵה קָטָן. | 3 |
| 4. <i>hā'ānāšim wəhannāšim 'al-hadderek.</i> | הָאָנָשִׁים וְהַנָּשִׁים עַל-הַדֶּרֶךְ. | 4 |
| 5. <i>habbāttim haggəḏōllim bā'ir.</i> | הַבָּתִּים הַגְּדוֹלִים בְּעִיר. | 5 |
| 6. <i>hannāšim rā'ōt.</i> | הַנָּשִׁים רְעוֹת. ¹ | 6 |
| 7. <i>haddābār qāṭōn.</i> | הַדָּבָר קָטָן. | 7 |
| 8. <i>haggān haqqāṭōn 'ēšel hadderek.</i> | הַגָּן הַקָּטָן אֶשֶׁל הַדֶּרֶךְ. | 8 |

¹ Remember that an adjective must agree with the number *and* gender of its noun, and that the latter cannot always be told at a glance from the ending. Thus *nāšim* נָשִׁים is still feminine, despite having a masculine looking ending. The result is that adjectives do not always 'rhyme' with their noun; see further note 1 to exercise (g) of Lesson 2.

Lesson 4

| | | | | |
|-----|--------|-----------------|--------|-----------------|
| (a) | ספרים | <i>sōpārīm</i> | גנבים | <i>gannābīm</i> |
| | מועדים | <i>mō'ādīm</i> | שלחנות | <i>šulḥānōt</i> |
| | מטבחים | <i>miškānīm</i> | מקדשים | <i>miqdāšīm</i> |

Some students may find it helpful mentally to divide the nouns in this exercise (as in §25) into two classes. The first two nouns in the left hand column have in the singular the form of the active participle ($\bar{o} - \bar{e}$), and they decline like it (pretonic reduction). The remainder form their plurals along the same lines as nouns studied earlier once the overriding rules are remembered (i) that an unstressed closed syllable must have a short vowel (see the note to Lesson 2, exercise (e)), and so cannot be reduced to Shewa (ə), and (ii) that an unchangeably long vowel cannot be reduced to Shewa.

- (b)
1. החופים ישוב *haššōpēt yōšēb*
 2. המלך כותב *hammélek kōtēb*
 3. היקר חולק *hayyéled hōlēk*
 4. האשה נותנת *hā'issāh nōtēnet*
 5. המלאך חולק *hammal'āk hōlēk*
 6. האיש נותן *hā'is nōtēn*

7. הַעֲבָד אֶבֶל *hā'ēbed 'ōkēl*
 8. הַאִשָּׁה הַלֵּכָה *hā'issāh hōlēket*

¹ Note the spelling. When the vowel point *hōlem* and the diacritical point above the *š* come in the same place, they coalesce. (Contrast *שָׁפֶט* *šōpēṭ*, where the *hōlem* follows the *š*.) In some printed forms of the Hebrew Bible, however, this spelling is not followed, the two dots being included side by side.

- (c) 1. הַשֹּׁפְטִים יֹשְׁבִים *haššōpəṭīm yōšəbīm*
 2. הַמְּלָכִים כֹּתְבִים *hammalākīm kōṭəbīm*
 3. הַיְלָדִים¹ הֹלְכִים *haylādīm hōləkīm*
 4. הַנָּשִׁים נֹתְנֹת *hannāšīm nōṭənōṭ*
 5. הַמְּלָאכִים הֹלְכִים *hammal'ākīm hōləkīm*
 6. הַנָּשִׁים נֹתְנִים *hā'anāšīm nōṭənīm*
 7. הַעֲבָדִים אֶבְלִים *hā'əbādīm 'ōkəlīm*
 8. הַנָּשִׁים הֹלְכֹת *hannāšīm hōləkōṭ*

¹ Cf. the first part of §21.

- (d) 1. הַשֹּׁפֵט הַיֹּשֵׁב *haššōpēṭ hayyōšēb*
 2. הַמֶּלֶךְ הַכֹּתֵב *hammélek hakkōṭēb*
 3. הַיֶּלֶד הַהֹלֵךְ *hayyéled hahōlēk*
 4. הַאִשָּׁה הַנֹּתֵנֶת *hā'issāh hannōṭénet*
 5. הַמְּלָאךְ הַהֹלֵךְ *hammal'āk hahōlēk*
 6. הָאִישׁ הַנֹּתֵן *hā'is hannōṭēn*
 7. הַעֲבָד הַאֶבֶל *hā'ēbed hā'ōkēl*
 8. הַאִשָּׁה הַהֹלְכֶת *hā'issāh hahōlēket*

- (e) 1. The judge is giving the book to the man.
 2. The woman is sitting and eating in the house.
 3. The men are going to the big palace (or temple).
 4. The king is sitting and writing in the book.
 5. The messengers are going to the palace.
 6. The matter is evil¹ in the opinion of the people.
 7. The young men are going to the river.
 8. The king is sitting on the throne in the palace.
 9. The people are dwelling in the large land.
 10. The man and the woman are dwelling² in the wicked city.
 11. The judges are going to the river.
 12. The boys are sitting beside the small river.
 13. He is writing the words on the book.
 14. Where are the women sitting?
 15. The servants are good in the eyes of the king.

¹ Note the word order in the Hebrew, perhaps to give added emphasis to *ra'*, 'evil'.

² See note 1 to exercise (c) of Lesson 3.

- (f) 1. *haylādīm hōlākīm 'el-hā'ir.* הַיָּלָדִים הוֹלְכִים אֶל הָעִיר 1
 הַעֲבָדִים יֹשְׁבִים אֶת־הַבָּתִּים הַקְּטָנִים. 2
 2. *hā'ābādīm yōšēbīm 'ēsel habbātīm haqqatānīm.* הַיָּלָד נֹחַן אֶת־הַסֹּפֵר לְאִישׁ. 3
 3. *hayyéled nōtēn 'et-hassēper lā'īš.* הָאִישׁ וְהָאִשָּׁה יֹשְׁבִים בְּנֹן. 4
 4. *hā'īš wəhā'īssāh yōšēbīm baggān.* הָאֲנָשִׁים נֹתְנִים אֶת־הַסֵּדֶה הַקָּטָן וְאֶת־הַיָּיִן לְשֶׁלֶךְ. 5
 5. *hā'ānāšīm nōtānīm 'et-hassādeh haqqātōn wə'et-haggān lammēlek.* הָעָם יֹשֵׁב² בְּאֶרֶץ טִבֵּאת. 6
 6. *hā'ām yōšēb bə'eres ṭōbāh.*

¹ In §27 Lambdin says that 'רָאָה may be repeated before each member of a compound object'. Students are advised to regard this as a rule at this stage of their work.

² Being a collective noun, אָמָר *hā'ām*, 'the people', may also be followed by a plural verb, in this case יִשְׁבְּרוּ *yōšəb̄rūm*. As a rule of thumb, 'people' in the sense of nation should be followed by the singular, and 'people' thought of as a collection of individuals should be followed by the plural.

Lesson 5

| | | | | |
|-----|-------------|------------------|---------------|--------------------------------|
| (a) | בְּמַלְכִים | <i>bimlākīm</i> | בְּמַמְלָכִים | <i>bamməlakīm</i> ¹ |
| | בְּיָלָדִים | <i>bīlādīm</i> | בְּיָלָדִים | <i>baylādīm</i> |
| | בְּתַדְרִים | <i>bahādārīm</i> | בְּתַדְרִים | <i>bahādārīm</i> ² |
| | בְּעֲבָדִים | <i>ba'əbādīm</i> | בְּעֲבָדִים | <i>bā'əbādīm</i> |
| | בְּדַרְכִים | <i>bidrākīm</i> | בְּדַרְכִים | <i>baddərākīm</i> |
| | בְּאֲדָמָה | <i>ba'ədāmāh</i> | בְּאֲדָמָה | <i>bā'ədāmāh</i> |
| | בְּעָרִים | <i>bə'ārīm</i> | בְּעָרִים | <i>be'ārīm</i> |
| | בְּנְעָרִים | <i>bin'ārīm</i> | בְּנְעָרִים | <i>bannə'ārīm</i> |
| | בְּאֲנִיָּה | <i>bo'ōnīyāh</i> | בְּאֲנִיָּה | <i>bā'ōnīyāh</i> ³ |

¹ Lambdin's rule stated in §21 is not so absolute as at first appears. The plural of מֶלֶךְ *mélek* with the article, for instance, is always הַמְּלָכִים *həmməlakīm*.

² Students should ensure that they understand why the two forms are the same in this example; compare §§18c and 29c. The correct translation into English will depend on the context in which the word is used.

³ These two forms appear to be alike, but of course the initial *qāmeš* is different in each case, the first being *qāmeš hāṭūp̄*. This is one of the rare occasions when a *metheg* may be correctly used in both cases, so that it does not help to distinguish

between the two (cf. §11, 3). Once again, the context will usually make clear which is intended.

- | | | |
|--------|-------------------------|-------------------------|
| (b) 1. | טוב מהילד ¹ | <i>tōb mēhayyéled</i> |
| 2. | גדול מהבית | <i>gādōl mēhabbayit</i> |
| 3. | גדול מהנהר | <i>gādōl mēhannāhār</i> |
| 4. | קטן משקרדד ² | <i>qāṭōn miššādeh</i> |
| 5. | רע מהאנשים | <i>ra' mēhā'ānāšim</i> |
| 6. | יקר מזהב | <i>yāqār mizzāhāb</i> |
| 7. | ישר מהמלך | <i>yāšār mēhammélek</i> |

¹ Or מהילד *min-hayyéled*. The same alternative is possible for the other phrases in this exercise except for nos. 4 and 6, in which there is no definite article.

² The doubling of the first consonant of the noun is to be explained by the 'assimilation' to it of the $\}n$ of מן *min*. This happens regularly in Hebrew when a *nūn* occurs at the end of a short, closed syllable; **minsādeh* becomes *miššādeh*. Forms of מן *min* with the article exhibit an extension of this same rule: because the ה *h* cannot be doubled, the vowel in front of it is lengthened to make up for it ('compensatory lengthening'), i.e. from (ן)מ *min* to מֵ *mē*.

- | | | |
|--------|---------------------|---|
| (c) 1. | הילד בשדה הגדול | <i>hayyéled baššādeh haggādōl</i> |
| | הילד אשר בשדה הגדול | <i>hayyéled 'āšer baššādeh haggādōl</i> |
| 2. | הדברים בספר | <i>haddəbārīm basséper</i> |
| | הדברים אשר בספר | <i>haddəbārīm 'āšer basséper</i> |
| 3. | האשה על התרד | <i>hā'isšāh 'al-hadderek</i> |
| | האשה אשר על התרד | <i>hā'isšāh 'āšer 'al-hadderek</i> |
| 4. | הזהב בהיכל | <i>hazzāhāb bahēkāl</i> |
| | הזהב אשר בהיכל | <i>hazzāhāb 'āšer bahēkāl</i> |

5. הַחֵסֶד בְּבַיִת *hakkéseḅ babbáyit*
 הַחֵסֶד אֲשֶׁר בְּבַיִת *hakkéseḅ 'āšer babbáyit*

- (d) 1. Wisdom is more precious than gold.
 2. The work is too hard for the men.
 3. The slaves are more just than the kings.
 4. David is very just.
 5. He gives wisdom to the king who is sitting on the throne.
 6. The words which are in the book are evil.
 7. Wisdom is better than silver.
 8. The men are just.
 9. David and the men are dwelling in Jerusalem.
 10. Who is more righteous than Samuel?
 11. The advice is very bad.
 12. Where are the just and righteous men¹?

¹ The noun is not expressed. The translation has to be deduced from the fact that the adjectives are in the masculine plural state; 'people', or simply 'ones', are acceptable alternatives.

- (e) 1. *hamméleḅ nōtēn 'et-hazzāhāḅ* הַמֶּלֶךְ נָתַן אֶת־הַצְּהָרָב 1
 wə'et-hakkéseḅ lā'ānāšim וְאֶת־הַחֵסֶד לְאָנָשִׁים אֲשֶׁר בְּהִיבָל.
 'āšer bahēkāl.
2. *yəqārāḅ ḥokmāḅ mikkéseḅ.* יְקָרָה חֻכְמָה מִחֵסֶד. 2
3. *hammal'ākīm 'āšer bīrūšalāim* הַמַּלְאָכִים אֲשֶׁר בִּירוּשָׁלַיִם 3
 rā'īm mə'ōḅ. רָעִים קָאָר.
4. *šəmū'el wəḏāwīd yəšārīm* שְׁמוּאֵל וְדָוִד יְשָׁרִים וְצַדִּיקִים. 4
 wəšaddīqīm.
5. *qāšāḅ hā'āḅōḏāḅ mēhayyéled.* קָשָׂה הַצְּבוּרָה מִתְּלִיד. 5

6. *gādōl haššādeh mēhaggān*

גדול השדה מהגון 6

’āšer ’ēšel habbāyit.

אשר אצל הבית.

7. *rā’im haššōpā’im mēhammālā’im.*

רעים השופטים מהמלכים. 7

Lesson 6

(a) This exercise and the following one are designed to test knowledge of participles in which the presence of a guttural letter affects the vocalization (§35). Verbs of this type (and others like them to be encountered hereafter) have traditionally been called 'weak verbs', although many labour under the mistaken impression that they are 'irregular'. Since many of the commonest verbs come into this category, it is a great advantage of Lambdin's Grammar that he introduces these verbs early on so that students quickly become familiar with the commonest items of Biblical Hebrew vocabulary. Earlier grammars often left them until the end. Another advantage of the present arrangement is that students should learn to appreciate sooner that very often the so-called 'irregularities' of these verbs are nothing other than the direct application of rules which are already familiar. For instance, the form שֹׁאֲלִים *šō'āqīm* should cause no surprise, for we have already learnt that under a guttural letter a Shewa *ə* regularly becomes a 'composite Shewa' (or 'reduced vowel'), usually *ā*; cf. §6 (pp. xx-xxi) and plural forms such as שֹׁאֲלִים *'šbāqīm*. Students are thus strongly advised as they go along to work out as far as possible where these changes are conforming to such recognizable principles. This will not only help memorization (since one can predict what the form ought to be) but will also lay the groundwork for much of the work on the verbs which is to follow, where the same principles will recur time and time again.

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|----|--------------------|-------------------------|
| 1. | הַזְּקֵן יָצָא | <i>hazzāqēn yōsē'</i> |
| 2. | הַיְשָׁה נֹתֵא'ת | <i>hā'issāh nōtá'at</i> |
| 3. | הַשֹּׁפֵט שְׁלַחֵי | <i>haššōpēṭ šōlē'h</i> |
| 4. | הָעָם צָעֵק | <i>hā'am šō'ēq</i> |
| 5. | הַעֲבָד יָצָא | <i>hā'ēbed yōsē'</i> |

¹ This is the first example in an exercise of the so-called *pátaḥ furtivum* (furtive *pátaḥ*) or 'glide vowel'; cf. 'Sounds and Spelling' §6, p. xxi, and §10 (4), p. xxvii. When a strong guttural letter, such as פּ *h* or ע ' , comes at the end of a word and is preceded by any long vowel except *qámeṣ* , the *pátaḥ* is added as an aid to pronunciation. It is placed under the guttural letter, but is pronounced before it.

- | | | |
|--------|-----------------------|---------------------------|
| (b) 1. | הַזְּקֵנִים יָצְאוּ | <i>hazzəqēnīm yōsə'īm</i> |
| 2. | הַיְשָׁם נֹתֵא'ת | <i>hannāšīm nōtə'ót</i> |
| 3. | הַשֹּׁפֵטִים שְׁלַחֵי | <i>haššōpə'īm šōləhīm</i> |
| 4. | הָעַמִּים צָעֵקִים | <i>hā'amīm šō'āqīm</i> |
| 5. | הַעֲבָדִים יָצְאוּ | <i>hā'əbādīm yōsə'īm</i> |

- (c)
1. The men are planting many trees on the mountain.
 2. The young man is sitting under the tree (which is) in the garden.
 3. The trees which are in the mountains are bigger than the trees which are near the river.
 4. Many peoples dwell in the land because the land is very good.
 5. The people are crying out¹ with a loud (literally, 'great') voice because the work is very hard.
 6. Who is leaving² the wicked city?
 7. The words are evil in the eyes of the just king.
 8. The woman is going out of the house.
 9. The servants are planting a small vineyard near the field.

¹ Cf. note 2 to exercise (f) of Lesson 4.

² **יָצָא** *yōšē'* is often best translated 'leaving' in English. However, it is as well to bear in mind the more literal meaning 'go forth', as then one is more likely to remember that it must be followed by **מִן** *min*, 'from', rather than a direct object.

| | | |
|---|---|---|
| (d) 1. <i>hammélek šōlē^a ḥ 'et-hammal'ākīm</i> | הַמֶּלֶךְ שָׁלַח אֶת־הַמַּלְאָכִים | 1 |
| <i>'et-haššōpēṭ 'āšer bā'īr.</i> | אֶל־הַשֹּׁפֵט אֲשֶׁר בְּעִיר. | |
| 2. <i>hā'ām yōšə'īm mīrūšālāim</i> | הָעָם יֹצְאִים מִירוּשָׁלַם | 2 |
| <i>kī hārā'āb gādōl mə'ōd.</i> | כִּי תִרְעַב גְּדוֹל ² קָדוֹל. | |
| 3. <i>mī šō'eq babbáyit.</i> | מִי צֵעֵק בְּבַיִת. | 3 |
| 4. <i>hakkérem wəhaggān 'ēšel habbáyit.</i> | הַכֶּרֶם וְהַגָּן אֶשֶׁל הַבַּיִת. | 4 |
| 5. <i>hū' yōšēb tāḥat 'eš gādōl.</i> | הוּא יֹשֵׁב תַּחַת עֵץ גְּדוֹל. | 5 |
| 6. <i>ṭōbīm hā'ānāšīm</i> | טוֹבִים הָאָנָשִׁים וְהַעֲבָדִים ³ | 6 |
| <i>wəhā'ābādīm rā'īm.</i> | רְעִים. | |
| 7. <i>ṭōbīm hā'ābādīm mēhammal'ākīm.</i> | טוֹבִים הַעֲבָדִים מִהַמַּלְאָכִים. | 7 |

¹ Cf. §30c.

² **קָבֵד** *kābēd*, literally 'heavy', would be a more idiomatic adjective to use with 'famine', but Lambdin does not introduce it until later.

³In most cases the conjunction **וְ** *wə* is sufficient as a translation of 'but', since the context will make clear that a contrast is intended. The variations in word order which Hebrew permits may also help to bring this out; thus in the present example 'men' and 'servants' have been juxtaposed in a way which is not possible in English.

Lesson 7

(a) The forms of the pronominal suffixes which are introduced in this Lesson and tested in this exercise will crop up again in many different situations later on in the grammar. They are therefore worth mastering thoroughly as soon as possible.

- | | | |
|---|---------------------------------|----|
| 1. <i>yēš lī bāyit (gan, sādēh, kérem)</i> | יש לי ג'יח (גן, שדה, ק'רם) | 1 |
| 2. <i>'ēn lāh 'īs ('ābādīm, késep, sēparīm)</i> | אין לה איש (עבדים, ק'סף, ספרים) | 2 |
| 3. <i>'ēn lānū méleḵ (šōpēt, 'ir, gəmallīm)</i> | אין לנו מלך (שפט, עיר, גמלים) | 3 |
| 4. <i>'ēn 'issāh lā 'īs</i> | אין אישה לאיש | 4 |
| 5. <i>yēš lāhem šō'n (gəmallīm, zāhāb, késep)</i> | יש להם צאן (גמלים, זקב, ק'סף) | 5 |
| 6. <i>'ēn 'ešīm bāhār</i> | אין עצים בק'ר | 6 |
| 7. <i>yēš bāttīm rabbīm bā'ir</i> | יש בק'רים רב'ים בק'ר | 7 |
| 8. <i>yēš pōh mal'ākīm rabbīm</i> | יש פה מלאכים רב'ים | 8 |
| 9. <i>hū' šōlē'h 'ōtānū</i> | הוא שלח אותנו | 9 |
| 10. <i>hū' kōtēb lānū</i> | הוא כתב לנו | 10 |
| 11. <i>hū' nōtēn lānū lēhem</i> | הוא נתן לנו להם | 11 |
| 12. <i>hū' yōšēb bō</i> | הוא ישב בו | 12 |
| 13. <i>hī' šōlāhat 'ōtām</i> | היא שלחה אותם | 13 |
| 14. <i>hī' nōtā'at 'ōtō lāhem</i> | היא נתנה אתו להם | 14 |

Note on word order. There are aspects of word order in this chapter which may appear puzzling at first sight. Generally speaking, the indirect object follows the direct object, e.g.

הָאִישׁ נֹתֵן סֵפֶר לַבֶּן *hā'îš nōtēn 'et-hassēper layyéled*

The man is giving the book to the boy.

However, if the indirect object is expressed pronominally (i.e. לֵי lē with a suffix), then it immediately follows the verb (preceding even the subject in cases where the sentence order is verb-subject), e.g.

הָאִישׁ נֹתֵן לוֹ סֵפֶר *hā'îš nōtēn lō 'et-hassēper*

The man is giving the book to him.

Similarly, with the possessive use of שֵׁי yēš and אֵין 'ēn it is usual for the element introduced by לֵי lē (i.e. the possessor) to precede the object possessed. Thus, when preparing an English sentence such as 'I have a book' for translation into Hebrew, it should be done in the order, 'There is to me a book' = שֵׁי לִי סֵפֶר *yēš lî sēper*; or again, 'The man has no bread' = 'There is not to the man bread' = אֵין לְאִישׁ לֶחֶם *'ēn lā'îš léhem*.

Make sure that the word order of the examples given by Lambdin on pp. 30-31 and in this exercise is clear.

- (b) 1. There is no one (*or* no man) sitting on the throne.
2. There is a book there.
3. There is no just judge in the city.
4. The messengers are coming down from the mountain because there is no food for them there.
5. The rich are giving bread to the poor who live there.
6. The men are leaving the city and going to the mountain.
7. The women are leaving the city and going down to the river.
8. We have a large house and a small garden.
9. Who are the men who are going to the city?

10. The boys are sitting and eating in the vineyard.

11. He is very rich. He has silver and gold.

- | | | | |
|--------|--|---|---|
| (c) 1. | <i>'ên lammélek 'ir wə'ên lô 'éres.</i> | אין לקלך עיר ואין לו ארץ. | 1 |
| 2. | <i>'ayyēh yōšəbīm wə'ōkəlīm
hannə'ārīm.</i> | איה ישבים ואכלים הנערים
הנארים. | 2 |
| 3. | <i>yēs lā'āsīrīm léhem
wəladdallīm 'ên léhem.</i> | יש לעשירים לחם
ולדללים ¹ אין לחם. | 3 |
| 4. | <i>haddallīm šō'āqīm kī 'ên lāhem
léhem.</i> | הדלים צעקים כי אין להם
לחם. | 4 |
| 5. | <i>haššōpə'īm šōləhīm 'et-hassəpārīm
'el-hammélek kī yēs bāhem
dəbārīm ṭōbīm rabbīm.</i> | השופטים שלחים אחד
הספרים אל־המלך ² כי יש בהם
דברים טובים רבים. | 5 |
| 6. | <i>hammélek šōfē^h 'ōtī
'el-haššōpə'ēt kī yēs lô dābār qāšeh.</i> | המלך שלח אחי אל־השופט
כי יש לו דבר קשה. | 6 |
| 7. | <i>yēs gəmallīm rabbīm pōh.</i> | יש נגלים רבים פה. | 7 |

¹ See note 3 to exercise (d) of Lesson 6.

² There are two words in Hebrew which may be used to render the preposition 'to' -- ל and אל־ 'el-. They are not rigidly distinguished, but the following division will serve as a rough rule of thumb: verbs of motion and verbs of speech should be followed by אל־ 'el- ('he went to'; 'he said to', etc.). ל , on the other hand, is used to express the indirect object ('he gave [to] me', etc.).

Lesson 8

- | | | |
|--------|---------------------------------|--------------------------|
| (a) 1. | הָרַעַב הָיָה | <i>hārā'āb hazzeh</i> |
| 2. | הַבָּתִּים הָאֵלֶּה | <i>habbātīm hā'ēlleh</i> |
| 3. | הָעִיר הַזֹּאת | <i>hā'ir hahī'</i> |
| 4. | הַכֶּסֶף הָיָה | <i>hakkésep hazzeh</i> |
| 5. | הָעֲבֹדָה הַזֹּאת | <i>hā'ābōdāh hahī'</i> |
| 6. | הָעֵשָׂה הַזֹּאת | <i>hā'eśāh hazzō't</i> |
| 7. | הָעָרִים הַזֵּאת | <i>he'ārīm hā'ēlleh</i> |
| 8. | הָעָרִים הַזֵּאת | <i>hehārīm hā'ēlleh</i> |
| 9. | הָעַמִּים הָאֵלֶּם ¹ | <i>hā'ammīm hāhēm</i> |

¹ Note that before הָם *hēm* and הַנֵּה *hēnnāh* the definite article is pointed הָ *hā*. This is an exception to the rule stated in §18c.

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|--------|-------------------|------------------------|
| (b) 1. | זֶה הָרַעַב | <i>zeh hārā'āb</i> |
| 2. | אֵלֶּה הַבָּתִּים | <i>'ēlleh habbātīm</i> |
| 3. | זֶה הָעִיר | <i>hī' hā'ir</i> |
| 4. | זֶה הַכֶּסֶף | <i>zeh hakkésep</i> |
| 5. | זֶה הָעֲבֹדָה | <i>hī' hā'ābōdāh</i> |
| 6. | זֶה הָעֵשָׂה | <i>zō't hā'eśāh</i> |
| 7. | אֵלֶּה הָעָרִים | <i>'ēlleh he'ārīm</i> |

8. אֱלֹהֵי הַהָרִים *'éllēh hehārīm*
 9. הֵם הָעַמִּים *hēm hā'ammīm*

- (c) 1. This prophet is poor and he has no food.
 2. These men are going up to the mountains.
 3. The just prophets walk in righteousness.
 4. Understanding and wisdom are better than gold.
 5. The fire is falling upon the house which is near the palace.
 6. The men are building a large house in that city.
 7. The people are wicked because they have no understanding.
 8. He is sending us a righteous prophet.
 9. There is no king in Jerusalem.

- | | | | |
|--------|--|------------------------------------|---|
| (d) 1. | <i>lī haggəmallīm hā'élleh</i> | לִי הַגִּמְלִים הָאֵלֶּה | 1 |
| | <i>wəhaggəmallīm hāhēm ləkā.</i> | וְהַגִּמְלִים הָהֵם לְךָ. | |
| 2. | <i>'ēn ləkā bīnāh.</i> | אֵין לְךָ בִּינָה. | 2 |
| 3. | <i>hū' 'ōleh 'el-habbāqār 'āšer</i> | הוּא עֹלֵה אֶל-הַבַּקָּר אֲשֶׁר | 3 |
| | <i>behārīm.</i> | בְּהָרִים. | |
| 4. | <i>hī' nōpélet.</i> | הִיא נֹפֶלֶת. | 4 |
| 5. | <i>haylādīm bōnīm báyit qātōn</i> | הַיְלָדִים בּוֹנִים בַּיִת קָטוֹן | 5 |
| | <i>'ēšel haggān.</i> | אֶצֶל הַגָּן. | |
| 6. | <i>hā'am yōšəbīm bā'āreš hazzō't</i> | הָעָם יוֹשְׁבִים בְּאֶרֶץ הַזֹּחַח | 6 |
| | <i>kī hī' gədólāh wəyāpāh.</i> | כִּי הִיא גְדוֹלָה וַיִּפֹּת. | |
| 7. | <i>hū' nōtēn 'ēs 'al-hā'ir hārā'āh</i> | הוּא נֹתֵן אֵשׁ עַל-הָעִיר הַרְעָה | 7 |
| | <i>hahf'.</i> | הַהִיא. | |

Lesson 9

(a) It hardly needs saying that complete familiarity with the scheme of the perfect is vital for continuing successfully with the study of Hebrew. By way of encouragement it may be noted that the same endings are also used for the perfect tense of all the 'derived verbs' which follow in Lessons 37-51.

| | | | | | |
|------------|-----------------|-------------|-----------------|------------|-----------------|
| יָרַד | <i>yārad</i> | יָשַׁב | <i>yāšab</i> | זָכַר | <i>zākar</i> |
| יָרַדָּה | <i>yārādāh</i> | יָשַׁבָּה | <i>yāšabāh</i> | זָכַרָּה | <i>zākārāh</i> |
| יָרַדְתָּ | <i>yārādtā</i> | יָשַׁבְתָּ | <i>yāšabtā</i> | זָכַרְתָּ | <i>zākārtā</i> |
| יָרַדְתִּי | <i>yārādti</i> | יָשַׁבְתִּי | <i>yāšabtī</i> | זָכַרְתִּי | <i>zākārtī</i> |
| יָרַדוּ | <i>yārādū</i> | יָשַׁבוּ | <i>yāšabū</i> | זָכְרוּ | <i>zākārū</i> |
| יָרַדְתֶּם | <i>yārādtēm</i> | יָשַׁבְתֶּם | <i>yāšabtēm</i> | זָכַרְתֶּם | <i>zākārtēm</i> |
| יָרַדְתֶּן | <i>yārādtēn</i> | יָשַׁבְתֶּן | <i>yāšabtēn</i> | זָכַרְתֶּן | <i>zākārtēn</i> |
| יָרַדְנוּ | <i>yārādnū</i> | יָשַׁבְנוּ | <i>yāšabnū</i> | זָכְרְנוּ | <i>zākārnū</i> |

- (b) 1. זָהָב וְכֶסֶף¹ *zāhāb wākésep*
 2. חֻכְמָה וּבִינָה² *hokmāhūbīnāh*
 3. עֵשָׂה וְעַבְדָּהָ *'ešāh wa'ābōdāh*
 4. צֶאֱן וּבָקָר *šō'n ūbāqār*

- | | | |
|----|------------------|--------------------------|
| 5. | עבדים וגלים | 'ābādīm ūgāmallīm ; |
| | גלים ועבדים | gāmallīm wa'ābādīm |
| 6. | איש גדול ועשיר | 'īš gādōl wə'āsīr |
| 7. | אשה יקנה וקטנה | 'issāh dallāh ūqəṭannāh |
| 8. | איש אחד ואשה אחת | 'īš 'ehād wə'issāh 'ahat |

¹ There is one further rule about the pointing of ׀ wə which Lambdin does not give and which unfortunately applies to this first example. It states that if two words being joined by 'and' go closely together in a pair (such as 'gold and silver', 'day and night') *and if* the second word has its stress on the first syllable, then ׀ w is pointed ׀ wā. On the basis of the information which Lambdin has supplied in this chapter וְקָטְנָהּ wəkəṣep̄ would be the expected spelling.

² There is a useful mnemonic to help remember the rule stated in §46a, namely the word BUMP (i.e. before words beginning with the letters B, M and P, the conjunction is U).

- (c) 1. The man sat between the river and¹ the field.
2. The prophet gathered the people near the large temple.
3. On that day fire fell from heaven (*or* the sky).
4. The people went to the just judge but they did not go to the evil prophet.
5. Who are the prophets who are going² to the city?
6. In that night the men came down from the mountains.
7. We sat in the middle of the city and did not go from that place.
8. The woman gave birth to many beautiful children.
9. For whom have you collected the silver and gold?³
10. Not one of the young men fell.

¹ It is usual in Hebrew to repeat the preposition **בֵּין** *bēn* like this, but of course it cannot be represented in an English translation. When translating such a phrase into Hebrew, students should think of it as 'between the river and between the field'; again, 'between the house and the garden' becomes 'between the house and between the garden' (**בֵּין הַבַּיִת וּבֵין הַגָּן** *bēn habbayit ubēn haggān*).

² Remember that the participle can be used adjectivally. Hence the definite article should be used in sentences like this one rather than **אֲשֶׁר** *'āšer*. Literally translated, it reads 'Who are the prophets the ones going to the city?'.

³ In English the whole phrase 'the silver and gold' is definite. We do not usually repeat the definite article: 'the silver and the gold'. In Hebrew, however, it must be repeated — together, of course, with **אֵת** *'et* if the word is part of the direct, definite object, as here.

- | | | |
|---|---|---|
| (d) 1. <i>nātan hokmāh ubīnāh lannabī'im</i> | נָתַן חֻקְמָהּ וּבִינָה לְנָבִיאִים. | 1 |
| 2. <i>šāləḥū 'et-hazzāhāb wə'et-hakkéseḇ</i> | שָׁלַח אֶת־הַזָּהָב וְאֶת־הַקֶּסֶף | 2 |
| <i>'el-hā'ānāšim bahēkāl.</i> | וְאֶת־הַנְּסֻף אֶל־הָאָנָשִׁים בְּהֵיכָל. | |
| 3. <i>hā'ābōdāh hazzō't qāšah mə'ōd</i> | הָעֲבֹדָה הַזֹּאת קָשָׁה מְאֹד | 3 |
| <i>ki 'en lānū bīnāh.</i> | כִּי אֵין לָנוּ בִּינָה | |
| 4. <i>hayyōm hā'ānāšim bōnim bayit</i> | הַיּוֹם הָאָנָשִׁים בְּנִים בָּיִת | 4 |
| <i>bā'ir.</i> | בְּעִיר. | |
| 5. <i>'ayyēh kātəbū 'et-haddəbārīm hāhēm.</i> | אֵינָה כָּתְבוּ אֶת־הַדְּבָרִים הָאֵלֶּם. | 5 |
| 6. <i>zākārtī kī nātan lī 'et-hasséper.</i> | זָכַרְתִּי 2 כִּי נָתַן לִי אֶת־הַסֵּפֶר. | 6 |
| 7. <i>yēš ra' bammāqōm hazzeh.</i> | יֵשׁ רַע 3 בַּמָּקוֹם הַזֶּה. | 7 |
| 8. <i>'ahat mēhannāšim yōšē't mēhā'ir.</i> | אֶחָה מִתְּנַשִּׁים יָצְאָה מִן־עִיר. | 8 |

¹ Remember that the object marker **אֵת** *'et* is not used if the object is indefinite, as here.

