

Handwritten Hebrew text on a small, irregularly shaped piece of paper, possibly a fragment or a note. The text is written in a cursive style and includes several lines of characters, including what appears to be a signature or name at the bottom right.

A Grammar of Biblical (Tanak) Hebrew  
by John H. Sailhamer, Ph.D.

## 0. Introduction

This Grammar of Biblical (Tanak) Hebrew is an introduction to the language of the Hebrew Bible. There are several features which distinguish it from other introductory grammars. Most importantly, it covers only the material that a first year student must know and master in order to read the Hebrew Bible. There are many details which the student of Hebrew must eventually learn, but they are not included in this grammar. Such details often get in the way of the beginning student's initial mastery of the language and are best left to further study.

It needs also to be said that this grammar is not a "short cut" or "tools approach" to learning biblical Hebrew -- nor is it a general "introduction to the Hebrew language." The intention of this grammar is to give the beginning student a solid foundational knowledge of ancient Hebrew -- one on which he or she can build over a lifetime of study and reading.

The examples and exercises in this grammar are taken from the Hebrew Bible, in most cases, just as they occur. Only a few times have they been altered to suit the student's level. These have not, however, been marked.

Finally, it should be emphasized that an essential part of this Hebrew grammar is the list of vocabulary words attached at the end of this book. The first 1,000 words in the Hebrew Bible are listed in order of their frequency of occurrence. Only common proper names are included, e.g., Moses, or David. A knowledge of basic Hebrew vocabulary is indispensable to reading the Hebrew Bible. No amount of time learning vocabulary is wasted in learning beginning Hebrew.

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# 1. The Hebrew Alphabet

| Hebrew | Name     | Transliteration | Handwriting |
|--------|----------|-----------------|-------------|
| א      | aleph    | ʾ               |             |
| ב ב    | bet      | <u>b</u> b      |             |
| ג ג    | gimel    | <u>g</u> g      |             |
| ד ד    | dalet    | <u>d</u> d      |             |
| ה      | hey      | h               |             |
| ו      | waw      | w               |             |
| ז      | zayin    | z               |             |
| ח      | het      | h               |             |
| ט      | tet      | t               |             |
| י      | yod      | y               |             |
| כ כ    | kaf      | <u>k</u> k      |             |
| ל      | lamed    | l               |             |
| מ מ    | mem      | m               |             |
| נ נ    | nun      | n               |             |
| ס      | samek    | s               |             |
| ע      | ayin     | ʿ               |             |
| פ פ    | pe       | <u>p</u> p      |             |
| צ      | sade     | ṣ               |             |
| ק      | qof      | q               |             |
| ר      | resh     | r               |             |
| ש ש    | sin/shin | ś š             |             |
| ת ת    | tav      | <u>t</u> t      |             |

## 1.1. The form of the letters

### 1.1.0. Examples

#### 1.1.0.1. All the letters of the Alphabet are in Zeph 3:8.

The text is written from right to left.

לְכֹן חֲפֹר־לִי נִאֲמ־יְהוָה לְיוֹם קוֹמִי לַעֲד ← Start here  
כִּי מִשְׁפָּטִי לְאֶסֶף גּוֹיִם לְקַבְּצִי ← Continue here  
מִמַּלְכוֹת לְשַׁפֵּךְ עֲלֵיהֶם זַעֲמִי כֹל ← Continue here  
חֲרוֹן אַפִּי כִּי בָאֵשׁ קִנְאַתִּי הָאֲכַל כָּל־הָאָרֶץ ← Continue here

#### 1.1.0.2. Use of the (Hebrew) Alphabet

The (Hebrew) alphabet is like any other version of the alphabet. It is used symbolically to denote the spoken language. It can be used for any language, even English -- as in the sentence (Genesis 1:1) below:

### 1.1.1. Final Letters ( ך ם ן ף ץ )

Five Hebrew letters, כ מ נ פ צ, have a distinct form when they occur at the end of a word ( ך ם ן ף ץ ). They are called the “final” letters because they occur in the “final position” of the word. They are pronounced and transliterated the same as the “medial,” or regular forms. The “Final Pe” in a word would look like this: ךֿ not this: כֿ .

Zeph 3:8 contains examples of each of the final letters. Note the *mem* at the beginning and middle of the word in ממלכות and at the end of the word in ליום.

Note the *final pe* in לאסף and the *medial pe* in לשפך .

Note the *final nun* in לכן and the *medial nun* in נאם־יהרה .

### 1.1.2. The “Begadkefat” Letters ( בְּגִדְכֶפֶת )

Six letters ( ה פ כ ג ד ב ) are sometimes marked with a dot, e.g., בּ . They are called the “Begadkefat” (בְּגִדְכֶפֶת) letters.

The dot is called a *dagesh lene*. (see 1.4.) דגש לניא

Note the *dages* in פִּי , in הֶאֱכַל , and in מִשְׁפָּטִי . (Gen 21:16 וַתִּבְרַךְ )

### 1.1.3. The Letters שׁ (*sin*) and שׂ (*shin*)

The letter שׁ *sin* is distinguished from שׂ *shin* by a dot to the left (שׁ) and the right (שׂ) of the letter. This dot is not a dagesh. It is merely a diacritical mark and is considered a part of the letter. The two consonants are distinct.

Compare the two words נָשָׂא “to deceive,” and נָשָׂא “to lift up”

### 1.1.4. The Gutturals ( א ה ח ע ר )

There are four letters which, along with the letter ר , were pronounced in the throat and often call for special attention. Two of them, *aleph* ( א ) and *ayin* ( ע ), are no longer pronounced.

## 1.2. The transliteration of the letters of the Alphabet

It is sometimes convenient to write Hebrew words with English letters. This is called “transliteration.” It is important to learn both how to transliterate Hebrew words (converting the Hebrew Alphabet into English letters) and how to read transliterated Hebrew words (converting Hebrew words written in English letters back into the Hebrew Alphabet).

### 1.2.1. How to transliterate Hebrew words:

The table on page one shows the English letters commonly used to transliterate Hebrew words. The Hebrew word  $\text{דָּמַן}$ , for example, would be transliterated as  $\text{'dm}$ . Note that although the *mem* in last position in the word has a special form in Hebrew, it is written like any other *mem* in English transliteration.

$\text{נ} = \text{'}$

$\text{ד} = \text{d}$

$\text{מ} = \text{m}$

### 1.2.2. How to read transliterated Hebrew words:

To read a transliterated Hebrew word such as  $\text{'dm}$ , it is necessary to convert it back into the Hebrew Alphabet:

$\text{'dm} = \text{דָּמַן} \quad < \quad \text{'} = \text{נ}, \text{d} = \text{ד}, \text{m} = \text{מ}.$

Note that you must determine whether a letter in the last position has a special form:

$\text{mlk} = \text{מֶלֶךְ}$



ד  
ז  
ח  
ט  
י

## 1.2.3. Transliterate the following words into English

- |    |             |       |    |              |        |
|----|-------------|-------|----|--------------|--------|
| a. | כִּי        | ky    | f. | כֹּל         | kl     |
| b. | מִשְׁפָּטִי | mšpṭy | g. | זַעֲמִי      | z'my   |
| c. | לְאִסְךָ    | l'sp  | h. | מִמְלַכּוּחַ | mm kwt |
| d. | גֵּוִים     | gwyṃ  | i. | עַלֵיהֶם     | 'lyhm  |
| e. | לְקַבְצֵי   | lqḇṣy | j. | לְשֹׁפֵךְ    | lšp    |

## 1.2.4. Transliterate these words into Hebrew

- |    |        |              |    |                   |             |
|----|--------|--------------|----|-------------------|-------------|
| a. | 'dmh   | אֲדַמָּה     | h. | wbh <sub>w</sub>  | דְּבַחַו    |
| b. | br'syt | בְּרֵאשִׁית  | i. | whš <sub>k</sub>  | דַּחֲשֶׁק   |
| c. | br'    | בְּרָא       | j. | 'l                | עַל         |
| d. | h'rs   | הָאָרֶץ      | k. | pny               | פְּנֵי      |
| e. | 't     | אֵת          | l. | thwm              | תְּהוּמָה   |
| f. | hšmym  | הַשְּׂמִימָה | m. | wrw <sub>h</sub>  | וְרוּחַ     |
| g. | thw    | תְּהוּ       | n. | mrh <sub>pt</sub> | מְרוּחַפֶּת |



### 1.3. Pronunciation of the letters of the Hebrew Alphabet

The pronunciation of the Hebrew letters of the Alphabet is similar to the pronunciation of the letters of the English Alphabet. The letter enclosed in brackets, e.g., /b/, signifies it's pronunciation. The sign Ø means the letter is not pronounced.

|   |          |             |          |
|---|----------|-------------|----------|
| א | aleph    | '           |          |
| ב | bet      | <u>b</u> /b |          |
| ג | gimmel   | <u>g</u> /g | /g/      |
| ד | dalet    | <u>d</u> /d | /d/      |
| ה | he       | <u>h</u>    | /h/ ha   |
| ו | waw      | w           | /v/      |
| ז | zion     | z           | /z/      |
| ח | het      | <u>h</u>    | /ch/     |
| ט | tet      | <u>t</u>    | /t/      |
| י | yod      | y           | /y/      |
| כ | kaf      | <u>k</u> /k |          |
| ל | lamed    | <u>l</u>    | /l/      |
| מ | mem      | m           | /m/      |
| נ | nun      | n           | /n/      |
| ס | samek    | s           | /s/      |
| ע | ayin     | '           |          |
| פ | pe       | <u>p</u>    |          |
| צ | sade     | <u>s</u>    | /tz/ +s  |
| ק | qof      | q           | /k/      |
| ר | resh     | r           | /r/      |
| ש | sin shin | ś š         | /s/ /sh/ |
| ת | tav      | <u>t</u> /t | /t/      |

There are two Hebrew letters which are not pronounced, the א (aleph) which is transliterated as ' , and the ע (ayin), transliterated as ' . The ח (het), transliterated as h, is a hard "h" sound and is pronounced as /ch/ in German. The צ (sade) transliterated s , is a hard "s" sound /tz/.

## 1.4. The Dagesh

A *dagesh* is a dot placed within a letter, e.g., the letter כ with a *dagesh* is כּ. There are two kinds of *dageshes*:

- 1) the *dagesh lene* כּ → only occurs w/in begadkefat letters
- \* 2) the *dagesh forte* כּ → can occur outside begadkefat letter, and doubles the letter or lengthens the vowel  
(atomic dagesh)

These two *dageshes* look the same, but their meaning and use are distinct.

### 1.4.1. The *dagesh lene*

A *dagesh lene* occurs only in the six “Begadkefat” consonants כּגּדּכּפּתּ.

E.g., the כּ in בְּרֵאשִׁית

### 1.4.2. The *dagesh forte*

A *dagesh forte* is used to signify that a letter is doubled in pronunciation. If the letter כּ, for example, were pronounced twice in the biblical text, it would not be written כּכּ, but with a *dagesh forte* כּכּ. The dot is a *dagesh forte*.

### 1.4.3. Exercises:

1. Circle the *dagesh lenes*: וַיֹּאמֶר בְּתוֹךְ הַיָּמִים מְבֹדִיל
2. Circle the definite *dagesh fortes*: יִקְוֶה הַיָּמִים מִתַּחַת הַשָּׁמַיִם
3. Circle the possible *dagesh lenes*: יִקְוֶה הַיָּמִים מִתַּחַת הַשָּׁמַיִם

#### 1.4.4. Distinguishing *dagesh lene* from *dagesh forte* (see 2.6.)

#### 1.4.5. The pronunciation of the “Begadkefat” (בְּגִדְכַפֵּת) letters

The presence or absence of the *dagesh lene* is always marked in transliteration. A “Begadkefat” letter without a *dagesh lene* (e.g., בגדכפת) has a line under it in transliteration: b g d k p t. A “Begadkefat” letter with a *dagesh lene* (e.g., בְּגִדְכַפֵּת) is transliterated with the simple English letter *b g d k p t*, without the line under it.

In some older traditions, these dots marked a distinct pronunciation for these six letters. They were added by the scribes and were not a part of the original text. They do not affect the pronunciation in today’s usage. We could disregard them altogether were it not for the fact that the scribes also used a similar dot (*dagesh forte*) to indicate that a letter was doubled (see 1.4). This means that we have to pay special attention to the six “Begadkefat” consonants when they have a dot (*dagesh*). It could be a *dagesh lene* and hence be essentially meaningless, or it could be a *dagesh forte* and signal that the letter is to be doubled. Since in Hebrew the doubling of a letter can be important, we must “beware of the dagesh” when we come across a “Begadkefat” letter.

## 2. The Hebrew Vowels

### 2.1. The vowels with the Hebrew letters in Zeph 3:8

← Start here לְכֵן חִפּוּ-לִי נְאֻם-יְהוָה לְיוֹם קוּמִי לְעַד כִּי מִשְׁפָּטִי לְאַסֵּף מִמְּלִכּוֹת לְשַׁפֵּף עֲלֵיהֶם וְעָמִי כָל גּוֹיִם לְקַבְּצִי חֲרוֹן אַפִּי כִּי בְּאֵשׁ קִנְאַתִּי תֹאכַל כָּל-הָאָרֶץ

2.2.0. The chart belows shows the Hebrew vowels and their transliteration. A simplified form of pronunciation for the vowels is written within the //.

|                      | A-Class  | I-Class  | U-Class   |
|----------------------|--|--|---|
| Historically<br>Long | הֹלֶם waw $\hat{o}$ (oh)<br>בּוֹ $b\hat{o}$<br>סֵרֵם yod $\hat{e}$ (eh)<br>בֵּי $b\hat{e}$ | חֵירֵם yod $\hat{i}$ (eh)<br>בֵּי $b\hat{i}$   | שֵׁרֵם $\hat{u}$ (oo)<br>בּוֹ $b\hat{u}$                                |
| Tone<br>Long         | חֵירֵם $\bar{a}$ (ah)<br>בָּ $b\bar{a}$  | סֵרֵם $\bar{e}$ (ay)<br>בֶּ $b\bar{e}$   | חֵירֵם $\bar{o}$ (oh)<br>בּוֹ $b\bar{o}$                                |
| Short                | פָּתַח $a$ (ah)<br>בָּ $ba$  | חֵירֵם $i$ (eh)<br>בִּי /bi/<br>סֵגוֹל $e$ בֶּ $be$ (eh)<br>קִיבּוּס $u$ בּוֹ $(oo\ or\ oo)$ | חֵירֵם חָטוּף $o$ (oh)<br>בּוֹ $bo$<br>קִיבּוּס $u$ בּוֹ $(oo\ or\ oo)$ |
| Composite<br>Shewa   | חֵירֵם פָּתַח $\acute{a}$ (ah)<br>בָּ $b^{\acute{a}}$                                      | חֵירֵם סֵגוֹל $\acute{e}$ (eh)<br>בֶּ $b^{\acute{e}}$  | חֵירֵם חֵירֵם $\acute{o}$ (oh)<br>בּוֹ $b^{\acute{o}}$                  |
| Simple<br>Shewa      |  | חֵירֵם שְׁוָא $e$<br>בֶּ $b^e$   |   |

Silent shewa

2.2.1. Fill in the chart below with appropriate vowels:

|                      | A-Class | I-Class | U-Class |
|----------------------|---------|---------|---------|
| Historically<br>Long |         |         |         |
| Tone<br>Long         |         |         |         |
| Short                |         |         |         |
| Composite<br>Shewa   |         |         |         |
| Simple<br>Shewa      |         |         |         |

## 2.3. The Shewa

### 2.3.1. The Simple Shewa ( , ): ְ

The simple shewa ( , ) sign is used to mark two different (opposite) grammatical features. It marks both the presence of a vowel sound (*vocal shewa*) and the absence of a vowel sound (*silent shewa*). Though two such apparently ambiguous signs may seem complicated at first, the two signs can, in reality, never be confused because they are “positional variants.” They can never occupy the same position within a word. Learning to distinguish the two types of *shewas* is a matter of knowing what positions within a word they can occupy.

#### 2.3.1.1. The *shewa* as a vowel (*Vocal Shewa*):

In biblical Hebrew, vowels are pronounced so rapidly they often lose their distinction as either a-class, i-class, or u-class vowels. The vowel sound that results is indistinguishable in its vowel quality (a-class, etc.). The vowel sound produced is called a *vocal shewa*. Vocal shewas exist in all languages, though they are not usually given a special vowel sign as in Hebrew. The vowel sign for a shewa in Hebrew is ( , ), as in ְ. The transliteration of the vocal shewa is a raised *e*. Thus ְ is transliterated *b<sup>e</sup>*.

#### 2.3.1.2. The *shewa* as a non-vowel (*Silent Shewa*)

In biblical Hebrew, the shewa sign ( , ) is also used to mark the absence of a vowel. It is called a *silent shewa*. Consonants without vowels, e.g., the ַ in מִדְּבַר or the ַ in קִטְלָה, are marked with a silent shewa to show they do *not* have a vowel. The purpose of the *silent shewa* was to protect the exact meaning of the text since it insured that no one could write in a vowel with one of these vowel-less letters. The *silent shewa* is not written in transliteration, e.g., the syllable מִדְּ is transliterated *mid* not *mid<sup>e</sup>*.

The last letter in a word rarely has a vowel, hence there is little need to mark it specifically as vowel-less. The *silent shewa* is thus not commonly used at the end of a word, e.g., קטל, not קטלְ, but note the *silent shewa* in the final letter ך in מלך. In the final letter ך the *silent shewa* is used to distinguish it from the final letter *nun*, ן, which does not have the *shewa*.

### 2.3.1.3. Distinguishing the *vocal shewa* and the *silent shewa*

The *vocal shewa* and the *silent shewa* are distinguished by their position within a word. The following rules apply:

- 1) A *shewa* is *vocal* at the beginning of a word, e.g., דְּבַר (*dēbar*).
- 2) A *shewa* is *vocal* following a long vowel, e.g., דּוֹבְרִים (*dōberim*).
- 3) A *shewa* is *silent* following a short vowel, e.g., מִדְּבָר (*midbār*).
- 4) When two *shewas* occur in the middle of a word, the first is *silent* and the second is *vocal*, e.g., יִקְטְלוּ (*yiqṭelū*).
- \* 5) A *shewa* under a letter with a *dagesh* is a *vocal shewa*, \*  
e.g., יִקְטְלוּ (*yiqṭelū*).

A General Rule: A simple shew is vocal unless it follows a short vowel.

## 2.3.2. The Composite Shewa ( ְּ ֶּ ִּ )

When a *shewa* occurs with a guttural (see 1.1.4.), the *shewa* takes a *composite* form.

The simple *shewa* ( ְ ) is added to one of the short vowels ( ֶ ִ ) to produce the *composite shewa* ( ְּ ֶּ ִּ ). The *composite shewa* is always *vocal*.

## 2.3.3. Changes in the Shewa

At the beginning of a word, the shewa often changes to a full vowel (see 3.3.5).

## 2.3.4. Exercise on the Shewa



### 2.3.4.1. Transliterate and state rule(s) for the vocal or silent shewa(s)

1) וְרוּחַ wəroḥ

2) וַיְהִי wayyehi

3) וַיַּרְא wayyar

4) אֱלֹהִים ʾēlōhîm

5) מַבְדִּיל mabdîl

6) וַיִּקְרָא wayyiqra

7) יִשְׂרָאֵל yisraʾel

8) הַגְּדֹלִים haggədōlîm

9) וַנִּפְקְחוּ wənipqəḥū

10) וּמִפְרִי ūmippərî

11) בְּיַנְדְּךָ bəyənḱā

12) יְשׁוּפֶךָ yəšūpəḱā

13) תֵּלְדִי tēldî

14) עֲצֻבוֹנֶךָ ʿəṣṣəḇōnəḱ

15) וּלְאִשְׁתּוֹ uləʾišṭō

16) מִנְחָתוֹ minḥātō



## 2.4. The Vowel Letters ( ו י ה א )

At an early stage in the Hebrew Bible, some consonants ( ו י ה א ) were used to mark long vowels, e.g., עִיר = עִיר -- traces of the early system still exist in the present Hebrew texts. In the scribal tradition they have merged with more recent forms of marking vowels. These vowels are called the “historically long” vowels.

### 2.4.1. The “historically long” vowels with ו י

The “historically long” vowels are marked with a consonant and a vowel. They are called historically long vowels because they are the result of a historical process that mixed two quite different systems for marking vowels. One system used consonants (e.g. ו, י), as in עִיר; and the other system used only vowel signs, as in עִיר.

The historically long vowels are a mixture of the two systems. The *hireq* ( ו ) with a *yod* ( י ), both of which marked the long i-class vowels, became a *hireq-yod* ( וי ).

### 2.4.2. The “historically long” final vowel ה

At the end of a word, the letter ה (e.g., סוּסָה) is used to mark a final *Qames* (הָ). It marks an historically long a-class vowel called a *Qames He* (הָ). It is transliterated as *â*, e.g., סוּסָה (*sûsâ*). This is the only time the ה will be a vowel letter.

### 2.4.3. The Mappiq

When the ך at the end of a word (e.g, סוּסָה) is a consonant (not a vowel letter), a dot (called a *mappiq*) is placed in the letter: ךּ, e.g., סוּסָהּ (sûsāh). The *mappiq* assures that we understand the letter ך as a consonant and not a vowel marker.



## 2.5. Exercise in Transliteration of Consonants and Vowels

### 2.5.1. Transliterate the following Hebrew words

|               |                  |                 |              |
|---------------|------------------|-----------------|--------------|
| אֵת 'et       | מִן min          | יְהוָה yhw̄h    | עַל 'al      |
| אֲשֶׁר 'āšer  | אֵל 'el          | כֹּל kōl        | אָמַר 'āmar  |
| לֹא 'lo       | בֶּן bēn         | כִּי kī         | הָיָא hāyā   |
| עָשָׂה 'āsā   | אֱלֹהִים 'ēlohîm | בָּא bā'        | מֶלֶךְ melek |
| יִשְׂרָאֵל yi | אֶרֶץ 'eres      | יוֹם yôm        | אִישׁ 'iš    |
| בַּיִת bayit  | נָתַן nātān      | עַם 'am         | יָד yād      |
| הָלַךְ hālak  | פָּנֵה pāneh     | דָּבַר dābār    | הוּא hu'     |
| רָאָה rā'ā    | עַד 'ad          | אָב 'āb         | זֶה zeh      |
| שָׁמַע šāma'  | דִּבֶּר dibbēr   | עִם 'im         | יָשַׁב yāšab |
| עִיר 'ir      | יָצָא yāšā'      | דָּוִד dāwid    | אִם 'im      |
| שׁוּב šûb     | הִנֵּה hinnēh    | לָקַח lāqah     | יָדַע yāda'  |
| עַיִן 'ayin   | עָלָה 'ālā       | שֵׁם šem        | שָׁנָה šānāh |
| אָנִי 'ānî    | קָרָא qārā'      | שָׁלַח šālah    | מוֹת mōt     |
| שָׁם šām      | אָכַל 'ākal      | יְהוּדָה yehōdā | עָבַד 'ebēd  |
| אֵין 'ayin    | כֵּן ken         | אִשָּׁה iśšā    | גַּם gam     |

## \* 2.5.2. Transliterate the following words in Genesis 1

1) *b<sup>e</sup>rē'sît bārā' 'et tōhîm 'et hā'āreṣ*

הָאָרֶץ אֶת אֲלֹהִים בָּרָא בְּרֵאשִׁית  
 ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )

2) *w<sup>e</sup>hā'āreṣ hāy<sup>e</sup>tâ tōhû wābōhû*

וְהָאָרֶץ הָיְתָה תוֹהוּ וָבוֹהוּ  
 ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )

3) *wîhî mabdîl bēn mayim lāmāyim*

וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לַמַּיִם  
 ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )

## 2.6. The Guttural Letters (אָחַחֵר) <sup>ר (h) ם</sup>

The gutturals (see 1.1.4.), like the vowels, were pronounced in the back of the throat. Two features of the Hebrew gutturals are important to remember.

1) The gutturals cannot double. A *dagesh forte* will not be found in a guttural. As a rule, instead of doubling, a guttural will lengthen the vowel that precedes it. In the word חֶבֶשׁ the *dagesh* in the בּ is a *dagesh forte*, meaning the בּ is doubled (1.4.2.). If the middle consonant in this word were a guttural, e.g., חֶרֶשׁ, the word could not be written חֶרֶשׁ since the middle letter is a guttural and cannot double. The actual form of this word is written חֶרֶשׁ, since the vowel preceding the guttural must lengthen (see vowel chart in 2.2. for direction of lengthening).

2) When a guttural letter takes a shewa, it will not be a simple shewa (e.g., ׁ). It will be a composite shewa (see vowel chart 2.2.). Note how frequent the composite shewa is in Zech 3:8. For example, in עֲלִיָּהֶם the guttural ע (ayin) takes a Hatef Patach ׁ. If this were not a guttural, it would take a simple shewa, e.g., בְּלִיָּהֶם.

## 2.7. Distinguishing a *dagesh lene* from a *dagesh forte*

2.7.1. RULE: A *dagesh* in a letter preceded by a vowel is a *dagesh forte*. A *dagesh* in a “Begadkefat” letter not preceded by a vowel is a *dagesh lene*.

### 2.7.2. Examples:

1) The letter מ in the word מַמְלִיךָ has a *dagesh*. Since it is preceded by a consonant with a vowel, מ, the *dagesh* in the מ is a *dagesh forte*. The מ is thus doubled and is pronounced as /mm/.

2) The letter פ in the word פֶּפֶר has a *dagesh*. Since it is at the beginning of a word and, hence, not preceded by a vowel, it is a *dagesh lene*.

3) There are two *dageshes* in the word בִּיקָשׁ. There is a *dagesh* in the letter ב and a *dagesh* in the letter ק. According to the rule stated above, the *dagesh* in the ב is a *dagesh lene* because it does not follow a vowel (it comes at the beginning of a word). The second *dagesh*, in the ק, is a *dagesh forte* because it follows a vowel. The letter ק is thus written twice, e.g., *biqqēš*. Also the *dagesh* in the ק must be a *dagesh forte* because it is not one of the “Begadkefat” letters. Only a “Begadkefat” letter can take a *dagesh lene*.

4) A *dagesh forte* in any letter, including the “Begadkefat” letters, will always be preceded by a vowel. A *dagesh* in a “Begadkefat” letter immediately preceded by a vowel, e.g., אֶבֶן, is a *dagesh forte*. In the word אֶבֶן, the *dagesh* in the letter ב is a *dagesh forte* because the ב follows a vowel. The *dagesh* in the ב in בְּרֵאשִׁית is a *dagesh lene* because it does not follow a vowel -- it can't follow a vowel because it is at the beginning of the word.

\* 2.7.2. Exercises for the *dagesh*:

Transliterate and identify the type of dagesh (Explain)

- |  |  |
|--|--|
| 1) בָּרָא <i>bārā'</i><br>↳ dagesh lene, no vowel preceding<br>בְּרָאָה לֵאמֹר יִפְתֹּחַ יַם | 7) מִתַּחַת <i>mittaḥat</i><br>forte   |
| 2) הַשָּׁמַיִם <i>ḥaššamayim</i><br>↳ dagesh forte, non-BEGADKEPAT<br>preceding vowel        | 8) יִקְוּ <i>yiqqāwû</i><br>forte lene |
| 3) פְּנֵי <i>penê</i>  | 9) הַיַּבְשָׁה <i>ḥayyabbāšā</i>       |
| 4) וַיַּבְדֵּל <i>wayyabdēl</i><br>forte   | 10) יָמִים <i>yammîm</i>               |
| 5) כִּי <i>kî</i> lene   | 11) תִּדְשֵׁ <i>tadšē'</i>             |
| 6) וַיַּרְא <i>wayyar'</i><br>forte  | 12) וַתּוֹצֵא <i>wattōšē'</i>          |

### 3. The Formation of Syllables

#### 3.1. Syllables

The syllable is the smallest grammatical unit in Hebrew. *A Hebrew syllable consists of at least one consonant and a vowel (including a vocal shewa).* The syllable must begin with a consonant and have only one vowel. A syllable can end with a consonant (CVC) or a vowel (CV).

#### 3.2. Open and Closed syllables

**3.2.1. Definition:** *If a syllable ends with a consonant (CVC), it is called a “closed” syllable. If it ends with a vowel (CV) it is called an “open” syllable.*

#### 3.2.2. Examples

- 1) The Hebrew word אָדָם (*'ādām*) has two syllables: אָ (*'ā*) and אָדָם (*dām*). The first syllable אָ (*'ā*) ends with a vowel (*ā*) and is therefore “open” (CV). The second syllable, אָדָם (*dām*), ends with a consonant (*m*), and is therefore “closed” (CVC).
- 2) The Hebrew word מִבֵּר has two syllables מִבֵּ and בֵּר. Since both syllables end with a consonant, both syllables are “closed” (CVC). The syllable מִבֵּ ends with the consonant בֵּ because the shewa under the בֵּ is a silent shewa (because it is preceded by a consonant with a short vowel מִ, see 2.3.3.).





### 3.2.3. Exercise on the Formation of Syllables

Divide the following words into syllables

- 1) בְּרֵאשִׁית  $b^e - rē' - šit$
- 2) בָּרָא  $bā - rā'$
- 3) אֵת  $'ēt$
- 4) הַשָּׁמַיִם  $haš - šā - ma - yim$
- 5) וְאֵת  $w^t - 'ēt$
- 6) הָאָרֶץ  $hā - 'a - reš$
- 7) הַיְתָה  $hā - yē - tã$
- 8) תְּהוֹ  $t̄ō - hū$
- 9) וְבָהוּ  $wā - bō - hū$
- 10) וְחֹשֶׁךְ  $w^e - hō - šek$
- 11) עַל  $'al$
- 12) פְּנֵי  $p^e - nē$
- 13) תְּהוֹם  $t̄^e - hōm$
- 14) וְרוּחַ  $w^e - rūah$
- 15) מְרַחֶפֶת  $m^e - rā - he - pet$

### 3.3. The Accent

Every Hebrew word is either accented or shares an accent with the word following it. Note the various accents in the following copy of Genesis 1:1. (What is not a vowel, is an accent)

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

↑   ↑   ↑   ↑   ↑   ↑   ↑

#### 3.3.1. *Ultima* Accent

Hebrew usually accents the last syllable: בְּרֵאשִׁית (*b<sup>e</sup>rē'sīt*)

#### 3.3.2. *Penultima* Accent

Sometimes the second to last syllable is accented: מֶלֶךְ, (*mélek*). The reader of the Hebrew Bible need not be concerned with where the accents *should* be. Every word in the text is clearly marked to show the position of its accent. Because the position of the accent affects the pronunciation of the vowels, some awareness of the changes in accent is helpful in understanding Hebrew grammar.

#### 3.3.3. The *Maqqef*

Often a Hebrew word is read closely with the word following it. This results in the two words being treated as a single word, with only one accent (on the second word). When that occurs, a *raised horizontal line, like a dash*, is put between the two words. The line is called a *maqqef* ( ¯ ) as in אִישׁ-אֱלֹהִים “a man of God.” Essentially the *maqqef* means the first of two words shares the accent of the second word. This, of course, can affect the vowels in the first word. The two words עַל-פְּנֵי in Gen 1:2 are connected by a *maqqef*. Both words share the accent of the second word פְּנֵי .

### 3.3.4. The “Distant-Open” rule

*“turkey - dinner” rule*

3.3.4.1. **RULE:** *A non-historically long vowel reduces to a shewa in the “distant open” position.*

In the “Distant Open” rule, the word “distant” means the syllable is two or more syllables from the accent. The word “open” refers to the fact that the rule only applies to an “open syllable.”

←←← accent shifts left when endings are added

דָּבָר

1 (one syllable from accent )

דָּבָרִים (two syllables from accent )

1 2

How the “Distant-Open” rule works: When endings are added to words, the accent shifts to the end of the word. The word, no matter how long, continues to attract the accent to the last syllable. This can result in a change or reduction in the length of a vowel. Non-

historically long vowels in “open” syllables will reduce to a shewa. As they lose their accents, vowels in “closed” syllables change from long to short. The “distant open” rule states that a vowel in an “open syllable” two or more syllables from the accent will reduce to a shewa. This is an important rule because Hebrew characteristically adds grammatical endings to words, causing vowels to change accordingly. To recognize the basic form of a word (without its endings) it is often necessary to “reconstruct” the vowels it has in its simplest form. In the example above, the word דָּבָר becomes דָּבָרִים with the addition of the ending םִ. to the word. This new ending attracts the accent and hence the vowel in the “distant open” syllable ( ךָּ ) reduces to a shewa ( ךֿ ). The vowel in the next syllable ( ךָּ ) does not change because it is not “distant” (that is, two or more syllables from the accent).

## 3.3.4.2. Exercises on the “Distant Open” Rule

Supply the correct vowel for the first syllable in each word to the right:

1) EXAMPLE: דְּבַר becomes דְּבָרִים

2) אֶדָם becomes אֶדְמָה אֶדְמָה gutteral

3) צָבָא becomes צָבָאוֹת צָבָאוֹת

4) גְּדוּל becomes גְּדוּלִים גְּדוּלִים

5) עוֹלָם becomes עוֹלָמִים עוֹלָמִים

6) מִשְׁפָּט becomes מִשְׁפָּטִים מִשְׁפָּטִים

7) כֶּסֶף becomes כֶּסֶפִּים כֶּסֶפִּים

8) מְקוֹם becomes מְקוֹמוֹת מְקוֹמוֹת

9) זָהָב becomes זָהָבִים זָהָבִים

10) שַׁעַר becomes שַׁעַרִּים שַׁעַרִּים

11) דָם becomes דָמִים דָמִים

Sailhamer's  
exclusive  
condensing  
rule

### 3.3.5. The Shewa in a “distant open” syllable

Shifting of the accent in the “distant” position can result in two “open” syllables at the beginning of a word, e.g., לְשֹׁמְרָאֵל. In such cases, the vowels in the two “distant open” syllables will reduce to shewas. When that happens, the shewas will not continue to exist alongside each other. The first shewa will become a short vowel (*hireq*) and the two open syllables will become a single closed syllable, as in לְשֹׁמְרָאֵל. Hence, the rule:

#### NOTE:

When gutters  
take a shewa,  
it will become a  
composite shewa

- 1) When two shewas occur together at the beginning of a word, the first one becomes a *hireq*. לְשֹׁמְרָאֵל > לְשֹׁמְרָאֵל

If one of the two shewas at the beginning of a word is a *composite shewa*, the results vary according to the following rule:

- 2) When two shewas occur together at the beginning of a word, and one of them is a composite shewa, the first becomes the corresponding short vowel.

a. לְאֲנָשִׁים becomes לְאֲנָשִׁים

b. חֻקֵּי־ becomes חֻקֵּי־

c. אֲדָמָה becomes אֲדָמָה

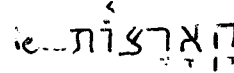
d. אֲדָרִים becomes אֲדָרִים

e. קִדְּשֵׁי־ becomes קִדְּשֵׁי־

f. דְּבָרִים becomes דְּבָרִים

### 3.3.6. The Meteg

The *meteg* (bridle) is a small vertical line to the left side of a vowel in “distant open” position. The *meteg* tells the reader to pause and correctly read the vowel in that syllable. The *meteg* halts the application of the “distant open” rule. Without the *meteg* the vowel would reduce to a shewa.

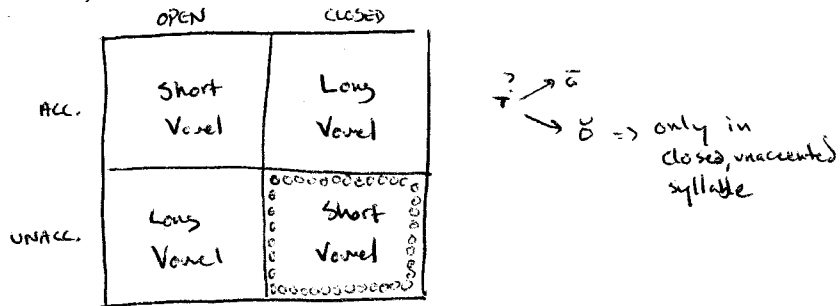


### 3.4. Syllables and the Accent

A syllable can be either accented or unaccented as well as either open or closed. Certain rules apply to the vowels in open and closed syllables when they are accented or unaccented. *The most important rule is that a closed, unaccented syllable must have a short vowel.*

If a word is written without an accent, it is assumed the accent falls on the last syllable: דָּבָר (dābār).

Thus *mélek* = מֶלֶךְ



### 3.5. The Qames Hatuf

The Tone Long vowel, *Qames*, and the Short vowel, *Qames Hatuf*, are identical in form (ֶ ). The two vowels, however, are “positional variants,” that is, they do not occupy the same position within a word. For that reason they are not hard to distinguish. The short vowel, *Qames Hatuf*, is found only in a *closed unaccented* syllable (see 3.4. above), e.g., הֶכְמָה (hokmâ´). The long vowel, *Qames*, is found only in an *open* syllable or a *closed accented* syllable, e.g., דָּבָר (dābār).

## 4. Hebrew Parts of Speech (particles, nouns, and verbs)

There are only three parts of speech in Hebrew: particles, nouns, and verbs. The particles consists of words such as prepositions, conjunctions and adverbs. They should be memorized. We will list the most important ones below. The nouns and verbs are built by attaching patterns of vowels and consonants to a Hebrew root. A Hebrew root usually consist of only two or three consonants. For example, the Hebrew root letters מִלְךְ mean “to rule.” When two segols are attached to these consonants, as in מֶלֶךְ, it becomes a noun meaning “king.” The relationship of the meaning of the noun “king” to the root “to rule” is transparent. When the vowels *qames* and *patach* are attached to the root מִלְךְ (מֶלֶךְ) it becomes the verb “he rules.” A ׀ can be attached to the root מִלְךְ to form the noun מַמְלָכָה, “kingdom.”

At this point, the beginning student should memorize the words on the first two pages of the Hebrew Vocabulary List and review them often. We will discuss many of these words in the following pages.

only 4 preps. ל, ו, כ, ׀

Sample clauses from Hebrew using the vocabulary words (study these carefully):

- a) עָשָׂה יְהוָה מֶלֶךְ      The Lord made a king.
- b) דִּבֶּר אֱלֹהִים לְמֹשֶׁה      God spoke to Moses.
- c) עָלָה אִישׁ לְבַיִת      A man went up to a house.
- d) יָשַׁב בְּעִיר      He dwelt in a city.
- e) לָקַח אִישׁ אִשָּׁה      A man took (married) a woman.
- f) יָצָא דָוִד אֶל-עִיר      David went out to a city.
- g) קָרָא מֹשֶׁה לְאִשָּׁה      Moses called to a woman.
- h) נָתַן אֱלֹהִים עִם לְדָוִד      God gave a people to David.
- i) נָתַן אֱלֹהִים בַּיִת לְדָוִד      God gave a house to David.
- j) נָתַן אֱלֹהִים עֶבֶד לְדָוִד      God gave a servant to David.
- k) הָלַךְ אִישׁ אֶל-עִיר      A man went/walked to a city.
- l) עָשָׂה אֱלֹהִים דָּוִד מֶלֶךְ עַל-יִשְׂרָאֵל      God made David king over Israel.
- m) דָּוִד מֶלֶךְ      David was/is a king.



Sample clauses from the Hebrew Bible using the vocabulary words:

- a. רָאָה יִשְׂרָאֵל “Israel saw...” (Exod 14:31)
- b. עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ “The LORD made the sky and the land.” (Exod 20:11)
- c. לֹא־הָיָה אִישׁ “There was not a man...” (2 Sam 14:25)
- d. וְנַעֲמָן הָיָה אִישׁ גָּדוֹל “And Naaman was a great man.” (2 Kings 5:1)
- e. אִישׁ הָיָה בְּאֶרֶץ־עוּז “There was a man in the land of Uz.” (Job 1:1)
- f. וְלָקַח הַכֹּהֵן מִדָּם “And the priest took from (the) blood” (Lev 4:5)
- g. וְנֹחַ מָצָא חֵן “And Noah found grace” (Gen 6:8)

## 4.1. Particles

\* no indefinite article

## 4.1.1. The Definite Article ← • → ׀

Hebrew has a simple definite article. It consists of the letter ׀ attached to the beginning of a noun. The ׀ is attached by means of an a-class vowel (usually a Patach or Qames) and a *dagesh forte* (written abstractly as ← • →). If isolated from a noun, the article would look like this: ← • → ׀. It is an a-class vowel written with the letter ׀ and followed by a doubling sign ← • → (*dagesh forte*).

\* NO cases \*

C ← • → CC (C̄)

"progressive doubling" results in the doubling of a consonant

doubling that provides the "valence" (or attraction) which attaches all particles (like the article) to Hebrew words. When the doubling is progressive (←•) it doubles the consonant which follows. The "doubling" of a consonant can also be expressed as a "lengthening" of the consonant.

• → V ⇒ VV (V̄)

"regressive doubling" results in the doubling of a vowel

When the doubling is "regressive" (•→), it doubles the vowel which precedes it in the word. As the chart on the left shows, the doubling of a vowel, just as a consonant, results in a lengthening of the vowel.

In attaching the article to a Hebrew word, the importance of the idea of "doubling" lies in the fact that, in Hebrew, some letters cannot double. Most letters can double. Only the Gutturals cannot. When the article is attached to a noun that begins with a letter than can double, the lengthening is "progressive" (←•) When a noun begins with a Guttural letter, the lengthening must be "regressive." (•→) This simple idea will help explain many details of the Hebrew language.

