

# Biblical Hebrew

## A Student Grammar



*Ruth 1, the Aleppo Codex (10th c. C.E.)*  
[www.aleppcodex.org](http://www.aleppcodex.org)

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## Preface

### **Purpose**

This textbook is intended for a university classroom. It is divided into thirty lessons, corresponding to the typical thirty-week academic year. Following the sequence of lessons will provide the average student with a cutting-edge understanding of ancient Hebrew grammar and will enable the student to read both prose passages and less complex poems from biblical and non-biblical texts. Additionally, the textbook introduces the student to the standard Biblical Hebrew lexicon<sup>1</sup> and includes an appendix on the Masoretic “accents,” which may be incorporated into the sequence of lessons at whatever point the instructor desires.

Because of the variety of first-year biblical Hebrew textbooks currently available, it is worth briefly noting what this textbook is *not*: it is not a reference grammar; it is not meant to be used without supplementation from the instructor; it is not meant for self-study; it is not theologically oriented. What this textbook does *not* do represents fairly well the character of almost every other available textbook, and thereby indicates that there exists a significant lacuna in the world of Hebrew textbooks. This textbook is intended to fill this hole.

### **History**

The genesis of this introductory textbook for ancient Hebrew lies in the experience of the two authors in teaching first-year biblical Hebrew at the University of Wisconsin as graduate instructors, from 1996 to 2002. The desire for “something different” was born early in this period, after dissatisfaction with the out-datedness of Weingreen<sup>2</sup> (which, in many ways, has yet to be surpassed in terms of pedagogy as a *classroom* textbook) and outright frustration with the lack of pedagogical awareness in Kelley,<sup>3</sup> Seow,<sup>4</sup> and Kittel,<sup>5</sup> to name the most prominent textbooks then on the market. “Necessity is the mother of invention,” as the proverb goes, and, as in the case of most textbooks, eventually we decided that it was time to develop “something different” ourselves. As we continued to teach Hebrew after Wisconsin, we clarified the focus for our project and we identified two primary objectives: classroom pedagogy and a firm linguistic foundation.

### **Design Objectives**

Our concern for classroom pedagogy is based on the simple observation that many of the textbooks on the market provide the student with entirely too much information. We found ourselves instructing our students to skip entire sections in some of the textbooks we used. Not only is this frustrating for instructor and student alike, it both establishes an underlying tension between the instructor and the textbook and creates a sense of distrust in the often expensive textbook the student was required to purchase for the course. Clearly, we needed a textbook that

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<sup>1</sup> Brown, F., S. R. Driver, and C. A. Briggs. [1906] 1979. *The New Brown-Driver-Briggs Hebrew-English Lexicon*. Peabody, MA: Hendrickson.

<sup>2</sup> Weingreen, J. 1939. *A Practical Grammar for Classical Hebrew*. Oxford: Oxford University. [2<sup>nd</sup> edition, 1959 and 1967]

<sup>3</sup> Kelley, P. H. 1992. *Biblical Hebrew: An Introductory Grammar*. Grand Rapids, MI: Eerdmans.

<sup>4</sup> Seow, C.-L. 1987. *A Grammar for Biblical Hebrew*. Nashville, TN: Abingdon. [Revised edition, 1995]

<sup>5</sup> Kittel, B. P., V. Hoffer, and R. Abts Wright. 1989. *Biblical Hebrew: A Text and Workbook*. New Haven, CN.: Yale University. [Revised edition, 2005]

was created for the classroom and no more. In other words, we felt that the desire of many textbook authors to present, essentially, “mini-reference grammars” was an obstacle in the effective presentation of the material and quite often resulted in information overload. It is difficult to count the number of people who have recounted to us their experience of learning Hebrew with anguish in their voices and a traumatic look in their eyes, and a little sensitive digging almost always turns up one overriding reason: poor pedagogy.

To address the pedagogy issue we established an approach to each lesson that was based on three simple criteria: (1) what can we accomplish in the classroom in one week and still have fun? (2) what must the students learn? and (3) what do the students not need to learn? The result was the thirty-lesson structure that moves the students quickly through the necessary but often less engaging introductory material to get to issues more salient for interpreting the ancient texts, such as clause structure and verbs. This enables us to introduce our students to stretches of biblical texts as early as the fourth week of the course. And since understanding texts is the motivation of the overwhelming majority of students in our courses, it only makes sense that this would both please them and reduce the dreaded mid-year attrition rate.

It is important to note a critical feature of our textbook at this point: since it presents no more than is necessary, it does not *itself* introduce students to long stretches of Hebrew discourse. Moreover, we do not introduce students to the features of either the Masoretic codices or the modern printed Hebrew Bibles, including the critical apparatus of the *Biblica Hebraica Stuttgartensia*. A number of student-oriented introductions to these issues already exist and are likely in the nearest library; thus, we saw no good reason to reinvent the wheel, as it were. What this means is that the texts and the history of the Hebrew Bible must be covered within the lesson planning external to the textbook.

As with many modern language textbooks, even those with vibrant color and snazzy drawings or photographs, it is worth remembering that the textbook is a means to another end, not an end in and of itself. This explains why we eschew defining every language term we use (for example, “pharyngeal”): it is the instructor’s responsibility to have a basic competence in Hebrew grammar and grammatical terminology. Whenever it is necessary we do briefly define the linguistic terms we use (i.e., “valency” with regard to the *binyanim*, “focus” with regard to word order). For the items we do not define, we suggest using Gary Long’s handbook,<sup>6</sup> which can (and probably should) be used as a supplemental text. Combining our textbook with Long’s handbook achieves comprehensiveness without needlessly bloating the lessons.

The second objective for our textbook is to build the lessons on a firm linguistic foundation. Both authors do research on the grammatical features of ancient (biblical and non-biblical) Hebrew within explicitly linguistic frameworks, mostly typological and generative, and our conclusions have often been at odds with the consensus described in standard reference grammars and introductory textbooks (for example, you will find no reference in this textbook to the so-called *waw-consecutive* imperfect and perfect verbs, but instead will find the labels *past-narrative* and *modal perfect*, respectively). Hence, we desired a textbook that communicates our linguistically-grounded views to a first-year Hebrew audience. While we try to avoid enmeshing

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<sup>6</sup> Long, G. A. 2002. *Grammatical Concepts 101 for Biblical Hebrew: Learning Biblical Hebrew Grammatical Concepts through English Grammar*. Peabody, MA: Hendrickson.

the first-year student in the complexity of linguistics and typical linguistic description, we also take a high view of our audience's capacity to process basic linguistic concepts and to see how they apply to both Hebrew and English.

Finally, this textbook is what some might call "traditional" in its essential organization and presentation. Although each lesson does contain a diversity of categories for easier learning, the student is moved through the linguistic categories of phonology, morphology, syntax, semantics, and pragmatics in mostly this order. With that said, we use more modern, or "second language acquisition," teaching techniques in the classroom. Again, we did not write this textbook for every task of the language classroom. It is intentionally limited, and in light of this, we encourage instructors who use this textbook to plan accordingly: additional activities will be required for the first-year students to learn Hebrew and, critically, for them to enjoy the process. (For interested parties, we invite requests for sample syllabi and other teaching materials.)

*Note to the Reader: the glossary is currently undergoing revision; the glosses were initially based on a combination of information from the two primary Hebrew-English lexica, BDB and HALOT. Additionally, a third set of glossing choices was motivated by simplicity and pedagogy rather than the often awkward English glosses given in either of the two lexica.*

### ***Acknowledgments***

The detail and complexity of writing a introductory language textbook exceeded our wildest dreams. It is entirely possible that if we had not begun this project as ambitious, energetic doctoral students, we might never had begun it at all. Certainly, we are indebted to the eagle eyes of numerous instructors who followed us at UW and who willingly accepted the challenge of using a draft textbook. In particular, we are grateful to Michael Lyons, Kent Reynolds, James Kirk, and Tim Mackie for their numerous lists of typos and other infelicities. Additionally, their queries helped us to formulate more clearly our design objectives. We are also indebted to Cynthia Miller, who endured the many drafts and yet remained willing to have the textbook used at UW. Finally, we are most recently thankful of the proofreading and general feedback that John Hobbins (Madison), Laliv Clenman (Toronto), and Brauna Doidge (Toronto) have provided.

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# Lesson 1

## Lesson Summary:

- The Hebrew Alphabet

### 1.1 The Hebrew Alphabet

The Hebrew אָלֶף-בֵּית (alphabet) is composed of the following.

- It consists of 23 consonants read right-to-left.

← א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

- It has five letters with alternate final forms that are used when the letter occurs at the end of a word.

Regular form: כ מ נ פ צ

Final form: ך ם ן ף ץ e.g., שמים

*BeGaD KeFaT  
letters*

- It has six letters, ב ג ד כ פ ת (mnemonically referred to as the BeGaD KeFaT), which can appear with a “dot” in them called a *dagesh qal*. Three of these letters have two pronunciations: one with the dagesh qal, and one without it.

ב like b in Boy

BUT ב like v in Voice

כ like k in Keep

BUT כ like ch in BaCH

פ like p in Pie

BUT פ like f in Fish

ג AND ג like g in Give

ד AND ד like d in Dog

ת AND ת like t in Tide

*Hebrew  
Alphabet*

Name	(Final)	Form	Pronunciation
álef	אָלֶף	א	glottal stop or silent
bet	בֵּית	ב	like <b>b</b> in <b>Boy</b>
		בּ	like <b>v</b> in <b>Voice</b>
gímel	גִּמֵּל	ג	like <b>g</b> in <b>Give</b>
dálet	דָּלֶת	ד	like <b>d</b> in <b>Dog</b>
he	הָא	ה	like <b>h</b> in <b>Hat</b>
vav	וּו	ו	like <b>v</b> in <b>Voice</b>
záyin	זַיִן	ז	like <b>z</b> in <b>Zip</b>
chet	חֵית	ח	like <b>ch</b> in <b>BaCH</b>
tet	טֵית	ט	like <b>t</b> in <b>Tide</b>
yod	יּוֹד	י	like <b>y</b> in <b>Yellow</b>
kaf	כָּף	כ	like <b>k</b> in <b>Keep</b>
		(ך)	כּ like <b>ch</b> in <b>BaCH</b>
lámed	לָמֶד	ל	like <b>l</b> in <b>Letter</b>
mem	מֶם	(ם)	מ like <b>m</b> in <b>Mother</b>
nun	נוּן	(ן)	נ like <b>n</b> in <b>Noon</b>
sámech	סָמֶךְ	ס	like <b>s</b> in <b>Sit</b>
áyin	עֵיִן	ע	pharyngeal or silent
pe	פָּא	פ	like <b>p</b> in <b>Pie</b>
		(ף)	פּ like <b>f</b> in <b>Fish</b>
tsáde	צָדֵי	(ץ)	צ like <b>ts</b> in <b>caTS</b>
qof	קוֹף	ק	like <b>k</b> in <b>Keep</b>
resh	רֵישׁ	ר	like <b>r</b> in <b>Race</b>
sin	שֵׁין	ש	like <b>s</b> in <b>Sit</b>
shin	שִׁין	שׁ	like <b>sh</b> in <b>SHin</b>
tav	תּוֹ	ת	like <b>t</b> in <b>Tide</b>

- Notice that the Hebrew alphabet has several letters which are **pronounced the same**.

*Similar  
sounding letters*

א and ע	silent
ב and ו	like v in Voice
ח and כ	like ch in Bach
ט and ת/ת	like t in Tide
כ and ק	like k in Keep
ס and ש	like s in Sit

## 1.2 Vocabulary #1

יהוה PN YHWH (often ‘the LORD’ in translations of the Bible).

Traditionally pronounced *a-do-nai* ‘Lord’ or *ha-shem* ‘the Name’. It is possible that this name was originally pronounced *yah-weh*, and was the middle word of a longer epithet *El yahweh tseva’ot*, which might have meant ‘El/God (who) makes hosts exist’.

### Vocabulary Learning Tips:

1. **Make** flash cards: Hebrew on front, English on back (in addition to practicing with the cards, writing the vocabulary words on the cards will help you learn them).
2. **Quiz yourself** with the cards. Put aside those that you know, return to the pile those that you do not know and continue quizzing until you know them all.
3. Review the words **regularly** and keep up with new ones.

## Exercises

1. Practice singing the Hebrew alphabet to the English ‘ABC’ tune

(Note: for the sake of the song’s rhythm, we have included both forms of the three BeGaD KeFaT letters that change pronunciation with or without the *dagesh qal* – we’ve put the second of the pair, not normally included in the “alphabet,” in subscripted position.)

← א ב ג ד ה ו ז ח ט י כ ל / מ נ ס / ע פ צ / ק ר / ש ש ת

2. Write out a full line of each consonant of the Biblical Hebrew alphabet (use the following letters as a guide).



3. Fill in the blank with the missing consonant according to the order of the alphabet (ignore the absence/presence of the *dagesh*), e.g., א ב ג ד.

ת _ _ ר (j)	_ ח ט י (g)	ש _ צ ק (d)	כ ל _ נ (a)
נ מ _ _ (k)	ק פ צ _ (h)	ס נ _ ל (e)	ש _ ק ר (b)
ח _ _ _ (l)	ו _ ג ד (i)	ז _ ד ה (f)	_ _ _ א (c)

S4. Write an English word for each letter of the Hebrew alphabet which has the sound of the Hebrew letter in it (do not use the words given in the chart in 1.1):  
e.g., ב as in boat.

א as in \_\_\_\_\_ (m

א as in \_\_\_\_\_ (a

ב as in \_\_\_\_\_ (n

ב as in \_\_\_\_\_ (b

ג as in \_\_\_\_\_ (o

ג as in \_\_\_\_\_ (c

ד as in \_\_\_\_\_ (p

ד as in \_\_\_\_\_ (d

ה as in \_\_\_\_\_ (q

ה as in \_\_\_\_\_ (e

ו as in \_\_\_\_\_ (r

ו as in \_\_\_\_\_ (f

ז as in \_\_\_\_\_ (s

ז as in \_\_\_\_\_ (g

ח as in \_\_\_\_\_ (t

ח as in \_\_\_\_\_ (h

ט as in \_\_\_\_\_ (u

ט as in \_\_\_\_\_ (i

י as in \_\_\_\_\_ (v

י as in \_\_\_\_\_ (j

כ as in \_\_\_\_\_ (w

כ as in \_\_\_\_\_ (k

ל as in \_\_\_\_\_ (x

ל as in \_\_\_\_\_ (l

5. Draw lines to connect each letter with its corresponding final form:

ץ	ך
פ	ם
נ	צ
כ	ף
מ	ן

6. Draw a line from the Hebrew proper name to the English equivalent.

Judah	ישראל	Tamar	יוסף
Jacob	משה	Esau	בנען
Levi	יהודה	Rachel	חזקיה
Israel	אדם	Hezekiah	שרה
Philistine	יעקב	Joseph	נבוכדנאצר
Shadrach	לוי	Canaan	תמר
Abraham	פלשתי	Solomon	עשו
Adam	פרעה	Nebuchadnezzar	רחל
Moses	אברהם	Leah	שלמה
Pharaoh	שדרך	Sarah	לאה

7. Find the names of the letters of the alphabet in the puzzle (no left-to-right or backwards ones).

שין	עין	כף	וו	אלף
שין	פא	למד	זין	בית
תו	צדי	מם	חית	גימל
	קוף	נון	טית	דלת
	ריש	סמד	יוד	הא



ל	ג	ט	ז	ט	ז	ג	כ	ט	ע	י	ז
ו	ט	ק	ו	ף	י	ז	מ	מ	ב	א	ע
ו	ז	ד	ר	ז	א	ת	ל	ה	ב	י	מ
א	ד	ע	ר	ם	ו	ט	מ	נ	ו	ז	ת
צ	ו	כ	ר	י	ג	מ	י	ש	ג	נ	ס
כ	ז	י	ז	ב	ש	א	ג	ם	ז	ת	נ
ד	ם	ג	צ	ד	י	א	ם	י	ה	ל	כ
י	ו	ד	ד	א	א	ד	ש	ז	פ	ד	ג
ח	ל	מ	ד	ו	ש	ל	ד	מ	ם	ז	צ
ל	ע	א	ה	ס	מ	ד	ף	ח	י	ת	ג
ד	מ	פ	א	ל	ת	ו	ד	ש	ב	ל	ט
מ	ו	ה	ק	כ	ף	ז	ס	י	ה	א	ס

8. Follow the directions for each of the following verses.

a) Say aloud the names of the letters in the following verses.

כה אמר יהוה עשו משפט וצדקה והצילו גזול מיד עשוק וגר יתום ואלמנה אל-תנו  
אל-תחמסו ודם נקי אל-תשפכו במקום הזה

‘Thus says YHWH: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place.’ (Jer 22:3)

b) Circle the letters which are final form.

לשלל שלל ולבז בז להשיב ידך על-חרבות נושבת ואל-עם מאסף מגוים עשה  
מקנה וקנין ישבי על-טבור הארץ

‘. . . to seize spoil and carry off plunder; to assail the waste places that are now inhabited, and the people who were gathered from the nations, who are acquiring cattle and goods, who live at the center of the earth.’ (Ezek 38:12)

## Lesson 2

### Lesson Summary:

- Hebrew Vowels and Vowels Signs
- Simple *Sheva*: ם
- Compound *Sheva*: ם ם ם ם
- Independent Personal Pronouns
- Verbless Clauses
- *Dagesh Chazaq* and *Dagesh Qal*: דָּבָר
- Gutturals: א ה ח ע (and ר)
- Open and Closed Syllables, Word Stress: מֶלֶךְ

### 2.1 The Biblical Hebrew Vowel System

Vowels

Sign	Name	Pronunciation	Class & Length
-	<i>pátach</i>	a in Father	short
ֿ	<i>qámets</i>		<i>a-class</i> long
הֿ	<i>qámets-he</i>		long
ֿ	<i>ségol</i>	e in Met	short
ֿ	<i>tsére</i>	ey in They	long
יֿ	<i>tsére-yod</i>		<i>i-class</i> long
ֿ	<i>chíreq</i>	i in Sit	short
יֿ	<i>chíreq-yod</i>	ee in Seen	long
ֿ	<i>qámets-chatuf</i>	o in Go	short
ֿ	<i>chólem</i>		long
יֿ	<i>chólem-vav</i>	u in Rude	<i>u-class</i> long
ֿ	<i>qibbuts</i>		short
יֿ	<i>shúreq</i>		long

The Biblical Hebrew vowels have the following characteristics:

- The vowels appear under, over, or following the consonant

they are pronounced after. For example, יָד is pronounced [yad].

- Some long vowels are written as a vowel point and a consonant. When ה, ו, or י are used in this way they are called **vowel letters**. They are not consonants in these cases!
- י represents both **long a-class gamets** and **short u-class gamets-chatuf**. Distinguishing which vowel it represents in a given instance depends on knowing in what type of syllable it occurs (see 2.2).
- The vowels in Biblical Hebrew are categorized by **class** (*a-class*, *i-class*, or *u-class*) and **length** (short or long).

## 2.2 Simple Sheva

### Simple Sheva

The vowel system created by the Tiberian Masoretes (c. 500 C.E.) required that every consonant have a vowel sign, except at the end of a word. If a syllable ended in a consonant or began with two consonants in a row it still required a vowel sign. For this purpose they used the *sheva*, which means ‘nothingness’ (שְׁוָא).

The sign is not properly a vowel, but in some places it is vocal, pronounced like the “hurried” **a** as **above** and transliterated with ə:

בְּרִית [bərit]

In other places it is a silent place marker, showing that the preceding syllable is closed:

מִדְבָּר [midbar]

A *sheva* is **vocal**:

- at the beginning of a word:

שְׁמוֹ [shə-mo]

- at the beginning of a syllable:

מְ in מְ-רַ-יֵשׁ [yish-mə-ru]

Note: If two *sheva* are adjacent in a word, the first is silent and the second is vocal.

- following a long vowel:

סוּ-סָ-כֶם [su-sə-chem]

### Compound Sheva

## 2.3 Compound Sheva

A compound *sheva* (also called composite *sheva*) is a ‘half vowel’ that appears under guttural consonants in place of a simple *sheva*. There are three compound *sheva*: an *a-class*, an *i-class*, and a *u-class*. They are pronounced the same as their full vowel counterparts but for a shorter duration.

Sign	Name	Pronunciation	Class
ֿ:	<i>chátéf pátach</i>	<i>a in Arise</i>	<i>a class</i>
ֿ:	<i>chátéf ségol</i>	<i>e in Excuse</i>	<i>i class</i>
ֿ:	<i>chátéf qámets</i>	<i>o in Omít</i>	<i>u class</i>

## 2.4 Independent Personal Pronouns

### Independent Personal Pronouns

Like English, Biblical Hebrew has **independent personal pronouns** that are used as subjects of clauses.

These correspond to English *I, you, he/she, we, they*.

אֲנִי יוֹסֵף ‘I (am) Joseph’ (Gen 45:3)

3 <sub>MS</sub>	הוא	‘he’	3 <sub>MP</sub>	הֵם / הֵמָּה	‘they’
3 <sub>FS</sub>	היא	‘she’	3 <sub>FP</sub>	הֵן / הֵנָּה	‘they’
2 <sub>MS</sub>	אתָּה	‘you’	2 <sub>MP</sub>	אתָּם	‘you’
2 <sub>FS</sub>	אתָּ	‘you’	2 <sub>FP</sub>	אתָּן	‘you’
1 <sub>CS</sub>	אֲנִי	‘I’	1 <sub>CP</sub>	אֲנַחְנוּ	‘we’

## 2.5 Verbless Clauses

*Verbless Clause* The present tense of the verb ‘to be’ is not expressed lexically (i.e., by a word) in Hebrew. Thus, it must be supplied in English.

לֹא אֱלֹהִים הֵמָּה ‘they are not gods’ (2 Kgs 19:18)

These types of clauses are called *verbless clauses*.

## 2.6 Dagesh Qal and Dagesh Chazaq

*Dagesh Qal* In 1.2 you learned about the six consonants (ב ג ד כ פ ת) called BeGaD KeFaT letters. Only these six consonants can have a dot called a *dagesh qal* in them.

A *dagesh qal* in ב, כ, and פ marks their pronunciation as a stop (i.e., [b], [k], [p] in which the air flowing through the mouth is stopped) instead of the corresponding continuant (i.e., [v], [ch], [f], in which the air flows through the mouth continuously).

A *dagesh qal* appears in a BeGaD KeFaT letter wherever there is not a vowel (or vocal *sheva*) preceding it:

- at the beginning of a word:

דָּבָר [davar]

- at the beginning of a syllable following a closed syllable

מִדְּבָר [midbar]

*Dagesh Chazaq* The same dot can represent another type of *dagesh* called the *dagesh chazaq* (“strong” *dagesh*). A *dagesh chazaq* can occur in any consonant (except gutturals and ר) and lengthens it.

בִּקֵּשׁ = בֶּקֶשׁ [biqqesh]

The BeGaD KeFaT letters can also have a *dagesh chazaq*. In addition to lengthening the consonant, this *dagesh* also makes the pronunciation of ב, כ, and פ a stop just like the *dagesh qal*.

הַבְּנֵי = הִבְנֵי [habben]

Here are three principles for telling the two types of *dagesh* apart:

- 1) A *dagesh* in a non-BeGaD KeFaT letter is a *dagesh chazaq*.
- 2) A *dagesh* in a BeGaD KeFaT letter preceded by a vowel is a *dagesh chazaq*.
- 3) A *dagesh* in a BeGaD KeFaT letter not preceded by a vowel is a *dagesh qal*.

Note: A *dagesh chazaq* affects the syllable structure: בְּקֶשׁוּ is בְּקֶ-קֶשׁוּ [biq-qə-shu]. A *sheva* under a consonant with a *dagesh chazaq* is always vocal.

## 2.7 Guttural Consonants

### Gutturals

Several pharyngeal and laryngeal consonants, pronounced in the back of the throat, are grouped together under the label **guttural** consonants: א ה ח ע.

Four characteristics of **gutturals** are notable:

- 1) Gutturals (and ר) cannot be lengthened; that is, they cannot have a *dagesh chazaq*.
- 2) Gutturals prefer a-class vowels nearby, i.e., before or after.

יְעֹמֵד [ya'amod]

- 3) Gutturals א, ה, ח, and ע at the end of a word following a long vowel take an *a-class* 'helping' vowel called a *furtive patach* (this is the only instance where two vowels occur in a row).

רוּחַ [ruach]

- 4) Gutturals usually have a compound *sheva* (2.6) instead of simple *sheva* (2.3).

אֲשֶׁר ['asher] (instead of \*אָשֶׁר)

*Syllable***2.8 Open and Closed Syllables and Word Stress**

A syllable begins with a consonant (C) and ends with either a vowel (CV = open), or a consonant (CVC = closed).

דָּבָר has two syllables:

an open –דָּ (CV)

and

a closed דָּבָר (CVC).

*Mappiq*

Note: The vowel letters (ה, ו, י) and א do not close syllables! However, ה at the end of a word does close a syllable. The dot, called a *mappiq*, indicates that the ה is a consonant and not a vowel letter.

*Open syllable*

- Open syllables usually have long vowels (as –דָּ in דָּבָר) unless stressed – then they may have short vowels (as –מֶ in מֶלֶךְ).

*Closed syllable*

- Closed syllables usually have short vowels (as –לֶ in מֶלֶךְ) unless stressed – then they may have long vowels (as –בָּ in דָּבָר).