² Cf. §44(2).

³ This word is used as a masculine noun as well as an adjective.

Lesson 10

| | | | | | | |
|-----|------------|-----------------|------------|----------------|-------------|----------------|
| (a) | הָלַךְ | <i>hālak</i> | אָכַל | <i>ākal</i> | שָׁאַף | <i>šā'aq</i> |
| | הָלַכְהָ | <i>hālākāh</i> | אָכַלְהָ | <i>'ākālāh</i> | שָׁאַףְהָ | <i>šā'āqāh</i> |
| | הָלַכְתָּ | <i>hālāktā</i> | אָכַלְתָּ | <i>'ākāltā</i> | שָׁאַףְתָּ | <i>šā'āqtā</i> |
| | הָלַכְתְּ | <i>hālākt</i> | אָכַלְתְּ | <i>'ākālt</i> | שָׁאַףְתְּ | <i>šā'āqt</i> |
| | הָלַכְתִּי | <i>hālāktī</i> | אָכַלְתִּי | <i>'ākāltī</i> | שָׁאַףְתִּי | <i>šā'āqtī</i> |
| | הָלַכְוּ | <i>hālākū</i> | אָכַלוּ | <i>'ākālū</i> | שָׁאַפוּ | <i>šā'āqū</i> |
| | הָלַכְתֶּם | <i>hālāktem</i> | אָכַלְתֶּם | <i>'ākāltē</i> | שָׁאַףְתֶּם | <i>šā'aqtē</i> |
| | הָלַכְתֶּן | <i>hālākten</i> | אָכַלְתֶּן | <i>'ākāltē</i> | שָׁאַףְתֶּן | <i>šā'aqtē</i> |
| | הָלַכְנוּ | <i>hālāknū</i> | אָכַלְנוּ | <i>'ākālno</i> | שָׁאַףְנוּ | <i>šā'āqnū</i> |

| | | | |
|-------------------------|------------------|------------|------------------|
| שָׁלַח | <i>šalah</i> | נָתַן | <i>nāta'</i> |
| שָׁלַחְהָ | <i>šālāhāh</i> | נָתַןְהָ | <i>nāta'āh</i> |
| שָׁלַחְתָּ | <i>šālāhtā</i> | נָתַןְתָּ | <i>nāta'tā</i> |
| ¹ שָׁלַחְתְּ | <i>šālāh(a)t</i> | נָתַןְתְּ | <i>nāta'(a)t</i> |
| שָׁלַחְתִּי | <i>šālāhtī</i> | נָתַןְתִּי | <i>nāta'tī</i> |
| שָׁלַחוּ | <i>šālāhū</i> | נָתַנוּ | <i>nāta'ū</i> |
| שָׁלַחְתֶּם | <i>šālāhtē</i> | נָתַןְתֶּם | <i>nāta'tē</i> |
| שָׁלַחְתֶּן | <i>šālāhtē</i> | נָתַןְתֶּן | <i>nāta'tē</i> |
| שָׁלַחְנוּ | <i>šālāhnū</i> | נָתַןְנוּ | <i>nāta'nū</i> |

¹ See the note at the top of p. 44. In fact, neither this form nor נָטָא' (a) actually occurs in the Hebrew Bible.

| | | |
|--------|---|---|
| (b) 1. | נָטָאוּ עֲצִים רַבִּים | <i>nātə'ū 'ešim rabbim</i> |
| 2. | עֲמָדָה אֶצֶל הַבָּתִּים | <i>'amədāh 'ešel habbātīm</i> |
| 3. | בְּחָרְתָּ בִּי | <i>bāhártā bī</i> |
| 4. | לֹא בָחַרְוּ בְּקִי ¹ | <i>lō' bāhārū bəqā</i> |
| 5. | לְקַחְתִּי אֶחַד הַקְּסָף | <i>lāqāhtī 'et-hakkéseḅ</i> |
| 6. | הָרַגְוּ אֶחַד הַלְּעָר | <i>hārəgū 'et-hanná'ar</i> |
| 7. | לְקַחְתִּי אֶחַד הַמַּיִם | <i>lāqāh(a)t'et-hammáyim</i> |
| 8. | אֶכְלֶתֶם אֶחַד הַלֶּחֶם | <i>'akaltem 'et-halléhem</i> |
| 9. | שָׁלַחְנוּ אֶחַד הַמַּלְאָכִים
אֶל־הַשָּׂפֵט | <i>šālāhnū 'et-hammal'ākīm 'el-haššōpet</i> |

¹ It is not possible to formulate any rule to govern the use of *daghes h lene* in a *begadkepat* letter at the start of the word if the previous word ends in a vowel. We should expect the absence of the daghes h to indicate that the word is thought of in close association with the word which precedes (e.g. a verb following the negative particle לֹא *lō'*). In reading, however, students may frequently find themselves surprised at the apparent inconsistencies in this matter. Variation must therefore also be allowed for in the exercises.

- (c) 1. The men planted a large vineyard on the hill.
 2. I did (*or do*¹) not know that he killed the prophet.
 3. The wicked slaves stood in front of the king.
 4. I have chosen you as² king over this great people.
 5. Many warriors fell in that battle.
 6. There is a camp between the river and the mountains.
 7. Who sent you to this place?

8. Who killed these men?
9. The woman took some of³ the fruit and gave it to the man.
10. The people chose David as their king.⁴

1 The perfect tense of this verb is often used to express the present; cf. §44(2).

² Notice this construction: **בָּחַר** *bāḥar* is usually followed by **בְּ** *bə* to introduce the definite object (cf. Vocabulary 10, §51) and **לְ** *lə* to introduce the office etc. for which the object has been chosen. See also note 4 below.

³ This use of the preposition **מִן** *min* is often called 'partitive': 'the woman took from the fruit' = 'the woman took part of/some of the fruit'.

⁴ Literally, 'the people chose David (**בָּחַר** *bāḥar* followed by **אֶת־** 'et- to introduce the direct definite object, rather than the more usual **בְּ** *bə*) to/for themselves as king'.

- | | | |
|--|--|---|
| (d) 1. <i>nāṭa' 'eš bəṭōk haggān hazzeh.</i> | וַשֶּׁעַ עַץ בְּחוּךְ הַנֶּזֶן הַזֶּה. | 1 |
| 2. <i>šā'āqū bəqōl gādōl 'al-hā'ābōdāh haqqāšāh hazzō't.</i> | צָעְקוּ בְּקוֹל גָּדוֹל ¹ עַל־ ² הַעֲבֹדָה הַקָּשָׁה הַזֹּאת. ³ | 2 |
| 3. <i>bāḥārū lāhem bə'éreš wəyāšəbū šām.</i> | בָּחָרוּ לָהֶם בְּאֶרֶץ וַיֵּשְׁבוּ ⁴ שָׁם. | 3 |
| 4. <i>lāqəhū hā'ānāšim 'et-hazzāhāb wə'et hakkésep mēhahēkāl. gam hārəgū 'et-hannəbī'im 'āšer šām.</i> | לָקְחוּ הָאָנָשִׁים אֶת־הַזָּהָב וְאֶת־הַכֶּסֶף מִהַהֵיכָל. וְגַם ⁵ הָרְגוּ אֶת־הַנְּבִיאִים אֲשֶׁר שָׁם. | 4 |
| 5. <i>yādə'āh kī haddəbārīm hāhēm rā'im mə'ōd.</i> | יָדְעָה כִּי הַדְּבָרִים הָהֵם רַעִים קָאֵד. | 5 |
| 6. <i>nāpāl 'ehād mēhannə'ārīm bammilḥāmāh hahī'.</i> | נָפַל אֶחָד מִהַנְּעָרִים בְּמִלְחָמָה הַהִיא. | 6 |

7. *nātənūll lēhem wāmáyim*

נָתַן לִי לֶחֶם וּמַיִם⁶ 7

wəlō' nātáttī lāhem 'et-hakkésep.

וְלֹא נָתַתִּי לָהֶם אֶת־הַחֶסֶד.⁷

¹ See Vocabulary 6, §36, on p. 28.

² Cf. Vocabulary 1, p. 6. Alternatively, one might use *ba'ābūr* עַל־דָּבָר or *'al-dəbār*. Note carefully the distinction between 'because' as a conjunction (i.e. when it is followed by a verb, such as 'he cried because he fell over'), in which case *kī* כִּי is usually used, and 'because' as a preposition (i.e. when it is followed by 'of' plus a noun, as in the present sentence), in which case *ba'ābūr* עַל־דָּבָר or *'al-dəbār* should be used.

³ No variation in the order of these last three words is permissible; cf. §40: 'The demonstrative stands last in a series of adjectives'.

⁴ Strictly speaking this form is not correct, but the correct way of adding the conjunction to a verb cannot be introduced into the grammar yet.

⁵ For the word order, see Vocabulary 9, §47. If *gam* גַּם preceded *'et-hannəbī'im* אֶת־חַבְּבֵי־אֵימ, it would mean 'they slew the prophets also', implying that they had previously slain some other group of people.

⁶ See note 1 to exercise (b) of Lesson 9 above.

⁷ The rule which governs the dropping of the *nūn* is quite regular. We have already met it in the case of the preposition *min* מִן, and it will recur frequently later: if *nūn* occurs at the end of a short closed syllable within a word, it assimilates to the following consonant, becoming a *daghesh forte*. If the letter cannot take a *daghesh*, the short

vowel *i* is lengthened to \bar{e} in compensation. (This latter part of the rule is not, of course, relevant to the perfect of $\text{[נָ]} \text{ nātan}$) Cf note 2 to exercise (b) of Lesson 5 above.

Lesson 11

Note that, in accordance with Lambdin's procedure, transliteration will no longer be supplied.

| | | |
|-----|-------------|-------------|
| (a) | צָרוּחַ | עֲצוּחַ |
| | עוֹלוּחַ | חֶקוּחַ |
| | מְנַחוּחַ | שֶׁמְלוּחַ |
| | עֲנָלוּחַ | עֲרֻבוּחַ |
| | קָלְלוּחַ | בְּחוּלוּחַ |
| | קִסְלוּחַ | קִגְלוּחַ |
| | מְקַלְבוּחַ | |

Note that all these nouns follow the regular pattern of inflection summarized in the note to exercise (a) of Lesson 4 above, namely (i) the stress falls on the last syllable; (ii) if the pretonic syllable is open, it has a long vowel. Naturally, if it is closed it has a short vowel because of the overriding rule that an unstressed closed syllable must have a short vowel; (iii) the vowel of the propretonic syllable is reduced to Shewa (unless, of course, it is a closed syllable). Lambdin states at the beginning of §53 that 'the majority of feminine nouns in $\bar{a}h$ show no change in the stem before the plural ending'. The reason for this should now be clear: since the plural ending וֹחַ replaces the singular ending וֹת , there is no change in the position of the stress and

hence in the pattern of vocalization. As far as the small group of nouns at the end of §53 is concerned, the pointing of the plural is quite regular, as in the case of their masculine counterparts (e.g. מְלָכִים - מְלָכִים); it is the singular forms which, for historical reasons, are vocalized differently.

- (b)
- | | | |
|--|--|---|
| | עמד לפני המלך. | 1 |
| | העמד לפני המלך. | |
| | הרגו (ההרגו) אחד הנבונים במלחמה. | 2 |
| | ידעתם (הידעתם) כי העיר על־נבעת. | 3 |
| | לקחתי (הלקחתי) אחד נפרי. | 4 |
| | בנחת (הבנחת) קָנוּ. | 5 |
| | אין (האין) לְנוּ סִיָּם. | 6 |
| | יש (היש) לְאִישׁ הָעָשִׂיר ¹ בָּקָר וְנִמְלִים. | 7 |
| | יָרַח (היָרַח) אֶל־נֶגֶד. | 8 |
| | אֵלֶּכָּה (האֵלֶּכָּה) אֶחָד־נְלָחָם. | 9 |

¹ Or simply לְעָשִׂיר. Being masculine singular, the adjective implies 'man', and so can be used on its own (i.e. without אִישׁ).

- (c)
1. These are the words which the prophet wrote in that book.
 2. They went to the city but they did not find the small boy.
 3. The sun is in the sky and the moon also is there -- the sun in the day time and the moon at night.
 4. Also in the night there are many beautiful¹ stars.
 5. Many warriors fell (in) that year.
 6. He sent a large cloud which stood in front of the people.
 7. The king said to him,² ³'Have you sent the man to the mountain?'
 8. Who created⁴ the earth and who created the heavens?
 9. The law is good and the words which are in it are good.

10. A voice came out of the middle of the cloud.
11. Have you gone out of the wicked city?
12. The prophet called out in a loud voice to the people, 'The words which you have spoken are very evil'.

¹ Note that in Hebrew the two adjectives need to be joined with the conjunction.

² Notice that the subject, **הַמִּלֵּךְ**, follows the indirect object **לְ**, because the latter is expressed only pronominally. See the 'note on word order' following exercise (a) of Lesson 7 above.

³ For **לֵאמֹר**, see Vocabulary 11, §56. It is, of course, part of the verb **אָמַר**, 'to say'. Its use in sentences such as this one gave rise in older translations of the Bible into English to such stilted expressions as 'the king spoke unto him, saying . . .'. Its function is not unlike the opening of inverted commas in English.

⁴ **קָרָא** is only ever used in the Hebrew Bible with God as its subject. Strictly speaking, people do not 'create' things in the same way: they 'rearrange' what already exists. For this activity the appropriate verb is **עָשָׂה**, 'to do, make', a verb which can also be used with God as subject.

- (d)
- 1 קָרָא אֶחָד־הַמְּלָכִים וְאֶחָד־הַתְּנָחִים וְאֶחָד־הַכּוֹכָבִים.
 - 2 הַמִּצְאָה אֶחָד־הַסֵּפֶר בְּבֵית.
 - 3 הָאִמֶּר לָהֶם כִּי תִחַרְדַּהּ יִשְׂרָאֵל.
 - 4 הַבְּרָכָה הַזֹּאת לָנוּ וְלִישְׁבֵי־הָאָרֶץ בְּחֹדֶף הַעָמָּה הַזֹּאת.
 - 5 עָמַד הָעָוֶן עַל־הָאָרֶץ.
 - 6 אֵיךְ מִצָּא אֶחָד־הַצִּיָּוִן.
 - 7 קָרָא הַמִּלֵּךְ לְנָבִיא וְלֹא הָלַךְ הַנָּבִיא אֶל־הַחֵיקָל.
 - 8 הַמְּבַרְכִים אֶחָד־הַתְּנָחִים הַזֵּה וְאֶחָד־הַכּוֹכָבִים אֲשֶׁר כָּתוּבֵי בָהֶם לָכֶם.

¹ The conjunction ׀ must be added before each member of a series, apart from the first one, whereas in English 'and' is usually added before the last one only.

² Literally, 'and to the dwellers'. This is much neater than לָהֶם אֲשֶׁר יֹשְׁבֵימָם.

Lesson 12

- (a)
- | | | |
|--|----|-------------------------------|
| | 1 | ביום נחמא כרח ברית עם הנפליך. |
| | 2 | מצא תלד חן בעיני הנביא. |
| | 3 | עלה! קול גדול השמיעת. |
| | 4 | עלו עם העם העירת. |
| | 5 | בנו כיח במקום נחמא. |
| | 6 | מי עשה אודתך בר הרע הנות. |
| | 7 | העשית כדברים אשר שם. |
| | 8 | גפלה האשה ארצת. |
| | 9 | גסעו מיוך העיר הנתרת. |
| | 10 | לא זכרו גם האנשים הנם. |

¹ Lambdin has not given the perfect of this common word in the vocabularies to date, but cf. §57. The participle is included in Vocabulary 8, §42. It means 'to go up, ascend'.

- (b) 1. The warrior brought about a great deliverance for the people.
 2. There is no salvation in God for the evil man.
 3. Have you done this thing?
 4. Have you remembered the covenant which the Lord made with¹ the people?
 5. There is great joy in Jerusalem because the Lord is there.

6. The city which we have built in this land is great.
7. I saw fire coming down from heaven and falling to the earth.
8. The old man travelled to the city.
9. God made the heavens and the earth.
10. The woman went up to Jerusalem because the judge was there.
11. You have not remembered the covenant which we made with the people.

¹ There is nothing in the form of the word **אִתּוֹ** to indicate whether it is the preposition 'with' or the object marker. The context, however, hardly ever leaves any doubt as to which it is. There appears to be no difference in meaning or usage between the two prepositions **אִתּוֹ** and **עִמּוֹ**; cf. no.11 for the same idiom as we have here, but with **עִמּוֹ** used instead of **אִתּוֹ**.

- (c)
- | | | |
|--|---|---|
| | 1 מי אמר לך כי תפחנה אצל נהדר. | 1 |
| | 2 האיש שפט ישר. | 2 |
| | 3 תראיה אחד תירח ואחד הפוכים. | 3 |
| | 4 לא מצא אלהים איש צדיק בעיר הרעה. | 4 |
| | 5 אלה הנדברים אשר ראינו בחזרת. | 5 |
| | 6 גדולה וטובה הארץ אשר ברא יהוה. ¹ | 6 |
| | 7 יצא העם מהארץ הזיא בשנה הזיא. | 7 |
| | 8 מצאה האשה חן בעיני תלך. | 8 |

¹ See Lambdin's note at the start of Vocabulary 12, §59. The pointing used for the vocalization of the divine name in this Key is that found in the standard critical editions of the Hebrew Bible.

Lesson 13

(a) In accordance with what is said in §60, it should be clear that the sentences in this exercise may mostly be translated with or without demonstrative pronouns and with varying word order. Examples of each possibility are given below at random; students should not be concerned if they have thought of an alternative in this regard.

- 1 שמואל טפס ישר.
- 2 ירושלים היא עיר גדולה.
- 3 העבד הזה הוא איש צדיק.
- 4 השקש ותרח בשמים הם.
- 5 טובה הנבוכה אשר אמר
- or הנבוכה אשר אמר היא טובה.
- 6 הענן גדול כאד הוא.
- 7 יש פוכבים רבים בשמים.
- 8 יש לו כנזח רפוח.
- 9 הנבוכים כפתוח.

(b)

- 1 שמואל הזה טפס ישר.
- 2 היתה ירושלים עיר גדולה.
- 3 העבד הזה היה איש צדיק.
- 4 היו השקש ותרח בשמים.
- 5 היתה טובה הנבוכה אשר אמר.

6 הָיָה הַעֲנָן גָּדוֹל מְאֹד.

7 הָיָו כּוֹכָבִים רַבִּים בַּשָּׁמַיִם.

8 הָיָו לוֹ בַּעַת רַבּוֹת.

9 הָיָו הַנְּבוֹרִים בַּמִּתְנָה.

- (c) 1. They captured the cities which were in that land and also the people who were in them.
2. In the night I had¹ a dream, and this is the dream which I had.
3. The woman sent the maidservant to the prophet.
4. Great fear fell upon the people because they had sinned² against the Lord.
5. I have many beautiful daughters.
6. We were not wicked in the opinion of the prophet.
7. Fear is falling upon the land because we have captured the cities.
8. Many are the sins which you have committed³ against God.
9. He wrote in a⁴ book the things which he had seen in the dream which he had.

¹ Hebrew is fond of using together a verb and a noun from the same root. This gave rise formerly to such translations as 'to dream a dream', 'to sin a great sin', etc. It is better to use an equivalent English expression, such as 'to have a dream' and 'to commit a great sin'.

² There is no pluperfect tense as such in Hebrew. The perfect has that significance when the context so demands.

³ Literally, 'sinned'; see note 1.

⁴ In an expression such as 'to write in a book', Hebrew will always use the definite article. As one Grammar puts it: 'Peculiar to Hebrew is the employment of the article to denote a single person or thing (primarily one which is as yet unknown, and therefore

not capable of being defined) as being present to the mind under given circumstances. In such cases in English the indefinite article is mostly used.' With reference to our particular example, it continues later on: 'So always *to write in the book . . .*, i.e. not in *the* book already in use, but in the book which is to be devoted to that purpose, equivalent to *in a book*'; W.Gesenius, E.Kautzsch, A.E.Cowley, *Hebrew Grammar* (Oxford, 1910), pp. 407-8.

- (d)
- 1 לא כְּרִחְנוּ בְּרִיחַ עִם הָעַם הַזֶּה.
 - 2 לא הִיחָה שְׂמֵחָה בְּעִיר בַּיּוֹם הַהוּא.
 - 3 לא קָצְאוּ חֵן בְּעֵינֵי הַנְּבִיא.
 - 4 אִיִּה קָצְאוּ אֶחָד.
 - 5 הַדְּבָרִים הָאֵלֶּה נִם בְּרָבָה גְּדוּלָּה לְעַם.
 - 6 הַסֵּלֶךְ הוּא אִישׁ יֵשֶׁר וְצַדִּיק.

Lesson 14

- (a)
- 1 הוא טוב מְּנִי. 1
 - 2 אין כְּמוֹנוּ. 2
 - 3 לקח מְּנִי¹ אֶחָד־הַכֶּסֶף. 3
 - 4 תְּרַאֲיֶה אִשָּׁה כְּמוֹתִי. 4
 - 5 בְּכָל־הָאָרֶץ אֲשֶׁר לִפְנֵי הָעַם. 5
 - 6 כָּל־שִׂמְחָה וְכָל־יְשׁוּעָה אֲשֶׁר גִּלְחִי לָכֶם. 6
 - 7 כָּל־הַחֲסָאוֹת אֲשֶׁר הִטָּאת. 7
 - 8 כָּל־בְּרִיחַ אֲשֶׁר כָּרַח² עִם־הָעַם. 8
 - 9 כָּל־הַזָּהָב וְכָל־הַכֶּסֶף. 9
 - 10 כָּל־אֲשֶׁר לִי. 10

¹ It will not have escaped attention that מְּנִי may be translated either 'from him' or 'from us'. In more extensive contexts than the present brief sentences there is seldom any doubt as to which is intended.

² Note that when the ך of the stem of כָּרַח comes at the end of a closed syllable and precedes another ך, it assimilates to it; thus כָּרַח־חָם* becomes כָּרַח־חָם.

- (b) 1. The king fell to the ground and did not get up the whole of that day until evening.
2. We put the vessels on the table; did you not find them there?
3. They made the vessels out of gold and silver because they were for the great temple which is in Jerusalem.
4. The people came to the city with great joy because they had had¹ a victory in the battle.
5. We fasted the whole day and did not eat food or drink water.²
6. These are the men who are sojourning³ in the midst of this people.
7. Where did you put the fruit which you took from the tree?
8. All the warriors came here because they knew that the king was here (*or* All the warriors have come here because they know⁴ that the king is here).
9. The men drank some water and they also ate some bread.
10. This is the man whom you have chosen as your king.⁵

¹ Literally, 'because there was not to them', but the context demands a pluperfect; cf. note 2 to exercise (c) of Lesson 13.

² Literally, 'and we did not eat food and we did not drink water'.

³ The article plus the masculine plural participle of נָגַד.

⁴ Remember that the perfect of יָדַע can have present significance; cf. §44 (2).

⁵ Cf note 2 to exercise (c) of Lesson 10.

- (c) 1 לא ראוהו אחד האנשים הבאים על התורף העיר.
2 הצדיקים צמים יום ולילה.¹
3 גזון לט אלהים ישעה גדולה היום.

- 4 וְסַע יְרוּשָׁלַיִם בְּעָרְבָה.
- 5 יְהוָה הוּא אֱלֹהִים וְאֵין כְּמוֹהוּ בָאָרֶץ וּבַשָּׁמַיִם.
- 6 שָׁבוּ שְׁלֹחַן גְּדוּל לִפְנֵי הַמֶּלֶךְ.
- 7 יָשְׁבוּ שָׁם כָּל־הַלְוִיָּהוּ² הַהוּא עַד־הַבֹּקֶר.
- 8 רְבוּחַ גְּדוּלוֹת הַחַסְדוֹת אֲשֶׁר הִתְאַנִּי³.

¹ For this pointing of the conjunction, see note 1 to exercise (b) of Lesson 9.

² Note that לְוִיָּהוּ is masculine. Contrary to his usual practice of indicating masculine nouns ending in ם־, Lambdin does not do so for this word in the glossary on p. 322; however, cf. Vocabulary 9, §47.

³ See note 1 to exercise (c) of Lesson 13.

Lesson 15

- (a)
- 1 הקלי אשר יש בו טים.
 - 2 האיש אשר קרא לו הלך.
 - 3 הלכה אשר קצאנו בו שלחן.
 - 4 הערב אשר אכלנו ואזינו¹ בו.
 - 5 העם אשר הוא נר עפם.
 - 6 היום אשר צקנו בו.
 - 7 העגן אשר גאאה אש מכונו.
 - 8 השנה אשר גפלו בה רבים במלחמה.
 - 9 החירה אשר יש בה ברכוח ותקמת.
 - 10 השמים אשר קרא בהם אודתשקש ואודתהרה ואודתכוכבים.

¹ This is the only form that can be given at this stage. The correct form will be learnt later on.

- (b) 1. We have transgressed the commandments which the prophet set before the people.
2. Have you abandoned me and the people who are with me?
 3. This is the land which we inherited as God¹ promised (said) to us.
 4. That night I had a dream and in it I saw the stars which are in the sky.
 5. The people are walking² in darkness because they have no light.

6. God called the darkness 'night', and the light he called 'day'.³
7. The enemy (pl.) have surrounded me but there is no deliverance for me from the Lord because I have committed many sins against the Lord and he has cursed me and the people who are with me.
8. We stood on the hill and from there we saw that the enemy had surrounded the city and killed all the people.
9. They captured the city and they also took all the vessels from the temple.
10. In the morning he crossed⁴ the river, he and all the people who were with him, according to the commandment which God gave (said) to them.

¹ אֱלֹהִים, 'God', can be used with or without the definite article. Although in certain contexts there may be significance in this change, this is by no means always so.

² 'To walk' is frequently used with the meaning 'to live'.

³ As well as meaning 'to summon someone', קָרָא לְ can also mean 'to name' someone or something. The preposition לְ introduces the object named, while the name given stands in the absolute state.

⁴ The verb is singular because 'he' is the main subject. It is true that strictly speaking the subject is plural, but this usage is permissible when the compound subject follows the verb. If it precedes the verb, the verb must be plural, and so must it be if the plural subject following is expressed by a single word, e.g. 'the men'.

- (c)
- 1 אִישׁ מִבְּנֵי יִשְׂרָאֵל.
 - 2 הַשְׁכַּחְתָּ אֶת־הַדְּבָרִים אֲשֶׁר פָּתַחְתָּ לִּי בְּסֵפֶר.
 - 3 עָבַדְתִּי אֶת־קִלְתָּנוֹת וְאֶת־קִלְתָּנוֹת אֲשֶׁר נָתַתָּ לִּי.
 - 4 אֲרֵר יְהוָה אֱלֹהֵיךָ הַרְעָה וְאֶת־קִלְתָּנִי תִשְׁעַל אֲשֶׁר בְּתֵי.
 - 5 אֵין אִיבִים בְּאֶרֶץ הַחַיִּת.

6 וְחֹן לִי חֲזַק אֶעֱזֹב שׂוֹכֵה כִּי יָדַע כִּי לֹא עָשִׂיתִי אֲדַחֲדֹקְרִים תְּרַעִים הֵמָּה.

¹ רַע and רָשָׁע are synonymous and are used here simply to avoid repetition.

Lesson 16

| | | | | |
|-----|----------|----------|---------|--------|
| (a) | אֵיב | אֹר | אֶרֶץ | אִישׁ |
| | גְּבוּר | גָּמַל | גֶּן | פֶּסַח |
| | דָּר | הֵיכַל | דָּבָר | דָּרָד |
| | הַלְלוּם | חֵן | זָהָב | זָמַן |
| | לְפָקֵד | כֶּסֶף | יּוֹם | יָלַד |
| | לָחֵם | כְּלִי | כּוֹכֵב | לָרַם |
| | גִּהָר | מְקוֹם | מְלֹאךְ | סָלַד |
| | עִיר | עֶבֶד | סֶפֶר | נָבִיא |
| | עֶרֶב | עָנָן | עֵץ | עַם |
| | קוֹל | פְּרִי | צֹאן | צֶדֶק |
| | | שְׁלֹחַן | שֹׁפֵט | רַעַב |

In §73, Lambdin gives three rules which may be applied to most nouns in order to form the construct. These are generally satisfactory, although exceptions follow in the next Lesson. Some students may wonder, however, whether the whole process is quite arbitrary or whether there is not some reason for the changes which take place. Careful consideration of the nouns in this exercise will suggest some intelligible patterns; the following remarks are added for the benefit of those who find such suggestions helpful as an alternative approach to memorization.

(1) There is one group made up of nouns which are really participles, e.g. **מִשְׁפָּח**, **אֵיב**. These, of course, decline in the same way as other participles (i.e. pretonic reduction) and remain unchanged in the construct singular.

(2) A second group is made up of nouns which are accented on their first syllable and whose second vowel is usually *saḡōl* (unless influenced by a guttural), e.g. **מִלְכָּךְ**, **מִסְפָּר**, **מִבְּרָךְ**. They are often known as 'segholate nouns'. They too remain unchanged in the construct state (perhaps precisely because of the influence of the tone on the first syllable by comparison with the third group, discussed below).

(3) The remaining nouns appear at first sight to be very mixed, e.g. **אֵד**, **דָּבָר**, **דְּבָר**, **שְׁלֵחַן**, **גִּבּוֹר**, **דְּבָר**, and so on. With all these, however, it looks as though the noun in the construct state and the noun following it were thought of as standing in so close a relationship that the tone of the first noun was thrown forward on to the second. Thus the final syllable of the noun in the construct state is pointed as a pretonic syllable (i.e., if open, with a long vowel; if closed, with a short vowel) and the one before that as propretonic. Remember the overriding rules, however, that unstressed closed syllables must have a short vowel, and that unchangeably long vowels cannot be reduced. The following is a list of some examples which illustrate these points:

- | | | | |
|-----------------|---|-----------------|---|
| יָד | > | יָד | (closed pretonic syllable) |
| אוֹר | > | אוֹר | (unchangeably long) |
| דְּבָר | > | דְּבָר | (closed pretonic syllable is short;
propretonic syllable reduces to shewa) |
| שְׁלֵחַן | > | שְׁלֵחַן | (closed pretonic syllable has short vowel;
propretonic syllable is also closed,
and so must have a short vowel) |
| פוֹכֵב | > | פוֹכֵב | (closed pretonic syllable has short vowel;
propretonic syllable has unchangeably long vowel). |

Note that monosyllabic nouns pointed with *ṣērê* (e.g. **עֵץ**, **בֵּן**, **שָׁם**) do not follow a consistent pattern in the construct singular, and so do not neatly fit anybody's scheme! On the whole, the *ṣērê* could be thought of as unchangeably long in the

singular, so that the construct (though now a closed, unstressed syllable) is the same as the absolute state. To this, $\text{בֵּן} > \text{בֶּן}$ is a solitary exception (cf. §75c).

| | | |
|-----|-----------------------------|------------------------------|
| (b) | קְלֵי פֶקֶדִי (1) | פֶּקֶדִי הָאָשִׁים (7) |
| | הַר יְהוָה ¹ (2) | קוֹל הָעֶבֶד (8) |
| | גַּבַל הָאִישׁ (3) | אֹדֶר הַפּוֹקְבִים (9) |
| | בֵּן הָאִשָּׁה (4) | לֵחֶם הַלֵּלֶד (10) |
| | הַיָּבֵל הָעֵדִיד (5) | גִּדְרֵי הָאָרֶץ הַהִיא (11) |
| | הַגְּלוֹם הַלֵּלֶד (6) | |

¹ Because proper names are definite, the whole of this phrase is definite. 'A mountain of the Lord' would have to be translated הַר לַיהוָה , as explained by Lambdin on p. 68.

- | | |
|---------------------------------|---|
| (c) 1. The fruit of the tree | 7. The voice of the prophet |
| 2. The tree of the garden | 8. The good king's servant |
| 3. The man's small garden | (or the king's good servant) |
| 4. The woman's evil husband | 9. The rich man of the city |
| 5. The evil woman's husband | 10. The famine of (i.e. suffered by) the poor |
| 6. The just judge of the people | 11. The big cloud in (of) the sky |
| | 12. The precious gold of the temple. |

Note that in nos. 4, 5, 9 and 11 there is no possible alternative translation, given the agreement of noun and adjective. In nos. 3, 6, 8 and 12, by contrast, the adjective could, in theory, qualify the other noun in the phrase. Common sense generally decides which is more probable; only in no. 8 is there genuine ambiguity.

- (d) 1. The people did not listen to the voice of the prophet because they were very wicked.
2. The prophet smashed the stone tablet and did not give it to the people.

3. Why have you rested¹ from the work?
4. In the wicked city we saw a great image but we did not (*or* do not) know who it was.
5. Have you eaten the fish which we gave you?
6. The birds² of the sky are very pretty.
7. Half³ the camp went out to the battle.
8. We came to the city but we did not find the prophet of God there.
9. The priest put the book of the law on the table.
10. I got up in the morning and/*but* did not remember the image which I had seen in the dream which I had had.
11. This is the king whom the people have put on the throne.
12. The woman came before the king but the king⁴ did not listen to the woman's voice (i.e. to what the woman had to say).
13. In the night and in the daylight the people are obeying⁵ God and walking in the way of the Lord according to the commandment which he gave them.

¹ See the remarks on פָּקַד at note 2 to exercise (a) of Lesson 14.

² Being a collective noun, עוֹף needs to be translated as a plural in English (unless the somewhat rarified 'fowl' is used).

³ חֲצִי, 'half', should be treated like any other noun. In the present sentence, therefore, it is in the construct state before הַמַּחֲנֶה, literally 'half of the camp'.