### 4.1.1.1. Attaching the article with “progressive doubling” (lengthening a consonant)

- a. מֶלֶךְ (*king*): מֶלֶךְ ← • הַ results in הַמֶּלֶךְ, *hammelek*, translated as “the king” (Gen 14:17). Note the two *mems* which are marked by the doubling in ם.
- b. מִדְבָּר (*wilderness*): מִדְבָּר ← • הַ results in הַמִּדְבָּר *hammidbār*, “the wilderness” (Gen 14:6), Note the two *mems* which are marked by the doubling in ם.
- c. בַּיִת (*house*): בַּיִת ← • הַ results in הַבַּיִת “the house” (Gen 19:4). Note the two *bets* which are marked by the doubling in ך. Note also that the ך is a Begadkefat letter. Without the article it has a *dagesh lene* at the beginning of the word בַּיִת (because it does not follow a vowel). When the article is attached, הַבַּיִת, the *dagesh lene* is replaced by a *dagesh forte* and the ך is doubled.
- d. יוֹם (*day*): יוֹם ← • הַ results in הַיּוֹם “the day” (Gen 1:14). Note the doubling of the *yod*.

### 4.1.1.2. Regressive doubling (lengthening a vowel)

If the first letter of a noun is a Guttural, it cannot double when the article ( ←• הַ ) is attached. The article in this case will lengthen the preceding vowel.

- a. אִישׁ (*man*): אִישׁ • → הַ results in אִישׁ־הַ “the man” (Gen 20:7).
- b. אָב (*father*): אָב • → הַ results in אָב־הַ “the father” (Ezek 18:4).
- c. עִיר (*city*): עִיר • → הַ results in עִיר־הַ “the city” (Gen 4:17).
- d. רוּחַ (*spirit*): רוּחַ • → הַ results in רוּחַ־הַ “the spirit” (Num 11:17).

### 4.1.1.3. Implied doubling

Two of the guttural letters (א and ה) have an implied doubling in the drawn out way they are pronounced. There was no need for regressive doubling when the article was attached to words beginning with those letters.

- a. The article with *sword*: חֶרֶב ← • → הַ results in חֶרֶב־הַ “the sword” (Gen 3:24).
- b. The article with *sin-offering*: חַטָּאת ← • → הַ results in חַטָּאת־הַ “the sin-offering” (Lev 4:8).
- c. The article with *darkness*: חֹשֶׁךְ ← • → הַ results in חֹשֶׁךְ־הַ “the darkness” (Gen 1:4)

### 4.1.1.4. Vowel dissimilation

When two similar vowels come together in a word, Hebrew tends to “dissimilate” the first into its opposite. Thus the long A-Class vowel (Qames) with the article before a Guttural becomes the short I-Class vowel (Segol). When will this happen? When the article is attached to a noun beginning with an unaccented ה and י or before ה the vowel of the article changes from Qames to Segol.

- a. חצר (courtyard): חצר should be הַחצר but it is dissimilated to הֶחצר “the courtyard” (Exod 27:12).
- b. חמון (multitude): חמון should be הַחמון but becomes הֶחמון “the multitude” (1 Sam 4:14)
- c. עון (iniquity): עון should be הַעון but becomes הֶעון “the iniquity” (1 Sam 25:24)

### 4.1.1.5. Exercises on the article with nouns: Attach the Hebrew article to the following nouns and translate:

- |     |     |      |                |
|-----|-----|------|----------------|
| 1)  | בן  | הבן  | the son        |
| 2)  | מלך | המלך | the king       |
| 3)  | ארץ | הארץ | the land       |
| 4)  | יום | היום | the day        |
| 5)  | איש | האיש | the man        |
| 6)  | בית | הבית | the house      |
| 7)  | עם  | העם  | the people     |
| 8)  | יד  | היד  | the hand       |
| 9)  | פנה | הפנה | the face       |
| 10) | דבר | הדבר | the word/thing |
| 11) | אב  | האב  | the father     |
| 12) | עיר | העיר | the city       |
| 13) | עין | העין | the eye        |
| 14) | שם  | השם  | the name       |
| 15) | שנה | השנה | the year       |
| 16) | עבד | העבד | the servant    |
| 17) | אשה | האשה | the woman      |
| 18) | נפש | הנפש | the soul       |
| 19) | כהן | הכהן | the priest     |
| 20) | דרך | הדרך | the way        |

Extra Practice: Attach the article to the following nouns and translate:

|            |            |           |              |              |              |
|------------|------------|-----------|--------------|--------------|--------------|
| הַבֵּן     | the son    | הָעֶבֶד   | the servant  | הַצָּבָא     | the army     |
| הָאֱלֹהִים | the God    | הָאִשָּׁה | the woman    | הַקִּדְּשׁ   | the holiness |
| הַמֶּלֶךְ  | the king   | הַנֶּפֶשׁ | the soul     | הָעוֹלָם     | the eternity |
| הָאָרֶץ    | the land   | הַכֹּהֵן  | the priest   | הַמִּשְׁפָּט | the justice  |
| הַיּוֹם    | the day    | הַדֶּרֶךְ | the way      | הַשָּׁמַיִם  | the sky      |
| הָאִישׁ    | the man    | הָרֵאשׁ   | the head     | הַיָּם       | the sea      |
| הַבַּיִת   | the house  | הַלֵּב    | the heart    | הַחֶרֶב      | the sword    |
| הַיָּד     | the hand   | הַבַּת    | the daughter | הַמִּזְבֵּחַ | the altar    |
| הַפָּנֶה   | the face   | הַמַּיִם  | the water    | הַכֶּסֶף     | the silver   |
| הַדָּבָר   | the word   | הַפָּנִים | the faces    | הַמָּקוֹם    | the place    |
| הָאָב      | the father | הַגּוֹי   | the nation   | הַזָּהָב     | the gold     |
| הָעִיר     | the city   | הָאָדָם   | the man      | הַיָּם       | the sea      |
| הָעַיִן    | the eye    | הַהָר     | the mountain | הָאֵשׁ       | the fire     |
| הַשֵּׁם    | the name   | הַקּוֹל   | the voice    | הַרוּחַ      | the spirit   |
| הַשָּׂנֵה  | the nose   | הַפֶּה    | the mouth    | הַשַּׁעַר    | the gate     |

## 4.1.2. Inseparable Prepositions

Four prepositions in Hebrew are attached directly to their noun objects.

They are: לְ to/for

בְּ in/with/by

כְּ as,like

מִן from)



### 4.1.2.1. לְ to/for (20638x)

a. *a king* מֶלֶךְ + לְ to/for results in לְמֶלֶךְ “to/for a king” (2 Sam 5:3).

If the noun has an article (e.g., הַמֶּלֶךְ) the preposition לְ takes its place: לְהַמֶּלֶךְ “to/for the king” (2 Sam 6:12).

“cosmic hypothesis” מֶלֶךְ אֱלֹהִים ⇒ לְאֱלֹהִים

b. *a man* אִישׁ + לְ to/for results in לְאִישׁ “to/for a man,” or with an article לְאִישׁ “to/for the man.”

c. Edom אֶדְוִם + לְ to/for results in לְאֶדְוִם “to/for Edom” (see 3.3.5.)



## 4.1.2.2. בּ in/with/by (15548x)

a. *a king* מֶלֶךְ + בּ in/with/by results in בְּמֶלֶךְ “in/with/by a king” (Num 21:26).

If the noun has an article (e.g., הַמֶּלֶךְ) the preposition בּ takes its place: בְּהַמֶּלֶךְ “in/with/by the king” (1 Sam 18:22).

b. *a man* אִישׁ + בּ in/with/by results in בְּאִישׁ “in/with/by a man” (Deut 19:15) or with an article בְּאִישׁ “in/with/by the man” (Gen 19:9)

c. Edom אֶדְוִם + בּ in/with/by results in בְּאֶדְוִם in/with/by Edom (see 3.3.5.)

Attach the preposition ל to the following nouns and translate:

- |                                      |  |
|--------------------------------------|--|
| 1) בן = <del>אין</del> לְבֵן         | 18) שָׁנָה = לְשָׁנָה to a year              |
| 2) אֱלֹהִים = לְאֱלֹהִים             | 19) יְהוּדָה = לְיְהוּדָה to Judah           |
| 3) הַמֶּלֶךְ = לְמֶלֶךְ              | 20) עֶבֶד = לְעֶבֶד to a servant             |
| 4) יִשְׂרָאֵל = לְיִשְׂרָאֵל         | 21) אִשָּׁה = לְאִשָּׁה to a woman           |
| 5) אֶרֶץ = לְאֶרֶץ to a land         | 22) מֹשֶׁה = לְמֹשֶׁה to Moses               |
| 6) יוֹם = לְיוֹם to/for a day        | 23) נֶפֶשׁ = לְנֶפֶשׁ to a soul              |
| 7) אִישׁ = לְאִישׁ to a man          | 24) כֹּהֵן = לְכֹהֵן to a priest             |
| 8) בַּיִת = לְבַיִת to a house       | 25) דֶּרֶךְ = לְדֶרֶךְ to a way              |
| 9) עַם = לְעַם to a people           | 26) מִצְרַיִם = לְמִצְרַיִם to Egypt         |
| 10) יָד = לְיָד to a hand            | 27) יְרוּשָׁלַם = לְיְרוּשָׁלַם to Jerusalem |
| 11) פָּנָה = לְפָנָה to a face       | 29) אָח = לְאָח to a brother                 |
| 12) דְּבָר = לְדְבָר to a word/thing | 29) רֹאשׁ = לְרֹאשׁ to a head                |
| 13) אָב = לְאָב to a father          | 30) לֵב = לְלֵב to a heart                   |
| 14) עִיר = לְעִיר to a city          | 31) בַּת = לְבַת to a daughter               |
| 15) דָּוִד = לְדָוִד to David        | 32) מַיִם = לְמַיִם to water                 |
| 16) עֵין = לְעֵין to a well          | 33) פָּנִים = לְפָנִים to faces              |
| 17) שֵׁם = לְשֵׁם for a name         | 34) גּוֹי = לְגּוֹי to a nation              |

## 4.1.2.3. כְּ (3051x) as/like

a. a king מֶלֶךְ + כְּ as/like results in כְּמֶלֶךְ “as/like a king” (Job 15:24).

If the noun has an article (e.g., הַמֶּלֶךְ) the preposition כְּ takes its place: כְּהַמֶּלֶךְ “as/like the king” (not attested in OT).

b. a man אִישׁ + כְּ as/like results in כְּאִישׁ “as/like a man” (Num 14:15) or with an article כְּהָאִישׁ “as/like the man” (Judges 8:21).

c. Edom אֶדוֹם + כְּ as/like results in כְּאֶדוֹם as/like “as/like” Edom (see 3.3.5.)

## 4.1.2.4. מִן from (7561x)

[ a “ן” closes a syllable it will assimilate to the following consonant as a dagesh ]

The preposition מִן (*from*) may or may not be attached to its object. If attached, the *nun* characteristically assimilates to the following consonant. The *nun* in מִן can be understood in the same terms as the ← • → which is attached to the article (see 4.1.1.). Hence *from* can be written as ← • → מִן . If the first consonant of the noun can be doubled (that is, it is not a Guttural), then there is progressive lengthening of that consonant. If the first letter of the noun is a Guttural, then the vowel with מִן is lengthened as מִי

a. a king מֶלֶךְ + מִן *from* results in מִמֶּלֶךְ *mimmelek* “from a king” (not attested in OT).

Note that the *nun* in מִן has become (assimilated to) a *mem*, which is the first letter in the noun

מֶלֶךְ. If the noun has an article (e.g., הַמֶּלֶךְ) the *nun* in the preposition מִן cannot double (assimilate to) the ה of the article (a Guttural), so there is regressive doubling (lengthening):

מִהַמֶּלֶךְ “from the king” (2 Sam 3:37). The short vowel in מִן (Hireq) is lengthened to a long vowel מִי (Sere). The *nun* behaves like the lengthening element (←•→) in the article.

b. a man אִישׁ + מִן *from* results in מִאִישׁ “from a man” (Gen 2:23). With an article, e.g., הָאִישׁ + מִן, it is מִהָאִישׁ “from the man” (not attested in OT).

Attach the preposition **מִן** to the following nouns and translate:

- |                               |                                 |                 |
|-------------------------------|---------------------------------|-----------------|
| 1) מִבֵּן = בֵּן              | 18) שָׁנָה = מִשָּׁנָה          | from a year     |
| 2) מֵאֱלֹהִים = אֱלֹהִים      | 19) יְהוּדָה = מֵיְהוּדָה       | from Judah      |
| 3) מִהַמֶּלֶךְ = הַמֶּלֶךְ    | 20) עֶבֶד = מֵעֶבֶד             | from a servant  |
| 4) מִיִּשְׂרָאֵל = יִשְׂרָאֵל | 21) אִשָּׁה = מֵאִשָּׁה         | from a woman    |
| 5) אֶרֶץ = מֵאֶרֶץ            | 22) מֹשֶׁה = מֵמֹשֶׁה           | from Moses      |
| 6) יוֹם = מֵיוֹם              | 23) נֶפֶשׁ = מֵנֶפֶשׁ           | from a soul     |
| 7) אִישׁ = מֵאִישׁ            | 24) כֹּהֵן = מֵכֹהֵן            | from a priest   |
| 8) בַּיִת = מֵבַיִת           | 25) דֶּרֶךְ = מֵדֶרֶךְ          | from a way      |
| 9) עַם = מֵעַם                | 26) מִצְרַיִם = מֵמִצְרַיִם     | from Egypt      |
| 10) יָד = מֵיָד               | 27) יְרוּשָׁלַם = מֵיְרוּשָׁלַם | from Jerusalem  |
| 11) פָּנָה = מֵפָנָה          | 29) אָח = מֵאָח                 | from a brother  |
| 12) דְּבָר = מֵדְבָר          | 29) רֹאשׁ = מֵרֹאשׁ             | from head       |
| 13) אָב = מֵאָב               | 30) לֵב = מֵלֵב                 | from a heart    |
| 14) עִיר = מֵעִיר             | 31) בַּת = מֵבַת                | from a daughter |
| 15) דָּוִד = מֵדָוִד          | 32) מַיִם = מֵמַיִם             | from water      |
| 16) עֵין = מֵעֵין             | 33) פָּנִים = מֵפָנִים          | from faces      |
| 17) שֵׁם = מֵשֵׁם             | 34) גּוֹי = מֵגּוֹי             | from a nation   |

### 4.1.2.5. Exercises with Inseparable Prepositions

Translate the following words and phrases:

- |               |                                       |                        |                        |
|---------------|---------------------------------------|------------------------|------------------------|
| 1. מֵעַל      | from upon ( <sup>non open</sup> open) | 2. מִכֹּל              | fear all               |
| 3. לְבֵן      | to the son                            | 4. כַּאֲשֶׁר           | as which               |
| 5. לְ(הוּרָה) | to/for the God                        | 6. כְּמֶלֶךְ           | as/like a king         |
| 7. מֵאֶרֶץ    | from a land                           | 8. לְבַיִת             | to a house             |
| 9. לְבַיִת    | to/for the house                      | 10. לְיוֹם             | for the day            |
| 11. לְאִישׁ   | to/for the man                        | 12. בְּבַיִת           | in the house           |
| 13. בְּעַם    | in/with/by a people                   | 14. בְּיַד             | by in the hand<br>with |
| 15. לְאָב     | to/for a father                       | 16. מֵעִיר             | from a city            |
| 17. לְעִיר    | to/for the city                       | 18. מֵעֵין             | from an eye            |
| 19. בְּשֵׁם   | in/with/by a name                     | <del>20. מִשֵּׁם</del> | <del>from a name</del> |
| 21. לְעֶבֶד   | to/for the servant                    | 22. לְנַפְשׁוֹ         | to his soul            |

Admission  
to the class  
אָדְוִי

#### 4.1.2.4. **אִתְּ** with (11858x) e+

The Hebrew word **אִתְּ** can mean “with” or it can function as a sign of the object of a verb. As a preposition, **אִתְּ** can be attached to its object with a *maqfep*, as in **אִתְּ-הַמֶּלֶךְ** “with the king” (2 Sam 19:27), or it can stand alone before its object, as in **אִתְּ הַמֶּלֶךְ** “with the king” (Esther 7:7). Note the short vowel with the *maqfep* (**אִתְּ**) and the long vowel without the *maqfep* (**אִתְּ**). The *maqfep* means a loss of accent which leaves the long vowel (Sere) in a closed, unaccented syllable and thus it must reduce to a short vowel (Segol).

#### 4.1.2.5. **עַל** upon/concerning (5760x) a|

The preposition **עַל** can be attached to its object with a *maqfep*, as in **עַל-הַמֶּלֶךְ** (2 Kings 11:8) or without one, as in **עַל הַמִּזְבֵּחַ** “upon the altar” (1 Kings 3:4).

#### 4.1.2.6. **אֶל** to (5485x) e|

The preposition **אֶל** can be attached to its object with a *maqfep*, as in **אֶל-הַמֶּלֶךְ** “to the king” (1 Sam 22:11) or without one, as in **אֶל כָּל-יִשְׂרָאֵל** “to all Israel” (Deut 27:9).

### 4.1.2.7. עִם (1092) "with"

The preposition עִם can be attached to its object with a *maqfef*, as in עִם־הַמֶּלֶךְ “with the king” (1 Sam 20:5) or without one, as in עִם דָּוִד “with David” (2 Chron 1:9).

### 4.1.3. Negation

a. The most common form of negation is לֹא (5179x). It is used to negate verbs.

b. Nouns are negated with אֵין (806x). אֵין can follow the noun it negates, as in מַיִם אֵין “there is no water (מַיִם)” (Num 20:5) and אִישׁ אֵין בְּאֶרֶץ “there is no man in the land” (Gen 19:31); or it can precede the noun it negates, as in אֵין אִישׁ “there is no man” (Gen 31:50).

c. Infinitives (verbal nouns) are negated by בְּלֹאִי (112).

## 4.1.4. Adverbs

In biblical Hebrew, adverbs are considered particles because they have no specific grammatical markers. They consist, for the most part, of primary adverbial formations and secondary “frozen” nominal and verbal forms.

### 4.1.4.1. Primary adverbial forms

### 4.1.4.2. Secondary “frozen” nominal and verbal forms



## 4.1.5. Pronouns

### 4.1.5.1. Independent *Personal Pronouns* (As Subject)

The following chart summarizes the Hebrew personal pronouns. These forms occur very frequently in the Hebrew Bible and should be committed to memory.

\*4.1.5.1.1. Memorize this chart:

(unmarked of gender)

|            | MASCULINE                                       | FEMININE  |
|------------|---|---|
| SINGULAR   |   |   |
| 3rd Person | he<br>him<br><b>הוא</b><br>(hu)                 | she<br>her<br><b>היא</b><br>(hi)                |
| 2nd Person | you(m)<br><b>אתה</b><br>(ata)                   | you(f)<br><b>את</b><br>(at)                     |
| 1st Person | me<br>I<br><b>אני</b> or <b>אנכי</b><br>(anee)  |   |
| PLURAL     |   |   |
| 3rd Person | they<br><b>המה</b> or <b>הם</b><br>hayma (haym) | they<br><b>הנה</b> or <b>הן</b><br>hayma (hayn) |
| 2nd Person | you<br><b>אתם</b><br>(atem)                     | you<br><b>אתן</b><br>(aten)                     |
| 1st Person | we<br>us<br><b>אנחנו</b><br>(anחנו)             |   |

The above pronouns serve as subjects of Hebrew clauses.

- a. מֶלֶךְ הוּא "He is king." (Ps 24:10)
- b. אַתָּה הָאִישׁ "You are the man" (2 Sam 12:7)
- c. אֲנִי הַמֶּלֶךְ "I am the king" (2 Sam 15:34)

#### 4.1.5.1.2. Exercises on Pronouns as Subject:

Translate the following sentences (clauses)

- |   |  |
|---|--|
| 1. אַתָּה יְהוָה <i>you are the Lord</i>      | 2. הוּא יְהוָה <i>he is the Lord</i>   |
| 3. הוּא בֶן <i>he is a son</i>                | 4. הוּא אֱלֹהִים <i>he is God</i>      |
| 5. אַתָּה אֱלֹהִים <i>you are God</i>         | 6. אַתָּה מֶלֶךְ <i>you are a king</i> |
| 7. הוּא אֶרֶץ <i>it is land</i>               | 8. הוּא בַּיִת <i>it is a house</i>    |
| 9. הוּא הַבַּיִת <i>it is the house</i>       | 10. הוּא הַיּוֹם                       |
| 11. אַתָּה הָאִישׁ <i>you are the man</i>     | 12. אֲנִי הָאִישׁ <i>I am the man</i>  |
| 13. הֵם הָעַם                                 | 14. הוּא הָאִשָּׁה                     |
| 15. הוּא אָב <i>he is a father</i>            | 16. הוּא עִיר <i>it is a city</i>      |
| 17. הוּא הָעִיר <i>it is the city</i>         | 18. הוּא רֹאשׁ <i>he is a head</i>     |
| 19. הוּא הַשֵּׁם                              | 20. הוּא טוֹב <i>it is good</i>        |
| 21. אַתָּה הָעֶבֶד <i>you are the servant</i> | 22. אֲנִי כֹהֵן <i>I am a priest</i>   |

### 4.1.5.2. Suffixed Pronouns (Possessives)

The possessive pronouns are attached to the end of the noun.

יום = "day"

ו "his" + יום = יומו "his day"

#### 4.1.5.2.1. Suffix Pronoun Chart (memorize)

| SINGULAR   | MASCULINE |        | FEMININE |        |
|------------|-----------|--------|----------|--------|
|            | SN        | PL     | SN       | PL     |
| 3rd Person | וְ        | וֹ     | וְ       | וָ     |
| 2nd Person | כֶּ       | כֶּי   | כֶּ      | כֶּי   |
| 1st Person | יְ        |        | יְ       |        |
| PLURAL     |           |        |          |        |
| 3rd Person | וְ        | וֹם    | וְ       | וָם    |
| 2nd Person | כֶּם      | כֶּיִם | כֶּן     | כֶּיִן |
| 1st Person | נֵנוּ     |        | נֵנָּה   |        |

יַע  
 וְסוּסוֹ his horse  
 וְסוּסֵיהֶם his horses  
 וְסוּסֵיכֶם your horse

With יום “day”

יוםו “his day”

יומיו “his days”

יומה “her day”

יומיה “her days”

יומך “your day”

יומך “your days”

יומך “your day”

יומך “your days”

יומי “my day”

יומי “my days”

יומם “their day”

יומיהם “their days”

יומן “their day”

יומיהן “their days”

יומכם “your day”

יומיכם “your days”

יומכן “your day”

יומיכן “your days”

יומנו “our day”

יומינו “our days”

## Examples:

a. בא אל-עירו “He came to his city.” (Josh 20:6)

b. ועלה האיש מעירו “And the man went up from his city.” (1 Sam 1:3)

c. וראשו בשמים “And its head (top) is in the heavens” (Gen 11:4)

## 4.1.5.2.2. Exercise on Suffixed Pronouns

Translate the following words and phrases:

- |               |                  |                |                    |
|---------------|------------------|----------------|--------------------|
| 1. עִירוֹ     | his city         | 2. עִירָהּ     | her city           |
| 3. עִירְךָ    | your city        | 4. עִירָם      | their city         |
| 5. עִירָן     | their city       | 6. עִירִי      | my city            |
| 7. אִישִׁי    | my man (husband) | 8. אִישְׁךָ    | your man (husband) |
| 9. כַּהֲנֵן   | my priest        | 10. אָחֵי      | my brothers        |
| 11. קוֹלִי    | my voice         | 12. קוֹלֵי     | my voices          |
| 13. קוֹלֵיהֶם | their voices     | 14. קוֹלָם     | their voice        |
| 15. קוֹלָיו   | his voices       | 16. קוֹלְךָ    | your voice         |
| 17. קוֹלֵיךָ  | your voices      | 18. קוֹלֵינוּ  | our voices         |
| 19. קוֹלֵנוּ  | our voice        | 20. קוֹלֵינוּ  | our voices         |
| 21. רֹאשִׁי   | my head          | 22. רֹאשֵׁיהֶן | their heads        |



4.1.5.2.3. Chart: Suffix Pronouns with Object Marker אֶת

When the pronouns occur as the direct object of a verb, they are attached to the particle אֶת, vocalized as אֶה (see the forms below). When attached to the preposition אֶת, the pronouns are attached to the forms vocalized as אֶה (see below in small type)

|            | MASCULINE                                 | FEMININE                                    |
|------------|---|---|
| SINGULAR   |   |   |
| 3rd Person | <p>him<br/>אֶתּוֹ with him<br/>אֶתּוֹ</p> | <p>her<br/>אֶתָּהּ with her<br/>אֶתָּהּ</p> |
| 2nd Person | <p>אֶתְּךָ with you<br/>אֶתְּךָ</p>       | <p>אֶתְּךָ with you<br/>אֶתְּךָ</p>         |
| 1st Person | <p>אֶתְּךָ with me<br/>אֶתְּךָ</p>        |   |
| PLURAL     |   |   |
| 3rd Person | <p>אֶתָּם with them<br/>אֶתָּם</p>        | <p>אֶתָּם with them<br/>אֶתָּם</p>          |
| 2nd Person | <p>אֶתְּכֶם with you<br/>אֶתְּכֶם</p>     | <p>אֶתְּכֶם with you<br/>אֶתְּכֶם</p>       |
| 1st Person | <p>אֶתְּנוּ with us<br/>אֶתְּנוּ</p>      |   |

אֶתְּ - with a noun

4.1.5.3. *Demonstrative Pronouns* (near-object זֶה and far object הַזֶּה)

There are two sets of demonstrative pronouns in Hebrew. One set of pronouns points to the “near object,” as the English pronouns, “this” and “these.” Another set points to the “far object,” as the English pronouns, “that” and “those.”

4.1.5.3.1. *Demonstrative Pronouns (this, these)* זֶה, זֹאת, and אֵלֶּה

|    |                 |              |    |
|----|-----------------|--------------|----|
|    | sg. max<br>m    | sg. fem<br>f | pl |
| סג | זֶה<br>this     | זֹאת<br>this |    |
| פל | אֵלֶּה<br>these |              |    |

4.1.5.3.1.1. The Attributive Use

The demonstrative pronoun follows its noun and agrees with that noun in gender (masc. or fem.), number (sing. or plur.), and determination (definite or indefinite). For example, a masculine singular noun takes a masculine singular pronoun. A pronoun attached to a definite noun (e.g., with an article) must also be definite and thus takes an article.

- 1) זֶה “this” (masc. sing.) הַזֶּה הָאִישׁ “this man?” (Gen 24:58)
- 2) זֹאת “this” (fem. sing.) הַזֹּאת הָאִשָּׁה “this woman.” (Deut 22:14)
- 3) אֵלֶּה, “these” (mascu./ fem. plur.) הָאֵלֶּה הָאֲנָשִׁים “These men” (Gen 34:21)

4.1.5.3.1.2. The Predicate Use

NO ARTICLE

- 1) זֶה בְּנִי דָוִד “This is my son, David” (1 Sam 24:17)
- 2) זֹאת הָאָרֶץ “This is the land” (Deut 34:4)
- 3) אֵלֶּה הַדְּבָרִים “These are the words” (Exod 19:6)

### 4.1.5.3.2. *Demonstrative Pronouns (that, those)* הַהוּא, הִיא, and הֵם

1) הַהוּא “that” (masc. sg.) הָאִישׁ הַהוּא “That man” (Lev 17:9)

2) הִיא “that” (fem. sg.) הָאִשָּׁה הַהִיא “That woman” (Num 5:31)

3) הֵם “those” (masc. plur.) הָאֲנָשִׁים הַהֵם “Those men” (Num 9:7)

### 4.1.5.3.3. Exercises on *Demonstrative Pronouns*

Translate the following sentences (clauses):

- |  |                                     |
|--|-------------------------------------|
| 1. זֶה קוֹלוֹ this is his voice                  | 2. הוּא קוֹלוֹ that is his voice    |
| 3. הַקוֹל הַזֶּה this voice                      | 4. הַקוֹל הַהוּא that voice         |
| 5. זֶה הָעֶבֶד this is the servant               | 6. הוּא הָעֶבֶד that is the servant |
| 7. הָעֶבֶד הַהוּא that <sup>in the</sup> servant | 8. הָעֶבֶד הַזֶּה this servant      |
| 9. זֹאת הָאִשָּׁה <sup>she is</sup> this woman   | 10. הִיא הָאִשָּׁה she is the woman |
| 11. הָאִשָּׁה הַזֹּאת this woman                 | 12. הָאִשָּׁה הַהִיא that woman     |
| 13. זֶה הַכַּהֵן this is the priest              | 14. זֹאת הָעִיר this is the city    |
| 15. הָאָרֶץ הַזֹּאת this land                    | 16. זֶה הַיָּד this is the hand     |
| 17. זֶה מֶלֶךְ this is a king                    | 18. הַמֶּלֶךְ הַזֶּה this king      |
| 19. זֶה דָּוִד this is David                     | 20. הַשֵּׁם הַהוּא that name        |
| 21. זֶה טוֹב this is good                        | 22. זֹאת נָפֶשׁ this is a soul      |



#### 4.1.5.4. Interrogative Pronouns מִי (who?), מָה (what?)

##### 4.1.5.4.1. The Interrogative Pronoun מִי (who?)

- 1) מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה "Who did this thing?" (Gen 21:26)
- 2) מִי־הָאִישׁ "Who is the man?" (Gen 24:65)
- 3) מִי אַתָּה "Who are you?" (Gen 27:18)

##### 4.1.5.4.2. The Interrogative Pronoun מָה (what?)

- 1) מַה־זֶּה "What is this (f.)?" (Gen 3:13)
- 2) מַה־זֶּה "What is this (m.)?" (Gen 27:20)
- 3) מַה־שְּׁמֶךָ "What is your name?" (Gen 32:28)

##### 4.1.5.4.3. Exercises on Pronouns

Translate the following phrases and sentences:

- |               |                              |               |                  |
|---------------|------------------------------|---------------|------------------|
| 1. מִי אַתָּה | who are you?                 | 2. מִי יְהוָה | who is the Lord? |
| 3. מַה־שָׁנָה | what <sup>is the</sup> year? | 4. מִי שָׁם   | who is there?    |
| 5. מִי מֹשֶׁה | who is Moses?                | 6. מַה־כֹּהֵן | what priest?     |
| 7. מַה־עֶבֶד  | what<br>servant?             | 8. מַה־צָּבָא | what army?       |

## 4.2. The Hebrew Noun

A *noun*, in Hebrew, is a word which refers to “something.” A *noun phrase* consists of two or more words which refer to “something.” The word **אִישׁ** (*man*) is a *noun*. The phrase **הָאִישׁ הַטוֹב** (*the good man*) is a *noun phrase*, in this case a noun plus an adjective (noun+adj.).

There are three levels from which the noun can be approached. It can be viewed as a single word, as a part of a phrase, or as a part of a clause.

1) As a word: A noun can be viewed as an individual word, e.g., **הָאִישׁ** “the man” or **אִשְׁתּוֹ**, “her man (husband).”

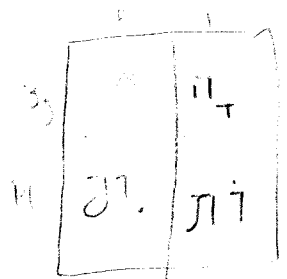
2) As part of a phrase: A noun often occurs as part of a “noun phrase,” that is, when two connected words refer to a single “thing,” e.g., **אִישׁ-אֱלֹהִים**, “a man of God.” There are four kinds of noun phrases:

a. A Prepositional Phrase: **לְאִישׁ** “to the man” (**לְ** + **אִישׁ** + **הָ**).  
noun prep

\* will take the article  
 b. An Attributive Phrase: **הָאִישׁ הַטוֹב** “the good man.”  
two articles noun

c. An Appositional Phrase: **דָּוִד הַמֶּלֶךְ** “David, the king.” ✓  
app. noun

d. A Construct Phrase: **אִישׁ-אֱלֹהִים** “a man of God.”  
God man



3) As part of a clause: A noun can occur as the Subject or Predicate of a clause.

- a. Nominal Clause:
- one article As Subject: **הָאִישׁ טוֹב** “the man [is] good”
  - no article As Predicate: **דָּוִד אִישׁ** “David [is] a man”
- b. Verbal Clause (subj): **הָאִישׁ הִלְךְ** “the man walked”

↳ complete thought  
 ↳ subject, predicate

### 4.2.1. The Gender and Number of a Noun

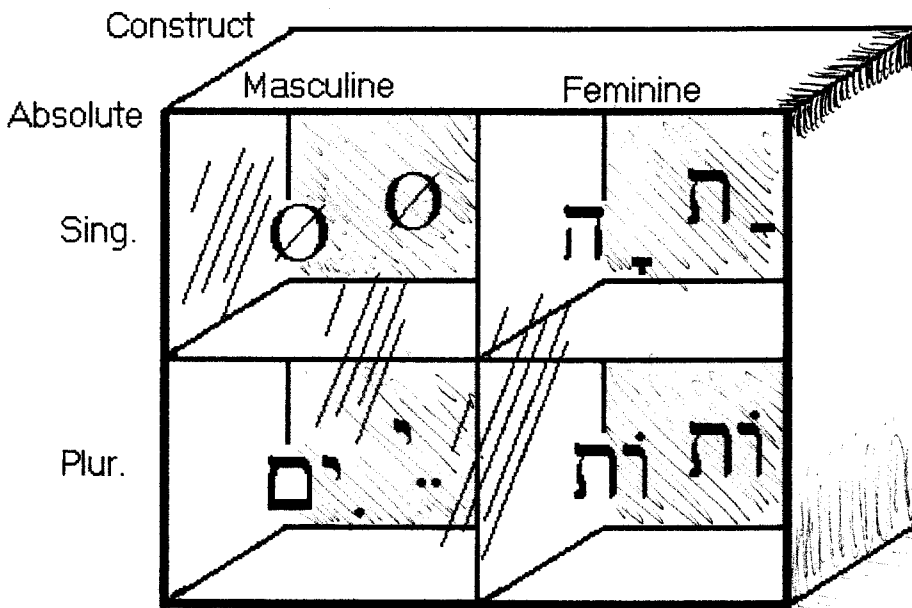
Hebrew nouns are either masculine or feminine, and either singular or plural. The noun is marked for gender and number by its ending:

סוס "horse" (masculine singular has no ending)

סוסה "mare" (feminine singular has ה, ending)

### 4.2.2. Nominal States (Absolute and Construct)

The Hebrew noun has two states, the Absolute State and the Construct State. The chart below shows the endings in the Absolute and Construct State.



Noun Endings

|              |                 |
|--------------|-----------------|
| סוס horse    | סוס horse of    |
| סוסה mare    | סוסה mare of    |
| סוסים horses | סוסים horses of |
| סוסות mares  | סוסות mares of  |

In the Absolute State, the noun stands alone (noun#) or with an adjective (noun+adj). It is not linked in any way to another noun.

In the Construct State a noun is linked to a noun immediately following it (noun+noun). The ending is attached to the first noun (noun<ending>+noun).

“ of ”  
 if definite then the “of x” will be definite



### 4.2.2.1.3. The (Masculine Plural) Absolute State

- 1) “In that day *words* (דְּבָרִים) will come into your heart.” (Ezek 38:10)
- 2) “Set you heart upon all *the words* (הַדְּבָרִים) which I am testifying to you today.” (Deut 32:46)
- 3) “Not a single word fell from all *the good words* (הַטּוֹבִים הַדְּבָרִים) which the Lord your God spoke concerning you.” (Josh 23:14)

### 4.2.2.1.4. The (Feminine Plural) Absolute State

- 1) “They transgressed *laws* (חֻרֹת).” (Isa 24:5)
- 2) “You shall teach them the statutes and *the laws* (הַחֻרֹת).” (Exod 18:20)

## 4.2.2.2. The Construct State

When a noun is linked to another noun (noun+noun), the first noun is put in the Construct State. Often the two nouns are connected by a maqef ( ם ) and the accent shifts to the second word. The accent can shift to the second word without the maqef. The shift of accent is a characteristic marker of the Construct State.

### 4.2.2.2.1. The (Masculine Singular) Construct State

- 1) דְּבַר שָׂרַי “*the word/matter of Sarai.*” (Gen 12:17)
- 2) דְּבַר־יְהוָה “*The word of the Lord.*” (Gen 12:17)
- 3) אָחִי יֶפֶת הַגָּדוֹל “*the brother of Jepheth, the older....*” (Gen 10:21)

### 4.2.2.2.2. The (Feminine Singular) Construct State

- 1) הַתּוֹרָה יְהוָה “the Torah of the Lord” (Exod 13:9)
- 2) הַתּוֹרַת־מֹשֶׁה “the Torah of Moses” (2 Kings 14:6)
- 3) שָׁנַת הַיּוֹבֵל הַזֶּה “this year of Jubilee” (Lev 25:13)

### 4.2.2.2.3. The (Masculine Plural) Construct State

*most common*

- 1) דְּבָרֵי הַתּוֹרָה “the words of the Torah” (Deut 17:19)
- 2) דְּבָרֵי־סֵפֶר “words of a book” (Isa 29:18)

אִישׁ  
אִשָּׁה  
דָּבָר  
דְּבָרֵי

### 4.2.2.2.4. The (Feminine Plural) Construct State

- 1) חֻמְרוֹת אֱמֶת “laws of truth” (Neh 9:13)

4.2.2.3. Summary: The noun endings are attached to the noun to mark the gender (feminine or masculine), number (singular or plural), and state (absolute or construct) of a noun. Noun endings do not mark “cases” in biblical Hebrew.

|         |        |         |           |
|---------|--------|---------|-----------|
| סוּס    | horse  | סוּס    | horse of  |
| סוּסָה  | mare   | סוּסָה  | mare of   |
| סוּסִים | horses | סוּסֵי  | horses of |
| סוּסוֹת | mares  | סוּסוֹת | mares of  |

## 4.2.2.4. Exercises on Nominal States (Absolute/Construct)

Translate the following phrases which use the absolute and construct forms of אַנְשִׁים "men"

- ✓ 1) אַנְשֵׁי הַשֵּׁם (Gen6:4) <sup>M, Pl, Con</sup> the men of the name
- ✓ 2) וְכָל-אֲנָשֵׁי בֵּיתוֹ (Gen17:27) <sup>all</sup> all of them <sup>of</sup> his house
- ✓ 3) וְאֲנָשֵׁי הָעִיר (Gen19:4) and the men of the city
- ✓ 4) לְאֲנָשִׁים (Gen19:8) to the men
- ✓ 5) אֲנָשֵׁי הַמְּקוֹם (Gen26:7) the men of the place
- ✓ 6) אֲנָשֵׁי עִירָם (Gen34:20) the men of their city
- 7) הָאֲנָשִׁים הָאֵלֶּה (Gen34:21) these men
- 8) מֵאֲנָשֵׁי הַבַּיִת (Gen39:11) from the men of the house
- 9) לְאֲנָשֵׁי בֵּיתָהּ (Gen39:14) to the men of her house
- 10) עַל-הָאֲנָשִׁים (Ex5:9) upon/concerning the men
- 11) וְאֲנָשֵׁי-קֹדֶשׁ (Ex22:30) and men of holiness
- 12) אֲנָשֵׁי-הָאָרֶץ (Ex18:27) the men of the land
- 13) הָאֲנָשִׁים הַהֵמָּה (Nu9:7) <sup>M, Pl, Abs.</sup> those men
- 14) כָּל-הָאֲנָשִׁים (Nu14:22) all the men
- 15) מִן-הָאֲנָשִׁים הָהֵם (Num14:38) <sup>from</sup> with those men
- 16) בְּאֲנָשִׁים הָאֵלֶּה (Deut1:35) w/by/will these men
- 17) כָּל-אֲנָשֵׁי עִירוֹ (Deut21:21) all the men of his city
- 18) אֲנָשֵׁי עִירָהּ (Deut22:21) the men of her city
- 19) וְכָל-אֲנָשֶׁיהָ (Jos10:2) <sup>w/ & from</sup> and all her men
- 20) אֲנָשֵׁי יִשְׂרָאֵל (1Sam7:11) the men of Israel

### 4.2.3. The Use of the Noun in clauses

The smallest unit of meaning in Hebrew is the clause. Individual words and phrases have meaning in themselves, but they do not make statements or assertions. A clause is a construction that consists of a subject and a predicate. The subject is that which the clause is about. The predicate makes an assertion about the subject. In classical Hebrew, the subject is usually a noun. The predicate can be a verb or a noun.

There are two types of clauses in Hebrew, Verbal Clauses and Nominal Clauses. A Verbal Clause is a clause whose predicate is a verb, e.g., “He *walked* to the store.” A Nominal Clause is a clause whose predicate is a noun or noun phrase e.g., “He [is] *wise*.” In English the verb “is” is not required in Hebrew. Literally one would say “He wise.” If the verb “is” (in Hebrew) is added to the clause “He [is] *wise*,” it becomes a verbal clause “He *is* wise.” There are important differences (in Hebrew) between the nominal clause “He [is] *wise*,” and the verbal clause “He *is* wise.” (see *Syntax*, 44.1.1.2.).

A noun’s role within a clause, is determined by several factors:

- 1) the type of clause (Verbal or Nominal)
- 2) the noun’s position in the clause (Initial or Non-initial)
- 3) the “definiteness” of the noun (Determined or Non-determined)
- 4) textual markers, such as the “sign of the definite object” (׀ַּׁׁ or ׀ַּׁ).

We will address the noun from these perspectives in the following pages.