Note: The vowel ֶ represents the short *u-class qamets-chatuf* if it is in a closed, unstressed syllable, otherwise it is the long *a-class qamets*.

חֶכֶּם-חָמָה = [chochma]

*Word stress*

A syllable is either stressed or unstressed: in most words the last syllable is stressed. Words that are not stressed on the last syllable in the lessons and exercises have an accent mark over the stressed syllable, written as ˈ.

## 2.9 Vocabulary #2

אָב	M <i>father</i> ; P אָבוֹת	יָד	F <i>hand</i>
אֲדֹנָי	PN (EPITHET) <i>the LORD</i>	יוֹם	M <i>day</i> ; P יָמִים
אִישׁ	M <i>man</i> ; P אַנְשִׁים	יִשְׂרָאֵל	PN <i>Israel</i>
אֶל-	PREP <i>to, towards</i>	כֹּהֵן	M <i>priest</i>
אֱלֹהִים	PN <i>God, gods</i>	כִּי	CONJ <i>because, that</i>
אֶרֶץ	F <i>earth, land</i>	לֹא	ADV <i>no, not</i>
אִשָּׁה	F <i>woman, wife</i> ; P נָשִׁים	מֶלֶךְ	M <i>king</i>
בֵּית	M <i>house</i> ; P בָּתִּים	מַלְכָּה	F <i>queen</i>
בֶּן	M <i>son</i> ; P בָּנִים	מֹשֶׁה	PN <i>Moses</i>
דָּבָר	M <i>word, thing</i>	עִיר	F <i>city</i>
דָּוִיד	PN <i>David</i>	עַם	M <i>people</i>
		פָּנִים	M (always P) <i>face</i>

## Exercises

- a) Write each of the Biblical Hebrew vowels with each of the consonants; b) Pronounce aloud the combination of consonant and vowel as you write them, e.g., אָ אֲ אִ אֵ אֹ אָ אִי אֵי אֹי אֵי אִי אֵי אֹי אֵי.
- a) Write each compound *sheva* with each of the guttural consonants. b) Pronounce aloud the combination of consonant and vowel as you write them, e.g., אָ אֲ אִ.



3. Read aloud the name of each vowel and write the correct sign under the □.

קבוץ □ (a)	שוא □ (f)	צרי יוד □ (k)
חולם וו □ (b)	חירק יוד □ (g)	שורק □ (l)
סגול □ (c)	פתח □ (h)	חטף קמץ □ (m)
חטף פתח □ (d)	חטף סגול □ (i)	חולם □ (n)
צרי □ (e)	קמץ □ (j)	חירק □ (o)

4. Find the names of the Biblical Hebrew vowels in the puzzle (no left-to-right or backwards ones).

קמץ חטוף	חטף פתח	פתח	שורק
קבוץ	צרי	חטף סגול	חטף קמץ
חולם וו	שוא	קמץ	חולם
סגול	חירק יוד	צרי יוד	חירק

נ	ז	ע	ד	ח	ח	ם	ל	ד	ל	ר	ד
ח	א	ע	א	ו	ש	ת	ד	ג	ק	ג	ס
ש	ו	ד	ג	צ	י	מ	פ	א	א	א	ל
י	ר	צ	ו	מ	א	ק	ד	ף	ס	א	ך
צ	ץ	מ	ק	ף	ט	ח	ר	ג	ט	ק	י
ץ	א	ל	ו	ג	ס	ז	צ	י	ך	ח	צ
ו	ק	א	ו	ו	ם	ל	ו	ח	ח	ך	ל
ב	ם	נ	ב	ץ	פ	ד	ו	י	י	ר	צ
ק	ו	מ	ע	מ	ף	ו	ט	ח	ץ	מ	ק
מ	ר	ק	ל	ק	ר	י	ח	ג	ש	נ	צ
ו	ל	ו	ג	ס	ף	ט	ח	ו	ח	ת	פ
ח	ק	ר	ש	ט	ז	א	ל	ם	ל	ו	ח

5. Identify a similar sounding English word for each Hebrew word, e.g., כָּר = car.

_____ = לֵין (q)	_____ = דֵין (i)	_____ = פּוּשׁ (a)
_____ = לֵא (r)	_____ = עֵיר (j)	_____ = בֵין (b)
_____ = פֵן (s)	_____ = הוּא (k)	_____ = יֵד (c)
_____ = אֹר (t)	_____ = שֵים (l)	_____ = מִי (d)
_____ = הִיא (u)	_____ = עֵת (m)	_____ = כֵן (e)
_____ = אֵם (v)	_____ = רֵב (n)	_____ = בּוֹר (f)
_____ = רוֹץ (w)	_____ = רֵק (o)	_____ = פֶן (g)
_____ = שִיר (x)	_____ = שׂוֹר (p)	_____ = פּוֹר (h)

6. Spell these English words with Hebrew consonants and vowels, e.g., bed = בֶּד.

a) shed = _____	i) hot = _____	q) tar = _____
b) sheet = _____	j) near = _____	r) sew = _____
c) keep = _____	k) say = _____	s) name = _____
d) sight = _____	l) peet = _____	t) cave = _____
e) road = _____	m) key = _____	u) cots = _____
f) ooze = _____	n) ray = _____	v) red = _____
g) root = _____	o) vote = _____	w) doze = _____
h) soup = _____	p) soap = _____	x) give = _____

7. Practice reading the following verses until you can do so smoothly and then identify each *sheva* as silent or vocal.

אָמַר כֹּה אָמַר אֲדֹנָי יְהוִה תִּצְלַח הָלוֹא אֶת־שָׂרְשֶׁיהָ יִנְתֵּק וְאֶת־פְּרִיהָ יְקוּסֶם וַיִּבֶשׁ כָּל־  
טֶרְפִּי צִמְחָהּ תִּיבֶשׁ וְלֹא־בִזְרַע גְּדוּלָּהּ וּבַעֲס־רֵב לְמִשְׁאוֹת אוֹתָהּ מִשְׂרָשֶׁיהָ

‘Say: Thus says Y<sup>hwh</sup> God: Will it prosper? Will he not pull up its roots, cause its fruit to rot and wither all its fresh sprouting leaves to fade? No strong arm or mighty army will be needed to pull it from its roots.’ (Ezek 17:9)

8. Practice reading the following verses until you can do so smoothly and then identify each *dagesh* as a *dagesh qal* or *dagesh chazaq*.

וּבָאוּ הַכַּשְׂדִּים הַנִּלְחָמִים עַל־הָעִיר הַזֹּאת וְהָצִיתוּ אֶת־הָעִיר הַזֹּאת בָּאֵשׁ וּשְׂרְפוּהָ  
וְאֵת הַבָּתִּים אֲשֶׁר קִטְרוּ עַל־גִּגְוֹתֶיהֶם לִבְעַל וְהִסְכּוּ נְסָכִים לֵאלֹהִים אֲחֵרִים לְמַעַן  
הַכְעִסֵנִי

‘The Chaldeans who are fighting against this city shall come, set it on fire, and burn it, with the houses on whose roofs offerings have been made to Baal and libations have been poured out to other gods, to provoke me to anger.’ (Jer 32:29)

9. Divide the following words into syllables: mark the syllable as open (CV) or closed (CVC) and the vowel in each syllable as long (L) or short (S), e.g., CSC/CLC מֶשֶׁ / פֶּט

_____	הֶמָּה (j)	_____	חֻכָּמָה (a)
_____	לִילָה (k)	_____	אֱלֹהִים (b)
_____	לִיהוּדָה (l)	_____	פְּלִשְׁתִּים (c)
_____	הָאֲדָמָה (m)	_____	קִדְשָׁנוּ (d)
_____	שְׁמוּאֵל (n)	_____	כְּאֲשֶׁר (e)
_____	אַבְרָהָם (o)	_____	צִדְקָה (f)
_____	חַיִּים (p)	_____	לִפְנֵי (g)
_____	יְחִידוֹ (q)	_____	אֶתָּה (h)
_____	רוּחַ (r)	_____	אִשָּׁה (i)

10. Translate the following phrases into Hebrew, and then practice saying them with a classmate or friend.

a) I am a man

f) I (M) am a king

b) He is a father

g) We are a people

c) You (P) are not gods

h) He is the Lord

d) She is not a man

i) I (F) am a queen

e) They (FP) are not sons

j) It is Israel

11. Form five of your own phrases using independent personal pronouns and the items from the vocabulary list.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 3

### Lesson Summary:

- Grammatical Words versus Lexical Words
- Definiteness
- Definiteness in Biblical Hebrew
- The Article: – ׃
- Inseparable Prepositions: (– ך, ך, ך, and ך)
- Vav Conjunction: (– ו)

### 3.1 Grammatical Words versus Lexical Words

All items within the lexicon of a language can be separated into one of two categories: **grammatical words** and **lexical words**.

*Grammatical Words*

**Grammatical words** are words that do not carry semantic content, but rather they signal grammatical relationships. For example, conjunctions signal the syntactic relationship between clauses, phrases, and words. However, conjunctions do not have meaning apart from the relationship they signal; in other words, grammatical words do not refer to something in the real world. Other examples are *pronouns*, *prepositions*, and *articles*.

*Lexical Words*

**Lexical words**, by contrast, do carry semantic content. Thus, *nouns*, *adjectives*, and *verbs* are lexical words—they refer to people / places / things, qualities / quantities, and actions / events, respectively.

### 3.2 Definiteness

*Definiteness*

A further basic classification of nouns is whether they are *definite* or not. Definiteness is a grammatical category (like gender, number, or tense) that represents a noun's identifiability. When a noun is definite, the item to which it refers is identifiable by a reader/listener. Consider the following English example:

*I want to buy the book.*

In the clause given, the definite noun phrase *the book* signals to the reader that the ‘real-world’ referent (i.e., the precise book) should be identifiable by the reader/listener. However, when a noun phrase is not definite (as below), its referent (e.g., that of the phrase *a book*) is unidentifiable until it is identified by sight, description, etc.

*I want to buy a book.*

Languages express and use definiteness differently. For example, in some languages noun phrases referring to *specific* (but unidentifiable) items are definite (as in Biblical Hebrew), whereas in other languages, such specific, unidentifiable noun phrases are indefinite (as in English). Consider the following verse:

כַּאֲשֶׁר יָנוּס אִישׁ מִפְּנֵי הָאֵרִי וּפָגְעוּ הַדָּב וּבֵא הַבַּיִת וְסָמַךְ  
יָדוֹ עַל-הַקִּיר וּנְשָׁכוּ הַנָּחָשׁ

‘just as a man flees from the lion and the bear meets him and he enters the house and leans his hand upon the wall and the snake bites him’ (Amos 5:19)

In Amos 5:19, the noun phrases ‘the lion’, ‘the bear’, ‘the house’, ‘the wall’, and ‘the snake’ denote an arbitrary member of the class described by each (e.g., an arbitrary member of the class ‘bear’).

In Biblical Hebrew, such noun phrases are often definite; whereas in English, such noun phrases are overwhelmingly indefinite. Compare the English translation given above (which directly reflects the Hebrew) with the English translation given below from the New Revised Standard Version:

‘as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake.’

While definiteness in Biblical Hebrew and definiteness in English often correspond, we will find that this is not always the case.

### 3.3 Definiteness in Biblical Hebrew

*Definiteness  
in Biblical  
Hebrew*

Definiteness, like other grammatical categories such as gender, number, tense, and aspect, often takes on a morphological form. This is accomplished by means of grammatical words referred to as *definite* (and *indefinite*) **articles**. Some languages have both a

definite and indefinite article (so English: *the* versus *a/an*), whereas many others have just one or the other.

Biblical Hebrew only has a **definite article** (•ה). However, noun phrases in Biblical Hebrew are also marked as definite by other means.

Biblical Hebrew nouns are marked as **definite** in one of four ways:

- If it is *inherently definite* (e.g., names, appellatives, pronouns)

אֲנִי 'I' אֱלֹהִים 'God' דָּוִיד 'David'

- If *the article* is prefixed to the noun:

הַלֵּב 'the heart'

- If it is in a *construct relationship* with a definite noun (see 6.1):

דִּבְרֵי-הַמֶּלֶךְ 'the word of the king'

- If a *possessive pronoun* is suffixed:

לִבִּי 'my heart'

Note: Nouns may only be marked as definite in **one** of these ways; Biblical Hebrew nouns may not be doubly-marked for definiteness. In other words, inherently definite nouns, nouns in construct, or nouns with suffixes cannot take the article since they are all already definite! The only “exceptions” are those few proper (i.e., inherently definite) nouns whose origins were as common nouns, such as אֱלֹהִים 'God'.

*The Hebrew  
Article*

### 3.4 The Article (– •ה)

The definite article takes the form of ה prefixed to the word it modifies and a *dagesh chazaq* in the first letter of the modified word.

הַמִּדְבָּר = מִדְבָּר + •ה 'the wilderness'

However, this basic form may be modified. The **form** of the article is as follows:

- 1) • ה before non-guttural consonants: הסוס 'the horse'
  - 2) ה usually before ראש: הראש 'the head'
  - 3) ה usually before ה or ח: ההיכל 'the temple'
  - 4) ה before ה, ח, or ע (unstressed!): ההרים 'the mountains'
  - 5) ה before ה or ע (stressed!): ההר 'the mountain'
- BUT before ה (stressed!) it is ה: החיל 'the valor'

### Summary of the article before gutturals:

<i>stressed qamets</i>	<i>unstressed qamets</i>			
העז	העפר ←	ר	} ה	הראש
ההר	ההרים ←	א		האב
החיל	החכם ←	ע		העיר
		ה	} ה	ההיכל
		ח		החדש

Note: There are a few nouns whose first vowel changes when the article is added to them:

הָאָרֶץ ← אֶרֶץ + הֵּ 'the earth'  
 הַגֶּן ← גֶּן + הֵּ 'the garden'  
 הָעָם ← עָם + הֵּ 'the people'

*Inseparable  
Prepositions*

### 3.5 Inseparable Prepositions (בְּ, לְ, וְ, and sometimes מִן)

**Prepositions** are another type of grammatical word; that is, they serve only to relate a noun, noun phrase, or clause syntactically to other words in the sentence.

For example, the English preposition *into* in the following clause relates the immediately following noun phrase *the store* to the preceding verb phrase *they ran*:

*They ran **into** the store.*

Thus, prepositional phrases serve to specify the *location*, *direction*,



*manner, means, time, possession, etc.*, for other constituents such as verb phrases, noun phrases, and clauses.

The most common prepositions in Biblical Hebrew are *clitics*, i.e., words that cannot stand on their own. There are three ‘**inseparable**’ **prepositions**, which may be prefixed to nouns, adjectives, infinitives, and participles (thus, they are *proclitic*):

– לְ ‘to, for’ – כְּ ‘like, as’ – בְּ ‘in, at’

The principles of **vocalization** for the inseparable prepositions are:

- בְּ, כְּ, לְ before a consonant with a full vowel.

לְמֶלֶךְ ‘to/for a king’

בְּבַיִת ‘in/at a house’

- בְּ, כְּ, לְ before a consonant with a simple *sheva*, .

בְּבְרִית ‘according to a covenant’

BUT before יְ the vowel becomes יִ .

לְ + יְהוּדָה ← לְיְהוּדָה ‘to/for Judah’

- The corresponding full vowel before a compound *sheva*.

כְּ + אֲשֶׁר ← כְּאֲשֶׁר ‘like that which’

לְ + אֶדוֹם ← לְאֶדוֹם ‘for Edom’

- The article vocalization before a noun with the article (i.e., the article’s consonant ה is replaced by the inseparable preposition).

לְ + הַמֶּלֶךְ ← לְמֶלֶךְ ‘to/for the king’

- Some special cases:

Quiescent א: לְאֱלֹהִים ‘to/for God’ לְאֱדֹנִי ‘to/for the Lord’

בְּ, כְּ, לְ before a stressed syllable in some words: בְּזֶה ‘in this’

The preposition מן ('from') is mostly written as a separate word; in such cases it is connected to the noun with a *maqqef* (־). This is its usual form before a noun with the article.

מִן־הַמֶּלֶךְ 'from the king'

The preposition מן may also be inseparable. In this case, the **vocalization** is:

- מ before non-gutturals (the assimilation of ך into the following consonant is marked by a *dagesh chazaq*).

מִן + שָׁם ← מִשָּׁם 'from there'

BUT before ך the vowel becomes a ך.

מִן + יְהוּדָה ← מִיְהוּדָה 'from Judah'

- ך before gutturals (the vowel lengthens because the guttural cannot be lengthened, i.e., they do not allow *dagesh chazaq*).

מִן + אִישׁ ← מֵאִישׁ 'from a man'

*Vav  
Conjunction*

### 3.6 Vav Conjunction (ו-)

As mentioned above in 3.1, **conjunctions** are a type of grammatical word, like the article. Conjunctions serve to connect words, phrases, clauses, and sentences to each other syntactically, e.g., *and*, *or*, *but*.

The basic Hebrew conjunction (and, in fact, the most frequent word in the Hebrew Bible) is the *vav* conjunction: ו-. Like the article and the inseparable prepositions, it is attached to the front of a word.

The *vav* conjunction has two functions:

- 1) It connects words and phrases together, signaling a coordinating relationship (it may be translated with 'and', 'or', or 'but').

וְהָעָם וְהַמֶּלֶךְ 'the people and the king'

- 2) It marks the beginning of a new clause and is untranslatable (the *type of clause* and the *context* determine the type of connection required for English translation).

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר

‘(and) God said, “Let there be light!” (Gen 1:3)

The **vocalization** of the *vav* conjunction:

- ו normally.

וַדָּוִד ‘and David’

Note: The definite article remains when the conjunction is added.

וְהָאִישׁ ‘and the man’

- ו before ך.

וְיְהוּדָה ← יְהוּדָה + ו ‘and Judah’

- with the corresponding full vowel before a compound *sheva*.

וְאֲנִי ‘and I’      וְאֶדוֹם ‘and Edom’

- ו before ב, מ, פ, or simple *sheva* (other than ך). This may be mnemonically referred to as the *BuMP-Sheva* Rule.

וּבַיִת ← בַּיִת + ו ‘and a house’

וּפָנִים ← פָּנִים + ו ‘and a face’

וּמִיְהוּדָה ← מִיְהוּדָה + ו ‘and from Judah’

וְגִדּוֹלִים ← גִּדּוֹלִים + ו ‘and great (things)’

Note: This is the only case in which a vowel begins a syllable!

- Some special cases:

Quiescent א:

וְאֲדֹנָי ‘and the Lord’      וְאֱלֹהִים ‘and God’

ו occasionally before a stressed syllable:

וְבָהוּ ‘and emptiness’

### 3.7 Vocabulary #3

אֲדוֹן M <i>master, lord</i>	לֵב, לֵבָב M <i>heart, mind</i> ; PL לבות
אֵין, אֵינִי EXST ADV <i>there isn't/aren't</i>	מִן PREP <i>from; more than</i>
בְּ PREP <i>in, at, with, by</i>	מֹשֶׁה PN <i>Moses</i>
דֶּרֶךְ M/F <i>way, road</i>	נַפְשׁ F <i>life, self</i>
הַ• DET <i>the</i>	עֶבֶד M <i>servant</i>
וְ CONJ <i>and</i>	שָׁם ADV <i>there</i>
כְּ PREP <i>like, as</i>	שָׁנָה F <i>year</i> ; P שָׁנִים
לְ PREP <i>to, for</i>	

### Exercises

1. Add the definite article (הַ•) to *ten* nouns from your vocabulary and translate (remember that proper names cannot have a definite article).
2. Add one of the inseparable prepositions (בְּ, כְּ, לְ) to *ten* nouns from your vocabulary and translate.
3. Add one of the inseparable prepositions (בְּ, כְּ, לְ) to your results in exercise #1 (i.e., inseparable preposition + the definite article + noun) and translate.
4. Add the preposition מִן to *five* nouns from your vocabulary, making it inseparable where possible, and translate.

5. Add the *vav* conjunction to *ten* nouns from your vocabulary and translate.
6. Correct the vocalization of these definite articles and/or inseparable prepositions, e.g., *הַאִישׁ* correct to *הָאִישׁ*.

הַמֶּלֶךְ (k)	מִבֵּית (f)	בְּשָׁלוֹם (a)
וּכְבוֹד (l)	לְאֱלֹהִים (g)	בְּשָׁלוֹם (b)
בְּבִרְיָה (m)	וּמִן־מִצְרַיִם (h)	לְיִהוּדָה (c)
לְשִׁמּוֹאֵל (n)	בְּאַמָּת (i)	הַהָרִים (d)
בְּאַדּוֹם (o)	מִן־הָעִיר (j)	וּמִלְכִּים (e)

7. Translate the following sentences.

(a) וְאִין מֶלֶךְ בְּיִשְׂרָאֵל

(b) אִין עִיר בְּאַרְץ

(c) הָעָם וְהַמֶּלֶךְ בְּעִיר

(d) כְּאַדּוֹן כְּעֶבֶד

(e) לְאִשָּׁה אִין אִישׁ

(f) אִין אֱלֹהִים כִּיהוָה

(g) אִין כֹּהֵן לְעָם

(h) וְאִישׁ אִין בְּאַרְץ

(i) אִין עַם שָׁם

(j) אִין עִיר בְּדָרֶךְ

8. a) Practice reading aloud until you can do so smoothly, b) Circle the definite articles, inseparable prepositions, and *vav* conjunctions in each verse; be sure you can explain why they are vocalized as they are.

וְעַל־יָדָם הַחֲזִיק מִלְטִיָּה הַגִּבֵּעֹנִי וַיְדוֹן הַמֶּרֶנְתִּי אֲנָשִׁי גִבְעוֹן וְהַמִּצְפָּה לְכֶסֶּא פֶּתַח עִבְרֵה הַנָּהָר

‘Next to them repairs were made by Melatiah the Gibeonite and Jadon the Meronothite--the men of Gibeon and of Mizpah--who were under the jurisdiction of the governor of the province beyond the River.’ (Neh 3:7)

וְעָלִי הִטָּה־חֶסֶד לִפְנֵי הַמֶּלֶךְ וַיִּזְעַצּוּ וּלְכָל־שָׂרֵי הַמֶּלֶךְ הַגִּבּוֹרִים וְאֲנִי הִתְחַזְקֹתִי כִיד־יְהוָה אֱלֹהֵי עָלִי וְאֶקְבָּצָה מִיִּשְׂרָאֵל רָאשִׁים לַעֲלוֹת עִמָּי

‘... and who extended to me steadfast love before the king and his counselors, and before all the king's mighty officers. I took courage, for the hand of Yhwh my God was upon me, and I gathered leaders from Israel to go up with me.’ (Ezra 7:28)

יֵשׁ אֶחָד וְאֵין שְׁנֵי גַם בֵּן וְאָח אֵין־לוֹ וְאֵין קֶץ לְכָל־עֲמָלוֹ גַּם־עֵינָיו לֹא־תִשְׂבַּע עֹשֶׂר וּלְמִי אֲנִי עֹמֵל וּמִחֶסֶר אֶת־נַפְשִׁי מִטּוֹבָה גַּם־זֶה הֶבֶל וְעֵינַי רָע הוּא

‘There is the case of solitary individuals, without sons or brothers; yet there is no end to all their toil, and their eyes are never satisfied with riches. “For whom am I toiling,” they ask, “and depriving myself of pleasure?” This also is absurd and an unhappy business.’ (Qoh 4:8)

9. Form five of your own phrases using prepositions and the items from the vocabulary list.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 4

### Lesson Summary:

- Singular Nouns: סוּס סוּסָה
- Introduction to Verbs
- Qal Perfect Conjugation - Singular:

פָּקַד פָּקְדָה פָּקַדְתָּ פָּקַדְתִּי

- Objects in Biblical Hebrew: אֶת / אֵת

### 4.1 Masculine and Feminine Singular Nouns

Unlike grammatical words like the article, prepositions, and conjunctions (discussed in Lesson 3), **nouns** are lexical words. That is, nouns have semantic content—they refer to an entity in the external world. Thus, the noun *book* refers to a concrete object (a group of pages bound between a cover), whether real or hypothetical.

*Gender* Nouns in many languages are inflected for the grammatical category **gender**. Biblical Hebrew is such a language—nouns (as well as adjectives, pronouns, and verbs) in Biblical Hebrew are morphologically marked as either **masculine** or **feminine**.

Though the ‘natural gender’ of animate objects often corresponds to their grammatical gender, (e.g., אִישׁ ‘man’ is *masculine*; אִשָּׁה ‘woman’ is *feminine*), grammatical gender is essentially a syntactic agreement property of language.

*Masculine Singular noun* In Biblical Hebrew **masculine** nouns do not have an overt gender inflection (alternatively, they could be considered to have a null suffix, indicated by Ø, that marks them as masculine).

אָח ‘brother’

נָעַר ‘young man’

In contrast, most **feminine** nouns are overtly inflected for gender.

*Feminine Singular noun*

- Many feminine nouns end in הַ

אֲדָמָה ‘ground’

בְּהֵמָה ‘cattle’

תּוֹרָה ‘teaching’

- Some feminine nouns end in ת.

בְּרִית ‘covenant’

מַלְכוּת ‘kingdom’

חַטָּאת ‘sin’

- Nouns referring to paired body parts are feminine, but do not have an overt grammatical gender inflection.

יָד ‘hand’

עֵין ‘eye’

רֶגֶל ‘foot’

Note: Some nouns, like אִם ‘mother,’ or body parts (above), are grammatically feminine even though they do not have a morphologically feminine gender marking (e.g., הָ). Therefore, each noun’s gender should be learned with its meaning. The gender of each noun in vocabulary lists is marked by M or F.