⁴ Notice how the subject here precedes the verb in the perfect tense, thus heightening the contrast between the woman and the king. Clearly in such a case the conjunction must be translated 'but'.

⁵ In both nos. 12 and 13 we have the idiom **שָׁמַע אֶל-קוֹל**. This often means 'to obey', and that is an appropriate translation in no. 13. It is obviously not appropriate in no. 12, however, where the student must accordingly find some alternative suitable form of words.

- (c)
- | | | |
|--|---|---|
| | עָבַר אֶחָד־יָרֵךְ הָעִיר. | 1 |
| | לָמָּה עֲזַבְתָּ אֶחָי לְאִיב. | 2 |
| | מִי שָׁכַר אֶחְדָּהֶקְלֵי הַנֶּזֶר. | 3 |
| | אֶרֶד אֲלֵנִי כִּי שָׁכַנְתִּי אֶחְדִּיכֶר הַחֹרֶת. | 4 |
| | לְכֹד הַפֶּלֶךְ הָרַע אֶחְדָּעַם ¹ יְרוּשָׁלַם. | 5 |
| | עֲזַב אֶחָי כִּי תִשְׁאַחֲזִי לוֹ ² וְלֹא שָׁמְעָהּ לוֹ. | 6 |
| | לֹא שָׁכַח עַד-הַיָּרֵב. | 7 |

¹ Because 'Jerusalem' is a proper name, it is definite. **עַם**, being in the construct state before it, must therefore also be definite. Consequently, the particle **אֶחָד** must be used, since the whole phrase is the direct, definite object of **לְכֹד**.

² Cf. Vocabulary 13, §63.

Lesson 17

- | | |
|---------------------------------|------------------------------------|
| (a) 1. The prophet's house | 8. The man's difficult work |
| 2. The advice of the king | 9. The deliverance of the warriors |
| 3. The year of the great battle | 10. The hill of that land |
| 4. The blessing of the fathers | 11. The judge's son |
| 5. The queen of heaven | 12. The poor man's daughter |
| 6. The law of God | 13. The name of this land |
| 7. The people's great joy | 14. The camp of the enemy |

(b) In this exercise it is important to remember that an adjective qualifying either noun in a construct chain must follow the whole chain and not intrude between the two nouns.

- | | |
|-----------------------------------|---|
| שְׂרָה הָאִישׁ הַעֲשִׂיר | 1 |
| אָבִי הַמֶּלֶךְ | 2 |
| מִלְחָמָה הַשָּׁנָה הַשְּׁלִישִׁי | 3 |
| אָחִי הַנְּבִיא הַקָּטָן | 4 |
| דָּבָר הַחֹרֶה הַחֲמִישִׁי | 5 |
| בְּרֵכָה יְדוּעָה | 6 |
| חֲכָמָה הַמֶּלֶךְ | 7 |
| בֵּית הַעִיר הַרְאשׁוֹן | 8 |
| רְקִיעַ הַשָּׁמַיִם | 9 |

Note that the pattern for forming the construct singular of feminine nouns in $\bar{a}h$ is comparable with that explained in the notes following exercise (a) of Lesson 16 once, of course, $\eta\bar{z}$ has been substituted for $\eta\bar{z}$.

(c) On the first day God created the heavens and the earth. The earth was formlessness and void and darkness was on the surface of the water. God created the light. He called the light day¹ and the darkness he called night. Thus did God do on the first day.

On the second day God made a firmament in the middle of the water and the firmament stood between the water which was under the heavens and the water which was above the heavens. He called the firmament sky. Thus he did on the second day.

On the third day God gathered the water which was under the sky into one place. God called the dry land earth and the water he called seas. And on the third day he created all the herbage of the earth and every tree.

¹ See note 3 to exercise (b) of Lesson 15.

- (d)
- 1 לא נפל בִּיח הָאָרֶץ.
 - 2 שִׁמְחָה הָעַם בְּחֹרֶחַ יְהוָה.
 - 3 כִּיּוֹם הַזֶּה נִבְרָא הַיָּם וְהַיַּבֵּשׁ בְּסֵלֶתֶת.
 - 4 שְׁמֵי הַשָּׁמַיִם מִלְּפָנֵי אֱלֹהִים וְהָאָרֶץ מִלְּפָנֵי אֱלֹהִים אֲשֶׁר עַל־שָׁמַיִם עֵץ.
 - 5 לְרֵחַ עֲבָנִים הָאָרֶץ הָיְתָה רְפוּחָה.²
 - 6 בְּבֹקֶר וָסֵעַ יָקָה.
 - 7 שֵׁם הַיָּם הָיָה הַיָּם וְהָאָרֶץ הָיְתָה הָאָרֶץ.³

¹ See note 1 to exercise (a) of Lesson 15.

² Remember that in spite of the way it declines in the plural **הן** is a feminine noun.

³ It is not absolutely necessary to include this pronoun but it adds a certain clarity to the sentence.

Lesson 18

(a) The construct plural should not cause difficulty if the principles governing the formation of the singular have been grasped. Once ʾ- has been substituted for □ʾ- as an open, and hence long, pretonic syllable (or □ʾ- left as an unchangeably long vowel), one may point backwards through the word quite regularly: remember (i) the rule of Shewa, (ii) that unstressed, closed syllables have a short vowel, and (iii) that unchangeably long vowels must not be reduced. The only difficulty is caused by the *segholate* nouns, where the short vowel required by the rule of Shewa is not always *hîreq*. The correct vowel is determined by factors deriving from the rather complicated history of these words, the net result of which is clearly set out by Lambdin on p. 78. (Note also the exceptional forms at the end of §78.)

- | | |
|--|--|
| 1. The men of the city | 15. The fish (pl.) of the sea |
| 2. The wives of the king | 16. The tablets of the law |
| 3. The enemies of the people | 17. The images of God (<i>or</i> the gods) |
| 4. The houses ¹ of the city | 18. The daughters ² of the people |
| 5. The hills of the land | 19. The paths of the mountains |
| 6. The words of the book | 20. The blessings of the prophets |
| 7. The temples of the city | 21. The camels of the rich man |
| 8. The mountains of the land | 22. The heroes of the people |
| 9. The kings of the land | 23. The elders of the city |
| 10. The stars of the sky | 24. The young man's dreams |

- | | |
|---|-------------------------------|
| 11. The beast(s) of the field | 25. The children of the women |
| 12. The (wild) animals of the
land/earth | 26. The days of the kings |
| 13. The life of the man | 27. The temple vessels |
| 14. The stones of the mountain | 28. The king's messengers |

¹ For the irregular plural of בָּיִת, see the note to exercise (e) of Lesson 2.

² בַּת, 'a daughter'; plural: בָּנוֹת; construct plural: בְּנוֹת; cf. Vocabulary 13, §63.

| | | |
|-----|-----------------------------------|----|
| (b) | קְלוּמוֹת: קְלוּמוֹת הָאָרֶץ | 1 |
| | קְהֻלוֹת: קְהֻלוֹת הָאֲיִבִים | 2 |
| | מִצּוֹת: מִצּוֹת יְהוָה | 3 |
| | נְהַרְחוֹת: נְהַרְחוֹת הָאָרֶץ | 4 |
| | נְבִיאִים: נְבִיאֵי הָעִיר הַזֶּה | 5 |
| | סִפְרִים: סִפְרֵי הַנְּבִיאִים | 6 |
| | עֲבָדִים: עֲבָדֵי הַמֶּלֶךְ | 7 |
| | עָרִים: עָרֵי הָאָרֶץ | 8 |
| | עֲצֵי הַנֶּזֶן | 9 |
| | שִׁפְסִים: שִׁפְסֵי הָעֵם | 10 |
| | אֲבוֹת: אֲבוֹת הַיְלָדִים | 11 |
| | בָּנִים: בְּנֵי־הַזְּקֵנִים | 12 |

¹ For this irregular construct plural, cf. §78 (c).

(c) On the fourth day God created the sun and the moon. The sun is the great light which is for the day and the moon is the lesser (literally, 'small') light which is for the night. He also made the stars and put them in the firmament of heaven.

On the fifth day God created the fish which are in the seas and in the rivers and in all the other waters which are on the earth. He made the birds which are on the earth and across the face of the firmament of heaven.

On the sixth day God made the animals of the earth, every beast and every creeping thing. He formed man from the ground in God's image. He created them male and female.

On the seventh day God rested from all the work which he had done. (The seventh day, in which God rested, is the Sabbath day.)

- (d)
- | | | |
|--|--|---|
| | אֱלֹהִים שִׁמּוֹחַ יְלָדֵי הַיָּם אֲשֶׁר בָּאוּ יְרוּשָׁלַיִם. | 1 |
| | תָּבַח אֶחָדָבְגִי תִבְיֵא תִרְעִים כִּי עָבְרוּ אֶחָדָחֹרוֹחַ יְדָתָ. | 2 |
| | בָּחַן לְכֹסֶף לְאִשָּׁה תְּרֵאשׁוֹנָה וְלֹאֲתָרַח לֹא בָּחַן קְאוּקָה. ¹ | 3 |
| | תְּרֵאִיתָ אֶחָדָפוֹכְבִּי הַשָּׁמַיִם אֲשֶׁר שָׁמַ2 אֱלֹהִים בְּרִקִיעַ. | 4 |
| | אִיפָה לֹחֹחַ תֵּאָבֵן אֲשֶׁר שָׁכַר תִּבְיֵא. | 5 |
| | יְדָתָ הוּא יְשׁוּעָה כָּל־הַעַמִּים. | 6 |

¹ The word 'nothing' is not listed in the English-Hebrew glossary, nor has it been introduced in the Lesson Vocabularies so far. קְאוּקָה is an indefinite pronoun meaning 'anything'. Thus with the negative ('not . . . anything') it can be used for 'nothing'.

² Or בָּחַן.

Lesson 19

- (a) 1. We are going towards the city.
2. Are you (m.pl.) going up to Jerusalem?
 3. Why are you (m.sg.) crying out?
 4. What are you (f.sg.) drinking and what are you eating?
 5. I am writing those words.
 6. Are you (f.pl.) sojourning in the midst of this people?
 7. What did God form from the ground?
 8. Who is male and who is female?
 9. What is the Sabbath day?
 10. We are fasting but they are eating.
 11. Are they calling to the prophet?

It will be noted that, although Lambdin correctly describes the use of the independent forms of the personal pronouns at the bottom of p. 82, he does not specifically mention their use with the participle. Where a participle is used verbally, as in several of the sentences in this exercise, it must have a subject expressed (whether noun, proper noun or pronoun). With verbs in the perfect and imperfect tenses, however, their inflected forms mean that the subject does not *have* to be expressed separately.

| | | |
|-----|-------------------|---|
| (b) | מהשם האיש הזה. | 1 |
| | מי ברתאשה העשירה. | 2 |
| | מה עשה ביום הששי. | 3 |
| | מה קרא ליבשה. | 4 |
| | מה עשית אחרמול. | 5 |
| | הראית אהו אחרמול. | 6 |

It is worth noting that when **מה** is followed by an adjective it has exclamatory force; e.g. **מה טוב**, 'how good!'.

- (c) 1. The young men listened to (the voice of) the warrior because he was the wisest of (*or* wiser than) all the men.
2. The garden which you have planted in this place is beautiful and pleasant.
3. Those men are cursed because they sinned against the Lord God.
4. We ate some of¹ the cattle meat and drank from the water of the river.
5. Why did you not give half of the meat to the poor since they were hungry?²
6. Where did you put the other stone?
7. Who broke these vessels which I made yesterday?
8. These are the words of the song which the king sang about the death of the great heroes.
9. The animal ate some of the grass of the field.
10. What work did you (m.pl.) do yesterday? (literally, 'What is the work which you did yesterday?')
11. They dwelt there all the days of the prophet's life.

¹ As well as meaning 'from', **מן** can have the sense of 'part of' and 'some of'.

² **רעב** means 'hunger' as well as 'famine'. A literal translation of the clause would be 'because there was to them hunger'.

- (d)
- | | | |
|--|---|---|
| | עָשָׂה אֱלֹהִים אֶחָדָאֲשָׁה ¹ מִצֹּלַע הָאִישׁ. | 1 |
| | מִי אִיבֵי הָעֵם הַזֶּה. | 2 |
| | אֱלֹה הַדְּבָרִים עַל־תַּיִי הַסֹּלֶךְ הַגָּדוֹל. | 3 |
| | עָשָׂה אֶחָדָגִי הַיָּסִים וְאֶחָד־עוֹף הַשָּׁמַיִם. | 4 |
| | בְּצֹלָם מִי יֵצֵר אֱלֹהִים אֶחָדָאָדָם. ¹ | 5 |
| | מִדָּשָׁם בְּרָקִיעַ הַשָּׁמַיִם בַּיּוֹם הַרְבִּיעִי. | 6 |

¹ Hebrew tends to use the article in cases like this. It is known as the 'generic article'. Note its occurrence at Lesson 18, exercise (c), line 5.

(e) The man gave (literally, 'called') names to all the cattle, to the birds of the sky and to all the wild animals¹ but for the man there was no helper suitable for him. The Lord God made the rib which he had taken from the man into a woman. The woman was with the man in the garden.

The snake was more crafty than all the wild animals which the Lord God had made. The woman obeyed the snake and ate some of the fruit of the tree which was in the middle of the garden because she saw that the tree was good and pleasant. The man also ate the fruit which the woman gave him.

God said to the man,² 'Have you eaten from the tree which is in the middle of the garden?' The man said, 'The woman whom you gave to be with me, she gave me (some fruit)³ from the tree'. The Lord God said to the woman, 'What is this that you have done?' And she told him everything that the snake had said to her. The Lord said to the snake, 'Because you have done this you are cursed more than all the cattle and more than all the wild animals'. The man and the woman left the garden because they had sinned (literally, 'sinned a sin') against the Lord God.

¹ This is what is usually understood by 'animals of the field'.

² For לֵאמֹר see Vocabulary 11, §56.

³ It is, perhaps, necessary to supply these words in English.

Lesson 20

- (a) 1. Your (m.sg.) voice; her voice
 2. Her elders;¹ your (m.pl.) elder²
 3. Our year; our years³
 4. My joy; my joys
 5. My throne; his throne⁴
 6. Her stars; your (m.pl.) stars
 7. His light; his lights
 8. Your (m.pl.) earth;² their (m.pl.) earth
 9. Your (m.sg.) gold; your (m.pl.) gold
 10. His wisdom; her wisdom
 11. Your (m.sg.) commandments; your (m.sg.) commandment
 12. Our salvation; your (m.pl.) salvation²
 13. Her river; her rivers
 14. My death; his death
 15. Your (m.sg.) table; your (f.sg.) table

¹ Since Hebrew does not have a separate neuter gender, 'his' and 'her' may often have to be translated 'its'. In this example, for instance, the reference might be to a city, עִיר, which is feminine; hence 'its elders'.

² Many students experience difficulty at first with the forms of the noun with a second person plural suffix because they do not seem to fit the rules of vocalization which have been followed up until now. In **דְּבַרְכֶם**, the short *a* (*pátaḥ*) of the second syllable makes us think that the syllable is closed (**בַּרְ**), since unstressed closed syllables have a short vowel. In that case, however, there ought to be a daghesh in the **כ**, since it does not follow a vowel. Alternatively, if the Shewa is voiced (since there is no daghesh), we expect a long *a* (*qámeṣ*) under the **כ**.

Grammarians do not agree about the proper explanation for this; it is treated quite differently, for instance, in the two most widely used reference Grammars! One senses, too, the difficulty Lambdin has in his treatment on pp. 86-87.

In view of all this, it is probably best at this stage of learning Hebrew to reckon with a third type of Shewa, not previously encountered. We will call it the 'middle Shewa', because it is 'silent' enough to close the preceding syllable but 'voiced' enough not to require a daghesh in a begadkepat letter following.

There is no way of predicting precisely when this Shewa is to be used. Students will simply have to learn the relatively few settings in which it occurs. These will be pointed out as we continue through the exercises. Suffice, then, to observe for the moment that it is used before second person masculine and feminine suffixes with both masculine and feminine singular nouns. Examples are to be found in numbers 2, 8, 9 and 12 of the present exercise.

³ The forms of the noun are quite regular, once it is remembered that the plural of **אָנָּךְ** is **אָנָּכֶם**.

⁴ The noun is **אָנָּךְ**. With suffixes we should therefore have expected ***אָנָּכֶם**: the doubled **נ** means that the first syllable is closed, and hence short (as in **אָנָּךְ**). However, as in the plural (cf. §25, p. 17), the daghesh drops out of the **נ** over Shewa.

| | | |
|-----|---|---|
| (b) | עַמָּדָה: עֶצֶד: עוֹפָד | 1 |
| | שִׁירְכֶם: עֲצוּחֶם: צְאוּכֶם | 2 |
| | מִקְמוֹתַי: מִתְנוֹחַי: רַעֲבֵי: מִצֹּחַי | 3 |
| | קוֹלִי: הוֹרָחִי: מִלְאֲכֵי: גְבִיאִי | 4 |
| | רָקִיעוֹ: לַחֹ: כְּסָאוֹ: הִיכָלוֹ | 5 |
| | דְּבָרָיו: תְּנָיו: גְּמֵלוֹ: בְּרִכּוֹתָיו | 6 |
| | אִיבֵיהֶן: גְּבוּרֵיהֶן: מוֹחֵן | 7 |

- (c) 1. The army of the enemy is innumerable; they have as many warriors as the stars in the sky.¹
2. There is nothing new under the sun.
3. A new king arose over the land.
4. He is stronger than I.
5. I am coming² to you in the name of the Lord of hosts.
6. The king sent his horses, his chariots and his horsemen.
7. They sang their new song³ to the Lord.
8. I saw the sun and the moon and the stars and all the host of heaven.
9. These are the names of all the mighty warriors⁴ who fell in that battle.
10. They built a new house in their city.
11. The famine was severe (literally, 'strong') in the land and the people had no bread.
12. The angel said to him, 'The Lord is/be with you, mighty warrior'.
13. A great and powerful wind broke the rocks of the mountains.
14. Your men are cursed because they have sinned in the eyes of the Lord.
15. We saw the men riding on their horses.
16. Who is the mighty warrior who is riding on the chariot?

¹ See Lambdin's notes on **סִפְּרָא** in the Vocabulary to this Lesson. Literally translated, the sentence reads, 'There is no number to the army of the enemy; there are to them warriors as the number of (construct singular) the stars of the sky'.

² Since the sentence starts with **אֵינֶכִי**, 'I', **בָּא** here must be the masculine singular participle, not the third person masculine singular perfect, 'he came'. 'I came' would, of course, be **בָּאתִי**. For the forms of both the perfect and the participle, see the second half of §64 on p. 60.

³ Remember that if a noun has a pronominal suffix it is definite. An adjective following must then have the definite article.

⁴ It is difficult to know quite how to translate this common idiom. Note that **נְבוֹר** is in the construct state before **לְיָיִל**. Consequently, if the phrase needs to be definite, as it does here, the definite article has to be added to **לְיָיִל** only. In no. 12 the phrase is definite as a way of expressing the vocative.

- (d)
- | | |
|--|---|
| | לָקַח צֶלַע מִהַאִישׁ וּמִכֶּנֶּו עָשָׂה אִשָּׁה. 1 |
| | הָיָה הַשִּׁיר אֲשֶׁר שָׂרוּ נְחֻמְד וְטִיב. 2 |
| | חֻק הָאֵיב מִנְבוֹרֵינוּ. 3 |
| | הָרַענו אֶחָד־הַכְּהֹנֵם וְאָכְלוּ 1 מִבְּשָׂרָה. 4 |
| | זֶה שִׁיר הַדָּשׁ עַל־פְּרָשִׁים 2 וְעַל־מִרְכָּבוֹח וְעַל־מִלְחָמָה. 5 |
| | אֵין עֹז לְקַהֲלָנוּ. 6 |
| | וּפַל קִיר עִירָם הַגְּדוֹלָה. 3 7 |

¹ See note 1 to exercise (a) of Lesson 15.

² Note this irregular plural. The **ר** should really be doubled, but since it cannot be, the first vowel remains long in compensation.

³ It is worth checking that this sentence is fully understood: קיר is in the construct before עירם. Since the latter has a suffix, קיר is also definite, 'the wall'. It is the subject of the sentence, and so the verb (נפל), third person masculine singular perfect) agrees with it. עירם is feminine singular and definite. Since the adjective 'great' qualifies it, הגדולה must agree with it in all respects.

Lesson 21

- (a)
1. Ambiguous. 'His father died' (verbal) *or* 'his father is dead' (non-verbal).
 2. Grammatically ambiguous, since מֵלֵךְ may be either a verb or an adjective, but probably meaning 'The vessel is full of blood' in either case. If מֵלֵךְ is the verb, other translations are also possible: 'The vessel was filled with blood', etc.
 3. Ambiguous in the same way as the previous sentence. 'The temple is full of (was filled with, was full of, etc.) the glory of the Lord.'
 4. Verbal. 'The men died/are dead.'
 5. Verbal, since the stress is on the first syllable: 'The woman died'. If it were on the second syllable it would be the feminine singular of the participle, and hence adjectival: 'The woman is dead'.
 6. Ambiguous. 'The famine is/was/became serious.'
 7. Verbal. 'We are/were ashamed because we have/had sinned.'
 8. Adjectival. 'The men are dead.'
 9. Adjectival. 'The stone is too heavy for me.'
 10. Verbal. 'The waters were filled with/are full of fish.'
 11. Verbal. 'We were filled with/are full of joy.'
- (b)
1. according to your words
 2. from his father's mouth

3. the words of your mouth
4. according to the words of your brother
5. according as you said
6. with his brothers
7. from the midst of my brothers
8. the brothers of our father

- (c)
- | | | |
|--|--------------------------------------|---|
| | חורח אֲבוֹתָיִךְ | 1 |
| | שָׁנָח מִוֶּחַ אֲחֵיִךְ | 2 |
| | קְלָאִים/קְלָאוּ הַשָּׂמַיִם עִנְיָם | 3 |
| | קְלָא הַשָּׂרָה סְרָבֹחַ וּפְרָשִׁים | 4 |
| | הַכְּלִי הַחֲדָשׁ קְלָא קָיִם | 5 |
| | בָּשׂוּ | 6 |
| | הַשָּׂמַיִם בְּיָדוֹ (הֵם) | 7 |

- (d)
- | | | |
|--|--|---|
| | עֲבָדוּ אֶחָד־הַסֶּלֶךְ הַיָּשָׁר שְׁנַיִם רְפוּחַ. | 1 |
| | תָּרָה לְרַעָה כִּי תָרַע הַאֲנָשִׁים אֶחָד־אֲחֵיוֹ. | 2 |
| | שָׁמְרָנוּ אֶחָד־הַחֹרֶה אֲשֶׁר נָתַן לְאֲבוֹתָיִךְ וְלֹא עָבְרָנוּ אֶחָד־הַמִּצְוֹת | 3 |
| | אֲשֶׁר בָּהֶן. | |
| | קְלָאָה יָד הָאִישׁ דָּם. | 4 |
| | יָשַׁב הַצֹּבֵא מִחוּץ לַעִיר וּבְחוּץ הָעִיר צִעֲקוּ הָעָם לְאֹמֵר | 5 |
| | אֲנָתָנוּ מֵחַיִּים. | |
| | הַדְּבָר הַזֶּה כִּבְדַּר מִפְּנֵי. | 6 |

(e) The man¹ knew Eve. Eve bore a son to her husband and named the child Cain. She also gave birth to Abel, Cain's brother. Cain was one who tilled the ground whereas Abel was a shepherd.² Cain brought some of the fruit of the ground as an offering to the Lord, and Abel too brought from the first-born of his flock. Abel's

offering was acceptable (literally, 'good') in the eyes of the Lord, but Cain's offering was not acceptable. Cain became very angry. Cain slew his brother Abel in the field.

The Lord said to Cain, 'Where is your brother, Abel?'

Cain said, 'I do not know. Am I my brother's keeper?'

The Lord said, 'What have you done? The voice of your brother's blood is crying out to me from the ground, and as for you, you are cursed from the ground which has received your brother's blood from your hand.'

Cain said to the Lord, 'My punishment³ is too great for me'.

¹ אָדָם is both a proper name, Adam, and a general word for mankind. The former might seem to be more appropriate here, but it is precluded by the presence of the definite article. In fact, the Biblical text at Genesis 4: 1 adds אִשְׁתּוֹ, 'his wife', after the reference to Eve, and this certainly makes for a smoother reading.

² In English, 'shepherd' implies one who cares for sheep. In Hebrew the verb רָעָה has a broader reference, so that the addition of מִצֹּן is strictly necessary for the elimination of any ambiguity. In fact, however, רָעָה is often used on its own to mean 'shepherd', whether literal or metaphorical.

³ עוֹנֵשׁ means both guilt and punishment. Despite Lambdin's note, the latter is more suitable here.

Lesson 22

- (a) 1. They will burn the house
 2. We will remember him
 3. They will bury us
 4. You/they (f.pl.) will sell them
 5. I will seek silver from him
 6. You (f.sg.) will watch me
 7. You (m.pl.) will sell him/it
 8. You (m.pl.) will make a covenant with us
 9. You (f.sg.) will write to us
 10. He will burn her/it

- (b)
- | | | |
|--|-------------------------------------|---|
| | שִׁקְעוּ אֶזְנוֹי | 1 |
| | כִּי אִי עֵינֶיךָ | 2 |
| | שֶׁלַח אֶחְדָּיְכִי | 3 |
| | עֵינֶיךָ יִפּוּחַ | 4 |
| | לְשִׂמְחֵי אֲחֵם חֲתַח רַגְלִי | 5 |
| | הָעַם אֲשֶׁר כִּרְבָּלְיוֹ עֲקָדִים | 6 |

- (c) 1. The Lord was with the king because he sought the God of his father and walked in his commandments.

2. They will burn the wicked woman with fire outside the city.
3. They will sell their young¹ brother into the hands of the men who are going down to Egypt.
4. The man did all the work of the service of the house of the Lord.
5. On that day you will rest from any work which you do because it is the Sabbath day.
6. I will seek the Lord all the days of my life because he is my rock and my salvation.
7. Will you (m.pl.) sell me into the hand of² my enemies?
8. What is your brother's work?
9. His enemies burnt the house of the Lord and the king's house and they burnt every large house³ with fire.
10. They called that day Sabbath because the Lord rested on it from the work.

¹ Sometimes in a context like this the adjective may itself carry the idea of the superlative: 'youngest'.

² A common idiom for 'into the power of'.

³ Although there is no definite article, 'every large house' in a given city is clearly determined for the reader, and so אֵת is correctly supplied.

- (d)
- | | | |
|--|---|---|
| | 1. יִשְׂפַר אֶחָם בְּבָלִי. | 1 |
| | 2. אֲזַכֵּר אֶחְדָּמְצוֹתַיִךְ כָּל־יְמֵי תַיִ. | 2 |
| | 3. יִקְבְּרוּ אֶחְדָּאֲבֵיהֶם בְּקִבְרֵי אֲבוֹתָיו. | 3 |
| | 4. מִהַיְדָרְשׁוֹ אֲנִי מִבְּנֵי. | 4 |
| | 5. לֹא יִזְכְּרוּ הַבְּנִים הָרַעִים אֶחְדָּדְבָרֵי אֲבֵיהֶם תִּזְכֹּן. | 5 |
| | 6. הַיְלִקְדוּ אִיכְיֵנו אֶחְדָּהָעִיר וְאֶחְדָּעִמָּת. | 6 |

Lesson 23

- (a) 1. Where will you (*or* she) send me to?
2. To whom will you (m.pl.) call?
 3. Where will the women find¹ bread for their sons and daughters²?
 4. Why will the daughters of Jerusalem rejoice?
 5. They will choose a king for them(selves).
 6. I will not trust you³ or the words of your mouth.
 7. Who will redeem me from the power of⁴ my enemies?
 8. Where have you come from, my son?
 9. I have come from⁵ east of the city, my father.
 10. Where are you going to?

¹ Notice the spelling of the second and third persons feminine of the imperfect of III-*Aleph* verbs: the *səgōl* of the second syllable is not what might be expected at first.

² In Hebrew, both the preposition and the pronominal suffix must be repeated (literally, 'and for their daughters'), but this is not necessary in English.

³ Notice that **אֶתְּ** is followed by the preposition **אֶתְּ** in Hebrew, whereas 'to trust' governs a direct object in English.

⁴ Cf. note 2 to exercise (c) of Lesson 22.

⁵ The context (i.e. the use of a verb of motion) shows that מִן here must retain its usual meaning of 'from'. In other contexts לְמִזְרָחָם means simply 'on the east of'.

| | | |
|-----|-----------------------------------|---|
| (b) | $\text{בָּרוּךְ וְיָבוֹאֵינִי}$ | 1 |
| | אֲחִינִי הַקָּטָן | 2 |
| | שְׂמוֹתָיו | 3 |
| | אֲבִי וְאִמִּי | 4 |
| | $\text{חַלְלֵנִי וּפְרִשֵׁנִי}$ | 5 |
| | $\text{קָרָאתִי וְעָשִׂנִי}$ | 6 |
| | רָצִנִי | 7 |
| | $\text{מִנְחֹלָתִי; מִנְחֹלָתִי}$ | 8 |

- (c) 1. Everyone who trusts in you will rejoice because you are the salvation of our people.
2. The men will lie down there until the morning.
3. The man who trusts/will trust in the name of the Lord is good.
4. The name of this man will be more important than the name of any man living in this land.
5. The sons of the old man will not heed the voice of their father because they are very wicked.
6. I know that he will redeem my people.
7. I rejoiced when I saw all that the Lord had done for us.
8. Who will redeem us from the power of the enemies?
9. The work will be heavy for you and you will cry out to me with a loud voice but I will not listen to you (literally, 'to your voice').
10. I will choose a man from amongst you to be a prophet for me.¹

¹ This sentence is rather tersely expressed in Hebrew. Literally, it says, 'I will choose from you a man for me for a prophet'.

- (d)
- | | | |
|--|--|---|
| | לא ימצאו אחרו איקיו במצרים. | 1 |
| | יקרא שמים חדשים וארץ חדשה. | 2 |
| | ראינו כי תזקוח ידיו ונדענו ¹ כי ישועתנו בו. | 3 |
| | הלכו אחיו ² בתגלי המלך תרע. | 4 |
| | ראו עינינו אחד כבוד יהוה. | 5 |
| | לא היה מספר ³ לכוכבי השמים. | 6 |
| | קלאו השמים אור גדול. | 7 |

¹ See note 1 to exercise (a) of Lesson 15.

² Notice this irregular form. The plural of אח is אחים and the suffixes are joined normally to this for the most part: אחיו, אחיך, etc.; cf. §88, p. 96. Anomalously, however, 'his brothers' is אחיו.

³ Cf. Vocabulary 20, §86. As usual, לא היה is used in the place of אין when the past tense is required.

(e) Abram, the son of Terah, and Lot, the son of Haran the son of Terah, lived in Ur of the Chaldeans. Terah set out with Abram his son, and with Lot his grandson (literally, 'the son of his son') and with Sarai, Abram's wife, to go toward the land of Canaan. They dwelt in Haran and there Terah, Abram's father, died. Abram went from Haran as the Lord had told him. Abram took with him Sarai and Lot his nephew (literally, 'the son of his brother') as well as (literally, 'and also') all the goods which were theirs in Haran.

They came to the land of Canaan. Abram passed through the land as far as the place called Shechem.¹ The Canaanite was in the land at that time. In Shechem the

Lord said to Abram, 'I am going to give² all this land to your progeny'. Abram built an altar there to the Lord.

He travelled from there to the mountain on the east of Bethel. There too he built an altar and he called there on the name of the Lord.

¹ Literally, 'the place of Shechem'. Many scholars believe that in addition to its usual general meaning, **םִקְדָּשׁ** can sometimes have the more particular meaning of 'sacred place', 'cult centre', 'sanctuary'. If so, that meaning would fit very well here.

² For the meaning of the participle, see the last paragraph of §26 on p. 19.

Lesson 24

- (a) 1. They slew our king and buried¹ him outside the city.
2. God afflicted the people and sent his prophet to them.
3. They captured his goods and burnt his house.
4. They will call to him and take him and sell him into the hands of his enemies.
5. They came to the woman's house and lay there the whole night.
6. We have obeyed your voice and trusted your words.
7. They arose and chose themselves a king.
8. At noon we will ride on our donkeys towards the wilderness.
9. You will shout with a loud voice and go twice round the city.
10. Did you not hear with your ears the words of my prophet?
11. Our land is good and our vineyards are good.
12. We will break his image.
13. We remembered your kindness which you showed us (literally, 'which you did with us').
14. Are these your (f.sg.) children?

The sentences in this exercise have been translated rather literally because it is so important to understand the principles of narrative sequence explained in this Lesson. Once these are mastered, it is preferable sometimes to introduce the use of subordinate clauses which English style demands. A fuller context will usually indicate when this

is required. For instance, no. 2 might be translated, 'After God had afflicted his people, he sent his prophet to them', etc.

¹ The vocalization of the conjunction before a verb in the imperfect in a narrative sequence is exactly the same as that of the definite article before a noun.

(b) Amongst other things, this exercise gives practice in the use of the pronominal suffixes with segholate nouns. We have already noted when dealing with the construct state that these nouns form a class of their own; see the comments on exercise (a) of Lesson 16. In the plural, they go very much like other nouns such as דָּבָר. The only difference is that when the rule of Shewa has to be applied the short vowel to be supplied is not always *hîreq*, but is the same for each word as that already learnt for the construct plural (see the introduction to exercise (a) of Lesson 18 and Lambdin, p. 78). Thus we have forms like מַלְכֵיכֶם as well as סַפְרֵיכֶם.