## 4.2.3.1. The Noun in a Verbal Clause

### 4.2.3.1.1. The Noun as a Subject of a Verbal Predicate

In a verbal clause, a noun as subject is usually definite and can precede or follow the predicate (verb or verb+object). It can also come between the verb and its object.

1) A subject noun can precede the predicate, as in: רִמְּנָשׁ הָיָה עָרִים “and *the serpent* was crafty....” (Gen 3:1) The subject noun רִמְּנָשׁ is definite (with the article).

The subject noun preceding the predicate can be a proper name, for example, מְגִלָּה לָקַח יִרְמְיָהוּ “*Jeremiah* took a scroll” (Jer 36:32).

2) A subject noun can follow the predicate: לָקַח אֹהֶל אֱלֹהִים (Gen 5:24)

3) A subject noun can fall between the verb and its object: לָקַח דָּוִד אֶת־הַכִּנּוֹר “*David* took the harp” (1 Sam 16:23). The Subject noun, the proper noun דָּוִד, is definite.

4) A subject noun is rarely indefinite: עַל־טָהָר הָיָה “*There was darkness.*” (Gen 15:17; verb is 3ms, not 3fs)

### 4.2.3.1.2. The Noun as Object of a Verbal Predicate

An indefinite noun as an object follows the verb and subject (if stated) or it precedes the verb. Only its indefiniteness marks it as the object of the verb. A definite noun as object is marked by the “sign of a definite object” (אֶת or אֵת). A definite noun is a noun with an article, a proper noun (name), a noun with a pronoun suffix (see 4.1.5.2.), or a noun in the construct state. The definite object can precede or follow the verb.

#### 1) Indefinite noun object

- a) The noun object can follow the verb in: לָקַח כֶּבֶשׂ “He shall take a *lamb*” (Lev 14:21). Note that the subject of the verb לָקַח (he took) is not stated. The noun כֶּבֶשׂ (lamb) is not the subject (“A lamb took.”) because it is an indefinite noun. If a subject for לָקַח (he took) were stated, it would be definite, for example, לָקַח הַכֹּהֵן אֶת־כֶּבֶשׂ הָאִשָּׁם “The priest (הַכֹּהֵן) took the lamb of the guilt offering.” (Lev 14:24)
- b) The noun object can precede the verb in: אִשָּׁה כַּשִּׁיטָה לָקַח “He took a Cushite *woman*” (Num 12:1)
- c) בָּרָא אֱלֹהִים אָדָם “...God created *man*...” (Deut 4:32) Here the only sign that אֱלֹהִים is the subject and אָדָם is the object is the position of the two nouns. The subject immediately follows the verb. The object follows the verb and subject. It is also possible that the noun “God” (אֱלֹהִים) is a proper name and hence definite.

## 2) Definite noun object

a) Definite object with an article: **בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם** “God created *the heavens...*” (Gen 1:1) The noun object with an article (**הַשָּׁמַיִם**) is definite. It is marked as the object of the verb by the object marker **אֶת**.

A definite object can omit the object marker **אֶת** when the subject is also definite and precedes the object, as in **לָקַח הַכֹּהֵן הַטֵּנָא** “The priest shall take the basket” (Deut 26:4). Only the order of the words marks the definite noun **הַטֵּנָא** (basket) as the object.

If a definite object precedes a definite subject, it has the “sign of the definite object” (**אֶת**), as in **אֶת־יְהוֹאָחָז אָחִיו לָקַח נְכוֹ** “Necho took Jehoahaz his brother” (2 Chron 36:4).

In wisdom texts with an indefinite subject (not stated), a definite object noun without an object marker can precede the verb: **לָקַח אֶת־הַכֶּסֶף** “one takes (**לָקַח**) a bag of silver...” (Prov 7:20).

b) Definite object in Construct State: **לָקַח אֶת־עֵץ־הַאֲרֹז** “He takes the *tree of cedar*” (Lev 14:51)

c) Object with a proper name: **לָקַח אֶת־אִישׁ בִּשְׁח** ... **אֲבִנֵר** “Abner... took Ishbosheth (2 Sam 2:8). The object with a proper name, and “sign of the definite object,” can precede the verb: **אֶת־יְהוֹאָחָז לָקַח** “Jehoahaz he took” (2 Kings 23:34).

## 4.2.3.2. The Noun in a Nominal Clause

A noun can occupy the “initial” or “non-initial” position in a Nominal Clause.

### 4.2.3.2.1. The Noun in “initial position” in a Nominal Clause

1) A definite noun in “initial” position: **הָאִישׁ גָּדוֹל** “The man is great” (1 Sam 25:2)

### 4.2.3.2.2. The Noun in “non-initial position” in a Nominal Clause

1) A definite noun in “non-initial” position. **טוֹב הַדְבָר** “The *word* is good.” (1 Kings 18:24)

Translate the following Sentences (Clauses and Phrases)

- the word is not good Ex 18:17 לא־טוב הַדְּבָר (1)
- because the lord spoke Nu 10:29 כִּי־יְהוָה דִּבֶּר (2)
- the land is good Nu 14:7 טוֹבָה הָאָרֶץ (3)
- this is the thing/word Nu 36:6 זֶה הַדְּבָר (4)
- the word is good Dt 1:14 טוֹב־הַדְּבָר (5)
- the land is good Dt 1:25 טוֹבָה הָאָרֶץ (6)
- this good mountain Dt 3:25 הַהָר הַטוֹב הַזֶּה (7)
- the good land Dt 3:25 הָאָרֶץ הַטוֹבָה (8)
- in this land Dt 4:22 בְּאֶרֶץ הַזֹּאת (9)
- this good land Dt 4:22 הָאָרֶץ הַטוֹבָה הַזֹּאת (10)
- all of these words Dt 12:28 כָּל־הַדְּבָרִים הָאֵלֶּה (11)
- a word did not fall Jb 21:45 לֹא־נָפֵל דְּבָר (12)
- from upon the good land Jb 23:16 מֵעַל הָאָרֶץ הַטוֹבָה (13)
- as one of the good Ju 8:35 כְּכֹל־הַטוֹבָה (14)
- what good to you (is)? Ju 9:2 מִה־טוֹב לָכֶם (15)
- in a land of good Ju 11:3 בְּאֶרֶץ טוֹב (16)
- from a land of good Ju 11:5 מֵאֶרֶץ טוֹב (17)
- and to him was a son IS 9:2 וְלוֹ־הָיָה בֵן (18)
- your word is good IS 9:10 טוֹב דְּבָרְךָ (19)
- in the way of the good IS 12:23 בְּדֶרֶךְ הַטוֹבָה (20)
- be the like him IS 16:12 כִּי־זֶה הוּא (21)
- and the men are good IS 25:15 וְהָאֲנָשִׁים טוֹבִים (22)
- bad instead of good IS 25:21 רָעָה תַּחַת טוֹבָה (23)
- this word is not good IS 26:16 לֹא־טוֹב הַדְּבָר הַזֶּה (24)
- good is not to me IS 27:1 אֵין־לִי טוֹב (25)
- you are good IS 29:9 טוֹב אַתָּה (26)
- you are like (to) IS 7:28 אַתָּה־הוּא הָאֱלֹהִים (27)
- the word of the lord, the king 2S 14:17 דְּבַר־אֲדֹנָי הַמֶּלֶךְ (28)
- this is a good word 2S 18:27 זֶה אִישׁ־טוֹב זֶה (29)
- I am good 1K 2:18 טוֹב אֲנֹכִי (30)

### 4.3. The Hebrew Verb

#### 4.3.0. The Formation of the Hebrew Verb

Study the following verb forms:

- 1) (אמר)
  - אָמַרְתִּי "I say"
  - אָמַר "he says"
  - אָמְרוּ "they say"
  
- 2) (הלך)
  - הִלַּכְתִּי "I walk"
  - הִלְךָ "he walks"
  - הִלְכוּ "they walk"

Hebrew verbs (e.g., אָמַרְתִּי) are formed by adding a series of fixed *patterns* (e.g. the

|        |   |            |     |                 |
|--------|---|------------|-----|-----------------|
| suffix | → | תִּי       | --- | 1st person, "I" |
| vowels | → | א          | א   | simple active   |
| root   | → | א          | מ   | say             |
| result | → | אָמַרְתִּי |     | I say"          |

suffix תִּי and the vowels א א) to a verbal root consisting of two or three consonants (e.g., אמר). Each *pattern* tells us something specific about the verbal root. It tells us, for example, that the subject of the verb is first person (I), second person (you) or third person (he). It tells us whether the subject is singular (I) or plural (we). A *pattern* also tells us the tense of the verb and the nature of the verbal action. By changing its *pattern*, a verb can be changed from active to passive.

There are several kinds of *patterns* that can attach to the verbal root. In the examples above, the *patterns* are formed by adding suffixes and vowels to the root consonants. Verbs are also formed by adding prefixes and vowels. Various combinations are possible, but the good news is there is a limited number of *patterns*. The Hebrew verb system is usually described in terms of the two basic kinds of *patterns*, those formed with suffixes (suffixed verbs) and those formed with prefixes (prefixed verbs). The prefixed verbs may also have suffixes attached to them to mark minor grammatical features. Compare the prefixed form listed below with that of the suffixed form listed above for שמר "to keep."

|        |   |           |    |                 |
|--------|---|-----------|----|-----------------|
| prefix | → | א         | שמ | 1st person, "I" |
| vowels | → | א         | שמ | simple active   |
| root   | → | ש         | מר | say             |
| result | → | אֲשַׁמֵּר |    | "I say"         |

Suffixed: אָמַרְתִּי "I keep" שָׁמַר "he keeps" שָׁמְרוּ "they keep"

Prefixed: אֲשַׁמֵּר "I keep" יִשְׁמַר "he keeps" יִשְׁמְרוּ "they keep"

### 4.3.0.1. Hebrew Roots and Patterns (*Interdigitation*)

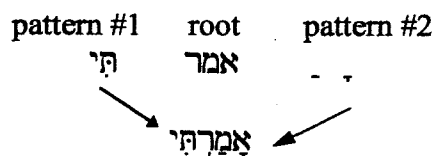
Learning the Hebrew verb is largely a matter of learning the meaning of the verbal roots and recognizing the *patterns* along with the verbal root. Usually more than one *pattern* is attached at the same time.

The process of attaching *patterns* to root consonants is called *interdigitation*.<sup>1</sup> In the Hebrew Bible, *roots* and *patterns* do not exist by themselves. A *root* is always attached to one or more *patterns*. As noted above, for verbs, these patterns determine such features as person, number, gender, and tense. In the semitic languages, generally the meaning of a word is carried by the consonants alone, whereas the vowels are part of the patterns.<sup>2</sup> With nouns, vowels form a part of some roots.<sup>3</sup>

To enable *patterns* to attach themselves to verbal roots, Hebrew *roots* must be “discontinuous.”<sup>4</sup> That means that even though they have a fixed sequence that determines their meaning, they must also allow *pattern* elements such as consonants and vowels to be attached to, and inserted between, their consonants without affecting their basic meaning. The verbal root meaning “to say” is אמר. It consists not only of the consonants א, מ, and, ר, but also the sequence ר-מ-א. The sequence א-ר-מ would not represent the same root, but the combination of ר-מ-א with a suffix י, that is, י-ר-מ-א, would. All verbs formed from the sequence of consonants אמר relate to the meaning “to say.” Variations of the basic root are produced by combining specific *patterns* to the root sequence ר-מ-א. Thus אמרתי (I said), אמר (he says), and אמר (speak!) are forms of the verbal root ר-מ-א. The fixed sequence of the root אמר can easily be seen in these words, as can the *patterns* attached to them. Any *pattern* can be attached to any *root*, but the sequence of the root consonants (ר-מ-א) always remains fixed and the basic meaning of the root is unchanged.<sup>5</sup>

In the verb אמרתי (I said) there is a combination of the root אמר, the vowels - - (-אמר), and the suffix י - (which means “I”).

**Special Note:** Reading the Hebrew Bible consists basically of recognizing the “root” of a word and the “pattern(s)” attached to it.



<sup>1</sup> Giorgio Buccellati, *A Sketch of Old Babylonian*, Unpublished Notes, UCLA, 1972, p. 7.

<sup>2</sup> G. Bergsträsser, *Hebräische Grammatik*, Hildesheim: Georg Olms Verlagsbuchhandlung, 1962 (1926), p. 1.

<sup>3</sup> Bergsträsser, p. 2.

<sup>4</sup> Buccellati, p. 7.

<sup>5</sup> Buccellati, p. 7.

4.3.0.2. Suffixed (*qatal*) and Prefixed (*yiqtol*) Verbal Patterns4.3.0.2.1. Suffixed (*qatal*): שָׁמַר "watch"

3rd/Masculine/Singular      3rd/Masculine/Plural

|        |   |        |     |                |
|--------|---|--------|-----|----------------|
| suffix | → | ∅      | --- | 3rd/sing, "he" |
| vowels | → | - / :  | ַ   | simple active  |
| result | → | שָׁמַר |     | "[he] watch"   |

|        |   |          |     |                |
|--------|---|----------|-----|----------------|
| suffix | → | וּ       | --- | 3rd/pl, "they" |
| vowels | → | - / :    | ַ   | simple active  |
| result | → | שָׁמְרוּ |     | "[they] watch" |

The 3rd person, masculine verbal suffix is ∅ for singular ("he") and וּ for plural ("they"). The ∅ is a sign for a "zero-ending," it means the verb has no ending. A The vowels are *Qames* in the first syllable and either *Pathach* or *Shewa* in the second syllable. The either/or status of the second vowel is marked by the sign - / : . Note that when the verbal suffix is a vowel, e.g., וּ , the second vowel is a *Shewa*. A suffix consisting only of a vowel is called a "vocalic suffix." Remember this rule: when a verb has a "vocalic suffix," the second vowel will reduce to a *Shewa*.

4.3.0.2.2. Prefixed (*yiqtol*) : שָׁמַר "watch"

3rd/Masculine/Singular      3rd/Masculine/Plural

|        |   |        |   |                |
|--------|---|--------|---|----------------|
| prefix | → | ---    | ׳ | 3rd/sing, "he" |
| vowels | → | / :    | ׳ | simple active  |
| result | → | שָׁמַר |   | "[he] watch"   |

|                |   |          |     |               |                |
|----------------|---|----------|-----|---------------|----------------|
| prefix (+suff) | → | וּ       | --- | ׳             | 3rd/pl, "they" |
| vowels         | → | / :      | ׳   | simple active |                |
| result         | → | שָׁמְרוּ |     |               | "[they] watch" |

The 3rd person masculine prefix is a *yod* ( ׳ ). The singular and plural forms of the 3rd person masculine are distinguished by the וּ suffix with the plural. As with the suffixed verb, the 3rd singular is marked by a zero ending (∅). Note that with the "vocalic suffix" (see rule above), e.g., וּ , the second vowel is a *Shewa*.



### 4.3.1. The Lexical Root

The simplest form of the verb is the lexical root, that is, the 3rd masculine, singular form of the verb. The word אָמַר, for example, means “he said.” The lexical root consists of three root consonants אָמַר, and the vowel patten -ַ -ָ (Qames - Pathach).

### 4.3.2. The Verbal Moods

The Hebrew verb can express statements of fact (*indicative*) or statements of desire (*volition*). The *indicative* mood states that an action has occurred. The *volitional* mood expresses the desire of the speaker that an action occur. (The first person of the volitional mood is called the *cohortative*, the second person is the *imperative*, and the third person is the *jussive*.)

### 4.3.3. Verb Tenses (*discourse and narration*)

In the Hebrew verb system, tense is used to signal *the orientation of the speaker to the listener*.<sup>6</sup> This is very different than the English system of tenses, which is oriented to time. In English, the choice of a verb tense depends on when an action occurred, that is, past (“he said”), present (“he says”), or future (“he will say”). In Hebrew the choice of a tense depends on whether the action is part of a conversation or part of a narration. The Hebrew tense does not determine the English tense used in translation.

In Hebrew there are two sets of *tense* systems: a *primary* tense and a *secondary* tense. The *primary* tense is used to express the main action of a passage in the Hebrew Bible. The *primary* tense has only two forms.

The *secondary* tense has only one form. It is used to express actions which lie in the background of those actions expressed in the primary tenses. In the Hebrew Bible, these two systems have merged to form one complete system of tenses.

In our explanation of the verb in the Hebrew Bible, we will first discuss the *primary* tenses, both their form and their meaning, and then we will discuss the form and meaning of the *secondary* tense.

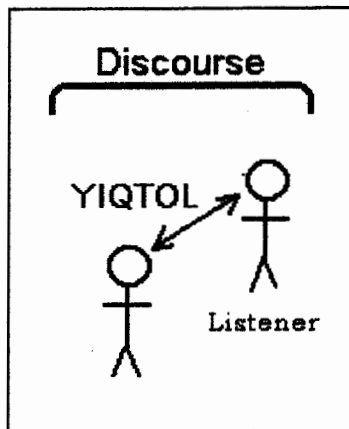
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<sup>6</sup> The discussion of the Hebrew verb which follows is based on Wolfgang Schneider, *Grammatik des Biblischen Hebräisch*, München: Claudius Verlag, 7. Auflage, 1989.

### 4.3.3.1. The meaning of the *primary* and *secondary* tenses

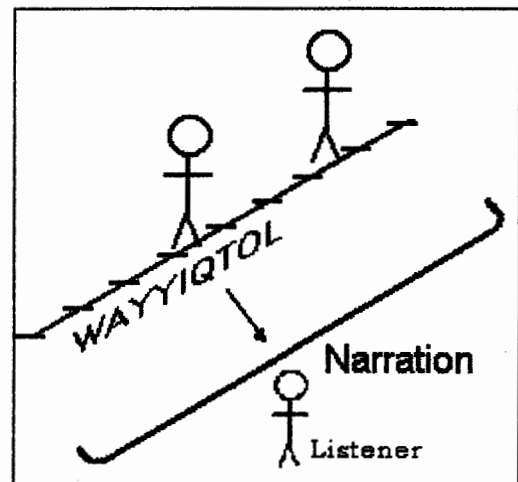
#### 4.3.3.1.1. The meaning of the Primary Tenses

There are two *primary* tenses, called the *yiqtol* and the *wayyiqtol*. These two verbal tenses are used to express the central verbal action of a text. One of these two tenses is used when the speaker is *directly addressing* the listener. The other is used when the speaker is merely *recounting events* for the listener. In one, the speaker is engaged in a conversation with the listener. In the other, the speaker is at a distance from the listener, separated, as it were, from the listener by the events being recounted.



← The tense that positions the speaker in direct conversation with the listener is called *yiqtol*. The *yiqtol* tense is used to mark *discourse*. In *discourse*, the speaker is engaged in a speech-act with the listener. The *time* of the action in *discourse* is always “present” because the speaker is at that moment communicating directly with the listener.

The tense which → presents the speaker as recounting events is called *wayyiqtol*. The *wayyiqtol* tense is used to mark *narration*. The time denoted by this tense is also “present” because it signals the moment of the narration, not the time of the occurrence of the events being narrated.



The *yiqtol* tense (*Discourse*) and *wayyiqtol* tense (*narration*) are the two *primary* tenses of the Hebrew verb. From an English perspective, both tenses are “present” since they express the central (*primary*) action of a *discourse* or *narration* from the point of view of the speaker at that moment.

Note: The volitional *mood* is also a *primary* tense in *discourse* since, by nature, this mood engages the speaker and the hearer directly. The volitional mood occurs only in *discourse*.

#### 4.3.3.1.2. The meaning of the Secondary Tenses

There is also a *secondary* tense for both *discourse* and *narration*. The *secondary* tense, called the *qatal*, is used to recount actions which are not central to the *discourse* or *narration*.

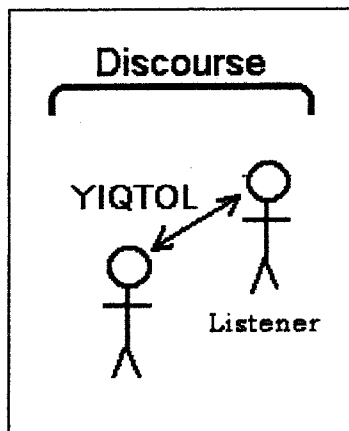
### 4.3.3.2. The primary tenses: *yiqtol* and *wayyiqtol*

1) The *primary* tense in discourse texts is the *yiqtol* (imperfect) form. It is called the *yiqtol* form because the 3rd masculine, singular of this form with the root consonants *q-t-l* is written as *yiqtol*. The root *q-t-l* is used as the model verb for all tenses.

|                 |           |            |
|-----------------|-----------|------------|
|                 | Discourse | Narration  |
| Primary Tense   | יִקְטֹל   | וַיִּקְטֹל |
| Secondary Tense | קָטַל     |            |

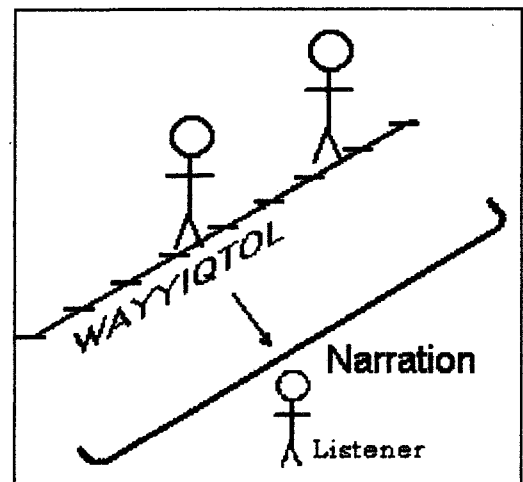
2) The *primary* tense in narration is the *wayyiqtol* (also called the *waw-consecutive*). The *wayyiqtol* consists of a sequence-marker *wa-* (ו) followed by a *yiqtol* verb form.

3) The *secondary* tense in both discourse and narration is *qatal*. (see 4.3.3.2)



← A *yiqtol* verb marks a text segment as *discourse*.

The *wayyiqtol* marks → a text-segment as *narration*.



1) Gen 3:2 “And the woman **said** (*wayyiqtol*) to the serpent, ‘From the fruit of the trees of the garden we [may] eat (*yiqtol*).’”

2) Gen 37:15 “And the man **asked** (*wayyiqtol*) him saying, ‘What are you seeking (*yiqtol*)?’”

### 4.3.3.2.1. Use of the Primary Tense (*yiqtol*) in Discourse

In the discourse in Gen 32:23-32, the *primary* tense is *yiqtol* (accompanied by the *imperative*, see Note in 4.3.3.1.1.) Also note the use of the *nominal clause*, which is not a tense, and *qatal* secondary tense (here, following ׀ִ)."

(...then the man said,)

“Release me (*imperative*) because  
(׀ִ) the dawn has arisen (*qatal*).” *imperative*

(...and Jacob said,)

“I am not releasing you (*yiqtol*)  
unless (אִם ׀ִ) you bless me  
(*qatal*).” *yiqtol*

(...and the man said to him,)

“What is your name?” (*nominal  
clause*)

(...and he said,)

“Jacob.” (*nominal clause*)

(...and he said,)

“Jacob is no longer (*yiqtol*) your  
name, but rather Israel, because  
(׀ִ) you struggled (*qatal*) with  
God and with men and you  
prevailed. *yiqtol*

(...and Jacob asked and said,)

“Tell (*imperative*) me your name.” *imperative*

(...and he said,)

“Why do you ask (*yiqtol*) my  
name?” *yiqtol*

### 4.3.3.2.2. Use of the Primary Tense (*wayyiqtol*) in Narrative

The use of the *primary tense* (*wayyiqtol*) to mark the central events of a narrative can be seen in Gen 32:23-32. The *wayyiqtol* forms of chain of connected events.

And Jacob **arose** (*wayyiqtol*) that night and **took** (*wayyiqtol*) his two wives and two maidens and his eleven sons and **crossed** (*wayyiqtol*) over the river Jabboq. And he **took** (*wayyiqtol*) them and **brought** (*wayyiqtol*) them over the river and **brought** (*wayyiqtol*) over all his possessions. And Jacob **remained** (*wayyiqtol*) behind alone and a man **wrestled** (*wayyiqtol*) with him until the dawn came.

*wayyiqtol*: **arose**  
*wayyiqtol*: **took**

*wayyiqtol*: **crossed**  
*wayyiqtol*: **took**  
*wayyiqtol*: **brought**  
*wayyiqtol*: **brought**  
*wayyiqtol*: **remained**

*wayyiqtol*: **wrestled**

And when he **saw** (*wayyiqtol*) that he was not able to overcome him, he **touched** (*wayyiqtol*) him on the thigh and **struck** (*wayyiqtol*) the thigh of Jacob as he wrestled him.

*wayyiqtol*: **saw**  
*wayyiqtol*: **touched**  
*wayyiqtol*: **struck**

Then the man **said** (*wayyiqtol*) "Let me go (*impv.*) because (ָׁ) the dawn has arisen (*qatal*)."

*wayyiqtol*: **said**

And Jacob **said** (*wayyiqtol*) "I will not let you go (*yiqtol*) unless (ָׁׁׁ) you bless me (*qatal*)."

*wayyiqtol*: **said**

And the man **said** (*wayyiqtol*) to him, "What is your name?" (*nominal clause*)

*wayyiqtol*: **said**

And he **said** (*wayyiqtol*) "Jacob."  
(*nominal clause*)

*wayyiqtol*: **said**  
*wayyiqtol*: **said**

And he **said** (*wayyiqtol*), "Your name will not again be called (*yiqtol*) Jacob, but rather Israel, because (ָׁ) you struggled (*qatal*) with God and with men and you **prevailed** (*wayyiqtol*).

*wayyiqtol*: **prevailed**

And Jacob **asked** (*wayyiqtol*) and **said** (*wayyiqtol*), "Tell (*impv.*) me your name."

*wayyiqtol*: **asked**

And he **said** (*wayyiqtol*), "Why do you ask (*yiqtol*) my name?"

*wayyiqtol*: **said**

*wayyiqtol*: **said**

And he **blessed** (*wayyiqtol*) him there.

*wayyiqtol*: **blessed**

And Jacob **named** (*wayyiqtol*) the place Peniel, "...because (ָׁ) I saw (*qatal*) God face to face and my soul was **rescued** (*wayyiqtol*). Then the sun **came up** (*wayyiqtol*) as (ָׁׁׁ) he passed over (*qatal*) at Peniel and he was limping upon his thigh. (*nominal clause*)

*wayyiqtol*: **named**

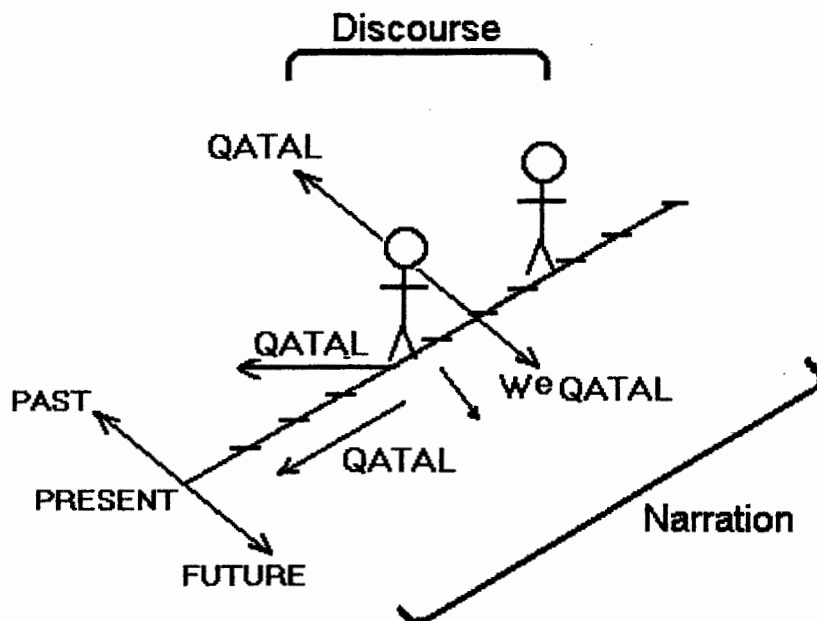
*wayyiqtol*: **rescued**

*wayyiqtol*: **came up**

### 4.3.3.3. The secondary tense: *qatal*

The *secondary* tense for both discourse and narration is the *qatal* (perfect).

As a *secondary* tense in discourse, the *qatal* verb is used to denote background action, that is, action that is not part of the *primary* flow of the conversation. Hence, an action that is anterior (past) to the time of the discourse is expressed with a *qatal* form. The *w<sup>e</sup>qatal* in a discourse denotes an action that is future to the time of the conversation.



In narration, the *qatal* denotes an action lying behind the main sequence of verbal events. It is a part of the background of the narration. Several kinds of background actions are expressed by the simple use of *qatal*. The *qatal* expresses events previous to the moment of narration (e.g., CN) and concurrent with (e.g. CirCl) the moment of narration. It can also express subordinated actions following words such as ׀, כִּאֲשֶׁר, or אֲשֶׁר. By the nature of the case, clauses introduced by particles such as these are outside the main sequence of

actions. The *qatal* clauses in these cases give an explanation (׀) for the chain of events, or recount an action that parallels (כִּאֲשֶׁר) the main events.

#### 4.3.3.3.1. *qatal* in discourse:

1) Gen 3:1b “And [the serpent] said (*wayyiqtol*) to the woman, ‘Has God said (*qatal*), “You shall not eat (*yiqtol*) from every tree of the garden?’”

2) Gen 4:14b “And Cain said (*wayyiqtol*) to the Lord, “...and I will be (*w<sup>e</sup>qatal*) wandering to and fro in the land.”

#### 4.3.3.3.2. *qatal* in narration:

1) Background: previous to the time of narration (precedes narration)

Gen 1:2a “And the land **was** (*qatal*) uninhabited.... and God **said** (*wayyiqtol*)....”

2) Circumstantial: concurrent with the time of narration (follows narration + same subj)

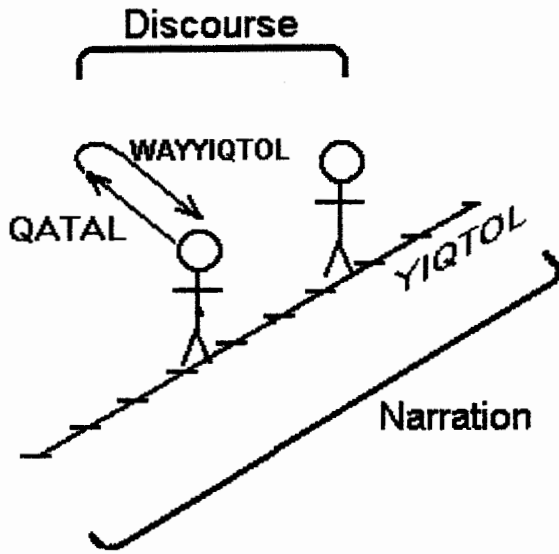
Gen 4:5a “And the Lord **regarded** (*wayyiqtol*) Abel and his offering, but Cain and his offering [he] **did not regard** (*qatal*).”

#### 4.3.3.4. Sequence of Tenses in Discourse and Narration

In both discourse and narration, the action referenced by the *qatal* verb is continued in sequence by the *wayyiqtol*.

### 4.3.3.4.1. Sequence of Tenses in Discourse

Gen 3:10 “And he said (*wayyiqtol*), ‘I heard (*שמע*, *qatal*) your voice in the garden, and I was afraid (*wayyiqtol*)... and I hid (*חבא*, *wayyiqtol*) myself.’”



Gen 3:8 ←----- Gen 3:10

|             |             |
|-------------|-------------|
| וַיִּחַבֵּא | וַיִּשְׁמַע |
| וַיִּחַבֵּא | וַיִּשְׁמַע |

The *qatal* verb (**heard**) takes the discourse back to the moment of hearing God’s voice in the garden. The *wayyiqtol*s which follow (**afraid**, **hid**) return the discourse towards the speaker, following the sequence of the original narration. Note how closely this series of clauses in Discourse follows the earlier narrative account: “They heard (*שמע*, *wayyiqtol*) the voice of God moving through the garden... and they hid themselves (*חבא*,

*wayyiqtol*) ...” (Gen 3:8).

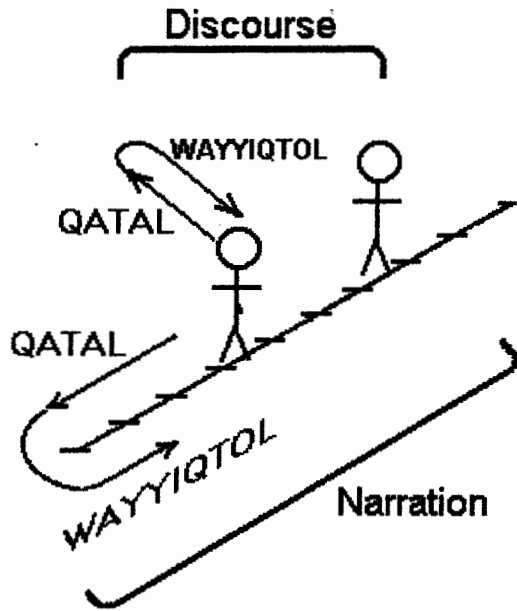
Gen 12:18 “And he said (*wayyiqtol*), ‘What is this you have done (*qatal*) to me? Why did you not declare (*qatal*) to me that she was your wife? Gen 12:19 Why did you say (*qatal*), “She is my wife?””

|             |           |                |          |
|-------------|-----------|----------------|----------|
| וַיִּשְׁאָל |           |                |          |
| וַיִּשְׁאָל | אָמַרְתָּ | לֹא־הִגַּדְתָּ | עֲשִׂיתָ |

Each repeated use of *qatal* takes the discourse back to the same earlier moment and does not return towards the speaker with *wayyiqtol*s as in Gen 3:10. Note, this earlier moment is referenced by the speaker in ways not explicitly stated in the previous narrative. The location is between the events of 12:15a (the officials seeing Sarah and reporting her beauty to the Pharaoh) and 12:15b, Sarah’s being taken into the house of Pharaoh. The first verb, “you did” (*עֲשִׂיתָ*), seems to characterize several moments of the previous story. The second verb, “you did not declare” (*לֹא־הִגַּדְתָּ*), is an inference drawn from the events of the story. The third verb, “you said” (*אָמַרְתָּ*), takes up Abraham’s request to Sarai, “say, please....” (*אָמַרִי־נָא*), in 12:13, thus assuming Sarah did say this as part of the background of the story. The final verb, a *wayyiqtol* (*וַיִּשְׁאָל*), returns to the narrative at the point where Sarah was taken into the house of Pharaoh and continues with the imperative of “take” (*לִקַּח*).



### 4.3.3.4.2. Sequence of Tenses in Narration



1 Samuel 25:1 <----- 1 Samuel 28:3

|                  |               |               |                    |
|------------------|---------------|---------------|--------------------|
| וַיִּקְבְּרוּהוּ | וַיִּסְפְּדוּ | וַיִּקְבְּצוּ | וַיָּמָת שְׁמוּאֵל |
| וַיִּקְבְּרוּהוּ | וַיִּסְפְּדוּ |               | וַשְׁמוּאֵל מָת    |

1 Sam 28:3 “And Samuel was **dead** (*qatal* → 25:1), and they **mourned** (*wayyiqtol*) for him, and they **buried** (*wayyiqtol*) him....”

The *qatal* moves the narration back to a point in the narrative past. The action is continued by the *wayyiqtol*.

Examples of Sequence of Tenses:<sup>7</sup>

Gen 3:12b <-- Gen 3:6b1,b2  
 וַיֹּאמֶר ... נְתַנְהּ... וְאָכַל <-- וַתִּחַן... וַיֹּאכַל

Gen 3:1-6a <-- Gen 3:14b  
 וַתֹּאמֶר ... הֲשִׂי אֲנִי וְאָכַל <-- וַתֹּאכַל ...

Gen 3:12b <-- Gen 3:17a  
 וַיֹּאמֶר ... שָׁמַעְתָּ ... וַתֹּאכַל <-- וַיֹּאכַל ...

Gen 16:3-4 <-- Gen 16:5  
 וַתִּחַן ... וַתִּרְא ... וַתִּקַּח <-- וַתִּרְא ... וַתִּקַּח ...

Gen 24:1ff <-- Gen 24:34-48

34 וַיֹּאמֶר  
 35 וַיְהִי בַבֶּקֶר וַיִּגְדַּל וַיִּחַן 36 וַתֵּלֶד וַיִּחַן 37 וַיִּשְׁבַּעְנִי אֲדֹנָי לֵאמֹר 39 וַיֹּאמֶר 40 וַיֹּאמֶר 42 וַאֲבֵא הַיּוֹם וַיֹּאמֶר  
 וַתִּרְדַּ וַתִּשָּׂא וַיֹּאמֶר 46 וַתִּמְהַר וַתִּוָּרַד וַתֹּאמֶר וַאֲשֶׁת 47 וַאֲשֶׁל וַיֹּאמֶר וַתֹּאמֶר וַאֲשֶׁם 48 וַיִּקַּח וַאֲשֶׁתָּהּ וַאֲבָרְךָ

Gen 26:27  
 וַיֹּאמֶר ... בְּאֶחָם... וַאֲתָם שְׂנֵאֶתָם... וַתִּשְׁלַח וַיִּחַן

With *ptc* rather than *qatal*:

Gen 27:33  
 וַיֹּאמֶר ... הֶעָד־צִיד... וַיִּבֵּא... וַאֲכַל... וַאֲבָרְכֶהוּ

Gen 31: 26-27  
 וַיֹּאמֶר ... עֲשִׂיתָ... וַתִּגְנַב... וַתִּחַן 26

וַתִּבְּאֶתָ... וַתִּגְנַב... וְלֹא-הִגַּדְתָּ... וַאֲשֶׁלְּחָךְ 27

<sup>7</sup> Genesis 03:10b1, 03:10b3, 03:12b2, 03:13b3, 03:17a3, 12:19a3, 16:05a4, 16:05a6, 19:09a5, 19:13b2, 19:19a2, 20:06a4, 20:12b1, 20:13a1, 20:13a3, 24:35a2, 24:35b1, 24:36a1, 24:36b1, 24:37a1, 24:39a1, 24:40a1, 24:42a1, 24:42b1, 24:45a4, 24:45a5, 24:45b1, 24:46a1, 24:46a2, 24:46a3, 24:46b1, 24:47a1, 24:47a2, 24:47a4, 24:47b1, 24:48a1, 24:48a2, 24:48b1, 26:05b1, 26:27b2, 26:28a4, 26:29a4, 27:33a4, 27:33a5, 27:33a6, 27:35b1, 27:36a3, 29:33a6, 30:06a4, 30:30a2, 30:30a3, 31:09a1, 31:09a2, 31:10a1, 31:10a3, 31:10a4, 31:11a1, 31:11b1, 31:12a1, 31:15b1, 31:26a2, 31:26b1, 31:27a2, 31:27b2, 31:40b1, 31:41b1, 31:42b2, 32:05b3, 32:06a1, 32:06b1, 32:21a1, 32:29b2, 32:31b2, 33:10b2, 35:03b2, 37:07b2, 39:14b2, 39:15a1, 39:15b1, 39:15b2, 39:15b3, 39:18a1, 39:18a2, 39:18b1, 39:18b2, 40:11b1, 40:11b2, 40:11b3, 41:10b1, 41:11a1, 41:12a2, 41:12a3, 41:13a1, 41:18b1, 41:20a1, 41:21a1, 41:21b1, 41:22a1, 41:24a1, 41:24b1, 42:30b1, 42:31a1, 42:33a1, 43:07a5, 43:21a1, 43:21a3, 43:21b1, 44:20a1, 44:20b2, 44:21a1, 44:22a1, 44:23a1, 44:24a1, 44:24b1, 44:25a1, 44:26a1, 44:27a1, 44:28a1, 44:28a2, 45:07a1, 45:08b1, 46:34a1, 48:03b1, 48:04a1, 48:07b1, 49:15a1, 49:15b1, 49:15b2, 49:17b2, 49:23a1, 49:23b1, 49:24a1, 49:24a2.

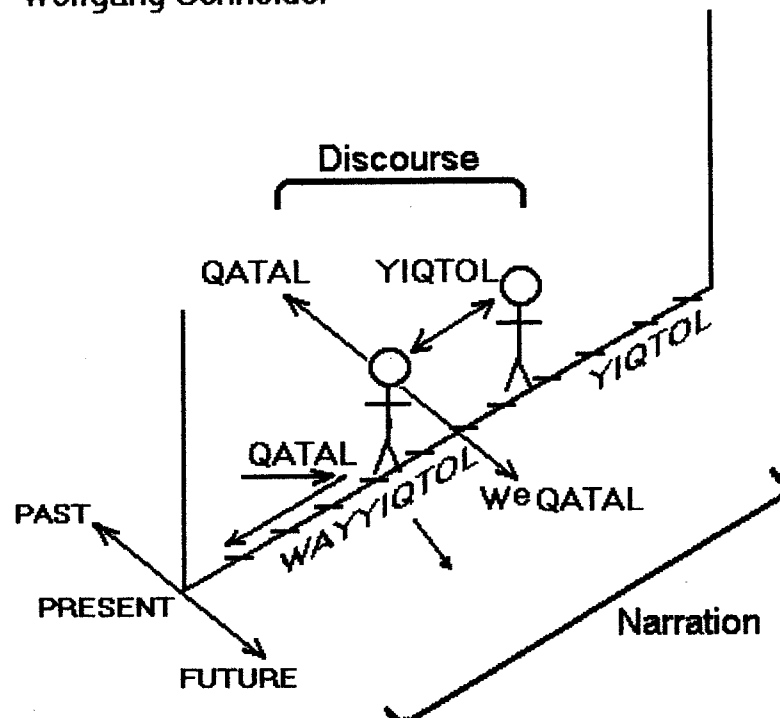
#### 4.3.3.4. The secondary tenses: *yiqtol* (in narration) and *wayyiqtol* (in discourse)

1) A *wayyiqtol* in discourse denotes a narration within a discourse. Its use is to continue a sequence of events referenced by a *qatal*. (see 4.3.3.3. above)

2) The *yiqtol* in narration denotes either a direct discourse with the reader or an action yet to be realized. This second type is rare in biblical narrative.