	Singular	Plural	Dual
Masculine ‘stallion’	(Ø marking) סוּס	Lesson 5	Lesson 5
Feminine ‘mare’	סוּסָה	Lesson 5	

## 4.2 Introduction to Verbs

*The Hebrew  
Verb*

Like most words in Biblical Hebrew, verbs can be derived from a triconsonantal root (see 1.1). A triconsonantal verb root is modified by affixes (e.g., prefixes, suffixes, or infixes) and/or vowel patterns to indicate its ***binyan***, **conjugation**, and **person, gender, and number (PGN)**. This information is called a verb’s ‘parsing’.

*Binyan*

- ***Binyan*** (P *binyanim*) (‘building’) indicates the valency of a verb’s action—whether active, passive, reflexive, or causative. Each *binyan* has a pattern of affixes and vowels. For example, the simple active *binyan*, called *Qal* (קָל ‘light’),



is characterized by a *qamets--patach* vowel pattern in the Perfect conjugation: פָּקַד 'he attended' (3<sub>MS</sub>).

The Qal *binyan* is introduced in this lesson; the other six primary *binyanim* will be introduced in subsequent lessons.

### Conjugation

- **Conjugation** in Biblical Hebrew determines the *aspect*, or view of a verb's action: the **Perfect conjugation** views an event as a whole (perfective); the **Imperfect conjugation** views an event as in progress (imperfective).

The conjugations do not signify tense, like English conjugations do (e.g., Simple Past). However, the **Perfect** is predominantly used to describe past time events, whereas the **Imperfect** is predominantly used to describe non-past time events (i.e., present or future).

<b>Perfect Conjugation</b>	'whole' view aspect (perfective)	usually <u>past time</u> reference
<b>Imperfect Conjugation</b>	'in progress' view aspect (imperfective)	usually <u>non-past time</u> reference

### Inflectional Affixes

- **Inflectional affixes** mark a verb's *agreement features*:

person (1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup>)

gender (M, F, or C = common)

number (S or P).

All of the conjugations, except the participle, are based on two morphological **patterns**:

**Suffix Pattern**, which uses inflectional suffixes

פָּקַדְתִּי

**Prefix Pattern**, which uses primarily prefixes

יִפְקֹד

Note: The form by which Hebrew verbs are listed in a lexicon or dictionary is the Qal 3<sub>MS</sub> Perfect form.

*Qal Perfect  
Conjugation  
Singular*

### 4.3 Qal Perfect Conjugation - Singular

The Perfect is the only conjugation built on the Suffix Pattern. Conjugations built on the Prefix Pattern are introduced in Lesson 8.

3MS	— →	פָּקַד	‘he attended’	}	3CP Lesson 5
3FS	הָ- →	פָּקְדָהּ	‘she attended’		
2MS	תָּ- →	פָּקַדְתָּ	‘you attended’		2MP Lesson 5
2FS	תָּ- →	פָּקַדְתְּ	‘you attended’		2FP Lesson 5
1CS	אֲנִי- →	פָּקַדְתִּי	‘I attended’		1CP Lesson 5

*Objects*

### 4.4 Objects in Biblical Hebrew

**Object** refers to the grammatical function served by a noun or pronoun that is the ‘receiver’ or ‘goal’ of the action of a verb. Syntactically, an object noun phrase functions as the *complement* of a transitive verb—the presence of an object is necessary for a transitive verb to be ‘completed’ (see Lesson 26).

For example, in *Moses struck the rock*, the noun phrase ‘the rock’ is the object in that it is affected by the action of the verb ‘struck’. The noun phrase ‘the rock’ is also the complement in that without it the clause ‘Moses struck’ would be ungrammatical (i.e., the transitive verb would not be ‘completed’).

*Direct  
and  
Oblique  
Objects*

For Biblical Hebrew, it is useful to distinguish between two types of objects, *direct* and *oblique* (not to be confused with an ‘indirect’ object). The use of these two types of objects is completely dependent upon the verb—some verbs select direct objects as their complements, while others select oblique objects as their complements.

*Oblique  
Objects and  
Prepositional  
Phrases*

What distinguishes direct and oblique objects from each other is that direct objects are either preceded by the function word **אֵת** or nothing at all, whereas oblique objects are always preceded by a preposition. Precisely *which* preposition used depends on what is selected by the verb being modified.

For instance, the verb **נגַע**, ‘touch’, often takes as its complement an oblique object manifested as a prepositional phrase with the

preposition ב.

וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ  
מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ בְּ-תִתְּמֹתוֹן

“and from the fruit of the tree that is in the middle of the garden,” God said, “you shall not eat from it and you shall not touch it, lest you die.” (Gen 3:3)

Note: Oblique objects, regardless of whether they are *complements* or *adjuncts* (see Lesson 26), are always preceded by a preposition.

Direct Objects  
and את

The function word **את** precedes direct objects of Biblical Hebrew verbs if those direct objects are individuated (i.e., if they are strongly characterized as distinct entities or individuals—which means that they are also often marked with the article).

הָעָם אֶת פָּקַד ‘He visited the people’  
the people [object he visited  
marker]

Direct objects preceded by **את** are usually the semantic *patients* of their verbs, i.e., they are *effected* or *affected* by the verbal action.

Note: The direct object marker is sometimes attached to the noun with a *maqef* (־) (see 3.5 within the discussion of מן); in this case, the vowel is a *segol*.

אֶת-יִשְׂרָאֵל שָׁפַט ‘He judged Israel’  
Israel [object he judged  
marker]

## 4.5 Vocabulary #4

אָדָם M <i>man, humankind</i> ; PN <i>Adam</i>	מֶלֶךְ Q <i>reign, be(come) king</i>
אָח M <i>brother</i> ; P אחים	נָבִיא M <i>prophet</i>
אָחוֹת F <i>sister</i> ; P אחיות	נָעָר M <i>lad, young boy</i>
אִם F <i>mother</i> ; P אִמּוֹת	נַעֲרָה F <i>maiden, young girl</i>
אֶת, אֵת direct object marker	סוֹס M <i>horse, stallion</i>
בְּהֵמָה F <i>cattle</i>	סוּסָה F <i>mare</i>
בְּרִית F <i>covenant</i>	עִם PREP <i>with</i>
בַּת F <i>daughter</i> ; P בָּנוֹת	פָּקַד Q <i>visit, attend to, appoint</i>
זָכַר Q <i>remember</i>	שָׁמַר Q <i>keep, guard</i>
כָּרַת Q <i>cut, cut off, cut down</i>	שָׁפַט Q <i>judge, govern</i>
	תּוֹרָה F <i>direction, instruction, law</i>

## Exercises

1. Mark the gender of each noun in your vocabulary list from Lessons 1-3 and on your vocabulary cards (M or F) (look in glossary if you are unsure).
2. Identify the gender (M or F) of the following nouns (use their form).

אָדָם ____ (p)	חֲטָאָת ____ (k)	זָהָב ____ (f)	מִשְׁמֶרֶת ____ (a)
בָּעַל ____ (q)	מִשְׁפָּחָה ____ (l)	צִדְקָה ____ (g)	מִזְבֵּחַ ____ (b)
מִלְאָד ____ (r)	דִּמּוֹת ____ (m)	נִחְלָה ____ (h)	אֲדָמָה ____ (c)
מִלְחָמָה ____ (s)	כָּבֵשׁ ____ (n)	מָלַח ____ (i)	תִּקְוָה ____ (d)
בָּקָר ____ (t)	עֲרֵבָה ____ (o)	מִמְלָכָה ____ (j)	מִצּוֹה ____ (e)

3. Add the Qal Perfect Singular endings (and vowels) to each of these verbs and translate. Also add the appropriate personal pronouns before each verb.

שמר

3MS
3FS
2MS
2FS
1CS

פקד

3MS
3FS
2MS
2FS
1CS

זכר

3MS
3FS
2MS
2FS
1CS

שפט

3MS
3FS
2MS
2FS
1CS

מלך

3MS
3FS
2MS
2FS
1CS

4. Translate the following sentences. Identify and parse the verb(s) (i.e., give the **person**, **gender**, **number**, and **root**) in each sentence. (\* is placed by verses that have been altered. <sup>PN</sup> is placed beside the *first occurrence* of proper name other than Y<sub>HWH</sub>.)

הָאֵבֶן שָׁמַר אֶת־הַדָּבָר Gen 37:11\* (a)

וְלֹא שָׁמְרָתָּ הַבְּרִית I Kgs 11:11\* (b)

יְהוָה בָּרַת אֶת־אַבְרָם בְּרִית Gen 15:18\* (c)

יְהוָה מָלֵךְ Ps 93:1\* (d)

בִּי־שָׁמְרָתִי דָרָךְ Ps 18:22\* (e)

לֹא־זָכַרְתָּ אֶת־הַיּוֹם Ezek 16:43\* (f)

פָּקַד אֶת־הָעָם I Kgs 20:15\* (g)

לֹא זָכַרְתָּ Lam 1:9 (h)

וְלֹא־זָכַר יוֹאָשׁ<sup>PN</sup> הַמֶּלֶךְ II Chr 24:22 (i)

הַמֶּלֶךְ שָׁפַט I Kgs 3:28\* (j)

בִּי־פָקַד יְהוָה אֶת־חֲנָנִי<sup>PN</sup> I Sam 2:21 (k)

פָּקַדְתָּ הָאָרֶץ Ps 65:10 (l)

בִּי־פָקַד יְהוָה אֶת־הָעָם Ruth 1:6\* (m)

וּרְחַבְעָם<sup>PN</sup> מֶלֶךְ בִּיהוּדָה I Kgs 14:21\* (n)

5. Compose five sentences in Hebrew. Each must have a subject, verb, and object in them.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 5

### Lesson Summary:

- Plural and Dual Nouns: יָדִים סוסות סוסים
- Qal Perfect Conjugation – Plural:  
פָּקְדוּ פְּקֻדָּתָם פְּקֻדָּתָן פְּקֻדָּנוּ
- Qal Perfect Conjugation of הָיָה

### 5.1 Masculine and Feminine Plural and Dual Nouns

*Plural nouns*

Singular nouns were introduced in Lesson 4. In this lesson the **plural** and **dual** (= two) noun forms are introduced.

	Singular	Plural	Dual
Masculine	(no marking) סוס	סוסים	סוסִים
Feminine	סוסה	סוסות	סוסָתִים

- There are some frequently occurring irregular nouns that do not follow this paradigm. These irregular forms must be memorized (paradigms of the most common irregular nouns are in 6.2).

אָבֹת 'fathers' (s אָב)  
נָשִׁים 'women' (s אִשָּׁה)

*Dual nouns*

- The use of dual is largely confined to things that occur naturally in pairs (eyes, feet, hands, etc.). Remember that paired body parts are feminine (see 4.1).

יָדִים 'hands' (FS יָד)  
עֵינִים 'eyes' (FS עֵין)  
נְעָלִים 'sandals' (FS נֶעֱל)

אָזְנִים 'ears' (FS אָז)  
רַגְלִים 'feet' (FS רֶגֶל)

### 5.2 Qal Perfect Conjugation - Plural

*Qal Perfect  
Conjugation  
plural*

In Lesson 4 the singular inflectional suffixes of the Qal Perfect were introduced. Here the **plural** inflectional suffixes are added.



3MS	—	→	פָּקַד	‘he attended’
3FS	הָ-	→	פָּקְדָה	‘she attended’
2MS	תָּ-	→	פָּקַדְתָּ	‘you attended’
2FS	תְּ-	→	פָּקַדְתְּ	‘you attended’
1CS	הִי-	→	פָּקַדְתִּי	‘I attended’
3CP	וְ—	→	פָּקְדוּ	‘they attended’
2MP	תֶּם—	→	פָּקַדְתֶּם	‘you attended’
2FP	תֶּן—	→	פָּקַדְתֶּן	‘you attended’
1CP	נּוּ—	→	פָּקַדְנוּ	‘we attended’

### 5.3 Qal Perfect Conjugation of הָיָה

*Qal Perfect  
Conjugation  
of הָיָה*

The verb הָיָה (‘be’) is both frequent and irregular. Here is the Qal Perfect paradigm of the verb.

3MS	הָיָה	‘he was’	}	3CP	הָיוּ	‘they were’
3FS	הָיְתָה	‘she was’				
2MS	הָיִיתָ	‘you were’		2MP	הָיִיתֶם	‘you were’
2FS	הָיִיתְּ	‘you were’		2FP	הָיִיתֶן	(not attested)
1CS	הָיִיתִי	‘I was’		1CP	הָיִינוּ	‘we were’

### 5.4 Vocabulary #5

אָזֶן F ear	לִפְנֵי PREP before
אֲשֶׁר CONJ that, which, who	מַיִם M water
גּוֹי M nation, people	מִצְרַיִם PN Egypt
דָּרַשׁ Q seek	עַד PREP unto, as far as; until
הָיָה Q become, be	עֵינַן F eye
הַר M mountain, hill country; with article הָהָר	עַל PREP upon, over
יְהוּדָה PN Judah	קָרַב Q draw near, approach
יְרוּשָׁלַיִם PN Jerusalem	רֹאשׁ M head; P ראשִׁים
לָכַד Q capture	רֶגֶל F foot
	רוּחַ F spirit, wind

## Exercises

1. Write out the plural (right column) and dual (left column) for the following items and translate.

יָד	אֲדוֹן
אֵזֶן	בְּהֵמָה
עֵין	גּוֹי
רֶגֶל	דְּבַר
נֶעֱלַ	נְבִיא
	סוֹס
	סוֹסָה
	רוּחַ
	תּוֹרָה

2. Write out the complete Qal Perfect for each of these verb roots and translate.  
Also add the appropriate personal pronouns before each form.

שָׁמַר

3MS	3CP
3FS	
2MS	2MP
2FS	2FP
1CS	1CP

פָּקַד

3MS	3CP
3FS	
2MS	2MP
2FS	2FP
1CS	1CP

לָכַד

3MS	3CP
3FS	
2MS	2MP
2FS	2FP
1CS	1CP

שָׁפַט

3MS	3CP
3FS	
2MS	2MP
2FS	2FP
1CS	1CP

## דרש

3 <sub>MS</sub>	3 <sub>CP</sub>
3 <sub>FS</sub>	
2 <sub>MS</sub>	2 <sub>MP</sub>
2 <sub>FS</sub>	2 <sub>FP</sub>
1 <sub>CS</sub>	1 <sub>CP</sub>

## קרב

3 <sub>MS</sub>	3 <sub>CP</sub>
3 <sub>FS</sub>	
2 <sub>MS</sub>	2 <sub>MP</sub>
2 <sub>FS</sub>	2 <sub>FP</sub>
1 <sub>CS</sub>	1 <sub>CP</sub>

3. Translate the following sentences. Identify and parse the verb(s) (i.e., give the **person**, **gender**, **number**, and **root**) in each sentence. (GL is placed beside non-vocabulary words to alert you to check the glossary for their meanings.)

Gen 21:1 (a) <sup>PN</sup> וַיְהִיָּה פָקֵד אֶת־שָׂרָה

II Sam 5:5 (b) וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים<sup>GL</sup> וְשָׁלֹשׁ<sup>GL</sup> שָׁנָה עַל כָּל־יִשְׂרָאֵל וַיְהוּדָה

Isa 9:12\* (c) וְאַתִּי־יְהוָה לֹא דֹרְשׁוּ

II Chr 14:6\* (d) כִּי דֹרְשָׁנוּ אֶת־יְהוָה אֱלֹהִים

Gen 1:2 (e) וְהָאָרֶץ הִיְתָה תֹהוֹ<sup>GL</sup> וָבֹהוּ<sup>GL</sup>

Ps 34:5 (f) דֹּרְשֵׁתִי אֶת־יְהוָה

Jer 31:9 (g) בִּי־הֵיְתִי לְיִשְׂרָאֵל לְאָב

I Chr 10:14 (h) וְלֹא־דֹרֵשׁ בִּיהוָה

Ezek 12:23 (i) קִרְבוּ הַיָּמִים

בִּי־עֲבַד הָיִיתָ בְּמִצְרָיִם Deut 16:12 (j)

אֶל־אֱלֹהִים לֹא קָרְבָה Zeph 3:2\* (k)

וַיֹּסֶף<sup>PN</sup> הָיָה בְּמִצְרָיִם Exod 1:5 (l)

4. Compose *five* sentences in Hebrew. Each should have a subject, verb, and object in them. Three should have plural verbs and three should have dual or plural nouns.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

e. \_\_\_\_\_

## Lesson 6

### Lesson Summary:

- Construct Relationship: דְּבַר־הַמֶּלֶךְ
- Chart of Frequent Irregular Nouns:  
אָב אָח אָחוֹת אִישׁ אִשָּׁה  
בֵּית בֶּן בֵּת יוֹם רֹאשׁ עִיר

### 6.1 The Construct Relationship

*Construct  
relationship*

Biblical Hebrew does not have any equivalent to the English preposition ‘of’. Instead, similar ‘*of*-relationships’ are expressed by joining words together in the **construct relationship**. (The semantics of this relationship are discussed further in Lesson 28.)

The typical construct relationship (often called סְמִיכוּת) consists of two elements: a noun in the construct state (נְסָמָךְ ‘supported’) followed by one in the absolute state (סוּמָךְ ‘supporting’).

דְּבַר־הַמֶּלֶךְ ‘the word of the king’  
the king (the) word of  
ABSOLUTE CONSTRUCT  
סוּמָךְ נְסָמָךְ

Only the masculine plural and feminine singular nouns have distinctive construct morphology (i.e., there are different inflectional affixes for MP and FS nouns in construct and nouns not in construct).

However, the vocalization of a noun in construct often differs from its vocalization when not in construct—even in the MS and FP.

		Singular	Plural	Dual
Masculine	Absolute	דְּבַר	דְּבָרִים	דְּבָרַיִם
	Construct	דְּבַר	דְּבָרִי	דְּבָרַי
Feminine	Absolute	אִדְמָה	אִדְמוֹת	אִדְמָתַיִם
	Construct	אִדְמַת	אִדְמוֹת	אִדְמָתַי

### Description of the **construct relationship**:

- Two nouns in a construct relationship are treated as a compound: the two words are considered to be one prosodic phrase and the major ‘phrase stress’ is on the absolute noun. This phenomenon is similar to the stress change in English compounds: *a white house* versus *the Whitehouse*. As noted above, the lack of major stress on the construct noun often affects its vocalization.

ABSOLUTE     דָּבָר ‘word’  
 CONSTRUCT   דְּבַר־יְהוָה ‘the word of Y<sub>HWH</sub>’ (Ezek 1:3)

Note: A construct noun is often attached to an absolute noun with a *maqef* (׃); this is a graphic signal that the two words are stressed as a single unit.

- A noun in construct cannot have a definite article. However, if the absolute noun is definite (e.g., it is a proper noun or has the article), then the construct noun ‘inherits’ this definiteness.

נְבִיאֵי־יְהוָה ‘the prophets of Y<sub>HWH</sub>’ (PN) (1 Kgs 18:4)

זָהָב־הָאָרֶץ ‘the gold of the land’ (article) (Gen 2:12)

- The meanings expressed by the construct relationship are similar to English ‘of’ (see Lesson 28 for further discussion).

דְּבַר־יְהוָה ‘the word of Y<sub>HWH</sub>’ = ‘Y<sub>HWH</sub>’s word’ (Ezek 1:3)

יִרְאַת־יְהוָה ‘the fear of Y<sub>HWH</sub>’ (Prov 1:7)

וּבִגְדֵי הַקְּדֹשׁ ‘and the garments of holiness’  
 = ‘the holy garments’ (Exod 29:29)

- A construct relationship can have more than one construct noun all related to one absolute noun.

כָּל־יְמֵי־אָדָם ‘all of the days of Adam’ (Gen 5:5)

- A construct relationship can also have a single construct noun

related to coordinated absolute nouns (often however, the construct noun is repeated in two coordinated constructs).

בְּעֵינֵי אֱלֹהִים וְאָדָם

‘in the eyes of God and (in the eyes of) man’ (Prov 3:4)

אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ

‘the God of heaven and the God of earth’ (Gen 24:3)

*Irregular  
nouns*

## 6.2 Chart of Frequent Irregular Nouns

Some irregular noun forms occur frequently. You should familiarize yourself with these forms.

	Singular Absolute	Singular Construct	Plural Absolute	Plural Construct
‘father’ M	אָב	אֲב	אָבוֹת	אֲבוֹת
‘brother’ M	אָח	אָחִי	אָחִים	אָחִי
‘sister’ F	אָחוֹת	אָחוֹת	אָחוֹת*	אָחוֹת
‘man’ M	אִישׁ	אִישׁ	אֲנָשִׁים	אֲנָשִׁי
‘woman’ F	אִשָּׁה	אִשָּׁת	נָשִׁים	נָשִׁי
‘house’ M	בֵּית	בֵּית	בָּתִּים	בָּתִּי
‘son’ M	בֶּן	בֶּן	בָּנִים	בָּנִי
‘daughter’ F	בַּת	בַּת	בָּנוֹת	בָּנוֹת
‘day’ M	יוֹם	יוֹם	יָמִים	יָמִי
‘city’ F	עִיר	עִיר	עָרִים	עָרֵי
‘head’ M	רֹאשׁ	רֹאשׁ	רָאשִׁים	רָאשֵׁי

## 6.3 Vocabulary #6

אַבְרָהָם PN <i>Abraham</i>	מַלְאָךְ M <i>messenger, angel</i>
אַבְרָם PN <i>Abram</i>	מָקוֹם M <i>place</i> ; P <i>מְקוֹמוֹת</i>
אַהֲרֹן PN <i>Aaron</i>	עָמַד Q <i>stand</i>
אָמַר Q <i>say</i>	פְּלִשְׁתִּים PN <i>Philistines, Philistine</i>
בָּבֶל PN <i>Babylon</i>	פְּלִשְׁתִּי,
בָּשָׂר M <i>flesh</i>	פַּרְעֹה PN <i>Pharaoh</i>
חַיִּים M <i>life</i>	צָבָא M <i>host, army; hard service</i> ; P <i>צְבָאוֹת</i>
חֶרֶב F <i>sword</i>	קוֹל M <i>voice, sound</i>
כַּאֲשֶׁר CONJ <i>as, just as, when</i>	שָׁכַן Q <i>settle, dwell</i>
כֹּה ADV <i>thus, so</i>	שָׁמַע Q <i>hear, listen</i> ; + <i>בְּקוֹל</i> <i>obey</i>

## Exercises

1. Complete the following construct phrases.

- אֱלֹהִים \_\_\_\_\_ ‘the spirit of God’ (Exod 35:31)
- יְהוָה \_\_\_\_\_ ‘the angel/messenger of the Lord’ (Gen 16:11)
- פְּלִשְׁתִּים \_\_\_\_\_ ‘all of the cities of the Philistines’ (1 Sam 6:18)
- \_\_\_\_\_ רָאשֵׁי ‘the heads of the mountains’ (Gen 8:5)
- יִשְׂרָאֵל \_\_\_\_\_ ‘the sons of Israel’ (Exod 1:1)
- הָאָדָם \_\_\_\_\_ ‘the daughters of man’ (Gen 6:2)
- הַמָּקוֹם \_\_\_\_\_ ‘the men of the place’ (Gen 26:7)
- \_\_\_\_\_ אֶל ‘to the house of the women’ (Esth 2:3)
- אַבְרָהָם \_\_\_\_\_ ‘in the days of Abraham’ (Gen 26:1)
- בְּנֵי-עַמּוֹן \_\_\_\_\_ ‘the father of the sons of Ammon’ (Gen 19:38)



2. Translate the following construct phrases.

בֵּית יִשְׂרָאֵל Lev 10:6 (a)

מֶלֶךְ יְהוּדָה I Kgs 12:23 (b)

כָּל מַלְכֵי גוֹיִם Isa 14:9 (c)

כָּל-מַלְכֵי הָאָרֶץ Ps 102:16 (d)

כְּתוּרַת מֹשֶׁה אִישׁ-הָאֱלֹהִים II Chron 30:16 (e)

בְּכָל רֹאשֵׁי הָהָרִים Ezek 6:13 (f)

מִכָּל-עָרֵי יִשְׂרָאֵל I Sam 18:6 (g)

כָּל-עָרֵי בְנֵי-אֶהֱרֹן הַכֹּהֲנִים Josh 21:19 (h)

בְּרֹאשׁ דֶּרֶךְ-עִיר Ezek 21:24 (i)

3. Translate the following sentences. Identify and parse the verb(s) (i.e., give the **person**, **gender**, **number**, and **root**) in each sentence.

כָּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת-הַדְּבָרִים Gen 24:52\* (a)

וְאַבְרָהָם עָמַד לִפְנֵי יְהוָה Gen 18:22\* (b)

שָׁפַט אֶת-יִשְׂרָאֵל בְּכָל-הַמְּקוֹמוֹת I Sam 7:16\* (c)

לֹא-שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהִים Jer 7:28\* (d)

Josh 11:21\* (e) יהושע<sup>PN</sup> פָּרַת אֶת־הָעֲנָקִים<sup>PN</sup> מִכָּל הָהָר יְהוּדָה וּמִכָּל הָהָר יִשְׂרָאֵל

Isa 8:18\* (f) יְהוָה צְבָאוֹת שָׁכֵן בְּהָר צִיּוֹן

Exod 5:1\* (g) מֹשֶׁה וְאַהֲרֹן אָמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Jer. 7:3 (h) כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל

4. From the nouns in your cumulative vocabulary create *five* sentences with at least one construct phrase each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 7

### Lesson Summary:

- Suffixed Pronouns: דְּבָרִי
- Segolate Nouns: מֵלֶךְ
- Modal use of the Perfect Conjugation: פָּקַדְתִּי (ו)

### 7.1 Suffixed Pronouns

*Suffixed  
pronouns*

English uses different pronominal forms based on the pronoun's role in a sentence: e.g., *he/she* for subject (Nominative case), *his/hers* for possession (Genitive case), and *him/her* for object (Accusative case).