It is with the singular noun that the real differences emerge, as Lambdin clearly explains in §99. One helpful factor is that the short vowel of the first syllable is the same as that already associated with each word in this class. Note that since this word is properly closed (hence the daghesh in מַלְכֵי) there is no question of the use of the 'middle Shewa' (see under Lesson 20 above) in forms with the second person plural suffix (מַלְכֵיכֶם, etc.).

| | | |
|------------|-------------|---|
| סַפְרֵי | סַפְרֵי: | 1 |
| בְּסַפְרֵי | בְּסַפְרֵי: | 2 |
| אֲזַנֵּי | אֲזַנֵּי: | 3 |
| דְּרָכֵי | דְּרָכֵי: | 4 |
| אֵיבֵי | אֵיבֵי: | 5 |

| | | |
|---------------|----------------|---|
| סַפְרֵיהֶן | סַפְרֵיהֶן: | 1 |
| בְּסַפְרֵיהֶן | בְּסַפְרֵיהֶן: | 2 |
| אֲזַנֵּיהֶן | אֲזַנֵּיהֶן: | 3 |

הַדָּבָר: הַדָּבָר 4

אֵיבָה: שָׁפְטִיהָ 5

- (c) 1. The Lord afflicted the king of Egypt because he had done wickedly (literally, 'done the evil') in his sight.
2. In the evening the woman put¹ food and water before him on the table, but he did not eat or drink.
3. They came to the house and lay there until the morning.
4. The priests took the flesh off ('from upon') the altar.
5. They buried their father in the place in which their father had buried his father.
6. The men went to the palace and cried out with a loud voice in the presence of the king and the king listened to them (literally, 'hearkened unto their voice').
7. I will send the money to you because of your little (*or* youngest) son.
8. You have dealt kindly (literally, 'done kindness') with us and with our people.
9. They took their brother and sold him to (literally, 'into the hands of') the men who were going down to Egypt and they sold² him to the Egyptians.
10. He rode on his donkey towards the city, (he) and his son with him.

¹ The accent on the first syllable shows that this is the third person feminine perfect. If the accent were on the second syllable, it would be the feminine singular participle.

² Note how the pronoun **וְהֵם** comes between the conjunction and the verb, thus interrupting the narrative sequence. The tense thus reverts to the perfect. The pronoun is perhaps used here for emphasis, so that the clause could be translated 'and they in turn sold him . . . '.

- (d) 1 תָּרַח לָהּ וְהִשְׁפִּיר אֶחָד־לִהְבֵּלִים אֲשֶׁר בְּבֵיתוֹ.
- 2 יָצָא סוֹרְהַעִיר אֶל־הַשְּׂרוּחַ וַיְדַרֵּשׁ אֶחָד־אֶחָיו שֵׁם וַיִּמְצָא אֹתָם אֶצֶל הַנֶּגֶד.
- 3 לֹא שָׁמְרָתֶם אֶחָד־הַבְּרִיחַ אֲשֶׁר כָּרַתֶּם אֹתָנוּ.

- 4 אֲנַחְנוּ צְמִים לְמַעַן יִשְׁמַע אֱלֹהִים אֶחְדָּבְרִינוּ וְנָחַן לָנוּ יִשְׁעָה מִרְחַאֲיִב.
5 יִלְכֹּד אֶחְדָּהֶעֱמִים בְּיַד תְּוֹקָה וּבְאֹר¹ חֲכָמֵי הָאָרֶץ לְמַעַן יִשְׁמַעוּ אֶחְדָּבְרִינוּ.

¹ Since the conjunction with the perfect tense in narrative sequence is pointed according to the regular rules, it must, of course, be ׀ before the labials כ, ם and פ ('BUMP'; cf. note 2 to exercise (b) of Lesson 9).

(e) Abraham went down to Egypt because the famine was severe in the land of Canaan. When they came to Egypt, Abraham said to Sarah, 'I know that you are a beautiful woman to look at.¹ The Egyptians will see you and say, "This is that man's wife". So² they will slay me but they will take you. Say that you are my sister so that it may go well with me for your sake.'

So that is what Sarah did (literally, 'Thus did Sarah') when they came to Egypt. She spoke to the Egyptians according to the words which her husband had said to her. The Egyptians took her to Pharaoh's house and they did not slay Abraham. They gave to Abraham flocks and herds and donkeys and servants and maidservants and she-asses and camels because of Sarah.

The Lord struck Pharaoh with great plagues because of Sarah, Abraham's wife, and Pharaoh cried to Abraham, 'What is this that you have done to me? Why did you say, "She is my sister?"' So he expelled Abraham and Sarah and everything which was his. Abraham went up with Sarah (literally, 'he and Sarah') and everything which was his and Lot with him towards the Negev.³ Abraham was very rich (literally, 'heavy') with cattle, silver and gold.⁴

¹ Literally, 'I know that a woman beautiful of appearance art thou'.

² The Hebrew here continues, as so often, with an uninterrupted narrative sequence: 'and they will slay'.

³ There is a small misprint where this word is introduced in the vocabulary to this Lesson, §101. There should not be a daghesh in the ך of the absolute form of this word, כָּיָד.

⁴ Hebrew quite often uses the definite article where we should not do so in English in order to refer to materials, the elements etc., even though only a part and not the whole of them is being considered. A comparable usage in English would be 'to fall into the water'.

Lesson 25

(a) As a rather crude but simple rule of thumb it may be observed that the imperative Qal (the simple form of the verb studied so far) may nearly always be formed by deleting the first letter of the relevant part of the imperfect and making any necessary adjustment to the pointing demanded by the usual rules of vocalization. Thus:

הַקָּבֵץ > קָבֵץ The Shewa is now voiced, so that the daghesh must be omitted from the ב.

הַקָּבֵב > קָבֵב As above, but with a daghesh now in the first letter.

הַעֲבֹד > עֲבֹד

הַשְׁמַח > שְׁמַח

הַקָּבֹו > *קָבֹו > קָבֹו Application of the rule of Shewa and changes in daghesh as above.

הַקָּבְוָה > *קָבְוָה > קָבְוָה Changes in daghesh as above.

1. Seek (m.pl.) the Lord.
2. Gather (m.sg.) the people before me.
3. Capture (m.pl.) the cities of your enemies.
4. Bury (m.sg.) them there.
5. Ride (f.sg.) to him on your horse.
6. Do not make (m.pl.) a covenant with them.

7. Do not abandon (m.sg.) your priests.
8. Cross (m.pl.) the field to the vineyard.
9. Seek¹ (m.sg.) the word of the Lord today.
10. You (m.pl.) shall not transgress the Lord's commandments.
11. Do not stand (f.sg.) there.
12. Send (f.pl.) the she-ass to me.

¹ See Lambdin's note towards the end of §102 about the effect of joining אָנִי with *maqṣep̄* to a preceding imperative. Because the stress automatically moves to the אָנִי in such circumstances, the second syllable of אָנִי (note that there should be a daghesh in the first letter) now becomes an unstressed closed syllable. As is well known by now, this always has a short vowel, *o* in this case, of course.

- (b)
- | | | |
|--|--|----|
| | אִיפֹה אֲחֻזְקִי. | 1 |
| | אֶלְחַקֶּסֶא לִיהֹה. | 2 |
| | אֶלְתֹהֵרֵנ אֲחֻדְהָאָשִׁים הָהֵם. | 3 |
| | שְׁלַח אֵלַי אֲחֻדְסַפְרִי. | 4 |
| | קִבֵּץ אֲחֻדְהַכְּתָבִים וְאֲחֻדְהַנְּבִיאִים. | 5 |
| | אֶלְתַּעֲבֵר תְּנֻבָה. | 6 |
| | קִבֵּר אֲחֻדְהַכְּלִים הָאֵלֶה. | 7 |
| | נִאֵל אֲחֻדְעַבְדִּי. | 8 |
| | שְׁלַחֵי אֵלַי אֲחֻדְשַׁחֻזְוִיךָ. | 9 |
| | עֹבֵב אֲחֻדְדְרֻכִיךָ תְּרַעִים. | 10 |

All the imperatives in this exercise are taken as masculine singular with the exception of no. 9. In most cases plural and/or feminine forms would also be appropriate.

¹ See the note on word order following exercise (a) of Lesson 7 above.

- (c) 1. You will attend (literally, 'hearken') to my voice and you will return to the city lest your enemies slay you.
2. You (m.pl.) will stand here and listen to the words of your mistress.
3. We shall pass through the land and settle over by (literally, 'as far as') the sea.
4. I will ride to the mountain and slay the wicked men who live there.
5. You will gather the people before me and I will talk to them according to these words.
6. The young man lay down and had a dream.
7. You (m.pl.) shall not sin against the Lord your God.

- (d)
- | | | |
|--|---|---|
| | אָעֹב אֶחָדְעָרְדִי וְשָׁבְתִי הָעִירָה. | 1 |
| | יַעֲבֹדוּ ¹ אֶחָדִיתָהּ כְּלִימֵי תַיִתָּם. | 2 |
| | אָרַכְבּ עַל־חֲמֹרֵי הָעִירָה לְמַעַן אֲמַפֵּר אֶחָדְרָכְשׁ תְּהֵא. | 3 |
| | בְּעִבְרֶיךָ ² יִתְרֵנִי אֲחִי וְלִקְחוּ לְהֵם אֶחָדְרָכְוֹשִׁי. | 4 |
| | אֲחֹתִי יָפָח כְּרָאָה הִיא. | 5 |
| | אֲזִי יֵשֶׁב תְּכַנְעֵנִי מִקְּרָם לְמִקּוֹם הַזֶּה עַד־הַמִּדְבָּר. | 6 |
| | הוּא זָקֵן וְאִין לֹא זָרַע. | 7 |
| | אֲנִי יָרֵא ³ מִקֶּדַּךְ וּמֵאֲנָשֶׁיךָ. | 8 |

¹ There are two points to be noted about this form. First, as seen in §103, I-guttural verbs sometimes take an *a*-class vowel and sometimes an *e*-class vowel in the first syllable of the imperfect. On the whole it is verbs which are stative in meaning which belong to the latter group. However, it is probably best at this stage to learn the correct form of the imperfect with each of these verbs as they occur. Lambdin gives the form each time in the glossary at the end of the book.

Second, it is important to understand why this word has two short *a* vowels in its first two syllables. It is because of the application of the rule of Shewa, as carefully explained by Lambdin on p. 114. This affects the second person fem. sg. and the third and second persons masc.pl.

² This is taken here as feminine on the assumption that the sentence refers to the story of Abraham and Sarah. As it stands, it could equally well be masculine, **בְּעֵבוֹרָךְ**.

³ This is the participle of the stative verb **נָתַן**.

(e) Sarah, Abraham's wife, bore him no children (literally, 'did not bear to him') but she had an Egyptian maidservant whose¹ name was Hagar. Sarah gave Hagar, her Egyptian maidservant, to her husband Abraham (to act) as a wife for him. Abraham went in to Hagar and she conceived.

Sarah was angry when she saw that Hagar had conceived.

Hagar was afraid of Sarah, her mistress, and she fled to the wilderness.

The angel of the Lord found her by a spring of water in the wilderness. The angel said, 'Hagar, Sarah's maidservant, where have you come from and where are you going to?' Hagar said, 'I am fleeing from Sarah, my mistress'. The angel of the Lord said to her, 'Return to your mistress. You shall give the name Ishmael to the son to whom² you are about to give birth because the Lord has heard your distress.' Hagar returned to her mistress Sarah. Hagar bore a son to Abraham, and Abraham gave the name Ishmael to his son whom Hagar had borne.

¹ Literally, 'and her name was Hagar'. This is a simple example of what is known as a circumstantial clause. They will be analysed more fully later on. They generally need to be rephrased slightly in order to render into idiomatic English.

² There is a small misprint in Lambdin's text: **וְהָיָה** should, of course, be pointed with *səgōl*, not *šerê*.

Lesson 26

- (a) 1. Let me lie down
 2. Let us seek
 3. He will remember *or* let him remember
 4. Let us break
 5. Let me rest
 6. Open . . . and shut (m.sg.)
 7. Read . . . and write (f.sg.)
 8. Break . . . and (then) burn (m.pl.)
 9. Listen . . . and (then) know (m.pl.)
 10. Stand . . . so that you may hear¹ (m.pl.)

¹ Note carefully the difference between the pointing of the conjunction here and the pointing of the *wāw*-consecutive described in Lesson 24. The latter is the same as the pointing for the definite article, whereas in the present example it has its normal, simple pointing. In this case it expresses purpose, as explained by Lambdin at §107 (c). (The reason for this may relate to the meaning of the Jussive and Cohortative. For instance, 'Let me go to town and let me do some shopping' equals 'Let me go to town in order that I may do some shopping'.)

- 2 יֹאכַל¹ אֶחֶדְתֶּינִי.
- 3 נִאֲחֶזֶה אֶחֶדְכֵּשֶׁם.
- 4 יִשְׁפַר אֶחֶדְלִוְחֹת הָאֶבֶן.
- 5 נִבְתַּרְהָ² לָנוּ בְּקֶלֶד.
- 6 תִּגְדַּל שְׁמוֹ בְּכָל־הָאָרֶץ.
- 7 יִשְׁמְעוּ אֶחֶדְכִּרְיֵי וַיִּדְעוּ כִּי אֲנָשִׁים טִיבִים אֲנִינִי.
- 8 אֲשַׁמְעָה אֶחֶדְהַדְבָּרִים אֲשֶׁר אָמַר תְּנָבִיא.

¹ The following saying may help in memorizing the five I-א verbs which regularly have \bar{o} in the preformative of the imperfect (Lambdin §108 (a)): 'He said, "I am willing to eat what you *bake*, though I *perish*!"'

² The English here should read 'choose', not 'chose'.

- (c) 1. The king rent his clothes and said,¹ 'The city will be destroyed and the enemies will take its people prisoner'.
2. In the morning they will open the city gate and then you (m.pl.) will flee with us to the mountain lest they find you and slay you.²
3. Let us send him to the battle so that he may perish there.
4. Bind them and then take them outside.
5. Close the city gate because the enemy is coming³ against us.
6. You (m.sg.) shall love your mother and your father.
7. The wicked will perish (*or* Let the wicked perish) because they have no salvation.
8. And the prophet said, 'An evil day is coming when (literally, 'and') God will smite you and your children⁴ because you have not obeyed (the voice of) his prophet nor kept the law's commands'.
9. Take half the money for yourself and give me the other half.
10. You shall not eat of the birds of the sky.

11. Let us tell the king that the work is too hard for us.
12. Let them take (or They will take) the gold and give it to the others.

¹ The imperfect of אָמַר with *wāw*-conversive is usually אִמְרֶיךָ. The reason why it reverts to a (*pátaḥ*) in the final syllable at the end of a clause cannot be fully explained at this stage, but will become clear when pausal forms are treated in §§152 and 155.

² Note the verbal sequence here. אִמְרֶיךָ is imperfect after אָרַךְ. Being in sequence with it, וְהִרְרֵנוּ is *wāw* + perfect, this having the force of another imperfect.

³ Grammatically, אָרַךְ could be either 3rd masc.sg. perfect Qal or the masc.sg. participle Qal. Sense suggests that the latter is to be preferred, though the former is not impossible. In sentence 8, however, אָרַךְ can only be the participle, as the sequence following it makes clear.

⁴ While בֶּן means a son, strictly speaking, it may also be used with the wider sense of 'children' if the context so demands; cf. the common expression בְּנֵי־יִשְׂרָאֵל, 'the children of Israel'.

- (d)
- | | |
|---|--|
| 1 | נִקְרָה אֶחָד־הַשְּׁעָרִים וַיֵּשְׁבוּ בְעִיר עַד־הַבֹּקֶר. |
| 2 | לָמָּה שָׁכַר אֶחָד־גִּלְדָּוָה וַיֹּאמֶר כִּי הִטְאָנוּ לַיהוָה. |
| 3 | זָכַר אֶחָד־בָּרִים הָאֱלֹהִים פֶּן־תִּחַסְמוּ. |
| 4 | אָהַב אֶחָד־נָאֶשָׁה כִּי יָפַח כַּרְאָה הִיא. |
| 5 | יָקְרְעוּ אֶחָד־בְּנֵיהֶם בַּיּוֹם הַהוּא כִּי יֵאָסְרוּ אִתָּם הָאֲנָבִים |
- וְתִלְכוּ עִם־הָאֲסִירִים הָאֲחֵרִים אֶל־אֶרֶץ אֲנָרָח וַיֵּשְׁבוּ שָׁם שָׁנִים רַבּוֹת.

Lesson 27

(a) The construction studied in this Lesson, §110, and its development in the next is very characteristic of Biblical Hebrew prose. It is thus a great strength of Lambdin's *Introduction* that he explains it sufficiently early in the course to enable students to become thoroughly familiar with it by the end. It would be a mistake to offer a literal translation of all the sentences in this exercise, but students should be sure, first, that they understand how the English is derived from the Hebrew and, second, to ask themselves whether, given the English translation, they can see how to work back from it to the Hebrew. Thus usually וְיִיָּן and וְיִיָּן will not be directly represented in the English, the sentences starting directly with the subordinate clause or phrase. It would be wrong, however, to write such sentences in Hebrew without וְיִיָּן or וְיִיָּן. Similarly, once the main verb of the sentence is reached (e.g. וְיִיָּן in no. 1), it will not be immediately apparent from the English that this is *wāw* + a 'converted' form of the verb. Again, however, it would be quite wrong to continue with a verb on its own; the construction demands the use of the *wāw*-consecutive at this point.

A completely literal translation is supplied with the first two sentences in the hope that this will make these points clear for the remainder of the exercise as well. Students will then be able to check how well they have mastered this construction when they come to use it for themselves in exercise (c).

1. And it was, after the death of our father, and we left our city and passed through the land to the sea > After our father's death we left our city and . . .
2. And it will be on the coming day and I will send my maidservant to you as you said to me yesterday > Tomorrow I will send you my maidservant as you told me to yesterday.
3. In the morning he forgot the dream which he had had in the night.
4. When you obey (the voice of) my prophet I will remember (you) that you are my people.
5. When he saw the well of water he rejoiced.
6. When he heard her voice, he sent his angel to her.
7. On that day you will tend¹ your flock here lest our enemies tie you up and take the flock.
8. When I call to you, you must flee² from this place and return home.
9. In that year your enemies will surround your city because the Lord has cursed you because of the sins which you have committed against him.
10. On the seventh day God rested from his work.

¹ From נִטַּף , 'to shepherd, tend' (of flocks); cf. Vocabulary 21, §89. It should not be confused with עָוָר , 'to be evil, bad'. Lambdin lists this latter verb in the vocabulary of the present Lesson as עָר . What he means by this is that, being a stative verb from a geminate root, its third person forms are irregular, like those of עָרַף ; see the closing remarks in §87.

² Strictly speaking, 'you will flee' (a 'converted' perfect). The context suggests, however, that this is in sequence with an implied imperative, and this needs to be brought out in translation.

(b) 1. The voice of your (f.sg.) distress

2. Half of his fruit
3. The year of our war
4. The day of your (m.sg.) work
5. The days of your (m.sg.) old age
6. The words of my mistress
7. Maidservants and female slaves¹
8. The sister of the Canaanite
9. The property of the Egyptians
10. The altar of the temple

¹ These two words are virtually synonymous

(c) See the introductory remarks to exercise (a) above.

- 1 נִהְיָ כְּאִשֶׁר רָאוּ אִחֹו וַיִּקְרְאוּ אֵלָיו.
- 2 נִהְיָ כְּאִשֶׁר קָלוּ תַיִו וַיִּקְבְּרוּ אִחֹו בְּקִבְרֵי אֲבוֹתָיו.
- 3 וְהָיָה כְּאִשֶׁר חִעְבְּרוּ אֶחָד־תְּנֹקֵר וּרְאִיתָם אֶחָד־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹחַן לָכֶם.
- 4 נִהְיָ אַחֲרַי כֵּן וַיִּשְׁלַח אֲנָשִׁים מִצְּנִימָה כִּי הָיָה רָעַב בְּאֶרֶץ.
- 5 וְהָיָה כַּיּוֹם הַהוּא וַרְאִיתָ אִחֹו וְהוּא עֹמֵד לְפָנַי.¹
- 6 נִהְיָ כְּאִשֶׁר מִצָּאָה אֶחָד־הָעֵץ וְהֵאכֵל מִפְרִיו.
- 7 וְהָיָה בְּעָרֶב וַיִּצְאָתָּ מִן־הָעִיר וּבְרַחֲתָ הַלְוָה.

¹ Note carefully how לְפָנַי goes with suffixes. Although we tend to think of it as a preposition, it is really only the preposition לְ with the construct plural of פָּנִים, 'face'. When suffixes are added, the vocalization needs to be modified accordingly: לְפָנַי, לְפָנָיו, לְפָנֵינוּ, etc. Of course, with the heavy suffixes it will revert quite regularly to לְפָנֵיכֶם, etc.

(d) The Lord visited Sarah as he had promised. Sarah bore a son to Abraham in ('to') his old age and Abraham named his son whom Sarah had borne to him Isaac.¹ The

child grew up with the son of Hagar the Egyptian. When Sarah saw the son of the maidservant with her own son Isaac, she said to Abraham, her husband, 'Drive away this maidservant and her son'.

This seemed like a very bad idea to Abraham² because of his son Ishmael, but God said to Abraham, 'Listen to everything that Sarah is saying to you³ for in Isaac will your descendants be named, and as for the son of the maidservant I shall also make him into a great nation⁴ since he too is your descendant'.

So after this Abraham expelled Hagar and her son. The maidservant wandered about lost in the wilderness, and when the water and the food which Abraham had given her were finished she lay down on the ground and wept. God heard the lad's voice and the angel of God called to her from heaven, saying, 'What is the matter with you, Hagar? Fear not! for God has heard the lad's voice.'

After these things Hagar found a well of water. God was with the lad, and the lad grew up in the wilderness with his mother.

¹ Hebrew narrative often continues for long stretches with the use of the *wāw*-conversive construction while English style demands that it be broken up sometimes into more manageable sentences.

² Literally, 'The thing was very bad in the eyes of Abraham'.

³ The Hebrew syntax seems at first to be a little disjointed: '(As for) everything which Sarah is saying to you, listen to her voice'. In fact, 'her voice' is included after the main verb as a way of resuming the whole of the clause which precedes, this being known technically as a *casus pendens*. It has the effect of giving a certain emphasis to the opening words of the sentence. See the next note.

⁴ We have here another example of the use of a *casus pendens*. This time the direct object of the verb is put first in the sentence (וְיִשְׁמַעֲלֶיךָ אֱלֹהִים), and it is 'resumed' in a

pronominal object suffix attached directly to the verb (אֶעֱשֶׂהוּ = 'I will make him'), a form not studied until the last few chapters of the book.

Lesson 28

(a) The infinitive construct with suffix may be regarded as the second main form in which we find what we have called the 'middle Shewa' (see note 2 to exercise (a) of Lesson 20). Thus in **קָרָהּ** it is silent enough to close the first syllable, which thus has a short *o* vowel (not a long \bar{a}), but voiced enough not to require a daghesh in a following begadkepat letter. Of course, if this middle letter of the verbal stem is a guttural, the Shewa will be composite, e.g. **קָרְרֵי**.

1. so that you may observe the law
2. when he killed¹ his enemies
3. when the king sent his servants
4. when the man heard our voice
5. when we made a covenant
6. when he created the creeping things
7. to kill all the males
8. when they cry out to me
9. when you wrote his words
10. when our enemies burnt the city
11. when he gave names to the animals
12. when I tore my clothes
13. because they shut the gate

14. until they find him
15. not to eat the beasts of the field
16. not to transgress his commandments

¹ The infinitive construct is not tied to any particular tense, but must be translated in a way which suits the wider context in which it is found. In the isolated phrases of this exercise there is no way of telling whether a past, present or future is intended.

| | | |
|-----|---|----|
| (b) | בְּשִׂבְעֵיךָ ¹ אֶחָד־תִּהְיֶה הַזֶּמֶחַ | 1 |
| | בְּעִמְדֵי שָׁמַיִם | 2 |
| | אֶחָד־יִסְפְּנוּ אִתָּם | 3 |
| | בְּקִבְרָם אֶחָד | 4 |
| | עַד־אִסְרָם אֶל־נֹפְלֵי | 5 |
| | אֶחָד־יִשְׁכַּבְּם | 6 |
| | לְבַלְתִּי ² רֹכֵב עַל־הַסּוּס | 7 |
| | עַד־קִרְאָךָ אֶל־יָנֵינוּ | 8 |
| | עַד־שִׁבְרֵי אֶחָד־תִּלְוֶחֶח | 9 |
| | בְּאִבְלֹו | 10 |
| | לְמַעַן שְׁלַחֹו (יִשְׁלַח) אֶחָד־יִלְוֶנוּ | 11 |
| | לְמַעַן שְׁמַדֶּךָ אִתָּם | 12 |

¹ There does not appear to be any appreciable difference between the meaning of בְּ and בְּ with the infinitive construct; they may therefore be used interchangeably.

² At the end of §115 Lambdin states correctly that the infinitive construct is negated with לְבַלְתִּי; in fact, just as 'to do something' is expressed by לְ + infinitive construct, so 'not to do something' is expressed by לְבַלְתִּי + infinitive construct, not just לְבַלְתִּי on its own. The examples Lambdin gives in his description should make this point clear.

- (c) 1. When they choose him as king, he will sit on the throne.¹
2. Why have you acted wickedly² in my sight by not listening to my voice?
3. When he found the boy, he killed him.
4. When we heard the voice, we rejoiced.
5. I am/was not able to eat this bread.
6. They wanted to kill the inhabitants of the city but they were not able to find them.
7. After he has gathered the men to himself in his house he will prepare (make) a great banquet.
8. You are good because you have remembered my commandments not to sin against me.
9. When he saw her (and) that she was very beautiful in form and appearance,³ he loved her and desired her as his wife (literally, 'to him for a wife').
10. When the Lord visits Sarah she will conceive and bear a son to her husband.
11. Who will want to redeem you (f.sg.)?
12. They went out of the palace so as not to hear the words of the evil king.
13. After they ceased to listen to the voice of the prophet, they committed many sins.
14. The people have finished crossing over the river.
15. The years were like days in his sight while he loved her.
16. When the woman seized his garment, he left his garment and fled from the house.

¹ This sentence uses the same construction as that studied in the previous Lesson, but now with וְ or וּ + infinitive construct in the subordinate clause. Lambdin refers briefly to this at the end of §115 (a), but it is worth emphasizing that it is extremely common. The first sentence could thus be translated literally, 'And it will be, in their choosing him for a king, and he will sit (*wāw*-conversive) on the throne'. Note

carefully the same basic construction in numbers 3, 4, 7, 10 and 16 of this exercise.

(Nos. 9 and 13 are similar, but they do not use the infinitive construct in just this way.)

² Literally, 'Why have you done the evil . . . ?' We might have expected אָדָם before עָשִׂיתָ since it is the direct definite object of עָשִׂיתָ. In fact, while students are advised always to use אָדָם in their own compositions, the Hebrew Bible is not itself fully consistent in its usage.

³ Note this use of the construct of the adjective, 'beautiful of form and beautiful of appearance'. For the pointing of וַיִּפְחַח, cf. §46 (b): וַיִּפְחַח + וְ.

- (d)
- | | |
|---|---|
| 1 | וַיְהִי בְהַרְגָם אֶחָד־הָאֲסִירִים וַיְבָרַח מִשָּׁם וַיַּעֲבֵר הַגָּדָה. ¹ |
| 2 | חָטְאָה לְבִלְתִּי אֶהְבֶּה ² אֶחָד־אֶבְיָה וְאֶחָד־אֶמְקֵה. |
| 3 | יָשְׁבוּ בְּבִיחָה עַד־פְּתוּחַ הָאֲנָשִׁים אֶחָד־הַשָּׁעַר. |
| 4 | הַמִּצָּעוֹ ³ לְזוֹכֵר ⁴ גַּם־אֶחָד־הַתַּיִים וְגַם־אֶחָד־הַמַּחִים. ⁵ |
| 5 | אֵין לֶאֱכֹל אֶחָד־בְּשַׁר הַחַיּוֹת הָאֵלֶּה. |
| 6 | וַיְהִי כַּאֲשֶׁר רָאָה ⁶ אֶחָד־הַיְבֹשָׁה וַיִּשְׁמַח כִּי יָדַע כִּי תָדָלוּ (כָּלוּ) הַמַּיִם מֵעַל־פְּנֵי הָאָרֶץ. |
| 7 | לֹא יִכְלְנוּ ⁷ לְכַתּוֹב ⁸ וְגַם לֹא יִכְלְנוּ לְקַרֵּא. |

¹ See §58.

² See §117 for this noun which frequently serves for the infinitive construct of אָהַב.

³ Being a stative verb, הִקְפִּץ may be used in the perfect with present significance; cf. §87.

⁴ For some reason Lambdin does not explain at §115 (b) that when לֶ is added to the infinitive of the strong verb it forms a closed syllable with the first letter of the verbal stem. If the second letter of the stem is a begadkepat letter, it must therefore have a

daghesh, as לְזַכֵּר in this sentence, לְכַתֵּב in no. 7 and לְלַכֵּד in §115 (b). לְסַנֵּר further down in that paragraph should thus be corrected to לְסַנֵּר.

⁵ וְגַם . . . וְגַם: 'both . . . and'.

⁶ In theory this sentence could start בְּיָדָיו followed by the infinitive construct of רָאָה. However, the correct form of the infinitive construct of a III-*Hē* verb is not learnt until Lesson 31.

⁷ For the forms of the perfect tense of יָכַל, cf. §87.

⁸ After יָכַל the infinitive construct may be used on its own or with ל; contrast nos. 5 and 6 of exercise (c). However, in the Hebrew Bible the construction occurs 122 times with ל, but only 27 times without. It is therefore better on balance to introduce the infinitive construct with ל after יָכַל.

Lesson 29

- (a)
1. Give me two books
 2. Take (f.sg.) your silver
 3. The man will approach me
 4. And the woman made (literally, 'vowed') a vow
 5. Do not hate your (m.pl.) brother
 6. And he smote them with¹ many severe plagues
 7. And they took his tunic and tore it
 8. Two old men are walking on the road
 9. Approach me, my daughter
 10. Set out for (towards) Egypt!
 11. Give us help
 12. He will fall to the ground when you approach him
 13. It is good of you to give me the silver (literally, 'your giving to me the silver is good')
 14. Lift up your eyes towards heaven

¹ Note that **בְּ** is followed by a cognate accusative in Hebrew rather than by a preposition, as in English.

| | |
|--|----|
| הָרַגוּ אֶחְדָּהֶקֶשׁ | 2 |
| אֶל־הַאֲקָלוּ אֶחְדָּבָשׁוּ | 3 |
| קַח שְׂמֵי אֲבָנִים! | 4 |
| נָסַע (pace Lambdin) אֶחְדָּהֶעֶץ פֹּה | 5 |
| נָשִׂי אֵלָיו | 6 |
| וַיַּעַב בּוֹ | 7 |
| וַיִּהְיוּ לוֹ אֶחְדָּבָנִים | 8 |
| וַאֲפֵל אֶרְצָה | 9 |
| וַיִּסַּע הַמֶּלֶךְ־בָּרָה | 10 |
| נָתַן לָהֶם לֶחֶם | 11 |
| נָסַע בְּבֶקֶר | 12 |

¹ Remember that, despite its form, אֶבֶן is feminine. The daghesh in the ם of the feminine forms of שְׂמֵי is unexpected and so needs to be learnt carefully.

- (c) 1. I cannot/was not able to carry these stones¹ because they are/were too heavy for me to pick up (literally, 'because they are heavy from my picking them up').
2. He will not want to approach you when you call to him.
3. Gather the people to this place² lest they perish at the hands of the enemies.
4. He fled to the mountain so that they should not take him or his cattle.
5. Shut the gate of the city lest the men approach and kill us.
6. And they planted a vineyard there and many trees.
7. When he approached me I looked up at him (literally, 'I lifted up my eyes to him') and said, 'Why have you come to me, my son?'
8. The woman wandered about lost with her two sons and was not able to find water for them.
9. I wanted to set out yesterday but I could not find my garments or my tunic.
10. When they open the gate you will go outside.
11. Come now, let us hearken to his voice, for he is righteous in our eyes.

12. Take (m.pl.) your property and everything that is yours and travel to that land and you dwell too³ in the land of your fathers' residence.

¹ See note 2 to exercise (c) of Lesson 28.

² In this sentence **וְהָיָה** must be the adverb and not the fem. pl. pronoun.

³ In this sentence **וְהָיָה** expresses more felicitously than is possible in English that 'you' should dwell in that land as well as 'your fathers' who did before you.

- (d)
- | | | |
|--|---|---|
| | וַיְהִי בְנֵשְׁחָו אֵלֵינוּ וַנִּקְרָא אֶל־עַבְדֵינוּ. | 1 |
| | וַיִּסַּע וַיַּעֲבֵר עַד־תְּנִקָּה. | 2 |
| | וַיִּשָׂא אֶחָד־דֵּינָיו ¹ הַשְּׂמִיקָה וַיַּצַּעַק בְּקוֹל גְּדוֹל. | 3 |
| | קָחַי אֶחָד־בְּנֵיךָ וַיִּצְאָתָה מִתְּפִסִּים הַזֶּה. | 4 |
| | לֹא יָצְלַנוּ לְשִׂמְחָה ² אֶחָד־הֵעֵנִי אֲשֶׁר שָׂם עָלֵינוּ. | 5 |
| | וַתִּקְדַּד שִׁירָו וְשׁוֹבִים דְּבָרָיו בְּאַזְנוֹנֵינוּ. | 6 |
| | וַיְהִי אַחֲרָי כֵּן וַיִּסְעוּ ³ אִישׁ אֶל־אַרְצוֹ. | 7 |

¹ When 'hands' occurs, it will virtually always be dual, as here; cf. §92.

² Note carefully the pointing of the **ל**. As Lambdin observes at the end of §118, it is always pointed with *qāmeš* before an infinitive construct if it comes immediately in front of the tone; thus **לְיָשָׁח** and **לְחַח**, but **לְכַחַב**.

³ Cf. §118 (e).