#### 4.3.3.5. Summary

##### Overview of the Tempus-System Wolfgang Schneider



### 4.3.4. Verb Stems

The Hebrew verb system includes a set of verbal *patterns* that are added (*interdigitalized*) to the verbal root. The verbal patterns are called *stems*. There are seven verbal stems. In some cases the patterns consist only of vowels. In other cases the patterns consist of vowels and consonantal prefixes. Note carefully the exact patterns listed in the charts below. The X's represent all consonants except gutterals (see also charts on gutterals below). The change in verbal meaning brought about by each stem is noted on the left and at the bottom of the chart. The stems change the verbal meaning from active voice to passive and reflexive voice. They also denote whether the verbal action is factitive, causative, or iterative. These terms are explained below.

Frequency of Verbal Stems in the Hebrew Bible

|          |          |       |
|----------|----------|-------|
| Qal      | : 50,564 | ..... |
| Hiphil   | : 9,514  | ..... |
| Piel     | : 6,598  | ..... |
| Niphal   | : 4,142  | ....  |
| Hithpael | : 1,161  | ..    |
| Hophal   | : 399    | .     |
| Pual     | : 452    | .     |

1. The over-whelmingly common verbal stem is the Qal Stem.
2. The passive voice (Niphal, Hophal, Pual) is comparatively infrequent in the Hebrew Bible.

Frequency<sup>8</sup> of Tenses in the Hebrew Bible

|                         |          |       |
|-------------------------|----------|-------|
| qatal                   | : 20,812 | ..... |
| yiqtol                  | : 14,530 | ..... |
| wayyiqtol               | : 14,860 | ..... |
| volitional <sup>9</sup> | : 5,912  | ..... |
| primary                 | : 35,269 | ..... |
| secondary               | : 20,845 | ..... |

1. The three indicative tenses (qatal, yiqtol, wayyiqtol) are roughly equal in frequency.
2. The ratio of primary tense to secondary tense is approximately 3:2.

<sup>8</sup> qatal 20,845; yiqtol 31,017 - 14860 - 672 - 955 = 14,530; impv 4,285; yaqom 955; eqtolah:672.

<sup>9</sup> impv:4,285; yaqom:955; eqtolah:672.

### 4.3.4.0. Verbal Stems : the *Primary* and *Secondary* Tenses

3rd Masculine Singular Forms of *qatal*, *yiqtol*, and *wayyiqtol* in the Verbal Stems

|                       | Qal    | Niphal | Piel      | Pual      | Hiphil    | Hophal    | Hithpael  |
|-----------------------|--------|--------|-----------|-----------|-----------|-----------|-----------|
| Active                | קטל    |        | קטל       |           | הקטיל     |           |           |
|                       | יקטל   |        | יקטל      |           | יקטיל     |           |           |
|                       | ויקטל  |        | ויקטל     |           | ויקטיל    |           |           |
| Passive/<br>Reflexive |        | נקטל   |           | קטל       |           | הקטל      | התקטל     |
|                       |        | יקטל   |           | יקטל      |           | יקטל      | יתקטל     |
|                       |        | ויקטל  |           | ויקטל     |           | ויקטל     | ויתקטל    |
|                       | Simple | Simple | Factitive | Factitive | Causative | Causative | Iterative |

#### Comments on the Verbal Stems:

1) The Qal Stem is the simple form of the verb. In the QATAL form it is marked by the set of vowels X X X̄ attached to the consonants of the root. A verb in the Qal Stem expresses only the simple verbal meaning of the root. The Qal Stem occurs 50,700 times (5,294 = אָמַר; 3,555 = הָיָה).

2) The Niphal Stem is marked by a prefixed *nun* (נ) plus the vowel pattern X X̄ X̄ thus in the QATAL form X X̄ X̄ נ. The Niphal is the passive voice of the Qal Stem. It occurs 4,146 times.

3) The Piel Stem is marked by the doubling of the second consonant along with a specific set of vowels, that is, X X̄ X̄ (*sere* + *hireq*). The meaning of the Piel stem varies with different types of verbal roots. The primary feature of the Piel Stem is its doubling of the second consonant. The doubling (a *dagesh forte*) serves as a kind of energizer that gives the simple verbal meaning of the root an additional movement or force. That basic meaning of the Piel Stem is thus called *factitive* (from the Latin *facere*, to make). The verb שָׁבַר (Qal Stem) means “to break.” In the Piel Stem, שִׁבַּר, the verb means “to make broken,” that is, “to make something into pieces.” That could also be translated “to shatter” in English. In the Qal Stem, כָּבֵד means “to be honorable, worthy.” In the Piel Stem, כִּבְּד means “to make honorable, worthy.” The Piel Stem occurs 6,808 times (1092 times with דִּבְּר).

4) The Pual Stem is the passive voice of the Piel. The Pual Stem occurs 86 times.

5) The Hiphil Stem is marked by a prefixed ה and a *hireq-yod* (ִ) inserted in the second syllable. The meaning of the Hiphil is *causative*, that is, the subject of the verb causes someone or something to do the action of the verb: הִשְׁבִּיר (Hiphil of שָׁבַר “to break”) means “to cause [someone] to break [something].” By its nature, the Hiphil Stem always has a direct object. The direct object is, in fact, that which is caused to do the action of the verb. The Hiphil Stem occurs 9,513 times.

6. The Hophal Stem is the passive of the Hiphil. The Hiphil הִמְלִיךָ means “he made (somebody) king.” The Hophal הִמְלִיךָ means “he was made king” (Dan 9:1). The Hophal Stem occurs 396 times.

Gen 33:11

קָחָנָא אֶחָד־בְּרָכָתִי אֲשֶׁר הִבָּאת לִי

Hiphil: “He caused my blessing to go....” הִבָּאתִי אֶחָד־בְּרָכָתִי

Hophal: My blessing was caused to go....” הִבָּאת בְּרָכָתִי

Rule: The object of the active verb (Hiphil) is the subject of the passive verb (Hophal).

7. The Hithpael Stem is the reflexive of the Piel Stem: הִתְכַּבֵּד (Hitpael of כָּבַד “to honor”) means “to honor oneself.” The sense of the Hitpael Stem is often iterative -- it denotes action that happens repeatedly. The Hithpael occurs 1,160 times.

The *QATAL* Tense (3rd Masc. Sing. forms)

|                       | Qal    | Niphal  | Piel      | Pual      | Hiphil    | Hophal    | Hithpael   |
|-----------------------|--------|---------|-----------|-----------|-----------|-----------|------------|
| Active                | קָטַל  |         | קָטַל     |           | הִקְטִיל  |           |            |
| Passive/<br>Reflexive |        | נִקְטַל |           | קָטַל     |           | הִקְטַל   | הִתְקַטַּל |
|                       | Simple | Simple  | Factitive | Factitive | Causative | Causative | Iterative  |

The *YIQTOL* Tense (3rd Masc. Sing. forms)

|                       | Qal     | Niphal  | Piel      | Pual      | Hiphil    | Hophal    | Hithpael   |
|-----------------------|---------|---------|-----------|-----------|-----------|-----------|------------|
| Active                | יִקְטַל |         | יִקְטַל   |           | יִקְטִיל  |           |            |
| Passive/<br>Reflexive |         | יִקְטַל |           | יִקְטַל   |           | יִקְטַל   | יִתְקַטַּל |
|                       | Simple  | Simple  | Factitive | Factitive | Causative | Causative | Iterative  |

The *WAYYIQTOL* Tense (3rd Masc. Sing. forms)

|                       | Qal        | Niphal     | Piel       | Pual       | Hiphil      | Hophal     | Hithpael      |
|-----------------------|------------|------------|------------|------------|-------------|------------|---------------|
| Active                | וַיִּקְטַל |            | וַיִּקְטַל |            | וַיִּקְטִיל |            |               |
| Passive/<br>Reflexive |            | וַיִּקְטַל |            | וַיִּקְטַל |             | וַיִּקְטַל | וַיִּתְקַטַּל |
|                       | Simple     | Simple     | Factitive  | Factitive  | Causative   | Causative  | Iterative     |

4.3.4.1. *QATAL* The Secondary Tense in Narration and Discourse

|       |       |
|-------|-------|
| קטל   | קטלה  |
| קטלת  | קטלת  |
| קטלתי |       |
| קטלו  |       |
| קטלתם | קטלתן |
| קטלנו |       |

|        |       |
|--------|-------|
| קטל    | קטלה  |
| קטלת   | קטלת  |
| קטלתיו |       |
| קטלו   |       |
| קטלתם  | קטלתן |
| קטלנו  |       |

|        |        |
|--------|--------|
| הקטיל  | הקטילה |
| הקטלת  | הקטלת  |
| הקטלתי |        |
| הקטילו |        |
| הקטלתם | הקטלתן |
| הקטלנו |        |

- causative  
- subject causes  
to do the action

XAY

|                       | Qal    | Niphal | Piel      | Pual      | Hiphil    | Hophal    | Hithpael  |
|-----------------------|--------|--------|-----------|-----------|-----------|-----------|-----------|
| Active                | קטל    |        | קטל       |           | הקטיל     |           |           |
| Passive/<br>Reflexive |        | נקטל   | קטל       |           |           | הקטל      | התקטל     |
|                       | Simple | Simple | Factitive | Factitive | Causative | Causative | Iterative |

reflexive

Niphal

|        |        |
|--------|--------|
| נקטל   | נקטלה  |
| נקטלת  | נקטלת  |
| נקטלתי |        |
| נקטלו  |        |
| נקטלתם | נקטלתן |
| נקטלנו |        |

ⓐ does not reveal subject of verb

□ - : : | ה - : : :  
 ת - : : : | ת - : : :  
 ת - : : : |  
 ת - : : : |  
 ת - : : : | ת - : : :  
 ת - : : : |



### 4.3.4.1.1. QATAL Tense in the Qal Stem



Note vowel pattern

#### 4.3.4.1.1.1. Examples of the QATAL Tense in the Qal Stem

1) שמר (to keep)

- a. וְשָׁמְרוּ דְרֹךְ יְהוָה. “And they shall keep (וְשָׁמְרוּ) the way of the LORD.” Gen18:19
- b. וְאָבִיו שָׁמַר אֶת־הַדָּבָר. “And his father kept (שָׁמַר) the matter.” Gen37:11
- c. וְשָׁמַרְתֶּם אֶת־הַמַּצּוֹת. “And you shall keep (וְשָׁמַרְתֶּם) the feast of the mazzot (unleaven bread).” Ex12:17

2) פקד (to visit/appoint)

- a. פָּקַדְתִּי אֶתְכֶם. “I have visited/appointed you.” Ex3:16
- b. וּפָקַדְתֶּם עֲלֵהֶם. “You have visited/appointed upon them.” Nu4:27
- c. פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּמִדְבַר סִינַי. “They visited/appointed the sons of Israel in the wilderness of Sinai.” Nu26:64

3) פרח (to cut)

- a. כָּרַח יְהוָה אֶת־אַבְרָם בְּרִית. “In that day, the LORD cut (כָּרַח) a covenant with Abram.” Gen15:18
- b. כָּרְחוּ לָהֶם בְּרִית. “they cut (כָּרְחוּ) a covenant for them.” Js9:16
- c. כָּרַחְנוּ אֶת־מָוֶת. “We cut (כָּרַחְנוּ) a covenant with death.” Is28:15

## 4.3.4.1.1.2. Exercises for the QATAL Tense in the Qal Stem

Translate the following sentences from the Hebrew Bible (parse all verbs):

מֶלֶךְ (to reign as king)

1. וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם Gen36:31  
and these are the kings who reigned in the land of Edom.

2. וּמָלַכְתָּ בְּכֹל 2Sam3:21 and you reigned in totality (all)  
Qal Perfect 2 m sg מָלַךְ "to reign"

3. מָלַךְ שְׁלֹמֹה בִּירוּשָׁלַם עַל-כָּל-יִשְׂרָאֵל 1Kings11:42  
Solomon reigned in Jerusalem over all of Israel  
Qal Perfect 3 m sg מָלַךְ "to reign"

4. וְדָוִד בֶּן-יִשַׁי מָלַךְ עַל-כָּל-יִשְׂרָאֵל 1Chron20:26  
and David, son of Jesse, reigned over all of Israel  
Qal Perfect 3 m sg מָלַךְ "to reign"

קָרַב (to draw near)

5. וְאַבְיֵמֶלֶךְ לֹא קָרַב אֵלֶיהָ Genesis20:4  
Abimelech did not draw near to her

6. וְלֹא-קָרַב זֶה אֶל-זֶה כָּל-הַלַּיְלָה Exod14:20  
and he did not draw near to this one at the night

7. לֹא קָרַבְתָּ Deut2:37  
you did not draw near  
Qal Perfect 2 m sg קָרַב "to draw near"

8. קָרַבָה שְׁנַת-הַשְּׁבַע Deut15:9  
draw near the seventh year, draw near

9. וְקָרְבָה אִשְׁתּוֹ הָאֶחָד Deut25:11  
the wife of one of them draw near

10. קָרְבוּ יָמֶיךָ לָמוּת Deut31:14  
you days draw near to die

11. קָרְבוּ אֵלַי 1Kings2:7  
they draw near to me  
Qal Perfect 3 cp קָרַב

12. קָרְבוּ הַיָּמִים Eze12:23  
the days draw near

Practice: Parse and Translate:

- |  |  |                             |  |
|--|--|-----------------------------|--|
| <i>to keep</i>   |  | <i>to cut</i>               |  |
| 1) שָׁמַרְתָּ 1s13:13 Qal Perfect 2 m Sg "you kept"                  |  | 1) כָּרַח ju6:30            |  |
| 2) שָׁמַר gn37:11  |  | 2) וַיִּכְרְתֶהּ gn17:14    |  |
| 3) וּשְׁמַרְוּ gn41:35 Qal Perf. 3 C Pl "and they kept"              |  | 3) וַיִּכְרַח ex30:33       |  |
| 4) וּשְׁמַרְתֶּם ex12:17   |  | 4) כָּרַחְתִּי ex34:27      |  |
| 5) וּשְׁמַרְתָּ ex13:10  |  | 5) וַיִּכְרַחְתִּי lv18:29  |  |
| 6) שָׁמַרְוּ nu9:23  |  | 6) כָּרַחְתִּי nu13:24      |  |
| 7) וַיִּשְׁמַרְתֶּם dt2:4 Niphal Perf. 2 m Pl "and you were kept"    |  | 7) וְכָרַחְתָּ dt20:20      |  |
| 8) וּשְׁמַרְתָּ dt7:12   |  | 8) וַיִּכְרַחְתִּי js3:16   |  |
| 9) וַיִּשְׁמַרְתֶּם dt23:10 Niphal Perf. 2 ms Sg "and you were kept" |  | 9) כָּרַח gn15:18           |  |
| 10) וּשְׁמַרְוּ gn18:19  |  | 10) כָּרַחְתָּ ju6:28       |  |
| 11) שְׁמַרְתֶּם js22:2   |  | 11) גַּכְרַחְתָּ ps37:38    |  |
| 12) שְׁמַרְתִּי ps119:67   |  | 12) וְכָרַח 2k18:4          |  |
| 13) שָׁמַר 1s17:22   |  | 13) כָּרַחְתִּי is28:15     |  |
| 14) וּשְׁמַרְוּ 1s21:5   |  | 14) וְכָרַחְתִּי je22:7     |  |
| 15) שְׁמַרְתִּי 1s25:21  |  | 15) וְכָרַחְתִּי je31:31    |  |
| 16) וּשְׁמַרְתֶּם 2s20:10  |  | 16) גַּכְרַח j11:5          |  |
| 17) וּשְׁמַרְתֶּם 2k6:10   |  | 17) גַּכְרַח j11:16         |  |
| 18) שָׁמַר ho12:13   |  | 18) וַיִּכְרַחְתֶּם ob1:10  |  |
| 19) וּשְׁמַרְתֶּם ho12:14  |  | 19) וַיִּכְרַחְתֶּם js4:7   |  |
| 20) וּשְׁמַרְנוּ ma3:14  |  |                             |  |
| 21) וּשְׁמַרְתֶּם ps37:28  |  | <i>to remember</i>          |  |
| 22) וּשְׁמַרְתֶּם dt33:9   |  | 1) וַיִּזְכְּרֵנִי je2:2    |  |
| <i>to write</i>  |  | 2) וַיִּזְכֹּר gn40:23      |  |
| 1) כָּתְבוּ er4:6 Qal Perf. 3 C Pl "they wrote"                      |  | 3) וַיִּזְכְּרֶם nu10:9     |  |
| 2) וַיִּכְתְּבוּ pr22:20   |  | 4) וַיִּזְכְּרֵנִי nu11:5   |  |
| 3) כָּתְבוּ je36:17  |  | 5) וַיִּזְכְּרֶם nu15:39    |  |
| 4) וַיִּכְתְּבוּ je36:6  |  | 6) וַיִּזְכְּרֶם dt5:15     |  |
| 5) כָּתַב js8:32   |  | 7) וַיִּזְכְּרֵנִי ju8:34   |  |
| 6) וַיִּכְתְּבוּ dt27:3  |  | 8) וַיִּזְכְּרֵנִי gn9:15   |  |
| 7) וַיִּכְתְּבוּ nu5:23  |  | 9) וַיִּזְכְּרֶם is47:7     |  |
| 8) וַיִּכְתְּבוּ ex34:1  |  | 10) וַיִּזְכְּרֵנִי lm1:7   |  |
| 9) כָּתְבוּ ex32:32  |  | 11) וַיִּזְכְּרֵנִי ek6:9   |  |
| 10) כָּתְבוּ ex24:12   |  | 12) וַיִּזְכְּרֵנִי ek16:61 |  |

## 4.3.4.1.2. QATAL Tense in the Nipal Stem



Vowel (Patach) sign of the QATAL form (PTC has Qames)

## 4.3.4.1.2.1. Examples of the QATAL Tense in the Niphal Stem

Translate and parse all verbs

1) שמר to keep

a. וְנִשְׁמַרְתֶּם מְאֹד “And you were kept (נִשְׁמַרְתֶּם) exceedingly” Dt2:4

b. וְנִשְׁמַרְתֶּם מִכָּל דְּבַר רָע “And you were kept (נִשְׁמַרְתֶּם) from every bad thing.” Dt23:10

c. לְעוֹלָם נִשְׁמְרוּ “Forever they are kept (נִשְׁמְרוּ).” Ps37:28

2) שמע to hear

a. וְהַקֵּל נִשְׁמַע בֵּית פַּרְעֹה “And the sound was heard (נִשְׁמַע) in the house of Pharaoh.”  
Gen45:16

b. וְנִשְׁמַע קוֹלוֹ “And his voice was heard (נִשְׁמַע).” Ex28:35

c. לֹא־נִשְׁמַע הַדְּבָר “The word was not heard (נִשְׁמַע).” Jer38:27

d. נִשְׁמְעוּ דְבָרֶיךָ “Your words were heard (נִשְׁמְעוּ).” Dan10:12

3) לקח to take

וַאֲרוֹן אֱלֹהִים נִלְקַח “And the ark of God was taken (נִלְקַח).” 1Sam4:11

## 4.3.4.1.2.2. Exercises for the QATAL Tense in the Nipal Stem

Translate and parse all verbs

זכר (to remember)

1. וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם Num10:9 *and you are remembered before the Lord your God*

שפט (to judge)

2. וְנִשְׁפָּטָהּ אִיחָז שָׁם Eze17:20 *and it was judged with her there*

שבע (to swear)

3. כִּי שָׁם נִשְׁבַּעַי שְׁנֵיהֶם Gen21:31 *because there I swore to them*

4. כִּי נִשְׁבַּעְתִּי Gen22:16 *by myself I was sworn*

לחם (Ni. to fight)

5. וְהוּא נִלָּחַם בְּמֶלֶךְ מוֹאָב Num21:26 *and he fought with the king of Moab*

שאל (to ask)

6. וְנִשְׁאַל דָּוִד 1Sam20:28 *David was asked*

בחר (to choose)

7. וְנִבְחַר מֶרֶחַ מַחִיִּים Jer8:3 *and he was chosen from life*

קדש (to sanctify)

8. וְנִקְדַּשְׁתִּי בְּחוּךָ בְּנֵי יִשְׂרָאֵל Lev22:32 *and I will be sanctified in the midst of the sons of Israel*  
*Ni. pl. case*

## 4.3.4.1.3. The QATAL Tense in the Piel Stem



Note I-Class vowel

Note second letter of root is doubled!

## 4.3.4.1.3.1. Examples of the QATAL Tense in the Piel Stem

## 1) דָּבַר

a. כֹּה־דָּבַר אֵלַי הָאִישׁ “Thus the man said (דָּבַר) to me.” Gen24:30

b. וַדְּבַר אָחִיו אַחֲוֹ “And after this his brothers spoke with him.” Gen45:15

Piel דָּ. 3 C P1

## 2) כָּבַד (to honor, be heavy [hard])

a. כָּבְדוּ מִצְרַיִם אֶחְדָּלָבָם “The Egyptians hardened (כָּבְדוּ) their heart.” 1Sam6:6

Piel כָּ. 3 C P1

## 3) שָׁלַח (to send)

a. וַשְּׁלַח אֹתוֹ פַּדְדָּנָה אֲרָם “And he sent (וַשְּׁלַח) him to Padden Aram.” Gen28:6

Piel שָׁ. 3 C P1

b. שָׁלַחנּוּ אֶת־יִשְׂרָאֵל “We have sent away (שָׁלַחנּוּ) Israel.” Ex14:5

c. וַאֲחֶזְקֵאִישׁ שָׁלַחוּ “And the man they sent away (שָׁלַחוּ).” Ju:25

d. וַשְּׁלַחְתֶּם אֹתוֹ “And you shall send (וַשְּׁלַחְתֶּם) it away.” 1Sam6:8

## 4.3.4.1.3.2. Exercises for QATAL Tense in the Piel Stem

Translate and parse all verbs

קדש (Pi. to sanctify)

- 1) קדשם אהם Ex28:41 and you sanctified them  
Piel Perfect 2 M S<sub>2</sub> QTP "and you sanctified"
- 2) קדשתי אה-אהל Ex29:44 and I <sup>made</sup> sanctified the tent  
Piel Pf. 1CS QTP "and I made-sanctified"
- 3) קדש אה-ראשו ביום ההוא Nu6:11 and he made sanctified his head in that day  
Piel Pf. 3MS<sub>3</sub>
- 4) לא-קדשם אוהי בחוד בני ישראל Dt32:51 you did not make sanctified  
or <sup>not</sup> Piel Pf. 2MPi
- 5) קדשם אה-יום השבת Jer17:22 and you did not sanctify the day of the Sabbath  
Piel Pf. 2MPi קדש "you sanctified"
- 6) קדשתי אה-שמי הגדול Eze36:23 and I <sup>have</sup> sanctified my great name  
Piel Pf. 1CS QTP "I sanctified"

חלל (Pi. to pollute)

- 9) אה-קדש יהוה חלל Lev19:8 He polluted the holiness of the Lord  
Piel Pf. 3MS<sub>3</sub> חלל "He polluted"

Parse: חלל

- 10) חללתם אה-שם אלהיך Lev19:12 and you polluted the name of your God  
Piel Pf. 2MS<sub>2</sub> חלל
- 11) אה-שבחתי חללו מאד Eze20:13 and they have exceedingly polluted my Sabbaths  
Piel Pf. 3CPi
- 12) אה-שבחתי חללתם Eze22:8 <sup>and</sup> You polluted my Sabbaths  
Piel Pf. 2FS<sub>2</sub>



## 4.3.4.1.4. The QATAL Tense in the Hiphil Stem

Note prefix He

Note I-Class vowel (infix)

## 4.3.4.1.4.1. Examples of the QATAL Tense in the Hiphil Stem

1) שמע (Qal to hear; Hi. to cause to hear)

a. וְהַמֶּלֶךְ אָסָא הִשְׁמִיעַ אֶת-כָּל-יְהוּדָה “And the king, Asa, *caused* all Judah to hear (הִשְׁמִיעַ).” 1K15:22

b. וַאֲדֹנָי הִשְׁמִיעַ אֶת-מַחֲנֵה אָרָם קוֹל רֶכֶב “And the Lord *caused* the camp of the Arameans to hear (הִשְׁמִיעַ) the sound of chariot(s). 2K7:6

c. וְהַשְׁמִיעַ יְהוָה אֶת-הוֹד קוֹלוֹ “And the LORD caused to hear [= made audible] (וְהַשְׁמִיעַ) the splendor of his voice.” Isa30:30

d. וְהִשְׁמַעְתִּי “And I caused to hear [= made audible] (וְהִשְׁמַעְתִּי).” Is43:12

e. מִי הִשְׁמִיעַ זֶה “Who caused to hear [= declared] (הִשְׁמִיעַ) this from of old?” Isa45:21

2) שלח (Qal to send)

a. וְהִשְׁלַחְתִּי בְכֶם אֶת-חַיַּת הַשָּׂדֶה “And I caused to send (וְהִשְׁלַחְתִּי) against you the beast of the field.” Lev26:22

b. וְהִשְׁלַחְתִּי רָעַב בְּאֶרֶץ “And I caused to send (וְהִשְׁלַחְתִּי) a famine against the land.” Am8:11

3) קרב (Qal to come near; Hi to bring near)

a. וְהִקְרַבְתָּ אֹתָם בַּסֵּל “And you shall bring them near (וְהִקְרַבְתָּ) in the basket.”

### 4.3.4.1.4.2. Exercises for the QATAL Tense in the Hiphil Stem

Translate and parse all verbs

קרב (Qal to come near; Hi to bring near)

1) וְהִקְרַבְתָּ אֶת־הַפָּר לִפְנֵי אֹהֶל מוֹעֵד Ex29:10 and you brought near the bull before the tent of meeting.  
Hiphil Pf. 2MSg קרב

2) וְהִקְרִיבוּ בְנֵי אֶהֱרָן הַכֹּהֲנִים אֶת־הַדָּם Lev1:5 and of Aaron caused the bringing near of the blood  
the sons, pl. priests  
Hiphil Pf. 3CP

3) וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל Lev1:13 and the priest caused the bringing near of everything  
Hiphil Pf. 3MSg

4) וְהִקְרַבְתָּ אֵשָׁה לַיהוָה Lev23:8 and you brought near a fire offering to the lord  
Hiphil Pf. 2MP קרב

שכב (Qal to lie; Hi. to cause to lie)

5) וְאֶת־בְּנֹתָהּ הַמֵּת בְּחִיקִי 1K3:20 (הַמֵּת) dead (בְּחִיקִי) in my lap."  
Hiphil Pf. 3CS and her dead son she caused to lie in my bosom

שבע (Qal to swear; Hi. to cause to swear)

6) וְהִשְׁבִּיעַ אֹהֶן הַכֹּהֵן Num5:19 and the priest caused her to swear  
Hiphil Pf. 3MSg

? 7) אֲנִי הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם SoS5:8 I caused you to swear, daughters of Jerusalem  
Hiphil Pf. 1CSg

קדש (Qal to sanctify; Hi. to cause to sanctify)

8) הִקְדַּשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל Num3:13 (בְּכוֹר) firstborn  
Hiphil Pf. 1CSg I caused to sanctify for myself all the firstborn in Israel

9) וְהִקְדַּשְׁתִּי אֶת־הַכֶּסֶף לַיהוָה Jud17:3 (כֶּסֶף) silver  
Hiphil Pf. 1CSg I caused to sanctify the silver to the lord

(IMPERFECT)

### 4.3.4.2. *YIQTOL*: The Primary Tense in Discourse

|            |              |
|------------|--------------|
| יְקַטֵּל   | תִּקְטַל     |
| תִּקְטַל   | תִּקְטְלִי   |
| אֶקְטַל    |              |
| יְקַטְלוּ  | תִּקְטַלְנָה |
| תִּקְטַלוּ | תִּקְטַלְנָה |
| נִקְטַל    |              |

Qal He will...

|            |              |
|------------|--------------|
| יְקַטֵּל   | תִּקְטַל     |
| תִּקְטַל   | תִּקְטְלִי   |
| אֶקְטַל    |              |
| יְקַטְלוּ  | תִּקְטַלְנָה |
| תִּקְטַלוּ | תִּקְטַלְנָה |
| נִקְטַל    |              |

Piel He will make...  
וְיַעֲשֶׂה

|             |               |
|-------------|---------------|
| יְקַטִּיל   | תִּקְטִיל     |
| תִּקְטִיל   | תִּקְטִילִי   |
| אֶקְטִיל    |               |
| יְקַטִּילוּ | תִּקְטִילְנָה |
| תִּקְטִילוּ | תִּקְטִילְנָה |
| נִקְטִיל    |               |

Hiphil He will cause to...

\*

|                       | Qal      | Niphal   | Piel      | Pual      | Hiphil    | Hophal    | Hithpael    |
|-----------------------|----------|----------|-----------|-----------|-----------|-----------|-------------|
| Active                | יְקַטֵּל |          | יְקַטֵּל  |           | יְקַטִּיל |           |             |
| Passive/<br>Reflexive |          | יְקַטֵּל |           | יְקַטֵּל  |           | יְקַטֵּל  | יְתַקַּטֵּל |
|                       | Simple   | Simple   | Factitive | Factitive | Causative | Causative | Iterative   |

Niphal

|            |              |
|------------|--------------|
| יְקַטֵּל   | תִּקְטַל     |
| תִּקְטַל   | תִּקְטְלִי   |
| אֶקְטַל    |              |
| יְקַטְלוּ  | תִּקְטַלְנָה |
| תִּקְטַלוּ | תִּקְטַלְנָה |
| נִקְטַל    |              |

He will be...

The forms of the verb קטל listed in the chart above are 3rd masculine singular. They show the characteristic features of the *yiqtol* in each of the verbal stems. The attached charts show the corresponding forms of *yiqtol* in all *persons*, *gender*, and *number*. The *yiqtol* forms of the Pual, Hophal and Hithpael occur too infrequently to merit the attention of the beginning student.

The *yiqtol* form is used to mark the speaker as directly engaging the listener in a conversation. Bear in mind that unlike the English verb, the Hebrew tenses, such as *yiqtol* and *wayyiqtol*, do not mark the *time* of the action. It is therefore unwise and misleading to attempt to represent these forms by means of an English translation. The meaning of the *yiqtol* tense cannot be accurately reflected by a translation. It is best to think of the *yiqtol* form merely as a marker that the action expressed by the verb is a

part of a conversation. It is similar to quotation marks in English. It would not be helpful to translate all verbs in quotation marks as English future tense. It would be equally mistaken to translate all *yiqtol* verbs as future. The translation of the Hebrew *yiqtol* is determined by several factors alongside that of *tense*. Those factors include the meaning of the verbal root and the context of the passage.

1) The Qal Stem is the simple form (יִקְטֹל). The *yiqtol* is formed by adding the prefix *yi-* and the vowel *holem* in the second syllable. That vowel is called the “theme vowel.” Sometimes the theme vowel is a short a-class vowel (*patach*), as in the verb יִשְׁמַע. The proximity of the guttural ע to the theme vowel has made it a-class. The hireq (*i*) in the prefix *yi-* (יִ) is the result of the contraction of two *shewas* at the beginning of a word (see 3.3.5.). Thus the form יִקְטֹל has become יִקְטֹל. If the first consonant is a guttural, the *shewa* in this consonant would be a composite *shewa*. The form יַעֲבֹד would become יַעֲבֹד (see 3.3.5). Thus the prefix is *ya-* (יַ) with verbal roots that have gutturals as the first consonant.

2) The Niphal (יִקְטֹל) has a *nun* (נ) prefixed to the verbal root (קֹטֵל + נ + יִ). Because the *nun* (נ) closes the syllable, it assimilates to the first consonant of the root, that is, the ק. The assimilated *nun* (נ) appears in the ק as a *dagesh forte* (קֶ). If the first consonant of the verbal root is a guttural, and cannot double, the preceding vowel is lengthened, as in יִאֲמַר (from root אָמַר).

3) The Piel (יִקְטֹל) is characterized by the doubling (*dagesh forte*) of the second consonant (ט). Because of the doubling, the prefix *y<sup>e</sup>-* (יֶ) is attached to יִקְטֹל, rather than following the rule of two *shewas* at the beginning of a word becoming a *hireq* (cf. 3.3.5.).

### 4.3.4.2.1. *YIQTOL* in Qal Stem

Note the theme vowel of *YIQTOL* forms

Note YIQTOL prefix

#### 4.3.4.2.1.1. Examples: *YIQTOL* in Qal Stem

##### 1) שמר (to keep)

a. אַתְּ-בְרִיתִי תִשְׁמֹר “My covenant you shall keep (תִּשְׁמֹר).” Gen17:9

Qal Imp 2MS 7MS

b. זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמֹרוּ. “This is my covenant which you shall keep (תִּשְׁמֹרוּ).” Gen17:10

Qal Imp 2MS 7MS  
keep

c. צֹאנֶיךָ אֲשָׁמֵר “Your sheep I will keep (אֲשָׁמֵר).” Gen30:31

Qal Imp 1CS

d. אַתְּ-שַׁבְּתֶיךָ תִּשְׁמֹר “My sabbaths you shall keep (תִּשְׁמֹרוּ).” Ex31:13

Qal Imp 2MS 7MS you will keep

##### 2) כרת (to cut)

a. לֹא-תִכְרַת לָהֶם בְּרִית. “You shall not cut (תִּכְרַת) a covenant with them.” Ex23:32

b. אֲכַרְתֵּךְ לִּי בְרִית. “I shall cut (אֲכַרְתֵּךְ) a covenant with you?” Js9:7

c. וְאַתֶּם לֹא-תִכְרְתוּ בְרִית. “And you shall not cut (תִּכְרְתוּ) a covenant.” Ju2:2

d. וַיִּכְרְתוּ אִתְּךָ בְרִית. “And they will cut (וַיִּכְרְתוּ) a covenant with you.” 2Sam3:21

4.3.4.2.1.2. Exercises: *YIQTOL* in Qal Stem

Translate and parse all verbs:

מִלְךָ (to reign as king)

1. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. Ex15:18 the Lord will reign forever and ever  
Qal Imp. 3MS<sub>S</sub> מִלְךָ

2. וְאַתָּה תִּמְלֹךְ עַל-יִשְׂרָאֵל. 1Sam23:17 and you <sup>will</sup> reign over Israel  
Qal Imp. 2MS<sub>S</sub> תִּמְלֹךְ you <sup>will</sup> reign

3. אֲנִי אִמְלֹךְ. 1K1:5 I will reign  
Qal Imp. 1CS<sub>S</sub>

4. אֲמַלְכֶךָ עֲלֵיכֶם. Eze20:33 I will reign upon you guys  
Qal Imp. 1CS<sub>S</sub>

5. יְהוָה לְעוֹלָם יִמְלֹךְ. Ps146:10 the Lord will reign forever  
Qal Imp. 3MS<sub>S</sub>

6. בִּי מְלָכִים יִמְלֹכוּ. Prov8:15 by me kings will reign  
Qal Imp. 3MP<sub>I</sub>

קָרַב (to draw near)

7. יִקְרַב אֲלֵיהֶם. Gen37:18 he will draw near to them  
Qal Imp. 3MS<sub>S</sub>

8. וְלֹא-יִקְרַבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל-אֱהֱלִי. Num18:22 and <sup>they</sup> will not draw near again to my tent

9. תִּקְרַב אֵלַי עִיר. Dt20:10 you will draw near to a city  
Qal Imp. 2MS<sub>S</sub> תִּקְרַב

10. נִקְרַב אֵלַי הָעִיר. Js8:5 we will draw near to the city  
Qal Imp. 1CP<sub>I</sub>

זָכַר (to remember)

11. אֲחַזְכֶּרֶת אֶת-דְּבָרֵי אֲזִכָּר. Lev26:42 I will remember my covenant with Abraham

4.3.4.2.2. *YIQTOL* in Niphal Stem

Doubled letter is sign of the nun (assimilated)

Long A-Class vowel is characteristic of Niphal

4.3.4.2.2.1. Examples of *YIQTOL* in Niphal Stem

לקח (to take)

1. הִלְקַח אֶסְתֵּר אֶל-בֵּית הַמֶּלֶךְ. “Esther was taken (הִלְקַח) to the house of the king.” Es 2:8
2. אֶלְקַח מֵעִמּוֹךְ. “I will be taken (אֶלְקַח) from with you.” 2k2:9

שפט (to judge)

3. וְשִׁפְטֵתִי אֶחָד-אֲבוֹתֵיכֶם בְּמִדְבַּר אֶרֶץ מִצְרַיִם. “As I was judged with your fathers in the wilderness of the land of Egypt” ek20:36

שבע (to swear)

4. אֲשָׁבַע. “I swear (אֲשָׁבַע).” gn21:24

כבוד (to honor) קדש (to sanctify)

5. אֶקְדָּשׁ וְעַל-פְּנֵי כָל-הָעָם אֶכְבֹּד. “I will be treated as holy (אֶקְדָּשׁ) and before all the people I will be honored (אֶכְבֹּד).” lv10:3

מצא (to find)

6. וְלֹא-תִמְצָא עוֹד לְעוֹלָם. “You will not be found (תִּמְצָא) until forever.” ek26:21

זכר (to remember)

7. תִּזְכָּרִי “you will be remembered (תִּזְכָּרִי).” is23:16

קרא (to call)

8. וְאַתֶּם כֹּהֲנֵי יְהוָה תִּקְרְאוּ “And you will be called (תִּקְרְאוּ) priests of the LORD.” is61:6

שמר (to keep)

9. תִּשְׁמְרוּ “you will be kept (תִּשְׁמְרוּ).” ex23:13

10. מֵעַם יְהוָה צְבָאוֹת תִּפְקָד “From with the LORD of hosts you will be visited (תִּפְקָד).” is29:6

11. וְאַתָּה תִּנָּצֵל “And you will be/are saved (תִּנָּצֵל).” 2k19:11

12. וְלֹא תִזְכָּרְנָה “And (they) will not be remembered (תִּזְכָּרְנָה).” is65:17

13. תִּכְתֹּב זֹאת “This will be written” ps102:19

14. לֹא יִזְכְּרוּ לוֹ “they will not be remembered (יִזְכְּרוּ) by him.” ek18:22

15. וְשִׁמְעָהּ לֹא יִשְׁמַע “And her voice was not heard (יִשְׁמַע).” 1s1:13

17. וְיִקְרָא בָהֶם שְׁמִי “And my name will be called (יִקְרָא) by them.” gn48:16



4.3.4.2.2.2. Exercises: *YIQTOL* in Niphal Stem

Translate and parse all verbs:

1. אָדָרַשׁ לָהֶם ek14:3
2. וְשָׁם אֶקְבֹּר ru1:17
3. וְעַל-פָּנָי כָּל-הָעָם אֶקְבֹּר lv10:3
4. וְאֶקְבֹּר בְּעֵינַי יְהוָה is49:5
5. לֹא תִזְכְּרֵי ek21:37
6. שָׁם תִּנְצַלְי mi4:10
7. גַּם-אַתָּה תִּלְכְּדֵי je48:7
8. וְאַל-תִּשְׁבְּעוּ סִי-יְהוָה ho4:15
9. לֹא תִלְחַמוּ אֶת-קַטָּן וְאֶת-גְּדוֹל 1k22:31 (לחם means “to fight” in the Niphal.)
10. שָׁמָּה תִקְבְּצוּ אֵלַינִי ne4:14
11. תִּשְׁבְּרֵי ek32:28
12. בְּשָׁלוֹם תִּקְבְּרֵי gn15:15

13. וְלֹא תִקְבֹּץ ek29:5
14. תִּמְצָא בְיָדוֹ הַגְּנֵבָה ex22:3 (הַגְּנֵבָה) the stolen [animal] ex22:3
15. וְאִם־נָדָעָה תִּמְצָא־בּוֹ 1k1:52
16. תִּפְרַח הַנֶּפֶשׁ הַהוּא nu15:31
17. וְלֹא־תִפְרַח הָאָרֶץ בְּרָעַב gn41:36
18. וְגַם־יִהְיֶה הַלֶּחֶם בִּירוּשָׁלַם zc14:14
19. וְתִשָּׁבֵר פֶּדֶּ ec12:6 (פֶּדֶּ) pot
20. תִּשָּׁחַח הָאָרֶץ מִפְּנֵי הָעֶרֶב ex8:20 (הָעֶרֶב) the swarm.
21. יִנְצְלוּ בְּנֵי יִשְׂרָאֵל am3:12
22. וְלֹא יִקְבְּרוּ je8:2
23. וְיִקְבְּצוּ אֵלֵינוּ 1c13:2
24. וּבָאֵשׁ יִשְׂרְפוּ 2s23:7
25. לְזֹאת יִקְרָא אִשָּׁה gn2:23