In Biblical Hebrew the independent pronouns (2.4) only function as subjects. A set of **suffixed pronouns** fills the roles of possession/Genitive and object/Accusative.

About **pronouns suffixed to nouns**:

- Suffixed pronouns express possession on nouns.

דְּבָרִי ← י. + דִּבֵּר 'my word'  
me word of  
(1CS) (MS CST)

תּוֹרָתוֹ ← ו + תּוֹרַת 'his teaching'  
him teaching of  
(3MS) (FS CST)

Note: When pronominal suffixes are added to FS nouns, the construct form (i.e., the form ending with a ת) is used.

- Suffixed pronouns serve to make a noun definite; nouns with pronominal suffixes cannot also have the article.

Either תּוֹרָתוֹ 'his teaching' or הַתּוֹרָה 'the teaching'

BUT NOT BOTH

- Nouns with suffixed pronouns are stressed either on the last syllable (i.e., on the suffix itself) or the next to last syllable (i.e., on the 'linking vowel' that connects the noun to the suffix).

סוּסִי ‘my horse’ (stressed on the last syllable)

סוּסֵנוּ ‘our horse’ (stressed on the linking vowel)

### 1) Suffixed pronouns on **singular nouns**

Suffixed pronoun on singular nouns	Added to Masculine		Added to Feminine	
3MS וְ, (הוּא)	→	דְּבָרוֹ ‘his word’ רֵעֵהוּ ‘his friend’	→	תּוֹרָתוֹ ‘his law’
3FS הָ	→	דְּבָרָהּ ‘her word’	→	תּוֹרָתָהּ ‘her law’
2MS אָ	→	דְּבָרְךָ ‘your word’	→	תּוֹרָתְךָ ‘your law’
2FS אַ	→	דְּבָרְךָ ‘your word’	→	תּוֹרָתְךָ ‘your law’
1CS יְ	→	דְּבָרִי ‘my word’	→	תּוֹרָתִי ‘my law’
3MP עֲ	→	דְּבָרָם ‘their word’	→	תּוֹרָתָם ‘their law’
3FP וְ	→	דְּבָרָן ‘their word’	→	תּוֹרָתָן ‘their law’
2MP כֶּ	→	דְּבָרְכֶם ‘your word’	→	תּוֹרָתְכֶם ‘your law’
2FP כֶּן	→	דְּבָרְכֶן ‘your word’	→	תּוֹרָתְכֶן ‘your law’
1CP נוּ	→	דְּבָרֵנוּ ‘our word’	→	תּוֹרָתֵנוּ ‘our law’

### 2) Suffixed pronouns on **plural nouns**

Suffixed pronoun on plural nouns	Added to Masculine		Added to Feminine	
3MS יוּ	→	דְּבָרָיו ‘his words’	→	תּוֹרוֹתָיו ‘his laws’
3FS יָהּ	→	דְּבָרֶיהָ ‘her words’	→	תּוֹרוֹתֶיהָ ‘her laws’
2MS יָךְ	→	דְּבָרֶיךָ ‘your words’	→	תּוֹרוֹתֶיךָ ‘your laws’
2FS יָךְ	→	דְּבָרֶיךָ ‘your words’	→	תּוֹרוֹתֶיךָ ‘your laws’
1CS יְ	→	דְּבָרִי ‘my words’	→	תּוֹרוֹתִי ‘my laws’
3MP יָהֶם	→	דְּבָרֵיהֶם ‘their words’	→	תּוֹרוֹתֵיהֶם ‘their laws’
3FP יָהֶן	→	דְּבָרֵיהֶן ‘their words’	→	תּוֹרוֹתֵיהֶן ‘their laws’
2MP יָכֶם	→	דְּבָרֵיכֶם ‘your words’	→	תּוֹרוֹתֵיכֶם ‘your laws’
2FP יָכֶן	→	דְּבָרֵיכֶן ‘your words’	→	תּוֹרוֹתֵיכֶן ‘your laws’
1CP יָנוּ	→	דְּבָרֵינוּ ‘our words’	→	תּוֹרוֹתֵינוּ ‘our laws’

3) Suffixed pronouns on **Prepositions** and **Direct Object Marker**

Suffixed pron.  
on  
prepositions  
and  
את-, אֶת-

3MS	וְ	→	לוֹ	‘for him’	→	אוֹתוֹ	‘him’
3FS	הָ	→	לָהּ	‘for her’	→	אוֹתָהּ	‘her’
2MS	ךָ	→	לְךָ	‘for you’	→	אוֹתְךָ	‘you’
2FS	ךָ	→	לְךָ	‘for you’	→	אוֹתְךָ	‘you’
1CS	יְ	→	לִי	‘for me’	→	אוֹתִי	‘me’
3MP	הֶם / הֵם	→	לָהֶם	‘for them’	→	אוֹתָם	‘them’
3FP	הֵן	→	לָהֶן	‘for them’	→	אוֹתָהֶן	‘them’
2MP	כֶּם	→	לָכֶם	‘for you’	→	אוֹתְכֶם	‘you’
2FP	כֶּן	→	לָכֶן	‘for you’	→	אוֹתְכֶן	‘you’
1CP	נוֹ	→	לָנוּ	‘for us’	→	אוֹתָנוּ	‘us’

Note: The prepositions **עַם** and **אֶת** use different forms with suffixes: **עִמִּי** and **אִתִּי**, respectively (in the case of the preposition **אֶת**, this difference helps to distinguish it from the object marker **אֶת**). Also important is the fact that some prepositions, such as **עַל** (עָלַי), **אֶל** (אֵלַי), and **עַד** (עָדַי), take *plural noun suffixes* (see chart under [2] above).

4) Suffixed pronouns on **כִּי/כֵּן/כְּ** and **מִן (מִן + מִן)**

Suffixed pron.  
on  
כִּי and מִן

3MS	→	כְּמוֹהוּ	‘like him’	→	מִמֶּנּוּ	‘from him’
3FS	→	כְּמוֹהָ	‘like her’	→	מִמֶּנָּה	‘from her’
2MS	→	כְּמוֹךָ	‘like you’	→	מִמֶּךָ	‘from you’
2FS	→	כְּמוֹךָ	‘like you’	→	מִמֶּךָ	‘from you’
1CS	→	כְּמוֹנִי	‘like me’	→	מִמֶּנִּי	‘from me’
3MP	→	כְּהֵם	‘like them’	→	מִהֶם	‘from them’
3FP	→	כְּהֵן	‘like them’	→	מִהֵן	‘from them’
2MP	→	כְּכֶם	‘like you’	→	מִכֶּם	‘from you’
2FP	→	כְּכֶן	‘like you’	→	מִכֶּן	‘from you’
1CP	→	כְּמוֹנוּ	‘like us’	→	מִמֶּנוּ	‘from us’

3MS is  
identical to  
1CP

About **pronouns suffixed to prepositions**:

- Suffixed pronouns designate objects on prepositions and on the direct object marker (the form of which is **אֶת-** or **אוֹת-** with suffixes).

אָמַר לְךָ + וְ ← אָמַר לְךָ ‘he said to you’  
you to  
(2MS)

עֲזַב אוֹתָם ← עֲזַב + אוֹתָם 'he abandoned them'  
 them direct object  
 (3MP) marker

Segolate  
nouns

## 7.2 Segolate Nouns

**Segolate nouns** are a distinct group of nouns that were originally *monosyllabic* (i.e., one-syllable) nouns in the masculine singular.

- Segolate nouns originated as single-syllable nouns to which a segol 'helping vowel' was added; the result was the creation of a new, second syllable. The original vowel (that is, the vowel in the first syllable) is regularly altered.

מֶלֶךְ ← \*מֶלֶךְ 'king'

Note: A guttural second or third root consonant can affect the vowels.

נָעָר ← \*נָעָר (נֶ instead of נִ) 'young man'  
 (because gutturals prefer *a-class* vowels)

- Masculine segolate nouns are stressed on the initial syllable (originally the only syllable) in the singular absolute form.

עֶבֶד 'servant'

- Feminine segolate nouns come in two forms: those with feminine gender inflection (e.g., נַעֲרָה) and those without (e.g., נָפֶשׁ). Those with feminine gender inflection (הִ) are stressed on the final syllable.

נַעֲרָה ← נָעָר + הִ 'young woman'; נָעָר רֹתֵם

נָפֶשׁ ← \*נָפֶשׁ 'life'; נָפֶשׁ שׁוֹתֵם

- Segolate nouns exhibit their original vowel with some suffixes.

אֶרֶץ ← אֶרֶץ + יִ 'my land'

- Segolate nouns use a two-syllable pattern in the plural.

SINGULAR 'king' מֶלֶךְ ← \*מְלִיךְ

PLURAL 'kings' מְלָכִים ← \*מְלִיךְ (like דְּבָרִים)

PLURAL CONSTRUCT 'kings of' מְלָכָיו ← \*מְלִיכָיו (like דְּבָרָיו)

*Modal use of  
the Perfect  
Conjugation*

### 7.3 Modal Use of the Perfect Conjugation

The Perfect Conjugation was described in Lesson 4 as expressing perfective aspect. The Perfect is also used to express **modality**, which indicates the role that the speaker wants a statement to play in the context (e.g., condition, outcome, command, instruction).

- The **modal use of the Perfect** is distinguished from the indicative by its word order: the Perfect functioning modally will have a verb-subject word order (see Lesson 27 for a discussion of Biblical Hebrew word order).

וְאָבִיו שָׁמַר אֶת־הַדָּבָר (subject-verb)  
'(and) his father kept the word' (Gen 37:11)

וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַבְּרִית (verb-subject)  
'(so) Y<sub>HWH</sub> your God shall keep for you the covenant' (Deut 7:12)

Note: Often the subject is not explicit in BH clauses; in such cases, it is impossible to identify whether a perfect is used modally or not based on the word order. However, because most modal Perfects are prefixed with the *vav* conjunction, the presence of the conjunction is a good introductory way to distinguish the modal from the indicative use of the verb.

- The most common modal function of the Perfect is to mark (semantically) subordinate clauses. These are equivalent to English clauses beginning with 'if/when/so that/in order that/because', i.e., conditional, purpose, result, or causal clauses.

'For I have chosen him so that he might command his sons and his household after him so that they might keep the way of Y<sub>HWH</sub> (וְשָׁמְרוּ דֶרֶךְ יְהוָה) to practice righteousness and justice so that Y<sub>HWH</sub> might bring about for Abraham that which he promised.' (Gen 18:19)

‘If he leaves his father then he shall die’ (וְעָזַב אֶת־אָבִיו וּמָת) (Gen 44:22)

Note: The Perfect often appears in both the subordinate clause and the governing clause in constructions like the conditional clause above.

- Another common modal function of the Perfect is to mark instructions and commands.

‘(and) he should stand and say (וְעָמַד וְאָמַר)’ “I do not wish to marry her” (Deut 25:8)

וּשְׁמַרְתָּ אֶת־הַמִּצְוָה

‘(and) you must keep the commandment’ (Deut 7:11)

## 7.4 Vocabulary #7

אָהַב Q love	חֹק, חֻקָּה, [ חֻק ] M statute [w/suffixes]
אֹהֶל M tent	יַעֲקֹב PN Jacob
אָכַל Q eat	לֶחֶם M bread, food
אֵת, אִתּוֹ, [אֶת-] PREP with [w/suffixes]	לַיְלָה M night
בְּגָד M garment	מָאֵד M strength; ADV exceedingly
בָּקָר M cattle, ox, herd	מִצְוָה F commandment; P מִצְוֹת
גַּם ADV also, even	עָזַב Q abandon, forsake
הָלַךְ Q walk, go	צֹאן M/F sheep, flock
זָבַח Q slaughter	שַׁעַר M gate
חֶסֶד M kindness, loyalty	



## Exercises

1. Add the correct suffix to these vocabulary items (note: the vowels within the triconsonantal root have already been modified).

- a)            לַחֵם 'my bread'
- b)            חֶסֶד 'your (MS) loyalty'
- c)            בָּקָר 'their (M) cattle' (s – collective)
- d)            שַׁעַר 'their (MP) gates'
- e)            עָל 'upon us'
- f)            אַת (direct object marker) 'you (FS)'
- g)            לֵאלֹהֵי 'to/for their (F) gods'
- h)            אֵל 'to him'
- i)            חֹק 'my statute'
- j)            מִצְוַת 'his commandment'

2. Translate the following sentences. Identify and parse the verb(s) (i.e., give the **person, gender, number, and root**) in each sentence. Also, indicate whether each verb is **modal** or **non-modal**.

יְהוָה אֱלֹהֵי אֲדָנִי אֲבָרְהָם לֹא-עָזַב חֶסְדּוֹ Gen 24:27\* (a)

וְגַם-בִּלְקַן<sup>PN</sup> הָלַךְ לְדַרְכּוֹ Num 24:25 (b)

כִּי לֹא אָכַל לֶחֶם כָּל-הַיּוֹם וְכָל-הַלַּיְלָה I Sam 28:20 (c)

וְלֹא-הִלְכוּ בָנָיו בְּדַרְכָּיו I Sam 8:3 (d)

Deut 7:11 (e) וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים

Gen 37:4 (f) אֶתוֹ אָהַב אָבִיהֶם מִכָּל־אָחָיו

Deut 6:5 (g) וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ

Deut 12:21\* (h) וְזִבַּחְתָּ מִבֶּקְרֶךָ וּמִצֹּאֲנֶךָ וְאָכַלְתָּ בְּשַׂעְרֶיךָ

Deut 11:1\* (i) וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ חֻקָּיו וּמִצְוֹתָיו

Josh 24:26\* (j) יְהוֹשֻׁעַ כָּתַב<sup>GL</sup> אֶת־הַדְּבָרִים בְּסֵפֶר<sup>GL</sup> תּוֹרַת אֱלֹהִים

3. From the nouns in your cumulative vocabulary create five sentences with at least one noun + suffixed pronoun each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 8

### Lesson Summary:

- Qal Imperfect Conjugation: יִפְקֹד
- Past Narrative Conjugation: וַיִּפְקֹד
- Qal Imperfect Conjugation of: הָיָה
- וַיְהִי

### 8.1 Qal Imperfect Conjugation

*Imperfect  
Conjugation*

The Perfect and Imperfect were introduced in Lesson 4 as the main conjugations in Biblical Hebrew. The Perfect was described as perfective aspect, and a paradigm was given in Lessons 4 and 5. The Imperfect Conjugation was described as expressing imperfective aspect. In most instances, an English present or future verb will be used to translate the Imperfect.

The Imperfect is the main conjugation built on the Prefix Pattern. However, other conjugations such as the Imperative and the Jussive are also based on the Prefix Pattern (see Lesson 13). The complete paradigm for the Qal Imperfect is given below.

3MS	יִפְקֹד	‘he will attend’	3MP	יִפְקְדוּ	‘they will attend’
3FS	תִּפְקֹד	‘she will attend’	3FP	תִּפְקְדְנָה	‘they will attend’
2MS	תִּפְקֹד	‘you will attend’	2MP	תִּפְקְדוּ	‘you will attend’
2FS	תִּפְקְדִי	‘you will attend’	2FP	תִּפְקְדְנָה	‘you will attend’
1CS	אֶפְקֹד	‘I will attend’	1CP	נִפְקֹד	‘we will attend’

### 8.2 Past Narrative Conjugation

*Past Narrative  
Conjugation*

Languages typically use a past tense or perfective aspect verb form for narrating past events (e.g., English Simple Past). Some languages, however, may devote a particular verb form entirely to literary narrative (e.g., French Passé Simple). In Biblical Hebrew an archaic past tense verb predominates and is mostly restricted to past narrative passages.

וַיֹּאכַל וַיִּשְׂתַּ וַיִּקַּם וַיֵּלֶךְ

‘He ate, he drank, he rose, he went’ (Gen 25:34\*)

The **Past Narrative Conjugation**, like the Imperfect, is built on the Prefix Pattern. In the majority of cases the only distinguishing feature between these two conjugations is that the Past Narrative form almost always has a uniquely vocalized *vav* conjunction prefixed to it: ׀ (forms without the ׀ exist primarily in poetic texts).

יִפְקֹד ‘he will visit’ (Imperfect)

וַיִּפְקֹד ‘he visited’ (Past)

*Qal Imperfect  
Conjug. of  
הָיָה*

### 8.3 Qal Imperfect Conjugation of הָיָה

The verb הָיָה (‘be’) is both frequent and irregular. Here is the paradigm of the Qal Imperfect Conjugation of the verb.

3MS	יִהְיֶה	‘he will be’	3MP	יִהְיוּ	‘they will be’
3FS	תִּהְיֶה	‘she will be’	3FP	תִּהְיֶינָה	‘they will be’
2MS	תִּהְיֶה	‘you will be’	2MP	תִּהְיוּ	‘you will be’
2FS	תִּהְיִי	‘you will be’	2FP	תִּהְיֶינָה	‘you will be’
1CS	אֶהְיֶה	‘I will be’	1CP	נִהְיֶה	‘we will be’

### 8.4 וַיְהִי

*The Verb  
Form וַיְהִי*

וַיְהִי, the 3MS Past Narrative form of הָיָה, is extremely frequent. There are two distinct functions of this form in narrative.

- Often, it functions just like other Past Narrative forms with the meaning of ‘was’, ‘become’, or ‘come’.

וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ

‘Y<sup>HHW</sup> was with Joseph and he became a successful man’ (Gen 39:2)

וַיְהִי דְבַר־יְהוָה אֶל־שְׁמוּאֵל

‘The word of Y<sup>HHW</sup> came (lit. was) to Samuel’ (1 Sam 15:10)

- Just as frequently, however, the form introduces a circumstantial clause in a narrative; often the clause opens or closes a narrative episode.

וַיְהִי בַּעֵת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ

‘and then at about that time (lit. and it was at that time and)  
Abimelek said . . .’ (Gen 21:22)

וַיְהִי אִישׁ אֶחָד מִן־הָרָמָתִים

‘now there was a certain man from Ramathaim’ (1 Sam 1:1)

### 8.5 Vocabulary #8

אֶבֶן	F <i>stone</i>	מִשְׁפָּט	M <i>judgment, justice; custom</i>
אִם	COND <i>if</i>	סֵפֶר	M <i>scroll, document, book</i>
וַיֹּאמֶר	Q 3MS PAST ✓ <i>אמר</i>	עוֹלָם	M <i>forever, antiquity</i>
חַטָּאת	F <i>sin, sin-offering</i>	עֵץ	M <i>tree; P wood</i>
יְהוֹנָתָן	PN <i>Jonathan</i>	צִדִּיק	M <i>righteousness</i>
יִצְחָק	PN <i>Isaac</i>	שָׂאוּל	PN <i>Saul</i>
כְּבוֹד	M <i>glory, honor, wealth</i>	שָׁמוּאֵל	PN <i>Samuel</i>
כָּתַב	Q <i>write</i>	שְׁנַיִם, שְׁתֵּי	M; F <i>two</i>

## Exercises

- Write out the Qal Imperfect paradigm for the following verbs. Include the appropriate personal pronouns for each verb form.

### שמר

3MS	3MP
3FS	3FP
2MS	2MP
2FS	2FP
1CS	1CP

### פקד

3MS	3MP
3FS	3FP
2MS	2MP
2FS	2FP
1CS	1CP

## כתב

3MS	3MP
3FS	3FP
2MS	2MP
2FS	2FP
1CS	1CP

## שפט

3MS	3MP
3FS	3FP
2MS	2MP
2FS	2FP
1CS	1CP

## דרש

3MS	3MP
3FS	3FP
2MS	2MP
2FS	2FP
1CS	1CP

## שכן

3MS	3MP
3FS	3FP
2MS	2MP
2FS	2FP
1CS	1CP

2. Translate the following sentences. Identify and parse (i.e., give the **conjugation**, **person**, **gender**, **number**, and **root**) the verbs in each sentence.

Exod 6:5\* (a) וְגַם אֲנִי שָׁמַעְתִּי אֶת־קוֹל בְּנֵי יִשְׂרָאֵל וְאָזְכֹּר אֶת־בְּרִיתִי

Exod 24:4 (b) וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה

Exod 2:24 (c) וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם<sup>GL</sup> וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם  
אֶת־יִצְחָק וְאֶת־יַעֲקֹב

Ps 9:9\* (d) וְהוּא יִשְׁפֹּט־אָרֶץ בְּצֶדֶק

Gen 17:9 (e) וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר

Josh 24:27\* (f) בִּי־הִיא שְׁמֶעָה אֶת כָּל־אִמְרֵי־יְהוָה

Josh 24:26\* (g) וַיִּכְתֹּב יְהוֹשֻׁעַ אֶת־הַדְּבָרִים בְּסֵפֶר תּוֹרַת אֱלֹהִים

I Sam 7:15 (h) וַיִּשְׁפֹּט שְׁמוּאֵל אֶת־יִשְׂרָאֵל כָּל יְמֵי חַיָּו

Deut 28:9 (i) כִּי תִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָּיו

I Sam 18:3\* (j) וַיִּכְרְתוּ יְהוֹנָתָן וְדוֹד בְּרִית

I Sam 23:18 (k) וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית לִפְנֵי יְהוָה וַיהוֹנָתָן הָלַךְ לְבֵיתוֹ

Exod 24:16 (l) וַיִּשְׁכֵּן כְּבוֹד־יְהוָה עַל־הָר סִינַי<sup>PN</sup>

3. From the nouns in your cumulative vocabulary create five sentences with at least one imperfect or past narrative verb each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 9

### Lesson Summary:

- Adjectives: קָדוֹשׁ
- Demonstrative Pronouns:  
Near – זֶה זֹאת אֵלֶּה  
Far – הוּא הִיא הֵמָּה הֵנָּה

### 9.1 Adjectives

*Adjectives*

**Adjectives** modify nouns by specifying attributes of the noun.

גּוֹי צַדִּיק ‘a righteous nation’ (Isa 26:2)

Biblical Hebrew has relatively few pure adjectives. The construct relationship is used more often to modify nouns.

בְּמָקוֹם הַקֹּדֶשׁ ‘in the place of holiness’  
= ‘the holy place’ (*construct*) (Lev 10:17)

בְּמָקוֹם קָדוֹשׁ ‘in a holy place’ (*adjective*) (Lev 7:6)

Adjectives have the following characteristics:

- Adjectives are declined with the same endings as nouns, except that they do not have dual endings.

		Singular	Plural
Masculine	Absolute (ABS)	גְּדוֹל	גְּדוֹלִים
	Construct (CST)	גְּדוֹלִ	גְּדוֹלֵי
Feminine	Absolute (ABS)	גְּדוֹלָה	גְּדוֹלוֹת
	Construct (CST)	גְּדוֹלָת	גְּדוֹלוֹת

- Adjectives must agree with the modified noun in both gender and number (dual nouns are modified by plural adjectives).

אִישׁ צַדִּיק ‘a righteous man’ (Gen 6:9)

אֲנָשִׁים רָשָׁעִים ‘evil men’ (2 Sam 4:11)

יָדַיִם רַפּוֹת ‘a weak (pair of) hands’ (Job 4:3)



*Predicative  
Adjectives*

- Adjectives can modify nouns *predicatively*:

A **predicate** adjective agrees with the noun it modifies in gender, number, but **not** definiteness. (The verb ‘to be’ must be supplied in translation; see 2.5 or 26.1.)

טוֹב הַדָּבָר ‘the word (is) good’ (Deut 1:14)

טוֹבָה הָאָרֶץ ‘the land (is) good’ (Deut 1:25)

*Attributive  
Adjectives*

- Adjectives can modify nouns *attributively*:

An **attributive** adjective agrees with the noun it modifies in gender, number, and definiteness. The attributive adjective usually follows the noun it modifies.

עִיר גְּדוֹלָה ‘a great city’ (Josh 10:3)

הָעִיר הַגְּדוֹלָה ‘the great city’ (Gen 10:12)

*Substantive  
Adjectives*

- Adjectives can be **substantival** (i.e., used as a nouns).

צַדִּיק עַבְדִּי ‘a righteous man, my servant’ (Isa 53:11)

*Comparative  
and  
Superlative*

- Adjectives can express the **comparative** and **superlative**.

אָחִיו הַקָּטָן ‘his brother who (was) younger’ (Gen 48:19)

Note: comparison is often expressed with the preposition מִן.

טוֹבָה מִמָּנָה ‘(she is) better than her’ (Judg 15:2)

בְּתִי הַגְּדוֹלָה ‘my daughter who (is) oldest’ (1 Sam 18:17)

Note: superlative is also expressed by a construct phrase in which both construct and absolute use the same noun.

קֹדֶשׁ קְדָשִׁים ‘holy of holies’ = ‘most holy’ (Exod 29:37)

*Demonstrative  
Pronouns*

## 9.2 Demonstrative Pronouns

**Demonstrative pronouns** are deictic (pointing) words (e.g., *this*, *that*, *those* in English). They are used to modify a noun either attributively or predicatively.