(e) Now¹ Laban had two daughters; the name of the elder was Leah and the name of the younger was Rachel. Rachel was beautiful in form and appearance,² and Jacob loved Rachel; so he said to Laban, 'I will serve you seven years for Rachel, your

younger daughter'. Laban replied (said), 'It is better for me to give her to you than for me to give her to any other (another) man'.

So¹ Jacob served seven years for Rachel, and they (which) seemed like a few days to him because he loved her. Then¹ Jacob said to Laban, 'Give me my wife because I have fulfilled my time (literally, 'my days are full')'. So¹ Laban gathered all the men of the place and he prepared a banquet. In the evening he took Leah, his elder daughter, and gave her to Jacob and he came in to her in the night.

In the morning, when Jacob saw that Leah was with him, he said to Laban, 'What is this that you have done to me? Did I not work with you for Rachel, so why have you deceived me?' Laban said, 'In our place it is not (done) to give the younger before the firstborn. I will give you this one too in exchange for the labour with which you will serve me for another seven years.' Then Laban gave Rachel in marriage (literally, 'for wife') to Jacob, and Jacob served Laban for another seven years for Rachel.

¹ While Hebrew narrative often uses the conjunction *wāw* as a connection, English style demands the use of words like 'so', 'then' etc.

² Cf. note 3 to exercise (c) of Lesson 28.

Lesson: 30

- (a)
1. Our going down to Egypt
 2. Sit here!
 3. When you bear a son
 4. Know that the king is coming!
 5. Do not be afraid (f.sg.)!
 6. You will not be able to sleep.
 7. You (m.pl.) will inherit this land.
 8. Go down to the city!
 9. Sit (i.e. stay) in your house!
 10. We will be able to go in the morning.
 11. Leave (m.pl.) the city!
 12. When you inherit it (f.)

(b)

| | |
|-----------------------|---|
| סע היזם | 1 |
| יהי ברעטענ | 2 |
| הלד בן | 3 |
| לא ניש אַחד־אַרץ הואח | 4 |
| יצר קלי תוש | 5 |
| לא נירא סתם | 6 |
| יהי קצארו | 7 |

| | |
|--|----|
| תִּירָעַתָּ אֶחָד־כָּל־תְּדַבְּרִים הָאֵלֶּה | 8 |
| גִּרְדָּה תִּשְׁנָה | 9 |
| וַיֵּלְכוּ אֶל־אֲרָצָם | 10 |
| גִּשְׁבָּה וְאֶלְנֵט or גִּשְׁבָּה וְנֹאכָל ¹ | 11 |
| וַיִּשְׁן כָּל־הָאֱלֹהִים | 12 |

¹ Cf. §107 (c).

- (c) 1. The keeper of Israel will not sleep.
 2. And the men came near to him to inquire after his health.
 3. When the people call to me, I will answer them.
 4. And when the child slept, he had a dream.
 5. The valley to which you are going¹ is very far from this place.
 6. They killed the master of the house and took all his property with them and left the city.
 7. The man inquired and said, 'What have I done that you should hate me?'
 8. I will lie down in peace to sleep² because you are with me, O Lord God.
 9. Come near to the temple and listen to the prophet's words.
 10. Why did you not answer when I inquired after your health?
 11. The evil will not come near your house because the Lord has given his angels to watch over you and all your ways.³
 12. What will you request of me?
 13. They captured the city before its inhabitants had fled to the wilderness.

¹ See §70 for this construction.

² Notice that this is not a *wāw*-conversive on the imperfect (which would have to be pointed like the definite article -- וְאִשׁוֹ -- and which in any case would not fit after a preceding imperfect), but a simple *wāw* on the imperfect which expresses result¹ or purpose: 'so that I may sleep'; see note 1 to exercise (a) of Lesson 26, and cf. §107 (c).

³ A daghesh has been accidentally omitted from the first letter of this word in the Hebrew. It should read **הַדְּרִיף**.

- (d)
- | | |
|---|--|
| 1 | מי איש האשה היפה ההיא העמדה אצל השער. |
| 2 | באו אליהעיר מרחוק לשאל לשלום לשלך. |
| 3 | בא בעל הסדה ואמר לנו ללכת אל ביתנו. |
| 4 | גסעו נלכו ימים רבים ערמזאם עמק נדול ונתקד אשר ישבו בו בשלום. |
| 5 | גשמעה אחדדבריו וגרע אחדהקום אשר בא מכו. |

¹ Under 'tell' in the English-Hebrew glossary, Lambdin gives **הַדְּרִיף**, a form of verb which has not yet been studied. In fact, in a context such as the present one, where 'tell' means 'command', **אָמַר** is in any case the more appropriate verb to use.

(e) Jacob dwelt in the land where his father had resided (literally, 'the land of his father's sojournings') in the land of Canaan. This is the history¹ of Jacob. Joseph, who was seventeen years old,² was with the sheep, tending them with his brothers.³ Now Israel⁴ loved Joseph more than all his sons because he had been born to him in his old age (literally, 'because he was to him a son of old age'), and so he made for him a full garment with long sleeves. His brothers saw that their father loved him more than all his brothers and they hated him and could not speak peacefully to him.

Joseph had some dreams and in his dreams his brothers, his father and his mother would bow down before him. He told his dreams to his brothers and they hated him because of his dreams and because of what he said (literally, 'his words'), and he also told his father. Then his father rebuked him and said to him, 'What is this dream which you have had? Shall I, your mother and your brothers indeed come⁵ to bow down to the ground before you?'

His brothers hated him, but his father remembered what he had said (literally, 'kept his word').

¹ הולדוֹת has traditionally been given the meaning 'generations'. This kind of formula is used at a number of places in Genesis, usually to introduce the following block of narratives, but its precise significance is a matter of dispute.

² Notice this idiom for expressing someone's age: 'Joseph, a son of seventeen year(s) was . . . '.

³ This clause cannot be rendered directly into acceptable English and so needs to be paraphrased slightly: 'Joseph . . . was shepherding with his brothers over (in) the flock'.

⁴ An alternative name for Jacob.

⁵ Because Jacob includes himself (וְיַעֲקֹב) amongst the list of people who form the subject of the sentence, the verb in Hebrew must be in the first person plural.

Lesson 31

- (a) 1. They will build a new city.
2. Let there be light.
 3. And he became very angry.
 4. And the water ceased from off the face of the land.
 5. And we went up to Jerusalem.
 6. When I saw them.
 7. We will make a wooden god (or wooden gods).
 8. When they tended their flock.
 9. And he answered and said.
 10. Do not drink the water.
 11. Do not wander about lost.¹
 12. Stretch out your hand.
 13. Why are you weeping?
 14. And they have finished doing the work.
 15. And they went up to the mountain to see the animals.
 16. He will tend his people like a shepherd.
 17. And we sat down and ate and drank.

18. Do not weep for the wicked.
19. I will stretch out my hand towards heaven.
20. And the woman wandered about lost in the wilderness.
21. And they slaughtered some of the herd and some of the flock.

¹ Until now a negative imperative has been expressed only by אַל with the imperfect; cf. §102. In fact, however, as in this case, the construction may also use the jussive.

| | |
|-----|--|
| (b) | 1 אֶל־הַשֹּׁפֵךְ אֶחַד־הַטְּמֵיִם.
2 לְפָנָה תִּבְקֶה.
3 שְׂאֵל וְעִנֵּה (וְהוּא יַעֲנֶה).
4 לִפְנֵי כְּרָאוֹ אֶחַד־הָאָרְצִי.
5 יֵרָאוּ לְקַרְבִּי. ¹
6 זָכַר אֶחַד־הוֹלֵדוֹחַ עַמְּךָ.
7 קָרוֹב בֵּיתוֹ אֶל־הָעִיר.
8 יִשְׁעָיו קָל־תִּלְוִילָה.
9 עֹנֵב אֶחָה אִישָׁה.
10 רְחוֹק תִּפְקֹם מִרְאוּתָו. |
|-----|--|

¹ In the expression 'to be afraid of something/someone', יִרָא is usually followed by either a direct object or by the preposition בִּן. 'To be afraid to do something', however, is expressed by יִרָא with the infinitive construct introduced by either ל or בִּן.

- (c) 1. And the woman made (literally, 'vowed') a vow and said, 'I will give to the Lord this child whom I shall bear and he will dwell in the temple of the Lord and serve him all the days of his life.'

2. And the man said, 'Why have you chosen me seeing that (literally, 'and') I am the youngest in my father's house?'
3. And the Lord answered him, saying, 'I will be with you in all that you do'.
4. Those who hate me have surrounded me and those who love me have abandoned me.
5. Why will you (m.pl.) leave the land where your father dwelt and return to that land?
6. We were ashamed because he did not take the offering which we had given him.
7. And the Lord said to Moses, 'Stretch out your hand towards the sky so that there may be darkness over the land of Egypt'. So Moses stretched out his hand towards the sky and there was darkness throughout the land of Egypt. People could not see one another and nobody got up from where he was.¹

¹ Literally, 'And they could not see each man his brother (cf. Vocabulary 31, §123) and they did not arise a man from his place'.

- (d)
- 1 גָּעַרוּ בוֹ אַנְשֵׁי הָעִיר כִּי לֹא שָׁמַע לְדַבְרֵי הַזְּקֵנִים.
 - 2 רָשָׁעִים הֵם כִּי שָׁפְכוּ דָם וַיִּחַסְאוּ לַיהוָה.¹
 - 3 נִשְׂא אֶחָדֵינוּ וַיֵּרָא שָׂגִי אַנְשִׁים עֹמְדִים אֶצְל הַבָּאָר.
 - 4 וַיְהִי בְשִׁמְעָהּ אֶחָדֵינוּ הַאֲלֹהִים וַיַּפֵּל אֶרְצָה וַיִּחַבְּדָהּ.
 - 5 הִרְאָה וַיִּדְעֶנָּה כִּי יְהוָה עִמָּנוּ.
 - 6 קָלָאִים שָׁמַיִם וְאֶרֶץ² כְּבוֹדָהּ.³
 - 7 אָכְלוּ וַשְׂחוּ כִּי כִפְרוּ וַצֵּא לְפָלְתָמָה.⁴

¹ Or וַיִּעַן הַקָּאָם לַיהוָה. . . . Cf. Vocabulary 28, §117.

² For the pointing of the conjunction, see note 1 to exercise (b) of Lesson 9. The *qāmeṣ* of the conjunction then has a similar effect on the pointing of אָרֶץ as the addition of the definite article (אֶרֶץ > הָאָרֶץ).

³ Note the construction after אָלֶיךָ. See the note in Vocabulary 21, §89.

⁴ The article is generally used in this expression.

(e) And his brothers went¹ to tend their father's flock at Shechem, and Israel said to Joseph, 'Are not your brothers shepherding at Shechem? Come now, I will send² you to them. Go (and) see how your brothers are getting on -- and the flock.' So he sent him from the valley of Hebron and he came to Shechem.

When he did not find them at Shechem, he went and found them at Dothan. His brothers saw him from far off, and before he approached them they said to one another, 'Here comes the dreamer.³ Now come on, let's kill him and put him in one of the pits. We'll say that some evil beast has eaten him.'

Reuben heard what they were saying and said to them, 'Do not shed blood nor lay a finger on him (literally, 'and do not send a hand against him')'. But when Joseph came to his brothers they seized him and took his tunic from him and threw him into the pit. Now the pit was empty, without any water in it.⁴

¹ The first word should have a daghesh in the *yōd*: וַיֵּלְכוּ.

² Literally, 'Go in order that I may send you' (simple *wāw* + imperfect), but cf. Lambdin's remarks in the vocabulary to this Lesson, 'Idioms (2)'.
³ For the use of אָלֶיךָ, cf. Vocabulary 30, §121.

⁴ An asyndetic (i.e. without the conjunction) clause introduced by **לְ** is quite often used to express 'without'.

Lesson 32

- (a) 1. And when the people ask him, he will not answer them.
2. Flee, because your enemies are pursuing you!
3. Who is the man who is running¹ to meet us?
4. They sold the cattle which they had bought there.
5. Where did you put the vessels of water?
6. And he was a just man in all that he did.
7. And he saw that² the king's officer was coming towards him.
8. And he arose and went with him towards the wilderness.³
9. And he put the books in front of his mother.
10. And at midday I saw a man coming to meet me.
11. And I arose and fled from before him.
12. I will lie down and sleep here until morning.
13. Our house is near to the temple.
14. Chase after them, for they have taken our property.

¹ The definite article with the masc. sg. participle of רָץ, 'to run'. Although students often find it hard to remember at first, it is much better style to use this construction when appropriate than to use רָץ.

² See Lambdin's discussion under **תָּקַח** in the vocabulary to this Lesson. The construction demands that **תָּקַח** be construed as a participle, not a 3rd masc. sg. perfect.

³ The last word in this sentence should be pointed **תִּמְדַּבֵּר**.

- (b)
- | | | |
|--|---|----|
| | רוץ אליהם. | 1 |
| | יָנוּסוּ מִבְּחֵידָם. | 2 |
| | מִי יִירָשׁ אֶחָדָם. | 3 |
| | אִיפֹה תִקְחֶנּוּ אֶחֶדְכֶם. | 4 |
| | אִיפֹה שָׁחַ (שָׁחַ) אֶחֶדְכֶם. | 5 |
| | תִּדְרֹשׁ אֶתְרִי. | 6 |
| | קָרִים תִּשְׁלַךְ עָשִׂיר קֹאד הוּא. | 7 |
| | אֵין תִּצַּע לְכַפּוֹחַ (כִּי תִבְכֶה). | 8 |
| | וְסָעוּ ¹ מִפְּנֵי תִרְעָב. | 9 |
| | תִּרְוֹץ וּמִצְאוֹת אָחוּ. | 10 |
| | וְסָעוּ כְּאִשׁוֹר שָׂרָפִי (בְּשָׂרָפִים) אֶחֶדְכֶם ² . | 11 |

¹ 'Leave' here has the sense of 'depart'. The two verbs listed under 'leave' in the glossary (**עָזַב**, **נָשָׂא**) are both transitive verbs and have rather the sense of 'forsake, abandon'.

² In Hebrew, 'to burn' is usually expressed with this addition of **בְּאֵשׁ**, 'with fire'. Note that, as often with class and material, the definite article is used in this idiom.

- (c) 1. Our hand will be against him when we kill him.
 2. Arise (f.sg.) and return home.

3. We did not wish to fast.
4. What profit is there for us in sojourning¹ here?
5. Let us put our brother on the throne.
6. I am not able to run.
7. Stop² fasting.
8. And he dwelt there.
9. And he put him in his grave.
10. The boy will run to the field.
11. The young men are all returning to their own homes.³
12. Flee, for your enemy⁴ is coming!
13. They wanted to return, but could not.
14. Who wishes to dwell there?

¹ Literally, 'that we should sojourn here'.

² Sense suggests that this is a case where the imperfect serves for the imperative; cf. §106.

³ For this idiom of a plural verb followed by a distributive singular, cf. Vocabulary 31, §123.

⁴ The *hîreq* under the *yōd* is the result of the application of the rule of Shewa: the *šēre* of אֵיבִי reduces before the suffix, but this particular suffix opens with another voiced Shewa. The resulting impossible אֵיבִיךָ thus becomes אִיבִיךָ.

- (d)
- | | | |
|--|--|---|
| | 1 נִהְיֶה כַּכֶּקֶר וְנִקְסַם רַעְהוּ ² וְנִלְךְ הַעֲיִדָה. | 1 |
| | 2 יִשְׁחָטוּ אֶחָדֵכֶם וְשָׂרְפוּ אֶחָדֵכֶם בְּאֵשׁ. ³ | 2 |
| | 3 רַע לְשַׂפְךָ דָּם. | 3 |

- 4 קָמוּ וַיִּרְדּוּ אֶת־רֵי וְלֹא יִכְלוּ לְקַצֹּא (or just קָצְאוּ) אֹהֶוּ.
 5 וַעֲשֵׂה נִבְתָּרָה לָנוּ בְּקֶלֶךְ.
 6 אֵיפֶה שָׁמָּה (שְׁמֵה) אֲוֹדֶשְׁקֶלְחוּ.
 7 תִּרְעֶה כִּי רִיק הַקְּלִי תִּהְיֶה.

¹ Although there have been several occurrences of retracted tone affecting a form of the imperfect in the Hebrew-English exercises, this is the first time it has had to be used for a piece of translation into Hebrew. This feature may be said generally to affect forms of the imperfect Qal whose first syllable is open and pointed with a long vowel and whose second syllable is closed; thus יִלְךְ and יִקִּים but not יִצֵּא or יִעֲמֹד. What happens in these cases is that with the *wāw*-conversive the stress moves back from the last syllable to the penultimate. The last syllable is then an unstressed, closed syllable, which in Hebrew must always have a short vowel, as has been frequently noted. Thus forms like יִלְךְ and יִקִּים (the final syllable is pointed with a short *o*, not a long *ā*) result. The same will apply to the geminate verbs in the next chapter. First person singular forms are not affected, however (וַיִּקִּים), probably because of the different vocalization at the start of the word. Although these shortened forms of the imperfect with *wāw*-conversive appear to be related to the jussive, this is coincidental. The shortened form of the jussive is part of the formation of that mood whereas the shortening of certain imperfects with *wāw*-conversive results merely from the new tone situation brought about by the addition of the *wāw* with the consequent strengthening of the tone in the first syllable of the verb itself.

² For the suffix, cf. §116 (2) and Vocabulary 31, §123.

³ Cf. note 2 to exercise (b) above.

(e) Now the brothers of Joseph sat down to eat some food and when they looked up they saw a caravan of Ishmaelites coming from Gilead on their way down to Egypt.¹

Then Judah said to his brothers, 'What shall we gain by killing our brother? Come on! Let's sell him to the Ishmaelites and let not our hand be against him² for he is our brother, our own flesh.'³

His brothers agreed (literally, 'heard') and sold Joseph to the Ishmaelites, and so Joseph went down with them to Egypt.

Potiphar, an officer⁴ of Pharaoh, an Egyptian man, bought⁵ him from (the hand of) the Ishmaelites, but the Lord was with Joseph and he was a successful man in his Egyptian master's household.

¹ The last four words of the sentence constitute a circumstantial clause; cf. note 1 to exercise (e) of Lesson 25. A circumstantial clause stands outside the narrative sequence in order to describe the circumstances prevailing at the time. Note the introductory *wāw*, the subject first, to break the narrative sequence, and the use of the participle to indicate that the description is co-temporal with the whole of the surrounding narrative. This last point is also emphasized by the use of *וּלְהֵיבֵל*, 'going' before *לְהַיָּדֵד*, 'to go down', when strictly speaking *לְהַיָּדֵד* alone would be sufficient.

² I.e. 'Let us do him no harm'.

³ *וּבְחַיֵּינוּ* stands in apposition with *וּבְחַיֵּינוּ*. English idiom perhaps prefers the translation 'our own flesh and blood'.

⁴ Strictly speaking, *סַרְסָר* should be definite here, because it is in the construct state before a definite noun, *פַּרְעֹה*; cf. §72. Sense, however, suggests that this rule should not be pressed in every case.

⁵ *Wāw*-conversive with the 3rd masc. sg. apocopated imperfect of *קָנָה*; cf. the table of forms on p. 144 of Lambdin.

Lesson 33

- (a) 1. Do be gracious towards him¹ and do not shed his blood.
2. The city will be desolated and its inhabitants will be silent.
3. Who is able to measure the sky?
4. The matter will be evil in his opinion.
5. They finished² crossing the river.
6. They were dumbfounded when they saw us.
7. After you have measured the field.
8. And the words were evil in my eyes.
9. How will you do the work?
10. And they finished eating.
11. And now be gracious towards me, for I am your servant.
12. Before you (m.pl.) surround the city.
13. And the earth was silent when he stretched out his hands.
14. We counted (literally 'measured') the silver.
15. And when he heard my words, he became angry³ with me.

¹ 2nd masc. sg. imperfect or jussive; literally, 'you will be gracious'. The use of the particle **→** in the following clause suggests that the verb here should be taken as jussive.

² Cf. §87.

³ For **תָּרַה**, cf. Vocabulary 21, §89. **תָּרַה** is *wāw*-conversive with the 3rd masc. sg. apocopated imperfect. The word means literally, 'burn, be kindled', and this can have the metaphorical meaning of 'to burn with anger'. In the idiom used thus far, **תָּרַה לְ** = 'it was kindled for him' = 'he was/became angry'. In the present sentence, the same meaning is reached, but by the idiomatic use of **אַפּוֹ**, 'his nose', as the subject of the verb; thus 'his nose was kindled' = 'he was angry'; similarly, **תָּרַה אִפִּי**, 'my nose was kindled' = 'I was angry', etc.

- (b)
- | | |
|--|----|
| | 1 |
| גִּיהִי בְשִׁבּוֹ | |
| וְהִיא בְחַסִּי לְבִנּוֹחַ | 2 |
| גִּיהִי בְרַסָּם | 3 |
| לְמַעַן וְגֵאלוֹ אֲהַעַב | 4 |
| גִּיהִי כַמְדֵי אֲחֵיהֶנְכֵלִים | 5 |
| עַרְחִם עֲבוֹרְתֵנִי | 6 |
| גִּיהִי בְכַתְּרִים בְּמִלְדָּד | 7 |
| פָּרִי־הַשָּׂדֵה ¹ סָפֵשׁ אֲחֵי־פָרְקָתוֹ | 8 |
| פָּרִי־שִׁבְרוֹ אֲחֵיהֶמֶזְבַּח | 9 |
| גִּיהִי בְבוֹאֵנִי מִקְּדָם לְעִיר | 10 |
| לְעֵן תִּסְאֲנֵנִי ² לִיהִרָה | 11 |
| גִּיהִי אֲחֵרֵי צֵאתוֹ מִדְּהַפְתָּנָה | 12 |

¹ פָּרִי is followed by the imperfect, never by the infinitive construct.

² This is the form of the infinitive construct Qal of **הָסִיף** with suffix which we expect on the basis of the regular paradigm. In fact, only once is the infinitive of this verb used with a suffix in the Bible, and there it takes the form **הַסִּיפוֹ** (Ezek. 33:12). Perhaps, then, it would be safer to express this sentence in a different form: **כִּלְעֵן אֲשֶׁר הָסִיפוּ לְיָהוָה**.

- (c)
- 1 הִיחָה מִלְחָמָה בֵּין בְּנֵי־יִשְׂרָאֵל וּבֵין הַכְּנַעֲנִים אֲשֶׁר אָז בְּאֶרֶץ.
 - 2 לֹא נִכְלַ1 לְצֹאחַ כִּי אִם הִצֵּא עָמֶנּוּ.
 - 3 נִשְׁמָחָה בְּחַפְזֵ2 אֹרְנוּ וּבְחַחֹ3 לָנוּ יִשְׁעָה מֵאִי־יָיֵנוּ.
 - 4 אֲנִה4 חִלְדִּי וְאִיפֹה חָשַׁב וּמַה־תַּעֲשֶׂה.
 - 5 נִהִי אַחֲרֵי תַפְשׂוֹ5 אֶחָד־בְּסִטְנֵוּ נִרְרִץ6 נִיצֵא7 מִן־הַבַּיִת.
 - 6 יַעֲזֹר8 אֶחָד־הַפְּסָחִים כּוֹ9 וְהַחֲסָאִים לוֹ יֵאָבְדוּ.

¹ For this irregular imperfect, cf. §120, p. 139.

² As with **הָסִיף** in the previous exercise, we give here the form expected on the basis of the paradigm supplied by Lambdin. In fact, however, as he candidly observes at the start of §126, geminate verbs show little regularity in their forms. Thus, the only attested form of the infinitive construct of **הִנָּן** is **הִנָּנָה**, which appears twice with suffixes: **לְהִנָּנָה** and **לְהִנָּנְכֶם**!

³ **נָחַץ** has an irregular infinitive construct, **נָחֵץ**, which with suffixes goes **נָחֵצִי** etc. Cf. §118, p. 134.

⁴ Note the interrogative adverb, 'whither?' before a verb of motion.

⁵ For this word, cf. Vocabulary 31, §123. In the glossary, however, Lambdin gives **מִן**; this is usually followed by the preposition **מִן** (as also is **מִן** sometimes).

⁶ See note 1 to exercise (d) of Lesson 32.

⁷ In Hebrew two verbs are often used together like this to express a single idea. Some of the commonest examples are discussed later in §173.

⁸ **שְׁלַח עֲזָרָה** is not good style in Hebrew, though **שְׁלַח עֲזָרָה**, 'send help', occurs and might be appropriate here.

⁹ Note again how economical it can be to use the participle in cases like this one; cf. note 1 to exercise (a) of Lesson 32.

(d) After these things Potiphar's wife lifted up her eyes to Joseph¹ because he was good looking and she said to him, 'Lie with me', but Joseph refused and said to her, 'My master has made me responsible for (literally, 'has put into my hand') everything which he has; there is no one greater than I in this house and he has not withheld anything from me except you, because you are his wife. So how can I do this great evil, and sin against God?'

Now, when she spoke to Joseph day after day, he would not listen to her request² to lie with her (or) to be with her. So on a certain day when he came to the house to get on with his work and none of the household staff were there in the house³ she seized him by his garment and said, 'Lie with me', but he left his garment in her hand and ran off outside.

When she saw that he had left his garment in her hand and run outside, she shouted to the men of her household, saying to them, 'Look, the Hebrew slave came to lie with me, but I screamed out loud and when he heard me (literally, 'my voice') he left his garment by me and ran off outside'.

Then when her husband came home she told him the same story.⁴ When he heard what his wife had to say (literally, 'the words of his wife') he was furious. He took Joseph and put him in the place where the king's prisoners were.

¹ Several modern translations interpret this as 'took notice of Joseph', whereas Lambdin's note suggests rather 'ogled, flashed her eyes at'.

² This is supplied to make for a smoother translation.

³ $\text{כִּי־אֵין} \dots \text{וְאֵין}$ is another circumstantial clause, standing outside the narrative sequence of the passage ($\text{וְיָדַי} \dots \text{וְיָבֵא} \dots \text{וְהִחַפְשֵׁט}$). Notice how the non-sequential particle אֵין is therefore used rather like the participle in the examples studied earlier (cf. note 1 to exercise (e) of Lesson 32).

⁴ 'She spoke also to him according to these words.'

Lesson 34

- (a) 1. The stricken people *or* the people who are/were/have been stricken
 2. The slain priests *or* the priests who are/were/have been slain
 3. The vessels are/were/have been smashed
 4. The vineyard is/was/has been burned
 5. The accursed wicked men *or* the wicked men who are/were/have been cursed
 6. The written word *or* the word which is/was/has been written
 7. The Egyptian who was/has been sent
 8. The planted trees *or* the trees which are/were/have been planted
 9. The prisoner is/was/has been bound
 10. The Hebrews who are/were/have been called
 11. The built city *or* the city which is/was/has been built
 12. The closed gate *or* the gate is/was/has been closed
 13. The tablets are/were/have been smashed
 14. The slaughtered cow *or* the cow which is/was/has been slaughtered.

- (b) 1. שָׁשָׁה 1 אֲנָשִׁים, שָׁשָׁה עוֹף, 2 שָׁשָׁה כָּלִים, שָׁשׁ גִּשְׁיִם, שָׁשׁ אֲמָהוֹחַ (שִׁפְחוֹחַ),
 שָׁשׁ גִּבְבוֹחַ
 2. שָׁשׁ אֲבָבִים, 3 שָׁשָׁה צְלָמִים, שָׁשָׁה אֲרָגִים

| | |
|---|--|
| 3 | חֲמִשָּׁה חֲמוּרִים, ⁴ חֲמִשָּׁה סוּסִים, חֲמִשָּׁה גְּמָלִים, חֲמִשָּׁה מְזוּבָחוֹת ⁵ |
| 4 | שִׁמְנֵה אֲסִירִים, שִׁמְנֵה כְּנֻעִים, שִׁמְנֵה מְצָרִים, שִׁמְנֵה מְנַחֵחַ |
| 5 | שִׁבְעַת הַמַּנּוּפּוֹת, שִׁבְעַת הַבְּקָר, חֲשֵׁעַת הַלָּחֶם |

¹ Or construct, חֲשֵׁעַת, and so on for the other numerals in nos. 1-4.

² A masculine collective noun.

³ Remember that, despite appearances, אֲבָנִים (pl. אֲבָנִים) is a feminine noun. It therefore takes the masculine form of the numeral.

⁴ Or חֲמִשָּׁה אֲחִינוֹת for the feminine.

⁵ Despite the form of its plural ending, מְזוּבָחוֹת is a masculine noun.

(c) This exercise gives practice in translating the infinitive absolute. For convenience, the number of the relevant section of §129 is added in brackets after each sentence.

1. And the man walked along weeping (2).
2. I have indeed seen the sin of my people (1).
3. Will you really give me some help? (1)
4. Remember the Sabbath day (4).
5. We shall certainly perform our vows (1).
6. You will obey my voice and keep my commandments (3).
7. You will certainly not rest from your work before it is finished¹ (1).
8. Shall your mother and I really come before you? (1)
9. The man went back and forth² (2).

10. You must certainly not forget the words of your wise men all the days of your life
(1).

¹ Infinitive construct of **תָּמַם**, 'to be finished, at an end', with the third person feminine singular suffix, referring to 'the work'.

² For the pointing of the conjunction with *qāmeṣ*, see note 1 to exercise (b) of Lesson 9.

- (d)
- 1 זְכוֹר תִּזְכֹּר אֶת-הַדְּבָרִים הָאֵלֶּה עַד-קֵץ תְּחִיָּה.
 - 2 יִשְׁכְּבוּ עַל-שֹׁפַח הַנְּהָר יֹשֵׁב וּבְכֹה.
 - 3 וַיְהִי בְנוֹשְׁאָנוּ אֶחָד-קוֹלֵנוּ וַיִּיקֶץ וַיִּקְרַב לְמַעַן (אֲשֶׁר)¹ יוּכַל לְשָׁמַע אֶת-כָּל-אֲשֶׁר
אֲנִתְנוּ אִמְרִים.
 - 4 הַאֲחִים הַקָּמִים מִכְּנֵי.
 - 5 וַיְהִי מִקֵּץ שְׁלֹשׁ שָׁנִים² נִיעֹזֵב אֲחֵנוּ נִשְׁבַּ אֶל-אֶרֶצוֹ.
 - 6 הַיְחָה שִׁפְהָ אֶחָת בְּכָל-הָאָרֶץ בַּיָּמִים הָהֵם.
 - 7 לְמַה³ הִשְׁכַּתָּ אֶת-עֶזְרָךְ מִכְּנֵי.

¹ If 'so that' introduces a final clause (= 'in order that'), it may be expressed by either **לְמַעַן** + imperfect or by **לְמַעַן אֲשֶׁר** + imperfect. Alternative ways of expressing final clauses include the use of the conjunction (**אֲשֶׁר**) + imperfect and the use of **ל** + infinitive construct; cf. §115 (b). However, if 'so that' introduces a consecutive clause (= 'with the result that'), then simple *wāw* + imperfect (or sometimes jussive) will suffice. This construction may, however, also introduce a final clause.

² Remember that, despite its form in the plural, **שָׁנָה** is a feminine noun and so requires the masculine form of the numeral.

³ Cf. Vocabulary 16, §74.

(e) While Joseph was in the prison, he interpreted the dreams of Pharaoh's officers who were there with him, and as he gave them an interpretation, so it came about.

Now at the end of two years,¹ Pharaoh had a dream. In it (literally, 'and behold') he was standing by the Nile when up from the Nile there came seven good-looking cows. However, just as² they were grazing on the bank of the Nile, up came seven other cows, all gaunt-looking,³ after them from the Nile. They stood beside the good-looking cows on the bank of the Nile, and then the gaunt-looking cows ate up the seven good-looking cows. At that point Pharaoh woke up.

In the morning he sent and called for all the wise men of Egypt, but they were unable to interpret Pharaoh's dream. Then the officer of Pharaoh who had been in the prison with Joseph spoke up: 'I was once in prison, and with me there was a Hebrew young man. He interpreted my dream for me, and the interpretation he gave me came true (literally, 'and when he interpreted, so it was').'

So Pharaoh sent and called for Joseph. 'I have had a dream', he said to him, 'but there is no one who can interpret it. However, I have heard it said about you that you know how to interpret a dream.'

Joseph replied to Pharaoh, 'May God grant Pharaoh's welfare⁴.'

After he had heard Pharaoh's dream, Joseph said, 'God has told Pharaoh what he is about to do.⁵ The seven good cows represent ('are') seven years of plenty and the seven gaunt-looking cows represent seven years of famine. This is what (literally, 'that is the thing which') God is about to do: seven years are coming (in which) there will be great plenty throughout the land of Egypt, but after them there will follow (literally, 'arise') seven years of famine.'

¹ The dual of רָבִי .

² An attempt to capture the force of וְהִנֵּה which introduces the next clause.

³ רָעוּחַ קְרָאָה is grammatically parallel with יְפוּחַ קְרָאָה. Note that the initial vowel of רָעוּחַ stays long even in the construct state (compare קְרָאָה from קְרָאָה). The translation ('gaunt' rather than 'evil') is suggested by the context; cf. the New English Bible at Gen. 41:3.

⁴ The translation of this sentence is not certain. I have followed the approach which Lambdin's note seems to suggest.

⁵ For the use of the participle to express the immediate future, cf. §26. English style demands a slightly different word order from Hebrew here. Literally translated, the sentence says, 'What God is about to do he has told Pharaoh'.

Lesson 35

- (a) 1. Take the food lest you be hungry on the way.
2. Let us abandon the city and flee to the mountain so that we may live.
3. And he met¹ the two men standing² on the bank of the Nile.
4. Be with your brother lest³ evil befall him while he is travelling here.
5. The woman went to the temple weeping all the while⁴ and she lifted up her eyes towards heaven and made (literally, 'vowed') a vow to the Lord.
6. They pursued him, caught him and killed him -- and to think that⁴ he was the brother of the priest in Jerusalem!
7. Why did you slaughter these cattle, seeing that⁴ they were not yours?
8. It will go well with the rich, but the poor will perish.
9. He met us while we were going to the camp and he spoke to us after this fashion (literally, 'according to these words').
10. The men do not know that you are not my sister.
11. He put the firmament between the water which is above the heavens and the water which is beneath the heavens (by the way,⁴ the firmament is the sky).
12. There is no righteous man in the city -- only wicked ones.
13. There is no water in the cistern; there are only some stones there.