4.3.4.2.3. *YIQTOL* in Piel StemPrefix vowel always a shewa

Note doubled second letter

4.3.4.2.3.1. Examples of *YIQTOL* in Piel Stem

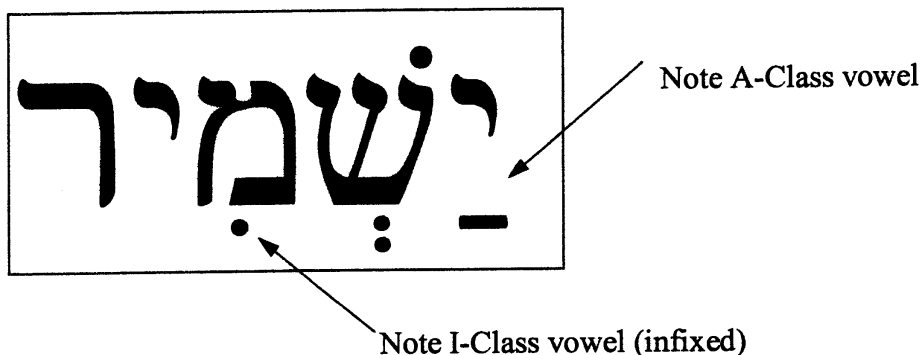
- 1) מַה־נִּבְרָר "What shall we say (נִבְרָר)?" gn44:16
- 2) וַאֲנַחְנִי נְבָרֵךְ יְהוָה "And we will bless (נְבָרֵךְ) Yah(weh)." ps115:18
- 3) נִסְפֵר תְּהִלָּתְךָ "We will recount (נִסְפֵר) your praise." ps79:13

4.3.4.2.3.2. Exercises for *YIQTOL* in Piel Stem

- 1) בְּחֵלֹם אֶדְבַּר-בּוֹ nu12:6 (בְּחֵלֹם) "In a dream" *In a dream I will speak with him.*
- 2) לֹא אֲשַׁלַּח אֶת-יִשְׂרָאֵל ex5:2 *I will not send for Israel*  
Piel: פִּעַל  
 שִׁלַּח
- 3) וְלֹא יִשְׁלַח אֶת-הָעָם ex4:21
- 4) וְאֶת-אֶהֱרֹן וְאֶת-בְּנָיו אֶקְדָּשׁ ex29:44
- 5) אֶל-הַשְּׁלַח אֶחָד 1s6:3  
Piel: פִּעַל שִׁלַּח , you will send
- 6) כֹּה תִּבְרַכּוּ אֶת-בְּנֵי יִשְׂרָאֵל nu6:23
- 7) וְאֶת-שֵׁם קְדָשִׁי לֹא תִחַלְלוּ-עוֹד ek20:39
- 8) וְלִמָּה תִּכְבְּדוּ אֶת-לִבְבְּכֶם 1s6:6
- 9) מִהַתְּבַקֵּשׁ gn37:15
- 10) מִהַיְדַבְּרוּ ju7:11
- 11) יְדַבְּרֵנָּה עִבְדֶּךָ דְבַר בְּאָזְנֵי אָדֹנָי gn44:18
- 12) לִמָּה יְדַבְּרֵנָּה פְּדֻכִּים הָאֵלֶּה gn44:7

## Parse and Translate:

- |                            |                             |
|----------------------------|-----------------------------|
| 1) הִלְכֹתִי ps38:7        | 33) שִׁלַּחְתִּי is43:14    |
| 2) הִלְכֹוֹ- lm5:18        | 34) שִׁלַּחוּ ju1:8         |
| 3) דִּבְרָה gn39:19        | 35) שִׁלַּחְתֶּם je34:16    |
| 4) דִּבְרָ- dt13:6         | 36) וְשִׁלַּחְתִּי- je48:12 |
| 5) דִּבְרוּ gn45:15        | 37) וְשִׁלַּח gn28:6        |
| 6) וְדִבְרוּ dt20:5        | 38) וְחִזְקוּ- 2k12:15      |
| 7) דִּבְרֹתַי gn24:33      | 39) חִזְקוּ ju9:24          |
| 8) וְדִבְרֹתָ 2s14:3       | 40) חִזְקֶתֶם ek34:4        |
| 9) דִּבְרֹתָ- ps89:20      | 41) חִזְקֹתִי ho7:15        |
| 10) וְדִבְרָ- ex4:16       | 42) וְחִזְקוּ je23:14       |
| 11) דִּבְרֹתֶם ex12:32     | 43) וְחִזְקֹתִי ex14:4      |
| 12) דִּבְרָנוּ ex14:12     | 44) חִזַּק ps147:13         |
| 13) דִּבְרוּ dt5:28        | 45) וּבְקִשְׁתֶּם nu16:10   |
| 14) וְדִבְרֹתַי ex25:22    | 46) וּבְקִשׁ 1s20:16        |
| 15) דִּבְרָנוּ nu21:7      | 47) בְּקִשׁ 1s13:14         |
| 16) וְדָבַר ex33:9         | 48) כָּתַבוּ is10:1         |
| 17) וְדִבְרֹתֶם nu20:8     | 49) בְּקִשְׁתִּי ne5:18     |
| 18) דָּבַר nu12:2          | 50) בְּקִשְׁתֶּם ek34:4     |
| 19) דִּבְרֹתֶם jb42:7      | 51) וְאַבַּד je51:55        |
| 20) וְדִבְרֹתָ ex4:15      | 52) אֲבַדְתִּי je15:7       |
| 21) דִּבְרֹתַי je4:28      | 53) וְאַבַּדְתִּי ek6:3     |
| 22) דִּבְרֹתָ je28:16      | 54) וְאַבַּדְתֶּם nu33:52   |
| 23) דִּבְרָ- gn24:7        | 55) אֲבַדְתָּ ps9:6         |
| 24) דָּבַר gn21:1          | 56) אֲבַד 2k21:3            |
| 25) דִּבְרֹתָ gn18:5       | 57) קָדַשׁוּ 1s7:1          |
| 26) דִּבְרֹתָ je3:5        | 58) וְקָדַשׁוּ mi3:5        |
| 27) שִׁלַּחְהּ pr31:19     | 59) וְקָדַשׁ nu6:11         |
| 28) וְשִׁלַּחְתִּי lv26:25 | 60) וְקָדַשְׁתָּ ex28:41    |
| 29) שִׁלַּחְתָּ 1k20:42    | 61) קָדַשׁ 1k8:64           |
| 30) שִׁלַּחְנוּ ex14:5     | 62) קָדַשְׁתֶּם dt32:51     |
| 31) שִׁלַּח ex8:28         | 63) וְקָדַשְׁתֶּם lv25:10   |
| 32) וְשִׁלַּחְתֶּם 1s6:8   | 64) וְקָדַשְׁתִּי ex29:44   |

4.3.4.2.4. *YIQTOL* in Hiphil Stem4.3.4.2.4.1. Examples of *YIQTOL* in Hiphil Stem

1) יִשְׁמִיעוּ וַיַּעֲבִירוּ קוֹל בְּכָל-עָרֵיהֶם וּבִירוּשָׁלַם ne8:15

“They will cause a voice to be heard and cause it to pass through all their cities and in Jerusalem.”

2) וְלֹא-תִשְׁמָעוּ אֶת-קוֹלְכֶם js6:10

“Do not cause your voice to be heard”

3) וְלֹא-יִשְׁמִיעַ בַּחוּץ קוֹלוֹ is42:2

“And he will not cause his voice to be heard outside (בַּחוּץ?)

4) וַיִּשְׁמָעוּ דְבָרֵי אֶחָד-עַמִּי je23:22

“And they will cause my people to hear my words”

5) אֲשָׁמִיעַ אֶתְכֶם is42:9 “I will cause you to hear”

6) וְלֹא-אֲשָׁמִיעַ ek36:15 “And I will not cause to be heard...”

#### 4.3.4.2.4.2. Exercises: *YIQTOL* in Hiphil Stem

- 1) לֹא־נִמְלִיךְ אִישׁ 2k10:5
- 2) וְנִמְלִיךְ מֶלֶךְ is7:6
- 3) בְּיָדְךָ אֶפְקִיד רוּחִי ps31:6
- 5) וְלֹא־תִכְרַח אֶחָד־סִסְךָ מֵעַם בֵּיתִי 1s20:15
- 6) אִם־תִּכְרִיחַ אֶחָד־זַרְעִי אַחֲרָי 1s24:22
- 7) אֶל־תִּכְרִיחוּ אֶחָד־שַׁבָּט nu4:18

4.3.4.2.5. Parsing Exercises (*QATAL/YIQTOL*)

- |                           |                           |                             |
|---------------------------|---------------------------|-----------------------------|
| 1. שָׁמַע nu30:5          | 27. הִשְׁמַע gn41:15      | 54. רִישָׁמַע je23:18       |
| 2. וְנִשְׁמַע ex28:35     | 28. תִּשְׁמַעוּ gn34:17   | 55. בְּנִשְׁמַעוּ da10:12   |
| 3. תִּשְׁמַעוּ dt13:5     | 29. שָׁמַעְתֶּם gn42:22   | 56. וְהִשְׁמַע ne12:43      |
| 4. הִשְׁמַע dt13:4        | 30. שָׁמַע gn16:11        | 57. הִשְׁמַעְתָּ ps76:9     |
| 5. וְשָׁמַעַנּוּ dt5:27   | 31. רִישָׁמַע gn14:14     | 58. יִשְׁמַיעוּ ne8:15      |
| 6. שָׁמַעַנּוּ dt5:24     | 32. יִשְׁמַעוּ gn11:7     | 59. נִשְׁמַע־ jb26:14       |
| 7. וְשָׁמַעְתָּ dt4:30    | 33. שָׁמַעְתָּ gn3:17     | 60. רִישְׁמַיעוּ ne12:42    |
| 8. יִשְׁמַעוּ dt18:14     | 34. שָׁמַעְתִּי gn3:10    | 61. יִשְׁמַעוּ 2s22:45      |
| 9. שָׁמַעְתִּי nu14:27    | 35. יִשְׁמַע ex6:30       | 62. וְהִשְׁמִיעַ is30:30    |
| 10. רִישְׁמַעוּ gn3:8     | 36. וְשָׁמַע ex23:21      | 63. תִּשְׁמַעְנָה is30:21   |
| 11. וְשָׁמַעְתֶּם 1s12:14 | 37. יִשְׁמַע ex23:13      | 64. יִשְׁמַע is6:10         |
| 12. וְהִשְׁמַע 1s4:19     | 38. וְשָׁמַעְתִּי ex22:26 | 65. שָׁמַעְתָּ 2k22:18      |
| 13. יִשְׁמַע 1s1:13       | 39. תִּשְׁמַעוּ ex19:5    | 66. תִּשְׁמַע je18:22       |
| 14. תִּשְׁמַע ju18:25     | 40. שָׁמַעַנּוּ gn42:21   | 67. וְנִשְׁמַעַה 2s17:5     |
| 15. רִישָׁמַע ju9:7       | 41. אֶשְׁמַע ex5:2        | 68. תִּשְׁמַעוּ 2s15:36     |
| 16. וְשָׁמַעְתָּ dt17:4   | 42. יִשְׁמַעוּן ex4:9     | 69. יִשְׁמַע־ 1s26:19       |
| 17. שָׁמַעַה js24:27      | 43. וְשָׁמַעוּ ex3:18     | 70. רִישָׁמַע 2c30:27       |
| 18. וְנִשְׁמַע ex24:7     | 44. נִשְׁמַע gn45:16      | 71. הִשְׁמִיעַ 1k15:22      |
| 19. וְהִשְׁמַעוּ js22:2   | 45. שָׁמַעוּ gn43:25      | 72. רִישְׁמַעוּ 1s17:31     |
| 20. רִישְׁמַעוּ js7:9     | 46. רִישָׁמַע 1s15:4      | 73. רִישְׁמַעוּ je6:10      |
| 21. תִּשְׁמַיעוּ js6:10   | 47. וְתִשְׁמַעְנָה mi6:1  | 74. אֶשְׁמַע is65:24        |
| 22. וְנִשְׁמַע js2:11     | 48. אֶשְׁמִיעַ ek36:15    | 75. וְהִשְׁמַעְתִּי is43:12 |
| 23. וְתִשְׁמַע dt32:1     | 49. וְהִשְׁמִיעוּ ek27:30 | 76. אֶשְׁמִיעַ is42:9       |
| 24. תִּשְׁמַע dt30:17     | 50. תִּשְׁמַע־ ps81:9     | 77. יִשְׁמִיעַ is42:2       |
| 25. שָׁמַעוּ ju2:17       | 51. תִּשְׁמַע jb15:8      |                             |
| 26. וְשָׁמַעַה lv5:1      | 52. הִשְׁמִיעוּ je48:4    |                             |
|                           | 53. רִישְׁמַעוּ je23:22   |                             |



### 4.3.4.3. WAYYIQTOL: The Primary Tense in Narration

|               |                |
|---------------|----------------|
| וַיִּקְטַל    | וַתִּקְטַל     |
| וַתִּקְטַלְי  | וַתִּקְטַלְי   |
| וַאֲקַטַל     |                |
| וַיִּקְטַלְוּ | וַתִּקְטַלְנָה |
| וַתִּקְטַלְוּ | וַתִּקְטַלְנָה |
| וַנִּקְטַל    |                |

Qal

|               |                |
|---------------|----------------|
| וַיִּקְטַל    | וַתִּקְטַל     |
| וַתִּקְטַלְי  | וַתִּקְטַלְי   |
| וַאֲקַטַל     |                |
| וַיִּקְטַלְוּ | וַתִּקְטַלְנָה |
| וַתִּקְטַלְוּ | וַתִּקְטַלְנָה |
| וַנִּקְטַל    |                |

Piel

|               |                |
|---------------|----------------|
| וַיִּקְטַל    | וַתִּקְטַל     |
| וַתִּקְטַלְי  | וַתִּקְטַלְי   |
| וַאֲקַטִּיל   |                |
| וַיִּקְטִילוּ | וַתִּקְטַלְנָה |
| וַתִּקְטִילוּ | וַתִּקְטַלְנָה |
| וַנִּקְטַל    |                |

Hiphil

|                       | Qal        | Niphal     | Piel       | Pual       | Hiphil     | Hophal     | Hithpael     |
|-----------------------|------------|------------|------------|------------|------------|------------|--------------|
| Active                | וַיִּקְטַל |            | וַיִּקְטַל |            | וַיִּקְטַל |            |              |
| Passive/<br>Reflexive |            | וַיִּקְטַל |            | וַיִּקְטַל |            | וַיִּקְטַל | וַיִּחַקְטַל |
|                       | Simple     | Simple     | Factitive  | Factitive  | Causative  | Causative  | Iterative    |

Niphal

|               |                |
|---------------|----------------|
| וַיִּקְטַל    | וַתִּקְטַל     |
| וַתִּקְטַלְי  | וַתִּקְטַלְי   |
| וַאֲקַטַל     |                |
| וַיִּקְטַלְוּ | וַתִּקְטַלְנָה |
| וַתִּקְטַלְוּ | וַתִּקְטַלְנָה |
| וַנִּקְטַל    |                |

4.3.4.3.1. *WAYYIQTOL* (in Qal)

Look for ׀ which is sign of *WAYYIQTOL*  
(it will only be attached to *YIQTOL*s)

4.3.4.3.1.1. Examples of *WAYYIQTOL* in Qal

שמר (to keep)

a. וישמר ... תורתִי “and he kept... my laws.” Gen26:5

b. והשמר־לוֹ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה “and you kept for him this great mercy” 1K3:6

c. והשמרוּ אֶת־כָּל־מִצְוֹתָיו “and you kept all his commandments” Jer35:18

דָּבַר (to speak)

d. וידברוּ אֵלָיו אֶת כָּל־דְּבָרֵי יוֹסֵף “and they spoke to him all the words of Joseph” Gen45:27

### 4.3.4.3.1.1. Exercises: *WAYYIQTOL* in Qal

1. וַיִּמְלֹךְ בְּאֶרֶץ כְּנָעַן בְּלֶע בֶּן-בְּעוֹר. Gen36:32

2. וַיִּמְלֹךְ דָּוִד עַל-כָּל-יִשְׂרָאֵל. 2Sam8:15

3. וַיִּמְלֹךְ שְׁלֹמֹה בִירוּשָׁלַם עַל-כָּל-יִשְׂרָאֵל. 2C9:30

4. וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים. Gen3:8

5. וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרִי. Gen16:2

6. וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנָּעַר. Gen21:17

7. וַיִּשְׁמְעוּ אַחִיר. Gen37:27

8. וַיִּשְׁמְרוּ אֶת-הַבַּיִת. Ps 59:1

## 4.3.4.4. The Hebrew Participle

an adjective that takes a direct object

A *participle*, in Hebrew, is a verbal adjective used to describe a noun. As a noun the participle focuses on the “doer” of an action. There are three levels from which the participle can be approached. It can be viewed as a single word, as a part of a phrase, or as a part of a clause.

1) As a single word: A participle can be viewed as an individual “doer” of an action. This is called the *substantival* use of the participle.

- a. <sup>I</sup> <sup>keeper</sup> <sup>superior</sup> <sup>brother</sup> <sup>אָחִי</sup> <sup>אֲנִי</sup> <sup>הַשֹּׁמֵר</sup> “Am I the one who keeps my brother?” Gen 4:9
- b. <sup>הַיּוֹשְׁבִים</sup> <sup>בְּאֶרֶץ</sup> <sup>מִצְרַיִם</sup> “those who dwell in the land of Egypt,” Jer44:13
- c. <sup>הַיֹּשֵׁב</sup> <sup>בְּעִיר</sup> <sup>הַזֹּאת</sup> “the one who dwells in this city.” Jer21:9

2) As part of an attributive phrase: A participle often occurs as part of a “attributive phrase,” that is, modifying a noun (just like an adjective).

- a. <sup>הַנִּמְצָא</sup> <sup>הַכֶּסֶף</sup> “the found silver” Gn 47:14
- b. <sup>לְפָנֶיךָ</sup> <sup>הַהֹלְכִים</sup> <sup>לְעַבְדֶיךָ</sup> “to your servants who walk before you” 2Chron 6:14
- c. <sup>בְּנֹתֶיךָ</sup> <sup>הַנִּמְצָאוֹת</sup> “your found daughters” Gen 19:15
- d. <sup>הָעָם</sup> <sup>הַנִּמְצָא</sup> “the found people” Deut 20:11

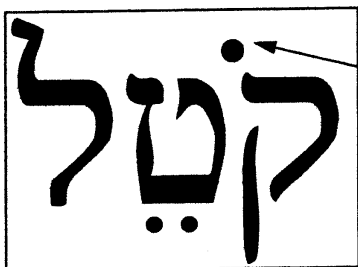
3) As part of a clause: A participle can occur as the predicate of a clause. Such a clause is a nominal clause since its predicate is not a verb (a participle is a verbal adjective, not a verb).

- a. <sup>אַתָּה</sup> <sup>אָמַר</sup> “you are speaking” Ex2:14 <sup>you are speaking</sup>
- b. <sup>קוֹל</sup> <sup>קוֹרֵא</sup> <sup>בַּמִּדְבָּר</sup> “a voice is crying in the wilderness” Isa40:3 <sup>(crying)</sup>
- c. <sup>וְהָאָרֶץ</sup> <sup>לְעוֹלָם</sup> <sup>עֹמֵדָה</sup> “and the land forever stands” Ecc1:4 <sup>(is standing)</sup>

d. אַחֲפִיָּהּ <sup>watcher</sup> שָׁמַר וְעֵלִי <sup>(is watcher)</sup> "And Eli was watching her mouth" 1Sam 1:12

NOT GOOD WAYS TO TRANSLATE CLAUSE USE

- present tense
- attributive use

4.3.4.4.1. Qal Participles (Look for Holem in first letter!)

Look for Holem in first letter!

## 4.3.4.4.1.1. Examples of Qal Participles:

Note the Holem in the first letter of the root. Treat the participle as you would any other adjective.

a. וְזֹאת אֹמֶרֶת “and this(one) is speaker (speaking)” 1k3:22

*the "is" - speaker*

b. אַתָּה אֹמֵר “you are speaker (speaking)” ex2:14

c. לַעֲשֹׂה הָרָעָה “to (one)doing evil” 2s3:39

*the "doer bad"*

d. עֵץ פְּרִי עֹשֶׂה פְּרִי “a tree of fruit making fruit” gn1:11

*(maker-fruit)*

e. וְאַתָּה נֹתֵן לָהֶם אֶת-אֲכֻלָּם “and you are one-who-gives to them their food” ps145:15

*(giver-to-them)*

f. הַיּוֹשְׁבִים בְּאֶרֶץ מִצְרַיִם “Those who dwell in the land of Egypt” jer44:13

g. הַיֹּשֵׁב בְּעִיר הַזֹּאת “The one who dwells in this city” jer21:9

## 4.3.4.4.1.2. Exercises: Qal Participles:

- 1) <sup>knowers</sup> כָּל־הַיְדָעִים Jer44:15 all the knower-men  
Qal Ptc MPI לַדַּעַךְ "knower"
- 2) וְאֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֶחָדָם 2k22:18 and to the <sup>sender of you-thing</sup> of Judah  
Qal Ptc Mbg שֹׁלֵחַ "the sender"
- 3) כְּאֵשׁ אֹכֶלֶת is30:27 like a devourer-fire  
Qal Ptc Fsg אֹכֶלֶת "devourer"
- 4) מִן־הַמְּאֵכֵל יָצָא מֵאֵכֶל ju14:14 from the eater came food  
Qal Ptc Mbg מְאֵכֵל "the eater"
- 5) וְלִמְצָרִים הָאֹכְלִים אֹתוֹ gn43:32 and the <sup>to eat with him</sup> Egyptians  
Qal Ptc MPI "the eaters"
- 6) וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת ecc1:4 and the land is a forever-stander  
Qal Ptc Fsg עֹמֶדֶת
- 7) יְהוֹשֻׁעַ בֶּן־נֹון הָעֹמֵד לְפָנֶיךָ dt1:38 Joshua son of Nun <sup>the</sup> stander before you  
Qal Ptc Mbg עֹמֵד "the stander"
- 8) כָּל־הָעֹבְדֵי בְּאֵהֶל nu4:37 the every server in the tent of meeting
- 9) יְהוָה הָאֹמֵר אֵלַי 32:10 <sup>speaker-to-me</sup> the Lord  
Qal Ptc
- 10) הַדְּבָרוֹת Ps31:19 those speaker-women

### 4.3.4.4.2. Niphal Participles (Look for the Nun)



Look for the nun!

Niphal Participle will have a Qames (rather than Patach of QATAL)

#### 4.3.4.4.2.1. Examples of Niphal Participles

- voice heard in*  
 a. קוֹל בְּרָמָה נִשְׁמָע "A voice was heard in Ramah" Jer31:15
- the remaining-ones fled*  
 b. וְהַנִּשְׁאָרִים נָסוּ "And those who survived fled" ge14:10
- he-honored me is*  
 c. וְהוּא נִכְבָּד "he is honored" ge34:19
- alone and he*  
 d. וְהוּא לְבִדּוֹ נִשְׁאָר (alone) "and he remains alone" ge 42:38
- the LORD-fighter against*  
 e. יְהוָה נִלְחָם לָהֶם בְּמִצְרַיִם "the LORD is one who fought for them in Egypt" ex 14:25



## 4.3.4.4.2.2. Exercises: Niphal Participles (passive adj)

Translate and parse all verbs:

- 1) בְּשֵׁם הַמֶּלֶךְ נִכְתָּבׁ Esther 3:12 <sup>written</sup> in the name of the king  
Niph Ptc MSg כתיב "writer"
- 2) וְנִכְתָּב בַּסֵּפֶרׁ Esther 9:32 and it is written in the book
- 3) וְרֵעַת מִחֶרֶץ נִבְחָרׁ Prov 8:10 (חֶרֶץ = "gold")  
and knowledge is choicer than gold
- 4) פָּסָף נִבְחָרׁ Prov 10:20 chosen silver
- 5) וּמִשְׁפָּט נִבְחָרׁ לַיהוָהׁ Prov 21:3 <sup>for gold</sup> <sup>chosen</sup> and justice is chosen to Yahweh
- 6) וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצִדְקָהׁ Isa 5:16 <sup>the holy God</sup> <sup>and</sup> and the holy God is holy in righteousness
- 7) בְּאֵרֹת נִשְׁבָּרִים "cisterns" Jer 2:13 broken cisterns
- 8) לְנִשְׁבָּרֵי-לֵבׁ Psa 34:19 ~~the~~ to brokenhearted-ones
- 9) וְזִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָהׁ Psa 51:19 <sup>broken FS</sup> the sacrifices of God are a broken spirit
- 10) לֵב-נִשְׁבָּרׁ Psa 51:19 a broken heart
- 11) וְגַם-דָּמוֹ נִדְרָשׁׁ Gen 42:22 and also his blood is sought
- 12) וְהָאֱלֹהִים יִבְקֹשׁ אֶת-הַנִּדְרָףׁ Ecc 3:15 and God will seek the one who is persecuted

4.3.4.4.3. Piel Participles: (Look for the Mem attached to the first letter of the root and the doubling (dagesh) in the second letter of the root. Treat the participle as you would any other adjective. )



Look for mem prefix

Note doubled second letter

4.3.4.4.3.1. Examples of Piel Participles:

- a. <sup>speaks</sup> <sup>more subtle</sup> <sup>I heard</sup> <sup>speaks to Esau</sup> אֶל-עֵשָׂו מְדַבֵּר אֶת-אָבִיו שָׁמַעְתִּי "I heard your father speaking to Esau" ge27:6
- b. הֵם הַמְדַבְּרִים אֶל-פַּרְעֹה מֶלֶךְ-מִצְרַיִם "they were the ones speaking to Pharaoh, king of Egypt Ex6:27
- c. <sup>what she?</sup> <sup>she speaks - her</sup> <sup>her heart she</sup> מָה אֲדֹנָי מְדַבֵּר אֶל-עַבְדּוֹ "what is my/lord speaking to his servant?" jo5:14
- d. הִיא מְדַבֶּרֶת עַל-לֵבָהּ "She was speaking upon her heart 1s1:13

## 4.3.4.4.3.2. Exercises: Piel Participles:

1) אֲנֹכִי מְבַקֵּשׁ אֶחָאָחִי Gen 37:16 <sup>I</sup> looker-I my brothers  
Piel Ptc MS<sub>g</sub>

2) הַמְבַקְשִׁים אֶת־נַפְשָׁם Ex 4:19 the seekers

3) אַתֶּם מְבַקְשִׁים אֶתָּה Ex 10:11  
you

4) כָּל־מְבַקֵּשׁ יְהוָה Ex 33:7

5) אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ Jud 4:22

6) וַיִּשְׁמַחוּ בָּהּ כָּל־מְבַקְשֵׁיהָ Psa 40:17

7) אֲנִי יְהוָה מְקַדְשְׁכֶם Ex 31:13

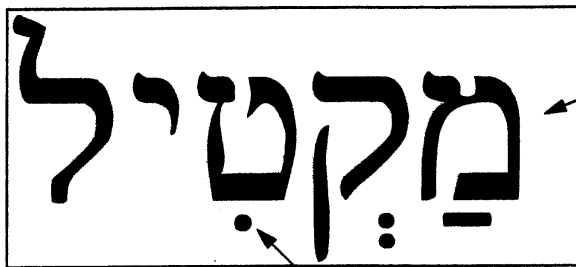
8) אֲנִי יְהוָה מְקַדְשָׁם Eze 20:12

9) אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל Eze 37:28

10) כִּי־מְכַבְּדֵי אֲכַבֵּד 1Sam 2:30

11) הַמְכַבְּדֵי יְיָ אֶת־אָבִיךָ 2Sam 10:3

4.3.4.4.4. Hiphil Participles: (Look for the Mem attached to the first letter of the root and the I-Class vowel in the second letter of the root. Treat the participle as you would any other adjective. )



Note mem prefix

Note I-Class vowel (infix)

#### 4.3.4.4.4.1. Examples of Hiphil Participles

- a. מְשָׁמֵעַ “one causing [someone] to hear”
- b. מְשַׁלֵּחַ “one causing [someone] to send”
- c. מְשַׁלְּחִים “ones causing [someone] to send”

#### 4.3.4.4.2. Exercises: Hiphil Participles

- 1) המִלֵּךְ הַמְמַלֵּיךְ אֹתוֹ Eze 17:16
- 2) מְשַׁמֵּעַ שְׁלוֹם Isa 52:7
- 3) הוּא מְקַרֵּיב Lev 3:1
- 4) וְהִכְהִינְךָ הַמְקַרֵּיב אֶת־עֹלֹתָ Lev 7:8
- 5) הֵם מְקַרֵּיבִים Lev 21:6
- 6) אֲנִי מְזַכֵּיר אֶת־חַטָּאִי Gen 41:9
- 7) הַמְזַכְרִים אֶת־יְהוָה Isa 62:6

## 4.3.4.4.5. Examples: Hebrew Participles

הַמְהַלְכִים ec4:15 הַשָּׁמֶשׁ תַּחַת הַשָּׁמַיִם the living who walk under the sun

מְדַבֶּרֶת 1s1:13 רַחֲמָהּ הִיא מְדַבֶּרֶת עַל-לִבָּהּ she was speaking upon her heart

מְדַבְּרִים is65:24 הֵם מְדַבְּרִים they are speaking

מְדַבֵּר gn27:6 הִנֵּה שָׁמַעְתִּי אֶת-אָבִיךָ מְדַבֵּר אֶל-עֵשָׂו behold I heard your father speaking to Esau

הַמְדַבְּרִים ex6:27 אֶל-פַּרְעֹה הֵם הַמְדַבְּרִים they were speaking to Pharaoh

הַנִּקְרָא is43:7 כָּל הַנִּקְרָא בְשֵׁמִי everyone who is called by my name

הַנִּמְצְאִים 1s13:15 וַיִּבְקֹד שָׂאֵל אֶת-הָעָם הַנִּמְצְאִים עִמּוֹ And Saul visited the people who were found with him

הַמְמַלִּיךְ ek17:16 אֲחֹזַי הַמְמַלִּיךְ הַמֶּלֶךְ the king who made him to reign

הַמְחַזְקִי ju16:26 הַנְּעָר הַמְחַזְקִי בְיָדוֹ the young man who strengthened his hand

\* Can NEVER  
be subject  
or predicate  
of a clause

### 4.3.4.5. Infinitives

Infinitives are verbal-nouns. They function as nouns in a sentence or clause and, like a verb, they can take an object: "to hit" is an infinitive. Since the verb "hit" can take an object, such as "a ball," the infinitive "to hit a ball" is also a verbal noun.

1) In Hebrew, infinitives are formed from the YIQTOL verb by omitting the prefix:

YIQTOL = YI + QeTOL (infinitive)

e.g., יִקְטֹל = (infinitive) קָטַל + י

2) Hebrew Infinitives have two types: Infinitive Constructs and Infinitive Absolutes.

a. An Infinitive Construct occurs with a preposition or suffixed pronoun:

with לְ preposition: לְקָטַל = קָטַל + לְ  $\begin{matrix} \text{compl} \\ \text{sub} \end{matrix}$

with pronominal suffix: קָטַלְוּ ( $qo\ddot{t}l\acute{o} < qo\ddot{t}l + \acute{o}$ )  $\Rightarrow$  Qal infinitives only, other forms stems aff.

b. An Infinitive Absolute occurs by itself (with no prefixes or suffixes)

קָטַל -- it can be recognized by its distinct vowel pattern (Qames + Holem-waw)

3) The syntax of the Infinitives is the same as the noun. For the most part, it occurs as a verb-complement, that is, it supplements or completes the action of the verb:

a. In the statement "I need to buy a hat," the phrase "to buy" is an infinitive and it completes the sense of the verb "I need." It is also the object of the verb "I need" and functions like the noun "a hat" in the statement "I need a hat." That is why infinitives are called "noun-equivalents" or "verbal nouns." They act just like nouns in statements like that above. In Hebrew, these kinds of Infinitives usually have a לְ preposition: בָּא לְמֶלֶךְ "he came to be king." (לְ + מֶלֶךְ)

b. In the statement "when I buy a hat, I will need more money," the phrase "when...buy," in Hebrew, is a circumstantial use of the infinitive. It completes the verb in the main clause "I will need more money." In Hebrew, these kinds of Infinitives usually have either the בְּ or כִּי preposition:

כִּי בָּא לְמֶלֶךְ בְּאֵל-הָעִיר "When [he] became king, he came to the city." (כִּי + מֶלֶךְ)

or: בְּמֶלְכוֹ אַרְבָּעִים שָׁנָה מָלַךְ "when he became king (*qo\ddot{t}l*-form), he reigned 40 years."

2S 5:4

### 4.3.4.5.1. Qal Infinitive: קטל (קטל)

lit. "as the hearing of Laban the report of Jacob"

a. אָח־שָׁמַע לְבָן אֶת־שִׁמְעוֹ (כְּשָׁמַע) ge29:13 "when Laban heard the report (שָׁמַע) of Jacob"

"too is my iniquity from lifting"

b. גְּדוֹל עוֹנֵי מִנְשָׂא ge4:13 b. "(too) great is my iniquity from bearing"

Qal Inf

c. בַּעֲמֹדוֹ לִפְנֵי פַרְעֹה ge41:46 "when he stood (qatl-form) before Pharaoh"

d. וּבָנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כְּשָׁמְעוּם ge34:7 "The sons of Jacob came from the field when they heard them."

when / heard  
they  
Qal Inf

e. לְשָׁמֹר אֶת־דְּרֹךְ עֵץ הַחַיִּים ge3:24 "to keep the way of the tree of life"

of life the tree the way of to keep

#### Translate and parse all verbs:

1) לְזַכֵּר בְּרִית ge 9:16 <sup>he</sup> to be remembered a covenant to remember a covenant

2) לְשַׁבֵּר הַדֶּלֶת ge 19:9 to break the door  
Qal Inf שָׁבַר "to break"

3) לְדַרֵּשׁ אֶת־יְהוָה ge 25:22 to inquire the Lord  
Qal Inf דָּרַשׁ "to inquire"

4) לֹא־נָחַתִּיד לְנָגַע אֵלַיָּהּ ge 20:6 ~~to strike to you~~  
I did not give you to touch her  
complementary

5) לְסַפֵּר אֹתָם ge 15:5 to count them

6) וּלְמַשֵּׁל בַּיּוֹם ge 1:18 and to rule <sup>in</sup> the day



4.3.4.5.2. Niphal Infinitive: **הִקְטִיל (הִקְטִיל)** "being killed"

- a. **לְהִמָּלֵט הַהָרָה** "to escape to the mountain(s)" ge 19:19
- b. **בְּיוֹם הַגְּמֵל אֶת־יִצְחָק** "in the day Isaac was weaned" ge 21:8  
*Isaac of Day in the day weaned*
- c. **אַחֲרַי הִפָּרַד־לוֹט** "After Lot was separated" ge 13:14  
*the separating after off of Lot*
- d. **בְּהִפָּרַת רָשָׁעִים** "when the wicked are cut off" Ps 34:37

Translate and parse all verbs:

- 1) **בְּהִבְרָאֵם** Gen 2:4 (**בָּרָא** to create) *"when they were created"*  
*Niph Inf Mas Sg of 3mpl soft. in their on was created their (in their being created)*
- 2) **בְּיוֹם הִבְרָאֵם** Gen 5 (**בָּרָא** to create) *in the day when they were created*
- 3) **לְהִמָּלֵט הַהָרָה** Gen 19:19 (**מָלַט** to escape) *being ascaped to the mountain*
- 4) **בְּהִפָּרְעָה בְּפָרְעָה** Ex 14:18 (**כָּבַד** to honor) *(in my being honored) honored by Pharaoh when I am*
- 5) **בְּיוֹם הַמָּשַׁח** Lev 6:13 (**מָשַׁח** to anoint)  
*in the day anointed of being*

4.3.4.5.3. Piel Infinitive: קטל (קטל) → same nature as Piel verbs

↳ think factitive, to make something happen

- a. לדבר איתו Gen 17:22 "to speak with him"
- b. כלה לדבר אל-אברהם Gen 18:33 "he finished to speak (speaking) to Abraham" <sup>Piel Pft</sup>
- c. בִּדְבַר יִצְחָק אֶל-עֵשָׂו Gen 27:5 "when Isaac spoke to Esau" <sup>Subj.</sup> <sub>Piel Inf. be uaf פתח</sub>
- d. ולא יכלו דברו לשלם Gen 37:4 "they were not able to speak him for peace" <sup>with (person)</sup> <sub>Or Pft 3rd: יכלו</sub>
- e. כְּדַבְּרָהּ אֶל-יוֹסֵף Gen 39:10 "when she spoke to Joseph" <sup>to speak as</sup> <sub>Or 2nd 3rd</sub>

Translate and parse all verbs:

- 1) בְּדַבְּרָם אֵלָיו Gen 50:17 "when they were speaking to him" <sub>to him</sub>
- 2) דַּבְּרָהּ אֶל-עַבְדָּךָ Ex 4:10 "your speaking to your servant"
- 3) כְּדַבְּרָכֶם Ex 12:31 "when you speak"
- 4) כְּדַבֵּר אִתְּךָ Ex 16:10 when
- 5) כְּדַבְּרֵי Ex 19:9 when / spoke
- 6) בְּדַבְּרוֹ אִתּוֹ Ex 34:29 "in his speaking with him" "when he speaks with him"
- 7) לְדַבֵּר אִתּוֹ Ex 34:34 to speak with him
- 8) אֲשַׁמֵּר לְדַבֵּר Num 23:12 "I will keep in speech" <sub>Or 1st 3rd</sub>

## 4.3.4.5.4. Hiphil Infinitive: הַקְטִיל (הִקְטִיל)

- a. לְהַכְרִית הַצְפַּרְדֵּיעִים מִמֶּךָ Ex 8:5 “to cause to cut off the frogs from you”
- b. לְהַקְטִיר אֵשָׁה לַיהוָה Ex 30:20 “to cause to burn incense <sup>with</sup> fire to the Lord”
- c. בְּיוֹם הַקְרִיבוֹ אֶת-זִבְחוֹ Lev 7:16 [(when)] [(brought near)] “in the day he caused to come near his sacrifice”

Translate and parse all verbs:

- 1) לְהַעֲבִיר Lev 18:21 to cause to pass through
- 2) לְהַקְרִיב לָחֶם Lev 21:17 to ~~bring~~ bring near bread
- 3) בְּהַקְרִיבָם אֵשׁ Num 3:4 when they bring near the fire
- 4) לְהַקְרִיב אֵשָׁה Num 15:13 to bring near fire
- 5) לְהַקְרִיב אֶחָדְכֶם אֵלָיו Num 16:9 to bring you (pl) near to him (it)
- 6) לְהַקְדִּישֵׁנִי Num 20:12 to cause me to be holy
- 7) בְּהַקְרִיבְכֶם Num 28:26 when you (pl) brought near me
- 8) לְהַשְׁמִידֵנוּ Deut 1:27 to cause us to destroy us

## 4.3.4.5.5. Study Examples of Infinitives

|              |         |                 |                  |         |                        |
|--------------|---------|-----------------|------------------|---------|------------------------|
| כְּשָׁמַעַ   | gn29:13 | as hearing      | בְּשֹׁכֵן        | gn35:22 | in dwelling            |
| בְּדַבֵּר    | gn27:5  | in speaking     | לְסַפֵּר         | gn15:5  | to count               |
| וּדְבַר      | gn24:33 | speaking        | וְלִמְשֹׁל       | gn1:18  | and to rule            |
| לְדַבֵּר     | gn17:22 | to speak        | לְהִמָּלֵט       | gn19:19 | to escape              |
| מִדְבַר      | gn31:29 | from speaking   | בְּהִפּוֹךְ      | gn19:29 | in overturning         |
| שִׁלַּח      | gn8:10  | sending         | לְשַׁחֵט         | gn22:10 | to slaughter           |
| לְאָכַל      | gn24:33 | to eat          | לְקַלֵּל         | gn8:21  | to curse               |
| מִנְשֹׂא     | gn4:13  | from lifting up | לְרַחֵץ          | gn24:32 | to wash                |
| בְּעִמּוּדוֹ | gn41:46 | in his standing | לְבָרוּחַ        | gn31:27 | to flee                |
| לְשָׁמֹר     | gn3:24  | to keep         | לְהַשְׁכִּיל     | gn3:6   | to cause to understand |
| לְמַצֵּא     | gn19:11 | to find         | בְּרָא           | gn5:1   | creating               |
| לְבָרֵךְ     | gn27:30 | to bless        | לְהַבְדִּיל      | gn1:14  | to divide              |
| לְזָכֹר      | gn9:16  | to remember     | הַגְּמִיל        | gn21:8  | being weaned           |
| לְעִזֹּב     | gn44:22 | to forsake      | לְנִשֵּׁק        | gn31:28 | to kiss                |
| לְשָׁכַב     | gn34:7  | to lie down     | לְסַפֵּד         | gn23:2  | to lament              |
| לְשַׁבֵּר    | gn19:9  | to break        | הִפְרִיד         | gn13:14 | separating             |
| לְדַרֵּשׁ    | gn25:22 | to seek         | לְשֹׂאב          | gn24:13 | to lie in ambush       |
| בְּשַׁחַת    | gn19:29 | in destroying   | לְהַבְאִישׁוּנִי | gn34:30 | to cause to stink      |
| שַׁחַת       | gn13:10 | destroying      | לְצַחֵק          | gn39:14 | to laugh               |
| לְשַׁחַת     | gn6:17  | to destroy      | לְפַתֵּר         | gn41:15 | to interpret           |
| לְנַגֵּעַ    | gn20:6  | to strike       | לְסַבֵּל         | gn49:15 | to bear                |
| שָׂנֵא       | gn37:5  | hating          | לְחַנֹּט         | gn50:2  | to embalm              |
| מִמְקַבֵּר   | gn23:6  | from burying    |                  |         |                        |
| לְקַבֵּר     | gn23:8  | to burying      |                  |         |                        |

### 4.3.4.6. Imperatives (cannot be negated)

The Hebrew Imperative expresses a command or request. It is always in the 2nd person, and can be either singular or plural. The Imperative is built from the YIQTOL (Imperfect) form by removing the Imperfect Prefix of the 2nd person (תָּ). For example, the tav (תָּ) prefix of the 2ms Qal Imperfect תִּקְטַל is removed, leaving the masculine singular imperative form: קְטַל.