הַגּוֹי הַזֶּה ‘this nation’ (*attributive*)

זֶה הַדָּבָר ‘this (is) the word’ (*predicative*)

Demonstrative pronouns may be used substantively, i.e., as a noun.

שְׁלַחֵהוּ אֶת־זֶה

‘send this one (F) away’ (2 Sam 13.17\*)

The two major groups of demonstrative pronouns are near and far. The far demonstratives are the same as the 3<sup>rd</sup> person personal pronouns.

	Singular			Plural		
<b>Near</b>	M	<i>this</i>	זֶה	M	} <i>these</i>	אֵלֶּה
	F	<i>this</i>	זֹאת	F		
<b>Far</b>	M	<i>that</i>	הוא	M	<i>those</i>	הֵמָּה
	F	<i>that</i>	היא	F	<i>those</i>	הֵנָּה

### 9.3 Vocabulary #9

אֵל	ADV NEG <i>not</i> (w/commands)	קָטַן, קְטִינָה	ADJ (M, F) <i>small</i>
בֵּין	PREP <i>between</i>	קָרָא	Q <i>call, proclaim, read</i>
גָּדוֹל	ADJ <i>great</i>	רָע, רָעָה	ADJ (M, F) <i>bad, evil</i>
חִיָּה	F <i>animal</i>	רָעָב	M <i>famine, hunger</i>
חָכָם	ADJ <i>wise</i>	רָשָׁע	ADJ <i>wicked</i>
טוֹב	ADJ <i>good, pleasant</i>	שָׂדֶה	M <i>field</i> ; P שָׂדוֹת
כָּבֵד	ADJ <i>heavy</i>	שָׁכַב	Q <i>lie (down)</i>
מִי	INTER <i>who?</i>	שְׁלַח	Q <i>send</i>
נָתַן	Q <i>give, place, set</i>	שֵׁם	M <i>name</i> ; P שְׁמוֹת
צַדִּיק	ADJ <i>righteous</i>		

## Exercises

1. Construct the following adjectival phrases in Hebrew. Identify the adjective as attributive, predicative, or substantival.

a) I (M) am a good man

f) the king is great

b) He is the righteous man

g) the house is small

c) the people are wicked

h) she is the smallest/youngest sister

d) the famine is heavy

i) you (MP) are the righteous ones

e) they (FP) are great cities

j) Y<sub>HWH</sub> is great

2. Identify the adjectives in the following as attributive, predicative, or substantival, and translate the verse.

וְאֲנִשֵּׁי סְדֹם <sup>PN</sup>רָעִים Gen 13:13 (a)

וְאֶמְרָנוּ חַיָּה רָעָה אֲכָלָה אֹתוֹ Gen 37:20 (b)

וְלִלְבָן <sup>PN</sup>שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאמֹר <sup>PN</sup>וְשֵׁם הַקְּטָנָה רָחֵל Gen 29:16 (c)

יְהוָה הַצַּדִּיק וְאֲנִי וְעַמִּי הָרָשָׁעִים Exod 9:27 (d)

וַיְדִי מִשֶּׁה כְּבִדִּים Exod 17:12 (e)

וַיֹּאמֶר שָׁאוּל לְנִעְרוֹ טוֹב דְּבַרְךָ I Sam 9:10 (f)

וְהָאִישׁ גָּדוֹל מְאֹד I Sam 25:2 (g)

וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד I Sam 25:15 (h)

כִּי אִישׁ חָכָם אַתָּה I Kgs 2:9\* (i)

וְאֲנֹכִי נֶעֱר קָטָן I Kgs 3:7 (j)

וְנָעָרִים קְטָנִים הָלְכוּ מִן־הָעִיר II Kgs 2:23\* (k)

וַיִּלְכְּדוּ מֵאֶרֶץ יִשְׂרָאֵל נְעָרָה קְטָנָה II Kgs 5:2\* (l)

3. Construct the following demonstrative phrases in Hebrew. Identify the demonstratives as attributive or predicative.

a) this is the house

f) those are the nations

b) these men

g) those are the women

c) these cities

h) this is the daughter

d) that son

i) this law

e) that is the city

j) these are the mountains

4. Identify the demonstratives in the following as attributive, predicative, or substantival, and translate the verse.

Deut 4:8\* (a) וְיָמֵי גֹי גָדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צִדִּיקִים כָּל־הַתּוֹרָה הַזֹּאת אֲשֶׁר נָתַן יְהוָה לְפָנֵיכֶם הַיּוֹם

Jer 27:8\* (b) בְּמֶלֶךְ בָּבֶל בַּחֶרֶב וּבְרָעָב וּבִדְבַר גִּל אֶפְקֹד עַל־הַגּוֹי הַהוּא

Gen 24:65\* (c) וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ בְּשָׂדֶה וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי

Exod 32:4 (d) וַיֹּאמְרוּ אֱלֹהֵי יִשְׂרָאֵל

Isa 42:8 (e) אֲנִי יְהוָה הוּא שְׁמִי

Jer 29:1 (f) וַאֲלֵה דְבָרֵי הַסֵּפֶר אֲשֶׁר שָׁלַח יְרֵמְיָה <sup>PN</sup> הַנָּבִיא מִירוּשָׁלַם

5. From the nouns in your cumulative vocabulary create five sentences with at least one adjective or demonstrative pronoun each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

# Lesson 10

## Lesson Summary:

- Qal Active Participle: פֹּקֵד
- Qal Passive Participle: פְּקֻדָּה

## 10.1 Qal Active Participle

*Participles*

**Participles** are a part of the Biblical Hebrew verbal system. Unlike the Perfect, Past Narrative, and Imperfect verbs, however, Participles are only marked for gender and number (not person).

Like the Perfect and Imperfect Verbs, Participles express aspect (as opposed to tense); in particular, the Participle expresses progressive aspect.

Semantically, therefore, the Participle in Biblical Hebrew is similar to the English Participle in a statement like *the water is running*. (Note that Biblical Hebrew does not require a copula ‘is’ in such a construction.)

Biblical Hebrew Participles are declined like adjectives. The Qal Active Participle is declined as follows:

		Singular	Plural
Masculine	ABS	פֹּקֵד	פֹּקְדִים
	CST	פֹּקֵד	פֹּקְדֵי
Feminine	ABS	פֹּקֶדֶת / פֹּקְדָה	פֹּקְדוֹת
	CST	פֹּקְדָה / פֹּקֶדֶת	פֹּקְדוֹת

*Predicative  
and  
Substantival  
Participles*

Participles may be used *predicatively* or *substantivally*:

- **Predicatively:** the Participle functions as the main verb in a clause, conveying the progressive aspect (the tense is derived from the context).

וּשְׁמוּאֵל שָׁכַב בְּהִיכַל יְהוָה

‘(and) Samuel (was) lying in the temple of Y<sub>HWH</sub>’ (1 Sam 3:3)

- Participles are often introduced by the article ה. In these cases, the ה functions as a relative word, and the participle is the main verb within a relative clause that modifies a noun.

הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה

‘the man who lies with the woman’ (Deut 22:22)

The ה, though, is not always present to introduce the relative:

וְנָתַתָּ לְעֶבְדְּךָ לֵב שֹׁמֵעַ

‘so you should give your servant a heart that listens’ (1 Kgs 3:9)

- **Substantively**: some participles are regularly used as “stand-alone agentive nouns; their meaning is derived from the action or function that the agents regularly perform/fulfill.

שֹׁפְטֵי יִשְׂרָאֵל ‘the judges of Israel’ (Num 25:5)

## 10.2 Qal Passive Participle

*Passive  
Participle*

The Qal *binyan* has a passive counterpart to its active Participle. It, too, is declined like an adjective.

		Singular	Plural
Masculine	ABS	פָּקוּד	פָּקוּדִים
	CST	פָּקוּד	פָּקוּדִי
Feminine	ABS	פָּקוּדָה	פָּקוּדוֹת
	CST	פָּקוּדַת	פָּקוּדוֹת

*Predicative  
Passive  
Participle*

Most occurrences of the Qal passive Participle are predicative. The passive Participle functions as the main verb in a clause with a sense like the English Past Participle in similar passive constructions, such as *you are blessed*. The tense is derived from the context.

כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה

‘because you have done this, you (are) cursed’ (Gen 3:14)

Note: Like the active participle, the passive participle may be the main verb within a relative clause, with or without a ה:

אֲנֹכִי עָשִׂיתִי אֶת־הָאָרֶץ בְּזְרוּעֵי הַנְּטוּיָה (Jer 27:5\*)

‘I made the earth with my arm that (was) stretched out’

## 10.3 Vocabulary #10

אֲדָמָה F <i>ground, land</i>	מָה INTER <i>what? how?</i>
אֱמֶת F <i>truth, faithfulness</i>	מָלֵא ADJ <i>full</i> ; Q <i>be full, fill</i>
אָסַף Q <i>gather, remove</i>	מֵרָאָה M <i>appearance, vision</i>
בּוֹר, בְּאֵר M <i>well, pit, cistern</i>	נֶגֶד ADV, PREP <i>in front of, in sight of, opposite to</i>
בָּטַח Q <i>trust</i>	פֶּן CONJ <i>lest</i>
הַיְכָל M <i>palace, temple</i>	קֹדֶשׁ M <i>holiness, sacredness</i>
הָרַג Q <i>kill, slay</i>	שָׁאַל Q <i>inquire, ask</i>
זָקֵן ADJ <i>old</i> ; VB Q <i>be old</i>	שִׁבְעָה, שִׁבְעִי M, F <i>seven</i>
מִדְבָּר M <i>wilderness</i>	שָׁכַח Q <i>forget</i>

## Exercises

1. Construct the following *verbless clauses* in Hebrew.

a) I (MS) am old

f) You (MS) are full

b) We (MP) are wise

g) You (FP) are small

c) You (FS) are heavy

h) He is bad

d) They (FP) are righteous

i) You (MP) are big

e) She is good

j) They (MP) are wicked



2. Construct the following *participial clauses* in Hebrew.

a) I (MS) am gathering

f) They (MP) are sending

b) We (MP) are trusting

g) He is walking

c) You (MS) are killing

h) You (FP) are lying down

d) They (FP) are forgetting

i) You (MP) are giving

e) She is asking

j) You (FS) are writing

3. Identify the independent pronouns and participles in the following and translate the verse.

Gen 28:13\* (a) **וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבֹרָהֶם אָבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵב עָלֶיהָ הִיא לְךָ וְלִזְרַעְךָ**

Gen 31:6 (b) **וְאַתָּנָה יִדְעָתָן<sup>GL</sup> כִּי בְכָל־כַּחַי<sup>GL</sup> עָבַדְתִּי אֶת־אֲבִיכֶן**

Gen 45:8 (c) **וְעַתָּה<sup>GL</sup> לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה<sup>GL</sup> כִּי<sup>GL</sup> הָאֱלֹהִים**

Josh 13:1\* (d) **וַיְהוֹשֻׁעַ זָקֵן וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲתָה זָקֵנָתָה**

I Sam 8:5 (e) **וַיֹּאמְרוּ אֱלֹהֵי הַנֵּה אַתָּה זָקֵנָתָ וּבְנֶיךָ לֹא הָלָכוּ בְּדַרְכֶּיךָ**

II Kgs 19:10 (f) **אֱלֹהֶיךָ אֲשֶׁר אַתָּה בֹטֵחַ בּוֹ**

Jer 5:17\* (g) עָרִים אֲשֶׁר אַתָּה בּוֹטַח בָּהֶן

II Chr 32:10 (h) כֹּה אָמַר סַנְחֲרִיב <sup>PN</sup> מֶלֶךְ אַשּׁוּר <sup>PN</sup> עַל־מָה אַתֶּם בֹּטְחִים

4. Translate the following. Identify and parse the verbs in each sentence. Identify any participle as predicative or substantival (and note where a predicative participle is within a relative clause).

Gen 18:22\* (a) וַאֲבָרְהָם עִמָּד לִפְנֵי יְהוָה

Gen 25:28 (b) וַרְבֵּקָה <sup>PN</sup> אֶהְבֶּת אֶת־יַעֲקֹב

Exod 34:10 (c) וַיֹּאמֶר הִנֵּה <sup>GL</sup> אֲנֹכִי כֹרֵת בְּרִית נֶגֶד כָּל־עַמֶּךָ

I Kgs 3:23 (d) וַיֹּאמֶר הַמֶּלֶךְ זֹאת אִמְרַת זֶה־בְנִי

Deut 22:29\* (e) וְנָתַן הָאִישׁ הַשֹּׁכֵב עִם הַנַּעֲרָה כֶּסֶף <sup>GL</sup>

Gen 12:12\* (f) וַאֲמָרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי

Exod 4:23\* (g) הִנֵּה אֲנֹכִי הֵרַג אֶת־בְּנֶךָ בְּכַרְךָ <sup>GL</sup>

Deut 10:12 (h) וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שְׂאֵל מֵעַמְּךָ

I Sam 8:10 (i) וַיֹּאמֶר שָׁמוּאֵל אֵת כָּל־דְּבָרֵי יְהוָה אֶל־הָעָם הַשְׂאֵלִים מֵאִתּוֹ מֶלֶךְ

Jer 38.14 (j) וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִרְמְיָהוּ <sup>PN</sup> שְׂאֵל אֲנִי אֶתְּךָ דָּבָר

אֲסַפִּי רָעַב בְּאֶרֶץ <sup>GL</sup> וְלֹא־יְהִיוּ עוֹד Ezek 34.29 (k)

בִּיַּהֲמֹלָךְ בִּטְחַ בַּיהוָה Ps 21:8 (l)

4. From the items in your cumulative vocabulary create five sentences with at least one participle each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

# Lesson 11

## Lesson Summary:

- Introduction to the *Binyanim*
- Piel and Hifil Perfect Conjugations: פָּקַד הִפְקִיד

## 11.1 Introduction to the *Binyanim*

*Binyanim*

Lesson 4 (4.2) introduced the fact that verb forms in Biblical Hebrew indicate ***binyan*** (e.g., Qal), **conjugation** (e.g., Perfect conjugation), and **person, gender, and number** (e.g., 3MS).

The **Qal Perfect conjugation** was introduced in Lessons 4 and 5. In this lesson the ***binyan*** system of the Biblical Hebrew verb is discussed and the Perfect conjugation of the **Piel** and **Hifil** *binyanim* are introduced.

Just as inflectional affixes mark a verb's conjugation (e.g., Perfect), there are *binyan* affixes which indicate a verb's *binyan*. These *binyan* affixes indicate a verb's “valency”—whether it is active, passive, reflexive, or causative.

*Binyanim Chart*

	Simple	Factitive/Resultative	Causative
Active	<b>Qal</b> קָדַשׁ 'Abram <u>was holy</u> '	<b>Piel</b> קִדְּשׁ 'Abram <u>consecrated</u> Sarai' (Abram <u>made</u> Sarai <u>to be holy</u> )	<b>Hifil</b> הִקְדִּישׁ 'Abram <u>caused</u> Sarai <u>to treat X as holy</u> '
Passive	<b>Nifal</b> נִקְדַּשׁ 'Abram <u>was consecrated</u> '	<b>Pual</b> קִדְּשׁ 'Abram <u>was made to be holy</u> '	<b>Hofal</b> *הִקְדִּישׁ 'Abram <u>was caused to treat X as holy</u> '
Reflexive	<b>Nifal</b> נִקְדַּשׁ 'Abram <u>showed himself to be holy</u> '	<b>Hitpael</b> הִתְקַדַּשׁ 'Abram <u>consecrated himself</u> ' (‘Abram <u>made himself holy</u> ’)	*the Hofal of this root is not attested in the Hebrew Bible

Note: Factitive/resultative refers to causing a change of state, whereas causative refers to causing action. Translating the former with a form of ‘make’ and the latter with a form of ‘cause’ may be helpful.

The verb פָּקַד, which is used in the lesson paradigms, is one of the few verb roots that occurs in every *binyan* in the Hebrew Bible. The relationships among the *binyanim* are illustrated by translations of this verb in each *binyan*.

פָּקַד 'he visited, attended to'

נִפְקַד 'he was visited'

פָּקַד 'he mustered' (i.e., 'he made him attend to')

הִתְפַּקַּד 'he mustered (himself)'

פִּקְדוֹ 'he was mustered' (i.e., 'he was made to be attended to')

הִפְקִיד 'he caused him to be overseer/attend to'

הִפְקִידוֹ 'he was caused to be overseer/attend to'

The system of *binyanim* is not usually as “neat” as קָדַשׁ or פָּקַד may make it appear. Rarely do individual verb roots appear in all or even most *binyanim* and the relationships among the meanings for a root are not always transparent or predictable.

In fact, some verb roots, such as דָּבַר (Piel ‘he spoke’) and הִשְׁלִיךְ (Hifil ‘he threw/cast’), do not occur in Qal nor exhibit the standard meaning for their *binyan* (factitive/resultative and causative, respectively). Therefore, it is important to memorize the particular meaning of a verb root in each individual *binyan* in which it occurs.

## 11.2 Piel and Hifil Perfect Conjugations

*Piel and Hifil  
Perfect*

Besides the Qal, the Piel and Hifil are the most frequently used *binyanim* in the Hebrew Bible.

Note: the endings of the Perfect conjugation are the same in all *binyanim*.

	QAL	PIEL	HIFIL
3MS	פָּקַד	פָּקַד	הִפְקִיד
3FS	פָּקְדָה	פָּקְדָה	הִפְקִידָה
2MS	פָּקַדְתָּ	פָּקַדְתָּ	הִפְקַדְתָּ
2FS	פָּקַדְתְּ	פָּקַדְתְּ	הִפְקַדְתְּ
1CS	פָּקַדְתִּי	פָּקַדְתִּי	הִפְקַדְתִּי
3CP	פָּקְדוּ	פָּקְדוּ	הִפְקִידוּ
2MP	פָּקַדְתֶּם	פָּקַדְתֶּם	הִפְקַדְתֶּם
2FP	פָּקַדְתֶּן	פָּקַדְתֶּן	הִפְקַדְתֶּן
1CP	פָּקַדְנוּ	פָּקַדְנוּ	הִפְקַדְנוּ
	‘attend to’	‘muster’	‘make oversee’

The **Piel** Perfect conjugation is characterized by:

- *i-class* vowel under R<sub>1</sub> (i.e., the first root letter).
- doubled R<sub>2</sub> (i.e., the second root letter).

Note: we will begin using R to indicate a verbal root consonant, and the subscripts <sub>1</sub> <sub>2</sub> <sub>3</sub> to indicate the position of the consonant within the triconsonantal root.

The **Hifil** Perfect conjugation is characterized by:

- a ה (or ה with an *i-class* vowel) prefix.

### 11.3 Vocabulary #11

אָבַד Q <i>perish</i> ; PI, HI <i>destroy</i>	כְּנָעַן, כְּנַעֲנִי PN <i>Canaan, Canaanite</i>
בָּקַשׁ PI <i>seek</i>	כֶּסֶף M <i>silver, money</i>
גָּדַל Q <i>be great</i> ; PI <i>make great</i> , grow/raise	מָצָא Q <i>find</i>
דָּבַר PI <i>speak</i>	עָשָׂה Q <i>do, make, act</i>
הִנֵּה INTJ <i>behold, see!</i>	קָדַשׁ Q <i>be holy</i> ; PI <i>consecrate</i>
זָהָב M <i>gold</i>	שָׂר M <i>official, captain, prince</i> ; P שָׂרִים
חָטָא Q <i>sin</i>	שָׁכַם HI <i>wake early</i>
יָדַע Q <i>know</i>	שָׁלַךְ HI <i>throw, cast</i>
יָשַׁב Q <i>sit, dwell</i>	שָׁמַד HI <i>annihilate</i>
כָּבֵד Q <i>be heavy</i> ; PI, HI <i>make</i> heavy, honor	שָׁמַיִם M <i>heavens</i>
	תַּחַת PREP <i>under, beneath</i>

## Exercises

1. Based on the Qal meaning, translate the following verb forms: e.g., נִשְׁמַר (Nifal) ‘he was guarded’

(Hifil) הִקְרִיב (e)

(Nifal) נִשְׁפָּט (a)

(Pual) שָׁלַח (f)

(Hifil) הִזְכִּיר (b)

(Piel) קִדַּשׁ (g)

(Hofal) הִכְרַת (c)

(Piel) גִּדְּלָהּ (h)

(Hitpael) הִתְקַדַּשׁ (d)

2. Write out the Piel Perfect paradigm for the following verbs. Include the appropriate personal pronouns with each form.

דבר		בקש	
3 <sub>MS</sub>	3 <sub>CP</sub>	3 <sub>MS</sub>	3 <sub>CP</sub>
3 <sub>FS</sub>		3 <sub>FS</sub>	
2 <sub>MS</sub>	2 <sub>MP</sub>	2 <sub>MS</sub>	2 <sub>MP</sub>
2 <sub>FS</sub>	2 <sub>FP</sub>	2 <sub>FS</sub>	2 <sub>FP</sub>
1 <sub>CS</sub>	1 <sub>CP</sub>	1 <sub>CS</sub>	1 <sub>CP</sub>

3. Write out the Hifil Perfect paradigm for the following verbs.

שָׁלַךְ		שָׁכַם	
3 <sub>MS</sub>	3 <sub>CP</sub>	3 <sub>MS</sub>	3 <sub>CP</sub>
3 <sub>FS</sub>		3 <sub>FS</sub>	
2 <sub>MS</sub>	2 <sub>MP</sub>	2 <sub>MS</sub>	2 <sub>MP</sub>
2 <sub>FS</sub>	2 <sub>FP</sub>	2 <sub>FS</sub>	2 <sub>FP</sub>
1 <sub>CS</sub>	1 <sub>CP</sub>	1 <sub>CS</sub>	1 <sub>CP</sub>

4. Translate the following. Identify and parse the verb in each sentence.

Exod 1:17 (a) כַּאֲשֶׁר דִּבֶּר אֱלֹהִים מֶלֶךְ מִצְרָיִם

Isa 1:2 (b) כִּי יִהְיֶה דִבַּר בָּנִים גִּדְּלָתִי

II Sam 15:2 (c) וְהַשָּׂפִים אֲבָשְׁלוּם <sup>PN</sup> וְעָמַד עַל־יַד דָּרֶךְ הַשָּׁעַר

II Kgs 21:9\* (d) יִשְׂרָאֵל עָשָׂה אֶת־הָרַע מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי <sup>GL</sup> בָּנָי יִשְׂרָאֵל

Josh 4:14\* (e) בַּיּוֹם הַהוּא גִּדֵּל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינָי כָּל־יִשְׂרָאֵל

Josh 10:11 (f) וַיְהִי הַשְּׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם



Dan 9:6 (g) וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשִׁמְךָ אֶל-מַלְכֵינוּ שָׂרֵינוּ  
וְאֲבֹתֵינוּ וְאֶל כָּל-עַם הָאָרֶץ

I Sam 13:14\* (h) יְהוָה בִּקֵּשׁ לוֹ אִישׁ כָּלִבּוֹ

Isa 1:12 (i) מִי־בִקֵּשׁ זֹאת מִיָּדְכֶם

Deut 4:29\* (j) וּבִקְשֶׁתֶּם מִשָּׁם אֶת-יְהוָה אֱלֹהֵיךָ וּמָצָאתָ כִּי תִדְרֹשׁ אוֹתוֹ בְּכָל-לִבְבְּךָ  
וּבְכָל-נַפְשְׁךָ

Deut 12:3 (k) וְאַבְדֶּתֶם אֶת-שֵׁמֶם מִן-הַמָּקוֹם הַהוּא

Josh 7:9\* (l) וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכָל יֹשְׁבֵי הָאָרֶץ וְהַכְּרִיתוּ אֶת-שִׁמְנוֹ מִן-הָאָרֶץ

I Sam 6:6 (m) כָּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפְרָעָה אֶת-לִבָּם

5. From the items in your cumulative vocabulary create five sentences with at least one Piel or Hifil perfect verb each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 12

### Lesson Summary:

- Piel and Hifil Imperfect Conjugations:

יִפְקֹד יִפְקֹד

- Piel and Hifil Past Narrative Conjugations:

וַיִּפְקֹד וַיִּפְקֹד

- Piel and Hifil Participles:

מִפְקֵד מִפְקֵד

*Piel and Hifil  
Prefix  
Pattern/Imperfect*

### 12.1 Piel and Hifil Imperfect Conjugations

The Prefix pattern and Imperfect conjugation of the Qal were introduced in Lesson 8. Here we will look at the **Piel** and **Hifil Imperfect conjugations**.

Just as in the Qal Imperfect, the Piel and Hifil Imperfect share the same forms as the Piel and Hifil Prefix pattern. (The Qal is given in the charts for comparison).

	QAL	PIEL	HIFIL
3MS	יִפְקֹד	יִפְקֹד	יִפְקֹד
3FS	תִּפְקֹד	תִּפְקֹד	תִּפְקֹד
2MS	תִּפְקֹד	תִּפְקֹד	תִּפְקֹד
2FS	תִּפְקֹדִי	תִּפְקֹדִי	תִּפְקֹדִי
1CS	אֶפְקֹד	אֶפְקֹד	אֶפְקֹד
3MP	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ
3FP	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה
2MP	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ
2FP	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה	תִּפְקְדֶנָּה
1CP	נִפְקֵד	נִפְקֵד	נִפְקֵד
	‘attend to’	‘muster’	‘make oversee’

The **Piel Imperfect conjugation** is characterized by the following:

- $\text{ְ}$  under the prefix consonant;
- *a-class* vowel under  $R_1$  (i.e., the first root letter);
- doubled  $R_2$  (i.e., the second root letter).