¹ This is the apocopated form of the 3rd masc. sg. imperfect Qal of וַיִּקַּם .

² A circumstantial clause as in §132 (b). Literally, the clause reads 'and they were standing . . .' = 'while they were standing'.

³ The conjunction וְ should be followed by *maqṣep̄* (§15).

⁴ Attempts to catch in slightly different ways the force of these circumstantial clauses.

(b) So Joseph said, 'And now let Pharaoh choose¹ an intelligent and wise man and let him set him over the land of Egypt so that² he and his men may gather³ all the food of these good years which are coming and then the food will serve as (literally, 'be') storage supply for the land for the seven years of famine which will be in the land of Egypt; thus the land will not perish in the famine.'

This seemed like a good idea to (literally, 'And the word was good in the eyes of . . .') Pharaoh and all his servants. So Pharaoh said to Joseph, 'There is nobody as intelligent and as wise as you. You shall be over my household and my people. Only in regard to the throne shall I be greater than you.' So Pharaoh said to Joseph, 'See, I hereby⁴ appoint you over all the land of Egypt'.

After the seven good years there was a famine in every country (literally, 'in all the countries'), but throughout the land of Egypt there was food. All the population⁵ of Egypt grew hungry and the people cried out to Pharaoh for food. Then Pharaoh said to all the Egyptians,⁵ 'Go to Joseph; do whatever he tells you'. Now the famine was across the face of the whole earth and so everyone⁵ came to Egypt to buy food. When Jacob realized (literally, 'saw') that there was food in Egypt, he⁶ said to his sons, 'Now that (literally, 'behold') I have heard that there is food in Egypt, go on down there and buy some for us so that⁷ we may live rather than ('and not') die'.

¹ The jussive Qal of **הִרְאֶה**, 'to see'. Exceptionally, this verb takes a different form with the *wāw*-conversive: **אַרְאֶה**.

² Simple *wāw* (not *wāw*-conversive, which with the imperfect is pointed like the article) to introduce a final clause; cf. note 1 to exercise (d) of Lesson 34.

³ The verb is singular because 'he' is its main subject. **וְהָיָה** is then added subsequently by way of additional explanation.

⁴ The perfect sometimes has this present 'performative' meaning. It appears to have that meaning here because the sentence adds nothing otherwise to what Pharaoh has already said, and because it is given special emphasis in the present context by the repetition of the speech formula before it.

⁵ Notice how on three occasions in this paragraph a geographical location stands for the people who live in it: 'all the land of Egypt' = 'all the population of Egypt'; 'all Egypt' = 'all the Egyptians'; 'the whole earth' = 'everyone'.

⁶ There is no need to repeat the name Jacob in English.

⁷ Another example of simple *wāw* with the imperfect (which is therefore not apocopated, of course); cf. note 2 above.

Lesson 36

- (a)
1. Your father is still alive.
 2. And the officer said, 'Where are you, my lord?'
 3. Run to meet¹ him!
 4. Where will we be able to find food, since there is no bread in the city?
 5. Obey me so that you may be an intelligent and wise man.
 6. I am not fleeing to the mountain.
 7. Buy some food for us lest we be hungry.
 8. Here is your wife; take (her) and go to your own country.
 9. Build (m.pl.) yet (another) great city!
 10. I am now giving you understanding and wisdom.
 11. Your brother has fled from the city, so pursue him!
 12. Do you not know that this is the Sabbath day?

¹ The infinitive construct of קרא (= קרה, 'to meet') + ל is לקרא. With suffixes, it goes לקראתי etc.

- (b)
- | | |
|--|---------------------------------|
| | 1 |
| | הנה אֶמֶנּוּ עוֹדָנָה בְּבֵיתָ. |
| | 2 |
| | הנה כא אֶחִידִי. |
| | 3 |
| | אֵינִי עֹלָה הַעִירָה. |
| | 4 |
| | יש עֹד אִישׁ בְּהָרִים. |

- 5 האנשים אינם אכלים.
 6 אים הכלים אשר יצרת.
 7 איננו חלבים.
 8 ביום החשיעי¹ רכבנו אל־קץ הדרך.
 9 העורך רעב.²
 10 הינו בלנו וליים.

¹ This word is not given in the vocabulary or the English-Hebrew Glossary, but cf. p. 329. It is, of course, closely related to תשע, the numeral 'nine'.

² Cf. §87.

- (c) 1. Now that your father is dead, return to your own country and people.
 2. And the king said to the prophet, 'The words of the other prophets are unanimous¹ (in prophesying) good to the king, so let your words be as their words'.
 3. Since she is your wife, why (literally, 'how?') did you say that she was your sister?
 4. Here is the land before you; dwell in it in peace.
 5. In three more days you will know that my words are truth (i.e. 'that I have spoken the truth').
 6. Now that I am old and do not know the day when I will die (literally, 'the day of my death'), attend to what I say so that I may give you a blessing.
 7. Since this city is near (enough) to flee to, let me flee thither so that I may live.

¹ For this idiom (literally, 'to be of one mouth'), cf. Vocabulary 21, §89.

- (d) 1 הנהגא לחמנו עורפו רב ולא נובל לחח לקם ממש.
 2 הנהגא אכיד מו ושלחמי אחד לשבת עם אחיק הנדול.

- 3 הָגִי אֲצִלָּךְ¹ וְאַתָּה לֹא חוֹבֵל לְרֵאוּחַ אָחִי.
- 4 הִנֵּךְ כְּאִתְּךָ שְׂבָנָא² וְאַכַל עִמָּנוּ.
- 5 הָגִינוּ גֵרִים פֹּה וְעַתָּה נֹאמְרָה אֲלֵיהֶם כִּי עָשִׂירִים אָנֹחֶנּוּ לְמַעַן יִיטֵב לָנוּ.
- 6 הִנְהַרְגָנוּ צָרָקָה וְאַתָּח אֲבָדוּ בְּאֶרֶץ וְעַתָּה גִדְרָשָׁה לְעוֹר מֵאֲלֹהֵינוּ וַיִּשְׁלַח לָנוּ יְשׁוּעָה.
- 7 הִי הַשְּׁלֵךְ אִם³ הִבּוֹא הִנֵּה לְפָנַי הַתְּעַרְבּוּ.

¹ Note that אֲצִלָּךְ with suffixes follows the same pattern as עֲרַד, §104 (a).

² When the particle אֵי is joined to the preceding word with *maqṣep̄*, it takes the primary stress of the combination. In this case, therefore, the imperative שֶׁב has to be shortened to שְׂבָ because of the rule that unstressed closed syllables always have a short vowel; cf. §102.

³ Note the discussion of this idiom in the Vocabulary to this Lesson.

(e) So Joseph's ten brothers went down to buy food from the Egyptians,¹ but Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, 'Lest some evil befall him.' Thus the sons of Israel arrived amongst those who were coming to Egypt, because there was a famine in the land of Canaan. Joseph's brothers came and bowed down to him with their faces to the ground, and when Joseph saw his brothers he recognized them, but they did not recognize him. Then he spoke harshly to them: 'Where have you come from?' They said, 'From the land of Canaan to buy food', and then, as Joseph remembered the dreams which he had had, he said to them, 'You are spies! You have come to spy out ('see') the weak points in the land's defences (so NEB for 'the nakedness of the land')', 'No sir', they replied to him. 'Your servants have come to buy food. We are all the sons of one man. We are honest men; your servants have not come² as spies.' But he insisted in reply (literally, 'he said to them'), 'No! on the contrary you *have* come to spy out the land's weaknesses'.

They said, 'Your twelve servants are brothers, we are the sons of one man in the land of Canaan. The youngest is even now³ with our father, while one is no longer alive.'

Then Joseph said, 'It is just as I told you when I said that you are spies. This is how (literally, 'in this') I am going to test you: as Pharaoh lives, you will not leave here unless your youngest brother comes here. Send one of you to fetch your brother, and you will stay here. In this way I will test your words (to see) whether you are telling the truth (literally, 'the truth is with you') or not. As Pharaoh lives, you *are* spies.'

¹ See note 5 to exercise (b) of Lesson 35.

² This seems to be the force of וְיִּיָּדָע here: 'your servants were not spies', i.e. in planning their journey it was not their intention to act as spies.

³ הַיּוֹם on its own is used for 'today'.

Lesson 37

- (a) 1. The vessel was smashed: גָּשְׁבַר.
2. The meat will be eaten: יֵאָכַל.
3. The spies were killed: נִהָרְגוּ¹.
4. Words of truth will be heard: יִשְׁמְעוּ.
5. No man will be cut off from the throne: יִכָּרֵחַ.
6. The voice of their song was heard: נִשְׁמָע.
7. Nothing has been withheld from you: נִחַשְׁתָּךְ.
8. How will the people be tested? יִבְחָן?
9. We alone are left: נִשְׁאַרְנוּ.
10. The word of God will be confirmed: יֵאֱמָן?
11. You will all be remembered: תִּזְכָּרוּ.
12. Let not his name be written in the book: יִכָּחַב².
13. These are the names of the captured cities: תִּגְלַקְדוּחַ³.
14. And Joseph was sold into the hands of the Egyptians: וַיִּמָּכַר.
15. As God lives, no blood will be shed while I am here! יֵשָׁפֵךְ.
16. Those who flee will be seized: יִחָפְשׁוּ.
17. He will be gracious towards the chosen ones: יִחַן⁴ אֶת־הַבְּחֻרִים.
18. Those who remain will be silent: תִּשְׁמְרוּ.
19. Be opened, O⁵ gates! תִּפְתָּחוּ.
20. The abandoned cities will be burned: תִּבְעַזְבוּחַ.

¹ This form comes about by application of the rule of Shewa: in the impossible **נִקְרְרוּ**, which might be expected if the paradigm of the strong verb were applied mechanically, the first voiced Shewa has to become a short vowel -- obviously *səgōl* in this case.

² It will be seen from this sentence that **אַל־** can be used with a jussive as well as with the second person imperfect to express a negative command. This is quite normal in Hebrew, but is not included in the discussion in §§102 and 106.

³ Students often want to point the plural participle Niphal as **נִקְרְבוּ** and **נִקְרְבוּ** rather than, as it should be, **נִקְרְבוּ** and **נִקְרְבוּ**. The correct form follows the regular pattern for adjectives: in each case the pre-tonic syllable is open, and so long. The pro-pretonic syllable cannot reduce to a Shewa, however, because it is closed, and must therefore have a short vowel.

⁴ Despite the rubric to this exercise, this is a Qal verb.

⁵ Strictly speaking, since the verb is imperative, **הִשְׁעֲרוּ** must be vocative. This is often introduced by the definite article. For 'let the gates be opened', a jussive would be used.

- (b)
- 1 גִּידִי כִּאֲשֶׁר נִשְׁמְעוּ דְבָרֵיהֶם נִגְרַע כִּי אֲשַׁמּוּ (כִּי אֲשַׁמִּים הֵם).
 - 2 חֵי אֱלֹהִים אִם תִּרְאִי אֶת־אִישׁךָ עֲרִיזִים מִזֶּה.
 - 3 גִּידִי כְעֶרֶב וַיְבֹא בְמִלּוֹן הַלָּן שָׁם.
 - 4 הִנֵּה נִבְחַרְתָּ לְמִלְכָּנוּ וְעַתָּה תִּקְרְלֵנוּ עֹזֵר לְמַעַן נִחַדֵּן אֶת־אֵיכֵינֵנוּ הַאֲרוּרִים בְּטָרָם וְהִלְכֵנוּ אֶרְצָנוּ וּבְטָרָם תִּשְׁאַרְפְּנָה עֵינֵינוּ כִּאֲשֶׁר.
 - 5 שָׁמֹ אֶת־הַמַּלְאָכִים בְּשַׁקִּינָתָם וַיִּסְעוּ עַל־הַיַּרְדֵּן.
 - 6 הִנֵּה קָרַד אֶת־הַשָּׂדֶה לְדָגָא וְשִׁאלְתָּ אֹתוֹ הַיִּמְכֵּר אֹתוֹ לָנוּ.

(c) Joseph put his brothers in prison for three days, and on the third day he said to them, 'Do this and live, (as) I fear¹ God; if you are honest men, let one of you brothers (literally, 'your one brother') be kept bound in the prison where you have been confined (literally, 'your prison') and (the rest of) you go and return to the land of Canaan with the food which you have bought. Then you will bring (literally, 'take') your youngest brother from there. He will come here with you so that your words may be confirmed and then you will not die.'

They said to one another, 'Truly we are guilty because of our brother, whose deep distress² we saw but we would not listen; therefore this trouble has come upon us'. Reuben answered them, 'Did I not say to you, "Do not sin against the lad", but you would not listen? And now, moreover, (our penalty for shedding) his blood is to be exacted'. Now, they did not know that Joseph was listening because the interpreter was between them. Joseph turned away from them and wept. Then he returned to them, took Simeon and bound him before their very eyes. He gave them the food which they had come to Egypt to buy and he also gave them provisions for the journey. Finally, he put the money which they had given him in their sacks -- but they did not know about this³ -- and they left there to go up to the land of Canaan.

On their way up they spent the night in an inn, and when one of them opened his sack to give some of the food to his donkey he saw his money right there in the mouth of his sack! He said to his brothers, 'Look! my money is in my sack'. When they saw, they were afraid and said to one another, 'What is this that God has done to us?'

When they came to Jacob their father in (literally, 'to') the land of Canaan, they told him everything that had happened to them: 'The man, the lord of the land, spoke harshly⁴ to us and said that we were spies and that we had come to spy out the weak points in the land's defences; we said to him, "We are honest men; we are not spies". Then the man, the lord of the land, said to us, "This is how I shall know that you are honest men: one of you brothers will be kept bound in the prison and as for (the rest of) you, go and return to your land and your youngest brother shall surely come with you

when you come down to me again". So we acted accordingly; they bound our brother Simeon before our very eyes and put him in prison.'

Then Jacob, their father, said to them, 'You have bereaved me: Joseph is no more, and Simeon is no more, and you are going to take Benjamin; everything is against me'. Reuben said to his father, 'You may kill my two sons if Benjamin does not return to you from Egypt with me. Put him in my charge, and he will return from there with me'.

Jacob said, 'My son will not go down with you, for his brother is dead and he alone is left. If evil should befall him on the way that you would go, then I should go down to Sheol in grief.'

¹ נָרָא is the adjectival form associated with the stative verb נָרָא, 'to fear'; for other, comparable forms, cf. §87. The translation here has deliberately been kept quite close to the Hebrew. A more idiomatic rendering would need to depart quite far from the Hebrew order and idiom, while retaining the same sense. For instance, compare the rendering of Joseph's words here in the *Good News Bible*: 'I am a God-fearing man, and I will spare your lives on one condition. To prove that you are honest, one of you will stay in the prison where you have been kept; the rest of you may go . . .' etc. (At this point Lambdin departs slightly from the Biblical text.)

² Note this idiomatic use of שָׁדָא: 'distress of soul' means 'deep distress'.

³ Notice how the narrative sequence is here interrupted by the addition of דָּבָר. These three words thus describe the circumstances which obtain throughout the narrative, while the sequence itself is then resumed in the normal way with וַיֵּלֶכְוּ.

⁴ See Lambdin's note 6 to the reading in the previous Lesson.

Lesson 38

- (a) 1. I approached but was unable to stand before him.
2. Where will you (*or* 'she') spend the night?
3. Who will be chosen as head of the people? **יִבְחַרְוּ**¹.
4. They are fighting near the wall: **גִּלְתָּמִים**.
5. You (*or* 'she') will not be remembered in the congregation of the righteous:
הַזִּקְרָה.
6. They will be gathered from the ends of the earth: **יֵאָסְפוּ**.
7. Not one of the horsemen will remain: **יִנְחָר**.
8. Take the horses which remain: **הַבָּחֳרִים**.
9. Give me a little bread.
10. Who are the men who are stationed/standing there? **הַנִּצְבִּים**.
11. The men were taken (**גִּלְקָחוּ**) outside and were killed there: **נִתְּחַרְטוּ**.
12. They sat on the bank of the river with their children.
13. I am not guilty; I have not done anything.
14. And a house was built for him: **בִּיבֵן**.
15. I repent of the evil which I have done: **נִתְּחַתֵּי**.
16. We saw his wonderful work and were dumb with astonishment.²
17. Why will these things be done? **יַעֲשֶׂה**.
18. And after the battle I alone was left: **נִתְּחַרְטוּ**.
19. Silver and gold will be given³ to you: **יִבְחַן**.

20. Your great name will be known in all the earth: **יִדְרַע**.
21. And cattle were purchased there: **וַיִּקְנֶן**.
22. And his words were heard (**וַיִּשְׁמְעוּ**) and confirmed: **וַיֵּאָמְרוּ**.
23. And at the end of four⁴ days the city was abandoned: **וַיִּהְיֶזְבַּח**.
24. These⁴ words will be read in your sons' hearing: **וַיִּקְרְאוּ**.

¹ As this form is not attested in the Hebrew Bible, we cannot be absolutely sure whether the final vowel should be *šērê* or *pátaḥ*.

² The verb **דָּמַם** can mean 'to be silent' and 'to be astonished'. The two ideas are closely related and frequently coincide.

³ A singular verb, despite the fact that the subject is, strictly speaking, plural. This may sometimes happen (especially in poetry) so long as the subject follows the verb. In addition, 'silver and gold' may be thought of collectively.

⁴ There should be a daghesh in the *b* of **אַרְבָּעָה** and in the *l* of **הַלֵּלָהּ**.

- (b)
- | | |
|---|---|
| 1 | יש נבקה גדולה בינינו ¹ ובין הממנה. |
| 2 | ילקח הפרי התיחה ונאכל שם. |
| 3 | יגשאו הצדיקים והרשעים יאבדו. ² |
| 4 | נהרנו ³ אנשים אין להם מספר אצל הקיר. |
| 5 | הנחם בני נשמע קול צרחתך ונתן לך עזר. |
| 6 | נצבתי לשמר אחדותים ואחדותך. |
| 7 | תבנה עיר חדשה לנותרים. |

¹ For the forms of **בָּיְנוּ** with suffix, cf. Vocabulary 37, §142. They show a mixture of singular and plural types.

² Or **וְאֶבְרָתָהּ וְהָיָה עִיָּם**, but the inverted word order given above brings out better the contrast between the two halves of the sentence.

³ Cf. note 1 to exercise (a) of Lesson 37.

(c) Now the famine was severe in the land. When the food which had been purchased in Egypt was finished, Jacob said to his sons, 'Return to Egypt and get a little food from there'. Then Judah said to him, 'The man said to us, "You will not see me (literally, 'my face') unless your brother is with you". If you are going to send our brother with us, we will go down to buy food for you; but if you do not send (him), we will not go down, because the man said to us, "You will not see me unless your brother is with you".'

Israel said, 'Why did you tell him that you have another brother?' They replied, 'The man most particularly asked about us, saying, "Is your father still alive? Do you have a brother?" and we replied to him along these lines (literally, 'according to these words'). How were we to know that he would say, "Your brother will come down with you"?''

Then Judah said to Israel, his father, 'Send the boy with me. Let us arise and go that we may live and not die, both we and you, and our children too. If the boy does not return to you with me, then I shall be accountable to you for ever (literally, 'all the days').' So Jacob said, 'If that is how things are, then this is what you must do: each of you take an offering, and take double money, and take your brother. Arise, return to the man, and may God give you favour before the man, and may he release to you both your brother and Benjamin.'

(d) The right hand column of this Psalm is to be read first, then the left. Normally in reading Hebrew poetry, however, one reads straight across; cf. Lesson 39 (d).

Lift up your heads,¹ O gates,

And be lifted up, O ancient doors,
 So that the glorious king² may enter!
 Who is the glorious king?
 The Lord, powerful and mighty,³
 The Lord, mighty⁴ in battle.

Lift up your heads, O gates,
 And lift up the ancient doors,
 So that the glorious king may enter!
 Who is this glorious king?
 The Lord of hosts,
 He is the glorious king. Selah.

¹ The object marker **לְ** is not used in poetry.

² Because Hebrew is relatively poor in adjectives, it commonly uses two nouns -- one in construct -- instead; thus 'king of glory' = 'glorious king'. Compare **לִיָּהוָה אֱלֹהֵינוּ**, 'a stone tablet' and **הַר קָדְשׁ**, 'a holy mountain', near the end of §72.

³ **גִּבּוֹר** is an adjective as well as a noun.

⁴ A use of the adjective in the construct state.

Lesson 39

- (a) 1. I will not be afraid to sleep when you are with me.
2. When we approached we saw the tops of the mountains.
3. Your nakedness will be seen and you will be ashamed.
4. In the morning the cloud will not remain in the sky.
5. Their hearts¹ will melt before their enemies.
6. When the sun came out the stars fled and were not seen (i.e. disappeared).
7. You will be sorry that you did not accept my offering.
8. Trust the Lord with your whole heart.
9. Write my words on the tablet of your heart.
10. A new and intelligent king will be established on the throne.
11. When he prepared the banquet, he made (literally, 'slaughtered') a great slaughter.
12. God is our rock and our protection.
13. Have you washed your ears?
14. And he lay down in the shadow of the tree and slept.
15. My enemies are now on my right and on my left and I have been surrounded.
16. And the messengers approached him while he was sitting at the entrance² of the house.
17. The city will be filled with blood³ according to the prophet's word.
18. Wonderful things will appear⁴ to you.

19. The soldiers⁵ are innumerable.

¹ Parts of the body like 'heart' are generally used in the singular in Hebrew. It may be helpful to think of using this like the distributive singular which is found in a number of other languages, though it is not agreed whether this is, strictly speaking, the correct explanation.

² A loose use of the accusative to express place -- a not uncommon construction.

³ קלא means 'to be full of/with', so that it does not need to be followed by a preposition; cf. Vocabulary 21, §89.

⁴ Cf Lambdin's discussion of the meaning of the Niphal in §140 (4).

⁵ The masculine plural participle of גלחם, 'fighters'.

- (b)
- | | | |
|--|--|---|
| | ישבר לבקם. ¹ | 1 |
| | חסב העיר ונלקרו ישביה. | 2 |
| | על־מין ² קברי אבותיהם. | 3 |
| | נצבו עליו שבעה אנשים פריקרת. ³ | 4 |
| | נחר לני רק בעם לָחם. | 5 |
| | רחצנו אחד־ל־יני ואחד־ת־ל־יני ⁴ לפני שבתנו לאכל. | 6 |
| | גטנו דברי חורחו ערעולם. | 7 |
| | ניחי בשמעי אחד־דבריו ניפס לפי בחוכי ⁵ ולא יכלתי לעמד. | 8 |

¹ See the first note to the preceding exercise.

² על־ is used with מין in later forms of Biblical Hebrew. Earlier, the preposition סך is preferred.

³ It would be better here to use the common verb **וַיִּקְלַע**, 'to escape', but Lambdin does not include this in his vocabularies or glossary (though cf. the end of §140). It is used in the Niphal with active meaning (cf. French *s'échapper*), and so the correct form in this sentence would be **וַיִּקְלַעוּ**. **וַיִּפְרָח** really means 'to flee'.

⁴ Dual; cf. §92.

⁵ **בְּחֹדֶךָ** and **בְּחֹדֶיךָ** take suffixes in the regular way for a singular noun (**חֹדֶךָ** is actually the construct of **חֹדֶיךָ**, 'midst'). It goes like **מִיִּשְׂרָאֵל**; cf. Appendix A15). The only small exception is that they take a composite Shewa before the second person plural suffixes: **בְּחֹדֶיכֶם** etc.

(c) So the men took this offering and they took with them (literally, 'in their hand') the double amount of silver, and Benjamin, and they arose and went down to Egypt. When they stood before Joseph, Joseph saw Benjamin with them. He said to the one who was in charge of his household, 'Bring the men to the house and slaughter some meat (literally, 'a slaughtering') and make ready, for the men will have lunch with me' (literally, 'will eat with me at midday').

The man did as Joseph commanded. The men were afraid because they were brought to Joseph's house,¹ and they said, '(It is) because of the silver which (was) returned in our sacks on the first occasion (that) we have been brought so that (he may) take us as slaves, and our donkeys too'. So they approached the man who was in charge of Joseph's household and spoke to him at the entrance¹ of the house: 'It was indeed to buy food² that we came down on the first occasion, but when we came to the inn and opened³ our sacks, there was each man's silver in the mouth of his sack. We have brought it back with us; we do not know who put our silver in our sacks.'

Then the man who was in charge of Joseph's house said, 'Peace be with you. Do not be afraid. Your God and the God of your father gave you that silver. Your silver came to me.'⁴

He then brought Simeon out to them, and the man brought the men to Joseph's house. He gave (them) water and they washed their feet, and he gave food to their donkeys. They sat there until Joseph came at midday, for they heard that they were to eat some food there.

¹ See note 2 to exercise (a).

² The context suggests that this is how we should understand the verbal emphasis introduced by the infinitive absolute **וַיִּשְׁמַע**.

³ Notice the use of the cohortative in narrative. This sequence occurs sometimes without any appreciable difference in meaning from the regular imperfect.

⁴ I.e. I received your payment all right, so the silver in your sacks must have come there miraculously.

(d) I look up to the hills; where will my help come from?

My help (will come) from the Lord, the maker of heaven and earth.

He will not allow your foot to slip; your keeper will not¹ sleep.

No! the keeper of Israel will neither slumber nor sleep.

The Lord is your keeper; the Lord is your protection on your right hand.

The sun will not smite you in the daytime, nor the moon at night.

The Lord will keep you from all evil; he will guard your life.

The Lord will keep you as you go out and come in from now and for ever.

¹ **לֹא** is used here as a regular negative.

Lesson 40

- (a) 1. And he drove¹ the men away twice and they did not return.
2. You have spurned my covenant and refused to keep my laws.
3. And the boy ministered in the temple of the Lord.
4. And he blessed him because he had found favour in his sight.
5. They will seek the guilty men and expel them from the city.
6. I alone am able to bless you.
7. You will keep my words in your heart.
8. They refused to eat the animals which had been slaughtered.²
9. Who³ are you looking for?
10. And they spoke to him according to these words.
11. A joyful sound⁴ will be heard in the land.
12. And he sanctified the men before they came to⁵ the house of the Lord.
13. I will refuse to pursue them.
14. And he spoke to me about the inn where he had spent the night.
15. You shall not eat the flesh which has its life-force⁶ within it.
16. She refused to wash the clothes.
17. While he slept they sought him and killed him.
18. On that day the mountains will dissolve and become like water.
19. You will sanctify the remainder because in my opinion they are trustworthy.

¹ Notice that only some verbs in the Piel have a retracted tone with the wāw-conversive in the imperfect with consequent shortening of the final vowel (e.g. וַיִּדְבֵּר but וַיִּקְרָא).

Those that do are noted in the vocabularies by Lambdin, and should be learnt. It happens mainly with verbs whose middle letter is a *rēš*.

² The definite article with the feminine plural passive participle of וָבָרָה, here used adjectivally.

³ וַיִּקְרָא, 'to seek, look for', governs a direct object, in this case the interrogative מי, 'who?', which is indeclinable. Since the person presumably knows who she is looking for, it is definite, and is therefore preceded by הַ.

⁴ 'A voice of joy'; cf. note 2 to exercise (d) of Lesson 38.

⁵ Cf. note 2 to exercise (a) of Lesson 39.

⁶ הַיָּהוּדָה is the feminine singular of the adjective הַיָּ, 'living'. The phrase therefore means literally 'in which is a living soul'; in several contexts in the Bible this is located in the blood.

(b)

- 1 גַּרְשׁ אֲחִים.
- 2 אֶל־הַנְּאֻזִי אֶחָד־בָּרִי.
- 3 לְשֵׁה תִקְאֵן לְדָבָר.
- 4 הַחֲבִקֵשׁ אֲחִי.
- 5 בָּרֵךְ אֲחִי.
- 6 קַרְשָׁתִי אֲחִיד.
- 7 לֹא תִפֵּץ לְשֵׁרֶת.
- 8 שְׁלַחוּ אֲתֵנוּ.
- 9 וּבְרָכָה 2 אֲחִים.

¹ This verb does not occur very often in the imperfect, but compensatory lengthening before the *'āleṗ* is also found: קָיִץ.

² When the vowel under the *rēš* in this verb is reduced, a composite Shewa is generally used.

- (c)
- 1 לָקַחוּ אֶחְדָּה־בָּלִים אֲשֶׁר שָׁרְחוּ בָהֶם וַיִּהְיוּ אֹהֶם לַפְתָּן.
 - 2 תָּרָה לַפְרָעָה וַיִּשְׁלַח (וַיִּגְרָשׁ) אֹהֶם מִלִּפְנֵיו.
 - 3 מֵאֵן לַקְדֹּשׁ אֹהֶם כִּי יָדַע כִּי לֹא כֹנִים הֵם.
 - 4 בִּקֵּשׁ אֶחְדָּאֲחִיו שֵׁם כִּי לֹא יָדַע כִּי נִסְעוּ לְקָרְמָה.
 - 5 הִבְעֵרוּ אֶחְדָּתָרַע מִחוּבְכֶם.¹
 - 6 גִּיָּשְׁנוּ אֶחְדָּה־אֲשָׁמִים מִרְהַקְהָל.
 - 7 לֹא יִכְלְנוּ לְמֵאֵן לָלִין שֵׁם.

¹ Cf. note 5 to exercise (b) of Lesson 39.

(d) From this Lesson on, the readings follow the Biblical text almost exactly. The slight changes in vocalization to which Lambdin refers in his introductory remarks do not alter the sense at all. There seems little point, therefore, in providing a translation of these passages in this *Key*. Students are advised to check their renderings against a conservative translation first (e.g. the *Revised Version* or the *Revised Standard Version*), and then perhaps to look at a more idiomatic version (e.g. the *New English Bible*), in order to gain experience in translating Hebrew speech patterns into their modern equivalents. Only such additional comments to Lambdin's notes as seem desirable will be included here. The present passage (Genesis 44: 18-26) is free of any particular difficulty.

Lesson 41

- (a) 1. And he commanded¹ them to give a little food to their children.
2. They captured the property of the Canaanite and burnt it.
3. The maidservant heard a voice and she fell to the ground and covered¹ her face with her hands.
4. And he commanded¹ the men who had been stationed and they approached him.
5. He did not refuse to stand as pledge for the boy and he did not refuse to redeem him.
6. He expelled them from his land because they had conspired together against him to kill him and to choose another man as head of the people.
7. And the wicked king sacrificed his youngest daughter on the altar.
8. And they told him what had happened² to them on the way.
9. So far I have not seen the salvation of my people.
10. Why do you want to oppress me?
11. I will praise³ you from now and for ever.
12. And he covered¹ his face with his hands and wept.
13. Do not curse those who give you help.
14. And I fled because they sought me in order to kill me.
15. Remember those who trust in you and do not spurn their words.
16. And he handed¹ his son over to the charge of those who remained because he was about to die.

¹ These forms are all *wāw*-conversive with apocopated imperfect Piel forms of III-*Hē* verbs.

² The 'neuter' is frequently expressed by the feminine in Hebrew. Thus the feminine plural participle here stands for 'the things which (had) happened'. Note that the verb קרה, 'to happen, befall', governs a direct object.

³ The verb here is cohortative, though a translation such as 'let me praise' is clearly unsuitable. In a context such as this, the cohortative expresses intention or desire (i.e. 'I want to praise you').

(b) In the remainder of this *Key*, the two accent signs '*atnah*' and *sillûq*' will be used with the appropriate pausal forms as explained in §152. It is recommended that students should attempt to use them too. Any forms that might cause difficulty will be explained in the notes. It should be observed that because some of the sentences used in the exercises are rather short, the use of '*atnah*' will sometimes be rather artificial. Also from now on we shall use the *sôp pāsûq sign* (:), rather than English punctuation.

1 קִשְׁר אֶחָד־מִדְּבָרָיו לְעֵץ וַיִּשְׁכַּב תַּחַח הָעֵץ וַיִּישָׁן:

2 וַיִּקְלַח אֹתָם וַאֲחֵדֵם־קִוּוּם אֲשֶׁר בָּאוּ מִמֶּנּוּ:

3 אֲעָרֵב אֶתְךָ וְאֶחֶד־בְּנֵיךָ:

4 יִהְיֶה לְךָ אֶת־יְהוָה כְּלִי־מִי תִיּוֹ עַד־רִדְתּוֹ שְׂאֵלָה בְּשִׁיבָה:

5 לֹא טוֹב לְעֵנֹחַ אֶחֶד־הַדְּבָרִים וּלְבַלְתִּי חַח לָהֶם אֲכַל:

6 יִכְסֶה חֹשֶׁךְ אֶת־הָאָרֶץ בַּיּוֹם הַהוּא:

7 גַּרֵשׁ אֹתָם מִהַבְּאֵר וְלֹא יִכְלְנוּ לְמַצֵּא מַיִם בְּמַקּוֹם אַחֵר:

¹ אֶחָד becomes אֶחָד in pause. Strictly speaking this sentence is far too short for the proper use of '*atnah*', as is no. 6, and in future exercises it will not be used in such cases.

(c) Genesis 44: 27-34

Verse 30: In the last three words of the verse, the first suffix refers to Jacob and the second to Benjamin; hence *RSV* : 'his life is bound up in the lad's life'.

Verse 34: Notice that in Hebrew idiom evil or harm generally 'finds' (מצא) someone whereas in English it 'happens to' or 'comes upon' them.