\* Note that the masculine singular imperative is identical in form with the Infinitive: קְטַל.

#### 4.3.4.6.1. Qal Imperative

|                             | masculine         | feminine              |
|-----------------------------|-------------------|-----------------------|
| Qal YIQTOL<br>(2nd Person): | תָּ + קְטַל       | תָּ + קְטַלִּי        |
|                             | תָּ + קְטַלְוּ    | תָּ + קְטַלְנָה       |
|                             | masculine         | feminine              |
| Qal IMPERATIVES:<br>"kill!" | קְטַל<br>קְטַלְוּ | קְטַלִּי<br>קְטַלְנָה |

**Note:** When the prefix is removed from the fem. sing (תִּקְטַלִּי) and masc. plural (תִּקְטַלְוּ), two shewa remain at the beginning of the word: קְטַלִּי and קְטַלְוּ. According to the rule for two shewas at the beginning of a word (3.3.5.), the first shewa becomes a hireq: קִטַּלִּי and קִטַּלְוּ.

### 4.3.4.6.2. Niphal Imperative

When the Imperfect (YIQTOL) prefix is removed in the Niphal, it is replaced by a prefixe he ה to keep the nun (נ) from “flying off.”

Niphal YIQTOL  
(2nd Person):

| masculine     | feminine         |
|---------------|------------------|
| תָּ + קָטַל   | תְּ + קָטְלִי    |
| תְּ + קָטְלוּ | תְּ + קָטְלֵנָּה |

Niphal IMPERATIVES:

"(you) be killed!"

| masculine              | feminine                    |
|------------------------|-----------------------------|
| הִקָּטַל<br>הִקָּטְלוּ | הִקָּטְלִי<br>הִקָּטְלֵנָּה |
| הִקָּטְלוּ             | הִקָּטְלֵנָּה               |

### 4.3.4.6.3. Piel Imperative

When the Imperfect (YIQTOL) prefix is removed in the Piel, the rest of the verb does not change.

Piel YIQTOL  
(2nd Person):



Piel IMPERATIVES:

"(קטל) <sup>דאס</sup> <sub>וודט</sub> killed"

| masculine    | feminine        |
|--------------|-----------------|
| קָטַלְ + תָּ | קָטַלְי + תָּ   |
| קָטַלְ + תָּ | קָטַלְנָה + תָּ |

| masculine           | feminine           |
|---------------------|--------------------|
| קָטַל<br>□□□        | קָטַלְי<br>□□□י    |
| קָטַלְ + תָּ<br>□□□ | קָטַלְנָה<br>□□□נה |

### 4.3.4.6.4. Hiphil Imperative

When the Imperfect (YIQTOL) prefix is removed in the Hiphil, it is replaced by the ה of the Hiphil and (in masculine singular) the I-Class vowel in the second letter is reduced to the tone-long se.

*Hiphil*  
~~י~~ YIQTOL  
 (2nd Person):

| masculine | feminine  |
|-----------|-----------|
| ת + קטיל  | ת + קטילי |
| ת + קטילו | ת + קטלנה |

*Hiphil*  
~~י~~ IMPERATIVES:

"(you) cause to kill"

| masculine            | feminine              |
|----------------------|-----------------------|
| הקטיל<br>הִקְטִיל    | הקטילי<br>הִקְטִילִי  |
| הקטילו<br>הִקְטִילוּ | הקטלנה<br>הִקְטִלְנָה |



## 4.3.4.6.5. Examples: Imperatives

|              |         |                                       |
|--------------|---------|---------------------------------------|
| וּמְלֵא      | gn1:22  | vqvmp “and fill...!”                  |
| אָמַרְי      | gn12:13 | vqvfs “say...!”                       |
| הִפָּרַד     | gn13:9  | vnvms “be separated...!”              |
| וּסְפֹר      | gn15:5  | vqvms “and count...!”                 |
| וְרָחַצוּ    | gn18:4  | vqvmp “and wash...!”                  |
| וְהִשְׁעֲנוּ | gn18:4  | vnvmp “and be supported...!”          |
| וְסִעְדוּ    | gn18:5  | vqvmp “and be founded...!”            |
| הִמְלֹט      | gn19:17 | vnvms “escape...!”                    |
| מֵהָר        | gn19:22 | vpvms “hurry...!”                     |
| שָׁכְבִי     | gn19:34 | vqvfs “lie down...!”                  |
| שִׁמְעוּ     | gn21:12 | vqvms “hear...!”                      |
| וְהִחֲזִיקִי | gn21:18 | vhvfs “and be strong...!”             |
| קָבַר        | gn23:6  | vqvms “bury...!”                      |
| וּפְגְעוּ    | gn23:8  | vqvmp “and meet...!”                  |
| הִשְׁמַר     | gn24:6  | vnvms “watch yourself...!”            |
| שָׁכֵן       | gn26:2  | vqvms “dwell...!”                     |
| מִלֵּא       | gn29:27 | vpvms “fill...!”                      |
| עָבְרוּ      | gn32:17 | vqvmp “pass through...!”              |
| וְהִחֲלִיפוּ | gn35:2  | vhvmp “and cause to pass through...!” |
| שִׁמְעוּ     | gn37:6  | vqvmp “hear...!”                      |
| הִשְׁלִיכוּ  | gn37:22 | vhvmp “cast down...!”                 |
| סִפְרוּ      | gn40:8  | vpvmp “recount...!”                   |
| שְׁלַחוּ     | gn42:16 | vqvmp “send...!”                      |
| וְאָכְלוּ    | gn45:18 | vqvmp “and eat...!”                   |
| הִקְבְּצוּ   | gn49:2  | vnvmp “be gathered...!”               |
| וְשִׁמְעוּ   | gn49:2  | vqvmp “and hear...!”                  |
| קָבְרוּ      | gn49:29 | vqvmp “bury...!”                      |
| דַּבְּרוּ    | gn50:4  | vpvmp “speak...!”                     |
| וּקְבֹר      | gn50:6  | vqvms “and bury...!”                  |

## 4.3.5. Weak Verbs

### 4.3.5.1. General Introduction to the Weak Verbs

### 4.3.5.2. Verbs with Gutturals



When one or more of the consonants in a verbal root is a guttural (see 1.1.4. and 2.5), minor adjustments to the vowels marking the verb type occur. The adjustments can be summarized in the following two rules.

A-Class prefix vowel (because of following guttural ע)

#### \* Two Rules:

- 1) *When, in the verbal pattern, a vocal shewa is expected (e.g. קָטַלְתֶּם), the shewa will be a composite shewa (e.g., עָמַדְתֶּם, see 2.3.2.).*
- 2) *When, in the verbal pattern, a doubled consonant is expected (e.g., Piel Stem: קָטַלְתָּ), the guttural cannot double (see 2.5.), and so the previous vowel is lengthened (בָּרַךְ, see 2.5.).*

These two rules are simple, but they result in many minor variations in the vowels of the verbs. The variations are related to the changes in the pronunciation of the vowels and do not affect the basic grammatical patterns. The student should strive to look beyond these variations in the vowels to the basic patterns of the verb. The strong verb קָטַל and the weak (guttural) verb יַעֲבֹד represent the same basic verb pattern: יַעֲבֹד (קָטַל).

4.3.5.2.1. Qal with a guttural in first position: עבר4.3.5.2.1.1. Examples of a guttural in first position

- a. וַיַּעְבֵּר אַבְרָם בְּאֶרֶץ <sup>Gen 12:6</sup> “And Abram passed through the land.” Gen12:6  
עבר
- b. אַל־נָא חַעְבֵּר מֵעַל עַבְדִּי <sup>Gen 18:3</sup> “Please do not pass by from upon you servant” Gen18:3  
עבר
- c. אֶעְבֹּר בְּכָל־צֹאֲנֵךְ <sup>Gen 30:32</sup> “I will pass among all your sheep.” Gen30:32  
עבר
- d. וַיַּעְבֵּר אֶת־הַנָּהָר <sup>Gen 31:21</sup> “And he passed over the river.” Gen31:21  
עבר
- e. אֲנִי לֹא־אֶעְבֹּר אֵלֶיךָ <sup>Gen 31:52</sup> “I will not pass by to you” Gen31:52  
עבר
- f. וַיַּעְבְּרוּ אַנְשֵׁים <sup>Gen 37:28</sup> “And the men passed by” Gen37:28  
עבר

4.3.5.2.1.2. Exercises: verbs with a guttural in first position: עבד

to work/serve

1. כִּי תַעֲבֹד אֶת־הָאָדָמָה Gen4:12 (when you)  
 בְּעִמְּךָ יִשְׂרָאֵל לְעַבְדָּהּ  
 Qal Impf 2MS "you will work for her"
2. עֲבָדוּ אֶת־כְּדֻרְלְעָמֹר Gen14:4 "They served"  
 Qal Pt 3CP "They served" (C=דוד/אומר)
3. יַעֲבֹדוּ Gen15:14 "they will work"  
 Qal Impf 3MP "they will work"
4. וְרֵב יַעֲבֹד צָעִיר Gen25:23 "and the greater one will serve the little one"  
 Qal Impf 3MS
5. וְאַתָּה אֶתְּחַבֵּד אֶת־אָחִיךָ Gen27:40 and your brother you will serve  
 Qal Impf 2MS
6. וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שִׁבְעַת שָׁנִים Gen29:20 and Jacob served for Rachel seven years  
 Qal Impf 1CS "served"
7. הֲלֹא בְרַחֵל עֲבַדְתִּי עִמָּךְ Gen29:25 "and is it not Rachel I served with you?"  
 Qal Pt 1CS "I served" (so that)
8. בְּכָל־כֹּחִי עֲבַדְתִּי אֶת־אָבִיךָ Gen31:6 "with all my strength I served the father of you (brother)"  
 Qal Pt 1CS "I served"
9. תַּעֲבֹדוּ אֶת־הָאֱלֹהִים עַל־הַר הַזֶּה Ex3:12 "you will serve" God upon this mountain  
 Qal Impf 2MS "you will serve" (you)
10. וַיַּעֲבֹדוּ אֶת־יְהוָה Ex10:7 "and they will serve" God  
 Qal Impf 3MP "they will serve"
11. וְעַבַדְתָּ אֶת־הָעֲבָדָה הַזֹּאת Ex13:5 "and you served this service"  
 Qal Pt 2MS "you served"
12. וְנַעֲבֹדָה אֶת־מִצְרַיִם Ex14:12 "and let us serve Egypt"  
 Qal Impf 1CP "let us serve"

### 4.3.5.2.2. Niphal with a guttural in first position



I-Class vowel lengthened because of following guttural  
(cf. 4.1.1.2.)

#### 4.3.5.2.2.1. Examples of Niphal with a guttural in first position

- 1) לא־יעבר (The ע does not double so ׀ lengthens to ׀) “It will not be passed over” Eze47:5
- 2) אָמַר בַּסֵּפֶר “it is said in the book” Num21:14
- 3) וַיֵּאָסֶף אֶל-עַמּוּיוֹ “And he was gathered to his people.” Gen25:8
- 4) וַיֵּאָסְפוּ-שָׁמָּה כָּל-הָעֶדְרִים “And all the herds were gathered towards there.” Gen29:3
- 5) וַיֵּאָסְפוּ אֵלָיו כָּל-בְּנֵי לֵוִי “And all the sons of Levi were gathered (וַיֵּאָסְפוּ) unto him.” Ex32:26
- 6) וַיֵּאָסֶף כָּל-אִישׁ יִשְׂרָאֵל אֶל-הָעִיר “And every man of Israel gathered to the city.” Jud20:11

## 4.3.5.2.2.2. Exercises for Niphal with first position guttural

1) וְהָאָרֶץ תְּעָזֹב Lev26:43 "and the land will be abandoned"  
 נִפְּלָא אַרְצָא זְפִיגָא "she will be abandoned"

2) וְנָעִזֹב כַּמְדָּבָר Isa27:10

3) נָעִזֹב בֵּית־הָאֱלֹהִים Neh13:11 "the house of God was forsaken"  
 נִפְּלָא בֵּית־אֱלֹהִים זְפִיגָא  
 אֵם־אֱלֹהִים יִצְרָא

4) לֹא יִחָשֵׁב לוֹ Lev7:18 "it was not reckoned to him"  
 אִי־לֵה

5) אֶרֶץ־רְפָאִים תִּחָשֵׁב Dt2:11

6) פָּרְסוֹת סוּסָיו כָּצַר נִחְשָׁבוּ Isa5:28 (פָּרְסוֹת = hoofs)

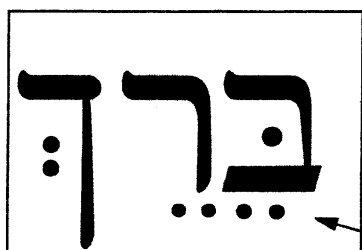
7) כְּחֹמֶר הַיֵּצֶר יִחָשֵׁב Isa29:16

8) כָּל־הַיּוֹם נִחְשָׁבְנִי כְצֵאֵן טִבְחָה Ps44:23

9) נִחְשָׁבְתִי עִם־יֹרְדֵי בּוֹר Ps88:5

10) וְתִחָשֵׁב לוֹ לְצִדְקָה Ps106:31

### 4.3.5.2.3. Piel with a guttural in second position



I-Class lengthened because of following guttural/resh

Since the Piel stem doubles (lengthens) the second consonant ( קטל ), a guttural in that position causes the lengthening of the preceding vowel (cf. 4.1.1.2.).

#### 4.3.5.2.3.1. Examples of Piel with a guttural in second position

- a. וַיְבָרֶךְ אֱלֹהִים אֶת-נֹחַ (The ר does not double so בֶּ lengthens to בָּ) “And God blessed Noah” Gen9:1
- b. וַיְבָרְכֵי אֶתָּה (The ר does not double so בֶּ lengthens to בָּ) “And I blessed her.” Gen17:16
- c. וַיִּשְׁרַח אֹתוֹ “and he served him.” (not וַיִּשְׁרַח , since the ר does not double so the vowel שָׁ must lengthen to שָׁ.) Gen39:4
- d. וַיִּשְׁרְחוּ אֹתוֹ “And they will serve him.” (not וַיִּשְׁרְחוּ) Num3:6

### 4.3.5.2.3.2. Exercises for Piel with a guttural in second position

- 1) וַיְבָרֶךְ אֱלֹהִים אֶת-אַבְרָהָם Gen24:1 "and the Lord made/blessed Abraham"  
 Piel פת 3MS בָּרַךְ he blessed
- 2) וַיִּשְׁרְחוּ בָּהֶם Num3:31 (not יִשְׁרְחוּ) They made served concerning them  
 Piel פת 3MPי שָׂרַח "they will make served"
- 3) וַיִּשְׂרַח אַחֲרָיו Num8:26 (not וְשָׂרַח) "and he" served his brothers  
 Piel פת 3MS שָׂרַח "and he made served"
- 4) וַיִּשְׁרְחוּ-בָּכֶם 2K25:14 (not יִשְׁרְחוּ) "they will make served"  
 Piel פת 3MPי שָׂרַח "they will make served"



## 4.3.5.2.4. First Aleph (אבה, אבד, אפה, אכל, אמר)



Characteristic Holem in prefix.

Because of vowel changes in the early history of Hebrew, a few verbs beginning with aleph have an additional feature. The Qal imperfect prefix vowel is a holem rather than a pathach as the other guttural verbs. The Qal imperfect, 3ms, of אמר, for example, is אִמַּר rather than אָמַר .

These verbs are very common in the Hebrew Bible so the student should make a special effort to recognize them.

- אִמַּר "and he said...." Gen9:26
- וְלֹא תֹאמַר "And you shall not say..." Gen14:23
- וְהָאִמְרָה שָׂרַי אֶל-אַבְרָם "And Sarai said to Abram..." Gen16:5

Translate and parse all verbs:

- אִמַּרְתָּ Gen18:5  
Qal lwpf 3CP1
- לֹא תֹאמַר מִמֶּנּוּ Gen2:16 you shall not eat from it  
Qal lwpf not
- וְהָאִמְרָה אֶל-הַנָּחָשׁ Gen3:2 and she said to the serpent
- וְאָכַל Gen3:12

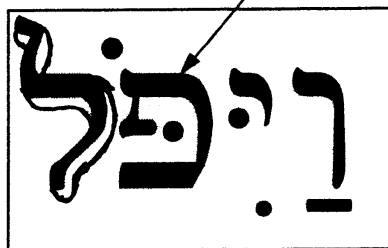
(Note with אָכַל the aleph of the root אכל has dropped out next to the aleph of the imperfect prefix: אִכַּל rather than אָאִכַּל .)

### 4.3.5.3. Verbs with Weak Consonants

#### 4.3.5.3.1. Verbs with a Nun as First Consonant

(e.g. נחן, נפל, נצל, נגש, see chart next page)

Doubled middle letter is assimilated nun



For the common verbal root נפל (“to fall”), instead of an expected Qal Yiqtol נִפֹּל, the form is נִפֹּל (yippol). The dagesh forte in the פ marks it as doubled. The first פ is the assimilated נ, the second פ is the פ in the root נפל. Because the nun assimilates only when it closes a syllable, these verbs are “weak” only in those patterns in which the nun closes a syllable, e.g., after the imperfect prefix (yiqtol). In the Qal perfect (qatal) pattern, e.g., נָפַל, the verb is regular.

The rule that governs these verbs is that *the nun will assimilate to the following consonant if it closes the syllable* (see 4.1.2.4.).

Note that in the Niphal perfect, the prefixed-nun of the Niphal causes the nun of the root to assimilate leaving only the nun of the Niphal in the verbal pattern. For example, the expected form of the Niphal perfect of נפל would be נִנְפַל, but the nun of the root closes the syllable begun by the nun of the Niphal, so the form becomes נִפַּל. The nun of the Niphal remains visible, whereas the nun of the root נפל assimilates to the second consonant פ and is marked only by the dagesh forte in the פ.

#### 4.3.5.3.1.1. Examples of Pe-Nun Verbs

- נִפְלוּ פָּנָיו “and his face fell” Gen4:5
- נִפַּל אַבְרָם עַל-פָּנָיו “and Abram fell upon his face” Gen17:3
- וַתִּפֹּל מֵעַל הַגָּמֶל “and she fell from upon the camel” Gen24:64
- וַיִּפְּלוּ לְפָנָיו אֶרְצָה “and they fell before him towards the ground” Gen44:14

The *QATAL* Tense (3rd Masc. Sing. forms of נגשׁ)

|                       | Qal    | Niphal  | Piel      | Pual      | Hiphil    | Hophal    | Hithpael    |
|-----------------------|--------|---------|-----------|-----------|-----------|-----------|-------------|
| Active                | נָגַשׁ |         | נִגְּשׁ   |           | הִגְּשׁ   |           |             |
| Passive/<br>Reflexive |        | נִגְּשׁ |           | נִגְּשׁ   |           | הִגְּשׁ   | הִתְנַגְּשׁ |
|                       | Simple | Simple  | Factitive | Factitive | Causative | Causative | Iterative   |

The *YIQTOL* Tense (3rd Masc. Sing. forms of נגשׁ)

|                       | Qal     | Niphal  | Piel      | Pual      | Hiphil    | Hophal    | Hithpael    |
|-----------------------|---------|---------|-----------|-----------|-----------|-----------|-------------|
| Active                | שָׁגַשׁ |         | יִגְּשׁ   |           | יִגְּשׁ   |           |             |
| Passive/<br>Reflexive |         | יִגְּשׁ |           | יִגְּשׁ   |           | יִגְּשׁ   | יִתְנַגְּשׁ |
|                       | Simple  | Simple  | Factitive | Factitive | Causative | Causative | Iterative   |

The *WAYYIQTOL* Tense (3rd Masc. Sing. forms of נגשׁ)

|                       | Qal        | Niphal     | Piel       | Pual       | Hiphil     | Hophal     | Hithpael       |
|-----------------------|------------|------------|------------|------------|------------|------------|----------------|
| Active                | וַיִּגְּשׁ |            | וַיִּגְּשׁ |            | וַיִּגְּשׁ |            |                |
| Passive/<br>Reflexive |            | וַיִּגְּשׁ |            | וַיִּגְּשׁ |            | וַיִּגְּשׁ | וַיִּתְנַגְּשׁ |
|                       | Simple     | Simple     | Factitive  | Factitive  | Causative  | Causative  | Iterative      |

### 4.3.5.3.1.2. Exercise: Pe-Nun Verbs

Translate and parse all verbs

- 1) וַיִּפְּלוּ מֹשֶׁה וְאַהֲרֹן עַל-פְּנֵיהֶם Num14:5 "and Moses and Aaron fell upon their faces"  
Qal Impft w/c 3MPL וַיִּפְּלוּ
- 2) וַיִּפְּלוּ תַּחַת רַגְלֵי 2Sam22:39 "they fell under my feet"  
Qal Imperfect w/c 3MPL וַיִּפְּלוּ they fell
- 3) וַיִּפֹּל עַל-פְּנֵי Eze 1:28 "I fell on my face"  
Qal Impft w/c 1CS וַיִּפֹּל "I fell"
- 4) לֹא-הֲצַלַּתָּ אֶת-עַמֶּךָ Ex5:23 "you have not caused your people to come out"  
Hiphil Pft 2MS וַיִּפְּלוּ
- 5) וַיִּצִלְתָּ אֶתְכֶם Ex6:6 "and I delivered you"  
Hi Pft 1CS וַיִּצִלְתָּ
- 6) וַיִּצֵּל אוֹתָם מִיַּד בְּנֵי-יִשְׂרָאֵל Jo9:26 "he rescued them from the hand of the sons of Israel"  
Hi Impft 3MS וַיִּצֵּל
- 7) וַיִּצֵּל אֶתְכֶם מִיַּד Jo24:10
- 8) וַיִּגַּשׁ אַבְרָהָם Gen18:23 "and Abraham drew near"  
Qal Impft w/c 3MS וַיִּגַּשׁ → "he drew near"
- 9) וַיִּגַּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו Gen27:22 "and Jacob drew near to Isaac his father"  
Qal Impft w/c 3MS וַיִּגַּשׁ → "he drew near"
- 10) וַיִּגַּשׁ-לוֹ Gen27:25 "and he brought near to him"  
Qal Impft w/c 3MS וַיִּגַּשׁ → "he brought near"
- 11) וַיִּגַּשׁ לֵאחָה Gen33:7 "and also Leah drew near"  
Qal Impft w/c 3FMS וַיִּגַּשׁ → "she drew near"
- 12) וַיִּגַּשׁוּ אֶל-הָאִישׁ Gen43:19 "they drew near to the man"  
Qal Impft w/c 3MPL וַיִּגַּשׁוּ → "They drew near"
- 13) וַיִּסַּע אַבְרָהָם מִשָּׁם Gen20:1 "And Abraham traveled from there"  
Qal Impft w/c 3MS וַיִּסַּע

- 14) **וַיֵּסַע לוֹט מִקְדָּם** Gen13:11 "And Lot traveled Eastward"  
Lot  
 Qal Impft w/c 3MS **סָע** → "he traveled"
- 15) **וְלֹא תִגְעַר בּוֹ** Gen3:3 "and ~~you~~ you will not strike him"  
and -ot  
 Qal Impft 2MP1 **גָּעַר**
- 16) **וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם** Gen1:7 "God put them <sup>stars</sup> in the expanse of the sky"  
Qal Impft w/c 3MS → "he gave/put"
- 17) **וְגַם לְאִישָׁהּ עָמָה** Gen3:6 "and she gave also to her husband with her"  
3FMS 2MS  
 Qal Impft w/c **תָּתַן** → "and she gave"
- 18) **וַיִּתֵּן-לוֹ** Gen14:20 "and he gave to him"  
Qal Impft w/c 3MS
- 19) **מַה תִּתֵּן-לִי** Gen15:2 "what will you give to me?"  
what  
Qal Impft 2MS5 **תָּתַן** → "
- 20) **וְאֶחָד-בְּנֹתָיו נָתַן לָהֶם** Gen34:21
- 21) **וַיִּתְּנוּ אֶל-יַעֲקֹב** Gen35:4 "and they gave to Jacob"  
Jacob to  
Qal Impft w/c 3MS **תָּתַן** → "and they gave"

### 4.3.5.3.2. The verb לקח (as if a first position nun נקח)



The verb לקח does not have a weak consonant, but the ל in the first position assimilates when it closes a syllable, just as the nun in other verbs. This verb is very common in the Hebrew Bible. Pay close attention to the forms listed below.

Rule: the ל in the 1st position of a verb behaves like a nun (לִקַּח)

Translate the Following

Dagesh missing from ק? (Masoretes!)

1. gn6:2 וַיִּקְחוּ לָהֶם נָשִׁים (= וַיִּקְחוּ) "They took for themselves wives"

Qal Impf 3mPl לקח

2. gn20:3 הָאִשָּׁה אֲשֶׁר-לָקַחְתָּ "The wife which you took...."

Dagesh = assimilation of the ל (as if a ל)

3. gn14:23 וְאִם-אֶקַּח מִכָּל-אֲשֶׁר-לְךָ "If I take from all that is to you (yours)."

Dagesh = assimilation of the ל (as if a ל)

4. gn2:15 וַיִּקַּח יְהוָה אֶת-הָאָדָם "as the Lord-God took the man"

5. gn44:29 וְלָקַחְתָּם גַּם-אֶת-זֶה מֵעַם פָּנַי "and you took also this from my face"

also Qal Pf 2mPl

6. gn43:15 וַיִּקְחוּ הָאֲנָשִׁים אֶת-הַמִּנְחָה הַזֹּאת "the men took this offering"

Qal Impf w/c 3mPl לקח

7. וְאֶת-בְּנֵימֶן תִּקְחוּ (gn42:36)

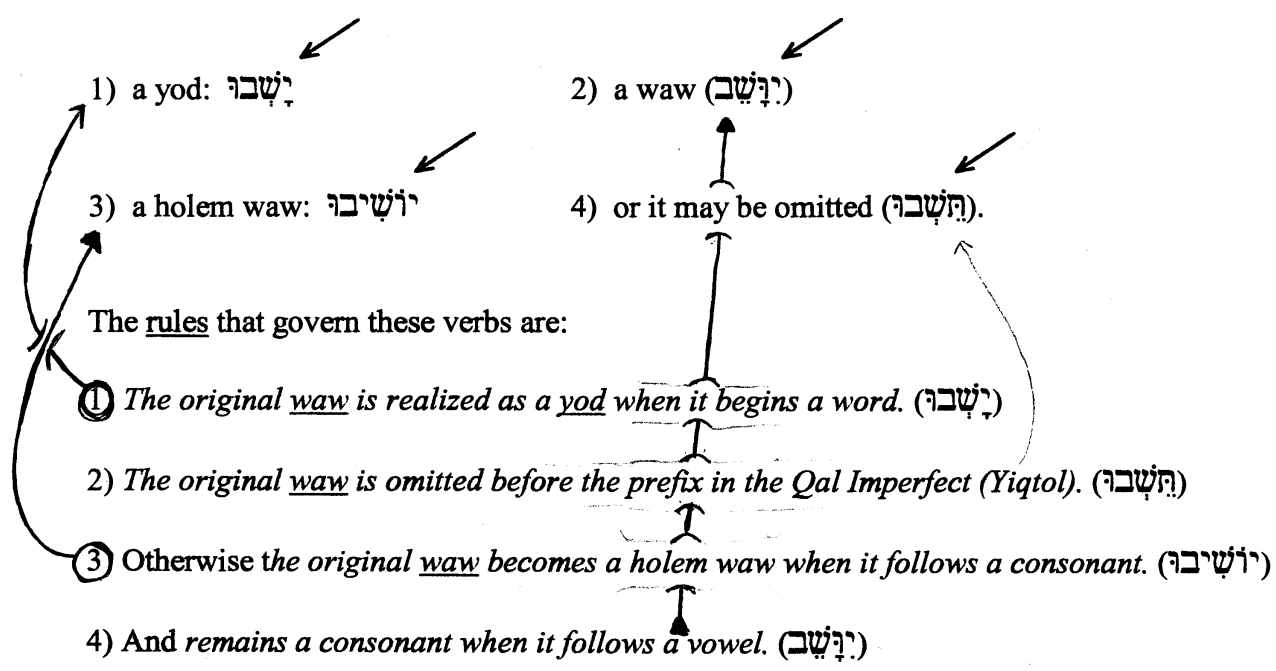
8. וַיִּקַּח יְהוָה אֶת-הָאָדָם (gn2:15)

9. וְאֶת-בְּנֹתֵיכֶם נִקַּח-לְנוּ (gn34:16)

### 4.3.5.3.3. Yod as First Consonant (e.g. יֵשֵׁב , יָדַע )



Most verbs of this type originally had a waw as the first consonant (יָשַׁב = וָשַׁב). When the waw occurred at the beginning of the word, it became a yod (יֵשֵׁב = וָשַׁב). As it now stands in the Hebrew Bible, the original consonant waw may appear as:



### Exercises (Translate):

#### 4.3.5.3.3.1. Qal Stem (יָשַׁב , יָדַע , יָצָא )

1. אָשַׁב ju6:18 אֲנֹכִי אָשַׁב "I will dwell"
2. וַיֵּשֶׁב gn4:16 בְּאֶרֶץ נֹד "And he dwelt in the land of Nod"  
*Qal Imperfect 3MS*
3. וְלֹא תֵשֵׁב dt28:30 בּוֹ "You shall not dwell in it."
4. וּבֵיתוֹ אֲשֶׁר-יֵשֵׁב שָׁם 1k 7:8 "And his house, where he dwelt."  
*Qal Imperfect 3MS*
5. וַיֵּדְעוּ gn3:7 כִּי עֵרְוָם הֵם "And they knew that they were naked."  
*Qal Imperfect 3MS*

- ① Waw → Tod & begin
- ② Waw → relative part impf stem
- ③ Waw → command part impf stem
- ④ Waw → relative part impf stem

6. וַיֵּשְׁבוּ nu20:15 בְּמִצְרַיִם יָמִים רַבִּים "and we dwell in Egypt many days"  
Qal impf 3ms 7st → we dwell
7. וַיֵּדַע gn4:17 קִין אֶת-אִשְׁתּוֹ "Cain knew his wife"  
Qal impf 3ms 7st → he knew
8. וַיֵּצֵא gn4:16 קִין מִלְּפָנֵי יְהוָה "Cain went out from the face of the Lord"  
Qal impf 3ms 7st → he went out

4.3.5.3.3.2. Niphal Stem (ישב, ידע)

1. וַיִּשְׁבוּ je22:6 עָרִים לֹא נִשְׁבּוּ "Cities did not become inhabited"  
Ni Pft 3CPI 2st → they were dwelling
2. וַיֵּדַע gn41:31 וְלֹא-יִדָּע "and he will not be known"  
Ni Impf 3ms 7st
3. וְלֹא נִדָּע gn41:21 "and it was not known"  
Ni Pft 3ms 7st

4.3.5.3.3.3. Piel Stem (ישב, ירש, יסר, יחל)

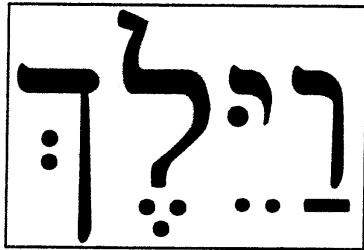
1. וַיִּשְׁבוּ ek25:4 וַיִּשְׁבוּ "and they made dwell"  
Pi Pft 3CPI 7st
2. וַיִּרְשׁ dt28:42 הַצִּלְצָל (whirring locust) וְיִרְשׁ "all of your trees and fruits of your land"  
Rel Impf 3ms 7st
3. וְאִסַּר 1k12:11 אֶתְּךָ אֶתְּךָ (instruct) וְאִנִּי "and I will make instruct you with"  
Rel Impf 3ms 7st → I will make instruct
4. וַיִּחַל ps71:14 אֶתְּךָ אֶתְּךָ
5. וַיִּחַל mi5:6 אֶתְּךָ אֶתְּךָ

4.3.5.3.3.4. Hiphil Stem (ישב, יציא)

1. וַיִּשְׁבוּ 2k17:26 וַיִּשְׁבוּ
2. וַיִּשְׁבוּ gn47:11 וַיִּשְׁבוּ יוֹסֵף אֶת-אָבִיו
3. וַיִּצְיֵא gn14:18 וַיִּצְיֵא שְׁלֹמֹה לְחָם
4. וַיִּצְיֵא gn15:5 וַיִּצְיֵא אֶתְּךָ אֶתְּךָ



## 4.3.5.3.3.5. The Verb הֵלֵךְ “to walk”



The verb הֵלֵךְ (“to walk”) shares most of its forms with those verbs with a Yod as First Consonant (e.g. יָשַׁב, יָדַע). Since this verb is very common in the Hebrew Bible, special care must be taken to recognize its forms. The Qal wayyiqtol of הֵלֵךְ, for example, is וַיֵּלֶךְ, which appears to be from הֵלֵךְ. Study the forms listed below.

## Examples:

## 4.3.5.3.3.5.1. The Qal of הֵלֵךְ, “to walk”

וַיֵּלְכוּ gn14:11 וַיֵּלְכוּ “and they walked”

Qal Impft w/c 3ms

וַיֵּלֶךְ gn24 כִּי אֶל-אֶרֶץ וְאֶל-מִוְלַדְתִּי הָלַךְ b/c to my land and to my birthplace also will go

וְהֵלְכֶם לְדֶרֶכְכֶם gn19:2 וְהֵלְכֶם לְדֶרֶכְכֶם

וְהָאֲנָשִׁים אֲשֶׁר הֵלְכוּ אִתִּי gn14:24 וְהָאֲנָשִׁים אֲשֶׁר הֵלְכוּ אִתִּי

וְהֵלְכִי עִם-הָאִישׁ הַזֶּה וְחָאֵמַר אֵלַי gn24:58 וְהֵלְכִי עִם-הָאִישׁ הַזֶּה וְחָאֵמַר אֵלַי

וַיֵּלֶךְ אֲבָרָם gn12:4 וַיֵּלֶךְ אֲבָרָם

וְחָלַף הַחֲבֹה עַל-פְּנֵי הַמַּיִם gn7:18 וְחָלַף הַחֲבֹה עַל-פְּנֵי הַמַּיִם

Qal Impft w/c 2ms  
3fs

the box went upon the face of  
the water

### 4.3.5.3.4. Bi-radical Verbs (Verbs with two consonantal roots: קָם , שָׁב , בָּא )

(See chart on page 161)



Bi-radical verbs, as their name suggests, are verbs with only two root consonants. Strictly speaking, they are not weak verbs. Since they have only two root consonants rather than three, they have a more simple form than the regular verb. The *qatal* form קָטַלְתָּ, for example, is קָמְתָּ for the verb קָם. The *yiqtol* form of the Qal Stem is יִקְוֹם rather than a form of יִקְטַל of the regular verb. The difference in the prefix vowel *qames* and the theme vowel *surek* is accounted for on historical grounds. The bi-radical verbs represent an earlier form of the verb. We know from ancient texts that the Hebrew *yiqtol* was formally pronounced as *yaqtulu*. The short vowel at the end of the word was dropped (> *yaqtul*) and the two short vowels within the word were lengthened (> *yāqūl* = יִקְטַרְל). This form only survived in the biradical verbs.

Since Hebrew lexicons usually list verbs according to their supposed tri-literal root, the bi-radicals are listed in their infinitive forms, e.g., קָוֹם, supposing the middle vowel ו to be the consonant ו, hence קָוֹם for the verb קָם.

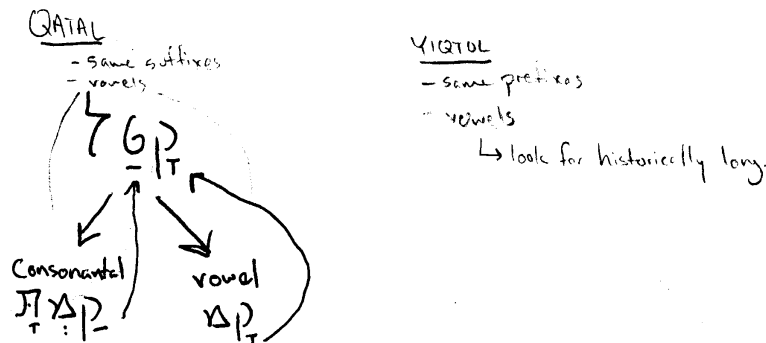
\* The rules for the bi-radical verbs are:  
the prefixes of

1) The suffixes of the *qatal* and *yiqtol* are the same as the regular verb.

2) The vowel of the *qatal* form is the same as the second vowel of קָטַל, that is *pathach*, when the form has a consonantal suffix (e.g., קָטַלְתָּ, קָטַלְתִּי, קָטַלְתֶּם); otherwise the vowel is the same as the first vowel of קָטַל, that is *qames*: קָמְתָּ (= קָטַלְתָּ) and קָמוּ (= קָטַלוּ).

3) The theme vowel of the *yiqtol* form is an historically long vowel: יִקְוֹם (Qal), יִקְוֹם (Niphal), יִקְוֹם (Hiphil).  
u                      A

4) The prefix vowel in the Qal and Hiphil Stem is a long a-class vowel: יִקְוֹם and יִקְוֹם.  
of yiqtol



## Examples (Translate):

## 4.3.5.3.4.1. Qal Stem (קם)

וַקָּמָהּ dt17:8 וַקָּמָהּ "and you rose up"  
 Qal Pft 2MS אָלֶּהָ

וַיִּקָּם gn4:8 וַיִּקָּם קַיִן אֶל-אָבִיבֶל אָחִיו "and Cain rose up against Abel his brother"  
 Qal Impf 3MS

וַתִּקָּם gn19:35 וַתִּקָּם הַצְעִירָה

וַיִּקְוֹמוּ gn24:54 וַיִּקְוֹמוּ בַבֶּקֶר

וַתִּקְוֹמָהּ gn35:3 וַתִּקְוֹמָהּ וַנַּעֲלָה בֵּית-אֵל

## 4.3.5.3.4.2. Niphal Stem ( מול , פוץ , פון )

כִּי-נִכּוֹן הַדָּבָר מֵעַם הָאֱלֹהִים gn41:32 נִכּוֹן

וַאֲחֵר נִפְצוּ מִשְׁפָּחוֹת gn10:18 נִפְצוּ

וַיִּמְלוּ gn34:24 וַיִּמְלוּ כָל-זָכָר

### 4.3.5.3.4.3. Hiphil Stem (קם)

וַיִּקַּם מֹשֶׁה אֶת־הַמִּשְׁכָּן ex40:18 וַיִּקַּם

תְּקִימוּ אֶת־הָאֲבָנִים הָאֵלֶּה dt27:4 תְּקִימוּ

וַיִּקְמוּ אֹתוֹ הַלְוִיִּם nu1:51 וַיִּקְמוּ

וַתִּקְמֵתִי אֶת־בְּרִיתִי אִתְּךָ gn6:18 וַתִּקְמֵתִי

וַאֲתִּבְרִיתִי אִתְּךָ אֶת־יִצְחָק gn17:21 וַאֲתִּבְרִיתִי אִתְּךָ

The *QATAL* Tense (3rd Masc. Sing. forms of קָם )

|                       | Qal    | Niphal | Piel      | Pual      | Hiphil    | Hophal    | Hithpael  |
|-----------------------|--------|--------|-----------|-----------|-----------|-----------|-----------|
| Active                | קָם    |        |           |           | הִקָּם    |           |           |
| Passive/<br>Reflexive |        | נִקָּם |           |           |           |           |           |
|                       | Simple | Simple | Factitive | Factitive | Causative | Causative | Iterative |

The *YIQTOL* Tense (3rd Masc. Sing. forms of נִקָּם)

|                       | Qal    | Niphal | Piel      | Pual      | Hiphil    | Hophal    | Hithpael  |
|-----------------------|--------|--------|-----------|-----------|-----------|-----------|-----------|
| Active                | יִקָּם |        |           |           | יִקָּם    |           |           |
| Passive/<br>Reflexive |        | יִקָּם |           |           |           |           |           |
|                       | Simple | Simple | Factitive | Factitive | Causative | Causative | Iterative |

The *WAYYIQTOL* Tense (3rd Masc. Sing. forms of וַיִּקָּם)

|                       | Qal       | Niphal    | Piel      | Pual      | Hiphil    | Hophal    | Hithpael  |
|-----------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| Active                | וַיִּקָּם |           |           |           | וַיִּקָּם |           |           |
| Passive/<br>Reflexive |           | וַיִּקָּם |           |           |           |           |           |
|                       | Simple    | Simple    | Factitive | Factitive | Causative | Causative | Iterative |

## 4.3.5.3.5. Lamed-He Verbs (עלה, ראה, גלה, עשה)



The Lamed-He at the end of the verbal root is a vowel-marker for *qames* (ִ), *segol* (ֶ), and *sere* (ִ). These verbal roots originally had a *yod* as their final consonant. When the verbal form had a consonantal-ending (a verbal ending with a consonant, e.g., ך) the original *yod* was retained (e.g., עשׂיך, “you made”). Otherwise, it dropped out (e.g., עשוּ, “they made”). When the final *yod* dropped off in the 3rd masculine singular form, the preceding vowel

(*pathach*) was lengthened to a *qames* and was marked with the vowel letter *qames-he* (ִ), thus עשׂי became עשהּ, “he made.” Remember, the *final-he* is a vowel letter. A similar explanation lies behind the imperfect forms without endings, e.g., יגלהּ, where the *final-he* marks the vowel *segol*.