The **Hifil Imperfect Conjugation** is characterized by the following:

- *a-class* vowel under the prefix;
- *i-class* theme vowel (i.e., between R<sub>2</sub> and R<sub>3</sub>).

Note: the *i-class* theme vowel is often spelled defectively (without י).

וַיִּשְׁחָתוּ ‘they destroyed’ (2 Sam 11:1)

## 12.2 Piel and Hifil Past Narrative Conjugations

*Piel and Hifil  
Past Narrative*

As with the Qal *binyan* (see 8.2), the **Piel Past Narrative conjugation** is based upon to the Prefix pattern with • ַ prefixed.

וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ

‘she spoke before the king’ (Esth 8:3)

In the **Hifil Past Narrative conjugation**, however, the Prefix pattern is altered slightly. The theme vowel in the Past Narrative verb form is *tsere* instead of *chiriq-yod*.

וַיִּשְׁמַד יְהוּא אֶת־הַבַּעַל

‘Jehu destroyed the Baal’ (II Kgs 10:28)

*Vilminqs  
or  
Sqinmlevi*

A peculiarity occurs with the Piel 3<sub>MS</sub> and 3<sub>MP</sub> forms: the *dagesh* “falls out” of the י prefix. This phenomenon is part of a general tendency of the consonants ו, י, ל, מ, ג, ק, ס, צ, ש and שׁ to drop a *dagesh* when they have a vocal *sheva*.

This phenomenon is often referred to as ***vilminqs*** (= וילמנק + sibilants) or ***sqinmlevi*** (i.e., “skin them Levi”).

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה ‘Y<sub>HWH</sub> spoke to Moses’ (Num 1:1)

## 12.3 Piel and Hifil Participles

*Piel and Hifil  
Participle*

The **Piel and Hifil Participles** are characterized by a ׀ inflectional prefix throughout. Also, the vowel pattern of the masculine singular is the same as that of the Prefix pattern in the respective *binyanim*.

Piel Imperfect יִפְקֹד and Participle מְפַקֵּד

## Hifil Imperfect יִפְקִיד and Participle מְפַקֵּד

The other participial forms are declined by adding the noun/adjective endings to the masculine singular form.

	Qal	Piel	Hifil
MS	פּוֹקֵד	מְפַקֵּד	מְפַקֵּד
FS	פּוֹקֵדָה	מְפַקֵּדָה	מְפַקֵּדָה
MP	פּוֹקְדִים	מְפַקְדִים	מְפַקְדִים
FP	פּוֹקְדוֹת	מְפַקְדוֹת	מְפַקְדוֹת
	‘attending’	‘mustering’	‘making oversee’

## 12.4 Vocabulary #12

בִּמָּה F <i>high-place</i>	עָבַר Q <i>pass over</i>
בְּעַד PREP <i>behind, on behalf of</i>	עֹלָה F <i>burnt offering</i>
יֵרֵמְיָה PN <i>Jeremiah</i>	צָדִק Q <i>be righteous</i> ; HI <i>justify</i>
לֵאמֹר COMP (introduces direct speech; untranslatable)	קָהַל HI <i>congregate</i>
לָבַשׁ Q <i>wear</i> ; HI <i>clothe</i>	קָטַר PI, HI <i>make sacrifices smoke</i>
לָמַד Q <i>learn</i> ; PI <i>teach</i>	רֵעַ M <i>friend</i>
מִזְבֵּחַ M <i>altar</i>	רָשָׁע Q <i>be wicked</i> ; HI <i>condemn</i>
סָתַר NI <i>hide oneself, be hid</i> ; HI <i>conceal</i>	שָׁבַר Q <i>break</i> ; PI <i>shatter, break</i>
	שָׁחַת PI, HI <i>spoil, destroy</i>
	תּוֹעֵבָה F <i>abomination</i>

## Exercises

1. Write the Imperfect paradigm for the following verbs in the *binyan* specified. Include the appropriate personal pronouns with each form.

למד Piel	צדק Hifil	קטר Piel	שחת Hifil
3MS	3MS	3MS	3MS
3FS	3FS	3FS	3FS
2MS	2MS	2MS	2MS
2FS	2FS	2FS	2FS
1CS	1CS	1CS	1CS
3MP	3MP	3MP	3MP
3FP	3FP	3FP	3FP
2MP	2MP	2MP	2MP
2FP	2FP	2FP	2FP
1CP	1CP	1CP	1CP

2. Translate the following. Identify and parse all the verbs in each sentence, and identify the way each participle you find is being used.

Gen 19:13\* (a) בִּי־מִשְׁחָתִים אֲנִיחֵנוּ אֶת־הַמָּקוֹם הַזֶּה בִּי־גְדֹלָה צַעֲקָתָם <sup>GL</sup> לִפְנֵי יְהוָה

Exod 3:6 (b) וַיֹּאמֶר אֲנֹכִי אֱלֹהִי אֲבִיךָ אֱלֹהֵי אֲבֹתֶיךָ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתָּר מֹשֶׁה פָּנָיו

Ezek 37:28 (c) וַיֵּדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל

Jer 26:7 (d) וַיִּשְׁמְעוּ הַכַּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם אֶת־יִרְמְיָהוּ<sup>PN</sup> מְדַבֵּר אֶת־הַדְּבָרִים  
הָאֵלֶּה בְּבֵית יְהוָה

Gen 41:9 (e) אֶת־חֲטָאִי<sup>GL</sup> אֲנִי מְזָכִיר הַיּוֹם

Judg 6:29 (f) וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מִי עָשָׂה הַדָּבָר הַזֶּה וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ וַיֹּאמְרוּ גִדְעוֹן<sup>PN</sup>  
בֶּן־יוֹאָשׁ<sup>PN</sup> עָשָׂה הַדָּבָר הַזֶּה

I Sam 22:23\* (g) כִּי אֲשֶׁר־יִבְקֶשׁ אֶת־נַפְשִׁי יִבְקֶשׁ אֶת־נַפְשִׁיךָ

II Kgs 17:11 (h) וַיִּקְטְרוּ־שָׁם בְּכָל־בָּמֹת כְּגוֹיִם

Exod 9:34 (i) וַיִּכְבֹּד לָבּוֹ הוּא וַעֲבָדָיו

Gen 37:16 (j) וַיֹּאמֶר אֶת־אָחִי אֲנֹכִי מִבְּקֶשׁ

Exod 6:27 (k) הֵם הַמְּדַבְּרִים אֶל־פֶּרַעַה מֶלֶךְ־מִצְרָיִם

Exod 31:13\* (l) כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶתְכֶם

Gen 19:14 (m) כִּי־מִשְׁחִית יְהוָה אֶת־הָעִיר

Prov 17:15\* (n) מַצְדִּיק רָשָׁע וּמְרַשִּׁיעַ צַדִּיק תוֹעֵבֶת יְהוָה גַּם־שְׁנֵיהֶם

Exod 32:19 (o) וַיִּשְׁלַךְ מִיָּדוֹ אֶת־הַלֶּחֶת <sup>GL</sup> וַיִּשְׂבֵּר אֹתָם תַּחַת הָהָר

Deut 31:3 (p) יְהוָה אֱלֹהֶיךָ הוּא עֹבֵר לִפְנֶיךָ הוּא־יִשְׁמִיד אֶת־הַגּוֹיִם הָאֵלֶּה מִלִּפְנֶיךָ

Deut 31:18\* (q) וְאַנְכִי אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה

Deut 4:1\* (r) הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם

I Chr 15:3 (s) וַיִּקְהֵל דָּוִיד אֶת־כָּל־יִשְׂרָאֵל אֶל־יְרוּשָׁלַם

Gen 27:15\* (t) רַבְקָה לָקְחָה אֶת־בְּגָדֵי עִשָׂו <sup>PN</sup> בְּנֵה הַגָּדֹל וַתִּלְבֹּשׁ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן

3. From the items in your cumulative vocabulary create five sentences with at least one Piel or Hifil imperfect, past narrative, or participle each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 13

### Lesson Summary:

- Introduction to the Prefix Pattern Modal System
- Jussive - Qal יִפְקֹד תִּפְקֹד אֶפְקְדָה  
Piel יִפְקֹד תִּפְקֹד אֶפְקְדָה  
Hifil יִפְקֹד תִּפְקֹד אֶפְקְדָה
- Imperative - Qal פִּקֹּד Piel פִּקֹּד Hifil הִפְקֹד
- Overview of the Biblical Hebrew Verbal System

### Prefix Pattern Modal Verbs

### 13.1 Introduction to the Prefix Pattern Modal System

Biblical Hebrew has two distinct parts to its verb system. The first consists of verbs used to make statements—the **indicative system**. The second consists of verbs used to express the will of the speaker—the **modal system**.

You studied for Hebrew class. (indicative)

Study for Hebrew class! (modal)

Let's study for Hebrew class. (modal)

There are two categories of modal verbs in Biblical Hebrew: **Jussives** and **Imperatives**.

### Jussives

- The **Jussive** verb occurs in all three persons and expresses both positive and negative commands or wishes. When expressing a negative command or wish, the Jussive is preceded by אַל (never לֹא).

יִסְתֵּר פָּנָיו מֵהֶם 'may he hide his face from them' (Mic 3:4)

אַל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי 'do not hide your face from me'  
(Ps 102:3)

Jussives follow the prefix pattern and are identical to the Imperfect forms with two exceptions:



- 1) In the **Hifil** some forms of the Jussive have *(tsere)* under R<sub>2</sub> instead of *י* (*chiriq-yod*).

3<sub>MS</sub> Jussive יִפְקֹד  
(versus 3<sub>MS</sub> Imperfect יִפְקִיד)

3<sub>FS</sub>/2<sub>MS</sub> Jussive תִּפְקֹד  
(versus 3<sub>FS</sub>/2<sub>MS</sub> Imperfect תִּפְקִיד)

- 2) The **1<sup>st</sup> person** Jussive forms (sometimes referred to as *cohortatives*) often end with הָ in all *binyanim*.

	QAL	PIEL	HIFIL
1 <sub>CS</sub>	אֶפְקְדָה	אֶפְקְדָה	אֶפְקֹדָה
1 <sub>CP</sub>	נִפְקְדָה	נִפְקְדָה	נִפְקֹדָה
	‘attend to’	‘muster’	‘make oversee’

The הָ suffix originally expressed action to/toward the speaker or on behalf of the speaker, and it periodically occurs on the Imperative and Past Narrative forms with this meaning. However, with first person Jussive forms, it has become conventionalized, and therefore its original sense is not always evident.

### Imperatives

- The **Imperative** verb occurs only in the 2<sup>nd</sup> person. It expresses positive commands and wishes (it cannot be negated).

שָׁמַר נַפְשְׁךָ מְאֹד ‘Guard your life very much’ (Deut 4:9)

The form of the Imperative is identical to the Jussive minus the prefix (in the Hifil the ת is replaced by ה).

	QAL	PIEL	HIFIL
2 <sub>MS</sub>	פֹּקֵד	פֹּקֵד	הִפְקֵד
2 <sub>FS</sub>	פֹּקְדִי	פֹּקְדִי	הִפְקִידִי
2 <sub>MP</sub>	פֹּקְדוּ	פֹּקְדוּ	הִפְקִידוּ
2 <sub>FP</sub>	פֹּקְדֵנָה	פֹּקְדֵנָה	הִפְקִידֵנָה
	‘attend to’	‘muster’	‘make oversee’

The modal verbs are sometimes followed by **נָא**. This word most often signals a polite request or command (e.g., English ‘please’), though it is not always necessary (or easy) to translate.

**וְעַתָּה דַּבֵּר-נָא אֶל-הַמֶּלֶךְ**

‘now, speak, please, to the king’ (II Sam 13:13)

### 13.2 Overview of the Biblical Hebrew Verbal System

The Biblical Hebrew verbal system is summarized in the following chart (excluding the participle). It consists of both modal forms (Jussive and Imperative) as well as indicative forms (Perfect, Imperfect, and Past).

INDICATIVE FUNCTION	SUFF	<b>פָּקַד</b>	Perfect: <i>perfective (whole view of situation)</i>
	PREF	<b>יִפְקֹד(ו)</b>	Past Narrative(Preterite): <i>past event in narrative (or poetry)</i>
		<b>יִפְקֹד</b>	Imperfect: <i>imperfective (partial view of situation)</i>
MODAL FUNCTIONS	SUFF	<b>פָּקַד(ו)</b>	Modal Perfect: <i>contingent modality/command</i>
	PREF	<b>יִפְקֹד</b>	Modal Imperfect: <i>command or wish (it is negated with לֹא)</i>
	PREF	<b>יִפְקֹד</b> <b>פָּקַד</b>	Jussive: <i>command or wish (any person; it is negated with אַל)</i> Imperative: <i>command or wish (2<sup>nd</sup> person only; it cannot be negated)</i>

The Perfect and Imperfect, although indicative forms, also have modal functions. This use of indicative verbs to express modal meanings is found in many other languages as well.

For example, in English the Past Perfect verb is regularly used to express contrary-to-fact modality, as in the statement Had he known *he would have been there*, in which the use of the Past Perfect indicates that he did not know.

The Biblical Hebrew Perfect can express contingent modality or commands/instructions (see 7.3). The imperfect may also express commands, most often categorical negative prohibitions (with **לֹא**).

**לֹא תִרְצַח לֹא תִנָּאֵף לֹא תִגְנוֹב**

‘Do not kill. Do not commit adultery. Do not steal.’ (Exod 20:13-15)

## 13.3 Vocabulary #13

אֶחָד	M one, each (one)	לָשׁוֹן	M tongue, language
אַחֲרֵי, אַחֲרֵי	PREP/ADV behind, after	מִנְחָה	F gift, grain offering
אֲחֵר	ADJ another	מִשְׁכָּן	M dwelling, tabernacle
בֵּרַךְ	PI bless	נָא	ADV please (polite request)
דּוֹר	M generation	נָשָׂא	Q lift up
הִלֵּל	PI praise	עָבַד	Q serve, work
יָם	M sea; P יָמִים	עָוֹן	M transgression, iniquity
יָצָא	Q go forth	עַתָּה	ADV now
יָרָא	Q fear	שְׁעִיר	ADJ hairy
כֵּלִי	M vessel, utensil; P כֵּלִים	שִׁפָּה	F lip, shore
כִּפֹּר	PI appease, atone	שָׁפַךְ	Q pour out, shed (blood)
לְמַעַן	PREP for the sake of; CONJ in order that	תָּוֹךְ	M midst (often with ב, בְּתוֹךְ in the midst of)

## Exercises

1. Write out the Imperative paradigm of the listed *binyan* for the following verbs.

Qal שמר		Qal זכר		Piel בקש		Hifil קדש	
2MS		2MS		2MS		2MS	
2FS		2FS		2FS		2FS	
2MP		2MP		2MP		2MP	
2FP		2FP		2FP		2FP	

2. Parse the following verb forms and translate.

אֶל־תִּשְׁמַד (e)

שָׁמַר (a)

דִּבֶּר־נָא (f)

זָכַרִי (b)

בִּקְשָׁנָה (g)

אֶדְרֹשָׁה (c)

יִמְצְאוּ־נָא (h)

הִשְׁלִיךְ (d)

3. Translate the following. Identify and parse all of the verbs in each sentence.

Gen 27:8 (a) וַעֲתָה בְנֵי שִׁמְעֵן בְּקָלִי

Gen 37:22 (b) וַיֹּאמֶר אֱלֹהִים רְאוּבֵן <sup>PN</sup> אֶל־תִּשְׁפְּכוּ־דָם <sup>GL</sup> הִשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה  
אֲשֶׁר בַּמִּדְבָּר וַיֵּד אֶל־תִּשְׁלַחוּ־בּוֹ

Exod 28:1 (c) וְאַתָּה הַקָּרֵב אֵלַיךְ אֶת־אַהֲרֹן אַחִיךָ וְאֶת־בָּנָיו אֲתוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל

Psa 34:4 (d) גִּדְּלוּ לַיהוָה אֹתִי

Psa 22:23\* (e) אֲסַפְּרָה <sup>GL</sup> שִׁמְךָ לְאַחֵי בְּתוֹךְ קָהָל <sup>GL</sup> אֶהְלֵל אוֹתְךָ

Psa 45:18 (f) אֲזַכִּירָה שִׁמְךָ בְּכָל־דֹּר וָדֹר

Psa 122:9 (g) לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשָׁה טוֹב לָךְ

Deut 9:26 (h) אֲדַנִּי יְהוָה אֶל־תִּשְׁחַת עִמָּךְ

Deut 31:19\* (i) וַעֲתָה כָּתְבוּ לָכֶם אֶת־הַשִּׁירָה <sup>GL</sup> הַזֹּאת וְלִמַּד אוֹתָהּ אֶת־בְּנֵי־יִשְׂרָאֵל

Gen 50:4 (j) אִם-נָא מִצָּאתִי חַן<sup>GL</sup> בְּעֵינֵיכֶם דְּבַרְוּנָא בְּאַזְנֵי פֶרְעָה

Deut 6:4 (k) שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Isa 5:3 (l) וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שְׁפֹטוּנָא בֵּינִי וּבֵין כְּרָמִי<sup>GL</sup>

Ps 12:4 (m) יִכְרֹת יְהוָה כָּל-שִׁפְתֵי חִלְקוֹת<sup>GL</sup> לְשׁוֹן מִדְּבָרָת גְּדִלוֹת

Exod 6:29 (n) וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר אֲנִי יְהוָה דְּבַר אֶל-פֶּרְעֹה מֶלֶךְ מִצְרַיִם אֵת  
כָּל-אֲשֶׁר אֲנִי דֹבֵר אֵלָיֶךָ

Num 1:50 (o) וְאַתָּה הַפְקֵד אֶת-הַלְוִיִּם<sup>PN</sup> עַל-מִשְׁכָּן וְעַל כָּל-כֵּלָיו וְעַל כָּל-אֲשֶׁר-לוֹ

Deut 31:12\* (p) הִקְהֵל אֶת-הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטָּף<sup>GL</sup> וְגִרְךָ<sup>GL</sup> אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן  
יִשְׁמְעוּ וְלִמְעַן יִלְמְדוּ וַיֵּרְאוּ אֶת-יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת

4. From the items in your cumulative vocabulary create five sentences with at least one jussive or imperative in each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 14

### Lesson Summary:

- Infinitive Construct -  
Qal פָּקֹד Piel פִּקֵּד Hifil הִפְקִיד
- Infinitive Absolute -  
Qal פִּקּוּד Piel פִּקֵּד Hifil הִפְקִיד

### Infinitive Construct

#### 14.1 Infinitive Construct

Infinitives, in contrast to the finite conjugations (Perfect, Imperfect, etc.), are not marked for person, gender, or number. Biblical Hebrew has two infinitive verbs: the **Infinitive Construct** and the **Infinitive Absolute**.

The **Infinitive Construct** is equivalent in form to the 2<sup>MS</sup> Imperative in the same *binyan*, except in the Hifil. The Hifil Infinitive Construct has ' (chiriq-yod) instead of ' (tsere) for the theme vowel.

QAL	PIEL	HIFIL
פָּקֹד	פִּקֵּד	הִפְקִיד
'to attend'	'to muster'	'to make oversee'

The **Form** of the Infinitive Construct is as follows:

- It can have pronominal suffixes expressing the subject or object of the infinitive.

אָמְרֶךָ 'your saying' (Jer 2:35)

לְשַׁמְרֶךָ 'to keep you' (Ps 91:11)

Note: The Qal Infinitive Construct (like the Imperative) often appears with ' (gamets chatuf) instead of ' (cholem) when suffixes are added.

אָמַר 'to say' אָמְרֶךָ 'your saying'

שָׁמַר 'to keep' לְשַׁמְרֶךָ 'to keep you'

- It is often prefixed with an inseparable preposition.

לְבַקֵּשׁ ‘to seek’

בְּמָלְכוֹ ‘when he reigns’ (lit., ‘in his reigning’)

בְּמָלְכוֹ ‘when he reigns’ (lit., ‘at his reigning’)

The **Function** of the Infinitive Construct is as follows:

- It can serve as the subject of another verb.

לֹא-טוֹב הֵיזֶה הָאָדָם לִבְדּוֹ

‘the man being alone is not good’ (Gen 2:18)

- It can serve as the object of another verb.

הִנֵּה לֹא-יָדַעְתִּי דְבָר

‘Behold, I do not know (how) to speak’ (Jer 1:6)

- It can express purpose/result, usually with a ל preposition.

בִּי-יָצָא שָׂאוּל לְבַקֵּשׁ אֶת-נַפְשׁוֹ

‘that Saul had gone out to seek his life’ (II Sam 23:15)

- It can be explanatory after the main verb (i.e., ‘by -ing’).

שָׁמֹר אֶת-יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

‘Keep (INF ABS) the sabbath day by sanctifying it’ (Deut 5:12)

- It can express a temporal meaning with the ב or כ prepositions.

בֶּן-שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ

‘David was thirty years old when he became king’ (II Sam 5:4)

כְּמָלְכוֹ הָכָה אֶת-כָּל-בֵּית יִרְבֵּעָם

‘As soon as he became king he struck down the whole house of Jeroboam’ (I Kgs 15:29)

Note: With ב the infinitive has a more general temporal sense, while with כ it often refers to an immediately preceding event.

*Infinitive  
Absolute*

## 14.2 Infinitive Absolute

The **Infinitive Absolute** in the Qal has a unique **form**. In the Piel the form is equivalent to the Infinitive Construct and 2<sup>MS</sup> Imperative, and in the Hifil the form is equivalent to the 2<sup>MS</sup> Imperative.

QAL	PIEL	HIFIL
פָּקֹד	פָּקַד	הִפְקִיד
‘to attend	‘to muster’	‘to make oversee’

The Infinitive Absolute **functions** as follows:

- It is an adverb when it is used with a finite verb of the same root and *binyan*—it expresses a modal nuance (e.g., doubt, necessity, possibility) as the context dictates.

שָׁמֹר תִּשְׁמְרוּ אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם

‘carefully keep the commandments of Y<sup>HWH</sup> your God’ (Deut 6:17\*)

הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ

‘will you really reign over us?’ (Gen 37:8)

- It is occasionally used to replace finite verb forms, especially Imperatives.

שָׁמֹר אֶת־יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

‘keep the sabbath day by sanctifying it’ (Deut 5:12)



## 14.3 Vocabulary #14

אֵיךְ ADV <i>only, surely</i>	עָלָה Q <i>go up</i>
גֵּר M <i>resident alien, stranger</i>	עֲצָם F <i>bone</i>
הֶ - INTER (marker for “yes” and “no” questions)	עַתָּה F <i>time</i>
הִפֹּךְ Q <i>overturn, destroy</i>	רַב ADJ <i>many, much</i> ; P רַבִּים
יוֹסֵף PN <i>Joseph</i>	שָׂנֵא Q <i>hate</i>
יָלַד Q <i>beget, bear (children)</i>	שָׁבַע N <i>swear (an oath)</i> ; HI <i>cause to swear</i>
כָּלָה Q <i>be complete</i> ; PI <i>complete, finish</i>	שַׁבָּת M, F <i>Sabbath, rest</i>
מִלְחָמָה F <i>war, battle</i>	שְׁלוֹם M <i>peace, well-being</i>
מָשַׁל Q <i>rule</i>	שְׁלֹשָׁה, שְׁלֹשׁ FS, MS <i>three</i> ; P שְׁלֹשִׁים <i>thirty</i>

## Exercises

1. Parse and translate the following verbs.

כָּדַבֵּר (e)

הִפֹּךְ (a)

הִכְבִּיד (f)

מָשַׁל (b)

לְהַקְדִּישׁ (g)

הָלוּךְ (c)

בִּהְשָׁבִיעַ (h)

בָּשָׂמָהּ (d)

2. Translate the following. Identify and parse the verbs in each sentence.

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדֵּשׁ אוֹתוֹ Exod 20:8\* (a)

וַיְהִי בְשַׁחַת אֱלֹהִים אֶת־עָרֵי הַכְּכָר<sup>GL</sup> וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיִּשְׁלַח אֶת־לוֹט<sup>PN</sup> מֵתוֹךְ הַהִפְכָּה<sup>GL</sup> בְּהִפֹּךְ אֶת־הָעָרִים אֲשֶׁר־יָשָׁב בֵּינָן לֹט

I Sam 24:12 (c) הַלֹּחֶם וְדִבְרָתְךָ אֶל־דָּוִד כֹּה אָמַר יְהוָה

Gen 27:30 (d) וַיְהִי כַּאֲשֶׁר כָּלָה יִצְחָק לְבָרֶךְ אֶת־יַעֲקֹב וַיְהִי אֵךְ יֵצֵא יַעֲקֹב מֵאֵת פָּנָיו  
יִצְחָק אָבִיו

Prov 25:27\* (e) אֲכַל דְּבֶשׂ<sup>GL</sup> רַב לֹא־טוֹב

Gen 35:22\* (f) וַיְהִי בְשָׁכֵן יִשְׂרָאֵל בְּאֶרֶץ הַהוּא וַיִּשְׁכַּב רְאוּבֵן<sup>PN</sup> אֶת־בִּלְהָה<sup>PN</sup> פִּילְגֶשׁ<sup>GL</sup>  
אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל

Gen 36:31 (g) וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם<sup>PN</sup> לְפָנָי מֶלֶךְ־מֶלֶךְ לְבָנֵי יִשְׂרָאֵל

Gen 24:30\* (h) וַיִּשְׁמְעוּ לְבֵן<sup>PN</sup> אֶת־דְּבָרֵי רַבֵּקָה אַחֲתוֹ לֵאמֹר כֹּה־דָבַר אֵלַי הָאִישׁ

Gen 37:8 (i) וַיֹּאמְרוּ לוֹ אֶחָיו הַמְּלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוּל תִּמְשָׁל בָּנוּ

Gen 41:46\* (j) וַיּוֹסֶף בֶּן־שְׁלֹשִׁים שָׁנָה בָּעָמְדוֹ לְפָנָי פֶּרְעָה מֶלֶךְ־מִצְרַיִם

3. From the items in your cumulative vocabulary create five sentences with at least one infinitive construct or absolute in each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

## Lesson 15

### Lesson Summary:

- The Passive-Reflexive *Binyanim*

Nifal Pual Hitpael Hofal  
נִפְקַד פֻּקַּד הִתְפַּקַּד הִפְקַד

Passive-  
Reflexive  
Binyanim

### 15.1 Introduction to the Passive-Reflexive *Binyanim*

Lesson 11 introduced the various verbal *binyanim* and their valency relationships. Lessons 11-14 then introduced the Perfect, Imperfect, etc., for the active *binyanim*: Qal, Piel, and Hifil. This lesson provides paradigms for the passive-reflexive *binyanim*: **Nifal**, **Pual**, **Hitpael**, and **Hofal**.