Lesson 42

- (a) 1. Why did you defile my holy place?¹
2. And Moses did as he was commanded.
3. It was good (for me) that I was oppressed in order that I might remember your law.
4. For that which has not been told them they shall see, and that which they have not heard they shall know.
5. Those who are blessed by him² will inherit the earth, but those who are cursed by him will be cut off.³
6. Gladden the soul of your servant for unto you, O Lord, do I lift up my soul.⁴
7. A man who loves wisdom will cause his father to rejoice.
8. Like someone whose mother comforts him, so will I comfort you and you will be comforted in Jerusalem.
9. The Lord is great and very much to be praised⁵ in the city of our God, his holy mountain.¹
10. And David and the elders, covered with (i.e. clothed in) sackcloth, fell upon their faces.⁶
11. He appeared to me in another dream after he had appeared to me at the first.
12. I indeed conspired against my master and I killed him.
13. And Cain said to the Lord, 'My punishment is too great to bear, now that you have just driven me from off the face of the ground'.

14. Do not turn aside to (the) right or left.
15. I will be covered with your protection (shadow).
16. The she-asses were sought but not found.
17. I have fasted until now because of my great guilt in order that it might be atoned for.

¹ Cf note 2 to exercise (d) of Lesson 38. The suffix then qualifies the whole compound idea.

² Passive participles are sometimes used in the construct state before a genitive expressing cause (e.g. שָׂרִיפָה אֵשׁ, 'burnt with fire') or the author of the action (e.g. בְּרוּךְ יְהוָה, 'blessed by the Lord'). A suffix on a passive participle can be used with similar force, as illustrated by the two examples in this sentence.

³ יִקְרָחוּ becomes יִקְרָחוּ in pause; cf. §152 (c).

⁴ Cf. note 1 to exercise (d) of Lesson 38.

⁵ Niphal, Pual and Hophal (cf. Lesson 49) participles are sometimes used like a Latin gerundive, e.g. נִרְאָה, 'to be feared'; קָדְקֵל, '(worthy) to be praised'.

⁶ A singular verb may precede a plural subject, especially if the leading element in the subject is expressed separately, as 'David' is here. Elements agreeing with the subject which come after it, however, must be plural; hence the plural suffix on עַל־פְּיָהֶם. For the context of this sentence, which is rather curious when read in isolation, cf. 1 Chron. 21:16.

(b) 1 עַל־דְּבַר הַצְּדִיקִים לֹא אֶשְׁלַח לְהִכָּה אֵשׁ עַל־הָעִיר לְאַבְלָהּ (לְאַכְל אֹתָהּ)
וְאֶחָד־שָׁבָה:

- 2 איפה שמח אחדנעלדי:
 3 תחננו היה כהן מצרי:
 4 אם תנע בפלים אשר בהיקל חתלל¹ אחם:
 5 סרו סרתנרד² נישבו במלון אחד ערהבקר:
 6 והיא תבוא אל-תנער יום יום (כל-יום) עם אחוחה לרחץ בנדרים
 והיה כאשר ירחצו³ הנדרים ושקה הערה:
 7 מדוע לא לקחת אחדתאנשים המנרשים מהעיר:

¹ It will be seen in Lesson 55 that the apodosis of a conditional sentence is frequently introduced by *wāw*-conversive, i.e. וְהִלְלֵךְ in this case.

² With the majority of segholate nouns, the first *seḡōl* changes to *qāmes* in pause. There is no way of predicting which ones do not follow this rule but remain unchanged in pause. Again, some of these nouns never happen to occur in pause in the Hebrew Bible, while in a few cases both forms are attested (e.g. לָחַם and לְחָם). Of all the nouns listed in Lambdin's Appendix A, 7 a, b, c and 8a and b, the following is a complete list of all that certainly do *not* change in pause: בָּמֶסַח, יָחַד, מְלֶכֶךְ, מְלֶכֶךְ, מְלֶכֶךְ, מְלֶכֶךְ. It may be assumed that all the rest either can or do change.

³ Although רָחַץ is a Qal verb, its passive is expressed by the Pual, never the Niphal. (Actually, it is always used of people (wash = bathe), כָּבַס being the appropriate verb for clothes; but Lambdin does not introduce this word at any point.) The imperfect tense is used here to express the frequentative (§91 b). Consequently, the associated verbs introduced by the *wāw*-conversive (וְהָיָה and וְשָׁקָה) are in the perfect tense.

(c) Exodus 2: 23--3:6

2:23 וַיִּזְעַקוּ is a pausal form (with 'atnah) for וַיִּזְעַקוּ.

3:1 The participle רֹעֵה is here being used verbally (notice the אַחַד following) rather than nominally. אַחַד is taken in RSV as meaning 'to the west

side' (contrast Lambdin's note). This is because in Hebrew points of the compass are sometimes described as if the east were the cardinal point and one were therefore standing with one's back to the Mediterranean Sea. Thus 'left' can signify 'north', 'right' can signify 'south' and 'behind' can signify 'west'. There is no way of determining for certain how **וְיָמֵינוּ** is to be understood here.

3:2 **וְיָמֵינוּ** is *wāw*-conversive with the 3rd person masc. sg. imperfect (apocopated) Niphal of **וְיָמַן**.

Lesson 43

- (a) 1. And Moses turned aside¹ to look at the flame of fire.
2. You will come and destroy² them from under heaven.
3. Why do you not believe in the Lord your God?
4. And they told him all the words which they had heard in the night.
5. And when we reached them, they cried out with a loud voice and hid their faces.
6. When they mention the songs of their father, they will weep.
7. He led them across the river and brought them near to the city.
8. She seized his garment and he fled outside.
9. I will magnify your holy name day and³ night and I will not forget your commandments.
10. Where have you (fem.sg.) come here from and who are you looking for here?⁴
11. Do not bring the animal near lest you pollute this place.
12. And she hid the men lest they should be found and killed.
13. He reminded us of the signs which he had sent us.
14. He will magnify the name of the one who trusts in him.
15. Tell him that our enemies have surrounded us and that there is none to rescue us in our distress.
16. You are cursed because of this great iniquity of yours.
17. Give (fem.sg.) the milk to your mistress so that she may drink.

¹ *Wāw*-conversive with the 3rd person masc. sg. imperfect Qal of סָוּר. The imperfect on its own is יָסוּר. By analogy with קָיַם, we might have expected וַיָּסוּר (cf. Lesson 32). However, because of the final *rēš*, when the final vowel has to shorten on account of the retracted tone, it goes to short *a* rather than short *o*.

² See the final paragraph of §158 for this form.

³ For the pointing of the conjunction, see note 1 to exercise (b) of Lesson 9.

⁴ Note that English 'here' may represent different words in Hebrew: הֵלֵאם and הֵנָּה mean 'to here, hither', while הֵּנָּה means 'here, in this place', with no motion involved.

- (b)
- 1 נִסְתַּרְהָהּ הָאֵמָה אֶצֶל הַבְּאֵר:
 - 2 הַשָּׁנ אִתּוֹ וְהִגְדִּילוּ כִּי אֲנֹחֵנוּ שָׁבִים אֶל־עֵינֵינוּ:
 - 3 לֹא יִכְלְנוּ לְהַצִּיל אִתָּם:
 - 4 הַכֶּסֶם אֶל־הַהָרִים וְהִגְדִּילִי אֶת־אֲשֶׁר אִתָּהּ רֵאָה שָׁם:
 - 5 יַעֲמִיד אֶת־אֲנָשָׁיו אֶצֶל הַיְּרֵד:
 - 6 יִגִּיד לְךָ הָאִישׁ אֲשֶׁר יִקְרָה אֵלֶיךָ אֶת־הַמְּקוֹם אֲשֶׁר נִסְתַּרְתִּי שָׁם:
 - 7 מִדוּעַ נָתַתָּ לְהַאֲבִיד אֶתֵּנוּ:
 - 8 הַסְחִיר אֶת־הַבְּסֶסֶף לְמַעַן אִישׁ לֹא יוּכַל לְקַצֵּא אִתּוֹ:

(c) Exodus 3: 7-15

Verse 8 וְהָיָה -- for some reason that has never been satisfactorily explained, the consonants of וָיָה and וָיָה are not distinguished in the Pentateuch (the first five books of the Bible), but וָיָה is found throughout (with only eleven exceptions). The vowels supplied, however, are in each case those of the form which we should normally expect.

Verse 12 עָמַד is the pausal form of עָמַד. עָמַדוּ: not infrequently in plural forms of the imperfect ending with a *wāw*, a *nûn* is added with no difference in meaning.

Lesson 44

- (a) 1. They will destroy the gates of our city.
2. And the Lord made Joseph prosperous (*or* successful).
3. I commanded him to seize the images and to destroy them.
4. They threw their brother into the pit.
5. Our guilt is great because we have led him into sin.
6. May the Lord lengthen (jussive) the days of your life!
7. Tell (literally, 'cause to hear') all the people my words.
8. The one who trusts in him will be blessed but the one who curses him will perish.
9. I will deliver this oppressed people.
10. Do not lead your friend into sin.
11. Why are you hiding from me?
12. You must not oppress¹ the poor.
13. Who stole the tablets?
14. He threw the fish into the sea.
15. Come and praise the Lord your God.
16. Let us catch him up before he reaches the camp of our enemies.
17. He tore his clothes and covered his head with sackcloth.
18. This is the sign of my love.
19. He rose up against his companion and killed him.

20. Do not sacrifice the birds of the sky.

¹ For ל + imperfect as an expression of certain types of negative imperative, cf. §102.

It is used notably in the brief prohibitions of the Ten Commandments.

(b) Note that 'the tens' (twenty, thirty, etc.) are of common gender and so do not change their form before masculine or feminine nouns. They do not occur in the construct state. It is difficult to formulate a rule about whether they will be followed by a singular or plural noun except to say that the noun will generally be singular if it is one that is commonly used with a numeral, such as 'days', 'years', etc.

| | |
|---|-------------------------|
| 1 | תשעים יָד |
| 2 | עשרים לדוח |
| 3 | שלושים אֲבָיִם |
| 4 | ארבעים יום וארבעים לילה |
| 5 | תשעים אנשים בָּנִים |
| 6 | חשעים בָּנִים |
| 7 | חצי העלב |

- (c)
- 1 יהי בהשמיעו אֲדַמְצוּחַ יִהְיֶה גִּסְרֵי מִיּוֹכָם:
 - 2 וְיִהְיֶה בְהַשְׁמִיעַם אֲחַדְהֶעִיר הַנָּאֵחַ וְנִתְרַגְּזָה עַמְדֵי־שָׁבִים הַנּוֹתְרִים:
 - 3 יהי בהשמיעם אֲחֹזֵי עַל־חֵיל² תֵּאֵיְבִים נִיֶּסֶס לְבֹו בְקַרְבּוֹ וַיִּכְרַח מִלְּפָיֵתָם:
 - 4 הִנֵּה הַצְּלִיחַ אֲחֹזֵי יִהְיֶה עֹזֵב אֲדַמְסֹסְךָ וּבִאֲחֹז עֲשֵׂנוּ לְהִיזֵחַ מִלְּפָנֵינוּ:
 - 5 רַע לָנוּב וְלָרַצַּח בָּנוּ:

¹ Cf note 1 to exercise (a) of Lesson 43.

² Another word for 'army' is צָבָא. Its construct is צָבָא. It thus does not fit the pattern of nouns in Appendix A 25e, as suggested by Lambdin in his Glossary.

(d) Exodus 3: 16–4: 5

- 3: 17 זָרַח In this familiar phrase, זָרַח is the construct of the feminine singular participle Qal of זָרַח, 'flowing of', which in English idiom becomes 'flowing with'.
- 3: 20 נִפְלְאוּתֵי The feminine plural participle Niphal of פִּלֵּא, 'to be wonderful', serves as an abstract noun, 'wonderful things', hence 'wonders'.
- 3: 21 תִּלְכֵּן A pausal form of תִּלְכֵּי. For the final *nûn*, see the note to verse 12 in the previous reading.
- 3: 22 נָרַח Construct feminine singular participle Qal of נָרַח, 'to sojourn'.
- 4: 4 בִּיתוֹק The Hiphil of חָזַק means 'to seize, lay hold of' (Vocabulary 43, §159). The *səgōl* in the final syllable is to be explained by the fact that in this particular phrase the tone is retracted, making the final syllable closed and unstressed.

Lesson 45

- (a) 1. He made the wicked dwell in darkness but he led the righteous into the light of his face.
2. He led me in ways of affliction and did not listen to me when I called to him.
3. I shall not again deal with you in merciful kindness.
4. He informed me of the signs and wonders which will be done in those days.
5. God is the one who is bringing us out of the land of our oppressors.
6. He begot a son in his old age and the boy gladdened his father's heart until the end of his days.
7. He brought his father and his brothers down to Egypt.
8. Save¹ us, O Lord, and visit us as you promised.
9. I will not reprove you for the sin of your children.
10. Fetch my books so that I may read you the words that are in them.
11. Deal kindly with me and mention me to Pharaoh and bring me out of this prison.
12. I have spoken to you in vain, for you have not listened to my words.
13. Do not allow² the sojourners to enter³ the temple, because it is a holy place.
14. He chose thirteen men and brought them near to the city.
15. His brothers were jealous of him because their father loved him more than all his brothers.
16. You will not get lost again because I will teach you the way.
17. We were unable to console her after the death of her husband.

¹ The cohortative ending may be added to the imperative; this sometimes entails consequential changes to the vocalization.

² בָּרַח sometimes has the developed meaning of 'to allow, permit'.

³ בּוֹא is normally followed by a preposition such as אֶל- or בְּ but it is occasionally followed by the accusative case alone.

- (b)
- 1 הוֹלִיד שְׂבָעָה עָשָׂר בָּגִים בְּתַיִו:
 - 2 הוֹשִׁיבוּ אֶת־הָעַם בְּשָׂתַיִם עֲשָׂרָה עָרִים קִשְׁנוּחַ אֶצֶל הַנָּהָר הַגָּדוֹל:
 - 3 תִּלְלֵנוּ אֶת־מִקְוֵי קְדֵשׁ וְנֹצַא אֶת־חֲמֹשׁ עֲשָׂרָה הָאֲבָגִים הַגְּדוֹלוֹת
אֲשֶׁר הֶעֱמִידוּ שָׁם:
 - 4 וַיְהִי כִּרְאוּחוֹ אֶת־לִהְבֵּת הָאֵשׁ הַרְצָן (וְיִצֵּא)¹ מִן־הַבַּיִת וּבִגְדָיו וּנְעָלָיו אִיגָם אִתּוֹ:
 - 5 הָיָה חֹפֵי זִמִּי עַל־הָאָרֶץ וְאִצְוָה בְּיַד־ךָ² אֶת־שִׁמְנֵה עֲשָׂרָה הַנְּפֹשׁ הַזֹּאת
וַחֲתִיגָה לָהֶם לְגֹר וּמְנַחֵם:
 - 6 וַיְהִי אַחֲרָי הַדִּבְרִים הָאֵלֶּה וַיַּעֲזֹב אֶת־בַּיִת חֲתָנוּ וַיִּסַּע עִם הָעָם הַזֶּה
בְּגֹר בְּחוּקָם:

¹ $\text{הַרְצָן מִן־הַבַּיִת}$ is an adequate translation. However, if one wishes particularly to emphasize that he ran from inside the house outdoors, this is best done by the addition of וְיִצֵּא .

² For this idiom, see Vocabulary 41, §153. It is possible to continue also with the perfect tense alone (צִוִּיתִי or צִוִּיתָיו).

(c) Exodus 20: 1-14

20: 11 שֵׁשֶׁת־יָמִים Another example of the accusative used for the duration of time: 'in six days'.

- 20: 12 אֲדָרְכֶיךָ. Normally this form is spelt with a *yōd* after the *rēš*. Words in which vowel letters are lacking are said to be spelt 'defectively'. The reasons relate to the historical development of the spelling of Hebrew words which has not been carried through with complete consistency in the Hebrew Bible. Such forms cause no problem when reading a vocalized text, but are something of a trap to the unwary when reading an unvocalized text.

Lesson 46

(a) The type of verbal forms exemplified in this exercise often pose the greatest difficulties to those who are starting to read the Hebrew Bible unaided. Much time wasted in frantic searches through dictionaries without any certainty as to the root being sought will be saved if these patterns are understood and mastered first.

1. יָשַׁב > יוֹשִׁיב > הוֹשִׁיב he settled, caused to dwell
2. יָקַר > יִקְרָה > נִקְרָה he met
3. יָדַע > יוֹדִיעַ > הוֹדִיעַ he caused to know, declared
4. יָשַׁק > יִשְׁקָה > הִשְׁקָה he gave water to
5. יָעַל > יַעֲלֶה > עָלָה he went up
or הֵעֲלָה he led up
6. יָחַע > יִחְעָה > חָעָה he wandered lost
7. יָגַל > יִגְלֶה > גָּלָה he revealed
8. יָכַל > יִכְלֶה > כָּלָה it was done
9. יָעַן > יַעֲנֶה > עָנָה he answered¹
10. יָוֵשַׁע > יוֹשִׁיעַ > הוֹשִׁיעַ he saved
11. יָשָׁג > יִשְׁגֶּה > הִשְׁגִּיחַ he reached
12. יָעַן > יַעֲנֶה > עָנָה he oppressed
13. יָרָה > יוֹרֵה > הוֹרֵה he shot, he taught
14. יָוֹסֵף > יוֹסִיף > הוֹסִיף he did again

15. ךָ > יָכָה > הִכָּה he struck.

¹ In theory, this could also come from the Hiphil of עָנָה (cf. no. 5), but it is doubtful if such a form was ever used.

- (b) 1. He struck the Egyptian, killed him and buried him lest he should be found.
2. Give him thanks, bless his name, for the Lord is good, his mercy is for ever.
3. They came to the well in order to give water to their flock.
4. I will teach you the good and just way.
5. And you will lead my people up¹ to the land of Canaan.
6. And the Lord informed² the prophet one day before the king came.
7. They will praise³ your name because you are holy.
8. The glory of Israel has gone into exile.
9. Teach me your statutes so that I may become⁴ a righteous man.
10. Why did you smite the sojourner so as to kill him?
11. Come on! Let's kill them lest they become numerous and fight with us.
12. The people fled from the battle and moreover many of the people fell.
13. He commanded us to keep (literally, 'do') all these statutes.
14. He sent the man ahead of them to show them the way.
15. They will hear and learn to fear⁵ the Lord.
16. I will make you numerous upon the face of the earth and you will become a great and powerful people.
17. (And) Rend your hearts⁶ and not your garments and return to the Lord your God.
18. The Lord who made Moses and who brought up your fathers from the land of Egypt.
19. And he carried the inhabitants of Jerusalem into exile in (to) a distant land.

¹ Since the verb is followed by a direct object (introduced by **לְ**), it is clearly transitive, and hence Hiphil. The number of cases of genuine ambiguity with such forms is very small.

² See the Vocabulary to this Lesson for this idiom.

³ In addition to 'give thanks', **הוֹדָה** also means 'to give praise, to confess'. It may be followed either by **לְ** or by a direct object.

⁴ **הָיָה לְ** = 'become'.

⁵ This is the usual form of the infinitive construct of **יָרָא**.

⁶ For the distributive singular, cf. note 1 to exercise (a) of Lesson 39.

- (c)
- | | | |
|--|--|---|
| | אוֹדָה לַיהוָה: | 1 |
| | הַגִּלּוֹ (הַגִּלּוֹ) אֲתָנוּ: | 2 |
| | לְפָנַי אֲתָנוּ וְאָרַע אֶחָד־נֶפֶשׁ אֶחָד־יָדַי נִרְבּוֹחַ: | 3 |
| | הוֹשַׁע אֲתָנוּ מִיַּד אֵיבֹנֵינוּ: | 4 |
| | וְהָיָה בְשִׂמְעוֹ עַל־הַדְּבָר הַזֶּה וַיִּקְרָא: | 5 |
| | עֲבָדְתָּ אִתָּם לְשָׂוֵא כִּי לֹא יַעֲזְרוּ אִתְּךָ: | 6 |
| | יִכְיֶה יְהוָה אֶחָד־עִמּוֹ: | 7 |

(d) Deuteronomy 6: 1-9

Verse 2 **לְשָׂמְרָה** Note that the infinitive construct may be used with only a slight connection with what precedes in a manner often called 'gerundial'; here it is best translated (with RSV) 'by keeping'.

Lesson 47

- (a) 1. Bring him here.
 2. Set it down¹ there.
 3. Remove (m.pl.) it from the table.
 4. Prepare (m.pl.) a little for me to eat.
 5. Put (m.pl.) my books down there.
 6. Bring them back to me.
 7. Give us rest.
 8. Lift up (m.pl.) the stones.
 9. Bring (f.sg.) us some water and bread.
 10. Hurry (m.pl.), because they are pursuing us.

¹ This is from the second Hiphil of פָּקַד; compare no. 5, but contrast no. 7, which is from the first Hiphil. One way of remembering the difference is to note that, because of the dagesh in the *nûn* of the second Hiphil and the consequent short vowel in the first syllable, it has a more vigorous sound to it than the first Hiphil; this is reflected in their respective meanings, the second Hiphil involving action, 'to set down', whereas the first means 'to give rest to'.

(b) Negative imperatives are expressed by פְּקַדְךָ with either the imperfect or the jussive. As the latter is the more common, it will be used in this exercise, with the imperfect

form, where it differs, following in brackets (contrary to Lambdin's introductory example).

- 1 אֶל־תָּבֵא (תָּבֵא) אֹתוֹ תָּנֶה:
- 2 אֶל־תִּצַח (תִּצַח) אֹתוֹ שָׁם:
- 3 אֶל־תִּסְרוּ אֹתוֹ מֵעַל־הַשִּׁלְתָּן:
- 4 אֶל־תִּכְיֶנּוּ לִי מַעַם לְאֹכֶל:
- 5 אֶל־תִּיָּדוּ אֹדֶסְפְּרֵי פֹה:
- 6 אֶל־תֵּשֶׁב (תֵּשֶׁב) אִתָּם אֵלַי:
- 7 אֶל־תָּנַח (תָּנַח) לְנִי:
- 8 אֶל־תִּרְיֹצוּ אֶחָד־מֵאֲבֹנֵי:
- 9 אֶל־תִּבְיֵא אֵלַי סִיִּם וְלָתָם:2
- 10 אֶל־תִּמְהַר כִּי תִפֹּה (לֹא) רַדְפִים אֶחְרָיִנוּ:

1 The pausal form of אֵלַי.

2 Cf. note 1 to exercise (b) of Lesson 9.

- (c) 1. I brought my offering.
 2. They turned their faces away.
 3. I have made the house ready for you.
 4. We put the gold down beside the vessels.
 5. He understood the words of the statutes.
 6. I lifted up my voice and wept.
 7. He brought us back to our land.
 8. They destroyed the cities of the enemies.
 9. We arranged the stones on the bank of the river.
 10. She hurried to meet me.

- (d) 1 וְאָבִיא אֶחָד־מֵנְחָי:
 2 תִּסְרוּ אֶחָד־פְּנֵיהֶם:

- 3 וְאֵכִין אֶחְדָּנִיחַ לְכֶם:
 4 וְנִנְחַ אֶחְדָּהָהָב אֶצֶל הַכְּלִים:
 5 גִּבֵּן אֶחְדָּדְבְּרֵי הַחֻקִּים:
 6 וְאָרִים¹ אֶחְדָּקוּלֵי וְאֶבְרָן:
 7 גִּישָׁב אֶחְדָּעוּ אֶל־אֶרְצָנוּ:
 8 וְיִתְרִיב אֶחְדָּעָרֵי הָאִיקִים:
 9 וְנַעֲרֹךְ אֶחְדָּהָאֲבָנִים עַל־שֹׁפֵחַ הַנְּזָר:
 10 וְחִמְדָּר לְקִרְאוּתִי:

¹ With *wāw*-conversive, the first person singular imperfect Hiphil of hollow verbs does not usually shorten, though it may do sometimes, e.g. וְאָרִים.

- (e) 1. The Lord has established his throne in heaven.¹
2. They did not heed their judges either because they were acting wantonly after other gods.
3. Where have you deposited the altar vessels?
4. The people will see with their eyes and hear with their ears and understand with their hearts and they will return to me.
5. When he raised his staff, the people fell silent.
6. Why will you not return us to our city and to our people?
7. Depart from the way of the wicked and observe my laws, my statutes and my commandments to do them all the days of your lives.
8. Then you will understand righteousness and judgement because wisdom will enter your heart and you will become a just man.
9. They have not understood my advice, nor have they obeyed me.
10. Because I have exalted you from amongst the people and made you head over my people but you have not been like my servant David who kept my commandments and followed me with his whole heart by doing² only what was upright in my sight whereas you have done evil in my sight and thrust me

behind you, because of all this I am now going to bring³ evil upon your house and devastate you⁴ until you are completely finished.

¹ The unusual word order in this sentence is for the sake of emphasis.

² See the note to Deut. 6: 2 in exercise (d) of Lesson 46.

³ Literally, 'behold I am bringing', but it makes for clarity if we introduce a resumption of the long preceding subordinate clauses.

⁴ Note this (not very common) idiomatic use of אַחֲרַי after the Piel of בער.

- (f)
- 1 יגִיחַ לְעַמּוֹ¹ בְּאֲשֶׁר יוֹשִׁיב אֹתָם בְּעִיר הַחֲדָשָׁה:²
 - 2 הַבָּאֵחֵי אֹתָם אֶל-הַמִּקְוֹם אֲשֶׁר הִכִּיתוּחֵי לָהֶם וְאָעֹזֵב אֹתָם שָׁם:
 - 3 אֵיפָה הִכִּינוּ הָאֲנָשִׁים אֶחָד-הַמִּתְנַה:
 - 4 אֵלֶיךָ אֶתְךָ וַתַּגִּידוּחֵי לָךְ:³
 - 5 אֶל-תִּרְעַם אֶחָד-קִלְכֵךְ פֶּךָ:שָׁמְעוּ וּבָאוּ וַתִּרְעַנו אֹתָנוּ:
 - 6 וַהֲיָה בְּאֲשֶׁר הִנְגַּלְהָ אֹתָנוּ כֵּן יֵשִׁיב אֹתָנוּ:
 - 7 יִלְמַד אֹתָנוּ שִׁירִים תִּרְשִׁים רַבִּים⁴ לְמַעַן נִוְדָה לִיהוָה:⁵

¹ יגִיחַ may be followed by a direct object, but it more usually governs the preposition ל.

² It might be better to turn this sentence round completely:

וַהֲיָה כְּהוֹשִׁיבוֹ אֶחָד-עַמּוֹ בְּעִיר הַחֲדָשָׁה וַתַּגִּידוּ לָהֶם:

³ Note the pausal forms of the second person masculine singular suffix with prepositions as opposed to nouns; cf. §152.

⁴ 'To teach' is followed by a 'double accusative' in Hebrew, i.e. both the person and the thing taught are put in the accusative case.

⁵ Cf. note 3 to exercise (b) of Lesson 46.

(g) Joshua 2: 1-11

Verse 3 The eighth word should be vocalized **וַיִּבְרָא**.

Verse 5 Note the idiomatic construction at the start of the verse: 'And the gate was to close' = 'when the gate was about to be closed'.

Verse 7 **וַיִּבְרָא אַחֲרָיו** is unusual, but its meaning is not in doubt: 'after'. It is either a scribal error for **וַיִּבְרָא אַחֲרָיו**, or perhaps the intention was to preserve alternative readings from different manuscripts: (**וַיִּבְרָא**) **וַיִּבְרָא** on the one hand and **וַיִּבְרָא** on the other.

Verse 11 **רוּחַ**, 'spirit', here has the sense of 'courage'.

Lesson 48

- (a) 1. I have broken his command.
2. The Lord did not allow him to do me¹ harm.
3. The king did evil in the sight of the Lord and acted more wickedly than all (who were) before him.
4. They began to weep² and to tear their garments.
5. And she began to act wantonly and to do evil.
6. And he broke his covenant with me.
7. They will begin to understand when I speak to them.
8. Their words are evil (imperfect Qal) because they act wickedly (imperfect Hiphil).
9. We began to draw up in battle order.
10. And he turned his eyes away from the sight.

¹ עִמָּדִי is a variant form of עִמִּי with suffix; cf. §69. The Hiphil of רָעַע is not usually followed by this preposition, but the meaning is nonetheless clear enough (literally, 'to do an injury with me').

² There should be a daghesh in the *kap̄* of this word: לִבְבוֹת; cf. note 4 to exercise (d) of Lesson 28.

- (b)
- | | | |
|--|---|---|
| | וְשָׁבַת וְהָבֵאתִי | 1 |
| | הוֹאִילוּ לַנֶּחֱ | 2 |
| | סִנְתְּרִי עֲרֹכְתִי (וְאֶעֱרֹךְ) אֹחִי | 3 |
| | וְיִשְׁכְּבוּ בְּיָסֵד ¹ אֹהֶם | 4 |
| | בְּיָשָׁב בֵּיתִי אֹחִי | 5 |
| | בְּיָשָׁב בְּיָדָן | 6 |
| | וְיִסְתְּרוּ בְּבֹיָאוֹ אֹחִי | 7 |
| | הוֹאִיל הָשָׁב אֹהֶם | 8 |

¹ Note again that, as in the Qal, the final *rēš* in this verb makes the vowel of the preceding unstressed closed syllable (hence short) into a *pátaḥ*.

- (c)
1. And early in the morning he stood beside the way to the gate.
 2. The king sent this message (literally, 'saying'): 'Go and meet him; then smite him so that he dies'.
 3. The man came quickly and related the words to the priest.
 4. And when we surround the city its wall will fall down.
 5. He did more and more evil in the sight of the Lord.
 6. And they entered the house and shut the door on themselves.
 7. David and his men set off early in the morning to return to that land. (Literally, 'David rose early, he and his men, to go in the morning to return . . .').
 8. On that day he will restore the dead to life and death shall be no more.
 9. Go quickly lest he quickly catch us up.
 10. Did I not swear to you that I would fight with you? Why did you not believe the words of my oath?
 11. You have been pleased to bless your servant's house that it should continue for ever.
 12. And she made them take an oath that they would not kill her or her father's house.

(d) Joshua 2: 12-24

- Verse 15 בְּקִיר הַחֹמָה, 'in the wall of the wall'. The second word used, הַחֹמָה, refers to the whole construction known as the city wall and so comprised a good deal more than what we mean more precisely by a wall. The phrase as a whole thus emphasizes that Rahab lived on the very outside wall itself.
- Verse 17 There is a slight misprint in the last word, which should read הַשְּׂבָעָה (as at the end of verse 20; see also Lambdin's note 13).
- Verse 23 הַמְצִאוֹת: another example of the feminine plural used for the abstract, 'all the things which had befallen (them)'; cf. note 2 to exercise (a) of Lesson 41.
- Verse 24 וְיָ: since what follows is direct speech, this cannot mean 'that'. It is, rather, what is known as the 'asseverative וְיָ', i.e. 'surely'.

Lesson 49

(a)

- 1 היסר הקלי מעל-המזבח:
- 2 ניפו האנשים:
- 3 הישב העם שם:
- 4 הורדו¹ האנשים מרהגני:
- 5 הוצאו הרשעים וזעה:
- 6 העלחה² הפרה על-המזבח:
- 7 הנד לו אחד-דברי הפקדים³:
- 8 השלך האיש מעל-החומה:
- 9 הראיתם נקלאוח רבוח:
- 10 ניוכא אלה-היכל:

¹ Note that in this and some of the following sentences the person and number of the verb must be changed to agree with the new grammatical subject; thus 'She brought the men down' > 'The men were brought down'.

² This is the form expected on the basis of the paradigms. In fact, the initial vowels of the Hophal are not entirely consistent, so that the only attested forms from this particular verb are on the pattern הַעֲלָהּ.

³ Cf. §175, end. This impersonal construction is used quite frequently. The properly passive construction that one might have expected (i.e. **הִנָּדַד לּוֹ דְּבָרֵי הַפָּרִים**) is never used.

- (b) 1. We were rescued
 2. They were caused to stand
 3. She was brought near
 4. The man who has been brought
 5. The exiled people
 6. I was taken away
 7. They will be able (imperfect Qal of **יָכַל**)
 8. The settled people *or* the restored people¹
 9. They were made (caused) to work
 10. The slain (*or* smitten) men
 11. They will be removed
 12. The broken covenant²

¹ **בּוֹשֵׁב** is the Hophal participle of both **שׁוּב** and **יָשַׁב**.

² Note that **בְּרִית** is a feminine noun, though not marked as such in the glossary on p. 318.

- (c) 1. Will you really rule over us?
 2. I will give her to the one who is pleasing¹ in my sight.
 3. When he saw the men he became angry with them.
 4. The famine was severe throughout the whole land at that time.
 5. I will pursue those who hate me like a lion, and I will roar against them as a lion roars.
 6. And the word (matter) was agreeable in the king's sight.

7. Be strong and do not fear, for I am with you.
8. And he will meditate in the law of the Lord by day and² night.
9. Do not be angry with me, my father, for I have not sinned against you.
10. Joseph had dominion over the whole land of Egypt.
11. And Pharaoh's heart became hard and he refused to let the Hebrews go.
12. Therefore evil men will not stand in a congregation of righteous men.
13. And thus did Moses speak to the whole congregation of Israel.
14. He slaughtered the kid and put it as an offering³ upon the altar.

¹ It is clear from the vocalization that this is the verb, not the adjective **יָשָׁר**, 'upright'.

² This should really be vocalized **וְלַיְלָה** (or **וְלַיְלָה** in pause); see note 1 to exercise (b) of Lesson 9.

³ Note how in Hebrew a noun can be added without a preposition to add an explanation to a variety of possible questions (e.g. where? when? how long? in what condition? etc.). It is sometimes called the accusative of nearer definition.