## Rules:

Memorize the following rules and note how they apply in the examples below:

- 1) 3rd masculine singular *qatal* forms end with *qames-he* (ִ), עשהּ.
- 2) 3rd feminine singular *qatal* forms end with ךהּ (גלהּךהּ).
- 3) *yiqtol* forms without verbal suffixes end with *segol-he* (ֶ), יגלהּ.
- 4) verbal forms with consonantal suffixes retain the original *final-yod* before the suffix (עשׂיך).
- 5) verbal forms with vocalic suffixes drop the original *final-yod* before the suffix (עשוּ).
- 6) The *final-he* is dropped in *wayyiqtol* forms (ראהּ < ראהּ).

7) With INF forms (XXX), form marked by ך, forming ךXXX

# Exercises (Translate):

## 4.3.5.3.5.1. Qal Stem (עשה, ראה, עלה):

עָשָׂה gn1:31 וַיִּרְאֵהוּ אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה "and God saw everything which he made"  
 Qal PF 3MS וְטוֹרָה גַּאֲרָה Qal Impft w/c 3MS

עָשִׂיתָ gn3:14 כִּי עָשִׂיתָ זֹאת "because you did this"  
 Qal Pft 2MS וְטוֹרָה גַּאֲרָה

וַיַּעֲשׂוּ gn3:7 (tunics) וַיַּעֲשׂוּ לָהֶם חֲגוּרֹת "They made tunics for themselves"  
 Qal Impft w/c 3MP וְטוֹרָה גַּאֲרָה

וְאֶעֱשֶׂה gn35:3 וְאֶעֱשֶׂה-שָׁם מִזְבֵּחַ "and I will make there an altar"  
 Qal Impft 1CS וְטוֹרָה גַּאֲרָה

וַיַּעַשׂ gn1:7 וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ "and God made the expanse"  
 Qal Impft w/c 3MS וְטוֹרָה גַּאֲרָה

תַּעֲשֶׂה gn6:14 תַּעֲשֶׂה אֶת-הַחֲבֹהַ "You will make the box(ark)"  
 Qal Impft 2MS וְטוֹרָה גַּאֲרָה

וְעֲשִׂינוּ gn26:29 וְכַאֲשֶׁר עָשִׂינוּ עִמָּךְ רַק-טוֹב "and as which we made with you, only good"  
 Qal Pft 1CP וְטוֹרָה גַּאֲרָה

וַנַּעֲשֶׂה gn1:26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ "And God said, 'We will make mankind in our image.'  
 Qal Impft 1CP וְטוֹרָה גַּאֲרָה

וַיֹּאמְרוּ רְאִינוּ gn26:28 וַיֹּאמְרוּ רְאִינוּ כִּי-יְהִי יְהוָה עִמָּךְ "We see that the LORD will be with you"  
 Qal Impft 1CP וְטוֹרָה גַּאֲרָה

וַיִּרְאוּ gn12:12 וַיִּרְאוּ אֶתְךָ הַמִּצְרַיִם "The Egyptians will see you"  
 Qal Impft 3MP וְטוֹרָה גַּאֲרָה

וַיִּרְאֵהוּ gn1:4 וַיִּרְאֵהוּ אֱלֹהִים אֶת-הָאוֹר "And God saw the light"  
 Qal Impft w/c 3MS וְטוֹרָה גַּאֲרָה

וַיִּרְאוּ gn6:2 וַיִּרְאוּ (בְּנֵי-הָאֱלֹהִים) אֶת-בָּנוֹת הָאָדָם "and the sons of God saw the daughters of man"  
 Qal Impft w/c 3MS וְטוֹרָה גַּאֲרָה  
 Men's Daughters  
 God's sons → not possessive

רָאָתָהּ gn38:14 כִּי רָאָתָהּ כִּי-גָדַל שְׁלָה "b/c she saw that Shelah got big"  
Qal Pst 3ms Qal Pst 3FS  
 רָאָה גָדַל

רְאִיתָ gn20:10 עֲשִׂיתָ אֶת-הַדָּבָר הַזֶּה

יַעֲלֶה gn2:6 וַיֵּאָד יַעֲלֶה מִן-הָאָרֶץ "and a well went up from the land"  
Qal Impf 3ms  
 יָעַל

אֵעֶלֶה gn44:34 אֵיךְ אֵעֶלֶה אֶל-אָבִי how

עָלִינוּ gn44:24 אֶל-עַבְדְּךָ עָלִינוּ "We went up to your servant"  
Qal Pst 1CPI  
 יָעַל

וַיַּעֲלֶה gn35:3 וַיַּעֲשֶׂה-שֵׁם מִזֶּבֶחַ לְאֵל "and I will make this an altar to the God"  
to (acc)

עָלִיתָ gn49:4 כִּי עָלִיתָ מִשְׁכְּבִי אָבִיךָ "b/c you went up"  
Qal Pst 2ms  
 יָעַל

וַתַּעַל gn24:16 וַתַּמְלֵא כֶּדָּה וַתַּעַל

אֵעֶלֶה gn50:5 וַעֲתָה אֵעֶלֶה-נָּא

עָלְתָה gn40:10 עָלְתָה נֹצֵה (נֹצֵה, "its flower")



## 4.3.5.3.5.2. Niphal Stem (עֲשָׂה, רָאָה)

אֲשֶׁר לֹא־יַעֲשׂוּ עֲשִׂיתָ עִמָּדַי gn20:9 יַעֲשׂוּ

וַיֹּאמֶר לְבֶן לֹא־יַעֲשֶׂה כֵן בַּמְּקוֹמֹנִי gn29:26 יַעֲשֶׂה

וַתִּרְאֶה הַיְבֻשָּׁה gn1:9 וַתִּרְאֶה

וַיֵּרָא יְהוָה אֶל־אַבְרָם gn12:7 וַיֵּרָא

וַנִּרְאֶתָה הַקֶּשֶׁת בְּעָנָן gn9:14 וַנִּרְאֶתָה

נִרְאוּ רְאֵי הַהָרִים gn8:5 נִרְאוּ

בְּהַר יְהוָה יִרְאֶה gn22:14 יִרְאֶה

## 4.3.5.3.5.3. Piel Stem (פנה, כסה, פלה, ענה, צוה)

וַיִּצְוֶה אֶל-יֹסֵף gn50:16 וַיִּצְוֶה

וַיִּצְוֶה יְהוָה אֱלֹהִים עַל-הָאָדָם gn2:16 וַיִּצְוֶה

וַיִּצְוֶה אֶת-בְּנָיו gn18:19 וַיִּצְוֶה

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים gn6:22 וַיִּצְוֶה

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה gn2:2 וַיִּכַּל

כָּלָה לְדַבֵּר אֶל-אַבְרָהָם gn18:33 כָּלָה

וַכָּלָה הִרְעֵב אֶת-הָאָרֶץ gn41:30 וַכָּלָה

אֶכְלָה לְדַבֵּר gn24:45 אֶכְלָה

## 4.3.5.3.5.4. Hiphil Stem (רָאָה, גָּלָה)

וַהֲעֵלָה אֶתְכֶם מִן-הָאָרֶץ הַזֹּאת gn50:24 וַהֲעֵלָה

וַהֲעֵלְתֶם אֶת-עַצְמוֹתַי מִזֶּה gn50:25 וַהֲעֵלְתֶם

The *QATAL* Tense (3rd Masc. Sing. forms of גלה )

|                       | Qal    | Niphal   | Piel      | Pual      | Hiphil    | Hophal    | Hithpael   |
|-----------------------|--------|----------|-----------|-----------|-----------|-----------|------------|
| Active                | גָּלָה |          | גָּלָה    |           | הִגָּלָה  |           |            |
| Passive/<br>Reflexive |        | נִגָּלָה |           | גָּלָה    |           | הִגָּלָה  | הִתְגָּלָה |
|                       | Simple | Simple   | Factitive | Factitive | Causative | Causative | Iterative  |

The *YIQTOL* Tense (3rd Masc. Sing. forms of גלה )

|                       | Qal      | Niphal     | Piel      | Pual      | Hiphil    | Hophal     | Hithpael   |
|-----------------------|----------|------------|-----------|-----------|-----------|------------|------------|
| Active                | יִגָּלָה |            | יִגָּלָה  |           | יִגָּלָה  |            |            |
| Passive/<br>Reflexive |          | יִנָּגָלָה |           | יִגָּלָה  |           | יִהִגָּלָה | יִתְגָּלָה |
|                       | Simple   | Simple     | Factitive | Factitive | Causative | Causative  | Iterative  |

The *WAYYIQTOL* Tense (3rd Masc. Sing. forms of נגש )

|                       | Qal       | Niphal      | Piel      | Pual      | Hiphil    | Hophal | Hithpael    |
|-----------------------|-----------|-------------|-----------|-----------|-----------|--------|-------------|
| Active                | וַיִּגַּל |             | וַיִּגַּל |           | וַיִּגַּל |        |             |
| Passive/<br>Reflexive |           | וַיִּנָּגַל |           | וַיִּגַּל |           |        | וַיִּתְגַּל |





q  
n  
p / i  
P

## Parsing Practice יֵשֵׁב :

- 1 יֵשֵׁב gn4:16 @vqi3ms!j  
 2 יֵשֵׁב gn4:20 @vqPms  
 3 רֵישְׁבוּ gn11:2 @vqi3mp!  
 4 לְשֹׁכְתֵי gn13:6 @vqc\_ip  
 5 יֵשֵׁב gn13:12 @vqp3ms  
 6 הֵיטֵב gn14:7 @vqPmsh  
 7 לְשֹׁכְתֵי gn16:3 @vqc\_ip  
 8 יֵשֵׁב gn19:25 @vqPmpc  
 9 שָׁב gn20:15 @vqvms  
 10 וְהֵשִׁיב gn21:16 @vqi3fs!j  
 11 שָׁבוּ gn22:5 @vqvmp  
 12 יֹשֵׁב gn24:3 @vqPms  
 13 הֵשִׁיב gn24:55 @vqi3fs  
 14 שָׁבָה gn27:19 @vqvms  
 15 וְהֵשִׁיבָהּ gn27:44 @vqp2ms  
 16 הֵשִׁיבוּ gn34:10 @vqi2mp  
 17 שָׁבוּ gn34:10 @vqvmp  
 18 וְהֵשִׁיבוּ gn34:16 @vqp1cp  
 19 וְהֵשִׁיבוּ gn34:21 @vqi3mp  
 20 בְּיֵשֵׁב gn34:30 @vqPms\_ip  
 21 וְשָׁב־ gn35:1 @vqvms  
 22 מִשֹּׁכְתֵי gn36:7 @vqc\_ip  
 23 שָׁבִי gn38:11 @vqvfs  
 24 יֵשֵׁב־ gn44:33 @vqi3msj  
 25 הֵשִׁיבוּ gn46:34 @vqi2mp  
 26 יֵשֵׁבוּ־ gn47:4 @vqi3mp  
 27 הוֹשִׁיב gn47:6 @vhvms  
 28 יֵשֵׁבוּ gn47:6 @vqi3mp  
 29 וְהֵשִׁיבוּ gn47:11 @vhi3ms!j  
 30 יֵשֵׁבוּ ex12:40 @vqp3cp  
 31 נוֹשְׁכֵי ex16:35 @vnPfs  
 32 לְיוֹשֵׁב ex34:12 @vqPms\_ip  
 33 יֵשֵׁב lv13:46 @vqi3ms  
 34 וְיֵשֵׁב lv14:8 @vqp3ms  
 35 וְהֵיטֵב lv15:6 @vqPmsh  
 36 יֵשֵׁב־ lv15:23 @vqPfs  
 37 יֵשֵׁב־ lv18:3 @vqp2mp  
 38 הוֹשִׁיבֵי lv23:43 @vhp1cs  
 39 וְיֵשֵׁבֵם lv25:18 @vqp2mp  
 40 הֵיטֵבֵם lv26:32 @vqPmph  
 41 וְנֹשֵׁב nu20:15 @vqi1cp!  
 42 וְיֵשֵׁבֵם־ nu33:53 @vqp2mp  
 43 יֵשֵׁבֵם nu33:55 @vqPmp  
 44 לְשֹׁכְתֵי nu35:2 @vqch\_ip  
 45 שֹׁכֵת dt1:6 @vqc  
 46 וְהֵשִׁיבוּ dt1:46 @vqi2mp!  
 47 יֵשֵׁבֵם dt1:46 @vqp2mp  
 48 יֵשֵׁבוּ־ dt2:20 @vqp3cp  
 49 וְהֵשִׁיבָהּ dt8:12 @vqp2ms  
 50 וְהֵשִׁיבָהּ dt17:14 @vqp2ms  
 51 וְהֵשִׁיבָהּ dt21:13 @vqp3fs  
 52 הֵשִׁיב dt28:30 @vqi2ms  
 53 יֵשֵׁבוּ dt29:15 @vqp1cp  
 54 יוֹשְׁכֵי js2:15 @vqPfs  
 55 וְיֵשֵׁבִי js9:3 @vqPmpc  
 56 הַיּוֹשֵׁבִי js12:2 @vqPmsh  
 57 יוֹשְׁבֵי js15:63 @vqPmpc  
 58 יֵשֵׁב ju1:27 @vqPms\_K  
 59 לְיוֹשְׁבֵי ju2:2 @vqPmpc\_ip  
 60 יוֹשְׁכֵי ju4:5 @vqPfs  
 61 יֵשֵׁבֵהּ ju5:16 @vqp2ms  
 62 יוֹשְׁבֵי ju6:10 @vqPmp  
 63 אֹשֵׁב ju6:18 @vqi1cs  
 64 בְּשֹׁכְתֵי ju11:26 @vqc\_ip  
 65 יוֹשְׁכֵי־ ju18:7 @vqPfs  
 66 מִיֵּשְׁבֵי ju20:15 @vqPmpc\_ip  
 67 מִיּוֹשְׁבֵי ju21:9 @vqPmpc\_ip

- 68 להוֹשִׁיב 1s2:8 @vhc\_ip  
 69 יָשַׁב- 1s20:5 @vqa  
 70 וְאָשְׁבָה 1s27:5 @vqi1csh  
 71 יִשְׁבּוּת 1s27:8 @vqPfp  
 72 יִשְׁבְּתִי 2s7:6 @vqp1cs  
 73 יָשׁוּב 2s15:8 @vqa\_Q  
 74 וְשָׁב 2s15:19 @vqvms  
 75 יִשְׁבַּח 1k3:17 @vqPfp  
 76 יָשַׁב 1k7:8 @vqi3msj  
 77 יִשְׁבַּ- 1k11:16 @vqp3ms  
 78 וְהוֹשִׁיבוּ 1k21:9 @vhvmp  
 79 וְהוֹשִׁיבוּ 1k21:12 @vhp3cp  
 80 שָׁב- 2k2:2 @vqvms  
 81 יִשְׁבַּח 2k4:13 @vqPfs  
 82 וַיִּשָּׁב 2k17:6 @vhi3mslj  
 83 וַתּוֹשֵׁב 2k17:26 @vhi2mslj  
 84 יִשְׁבַּח 2k22:14 @vqPfs  
 85 וְהוֹשִׁבָתֶם 1s5:8 @vHp2mp  
 86 וַיּוֹשֵׁב 1s9:8 @vqPms  
 87 וְאָשַׁב 1s14:13 @vqi1cs  
 88 יִשְׁבִּים 1s23:18 @vqPmph  
 89 יָשַׁב- 1s26:21 @vqPms  
 90 לַיּוֹשֵׁב 1s28:6 @vqPmsh\_ip  
 91 הוֹשֵׁב 1s44:26 @vHi3fs  
 92 וְשָׁבִי 1s47:1 @vqvfs  
 93 שָׁבִי- 1s47:1 @vqvfs  
 94 הַיּוֹשֵׁבָת 1s47:8 @vqPfsh  
 95 מִיּוֹשֵׁב 1s49:19 @vqPms\_ip  
 96 וְאָשְׁבָה 1s49:20 @vqi1csh  
 97 שָׁבִי 1s52:2 @vqvfs  
 98 יוֹשִׁיבוּ 1s54:3 @vhi3mp  
 99 וַיִּשְׁבּוּ 1s65:21 @vqp3cp  
 100 יִשְׁבַּח 1je3:2 @vqp2fs  
 101 נוֹשְׁבָה 1je6:8 @vnp3fs  
 102 יוֹשְׁבֵי- 1je8:1 @vqPmpc  
 103 יִשְׁבַּחְתִּי 1je10:17 @vqp1cs\_K  
 104 וּבִישְׁבֵי 1je11:9 @vqPmpc\_ip  
 105 יִשְׁבֵי- 1je12:4 @vqPmpc  
 106 שָׁבוּ 1je13:18 @vqvmp  
 107 נוֹשְׁבָה 1je22:6 @vnPfs\_K  
 108 נוֹשְׁבוּ 1je22:6 @vnp3cp\_Q  
 109 יִשְׁבַּח 1je22:23 @vqp2fs\_Q  
 110 וַיִּשְׁבּוּ 1je23:8 @vqp3cp  
 111 וְהַיִּשְׁבִּים 1je24:8 @vqPmph  
 112 וְשָׁבוּ 1je25:5 @vqvmp  
 113 וְשָׁבוּ 1je29:5 @vqvmp  
 114 וּלְיוֹשְׁבֵי 1je35:13 @vqPmpc\_ip  
 115 וַיִּשְׁבַּ- 1je37:16 @vqi3mslj  
 116 נָשַׁב 1je42:13 @vqi1cp  
 117 הַיּוֹשְׁבִים 1je44:13 @vqPmph  
 118 יִשְׁבִי 1je48:18 @vqPmpc\_K  
 119 יָשַׁב 1je49:1 @vqp3ms  
 120 לַיִּשְׁבֵי 1je50:34 @vqPmpc\_ip  
 121 הַנוֹשְׁבוֹת 1ek12:20 @vnPfph  
 122 וַיִּשְׁבַּח 1ek23:41 @vqp2fs  
 123 וַיִּשְׁבּוּ 1ek25:4 @vpp3cp  
 124 וַיִּשְׁבּוּ 1ek26:16 @vqi3mp  
 125 נוֹשְׁבַח 1ek26:17 @vnPfs  
 126 תִּשְׁבִי 1ek26:20 @vqi2fs  
 127 הַיִּשְׁבַּחְתִּי 1ek27:3 @vqPfs\_K  
 128 הַיִּשְׁבַּחְתִּי 1ek27:3 @vqPfs\_Q  
 129 תִּשְׁבְּנָה 1ek35:9 @vqi3fp\_K  
 130 וַנִּשְׁבּוּ 1ek36:10 @vnp3cp  
 131 וְהוֹשִׁבְתִּי 1ek36:11 @vhp1cs  
 132 יָשַׁבוּ 1ek36:35 @vqp3cp  
 133 נוֹשְׁבַח 1ek38:12 @vnPfp  
 134 תִּשְׁבִי 1ho3:3 @vqi2fs  
 135 תִּשְׁבּוּ 1am5:11 @vqi2mp  
 136 הַיִּשְׁבָּה 1na3:8 @vqPfsh  
 137 וּלְיִשְׁבֵי 1zc13:1 @vqPmpc\_ip  
 138 וַיִּשָּׁב 1ps55:20 @vqPms  
 139 מוֹשִׁיב 1ps68:7 @vhPms

140 יִוָּשֵׁב ps107:36 @vhi3mslj  
 141 לְהוֹשִׁיבֵי ps113:8 @vhc\_ip  
 142 מוֹשִׁיבֵי ps113:9 @vhPms  
 143 הַיֹּשְׁבֵי ps123:1 @vqPmsh  
 144 יִיָּשֵׁב ru4:1 @vqi3ms!  
 145 יִיָּשְׁבוּ ru4:2 @vqi3mp!  
 146 יִיָּשְׁבוּ ca2:3 @vqp1cs  
 147 יִשְׁבֶּה lm1:1 @vqp3fs  
 148 כְּשֹׁבֵת es1:2 @vqc\_ip  
 149 וְנָשָׁב er10:2 @vhi1cp!  
 150 וְהוֹשִׁיבוּ er10:10 @vhi2mp!

151 הַהֹשִׁיב er10:14 @vhp3msh  
 152 הַהֹשִׁיבוּ er10:17 @vhp3cph  
 153 הַשֹּׁבֵי er10:18 @vhp3cp  
 154 לְהֹשִׁיב ne13:27 @vhc\_ip  
 155 יִשְׁבוּ 1c2:55 @vqp3cp\_K  
 156 וְהִוָּשְׁבוּ 1c9:2 @vqPmph  
 157 וְיֹשְׁבֵי 2c18:9 @vqPmp  
 158 וְיֹשְׁבוּ 2c20:8 @vqi3mp!  
 159 בְּיוֹשְׁבֵי 2c20:23 @vqPmpc\_ip  
 160 וְיִוָּשֵׁבוּ 2c23:20 @vhi3mp!  
 161 וְיֹשְׁבֵי 2c35:18 @vqPmpc



## Practice Parsing קום:

1. יִקָּם gn4:8 @vqi3ms!
2. הִקְמֹתִי gn6:18 @vhp1cs
3. מִקִּים gn9:9 @vhpms
4. קִים gn13:17 @vqvms
5. אִקִּים gn17:21 @vhi1cs
6. וַיִּקְמוּ gn18:16 @vqi3mp!
7. קִימוּ gn19:14 @vqvmp
8. וַתִּקָּם gn19:35 @vqi3fs!
9. קִימֵי gn21:18 @vqvfs
10. וַיִּקְוִימוּ gn24:54 @vqi3mp!
11. קִים־ gn27:19 @vqvms
12. יִקָּם gn27:31 @vqi3ms
13. וַקִּים gn27:43 @vqvms
14. לְקִים gn31:35 @vqc\_ip
15. וַנִּקְוִימָה gn35:3 @vqi1cph
16. קָמָה gn37:7 @vqp3fs
17. וְהָקָם gn38:8 @vhwms
18. וַקְמוּ gn41:30 @vqp3cp
19. וַקְוִימוּ gn43:13 @vqvmp
20. קָמוּ ex10:23 @vqp3cp
21. יִקָּם ex21:19 @vqi3ms
22. הִקְמוֹתָ ex26:30 @vhp2ms
23. יִקְוִימוּ ex33:8 @vqi3mp
24. וַקָּם ex33:10 @vqp3ms
25. תִּקִּים ex40:2 @vhi2ms
26. הִקָּם ex40:17 @vHp3ms
27. וַיִּקָּם ex40:18 @vhi3ms!j
28. תִּקְוִים lv19:32 @vqi2ms
29. תִּקְוִימוּ lv26:1 @vhi2mp
30. הִקְוִימֹתִי lv26:9 @vhp1cs
31. יִקְוִימוּ nu1:51 @vhi3mp
32. לְהָקִים nu7:1 @vhc\_ip
33. הָקִים nu9:15 @vhc
34. וְהִקְוִימוּ nu10:21 @vhp3cp
35. יִקְמוּ nu30:8 @vqi3mp
36. וְהָקִים nu30:15 @vhp3ms
37. הָקִים nu30:15 @vhp3ms
38. קָמוּם nu32:14 @vqp2mp
39. קָמוּ dt2:13 @vqvmp
40. תִּקִּים dt16:22 @vhi2ms
41. וַקְמוֹתָ dt17:8 @vqp2ms
42. יִקָּם dt18:15 @vhi3ms
43. הָקָם dt22:4 @vha
44. תִּקְוִימוּ dt27:4 @vhi2mp
45. הִקְוִימוּ dt28:7 @vqpmp
46. הָקִים־ dt29:12 @vhc
47. קָם dt34:10 @vqp3ms
48. קָם js7:10 @vqvms
49. וַיִּקְוִימוּ js7:26 @vhi3mp!
50. תִּקְמוּ js8:7 @vqi2mp
51. וַיִּקְמוּ js18:4 @vqi3mpj
52. קָמוֹתִי ju5:7 @vqp1cs
53. הִקְוִימוּ ju7:19 @vhp3cp
54. יִקָּם 1s1:23 @vhi3msj
55. תִּקִּים 1s13:14 @vqi3fs
56. וַקְמוּ 1s24:21 @vqp3fs
57. וּלְהָקִים 2s3:10 @vhc\_ip
58. אִקְוִימָה 2s3:21 @vqi1csh
59. קָמוֹתָ 2s12:21 @vqp2ms
60. וַאִקְוִימָה 2s17:1 @vqi1csh
61. הָקָם 2s23:1 @vHp3ms
62. הִקְוִימוּ 2k16:7 @vqpmp
63. וַקְמוֹתִי is14:22 @vqp1cs
64. קָמוֹנָה is32:9 @vqvfp
65. אִקְוִים is33:10 @vqi1cs
66. אִקְוִימוּ is44:26 @vpi1cs
67. וַקְמוּ is49:7 @vqp3cp
68. תִּקִּים־ is54:17 @vqi3fs
69. תִּקְוִימוּ is58:12 @vpi2ms

70. יְקוֹמְמוּ is61:4 @vpi3mp  
 71. וַיִּקְרָא je10:20 @vhPms  
 72. תִּקְרָא je25:27 @vqi2mp  
 73. הִקְרָא je44:25 @vha  
 74. תִּקְרָא־מְנָה je44:25 @vhi2fp  
 75. קוֹם je44:29 @vqa  
 76. הִקְיֹמוּ je51:12 @vhvmp  
 77. לִקְרָא ek13:6 @vpc\_ip  
 78. הִקְמֹתִי ek16:60 @vhp1cs  
 79. הִקְיֹמֹתִי ek16:62 @vhp1cs  
 80. וַיִּקְרָא ho10:14 @vqp3ms  
 81. הִקְמֹנָה mi5:4 @vhp1cp  
 82. קָמְתִי mi7:8 @vqp1cs  
 83. קָמִים ps3:2 @vqPmp  
 84. מִמְתְּקוֹמִים ps17:7 @vtPmp\_ip  
 85. קָמְנָה ps20:9 @vqp1cp  
 86. קָמוּ־ ps27:12 @vqp3cp  
 87. בְּקוֹם־ ps76:10 @vqc\_ip  
 88. בְּקָמִים ps92:12 @vqPmph\_ip  
 89. מְקִימִי ps113:7 @vhPms  
 90. בְּקוֹם ps124:2 @vqc\_ip  
 91. יְקִימוּן jb4:4 @vhi3mp  
 92. מִתְּקוֹמָה jb20:27 @vtPfs  
 93. וַיִּקָּם jb22:28 @vqi3msj  
 94. קָמְתִי jb30:28 @vqp1cs  
 95. וַיִּקָּם pr24:16 @vqp3ms  
 96. וַיִּבְקָם pr28:12 @vqc\_ip  
 97. וַיִּקָּם ec12:4 @vqi3ms  
 98. קָיְמוּ es9:27 @vpp3cp  
 99. קָיִם es9:31 @vpp3ms  
 100. וַיִּמְהָקוּ da2:21 !vBPms  
 118. הִקְיֹמוּ er6:18 !vBp3mp  
 119. נִקְרָא ne2:18 @vqi1cp  
 120. וַתִּקָּם ne9:8 @vhi2ms!j

## Practice Parsing: גלה “to uncover”

- 1 גִּיתְגֵּל gn9:21 @vti3ms!j  
 2 נִגְלוּ gn35:7 @vnp3cp  
 3 תִּגְלֶה ex20:26 @vni3fs  
 4 לְגִלוֹת lv18:6 @vpc\_ip  
 5 תִּגְלֶה lv18:7 @vpi2ms  
 6 תִּגְלֶה lv18:7 @vpi2ms  
 7 גָּלָה lv20:11 @vpp3ms  
 8 וְגָלָה lv20:18 @vpp3ms  
 9 גָּלְתָהּ lv20:18 @vpp3fs  
 10 וַיִּגַּל nu22:31 @vpi3ms!j  
 11 וַיִּגְלוּי nu24:4 @vqsms  
 12 וַיִּגְלֶה dt23:1 @vpi3ms  
 13 גָּלָה dt27:20 @vpp3ms  
 14 וַהֲגִלָּתָּהּ dt29:28 @vnPfp  
 15 גָּלוֹת ju18:30 @vqc  
 16 נִגְלָה 1s2:27 @vna  
 17 נִגְלִיתִי 1s2:27 @vnp1cs  
 18 יִגְלֶה 1s3:7 @vni3ms  
 19 נִגְלֶה 1s3:21 @vnp3ms  
 20 גָּלָה 1s4:21 @vqp3ms  
 21 וַנִּגְלִינוּ 1s14:8 @vnp1cp  
 22 וַיִּגְלוּ 1s14:11 @vni3mp!  
 23 יִגְלֶה 1s20:2 @vqi3ms  
 24 וַנִּגְלִיתִי 1s20:12 @vqp1cs  
 25 גָּלָה 1s22:8 @vqPms  
 26 וְגָלָה 1s22:8 @vqPms  
 27 גָּלוּ 1s22:17 @vqp3cp  
 28 כְּהִגְלוֹת 2s6:20 @vnc\_ip  
 29 נִגְלוֹת 2s6:20 @vnc  
 30 גָּלְתָהּ 2s7:27 @vqp2ms  
 31 יִגְלוּ 2s22:16 @vni3mp  
 32 וַיִּגַּל 2k17:6 @vhi3ms!j  
 33 הִגְלָהּ 2k17:11 @vhp3ms  
 34 וַיִּגַּל 2k17:23 @vqi3ms!j  
 35 הִגְלִיתָּ 2k17:26 @vhp2ms  
 36 הִגְלִיתֶם 2k17:27 @vhp2mp  
 37 הִגְלוּ 2k17:28 @vhp3cp  
 38 וְהִגְלֶה 2k24:14 @vhp3ms  
 39 גָּלוּ 2k24:14 @vqPms  
 40 תִּגְלִי is16:3 @vpi2fs  
 41 וְנִגְלֶה is22:14 @vnp3ms  
 42 נִגְלֶה is23:1 @vnp3ms  
 43 וְגָלְתָהּ is26:21 @vpp3fs  
 44 גָּלִי is47:2 @vvpfs  
 45 גָּלִי is47:2 @vvpfs  
 46 תִּגַּל is47:3 @vni3fsj  
 47 הִגְלוּ is49:9 @vnmvp  
 48 גָּלָה is49:21 @vqPfs  
 49 נִגְלְתָהּ is53:1 @vnp3fs  
 50 לְהִגְלוֹת is56:1 @vnc\_ip  
 51 גָּלִיתָ is57:8 @vpp2fs  
 52 גָּלִיתִי je11:20 @vpp1cs  
 53 הִגְלָתָּ je13:19 @vHp3fs  
 54 הִגְלוֹת je24:1 @vhc  
 55 הִגְלִיתִי je29:4 @vhp1cs  
 56 הִגְלוּי je32:11 @vqsmsh  
 57 וַנִּגְלִיתִי je33:6 @vpp1cs  
 58 הַמִּגְלִים je40:1 @vHPmp  
 59 הִגְלוּ je40:7 @vHp3cp  
 60 וַלְהִגְלוֹת je43:3 @vhc\_ip  
 61 גָּלִיתִי je49:10 @vpp1cs  
 62 וְגָלָה ek12:3 @vqvms  
 63 וְגָלִיתָ ek12:3 @vqp2ms  
 64 וַתִּגְלֶה ek16:36 @vni3fs!  
 65 תִּגְלֶה ek16:57 @vni3fs  
 66 כְּהִגְלוֹת ek21:29 @vnc\_ip  
 67 גָּלָה ek22:10 @vpp3ms  
 68 גָּלוּ ek23:10 @vpp3cp  
 69 וַתִּגַּל ek23:18 @vpi3fs!j  
 70 גָּלוּ ek39:23 @vqp3cp  
 71 אִגְלֶה ho2:12 @vpi1cs  
 72 גָּלָה ho10:5 @vqp3ms  
 73 וְגָלוּ am1:5 @vqp3cp  
 74 גָּלָה am5:5 @vqa  
 75 וְהִגְלִיתִי am5:27 @vhp1cs  
 76 יִגְלוּ am6:7 @vqi3mp  
 77 גָּלִים am6:7 @vqPmp  
 78 גָּלְתָהּ na2:8 @vPp3fs  
 79 גָּל ps119:18 @vpmvs  
 80 מִגְלָהּ jb12:22 @vppms  
 81 יִגְלוּ jb20:27 @vpi3mp  
 82 יִגַּל jb20:28 @vqi3msj  
 83 וַיִּגַּל jb36:15 @vqi3msj  
 84 מִגְלָהּ pr11:13 @vppms  
 85 כְּהִתְגַּלוֹת pr18:2 @vte\_ip  
 86 גָּלוּ pr20:19 @vqPms  
 87 תִּגַּל pr25:9 @vpi2msj  
 88 מִגְלָהּ pr27:5 @vPPfs  
 89 וְגָלִיתָ ru3:4 @vpp2fs  
 90 אִגְלֶה ru4:4 @vqi1cs  
 91 גָּלְתָהּ lm1:3 @vqp3fs  
 92 גָּלוּ lm2:14 @vpp3cp  
 93 הִגְלָה es2:6 @vHp3ms  
 94 הִגְלְתָהּ es2:6 @vHp3fs  
 95 גָּלוּי es3:14 @vqsms  
 96 גָּלִי da2:19 !vOp3ms  
 97 גָּלָה da2:22 !vNPms  
 98 וְגָלָה da2:29 !vNPms  
 99 גָּלִי da2:30 !vOp3ms  
 100 וְגָלָה da2:47 !vNPms  
 101 לְמִגְלָהּ da2:47 !vNc\_ip  
 102 הִגְלוּ er4:10 !vBp3ms  
 103 כְּהִגְלוֹת 1c5:41 @vhc\_ip  
 104 גָּלִיתָ 1c17:25 @vqp2ms

- 1) ל 20638 p. to/for leh  
 2) ב 15548 p. in/with/by bah  
 3) את 11858 p. with et  
 4) מן 7561 p. from min  
 5) על 5760 p. upon/concerning awl  
 6) אשר 5491 p. which ash-air  
 7) אל 5485 p. to ail  
 8) כל 5416 n. all co-uhl  
 9) אמר 5297 vb. to say amar "he said"  
 10) לא 5180 p. not loe "no/not"  
 11) בן 4939 son ben  
 12) כי 4475 p. p. because kay  
 13) היה 3566 vb. to be (hi-ya)  
 14) כ 3051 p. as/like (kein)  
 15) עשה 2634 vb. to do/make (ah-eah)  
 16) אלהים 2586 n. God (elohim)  
 17) בא 2586 vb. to come in boe  
 18) מלך 2530 n. king (mela)  
 19) ישראל 2507 n. Israel (israel)  
 20) ארץ 2503 n. land (aretz)  
 21) יום 2297 n. day  
 22) איש 2179 n. man  
 23) בית 2054 n. house  
 24) נתן 2015 vb. to give  
 25) עם 1867 n. people  
 26) יד 1627 n. hand  
 27) הלך 1548 vb. to walk/go  
 28) פנה 2124 n. face  
 29) דבר 1449 n. word/thing  
 30) הוא 1397 p. he  
 31) ראה 1313 vb. to see  
 32) עד 1308 adv. until  
 33) אב 1213 n. father  
 34) זה 1174 p. this  
 35) שמע 1164 vb. to hear/obey  
 36) דבר 1143 vb. (Pi) to speak  
 37) עם 1092 p. with  
 38) ישב 1085 vb. to sit/dwell  
 39) עיר 1084 n. city; excitement  
 40) יצא 1076 vb. to go out  
 41) אם 1070 p. if  
 42) שוב 1070 vb. to return, Po. v. apostatize  
 43) הנה 1061 p. behold  
 44) לקח 966 vb. to take  
 45) ידע 951 vb. to know  
 46) עין 899 n. eye; spring  
 47) עלה 891 vb. to go up  
 48) שם 881 n. name  
 49) שנה 878 n. year  
 50) אני 869 p. I  
 51) קרא 867 vb. to call  
 52) שלח 847 vb. to send  
 53) מות 844 vb. to die  
 54) שם 834 adv. there (adv)  
 55) אכל 821 vb. to eat  
 56) עבד 809 n. servant  
 57) אין 806 p. there is not  
 58) כן 787 p. thus; right; base; gnat  
 59) אשה 781 n. woman  
 60) גם 769 p. also  
 61) נפש 752 n. soul  
 62) כהן 750 n. priest  
 63) אלה 746 p. these  
 64) אתה 745 p. you  
 65) אל 724 p. not  
 66) דרך 710 n. way  
 67) אחד 704 one  
 68) מצרים 681 Egypt  
 69) נשא 657 vb. to lift up  
 70) אח 632 n. brother; (3)xn. n. fire-pot  
 71) קום 622 vb. to rise up  
 72) אחרי 621 p. after

- 73) ראש 610 n. head; n. poison, venom
- 74) זאת 602 p. this (f.)
- 75) לב 601 n. heart layv
- 76) בת 600 n. daughter
- 77) שים 588 vb. to set
- 78) מאה 584 n. hundred may-ah
- 79) מים 582 n. water - mi-ann
- 80) כה 577 p. thus coh
- 81) מה 565 p. what? mah
- 82) גוי 564 n. nation goy
- 83) הם 563 p. they haym
- 84) אדם 560 n. mankind adam
- 85) עבר 560 vb. to cross over avar
- 86) הר 555 n. mountain har
- 87) טוב 537 good tov
- 88) עמד 523 vb. to stand amad
- 89) שנים 516 two shnaym
- 90) אלף 515 n. thousand
- 91) תחת 515 p. under, instead tachot
- 92) ה 512 p. question mark
- 93) גדול 512 adj. big, great gadol
- 94) קול 503 n. voice kol
- 95) נכה 502 vb. to strike nakah
- 96) ילד 500 vb. to give birth - yelad
- 97) פה 498 n. mouth peh
- 98) צוה 496 vb. to command tsav
- 99) היא 491 p. she hay
- 100) עוד 490 p. still, yet ovd
- 101) צבא 487 n. host, army tsava
- 102) שמר 468 vb. to keep shamar
- 103) קדש 468 n. holiness qadosh
- 104) מצא 456 vb. to find matz
- 105) עולם 438 n. forever olam
- 106) עתה 434 p. now etah
- 107) נפל 432 vb. to fall naphal
- 108) משפט 424 n. judgment mishpat
- 109) מי 421 p. who? mi
- 110) שמים 420 n. heaven shamayim
- 111) תוך 420 n. in the midst toch
- 112) שר 420 n. captain sar
- 113) אדני 420 n. the Lord adoni
- 114) חרב 413 n. sword charb
- 115) ענה 413 vb. to answer, testify; sing; be occupied; bowed, afflicted anah
- 116) בין 408 p. between bin
- 117) אף 408 p. indeed af
- 118) רב 405 adj. much, many rav
- 119) נא 403 p. please na
- 120) מזבח 403 n. altar mizbach
- 121) כסף 403 n. silver kasef
- 122) מקום 401 n. place mekom
- 123) זהב 389 n. gold zehav
- 124) ים 384 n. sea yam
- 125) ירד 379 vb. to go down yad
- 126) אש 378 n. fire ash
- 127) ירא 378 vb. to fear yirah
- 128) בנה 377 vb. to build banah
- 129) נאם 376 p. thus says nam
- 130) רוח 376 n. spirit ruach
- 131) שער 373 n. gate shaar
- 132) נגד 369 vb. Hi. to declare negad
- 133) דם 360 n. blood dam
- 134) אנכי 357 p. I anochi
- 135) אדון 354 n. lord adon
- 136) מלך 351 vb. to reign melach
- 137) אהל 349 n. tent ahal
- 138) רעה 345 n. a bad thing raah
- 139) סביב 338 n. around saviv
- 140) ברכך 330 vb. to bless (Pi) barchekh
- 141) שדה 329 n. field shad
- 142) עץ 329 n. tree etz
- 143) כלי 324 n. vessel keli