Passive-  
Reflexive  
Perfect

### 15.2 Perfect Conjugation in the Passive-Reflexive *Binyanim*

	NIFAL	PUAL	HITPAEL	HOFAL
3MS	נִפְקַד	פֻּקַּד	הִתְפַּקַּד	הִפְקַד
3FS	נִפְקְדָה	פֻּקְדָה	הִתְפַּקְדָה	הִפְקְדָה
2MS	נִפְקַדְתָּ	פֻּקַדְתָּ	הִתְפַּקַדְתָּ	הִפְקַדְתָּ
2FS	נִפְקַדְתְּ	פֻּקַדְתְּ	הִתְפַּקַדְתְּ	הִפְקַדְתְּ
1CS	נִפְקַדְתִּי	פֻּקַדְתִּי	הִתְפַּקַדְתִּי	הִפְקַדְתִּי
3CP	נִפְקְדוּ	פֻּקְדוּ	הִתְפַּקְדוּ	הִפְקְדוּ
2MP	נִפְקַדְתֶּם	פֻּקַדְתֶּם	הִתְפַּקַדְתֶּם	הִפְקַדְתֶּם
2FP	נִפְקַדְתֶּן	פֻּקַדְתֶּן	הִתְפַּקַדְתֶּן	הִפְקַדְתֶּן
1CP	נִפְקַדְנוּ	פֻּקַדְנוּ	הִתְפַּקַדְנוּ	הִפְקַדְנוּ
	‘be attended to’	‘be mustered’	‘be mustered’	‘be made to oversee’

Characteristics of the passive-reflexive Perfect:

**Nifal:** נִ prefix.

**Pual:** *u-class* ( וּ or וּ ) vowel under R<sub>1</sub>,  
doubled R<sub>2</sub>.

**Hitpael:** הִתְ prefix,  
doubled R<sub>2</sub>.

**Hofal:** *u-class* vowel under the prefix ( הִ or הִ ).

Passive-  
Reflexive  
Imperfect

### 15.3 Imperfect Conjugation in the Passive-Reflexive *Binyanim*

	NIFAL	PUAL	HITPAEL	HOFAL
3MS	יִפְקַד	יִפְקַד	יִתְפַּקַּד	יִפְקַד
3FS	תִּפְקַד	תִּפְקַד	תִּתְפַּקַּד	תִּפְקַד
2MS	תִּפְקַד	תִּפְקַד	תִּתְפַּקַּד	תִּפְקַד
2FS	תִּפְקְדִי	תִּפְקְדִי	תִּתְפַּקְדִי	תִּפְקְדִי
1CS	אֶפְקַד	אֶפְקַד	אֶתְפַּקַּד	אֶפְקַד
3MP	יִפְקְדוּ	יִפְקְדוּ	יִתְפַּקְדוּ	יִפְקְדוּ
3FP	תִּפְקְדְנָה	תִּפְקְדְנָה	תִּתְפַּקְדְנָה	תִּפְקְדְנָה
2MP	תִּפְקְדוּ	תִּפְקְדוּ	תִּתְפַּקְדוּ	תִּפְקְדוּ
2FP	תִּפְקְדְנָה	תִּפְקְדְנָה	תִּתְפַּקְדְנָה	תִּפְקְדְנָה
1CP	נִפְקַד	נִפְקַד	נִתְפַּקַּד	נִפְקַד
	‘be attended to’	‘be mustered’	‘be mustered’	‘be made to oversee’

Characteristics of the passive-reflexive Prefix pattern:

**Nifal:** doubled R<sub>1</sub> with *ḥ* (a-class *qamets*)

**Pual:** *ḥ* under the prefix,  
u-class ( *ḥ* or *ḥ* ) vowel under R<sub>1</sub>,  
doubled R<sub>2</sub>.

**Hitpael:** *ḥ* after the prefix,  
doubled R<sub>2</sub>.

**Hofal:** u-class vowel under the prefix ( *ḥ* or *ḥ* ).

Passive-  
Reflexive  
Imperative  
and Jussive

### 15.4 Imperative and Jussive in the Passive-Reflexive *Binyanim*

As in the active *binyanim*, the modal forms for the passive-reflexive *binyanim* are based upon the Prefix pattern.

The passive-reflexive Jussive is identical to the Prefix pattern. The Imperative and 1<sup>st</sup> Person Jussive do not occur in the passive *binyanim* (i.e., Pual and Hofal).

The Nifal Imperative generally occurs with that *binyan*’s reflexive

sense (as opposed to its passive sense).

### Imperative:

	NIFAL	HITPAEL
2 <sub>MS</sub>	הִפְקֹד	הִתְפַּקֵּד
2 <sub>FS</sub>	הִפְקְדִי	הִתְפַּקְדִי
2 <sub>MP</sub>	הִפְקְדוּ	הִתְפַּקְדוּ
2 <sub>FP</sub>	הִפְקְדֵנָה	הִתְפַּקְדֵנָה

Characteristics of the passive-reflexive Imperatives:

**Nifal:** הִ prefix

doubled R<sub>1</sub> with *ḥ* (*a-class qamets*)

**Hitpael:** הִתְ prefix

doubled R<sub>2</sub>.

### 1<sup>st</sup> Person Jussive:

	NIFAL	HITPAEL
1 <sub>CS</sub>	אֶפְקְדָה	אֶתְפַּקְדָה
1 <sub>CP</sub>	נִפְקְדָה	נִתְפַּקְדָה

*Passive-  
Reflexive  
Infinitives*

### 15.5 Infinitives in the Passive-Reflexive *Binyanim*

	NIFAL	HITPAEL	HOFAL
INF CST	הִפְקֹד	הִתְפַּקֵּד	הִפְקֹד
INF ABS	הִפְקֹד, נִפְקֹד	הִתְפַּקֵּד	הִפְקֹד
	‘to be attended to’	‘to be mustered’	‘to be made to oversee’

There is only one occurrence each of a **Pual Infinitive Construct**, פִּקְדָה (Ps 132:1), and **Infinitive Absolute**, פִּקְדָה (Gen 40:15), in the Hebrew Bible.

The **Hofal Infinitives** are also rare; so is the **Hitpael Infinitive Absolute**, which has the same form as the Infinitive Construct.

The **Nifal** has two alternate forms of the Infinitive Absolute.

*Passive-  
Reflexive  
Participle*

### 15.6 Participles in the Passive-Reflexive *Binyanim*

	NIFAL	PUAL	HITPAEL	HOFAL
MS	נִפְקָד	מְפָקֵד	מִתְפַּקֵּד	מְפָקֵד
FS	נִפְקָדָה	מְפָקֵדָה	מִתְפַּקְּדָה	מְפָקֵדָה
MP	נִפְקָדִים	מְפָקֵדִים	מִתְפַּקְּדִים	מְפָקֵדִים
FP	נִפְקָדוֹת	מְפָקֵדוֹת	מִתְפַּקְּדוֹת	מְפָקֵדוֹת
	‘being attended to’	‘being mustered’	‘being mustered’	‘being made to oversee’

Characteristics of the passive-reflexive participles:

**Nifal:** נִ prefix,  
(*a-class qamets*) under R<sub>2</sub>.

**Pual:** מְ prefix,  
*u-class* vowel under R<sub>1</sub> (ָ or ֹ),  
doubled R<sub>2</sub>.

**Hitpael:** מִתְ prefix,  
doubled R<sub>2</sub>.

**Hofal:** *u-class* vowel under the prefix (ִ or ֹ)

### 15.7 Vocabulary #15

אף	ADV <i>also, even, moreover</i>	פלל	HIT <i>pray</i>
גן	M <i>garden</i>	פָּעַם	M <i>step, time</i>
הַמֶּזֶן	M <i>multitude</i>	פָּתַח	Q <i>open</i>
חֹמֶה	F <i>wall</i>	צָלַח	Q <i>prosper, be successful</i> ; HI <i>make successful</i>
חֲמֹר	M <i>donkey</i>	קָבַר	Q PI <i>bury</i>
חֶמֶס	M <i>violence</i>	קָנָה	Q <i>buy, acquire</i>
לָקַח	Q <i>take, receive</i>	שָׁלַם	Q <i>be whole</i> ; PI <i>reward, pay back</i>
מִשְׁפָּחָה	F <i>family, clan</i>		
עוֹד	ADV <i>still, yet, again</i>		

## Exercises

1. Write out the full paradigm for  $\psi\text{ק}$  in the passive-reflexive conjugations.

		NIFAL	PUAL	HITPAEL	HOFAL
PERF	3MS				
	3FS				
	2MS				
	2FS				
	1CS				
	3CP				
	2MP				
	2FP				
	1CP				
IMPF	3MS				
	3FS				
	2MS				
	2FS				
	1CS				



		NIFAL	PUAL	HITPAEL	HOFAL
	3 <sub>MP</sub>				
	3 <sub>FP</sub>				
	2 <sub>MP</sub>				
	2 <sub>FP</sub>				
	1 <sub>CP</sub>				
IMPV	2 <sub>MS</sub>				
	2 <sub>FS</sub>				
	2 <sub>MP</sub>				
	2 <sub>FP</sub>				
INF	C <sub>ST</sub>				
	A <sub>BS</sub>				
PTCP	MS				
	FS				
	MP				
	FP				

2. Parse and translate the following verb forms.

(f) מְשַׁלַּח	(a) הִתְקַדְּשׁוּ
(g) מִתְפַּלְּלִים	(b) נִשְׁבְּרוּ
(h) הִשְׁחִית	(c) וְנִסְתָּרָה
(i) נִכְבְּד	(d) יִשְׁלַח
(j) יִמְלֹךְ	(e) תִּכְפֹּר

3. Translate the following. Identify and parse the verbs in each sentence.

Gen 34:19 (a) וְהוּא נִכְבְּד מְכַל בֵּית אָבִיו

Gen 44:3 (b) וְהָאֲנָשִׁים שְׁלָחוּ הֵמָּה וַחֲמִרֵיהֶם:

Gen 3:8 (c) וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בִּגְן לְרוּחַ הַיּוֹם

II Sam 20:21 (d) וַתֹּאמֶר הָאִשָּׁה אֶל-יֹאבָב <sup>PN</sup> הִנֵּה רָאִשׁוּ מִשְׁלָךְ אֵלֶיךָ בְּעַד הַחוּמָה

Gen 2:23 (e) וַיֹּאמֶר הָאָדָם זֹאת הִפְעֵם לְעַצְמִי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה  
כִּי מֵאִישׁ לִקְחָהּ-זֹאת

Gen 3:5 (f) כִּי יָדַעַ אֱלֹהִים כִּי בַיּוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יָדְעִי  
טוֹב וָרָע

Prov 16:6 (g) בְּחָסֵד וָאֱמֶת יִכָּפֵר עוֹן

Gen 3:7 (h) <sup>GL</sup> וַתִּפְקְחֶנָּה <sup>GL</sup> עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵרְמָם הֵם

Prov 11:31 (i) הֵן צָדִיק בְּאֶרֶץ יִשְׁלָם אִף בִּירֵשָׁע וְחוֹטֵא

Gen 20:17 (j) וַיִּתְּפֹל אַבְרָהָם אֶל־הָאֱלֹהִים

Ezek 16:5 (k) וַתְּשַׁלְכִי אֶל־פְּנֵי הַשָּׂדֶה

Gen 5:24 (l) וַיִּתְּהִלַּךְ חֲנוּךְ <sup>PN</sup> אֶת־הָאֱלֹהִים

Gen 6:11 (m) וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמָס

Gen 25:10 (n) הַשָּׂדֶה אֲשֶׁר־קָנָה אַבְרָהָם מֵאֵת בְּנֵי־חֵת <sup>PN</sup> שָׁמָּה קָבַר אַבְרָהָם וְשָׂרָה  
אִשְׁתּוֹ

4. From the items in your cumulative vocabulary create five sentences with at least one construct phrase each.

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

*Note to student: from this chapter onward word stress ( ´ ) will rarely be marked for you.*

## Lesson 16

### Lesson Summary:

- Using the Lexicon
- Dynamic and Stative Verbs

### 16.1 Using a Lexicon

At this point in your study of Biblical Hebrew, you should begin to transition from using our glossary to using a full-scale **lexicon**.

Unlike dictionaries, which provide definitions of words and rules of usage, lexica provide *glosses* from one language to another. In addition, lexica for ancient languages often provide attested forms of words as well as examples taken from ancient texts.

In this section, you will be introduced to the basic steps for using a lexicon for Biblical Hebrew. Following this discussion are sample pages from the Hebrew lexicon edited by Brown, Driver, and Briggs (BDB) with sidebar notes explaining the layout of the entries.

**Step 1:** Identify the three-letter root and look it up in the lexicon.

**Step 2a:** If the word is a **verb**, identify the *binyan* (see the *Parsing Flow Chart* in the Appendix B for help).

**Step 2b:** If multiple meanings are listed for the *binyan*, determine which meaning best fits the context for your passage. The lexicon may reference the verse on which you are working; this is the editors' opinion of which meaning best suits the passage.

**Step 3a:** If the word is a **noun**, look for its entry after the entry for the verbal root.

**Step 3b:** Same as Step 2b.

## Verbs

- Verbs are listed in 3MS Perfect form.

- The most common meanings are given in **bold**.

- In parentheses are attestations and basic meanings of the root in other Semitic languages.

- Entries are arranged by *binyan* as follows: **Qal**, **Niph.**, **Pi.**, **Pu.**, **Hithp.**, **Hiph.**, **Hoph.**

- A partial listing of conjugated forms is provided for each *binyan*.

- Multiple meanings are given in outline form—**A.1.a.**—with *italicized* glosses.

פָּצַץ

823

פָּקַד

*crush*);—**Pō.** *Impf.* 3 ms. פָּצַץ Je 23<sup>29</sup> a hammer which *shatters rock*. \* **Pilp.** *Impf.* 3 ms. sf. וַיִּפְצְצֵנִי Jb 16<sup>12</sup> he [God] *dashed me in pieces* (fig.). p. 1126<sup>b</sup>

**6483** פָּצַץ only הַבִּי n.pr.m. priestly name 1 Ch 24<sup>15</sup>; פָּצַץ פֶּתַח, Α Αφεσση, ΩΛ Αφεσσει.

פָּצַץ v. פָּצַץ p. 112.<sup>b</sup>

**6484** פָּצַץ [פָּצַץ] vb. push, press (perh. related, by transp., to Ar. فَزَّصَ appoint, prescribe, As. parṣu, command, cf. Ba<sup>2MG</sup> xliii (1889, 188);—**Qal** *Impf.* 3 ms. וַיִּפְצְצֵנִי Gn 19<sup>3</sup> +, 3 mpl. וַיִּפְצְצֵנִי v<sup>9</sup> 2 K 2<sup>17</sup>;—push, press, upon (ב pers.) physically Gn 19<sup>3</sup>; = *urge* v<sup>3</sup> 33<sup>11</sup> Ju 19<sup>7</sup> 2 K 2<sup>17</sup>, + inf. 5<sup>16</sup>; read also prob. וַיִּפְצְצֵנִי 2 S 13<sup>25,27</sup> 2 K 5<sup>23</sup> (for וַיִּפְצְצֵנִי, Tanchum (cf. The), Weir in Dr<sup>18,28,29</sup> Kit<sup>id</sup>. Bu HPS Löhr. **Hiph.** *Inf. abs.* וַיִּפְצְצֵנִי 1 S 15<sup>23</sup> to display pushing (i.e. arrogance, presumption; || מָרָן; cf. Dr).

**6477** פָּצַץ appar. n.f. fr. פָּצַץ, 1 S 13<sup>21</sup>; dub.; prob. incurably crpt.; AV file fr. פָּצַץ Rabb., Ke *bluntness*; both lack philol. ground; v. esp. Dr.

פָּצַץ v. פָּצַץ p. 807<sup>b</sup>

**5485** פָּקַד vb. attend to, visit, muster, appoint (NH *id.*, visit, enjoin; Ph. פָּקַד attend to, provide; As. paḡādu = BH; Ar. فَكَّدَ lose, miss; also (Dozy) give heed, attention, to; Eth. ፈቀደ: visit, muster, desire, need, etc.; Nab. פָּקַד command (Cook), so פָּקַד Pa., Syr. فَكَّدَ, also visit);—**Qal** *Pf.* 3 ms. פָּקַד Ex 4<sup>21</sup> +; 1 s. פָּקַד 3<sup>16</sup> +, etc.; *Impf.* 3 ms. וַיִּפְקֹד Gn 50<sup>24</sup> +, etc.; *Inv. ms.* וַיִּפְקֹד Nu 3<sup>15</sup> +, etc.; *Inf. abs.* פָּקַד Gn 50<sup>24</sup> +; *estr.* לְפָקֵד 2 S 24<sup>4</sup> +, etc.; *Pt. act.* פָּקַד Ex 20<sup>5</sup> +; *pass.* וַיִּפְקֹד (ה) 30<sup>14</sup> +, *estr.* וַיִּפְקֹד Nu 3<sup>14</sup> +, etc.;—**A.1.a.** pay attention to, observe (with care, practical interest), of c. acc. pers. + rei Ex 20<sup>5</sup> (J), c. acc. pers. 4<sup>31</sup> (J); || וַיִּפְקֹד, ψ 8<sup>6</sup> (with providence, cf. וַיִּפְקֹד Jb 10<sup>12</sup>; || וַיִּפְקֹד; c. acc. rei 1 S 15<sup>23</sup> ψ 80<sup>15</sup> (|| וַיִּפְקֹד, La 4<sup>22</sup> (|| וַיִּפְקֹד), 1 S 17<sup>15</sup> observe thy brothers as to well-being (|| וַיִּפְקֹד); i.e. see how they fare). **b.** attend to, in act, see to, c. acc. pers. 2 K 9<sup>34</sup>; acc. of sheep Je 23<sup>2</sup> (in fig.); cf. Zc 10<sup>3b</sup> 11<sup>16</sup>. **c.** seek (with interest, desire), seek c. acc. pers. Is 26<sup>16</sup>; in bad sense, look about for Ez 23<sup>8</sup>. Hence **d.** seek in vain, need, miss, lack (cf. **Niph.**, and Ar. Eth. *supr.*), c. acc. pers. 1 S 20<sup>6</sup> Is 34<sup>16</sup>, rei 1 S 25<sup>15</sup> Je 3<sup>16</sup>. **2.** specif. visit, c. acc., for different purposes: with (ב) a present Ju 15<sup>1</sup>; esp. of c. acc. pers. visit graciously Gn 21<sup>1</sup> 50<sup>24,25</sup> = Ex 13<sup>19</sup> (all E), Is 23<sup>17</sup> Je 15<sup>15</sup> (|| וַיִּפְקֹד),

823<sup>a</sup>, l. 2: bef. **Pilp.** ins. **Hithpō.** *Impf.* 3 mpl. וַיִּפְצְצֵנִי Hb 3<sup>6</sup> and the eternal mts. were shattered (al. √ פָּצַץ were scattered).<sup>9</sup>

823<sup>b</sup>, l. 1: del. 'ψ 8<sup>6</sup> (|| וַיִּפְקֹד)'—already given

27<sup>22</sup> 29<sup>10</sup> ψ 8<sup>6</sup> (|| וַיִּפְקֹד) 65<sup>10</sup> +; visit to search, test, acc. pers. Jb 7<sup>18</sup> (|| וַיִּפְקֹד), ψ 17<sup>3</sup> (|| *id.*; obj. om.), abs. Jb 31<sup>14</sup>; to punish Je 6<sup>15</sup> 49<sup>3</sup> 50<sup>31</sup> ψ 59<sup>6</sup>; acc. pers. om. Ex 32<sup>34</sup> Is 26<sup>14</sup>, c. rei (of sin) Je 5<sup>2,29</sup> 6<sup>8</sup> (here + ב pers.); acc. rei ψ 89<sup>33</sup>; abs., of c. acc. pers. anger Jb 35<sup>15</sup>. **3.** c. acc. pers., visit upon, c. subj., + acc. rei (of sin) Am 3<sup>2,14</sup> Ho 1<sup>4</sup> 2<sup>15</sup> Ex 20<sup>3</sup> 34<sup>7</sup> Dt 5<sup>9</sup> + 10 t.; acc. rei om., = punish Is 10<sup>12</sup> Je 9<sup>24</sup> 11<sup>22</sup> 13<sup>21</sup> + 10 t. Je, + 8 t.; + ב rei Ho 12<sup>3</sup> Je 21<sup>14</sup>; + cl. of sin Ho 4<sup>14</sup>; c. acc. pers. Je 50<sup>18,19</sup>, La 4<sup>16</sup>; indef. subj. c. acc. pers. of vineyard = injure Is 27<sup>3</sup>. **4.** pass in review, muster (nearly = number), c. acc., 1 S 11<sup>8</sup> 13<sup>15</sup> 2 S 24<sup>2,4</sup> + 1 t. + Nu 1<sup>3,19,44,49</sup> + 16 t. Nu (P); acc. om. 1 S 14<sup>17,17</sup> Nu 3<sup>42</sup>; obj. Jb 5<sup>24</sup>; esp. pt. pass., persons or things mustered (numbered), Ex 30<sup>12,13,14</sup> 38<sup>26,26</sup> Nu 1<sup>21,22</sup> + 67 t. Nu, + 1 Ch 23<sup>21</sup>. **B.** appoint: **1.** c. acc. pers. + acc. pers. Gn 40<sup>5</sup>, + acc. pers. over whom Je 15<sup>23</sup> 51<sup>27</sup> Nu 27<sup>16</sup>, + acc. pers. (for c. acc. pers.) Je 49<sup>19</sup> = 50<sup>44</sup>; c. acc. pers. alone Nu 3<sup>10</sup>, + acc. pers. Dt 20<sup>9</sup>; pt. pass. pl. appointed ones, officers, of (fighting) host Nu 31<sup>14,48</sup> 2 K 11<sup>15</sup> 2 Ch 23<sup>11</sup>. **2.** c. acc. rei, appoint, assign, + acc. pers. to whom, Nu 4<sup>27</sup> (on text v. Di); c. acc. rei only, v<sup>32</sup>; cf. Jb 34<sup>13</sup> 36<sup>23</sup>; lay upon (acc. pers.) as a charge, Zp 3<sup>7</sup> (rdg. מַעֲיִינָה, We Now, for מַעֲיִינָה); + inf. 2 Ch 36<sup>23</sup> = Ezr 1<sup>2</sup>; = deposit, c. acc. rei + ב loc., 2 K 5<sup>24</sup> (cf. פָּקַדוֹן). **+Niph.** *Pf.* 3 ms. נִפְקַד 1 S 25<sup>7</sup> +; 2 ms. נִפְקַדוֹן 20<sup>18</sup>; *Impf.* 3 ms. וַיִּנְפְקֹד v<sup>18</sup> +, etc.; *Inf.* וַיִּנְפְקֹד abs. 1 K 20<sup>39</sup>; *estr.* Ju 21<sup>3</sup>;—**1.** be (sought, i.e. needed) missed, lacking 1 S 20<sup>18</sup> + v<sup>19</sup> (||, for MT וַיִּנְפְקֹד, We Dr al.), 25<sup>7</sup> 1 K 20<sup>39</sup> (+ inf. abs.), 2 K 10<sup>19,19</sup> Je 23<sup>4</sup> (Gr Gie conj. (|| וַיִּנְפְקֹד), + part. Ju 21<sup>3</sup> 1 S 25<sup>21</sup> 2 S 23<sup>30</sup> Nu 31<sup>40</sup>; of seat 1 S 20<sup>18</sup>, place v<sup>27,27</sup> (i.e. be empty). **2.** be visited (graciously) Ez 38<sup>8</sup> Is 24<sup>22</sup>, cf. 29<sup>6</sup> (ב accomp.; v. Di). **3.** be visited upon, acc. pers., Nu 16<sup>29</sup> (subj. וַיִּנְפְקֹד בְּלִי רָע Pr 19<sup>23</sup> evil shall not be visited (sc. upon him; rd. perh. וַיִּנְפְקֹד לְיָוָה for וַיִּנְפְקֹד v. Toy). **4.** be appointed Ne 7<sup>1</sup>, + acc. pers. 12<sup>44</sup>. **+Pi.** (intens.) muster a host, Pt. וַיִּפְקֹד Is 13<sup>4</sup> (of c. acc. pers.). **+Pu.** be passed in review, *Pf.* 3 ms. וַיִּפְקֹד Ex 38<sup>21</sup>; be caused to miss, deprived of, 1 s. וַיִּפְקֹד Is 38<sup>10</sup> c. acc. rei.\* **+Hithp.** be mustered, *Pf.* 3 pl. וַיִּתְפַּקְדוּ Ju 20<sup>15,17</sup>; *Impf.* 3 ms. וַיִּתְפַּקְדוּ 21<sup>3</sup>; 3 mpl. 20<sup>18</sup> (on form v. Ges<sup>164</sup>). **+Hothp.** *id.*, *Pf.* 3 pl. וַיִּתְפַּקְדוּ 1 K 20<sup>37</sup> Nu 1<sup>47</sup> 23<sup>3</sup> 26<sup>62</sup> (Ges<sup>1,c</sup>). **Hiph.** *Pf.* 3 ms. וַיִּתְפַּקְדוּ Gn 39<sup>5</sup> +, 2 ms. sf. וַיִּתְפַּקְדוּ 1 S 29<sup>4</sup>, etc.; *Impf.* 3 ms. וַיִּתְפַּקְדוּ Is 10<sup>28</sup>, etc.; *Inv. ms.* וַיִּתְפַּקְדוּ Nu 1<sup>50</sup> ψ 109<sup>6</sup>, etc.;—**1.** c. acc. pers., set (over), make overseer, 2 K 25<sup>23</sup>; + acc. pers. Gn 39<sup>4</sup> Je 10<sup>10</sup> Nu 1<sup>50</sup> + 8 t., fig., (correctly) sub **1 a.**

— פָּקַד **Pu.**: Is 38<sup>10</sup> sense dub., Ges *am* (shall be) missed for; Hi Di De Che *Comm.* *am* punished, mulcted of.