(d)

- 1 הוֹפֵר הַחֶק:
- 2 הוֹנְלָה הָעֲבוּרָה וְלֹא קָלְחָה:
- 3 הָשָׁבַע כִּי יִשְׁכְּבוּ וְשָׁב בַּיּוֹם הַרְבִּיעִי:
- 4 נָפַל סָרְהַמִּיר נִיחָה¹:
- 5 הוֹצֵא מִחוּץ לְעִיר 2 נְיוֹמָה שָׁם:
- 6 עֲמָדָה אֶצֶל הַיָּלֵחַ עֲרִסוֹנָם:

¹ Imperfects with *wāw*-conversive whose tone has been retracted with consequent shortening of the final, unstressed vowel (e.g. **יָמַח** > **יָמַח**) have the tone restored to the final syllable when in pause and are vocalized with the so-called 'tone-long vowel' found in the jussive; thus **יָמַח** > **יָמַח** (jussive) > **יָמַח** > **יָמַח**.

מְחוּץ לִי^2 is the form given in Lambdin for 'outside', and it may certainly be used after a verb of motion, as here; however, the fuller אֶל־מְחוּץ לִי is in fact more common in such cases.

(e) Judges 14: 1-10

Verse 1 Note that on its first occurrence הַבְּתוּרָה includes the directive $h\bar{e}$ whereas on its second occurrence it does not, even though obviously the same place is intended in both cases. This accounts for Lambdin's uncertainty in his vocabulary. A similar ambiguity exists with the well-known place-name (Bethlehem-) Ephrathah.

Verse 3 Although the subject of וַיִּאָמֶר is אָבִיו וְאִמּוֹ , so that we might have expected a plural verb, it is governed in this case by the nearer subject alone (אָבִיו). This happens quite often when a compound subject follows the verb. Notice that in the remainder of the verse also 'his father' alone is referred to (עָמִי, קַח). In the next verse, however, 'his father and mother' precede the verb, so that this is then appropriately plural (וַיִּרְעוּ). In the following verse (5), the construction reverts to that of verse 3 again, with Samson this time as the dominant element in the subject.

Verse 8 מִיָּמִים -- an idiomatic use of יָמִים meaning 'after some time', 'after a while'.

Verse 9 For $\text{וַיֵּאָכֵל וַיֵּלֶךְ}$, 'eating as he went', cf. §129 (2).

וַיֵּאָכֵל is the pausal form (written with *'atnah* in the Masoretic Text) for וַיֵּאָכְלוּ .

Lesson 50

- (a) 1. Why did you hide yourselves from me?
 2. Implore me for favour¹ and I will be gracious to you.
 3. The young men who are walking back and forth on foot.²
 4. And he began to prophesy.
 5. I prayed to him but he did not listen.
 6. And they hid themselves because they were very afraid.
 7. Will you pray for me?
 8. Who are the ones (who are) prophesying?
 9. Your (fem.sg.) prayer has been heard.
 10. I will prophesy³ against your house.
 11. Hide yourself (fem. sg. imperative Niphal).

¹ Since the masc. sg. imperative and the 3rd person masc. sg. perfect of the Hithpael are identical, this could also, strictly speaking, be translated: 'He implored me for favour and (so) I will be gracious to you'.

² Literally, 'on his feet', another example of the distributive singular; cf. note 1 to exercise (a) of Lesson 39.

³ The ך of נִבְּרָא has been assimilated to the ל; cf. §177 (a) on p. 248. The word should probably be vocalized נִבְּרָא.

- (b) 1. But we are guilty with regard to our brother because we saw his deep distress¹ when he implored us for favour but we did not listen.
2. And he told David, 'My father is seeking to kill you so now take care² in the morning and hide yourself'.
3. And I will raise up for myself a trustworthy priest; he will act according to what is in my heart and mind,³ and I will build a sure house⁴ for him and he will go in and out⁵ before⁶ my anointed for ever.
4. The sin of Judah is engraved upon the tablet of their heart(s).
5. They spread out their cloaks on the ground and sat down on them.
6. The Lord brought Abram outside and said, 'Look up to the sky and count the stars, if you are able to count them', and he said to him, 'So shall your progeny be'.
7. Moses stretched out⁷ his hand over the sea and the Lord made the sea go (back) with a strong wind all the night long and made the sea into dry ground.
8. He stretched out his hands towards heaven and prayed.
9. And they heard the sound of the Lord God walking in the garden, and the man and his wife hid themselves from the presence of the Lord God amongst the trees (collective singular) of the garden.
10. I implored the Lord for favour at that⁸ time, saying, 'O Lord God,⁹ you have begun to show your servant your might and your strong hand, for who is a god in heaven and on earth who will do as you are doing?'

¹ Literally, 'the distress of his soul'. שָׁדָד is often used in this way to express intensity of emotion.

² Note this idiomatic use of the Niphal of נָסַח; it is particularly frequent in Deuteronomy.

³ 'Soul' would clearly not be a satisfactory rendering in English. It is not commonly used for the seat of thought (לֵב, 'heart', is more usual for this), but there are a few passages, such as the present one, where this must be the case.

⁴ בַּיִת, 'house', often has the metaphorical sense of 'dynasty'.

⁵ 'To walk', from which this verb derives, has also the figurative meaning of 'to live', particularly in a moral or religious sense.

⁶ The text of 1 Sam. 2: 35 here has לִפְנֵי, and this must be what is intended; Lambdin's 'and my anointed will go in and out before me' makes little sense in the context.

⁷ וַיֵּשׁ is wāw-conversive with the 3rd person masculine singular apocopated imperfect Qal of וָשָׁא; see the bottom of the table on p. 144.

⁸ Cf. the note on Exod. 3: 8 in exercise (c) of Lesson 43.

⁹ The name יהוה has here been given the vowels of אֱלֹהִים and should be read as such. Normally it is pointed with the vowels of אֲדֹנָי, 'Lord'; this cannot be done, however, when אֲדֹנָי is itself present in the consonantal text; cf. §59.

- (c)
- 1 הוֹמַח הָאֲדֹנָיָה וְהַשְׁלַךְ מִפְּלִחוֹ עַל־יַד הַתְּרָדָד:
 - 2 בְּקִשְׁו קַל־הַטָּרֵב הָיָא וְלֹא יִקְלוּ לְמַצָּא אֲוֹדֵהֶנָּדִי הָאֲבָדִי¹:
 - 3 בְּעַח הָיָא לֹא הָיָה מְלָךְ מִשָּׁל בְּיִשְׂרָאֵל:
 - 4 הוֹאֲלֵנוּ וְהָשֵׁב שָׁם:
 - 5 לְכֵן חֲזָקוּ וְאֵל־הַתְּבַרְחוּ מִפְּנֵי² אִיבִיכֶם:
 - 6 הַשְׁמַד הָעֵדָה:
 - 7 לֹא הָיָה אִישׁ מִתְּנַבְא בְּאֲרֵץ בְּיָמִים הָהֵם:

¹ אָכַד, 'to perish', has an additional particular application to lost or straying animals.

² בְּפָנַי is the usual preposition to use after בָּרַח, but בֶּן is also possible.

(d) Judges 14: 11-20

Verse 16 הֲנִדְרָהּ and הֲנִדְרָהּ are a less usual way of spelling the familiar 2nd person masculine singular form of the perfect (נִדְרָהּ and הִנְדְּרָהּ in this case). The order of the last two words of the verse makes it clear that they are intended as a question.

Verse 19 As with other verbs of motion, יָרַד, 'to go down', may be followed by a simple accusative ('he went down to Ashkelon') even though it is more usual for it to be followed by a preposition.

Lesson 51

(a) As Lambdin indicates, there is a variety in the way higher numbers are written in Hebrew, e.g. in the use of the conjunction, the use of the construct or absolute state of the numerals, the use of singular or plural for words like אֶלֶף and in the word order. To avoid confusion, the following exercise adopts the pattern of Lambdin's examples on p. 256. Note that this includes the use of the feminine form of the final number, as if it were qualifying a masculine noun.

- 1 שְׁלֹשָׁה אֲלֵפִים וְחֲמֵשׁ מֵאוֹת וְחֲמִשִּׁים וְאַרְבָּעָה
- 2 אֶלֶף וּמֵאוֹת וְשָׁלֹשִׁים וְשִׁמְנֵה
- 3 הַשְּׁעָרָה אֲלֵפִים וְשֵׁשׁ מֵאוֹת וְשִׁבְעִים וְאַחַד
- 4 שְׁמֹנֶה אֲלֵפִים וְאַרְבַּע מֵאוֹת וְאַרְבָּעִים וְשָׁנַיִם
- 5 שִׁבְעַת אֲלֵפִים וְשֵׁשׁ מֵאוֹת וְשִׁמְנֵים וְשָׁלֹשָׁה
- 6 שִׁבְעַת אֲלֵפִים וְשָׁלֹשׁ מֵאוֹת וְעֶשְׂרִים וְחֲמִשָּׁה
- 7 תְּמַנְשָׁה אֲלֵפִים וְשִׁמְנֵה מֵאוֹת וְחֲמִשָּׁעִים וְחֲשֵׁעָה
- 8 אֲלֵפִים וּמֵאָה וְשִׁבְעָה
- 9 אַרְבָּעַת אֲלֵפִים וְחֲשַׁע מֵאוֹת וְשָׁשִׁים
- 10 עֶשְׂרִי אֲלֵפִים וְשָׁלֹשׁ מֵאוֹת וְאַרְבָּעִים וְחֲשֵׁעָה
- 11 מֵאָה אֶלֶף
- 12 מֵאוֹת וְעֶשְׂרִים אֶלֶף
- 13 אַרְבַּע מֵאוֹת וְשָׁשִׁים אֶלֶף
- 14 חֲמֵשׁ מֵאוֹת וְשִׁמְנֵים וְשִׁבְעַת אֶלֶף וְחֲשַׁע מֵאוֹת וְשָׁשִׁים וְשָׁלֹשָׁה

15 שש כמרח וששים וששח אלה ושש כמרח וששים וששח

- (b) 1. 1st person plural perfect Polel (*or* Polal, and so elsewhere in this exercise) of מרח, 'we slew'.
2. 2nd person feminine singular imperfect Hithpolel of כון, 'you will establish yourself'.
3. 2nd person masculine singular imperfect Polel of עור, 'you will arouse'.
4. Feminine singular imperative Hithpael of יצב, 'take your stand!'
5. Masculine plural participle Polel of כון, 'establishers'.
6. 2nd person masculine singular perfect Polel of רום, 'you have raised up'.
7. 3rd person masculine plural imperfect Hithpolel of מרח, 'they will kill themselves'.
8. wāw-conversive with the 3rd person singular apocopated imperfect (*or* jussive) Hishtaphel of חרה,¹ 'and he bowed down'.
9. 2nd person masculine plural perfect Hithpolel of עור, 'you roused yourselves'.
10. 1st person singular perfect Polel of מרח, 'I slew'.
11. 1st person singular perfect Hithpolel of רום, 'I raised myself up'.
12. 3rd person masculine plural perfect *or* masculine plural imperative Hishtaphel of חרה¹, 'they bowed down', *or* 'bow down!'

¹ This verb is analysed according to Lambdin's statement in §181. It may be noted that the etymology is not finally settled, and that there are still eminent scholars who argue that it is a Hithpael of the root שחח. Fortunately, the verb's meaning in Biblical Hebrew is not affected by this uncertainty.

- (c) 1. The Lord has broken down my enemies before me.
2. Who am I, that I should judge this your people?
3. And I will stir up my men against my enemies.
4. I have not concealed your kindness or your truth from this congregation.

5. And they breached the wall of Jerusalem.
6. And there is none who arouses himself to call upon your name.
7. They will be judged and destroyed from off the earth.
8. And the man increased precipitously and very much indeed (in wealth).
9. Tell me what you have done and do not conceal (it) from me.
10. At that time the ark of the covenant will be taken from our midst.
11. Gather¹ seventy men of the elders of Israel and take them and they will take their stand there with you.
12. And Jacob offered a sacrifice there.
13. And David said to him, 'Your blood be upon your own head because your (own) mouth testified² against you when you said, "I killed the Lord's anointed"'.
14. I will not reprove you for your sacrifices.³
15. The Lord set up the earth on the rivers which (are) underneath it.
16. And the woman was taken to the house of Pharaoh.

¹ As the sequel shows, this is an imperative with a cohortative ending; see §102 at the top of p. 114. If it were the 3rd person feminine singular perfect, it would usually be written with metheg: **תִּשְׁמַעְהָ**.

²On its own, **ענה** means 'to answer'. Followed by the preposition **ב**, however, it has this more specifically legal connotation.

³ The word order here indicates that though the speaker will not reprove the listener for his sacrifices, he is going to reprove him for something else.

- (d)
- 1 (הוא) תִּנְה (איש) יִשְׂר וְצַדִּיק וְתִלְךָ¹ בְּרִדְךָ יִתְּנָה:
 - 2 וְתִנְה בְּהַחֲפִלְךָ² אֵלָיו וְשָׁמַע לְהַחֲפִלְךָ:
 - 3 וְתִנְה כְּאִשֶׁר יִתְּנָה³ לְהַחֲנֹבֵא בְּשֵׁמִי אֶל־הַשָּׁמַע לְדַבְרֵינֶם כִּי אֲנָשִׁים רָעִים

- הם החלכים בְּרִדְךָ הַשָּׁמַיִם:
 4 נִגְשׂוּ אֵלָיו וַיִּשְׁתַּחֲוּוּ אֶרְצָה כִּי יֵרָאוּ אוֹתוֹ⁴ עַד־קֶאֱדָר:
 5 יִפְרֹץ הָעַם הַזֶּה וַיִּכַּל לְנַעֲמֵי:⁵
 6 יִשְׁאָעֲמֵנוּ (הִיא) בְּעֵזוֹ (וְ)לֹא יֵעֲזֹב אֹתָנוּ אִם נִחַחֲנוּ לּוֹ:

¹ Hebrew has an adverb for 'continually', namely תָּמִיד, but Lambdin does not list this in his glossary. The construction used above (*wāw*-conversive + perfect to express continuity, as with the simple imperfect) is better in the present instance, however; cf. וְקָרַד in Job 1: 1. Alternatively, וַיִּחְדָּקְךָ may be used; cf. Vocabulary 50, §178.

² The *səgōl* is introduced under the first *lamed* by the rule of Shewa. The phrase could equally well be expressed by כְּאִשֶּׁר תִּחְדָּקְךָ.

³ It would be possible, of course, to use the familiar construction וְהָיָה + כֹּב + infinitive construct with suffix. However, the infinitive construct Hiphil of חָלַל is slightly irregular when suffixes are added. חָלַל with suffixes goes חָלַלְתָּ.

⁴ יִרָא + direct object = 'to fear (someone)'; יִרָא + בֵּן = 'to be afraid of'.

⁵ Note the use of the preposition לְ, *not* עַל, as the English might lead us to expect.

(e) 1 Samuel 3: 1-18

Verse 2 חָדָח is an adjective (fem.pl.); we have, therefore, to understand the verb 'to be' or 'to become' after הִחְדָּחוּ, '(they) had begun'.

Verse 5 For the Conjunctive Daghes in לִי, cf. §155 (c).

Verse 7 Unusually, שָׁמַעַם is followed by the perfect tense on its first occurrence in this verse. Should we perhaps revocalize it as an imperfect, שָׁמַעַם?

Verse 11 In the phrase כָּל־שֹׁמְעוֹ כָּל, כָּל is the subject of the participle, and the suffix is its object: 'everyone who hears it'. The phrase as a whole is

syntactically a *casus pendens*, which may be rendered literally as 'as for everyone who hears it, both his ears will tingle'. This is then correctly rendered in RSV as 'at which the two ears of every one that hears it will tingle'.

- Verse 12 The Hiphil of קָם can be used of 'establishing' one's word, hence to 'fulfil', as RSV here translates. It may be noted too that prepositions in Hebrew often have a wider range of meaning than their usual English counterparts. In this verse, כִּלְפֵי means 'against' on its first occurrence and 'concerning' on its second.
- Verse 13 Lambdin's note 11 supplies a literal translation of the text as it stands. RSV's 'were blaspheming God' accepts the view that לְקֹדֶשׁ is a pious correction for an original לְקֹדָיִם .
- Verse 18 וְיִשְׁמְעוּ is the pausal form of וְיִשְׁמְעוּ ; cf. §108 (a).

Lesson 52

- (a) 1. זָכַרְתָּ אֹתָם you remembered them
 2. שָׁפַט אֹתָנוּ he judged us
 3. לָכַדְתָּ אֹתִי you captured me
 4. סָגַר אֹתוֹ he closed it
 5. הִפְשַׁטְתָּ אֹתָהּ you seized her
 6. שָׁבַרְתָּ אֹתוֹ you broke it
 7. קָבְצְתָּ אֹתָן you gathered them (fem.)
 8. מָכַר אֹתְךָ he sold you
 9. גָּנַב אֹתָהּ he stole it (fem.)
 10. גָּאֵל אֹתְךָ he redeemed you (fem.sg.)
 11. שָׁכַחְתָּ אֹתִי you forgot me
 12. עָזַבְתָּ אֹתוֹ you abandoned him
 13. אָסַר אֹתְךָ he bound you
 14. בָּרָא אֹתָם he created them
 15. קָאָס אֹתוֹ he rejected him
- (b) 1. אֶתְּחַזֵּק he seized her
 2. גָּנַפְתָּו you struck him
 3. גָּשַׁמְנוּ he lifted us up
 4. נָתַתָּנוּ you gave us

5. יָצַרְם he formed them
6. קָצַרְו he reaped it
7. שָׂמַדְךָ he put you
8. שְׁלַחְתָּנִי you sent me
9. בָּנִיתָוּ you built it
10. קָנָהּ he acquired it (fem.)
11. שָׁתָּהּ he drank it
12. בָּזְנִי he despised me
13. רָאִיתָן you saw them (fem.)
14. עָבִירָוּ you oppressed him
15. סָבְבֵנוּ he surrounded us
-
- (c) 1. He sanctified the chief קִדְּשָׁו he sanctified him
2. He drove away the nations גָּרַשָׁם he drove them away
3. He blessed¹ the harvest בָּרַכְו he blessed it
4. He sent forth the messenger שְׁלַחְו he sent him forth
5. He spurned the master נִאָצְו he spurned him
6. He oppressed the poor עָבַם he oppressed them
7. He commanded his leaders צִוָּם he commanded them
8. He concealed the deed כָּתַרְו he concealed it
9. He mentioned his name הִזְכִּירְו he mentioned it
10. He presented his offering הִקְרִיבָהּ he presented it
11. He caused the people to cross² הִעֲבִירְו he caused them to cross
12. He brought the bread near הִנְשִׂאוּ he brought it near
13. He brought the spies down הוֹרִידָם he brought them down
14. He showed his sign הִרְאָהּ he showed it
15. He let the king live הִחְיָהּ he let him live

¹ בָּרַךְ is the vocalization more commonly used for בָּרַךְ (cf. Vocabulary 40, §150).

2 Or הקבירם.

(d)

| | | |
|--------|--------|----|
| קדש'נ | קדש'ת | 1 |
| גדש'נ | גדש'ת | 2 |
| בדק'נ | בדק'ת | 3 |
| שלד'נ | שלד'ת | 4 |
| נאצ'נ | נאצ'ת | 5 |
| עג'נ | עג'ת | 6 |
| צג'נ | צג'ת | 7 |
| כדק'נ | כדק'ת | 8 |
| הדק'נ | הדק'ת | 9 |
| הקדק'נ | הקדק'ת | 10 |
| העקד'נ | העקד'ת | 11 |
| הגש'נ | הגש'ת | 12 |
| הדק'נ | הדק'ת | 13 |
| הרא'נ | הרא'ת | 14 |
| החג'נ | החג'ת | 15 |

(e)

| | |
|----------|----|
| ושק'נ | 1 |
| ונקם | 2 |
| והשקטם | 3 |
| והשיבך | 4 |
| והעל'נני | 5 |
| והק'ה | 6 |
| והושטתה | 7 |
| והשליכם | 8 |
| והעיד כם | 9 |
| והטעחו | 10 |

- (f) 1 ניהי בקרדם פו ניתר לו קאד וישלח אחד אנשיו למען ימיהו אחם:
 2 ניהי קבואם אל העיר ויראו כי נסו העם וכי עזבו אחד פתיהם ואחד רכושם
 ואחד קצירם ואחד כל אשר להם:
 3 ניהי כאשר ראו העם את המעשים אשר עשו שריהם וימרדו בהם
 ויחרנו אחם:
 4 לפה אשתחנה לפני פסלי העץ האלה ולפני פסלי האבן האלה אין פתם
 רוח חיים ולא יכלו לעשות בערי בהתפללי אליהם ובקראי בשמם:

(g) 1 Samuel 8: 4-22

- Verse 5 For the daghesh in לָנוּ, cf. §155 (c).
- Verse 7 The imperative שִׁמַע is effectively followed by two objects without a conjunction between them, the first introduced by כִּי and the second by וְ. In English, this needs to be translated slightly freely; cf. RSV: 'Hearken to the voice of the people in all that they say to you'.
 קִאָסוּ is the pausal form of קָאָסוּ, used in this case with neither 'atnah nor sillûq (cf. §152) but a minor accent sign known as zāqep qātôn and written thus: קִאָסוּ.
- Verse 8 The basic shape of this sentence is marked by כִּי at the start and כֵּן near the end: 'According to all the deeds . . . , so . . .'.
 וַיַּעֲבְדוּ וַיַּעֲזֹבֵנִי are thus subordinate verbs within the first half, describing what kind of deeds are being referred to.
- Verse 9 מִשְׁפָּט is a word with a wide range of meanings. Though it is usually translated 'judgement', here it means 'custom, manner, way'.
- Verse 10 There should be a daghesh in the שׁ of הַשְּׂאֵלִים, since it is the definite article followed by the masculine plural participle Qal of שָׂאל.
- Verse 21 There should not be a dot over the kâp of כָּל.

Lesson 53

- (a) 1. גָּרְשׁוּ אֹתָם they drove them away
 2. קָבְרנוּ אֹתָם we sold them
 3. אָחַזוּ אֹתִי they seized me
 4. זָכַרְתִּי אֶתְךָ¹ I remembered you
 5. קָצַרְתֶּם אֹתוֹ you (m.pl.) reaped it
 6. שָׁחֵיתִי אֹתוֹ I drank it
 or שָׁחֵיתָ אֹתוֹ you (f.sg.) drank it
 7. קִדְּשׁוּ אֹתִי they sanctified me
 8. לָכַדְתִּי אֹתָם I captured them
 or לָכַדְתָּ אֹתָם you (f.sg.) captured them
 9. גָּנַבְנוּ אֹתוֹ we stole it
 10. נִגַּפְתָּ אֹתִי you (f.sg.) struck me
 11. בָּרַכּוּ אֶתְךָ they blessed you
 12. הָעֵבִירוּ אֹתָם they brought them over
 13. הִזְכַּרְתֶּם אֹתִי you (m.pl.) mentioned me
 14. סָגַרְתִּי אֹתוֹ I closed it
 or סָגַרְתָּ אֹתוֹ you (f.sg.) closed it
 15. גָּאֲלֵנוּ אֶתְךָ we redeemed you (f.sg.)

¹ Note that although there is ambiguity from the point of view of form between 1st person singular and 2nd person feminine singular perfect Qal verbs with suffixes (cf. §189), sense usually eliminates this in practice. This is obviously so in the present instance.

- (b) 1. **הִפְשִׁיתִין** I seized them (fem.)
 2. **שָׁלַחְנוּ** she let us go
 3. **עָנִינוּם** we oppressed them
 4.¹ **קִשְׁחָנוּהוּ** we anointed him
 5. **שָׁבַנוּם** we put them
 6. **וְאָצְרוּהוּ** they spurned him
 7. **צִוִּינוּם** we commanded them
 8. **הִרְאוּנִי** they showed me
 9. **הוֹרִידְתֶּם** she brought them down
 10. **בְּנִיחָיָהּ** I built it (fem.)
 11. **עָנְתֶם** she answered them
 12. **שָׁכַחוּךָ** they forgot you (f.sg.)
 13. **בְּזִינְרוּהוּ** we despised him
 14. **הִנְשִׂאתִיהָ** I brought her near
 15. **בְּזִלְתִּי** she despised me

¹ It may be noted that when a suffix which comprises a full syllable is added to verbal forms ending in ו-, the wāw is frequently dropped and the vowel is then written with *qibbûs*, thus: **קִשְׁחָנוּהוּ**. The full (or *plene*) spelling is, however, retained throughout these exercises.

- (c) 1. They abandoned their God **עָזְבוּהוּ**
 2. I broke the sword **שָׁבַרְתִּיהָ**
 3. You saw their calves **רָאִיתֶם**

- | | |
|---------------------------------------|--------------|
| 4. They oppressed the people | עָוָה/עָנוּם |
| 5. They took the young men prisoner | אָקְרוּם |
| 6. They rejected my words | מָאָסוּם |
| 7. We helped the poor | עֲזַרְנוּם |
| 8. They took our crop | לָקְחוּנוּ |
| 9. We saved the leaders | הוֹשַׁעְנוּם |
| 10. You (m.pl.) planted the vineyards | נִסְעַרְחוּם |
| 11. They split the trees | בִּקְעוּם |
| 12. They comforted the men | נִחַמּוּם |
| 13. I gathered the lambs | קִבְצָתִים |
| 14. You brought the boys up | הֶעֱלִיתֶם |
| 15. He restored (= repaid) the silver | שָׁלַמוּ |

- (d)
- 1 נוֹסִיף לְקִרְאוֹתוֹ:
 - 2 הִחֲלוּ לְקַרֵב (לְקַרְבָּה) אֶל־הַעִיר בְּעָרֵב בְּפֶתַח יַסְנַר הַשָּׁעַר:
 - 3 בָּעַת הַהִיא לֹא הָיָה לָנוּ מְקוֹם לְשֹׁכֵחַ (לְשֹׁכֵן) בְּוַנוֹכָף לְנוֹסֵעַ:
 - 4 גַּם בִּפְתַח הַיָּהוּ יֵשׁ אַנְשִׁים רְשָׁעִים אֲשֶׁר אֵינָם שֹׁמְעִים בְּדַבַּר יְהוָה וְהֵם הַפְּצִים¹ לְהַפֵּר אֶחָד־מֵקִוּי:
 - 5 הַתְּנַבְּאוֹת לַעַם כִּי יָמִים רַעִים בָּאִים וְלֹא יוּכְלוּ לְהַחֲתִיבָא מִן־הָאִימָה הַנִּפְלֵחַ עֲלֵיהֶם:
 - 6 הַשְׁתַּחֲוִי לַפָּנִי עֲשֶׂתְכֶם וְהוֹדוּ אֹחֲ-מוֹשִׁיעֲכֶם מִצָּרְתְּכֶם:

¹ The verbal adjective נִפְץ serves as the participle for this verb.

² הוֹדָה (from the root יָדָה) may also be followed by the preposition לְ, especially if it is being used in a ritual or cultic context.

(e) 2 Samuel 12: 1-15a

Verse 2 We should have expected the definite article with the first word (לְעֵשִׂיר) -

'The rich man had . . .'. Compare the start of the next verse.

Verse 4 אֲנִי = 'Traveller'. The sixth from last word should be pointed נְאִישׁ.

Verse 13 הִעָבִיר, the Hiphil of עָבַר, has several different meanings, and the context must determine which is appropriate. Here, it signifies 'cause to pass away', and hence 'remove'.

Lesson 54

- (a) 1. יָסַם he will turn them aside
 2. יִמְאָסוּהוּ they will despise him
 3. שְׁלַמָּה recompense her!
 4. אַל-תִּשְׁטַנֵּנִי do not leave me!
 5. עֲזָרֵנוּ¹ help us!
 6. רָפְאוּם heal them!
 7. מִשְׁחֹהוּ² anoint him!
 8. יִכְתֹּרֵם he will hide them
 9. תִּנְחַמְנוּ you (m.pl.) will comfort us
 10. תִּמְצְאוּנִי she (or you, m.sg.) will find me
 11. הִטְאוּ turn him aside!
 12. נִרְשֵׁם drive them away!
 13. אַל-תִּקְלְלֶיהָ do not curse her!
 14. שִׁרְתֵּהוּ serve him!
 15. אַל-תִּבְזֵנִי do not despise me!

¹ Note that the form of imperative of the strong verb with suffixes overlaps in certain cases with the form of infinitive construct with suffixes.

² This form is to be explained by the fact that it is based on an imperfect (and hence imperative) in *a*: יִקְשַׁח (קָשַׁח). The rule described by Lambdin at the top of p. 272 must therefore be applied. The distinction between imperfects in *o* and *a* with suffixes is crucial, but tends to be forgotten by beginners, particularly in cases where the distinction is not readily noticeable because the verbal inflection has hidden it. Note again, therefore, the difference between יִשְׁמְרוּ and יִשְׁמְעוּ with suffixes as given by Lambdin at the top of his list on p. 272. The same applies to plural forms of the imperative: שְׁמְרוּ, שְׁמְרוּנִי, שְׁמְרוּנֵי but שְׁמְעוּ, שְׁמְעוּנִי, שְׁמְעוּנֵי. See also numbers 2, 6 and 10 of this exercise.

- (b) 1. יְהַעֲרֵב אֹתָם warn them!¹ (properly, בָּם, הַעֲרֵב)
2. יִאָּרֶךְ אֹתָם he will lengthen them
3. הוֹרֵד אֹתוֹ² bring him down!
4. יוֹלִיךְ אֶתְךָ he will lead you
5. יִבְקַע אֹתָם he will split them
6. יִחְשְׁבוּ אֹתִי they will reckon (esteem) me
7. יִגְדִּיל אֹתָם he will make them great
8. וַיִּוְרֶ3 אֹתוֹ and he taught him
9. וַיִּשְׁנֵ4 אֶתֵנוּ and he overtook us
10. הַאֲבֵד אֹתָם destroy them!
11. שְׁלַחֵ5 אֹתִי send me!
12. וַיִּךְ אֹתִי⁶ and he smote me
13. הַצְלַח אֹתִי make me prosperous!⁷
14. וַיִּשְׁמַע אֹתָם and he told them
15. יִפְשׁוּ אֶתְךָ they will leave you

¹ In this example, as in no. 10, the form of suffix shows that the verb must be imperative, not infinitive construct, Hiphil.

² It is clear that this cannot be the perfect Hiphil of דָּרַג , because *šērē*, not *qāmeš*, is used to join the suffix to the stem. It could, however, be the infinitive construct Hiphil with the alternative form of suffix mentioned in §194.

³ *wāw*-conversive with the 3rd person masc. sg. apocopated imperfect Hiphil of דָּרַג .

⁴ See Lambdin's note at the bottom of the table on p. 272.

⁵ Or שָׁלְחוּ אֵתִי , 'they sent me'. This ambiguity (which would be eliminated in a wider context) is confined to the plural of imperatives in *a* (see the note to the previous exercise), since there is no distinction in the form of the suffix after a vowel, and the stem of an imperative in *a* lengthens its pretonic vowel, as does the perfect.

⁶ This form of suffix is exactly the same in meaning as נָגַע which Lambdin has used throughout this Lesson; see the table on p. 271. The additional *nūn* (sometimes assimilated to the following letter and so represented only by a daghesh with preceding short vowel) is often known as 'energetic *nūn*', or *nūn energicum*.

⁷ Or הַצְלִיחַ אֵתִי '(to) make me prosper'; cf. §194.

| | |
|------------------------------------|----------------------------|
| (c) 1. He will give us rain | יְהַגֵּד לָנוּ |
| 2. Hear my supplication! | שְׁמַעָהּ |
| 3. Bring back the foreigner! | הַשִּׁבֵהוּ |
| 4. Spurn the wicked! | נֶאֱצַם |
| 5. Tell the nations! | הַשְׁמִיעֵם |
| 6. Hide ¹ the silver! | הַסְתִּירָהּ |
| 7. Kill their chiefs! ² | הַמִּיחֵם |
| 8. Burn their cities! | בְּעָרָן |
| 9. Do not sacrifice the lamb! | אַל-תִּזְבְּחֵהוּ |

10. He will throw his sword to the ground יְשַׁלְּכֶה אֶרְצָה
11. Give me my inheritance! חַנּוּנִי (חַנּוּנִי) לִי
12. Mention his name! הַזְכִּירָהוּ
13. Mention their deeds! הַזְכִּירוּם
14. Bring the ark! הַבִּיֵּאתוּ
15. Plant the olive trees! נִסְעֵם

¹ The pointing in Lambdin should be הִסְתִּיר.

² שְׂרִידֵיהֶם.

- (d)
- 1 חֲבוּא חֲחֲחִי לְפָיִךְ יְהוָה:
- 2 יוֹסִיף לַחַח מִסֵּר¹ עַל־הָאָרֶץ:
- 3 מִי הָאִישׁ הַזְכִּירִי הַזֶּה אֲשֶׁר הַזְכִּירִים מְדַבְּרִים עִמּוֹ:
- 4 נִפְלֵה עֲלֵיהֶם יִרְאוּ וַיִּמַּס² לָפֶם בְּקִרְבָּם:
- 5 אֵלֶיךָ בָּאֵמֶת וּבְצַדִּיקָה כָּל־יְמֵי חַיָּי:
- 6 יִרְאוּ יְהוָה הַזֶּה הַזֶּה חֲכָמָה:
- 7 יִפְּלוּ לְפָנָיו גַּם הַחֲזָקִים:
- 8 וַתֵּיזֵב יָעַן אֲשֶׁר תִּרְגַּם אֶת־מִשְׁתֵּיךְ וּמִתָּה גַם־לְאִתָּה:³
- 9 חֹן אֶת־הַדְּלִיִּים כִּי אֵין לָהֶם עֹזֵר אֲחֵר:
- 10 לֹא אֲשַׁמֵּעַ לְחַפְלוֹתֶיכֶם וּלְחַחֲוֹתֶיכֶם:

¹ It would be better to use the Hiphil of the denominative verb, מִסֵּר, 'to send rain' (here, וְהִסְתִּיר), but Lambdin does not list it in his glossary.

² Distributive singular.

³ Note that in pause the tone of אֶת־הֶהָ is retracted to the first syllable, which is then lengthened in consequence.