- 144) או 321 p. or  
 145) מִלְחָמָה 319 n. battle, war  
 146) נְבִיא 317 n. prophet  
 147) עֶשְׂרִים 315 twenty  
 148) מִשְׁפָּחָה 304 n. family  
 149) פָּקַד 304 vb. to visit  
 150) מְאֹד 300 adv. exceedingly  
 151) רָע 299 adj. bad  
 152) לֶחֶם 299 n. food (bread)  
 153) סוּר 299 vb. to turn aside  
 154) חַטָּאת 297 n. sin  
 155) עֵת 296 n. time  
 156) חָזַק 292 vb. to grasp  
 157) כָּרַת 292 vb. to cut  
 158) עָבַד 289 vb. to serve  
 159) אִיב 285 vb. to oppose  
 160) בְּרִית 284 n. covenant  
 161) חֹדֶשׁ 284 n. month  
 162) אַתֶּם 283 p. you (pl.)  
 163) חִיָּה 282 vb. to live  
 164) קָרַב 279 vb. to draw near  
 165) צֹאן 273 n. sheep  
 166) לְמַעַן 272 p. in order that  
 167) מִדְבָּר 271 n. wilderness  
 168) אַחַת 271 one (f.)  
 169) אֶבֶן 271 n. stone  
 170) בָּשָׂר 270 n. flesh  
 171) רָשָׁע 264 n. evil one  
 172) בָּבֶל 262 n. Babylon  
 173) שְׁלֹשָׁה 257 three  
 174) מָלֵא 252 vb. to be full  
 175) מִטָּה 252 n. staff  
 176) שְׁתֵּים 252 two  
 177) רֶגֶל 251 n. foot  
 178) אַמָּה 251 n. cubit, mother-city; foundation  
 179) לֵבָב 251 n. heart  
 180) חֶסֶד 250 n. faithful loyalty; reproach  
 181) אֵל 248 God  
 182) חָי 245 vb. to be alive  
 183) חֵיל 245 n. strength  
 184) גְּבוּל 241 n. border  
 185) חָטָא 241 vb. to sin  
 186) נֶעֶר 240 n. young man  
 187) שִׁבְעָה 237 seven  
 188) שְׁלוֹמִים 237 n. peace  
 189) זָכַר 234 vb. to remember  
 190) מַעֲשֵׂה 233 n. a work  
 191) יָרַשׁ 233 vb. to possess  
 192) עֲוֹן 232 n. iniquity  
 193) בֶּד 231 n. alone; white linen; empty talk  
 194) זֶרַע 229 n. seed  
 195) רָבָה 229 vb. to increase  
 196) קָרַב 227 n. inner parts  
 197) אֲדָמָה 225 n. ground  
 198) בִּקֵּשׁ 225 vb. to seek (Pi)  
 199) כָּתַב 225 vb. to write  
 200) מוֹעֵד 223 n. appointment  
 201) הוֹרָה 223 n. instruction  
 202) נַחֲלָה 222 n. possession, inheritance  
 203) לַיְלָה 234 n. night  
 204) אִם 220 n. mother  
 205) כָּוֵן 220 vb. to establish  
 206) אָהַב 219 vb. to love  
 207) בְּגָד 218 n. clothing  
 208) שָׁחָה 217 vb. to drink  
 209) נָטָה 216 vb. to stretch out, extend, incline  
 210) מַחֲנֶה 215 n. camp  
 211) בִּקְרָה 214 n. morning  
 212) עָזַב 213 vb. to forsake  
 213) מַלְאָךְ 213 n. messenger  
 214) נִצַּל 212 vb. to rescue  
 215) יָסַף 212 vb. to add

- 216) שָׁכַב 212 vb. to lie down  
 217) מִנְחָה 211 n. gift, offering  
 218) כָּלָה 207 vb. to complete  
 219) יָשַׁע 205 vb. to save  
 220) צַדִּיק 206 n. righteous one  
 221) שָׁפַט 204 vb. to judge  
 222) עָשָׂר 203 ten  
 223) אָרוֹן 202 n. ark  
 224) אָסַף 200 vb. to gather  
 225) כְּבוֹד 200 n. glory  
 226) רוּם 196 vb. to rise up  
 227) אֵיל 196 n. ram  
 228) כַּף 194 n. palm of hand  
 229) עוֹלָה 194 n. burnt offering  
 230) שָׁמֶן 193 n. oil  
 231) רֵעַ 192 n. friend  
 232) יָכַל 192 vb. to be able  
 233) חֵצֵר 191 n. court area  
 234) שָׂבֵט 190 n. staff  
 235) אָזֶן 188 n. ear  
 236) גִּלָּה 187 vb. to uncover  
 237) בְּהֵמָה 187 n. animal (sheep or larger)  
 238) סֵפֶר 187 n. book, writing surface  
 239) שָׁבַע 186 vb. to swear  
 240) מִצְוָה 184 n. commandment  
 241) בָּקָר 182 n. cattle  
 242) אָבַד 181 vb. to perish  
 243) זָקֵן 180 adj. old, elder  
 244) חֲמִשָּׁה 179 five  
 245) חָרָה 179 vb. to live  
 246) שִׁפָּה 178 n. lip, language  
 247) לָמָּה 178 p. why?  
 248) שֵׁשׁ 177 six  
 249) לָחַם 177 vb. to fight (Ni)  
 250) שָׁאל 176 vb. to ask  
 251) שִׁבְעָה 175 seven  
 252) עֵדָה 175 n. congregation  
 253) דּוֹר 175 n. generation (door)  
 254) שְׁלֹשִׁים 174 thirty (shul-see)  
 255) רָעָה 174 vb. to tend, graze; associate with  
 256) זֶבַח 173 n. sacrifice (zav-bach)  
 257) שְׁלֹשׁ 172 three  
 258) בָּחַר 172 vb. to choose (bah-see)  
 259) קָדַשׁ 171 vb. to be holy  
 260) בִּיַּן 171 vb. to discern (been)  
 261) שָׁבַר 169 vb. to break  
 262) אַרְבָּעָה 168 four (ar-bay-ah)  
 263) הָרַג 167 vb. to slay  
 264) אַחֵר 167 n. another (ah-see)  
 265) מֵעַל 167 p. above  
 266) חֲמִשָּׁה 166 five (ham-ish-ah)  
 267) הִלָּל 165 vb. to praise (hil-lal)  
 268) מְלֶאכֶה 165 n.f. occupation, work (mel-ah-eh)  
 269) דָּרַשׁ 165 vb. to inquire  
 270) חוּץ 164 p. outside, (in pl.) streets  
 271) פֶּתַח 164 n. entrance  
 272) חֲמִשִּׁים 163 fifty  
 273) טָמֵא 162 vb. to be unclean  
 274) סָבַב 161 vb. to surround  
 275) אָן 160 p. surely  
 276) גִּבּוֹר 160 n. mighty man  
 277) נָוָס 160 vb. to flee  
 278) צַדִּיקָה 159 n. righteousness  
 279) שִׂמַּח 155 vb. to rejoice  
 280) שְׁנַי 154 two  
 281) צָפוֹן 154 n. north  
 282) חֲכָמָה 153 n. wisdom  
 283) אַרְבַּע 152 four  
 284) כָּסָה 151 vb. to cover  
 285) שָׁחַת 151 vb. to destroy  
 286) מָוֶת 150 n. death  
 287) נֶגֶד 150 p. before

- 288) רֹב 149 n. multitude, abundance  
 289) נָגַע 149 vb. to strike  
 290) שָׂנֵא 148 vb. to hate  
 291) בַּעַל 147 n. Baal  
 292) יָמִין 146 n.f. right hand  
 293) נָסַע 146 vb. to travel  
 294) עֲבוּדָה 145 n.f. labour, service  
 295) פָּתַח 145 vb. to open  
 296) רָדַף 144 vb. to pursue  
 297) חָנָה 144 vb. to encamp  
 298) חַיִּים 146 n. living, life  
 299) חָלַל 142 vb. to bore, pierce; pollute; Hi. begin  
 300) נָוַח 142 vb. to rest  
 301) אָז 141 p. then  
 302) יַיִן 141 n. wine  
 303) סוּס 140 n. horse; a swallow or swift  
 304) נְחֹשֶׁת 140 n. bronze, copper  
 305) עָרַב 139 n. evening  
 306) מִשְׁכָּן 139 n. tent  
 307) חָכָם 138 adj. wise  
 308) נַחַל 137 n. wady. (a dry riverbed)  
 309) יֵשׁ 137 p. there is  
 310) שֵׁ 135 p. which  
 311) מִסְפָּר 135 n. number  
 312) פָּנָה 134 vb. to turn  
 313) נָשִׂיא 134 n. prince; rising mist  
 314) כִּסֵּא 134 n. chair  
 315) אַרְבָּעִים 134 forty  
 316) קָבַר 133 vb. to bury  
 317) פָּן 133 p. lest  
 318) פָּר 133 n. bull  
 319) חוֹמָה 133 n. wall  
 320) שָׁאֵר 133 vb. to remain  
 321) רֵאשׁוֹן 133 first  
 322) עֲשָׂרָה 133 ten  
 323) זָבַח 132 vb. to sacrifice  
 324) שָׁמֶשׁ 132 n. sun  
 325) שָׁכַן 130 vb. to dwell  
 326) חֻק 130 n. statute  
 327) עֵצוֹם 129 n. bone, self  
 328) קָבַץ 128 vb. to gather  
 329) בֹּרַשׁ 128 vb. to be ashamed  
 330) אֱמֻנָה 127 n. truth  
 331) כֹּחַ 127 p. strength, power; lizard  
 332) חֲצִי 125 n. half  
 333) חֶמֶה 125 n.f. heat, rage  
 334) נִגַּשׁ 125 vb. to draw near  
 335) שָׁלַךְ 124 vb. Hiph. throw, fling, cast  
 336) קָהָל 123 n. assembly  
 337) חָשַׁב 123 vb. to consider  
 338) אֲנַחְנוּ 121 p. we  
 339) לָכַד 121 vb. to capture  
 340) בְּכוֹר 120 n. firstborn  
 341) בָּטַח 120 vb. to trust  
 342) אֹר 120 n. light  
 343) עֲשָׂרָה 121 ten  
 344) רֶכֶב 120 n. chariot, mill-stone  
 345) פְּרִי 119 n. fruit  
 346) צְדָקָה 119 n. righteousness  
 347) אֲחוֹת 119 n. sister  
 348) יָשָׁר 119 adj. upright  
 349) פָּעַם 118 n.f. beat, foot, anvil, occurrence  
 350) תוֹעֵבָה 118 n. abhorance  
 351) שָׂרַף 118 vb. to burn  
 352) לָשׁוֹן 117 n. tongue  
 353) קָדוֹשׁ 117 adj. holy  
 354) שָׁפַךְ 117 vb. to pour out  
 355) מַמְלָכָה 117 n. kingdom  
 356) נָהָר 117 n. river  
 357) גָּדַל 116 vb. to be large  
 358) קָטַר 116 vb. to burn incense  
 359) נָבֵא 115 vb. to prophesy



- 360) גָּאַל 115 vb. to redeem (gab-ah)
- 361) שָׁלַם 115 vb. to be whole (shah-lah)
- 362) יָטַב 114 vb. to be good (yah-lah)
- 363) בָּכָה 114 vb. to cry (bakh-ah)
- 364) יָדָה 114 throw, cast (yah-dah)
- 365) צָר 114 adj. narrow, tight; straits, distress (tsar)
- 366) כָּבַד 114 vb. to be heavy (kakh-vah)
- 367) מִגְרָשׁ 114 n. common-land, open land
- 368) יָתָר 113 n. remainder, excess, pre-eminence (yah-ter)
- 369) שָׁקַר 113 n. deception, disappointment
- 370) חַיָּה 112 n.f. living thing, animal
- 371) בִּלְתִּי 112 p. not (bil-tee)
- 372) עֲמֹד 112 n. pillar (ah-mohd)
- 373) גְּבֻעָה 112 n.f. hill (geev-ah)
- 374) רָק 112 p. surely (rah)
- 375) כַּנֵּף 111 n. wing (kan-ef)
- 376) לָבַשׁ 111 vb. to clothe (le-vahsh)
- 377) חֲמֹר 111 n. mule
- 378) שַׁבָּת 111 n. Shabbat
- 379) עָפָר 110 n. dust
- 380) הִנֵּן 109 p. behold!
- 381) נֹגֵב 109 n. South
- 382) אָמַן 108 vb. to be firm, believe
- 383) סָפַר 108 vb. to count, recount
- 384) כֶּבֶשׂ 107 n. lamb
- 385) עֵבֶר 107 n. region across or beyond, side
- 386) בִּמְהָ 106 n. high place
- 387) יָחַר 106 vb. to remain over
- 388) רָעַע 105 vb. be evil, bad; to break
- 389) נָחַם 105 vb. regret, console, have compassion
- 390) חֻקָּה 104 n. statute
- 391) בֵּעַד 104 p. away from, behind, about, on behalf
- 392) תְּמִיד 104 n. continuity
- 393) רוּץ 104 vb. to run
- 394) מְרֹאָה 103 n. sight
- 395) כָּפַר 102 vb. to atone
- 396) שָׁכַח 102 vb. to forget
- 397) רָעַב 101 n. famine
- 398) רָחַב 101 n. breadth
- 399) מְעַט 101 n. a little
- 400) עוֹר 99 n. skin
- 401) יַעַן 99 p. on account of, because
- 402) מָשַׁל 99 vb. to rule
- 403) שָׁרַת 98 vb. to serve
- 404) גָּוַר 98 vb. to sojourn; to stir up strife; to dread
- 405) שָׁבַע 98 vb. to satisfy
- 406) שְׁבִיעִי 98 seventh
- 407) אַחֲרַי 97 adv. after
- 408) טָהוֹר 96 adj. clean
- 409) יַחְדָּו 96 p. together
- 410) אֲרָז 95 n. length
- 411) מָלַט 95 vb. to escape
- 412) עֹלָה 95 n. burnt offering
- 413) זֹנָה 95 vb. to be a harlot
- 414) הִפְךָ 94 vb. to overturn
- 415) חָלַל 94 n. pierced
- 416) טָהַר 94 vb. to be clean
- 417) בָּעַר 94 vb. to burn
- 418) שְׂמֻחָה 93 n. joy
- 419) כְּרֻב 93 n. cherub
- 420) פְּשַׁע 93 n. rebellion
- 421) עֹז 93 n. strength
- 422) חֶלֶב 93 n. fat
- 423) קֶצֶה 92 n. point, end
- 424) כָּרֶם 92 n. vineyard
- 425) שָׁמַם 92 vb. to be desolated
- 426) גֵּר 92 n. sojourner
- 427) סָגַר 91 vb. to close
- 428) מְלָכֻת 91 n. kingdom
- 429) תְּמִים 91 adj. perfect
- 430) שִׁבְעִים 91 seventy
- 431) זְרוּעַ 91 n. arm

- 432) חָרָה 90 vb. to burn, be angry  
 433) עֵצָה 90 n.f. counsel  
 434) שָׁמַד 90 vb. to be devastated  
 435) יָדַעַת 90 n. knowing  
 436) יָלַד 89 n. lad  
 437) שֶׁקֶל 88 n. Shekel  
 438) לָוַן 88 vb. to spend the night  
 439) דֶּלֶת 88 n. door  
 440) עָנָן 88 n. cloud  
 441) טָמֵא 88 n. unclean  
 442) שָׁיר 88 vb. to sing  
 443) שָׁלֵם 87 n. peace-offering  
 444) לָמַד 87 vb. to learn  
 445) שָׁחַט 86 vb. to slaughter, beat  
 446) פֶּאֶה 86 n. corner  
 447) הִנֵּה 86 adv. hither  
 448) שִׁית 86 vb. to set  
 449) עוֹר 85 vb. to awaken, Pi. to make blind  
 450) קָנָה 85 vb. to purchase, create  
 451) יְהוּדִי 85 n. a Judean  
 452) קָטָן 85 adj. small  
 453) צָפָה 84 vb. to look out  
 454) לָבָן 84 adj. white  
 455) הַמּוֹן 84 n. sound, crowd  
 456) רָחוֹק 84 adj. far  
 457) זָכָר 82 n. male  
 458) פֹּה 82 adv. here  
 459) עֹזֵר 82 vb. to help  
 460) סָחַר 82 vb. to hide  
 461) יַעֲזֵר 81 vb. to counsel  
 462) פָּלַל 81 vb. to pray  
 463) קָלַל 81 vb. to curse, Pilp. to shake  
 464) קָרְבָּן 80 n. offering  
 465) חֹשֶׁךְ 80 n. darkness  
 466) נַעֲרָה 80 n.f. girl  
 467) הַבֵּל 80 n. vapour, breath  
 468) שֵׁשׁ 80 six  
 469) עָנִי 80 n. afflicted  
 470) שׁוֹר 79 n. bull  
 471) אוֹת 79 n. sign  
 472) אוֹצָר 79 n. treasury  
 473) חָנַן 79 vb. to have grace  
 474) מָכַר 80 vb. to sell  
 475) רָכַב 78 vb. to ride  
 476) הַיְכָל 78 n. palace, temple  
 477) יָרָה 78 vb. to shoot  
 478) מְשַׁמֵּרֶת 78 n. guard, charge  
 479) שִׁיר 78 n. song  
 480) קִיר 78 n. wall  
 481) נָגַע 78 n. hit  
 482) קָרוֹב 77 adj. near  
 483) חִפֵּץ 77 vb. to please  
 484) מָאָס 77 vb. to reject  
 485) קָרָן 77 n. horn  
 486) יְשׁוּעָה 77 n. salvation  
 487) בַּרְזֶל 76 n. iron  
 488) תְּפִלָּה 76 n. prayer  
 489) קֶשֶׁת 76 n. bow  
 490) תְּרוּמָה 76 n. contribution  
 491) מִקְנֵה 76 n. cattle  
 492) חָלָה 76 vb. to be weak  
 493) עָרַךְ 75 vb. to arrange  
 494) מִקְדָּשׁ 75 n. holy place  
 495) נָצַב 75 vb. to take a stand  
 496) זוֹר 75 vb. to be strang, loathsome, press down  
 497) פְּסִיל 75 n. fool  
 498) שָׁלַל 74 n. spoil  
 499) עֵז 74 n.f. she-goat  
 500) גּוֹרֵל 74 n. lot  
 501) צוּר 79 n. rock, cliff  
 502) סֵלָה 74 p. Selah  
 503) מְזֻרְחָ 74 n. place of sunrise, east

- 504) רִיב 73 vb. to contend  
 505) בַּל 73 p. not  
 506) אֲרִז 73 n. cedar  
 507) חָרַשׁ 74 vb. to engrave, plough; be silent  
 508) אָוֶן 73 n. trouble, iniquity  
 509) אָסַר 73 vb. to bind  
 510) חָרַפָּה 73 n. reproach  
 511) רָחַץ 72 vb. to wash  
 512) מִדַּעַי 72 p. why?  
 513) מָשַׁח 72 vb. to anoint  
 514) בֶּטֶן 72 n. stomach, womb  
 515) בֵּרַכָּה 72 n. blessing  
 516) שׁוֹפָר 72 n. horn  
 517) שָׁבַח 71 vb. to rest  
 518) פִּלְאָ 71 vb. to be wonderful  
 519) זָעַק 71 vb. to cry out  
 520) עוֹרֵף 71 n. flying creature  
 521) שֻׁלְחָן 71 n. table  
 522) עֵד 70 n. witness  
 523) הִקַּע 70 vb. to strike, clap  
 524) חֵן 70 n. grace  
 525) שְׁלִישִׁי 70 third  
 526) מָהַר 70 vb. to hasten  
 527) צָרָה 70 n. distress  
 528) חֶלֶק 69 n. portion n. smoothness  
 529) רָפָא 69 vb. to heal  
 530) נָבַט 69 vb. to look  
 531) אֱלוֹרֵף 69 n. chief, friend, adj. tame  
 532) קָדִים 68 n. east, east wind  
 533) פָּרַשׁ 68 vb. to spread out  
 534) מִשָּׂא 68 n. burden  
 535) גָּבַר 68 n. man  
 536) כֶּפֶר 68 n. a round, loaf  
 537) אַתָּה 67 p. f.s. you  
 538) קֵץ 67 n. end  
 539) כַּתֵּף 67 n. shoulder  
 540) עֲרֶבְהָ 67 n. desert-plain; poplar  
 541) קָבֵר 67 n. grave  
 542) אָחַז 68 vb. to grasp  
 543) עֵמֶק 66 n. valley  
 544) אֲחֻזָּה 66 n. possession  
 545) שְׂאֵרִית 66 n. remainder  
 546) פָּרֵץ 66 vb. to be scattered  
 547) צָלַח 65 vb. to prosper, rush  
 548) הִפְשֵׁ 65 vb. to grasp  
 549) נִצַּח 65 vb. to be pre-eminent, enduring  
 550) אֲשֵׁה 65 n. offering made by fire  
 551) חֲלוֹם 65 n. dream  
 552) בּוֹר 65 n. pit  
 553) כָּשַׁל 65 vb. to stumble  
 554) שָׁכַם 65 vb. to arise early  
 555) חָלַק 65 vb. to divide, share; be smooth  
 556) הִמַּם 64 vb. to be complete  
 557) שְׂאוֹל 64 n. Sheol  
 558) אָרַר 64 vb. to curse  
 559) מָגֵן 63 n. shield  
 560) יָצַר 63 vb. to fashion  
 561) שְׂפָחָה 63 n. hand-maid  
 562) קָרַע 63 vb. to tear, rent  
 563) דָּרַךְ 63 vb. to tread (or, bend the bow)  
 564) סֶלַע 63 n. rock  
 565) נָצַר 63 vb. to watch, guard  
 566) חַג 62 n. celebration  
 567) גְּבוּרָה 62 n. strength  
 568) רִיב 62 n. contention  
 569) שָׁקָה 62 vb. H.I. to give to drink  
 570) בָּרַח 62 vb. to flee  
 571) קָנָה 62 n. reed  
 572) אֲבִיוֹן 61 n. poor one  
 573) אֲצֵל 61 n. proximity  
 574) אֵיךְ 61 p. how?  
 575) דִּוֵּד 61 n. beloved, love (pl.), uncle

- 576) עֵדוּת 61 n. testimony  
 577) צָרַר 61 vb. bind; Hi. have distress; be hostile  
 578) שָׁכַל 61 vb. to be wise  
 579) נֵר 60 n. lamp  
 580) קִטְרֶת 60 n. smoke, incense  
 581) קִדְּם 60 n. front, east, aforeside  
 582) אַחֲרֵית 60 n. end  
 583) שָׁדַד 60 vb. to destroy  
 584) יָכַח 59 vb. to decide, judge, convict  
 585) פָּדָה 59 vb. to redeem  
 586) בְּלִי 59 p. without  
 587) אֶרֶח 59 n. path  
 588) חָמָס 59 n. violence  
 589) נָחַל 59 vb. take possession, inherit  
 590) נָדַר 59 n. vow  
 591) שִׁשִּׁים 59 sixty  
 592) רָחַק 59 vb. to be far  
 593) נָטַע 59 vb. to plant  
 594) חָדַל 59 vb. to cease  
 595) שָׁעִיר 59 n. he-goat, satyr  
 596) יָבֵשׁ 58 vb. to dry up  
 597) רִיחַ 58 n. scent  
 598) תְּהִלָּה 58 n. scent  
 599) יַעַר 58 n. forest  
 600) פָּעַל 58 vb. to work  
 601) אֱלֹהִים 58 n. God  
 602) אֹרְלָם 57 n. porch, adv. but  
 603) חֹזֵק 57 adj. strong, mighty  
 604) אֶדְן 57 n. base, socket  
 605) פָּרָשׁ 57 n. horseman  
 606) מִזְמוֹר 57 n. psalm  
 607) שְׁמֹנֶה 57 eight  
 608) עָשָׂר 56 ten  
 609) אֵלְמָנָה 56 n. widow  
 610) שֵׁן 56 n. ivory  
 611) רָצָה 56 vb. to be pleased  
 612) שְׁמָמָה 56 n. devastation  
 613) מִדָּה 56 n. measure, tribute  
 614) מֵצָה 56 n. unleavened, strife  
 615) אַמָּה 56 n. maid  
 616) טָרָם 56 p. before  
 617) זָרַע 56 vb. to sow  
 618) חָתַת 56 vb. to be shattered, dismayed  
 619) שֶׁבֶר 55 n. breaking n. corn, grain  
 620) יָצַק 55 vb. to pour  
 621) חֵץ 55 n. arrow  
 622) דָּבַק 55 vb. to cleave  
 623) חָזָה 55 vb. to see  
 624) גִּפְתָּן 55 n. grape vine  
 625) נָדַח 55 vb. to thrust  
 626) כָּבֵד 55 adj. heavy  
 627) עִמְלָה 55 n. toil  
 628) כָּעַס 55 vb. to be angry, Hi. provoke  
 629) צָעַק 55 vb. to cry out  
 630) עֲרוּוָה 54 n. nakedness  
 631) רְצוֹן 56 n. good pleasure  
 632) בָּרָא 54 vb. to create  
 633) יְרִיעָה 54 n. curtain  
 634) מָרוֹם 54 n. height  
 635) אָבָה 54 vb. to be willing  
 636) קָצִיר 54 n. harvesting  
 637) פָּרַר 53 vb. to break  
 638) מְדִינָה 53 n. province  
 639) עֲלִיּוֹן 53 adj. high  
 640) סֵלַח 53 n. tenth of an ephah  
 641) יוֹמָם 53 adv. by day  
 642) רָנַן 53 vb. to cry out  
 643) שְׁוֵא 53 n. nothing  
 644) רְחֹב 53 n. broad open place  
 645) חָדָשׁ 53 adj. new  
 646) דְּבַשׁ 53 n. honey  
 647) מָדַד 53 vb. to measure

- 648) שְׂמָאל 53 n. left  
 649) אֵיחָה 52 p. where?  
 650) חֶבֶל 52 n. cord  
 651) קָצַר 52 vb. be short; to reap  
 652) חָרַם 52 vb. to exterminate  
 653) מָחָר 52 n. tomorrow  
 654) שְׁמֹנֶה 52 n. eight  
 655) אַחֲרָיוֹן 51 adj. behind, hindmost  
 656) רֵאשִׁית 51 n. beginning  
 657) קָרֵשׁ 51 n. boards  
 658) הִעֵדָה 51 vb. to go astray, err  
 659) כָּבַס 51 vb. to wash  
 660) צֵל 51 n. shadow  
 661) בָּקַע 51 vb. to cleave  
 662) הוֹי 51 p. woe!  
 663) נִשַּׁג 50 vb. to reach, overtake  
 664) פָּחַד 50 n. fear  
 665) מַחְשְׁבָה 50 n. thought  
 666) מוֹיָסָר 50 n. discipline  
 667) בְּתוּלָה 50 n. virgin  
 668) נָכַר 50 vb. to regard, recognize  
 669) פָּרַץ 50 vb. to break through  
 670) טַבַּעַת 50 n. signet ring  
 671) אָמַר 49 n. speech  
 672) גְּאוֹן 49 n. majesty  
 673) בָּגַד 49 vb. to act treacherously  
 674) דָּל 49 adj. low, weak, poor  
 675) מִשְׁקָל 49 n. weight  
 676) אָנוּשׁ 49 n. man  
 677) קָוָה 49 vb. to wait  
 678) הַכְּלֵת 49 n. violet  
 679) אֶפֶוד 49 n. Ephod  
 680) בִּעְבוּר 49 p. because of  
 681) בָּלַע 49 vb. to swallow  
 682) מַעֲלָה 49 n.f. what comes up  
 683) נָגַף 49 vb. to strike  
 684) רֵאשׁוֹנָה 49 n. first  
 685) הַפְּאֻרָה 49 n. beauty  
 686) אֱמוּנָה 49 n. faithfulness  
 687) מַכָּה 48 n. wound  
 688) פֶּסַח 49 n. passover  
 689) גְּלִיל 48 n. idols  
 690) יָצַב 48 vb. to stand  
 691) לְשֵׁכָה 48 n. room  
 692) אַרְיֵה 48 n. lion  
 693) נְבֵלָה 48 n. corpse  
 694) שְׁמָמָה 48 n. devastation  
 695) זָמַר 48 vb. to play an instrument  
 696) חוּל 48 vb. to writhe; be firm  
 697) סָמַךְ 48 vb. to lay upon, lean, support  
 698) חֲנִית 48 n. spear  
 699) דָּבָר 48 n. plague  
 700) שְׁבִי 48 n. captivity  
 701) סָלַח 47 vb. to forgive  
 702) רָחַם 47 vb. to have compassion  
 703) מְתָנִים 47 n. loins  
 704) צַר 47 n. flint, Tyre  
 705) שָׁבָה 47 vb. to take captive  
 706) גָּרַשׁ 47 vb. to drive out  
 707) צִפּוֹר 47 n. bird  
 708) גִּיל 47 vb. to rejoice  
 709) רְמוֹן 47 n. pomegranate  
 710) רָצַח 47 vb. to slay  
 711) שֶׂה 47 n. sheep  
 712) נִכְרִי 46 adj. foreign  
 713) יַחַד 46 p. together  
 714) אָשָׁם 46 n. guilt offering  
 715) פָּגַע 46 vb. to meet  
 716) קוּמָה 46 n. height  
 717) מִשְׁכָּב 46 n. lying down, couch  
 718) עָצַר 46 vb. to restrain  
 719) רָפָה 46 vb. to sink, relax

- 720) מְשֻׁתָּהּ 46 n. feast  
 721) נְעוּרִים 46 n. youth  
 722) אֹר 45 vb. to be light, shine  
 723) מָרָה 45 vb. to be bitter, rebellious  
 724) קָשַׁב 45 vb. to incline, attend  
 725) גִּצָּח 45 n. eminence, enduring  
 726) שֵׁק 45 n. sackcloth  
 727) דָּמָה 45 vb. to destroy, be like  
 728) עוֹד 44 vb. to return, repeat  
 729) בָּלַל 44 vb. to confuse  
 730) רְבִיעִי 44 fourth  
 731) חֶלֶב 44 n. milk  
 732) מְרֻכָּבָה 44 n. chariot  
 733) נָקָה 44 vb. to be clean, Pi. leave unpunished  
 734) רוּע 44 vb. to cry out  
 735) אֲשֵׁרִי 44 n. blessedness  
 736) חָגַר 44 vb. to gird  
 737) יָסַר 44 vb. to discipline  
 738) קָשַׁר 44 vb. to bind  
 739) בְּחֹרֶת 44 n. chosen, young man  
 740) מוֹשֵׁב 44 n. seat  
 741) נָגִיד 44 n. prince  
 742) חָלַץ 44 vb. to draw off, rescue, equip for war  
 743) קִנְיָאָה 43 n. jealousy  
 744) נִיחֹחַ 43 n. a soothing  
 745) בָּזָה 43 vb. to despise  
 746) בָּזַז 43 vb. to spoil  
 747) יָסַד 43 vb. to lay a foundation  
 748) תְּבִינָה 43 n. understanding  
 749) יָחַל 43 vb. to wait  
 750) הָרַס 43 vb. to throw down  
 751) טוֹב 35 vb. to be good  
 752) בְּטָח 43 n. security  
 753) פָּשַׁט 43 vb. to strip  
 754) מָתִי 43 adv. when  
 755) אֵפֶס 43 n. nothing  
 756) תְּבִיאָה 43 n. yield  
 757) לִיחַ 43 n. tablet  
 758) מִגְדָּל 43 n. tower  
 759) אֵן 42 adv. where? whither?  
 760) שָׁקַט 42 vb. to be quiet  
 761) זָרַח 42 vb. to flow, gush  
 762) מְעָרָה 42 n. cave  
 763) גּוֹלָה 42 n. exiles  
 764) חֲרָבָה 42 n. waste, desolation, ruin  
 765) נָקִי 42 adj. clean, innocent  
 766) רָמָה 42 vb. to shoot, be treacherous  
 767) עֵדָר 42 n. flock, herd  
 768) מְנוֹרָה 42 n. candle stick  
 769) יִרְאָה 42 n. fear  
 770) טַף 42 n. child  
 771) נָרַע 42 vb. to quiver, waver  
 772) כַּנּוֹר 42 n. lyre  
 773) שָׁנִי 42 n. scarlet  
 774) יָתוּם 42 n. orphan  
 775) יָפָה 43 adj. fair, beautiful  
 776) אָזַן 42 vb. to listen  
 777) הָרָה 42 vb. to conceive  
 778) בָּדַל 42 vb. Hi. to divide  
 779) אֵי 42 p. not, interj. alas!, isle  
 780) נָתַח 42 vb. to pull down  
 781) פָּשַׁע 41 vb. to rebel  
 782) אָרַב 41 vb. to lie in ambush  
 783) חָמַל 41 vb. to spare  
 784) גִּבְהָהּ 41 adj. high, exalted  
 785) מָאֵן 41 vb. to refuse  
 786) גֵּן 42 n. garden  
 787) תִּשְׁעָה 41 nine  
 788) רָגַז 41 vb. to rage  
 789) חָרַף 41 vb. to reproach  
 790) אַחֲרֵי 41 n. back part, adv. backwards  
 791) בָּרִיחַ 41 n. bar

- 792) נָחָשׁ 41 n. serpent  
 793) צָדִיק 41 vb. to be righteous  
 794) צַוְנָאֵר 41 n. neck  
 795) אָמַץ 41 vb. to be strong  
 796) חָפַר 40 vb. to search for; be ashamed  
 797) אֵיפָה 40 n. ephah  
 798) כַּרְמֶל 40 n. plantation  
 799) חָרַב 40 vb. to be dry; desolate; to smite  
 800) נָטַשׁ 40 vb. to leave  
 801) צִלְע 40 n. rib, side  
 802) נָבֵל 40 adj. foolish  
 803) גָּנַב 40 vb. to steal  
 804) מָרַמָּה 40 n. deceit  
 805) חָרוֹן 40 n. anger  
 806) דָּגָן 40 n. grain  
 807) עַל 40 n. yoke  
 808) רַחֲמִים 40 n. compassion  
 809) מִשְׁל 40 n. proverb  
 810) מָר 40 adj. bitter  
 811) זָרָה 39 vb. to scatter  
 812) בְּאֵר 39 n. well  
 813) סֹפֵר 54 n. scribe  
 814) הוֹלָדוֹת 39 n. genealogy  
 815) מִבְצָר 39 n. fortification  
 816) מוֹט 39 vb. to totter, shake  
 817) יָדַי 39 n. enough  
 818) הַאֲנָה 39 n. fig, fig-tree  
 819) חָרַד 39 vb. to tremble  
 820) בָּהַל 39 vb. to be dismayed  
 821) חֲפִיץ 39 n. delight, pleasure  
 822) אָבַל 39 vb. to mourn  
 823) קָהַל 39 vb. to assemble  
 824) נָחָה 39 vb. to lead  
 825) מִלָּה 38 n. word  
 826) חֶדֶר 38 n. room  
 827) חָרָם 38 n. ban, devoted thing  
 828) עָשָׂק 38 vb. to oppress  
 829) תִּירוֹשׁ 38 n. new wine, must  
 830) מְשִׁיחַ 38 n. anointed  
 831) בִּינָה 38 n. understanding  
 832) כּוֹל 38 vb. to comprehend, contain  
 833) גִּבֹּל 38 n. harp, wine skin  
 834) זַיִת 38 n. olive-tree  
 835) אַרְגָּמָן 38 n. purple  
 836) בָּצַר 38 vb. to cut off  
 837) שְׁמֹנִים 38 eighty  
 838) כָּלַם 38 vb. to be ashamed  
 839) גֵּת 38 n. wine press  
 840) חֵיק 38 n. lap, bosom  
 841) אֹכֵל 38 n. food  
 842) הוֹלְעָה 38 n. worm  
 843) גִּשְׁם 38 n. rain  
 844) מְלֵא 38 n. fullness, abundance  
 845) מָטָר 38 n. rain  
 846) פִּילְגֶשֶׁת 37 n. concubine  
 847) שָׁחַק 37 vb. to laugh  
 848) עֲשָׂר 37 n. riches  
 849) נוֹף 37 vb. to wave  
 850) כָּכֹה 37 p. thus  
 851) כּוֹכַב 37 n. star  
 852) גָּמַל 37 vb. to deal fully with, to wean  
 853) חָסָה 37 vb. to seek refuge  
 854) לָקַט 37 vb. to pick or gather up, to glean  
 855) שְׂעִיר 37 n. porter  
 856) צוֹר 37 vb. besiege, bind; be hostile; fashion  
 857) חָרַשׁ 36 n. craftsman  
 858) יִשְׁע 36 n. deliverance, salvation  
 859) כָּרַע 36 vb. to bow down  
 860) שְׁלִישִׁיה 36 third  
 861) עָנִי 36 n. affliction  
 862) הִמָּה 36 vb. to murmur, roar, be boisterous  
 863) טְמֵאָה 36 n. uncleanness

- 864) מוּל 36 p. in front of  
 865) מוֹפֶת 36 n. sign  
 866) תּוֹבֵל 36 n. world  
 867) נִסָּה 36 vb. to test  
 868) מְעוֹז 37 n. place of safety, refuge  
 869) סְרִיס 42 n. eunuch  
 870) מִשָּׁךְ 36 vb. to draw, drag  
 871) פִּעֵל 36 n. work  
 872) גִּכְר 36 n. foreignness  
 873) מֵעַל 36 vb. to act treacherously  
 874) גִּיא 36 n. valley  
 875) פָּרַח 36 vb. to sprout  
 876) מִחָה 36 vb. to wipe out  
 877) הִרְוִיעָה 36 n. shout of war  
 878) יָקָר 36 adj. precious  
 879) הִקְנָה 36 n. hope  
 880) קָשָׁה 36 adj. hard  
 881) כָּנַע 36 vb. to be humble  
 882) אִמְרָה 36 n. utterance, word  
 883) פָּרַץ 35 n. breakthrough, bursting  
 884) נָקַם 35 vb. to take vengeance  
 885) אַרִי 35 n. lion  
 886) עִרְל 35 n. uncircumcised  
 887) אוֹפֵן 35 n. wheel  
 888) סִתָּר 35 n. covering, secrecy  
 889) קֵצָה 35 n. end  
 890) צָרַעַת 35 n. leprosy  
 891) אָשַׁם 35 vb. to commit an act of sacrilege  
 892) עִגְל 35 n. calf  
 893) מוּל 35 vb. to circumcise  
 894) רָשַׁע 35 vb. to be wicked  
 895) תְּהוֹם 35 n. deep  
 896) נָשַׁק 35 vb. to kiss  
 897) מִשְׁנֵה 35 n. double, copy  
 898) מַלְכָּה 35 n. queen  
 899) זָרַק 35 vb. to toss, scatter  
 900) גִּנְזָן 35 n. threshing floor  
 901) קְוֹז 35 n. vision  
 902) כּוֹס 34 n. cup  
 903) אֲתוֹן 34 n. donkey  
 904) עֵבֶרָה 34 n. overflow, fury  
 905) הִשְׁוֵעָה 34 n. salvation  
 906) גְּדוּד 34 n. band, troop  
 907) אָלָה 34 n. oath, to swear  
 908) יָרֵךְ 34 n. thigh  
 909) בָּרַק 34 n. lightning  
 910) סִיר 34 n. pot  
 911) קִצַּף 34 vb. to be angry  
 912) רִנָּה 34 n. a ringing cry  
 913) קִנָּא 34 vb. to be jealous  
 914) חֲטָא 34 n. sin  
 915) יָהַב 34 vb. to give  
 916) חָבַא 34 vb. to withdraw, hide  
 917) אָרַךְ 34 vb. to be long  
 918) עָב 34 n. dark cloud  
 919) צָרַף 34 vb. to refine  
 920) כְּלָה 34 n. daughter-in-law, bride  
 921) חֲסִיד 34 n. faithful one  
 922) צָפַן 34 vb. to hide  
 923) יוֹנָה 34 n. dove, Jonah  
 924) יָנַק 33 vb. to suck  
 925) גֵּל 33 n. heap  
 926) עֵרֶף 33 n. neck  
 927) עָרַב 33 vb. to mix, take on pledge, be sweet, grow dark, have fellowship with  
 928) עֵשְׂרוֹן 33 tenth  
 929) עֵרָה 33 n. order, row, estimate  
 930) יְמִנִי 33 n. right hand  
 931) גִּדָּה 33 n. abode of shepherd, habitation  
 932) צִמַּח 33 vb. to sprout  
 933) סָף 34 n. basin, goblet, threshold  
 934) שָׁרֵשׁ 33 n. root



- 935) צד 33 n. side  
 936) עוֹלָה 33 n. injustice  
 937) קִלְלָה 33 n. curse  
 938) תָּמָר 33 n. palm tree  
 939) עֵשֶׂב 33 n. herbage  
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 941) חָבַשׁ 32 vb. to bind  
 942) מַעֲשֵׂר 32 n. tenth part  
 943) כָּחַד 32 vb. to hide, efface  
 944) אֵי 32 p. where?  
 945) מַעֲלָלִים 32 n. (bad) deeds  
 946) זָמָה 32 n. plan, device  
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 949) פְּנִימִי 32 adj. inner  
 950) יֵצֶהָר 32 n. new oil  
 951) חַלּוֹן 32 n. windows  
 952) מִזְרֵק 32 n. bowl  
 953) אֲרָמוֹן 32 n. citadel  
 954) יָצַת 32 vb. to kindle  
 955) מוֹצֵא 32 n. place of going forth, source  
 956) לְבוּשׁ 32 n. clothing  
 957) כָּלָב 32 n. dog  
 958) כְּפִיר 32 n. young lion  
 959) שָׁפַל 32 vb. to be low  
 960) שְׁעֵרָה 32 n. barley  
 961) נָהַג 31 vb. to drive  
 962) שָׁטַף 31 vb. to overflow  
 963) יָלַל 31 vb. to howl  
 964) פֶּסֶל 31 n. idol  
 965) מִין 31 n. kind, species  
 966) שִׁמְלָה 31 n. coat  
 967) כָּזַב 31 n. a lie  
 968) עֲצוּם 31 adj. mighty  
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 974) נִאֲף 31 vb. to commit adultery  
 975) לְאָם 31 n. people  
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 977) אֲהַבָּה 31 n. love  
 978) מִחָרָת 31 n. tomorrow  
 979) חֲמֵר 31 n. cement, mortar  
 980) מְאֵימָה 31 n. anything  
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 982) טָמַן 31 vb. to hide  
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 984) הֶדָּר 30 n. splendor  
 985) גְּדָה 30 n. impurity  
 986) סִכָּה 30 n. thicket, booth  
 987) מִאֲכָל 30 n. food  
 988) רָעַשׁ 30 vb. to quake, shake  
 989) סָפַד 30 vb. to mourn, wail  
 990) כְּלָמָה 30 n. shame, insult  
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