## Nouns

• Nouns are listed after the related verbal root.

• Identification as noun (n.) and gender (m. or f.) follow the form.

• Then the most common meanings are listed in **bold**.

• A partial listing of declined forms is given.

• Multiple meanings are arranged in outline form—**2.a.**—with italicized glosses.

## פקדה

824

## פקחיה

acc. of punishment, Lv 26<sup>16</sup>; + ב Je 40<sup>5</sup> + 3 t.; + ב and על Gn 39<sup>5</sup>; + ל 1 K 11<sup>28</sup>; + שם 1 S 29<sup>4</sup> where thou hast stationed him, ins. also v<sup>10</sup> ① The We Dr al.; + אתו Je 40<sup>7</sup>, cf. 41<sup>10</sup>. **2.** c. acc. rei (implic.), a. commit, entrust (cf. פקדון), ב' על-יד 1 K 14<sup>27</sup> = 2 Ch 12<sup>10</sup>; c. acc. רהי + ב' פ' ψ 31<sup>6</sup>. **b.** deposit, c. acc. rei + ב loc. Je 36<sup>20</sup>; + ל loc. Is 10<sup>28</sup>; acc. pers. (Jer. as prisoner) + ב loc. Je 37<sup>21</sup>. + **Hoph.** **1.** be visited in punishment, Pf. 3 ms. הפקר Je 6<sup>6</sup> (impers.; but ① ψευδης, read הפקר JDMich, הפקר Gie). **2.** be deposited, Pt. Lv 5<sup>23</sup> (subj. הפקר). **3.** be made overseer, Pt. מפקדים (ה), c. בית 2 K 22<sup>9</sup> 12<sup>12</sup> Qr (Kt הפקדים); א' בבית 22<sup>5</sup> (Qr del. ב), 2 Ch 34<sup>10</sup>; c. על pers. 2 Ch 34<sup>12</sup>; abs. v<sup>17</sup>.

**6486** פִּקְדוֹן **n.f.** oversight, mustering, visitation, store;—abs. ② Ho 9<sup>7</sup> 1 Ch 23<sup>11</sup>; cstr. פקדון Nu 3<sup>32</sup>; + sf. פקדון 109<sup>8</sup>, etc.; pl. פקדונות Je 52<sup>11</sup>; + sf. פקדונות: **a.** = punishment Ho 9<sup>7</sup> Is 10<sup>3</sup> Mi 7<sup>4</sup> Ez 9<sup>1</sup> Nu 16<sup>29</sup> (P), esp. in עת־שנה פקדונם Je 8<sup>12</sup> 10<sup>15</sup> + 6 t. Je (cf. עת פקד 6<sup>15</sup> 49<sup>8</sup> 50<sup>31</sup>), ה' פקדונות = prison 52<sup>11</sup>. **b.** gracious visitation, providence Jb 10<sup>12</sup>. **2. a.** oversight, charge Nu 4<sup>16</sup> (P), also 3<sup>30</sup> (P; read d.), 1 Ch 26<sup>30</sup>; = office 2 Ch 23<sup>18</sup>. **b.** overseer (abstr. for concr.), 2 K 11<sup>8</sup> Ez 44<sup>11</sup> (c. א' rei), Nu 3<sup>32</sup> (P); coll. = magistracy Is 60<sup>17</sup> (Lag<sup>BN 151</sup>), cf. 2 Ch 24<sup>11</sup>. **c.** class of officers 1 Ch 23<sup>11</sup> 24<sup>3,19</sup>. **d.** charge = thing entrusted Nu 4<sup>16</sup> (P). **3.** mustering 2 Ch 17<sup>14</sup> 26<sup>11</sup>. **4.** store, things laid up, Is 15<sup>7</sup> ψ 109<sup>8</sup> (perh.; Hup<sup>Ne Skizzen</sup> v. 184 al. office).

**6485** פִּקְדוֹן **n.pl. [m.] abstr.** musterings, i.e. expenses;—cstr. פקדונות Ex 38<sup>21</sup> (v. Di).

**6496** פִּקְדָן **n.m.** commissioner, deputy, overseer;—abs. פ' Je 20<sup>1</sup>; cstr. פקיד 2 Ch 24<sup>11</sup> Ne 11<sup>22</sup>; sf. פקידו Ju 9<sup>28</sup>; pl. פקידים Gn 41<sup>34</sup> Je 29<sup>25</sup> פקידים 2 Ch 31<sup>13</sup> Est 2<sup>3</sup>;—**commissioner**, for special duty Gn 41<sup>34</sup> (E), Est 2<sup>3</sup>; permanent deputy of king Ju 9<sup>28</sup>, of priest 2 Ch 24<sup>11</sup>, of Levites 31<sup>13</sup>; **overseer**, one in charge of men, c. על of soldiers 2 K 25<sup>19</sup> = Je 52<sup>23</sup>, Benjamites Ne 11<sup>9</sup>, priests v<sup>14</sup>; abs., without על, Je 29<sup>28</sup> (of priest in temple, reading פקיד Vrss. Gie), cf. 20<sup>1</sup> (v. ג' 3); c. sf. of Levites Ne 11<sup>22</sup>, singers 12<sup>42</sup>. [p. 618<sup>a</sup>

**6488** פִּקְדָן **n.f.** oversight;—פ' בעל Je 37<sup>13</sup> sentinel.

**6490** פִּקְדָן **n.m.** <sup>v. 18.9</sup> precept (of א'; prop. thing appointed, charge, cf. √B 2), in ψψ (cf. Syr. ܦܩܕܐ, ܦܩܕܐ);—only pl. cstr. פקדוני ψ 19<sup>9</sup>,

and sf. פקדוני 111<sup>7</sup>, פקדוני 103<sup>18</sup>; elsewh. פקדוני 119<sup>15,27</sup> + 10 t. 119 + v<sup>128</sup> (for MT כל פקדוני ① and most); פקדוני v<sup>4,45</sup> + 6 t. 119.

**6487** פִּקְדוֹן **n.m.** <sup>Lv 5.23</sup> deposit, store (cf. √Qal B2; Hiph. 2);—abs., of grain stored against famine Gn 41<sup>36</sup>; thing left in trust Lv 5<sup>21,23</sup>.

**6462** מִפְקֶדֶת **n. [m.] muster, appointment, appointed place**;—abs. מ' only in שער הפ' Ne 3<sup>31</sup>, v. 1. שער; cstr. מִפְקֶדֶת: **1.** muster of people 2 S 24<sup>9</sup> = 1 Ch 21<sup>5</sup>. **2.** appointment of (by) Hezekiah 2 Ch 31<sup>13</sup>. **3.** appointed place of (in) temple Ez 43<sup>21</sup> (Krae watch, guard-house; Kö<sup>II.1.33</sup> conj. מִפְקֶדֶת).

**6489** פִּקְדוֹן **n.pr. gent. et terr.** a people in Bab. army Ez 23<sup>23</sup> (Φακούκ; Α και Φουδ); פ' Je 50<sup>21</sup>; = As. Pukūdu, tribe in SE. Babylonia, bordering Elam Wkl<sup>Sargon</sup> 1.241 Schr<sup>COT Je D1</sup> Pa 240 f.

**6491** פִּקְחָה **vb.** open eyes and (once) ears (NH id., open (and remove) rubbish heap, sq. על look to, attend to; Ar. ٢١ blossom, II. open eyes; Jaram פקח open eyes, etc.; Syr. ܦܩܚ blossom);—Qal Pf. 3 ms. פ' Jb 27<sup>19</sup>; 2 ms. פקחת 14<sup>3</sup>; Impf. 3 ms. וּפְקַח Gn 21<sup>19</sup>; + 1 s. וּפְקַח Zc 12<sup>4</sup>; Inv. ms. פקח 2 K 6<sup>17</sup> +, so Dn 9<sup>18</sup> Qr (Kt פקחה); Inf. abs. פקוח Is 42<sup>20</sup>; cstr. פקוחות v<sup>7</sup>; Pt. act. פקח ψ 146<sup>8</sup>; pass. fpl. פקוחות Je 32<sup>19</sup>;—**1.** open eyes: **a.** one's own 2 K 4<sup>3</sup> Jb 27<sup>19</sup> Pr 20<sup>13</sup>; 2 K 19<sup>16</sup> = Is 37<sup>17</sup> Dn 9<sup>18</sup>; + על Je 32<sup>19</sup> Zc 12<sup>4</sup> Jb 14<sup>3</sup>. **b.** eyes of others Gn 21<sup>19</sup> 2 K 6<sup>17,17.20.20</sup> Is 42<sup>7</sup> ψ 146<sup>8</sup>;—for details v. על 1 j. **2.** open ears = hear Is 42<sup>20</sup> (without understanding; fig. of Isr.). **Niph.** Pf. 3 pl. consec. וּפְקַחוּ Gn 3<sup>5</sup>; Impf. 3 fpl. וּפְקַחוּ Is 35<sup>5</sup>, ו' Gn 3<sup>7</sup>;—be opened, of eyes; fig., so as to know good and evil Gn 3<sup>5,7</sup>; opp. blindness (fig.) Is 35<sup>5</sup>.

**6493** פִּקְחָה **adj.** seeing;—פ' Ex 4<sup>11</sup> (opp. עור); pl. פקחים, fig., 23<sup>8</sup> clear-sighted ones (cf. [עור]).

**6495** פִּקְחָה **n. [m.] opening (of eyes**; cf. Comm., Ges<sup>185a</sup>, prop. wide, or complete, opening);—לְאִסְרִים Is 61<sup>1</sup>, fig. of freeing fr. dark prison; but ① Che<sup>185</sup> read לְעִרְיָם, cf. Di-Kit.

**6492** פִּקְחָה **n.pr.m.** usurping king of Israel, Φακεε (opening (? of eyes), or cf. Syr. ܦܩܚ flower; cf. n.pr.m. פקח, פקחי, on old Isr. seals; in As. Pakaha (acc.) Schr<sup>COT 2 K 15.30</sup>);—2 K 15<sup>25,27,29,30,31,32,37</sup> 16<sup>1,5</sup> Is 7<sup>1</sup> 2 Ch 28<sup>6</sup>.

**6494** פִּקְחָה **n.pr.m.** king of Israel (א' hath opened the eyes);—2 K 15<sup>22,23,26</sup>, Φακεστας, Φακειας.

## 16.2 Dynamic and Stative Verbs

Dynamic  
and  
Stative

The semantic distinction between dynamic and stative forms a basic division among verbs. **Dynamic verbs** refer to events or movements. **Stative verbs** refer to states or qualities.

In English, stative verbs are distinguished from dynamic verbs not only by their basic meaning (i.e., state versus event), but in their

semantic limitations: stative verbs do not usually appear in progressive conjugations (*\*He was knowing*) or as imperatives (*\*Know!*).

In Biblical Hebrew, statives not only have semantic limitations (statives are usually used intransitively, i.e., without an object), but are also distinguished from dynamics morphologically.

- The vowel patterns in dynamic and stative verbs usually contrast with each other in both the Suffix Pattern and Prefix Pattern.

Dynamic Suffix Pattern = פָּקַד 'he attended'

Stative Suffix Pattern = כָּבֵד 'he is/was heavy'

קָטַן 'he is/was small'

Dynamic Prefix Pattern = יִפְקֹד 'he will attend'

Stative Prefix Pattern = יִכָּבֵד 'he will be heavy'

יִקָּטַן 'he will be small'

Note: All III-Gutturals verbs have a Prefix Pattern like the statives, whether they are semantically dynamic or stative (see 17.3): יִשְׁלַח.

- Stative verbs do not have an active Participle form, but often have an adjective form equivalent to the 3MS Perfect form.

3MS Perfect = כָּבֵד 'he is/was heavy'

MSA adjective = כָּבֵד 'heavy'

- Stative verbs in the Perfect Conjugation may express a present state or a past state.

וְחִטָּאתָם כִּי כְבֵדָה מְאֹד

‘(and) their sin, indeed, is very heavy (= serious)’ (Gen 18:20)

וַעֲיִנֵי יִשְׂרָאֵל כְּבֹדוֹ מִזְקֵן

‘(and) Israel’s eyes were heavy (= dim) from age’ (Gen 48:10)

- Stative verbs may express either a state or the inception of or entrance into a state (i.e., *became*).

בִּיגְדֵלָהּ צַעֲקָתָם אֶת־פְּנֵי יְהוָה

‘for their outcry has become great before the YHWH’ (Gen 19:13)

### 16.3 Vocabulary #16

דָּרַךְ Q tread, march	נָקִי ADJ clean, innocent, exempt
חָכַם Q be wise	קָטָן Q be small, insignificant
חָנַף Q be polluted, profane	שָׂמַח Q rejoice, be glad
זָרַח Q rise, come forth, appear	שָׁכַל Q be bereaved, childless
מְלָאכָה F work	שֶׁמֶשׁ M/F sun

### Exercises

1. Translate the following verses. Look up in BDB and identify/parse the boxed words. Determine the best meaning for the word in the context.

Neh 1:7 (a) חָבֵל [חָבֵלָנָו] לָךְ וְלֹא־שָׁמְרָנוּ אֶת־הַמְצוֹת וְאֶת־הַחֻקִּים

Hab 3:15 (b) דֶּרֶכְתָּ בָּיִם סוּסִיד [חֲמֶר] מִיָּם רַבִּים

Num 1:21 (c) פָּקִדֵיהֶם לְמִטָּה [רְאוּבֵן שָׁשָׁה] וְאַרְבָּעִים [אֶלֶף] וְחֲמִשָּׁה<sup>GL</sup> מֵאוֹת<sup>GL</sup>

Isa 59:1 (d) הֵן<sup>GL</sup> לֹא־תִקְצְרָה [יְדֵי־יְהוָה] מִהוֹשִׁיעַ וְלֹא־כִבְדָּהּ אֲזַנּוֹ מִשְׁמוֹעַ:

Josh 2:7 (e) וְהָאֲנָשִׁים [רָדְפוּ] אַחֲרֵיהֶם דָּרַךְ הַיַּרְדֵּן<sup>PN</sup>



Exod 22:2 (f) אִם-זָרְחָה הַשֶּׁמֶשׁ עָלָיו דָּמִים לוֹ שְׁלֹם יִשְׁלַם אִם-אֵין לוֹ וְנִמְכָּר <sup>GL</sup> בַּגִּבֹּתוֹ <sup>GL</sup>

2. Parse and translate the following verbs and indicate whether each verb is dynamic or stative.

(a) יִחַבֵּם	(f) יִקְדֹּשׁ
(b) שָׁכַלְתִּי	(g) וַיִּקְבֹּר
(c) תִּדְרֹךְ	(h) קָטַנְתִּי
(d) חֲזַק <sup>GL</sup>	(i) מִשַּׁלַּת
(e) וַתִּחַנֶּה	(j) תִּשְׁמַחְנָה

3. Translate the following. Identify and parse the verbs in each sentence (also indicate whether the verbs are dynamic or stative).

Gen 24:1\* (a) וַאֲבָרְהָם זָקֵן בְּיָמָיו וַיהוָה בֵּרַךְ אֶת-אֲבָרְהָם בְּכָל

Gen 27:45\* (b) וְשָׁלַחְתִּי וּלְקַחְתִּי אוֹתָךְ מִשָּׁם לָמָּה אֲשַׁבֵּל גַּם-שְׁנֵיכֶם יוֹם אֶחָד

Gen 41:57 (c) וְכָל-הָאָרֶץ בָּאוּ לְמִצְרַיִם לְשֹׁבֵר <sup>GL</sup> אֶל-יוֹסֵף כִּי-חֲזַק הָרָעַב בְּכָל-הָאָרֶץ

Deut 12:12 (d) וְשִׂמַּחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבָנִיתֶם וְעַבְדֵיכֶם  
וְאִמָּהֲתֵיכֶם וְהַלְוִי <sup>PN</sup> אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֵלֶק <sup>GL</sup> וְנִחַלָּה <sup>GL</sup> אַתֶּם

II Sam 7:19 וַתִּקְטֹן עוֹד זֹאת בְּעֵינַי אֲדֹנִי יְהוָה וַתִּדְבֹּר גַּם אֶל-בֵּית-עֶבְדְּךָ לְמַרְחוֹק <sup>GL</sup>

I Kgs 7:51 וַתִּשְׁלַם כָּל-הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה <sup>PN</sup> בֵּית יְהוָה וַיָּבֵא שְׁלֹמֹה  
אֶת-קִדְשֵׁי דָוִד אָבִיו אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב וְאֶת-הַכֶּלִים נָתַן בְּאֲצֻרֹת <sup>GL</sup> בֵּית יְהוָה

Ps 106:38 וַיִּשְׁפְּכוּ דָם <sup>GL</sup> נָקִי דַם-בְּנֵיהֶם וּבְנוֹתֵיהֶם אֲשֶׁר זָבְחוּ לַעֲצָבִי <sup>GL</sup> כְּנָעַן וַתַּחֲנוּף  
הָאָרֶץ בְּדָמִים <sup>GL</sup>

Prov 15:20 בֶּן חָכָם יִשְׁמַח-אָב

Prov 23:15 בְּנִי אִם-חָכָם לִבְךָ יִשְׁמַח לְבִי גַם-אֲנִי

# Lesson 17

## Lesson Summary:

- Introduction to Guttural Verbs
- I-Guttural Verbs: חִזַּק עָמַד
- II-Guttural Verbs: בָּרַךְ שָׁחַט
- III-Guttural Verbs: שָׁלַח

### Guttural Verbs

## 17.1 Introduction to Guttural Verbs

You should remember from Lesson 2 (2.5) that the guttural consonants (א, ה, ח and ע) have three main characteristics.

- **Characteristic #1:** Gutturals (and ר) cannot be lengthened (i.e., they cannot have a *dagesh chazaq*).
- **Characteristic #2:** Gutturals prefer a-class vowels (placed both before and after).
- **Characteristic #3:** Gutturals usually have a compound *sheva* instead of a simple *sheva*.

In this lesson, we will study how these three characteristics affect verbs that have guttural consonants for their first (I-Guttural), second (II-Guttural), or third (III-Guttural) radicals.

## 17.2 I-Guttural Verbs

### I-Guttural Verbs

- #1: Nifal Imperfect has a tsere prefix vowel instead of the normal chiriq to ‘compensate’ for the fact that the guttural consonant cannot take a *dagesh chazaq*.

יִפְקֹד instead of \*יַעֲמִיד (compare to יִפְקֹד)

- #2: Qal Imperfect Dynamic verbs have a patach prefix vowel instead of chiriq. Qal Imperfect Stative verbs have a segol prefix vowel instead of chiriq.

יַעֲמֹד instead of \*יַעֲמֹד (compare יִפְקֹד)

יִחְזֹק instead of \*יִחְזֹק (compare יִכְבֵּד)

Note: Both dynamic and stative 1cs Qal Impf. Have ְ (segol) as the prefix vowel: אֶעֱמֹד and אֶחְזֹק

- #3: Qal Imperative and Infinite Construct will have ְ (chatef patach) under the first radical.

עֲמֹד instead of \*עֲמֹד (compare פִּקֹּד)

Note: In I-Guttural verbs, the *chatef* vowel will always be the same class as that of the preceding vowel (where there is one).

הַעֲמִיד יַעֲמִיד (Hifil 3<sub>MS</sub> Perfect and Imperfect)

Note: The *chatef* vowel may change to a full vowel if the vowel in the following syllable is reduced to a *sheva*.

יַעֲמֹד (Qal 3<sub>MS</sub> Imperfect) BUT יַעֲמִידוּ (Qal 3<sub>MP</sub> Imperfect)

### I-Guttural: Representative Forms

	QAL <i>DYNAMIC</i> <i>STATIVE</i>	NIFAL	PI, PU, HITP	HIFIL	HOFAL
PERF	עָמַד חָזַק	נָעַמַד	R	הַעֲמִיד	הַעֲמִיד
IMPF	יַעֲמֹד יִחְזֹק	יַעֲמִיד	E	יַעֲמִיד	יַעֲמִיד
PAST	וַיַּעֲמֹד וַיִּחְזַק	וַיַּעֲמִיד	G	וַיַּעֲמִיד	וַיַּעֲמִיד
IMPV	עֲמֹד חֲזֹק	הַעֲמִיד	U	הַעֲמִיד	
INF CST	עֹמֵד חֹזֵק	הַעֲמִיד	L	הַעֲמִיד	הַעֲמִיד
INF ABS	עֹמֹד חֹזֵק	הַעֲמִיד נֶעֱמֵד	A	הַעֲמִיד	הַעֲמִיד
PTCP	עֹמֵד חֹזֵק	נֶעֱמֵד	R	מַעֲמִיד	מַעֲמִיד

### 17.3 II-Guttural Verbs

II-Guttural  
Verbs

- #1: The **Piel, Pual, and Hitpael** *binyanim* do not have their characteristic *dagesh chazaq* in R<sub>2</sub>. The preceding vowel *may* lengthen.

Before ר the vowel always lengthens:

בִּירָד instead of \*בִּירָד (compare פִּקֹּד)

Before א the vowel usually lengthens:

בָּאֵר instead of \*בֶּאֵר

Before ה, ח, or ע the vowel usually does not lengthen:

נָחַם instead of \*נֶחַם

- #2: **Qal Imperfect** and **Imperative** have an *a-class* theme vowel with both stative and dynamic roots.

Stative: יֵאָהֵב (expected)

Dynamic: יִשְׁחַט instead of \*יִשְׁחֹט (compare יִפְקֹד)

- #3: R<sub>2</sub> has a compound *sheva* instead of a simple *sheva* when the verb ends in a vocalic inflectional suffix in **all binyanim** except for the **Hifil**.

פְּקָדָה instead of \*פִּקְדָה (compare פִּקְדָה)

בְּחָרוּ instead of \*בִּחְרוּ (compare פִּקְדוּ)

Note: ר does not always require a compound *sheva*: בָּרְכוּ

## II-Guttural: Representative Forms

(two different roots appear in this paradigm since none appears in all *binyanim*)

	QAL	NIFAL	PIEL	PUAL	HITPAEL
PERF	שָׁחַט	נִשְׁחַט	בָּרַךְ	בִּרַךְ	הִתְבָּרַךְ
IMPF	יִשְׁחַט	יִנְשַׁח	יְבָרַךְ	יִבְרַךְ	יִתְבָּרַךְ
PAST	וַיִּשְׁחַט	וַיִּנְשַׁח	וַיְבָרַךְ	וַיִּבְרַךְ	וַיִּתְבָּרַךְ
IMPV	שַׁחֲט	הִשְׁחַט	בְּרַךְ		הִתְבָּרַךְ
INF CST	שַׁחֲט	הִשְׁחַט	בְּרַךְ		הִתְבָּרַךְ
INF ABS	שַׁחֲט	נִשְׁחַט	בְּרַךְ בְּרוּךְ		הִתְבָּרַךְ
PTCP	שֹׁחֵט	נִשְׁחָט	מְבָרֵךְ	מְבִרֵךְ	מִתְבָּרֵךְ

Note: The **Hifil** and **Hofal** *binyanim* are regular.

## 17.4 III-Guttural Verbs

- #1: *There is often no effect on III-Guttural verbs*

III-Guttural  
Verbs

יִשְׁלַח שְׁלַח

- #2: Some forms have an *a-class* theme vowel.

יִשְׁלַח instead of \*יִשְׁלֹחַ (compare יִפְקֹד)

הַשְּׁלַח (HIF 2MS IMV) instead of \*הִשְׁלֹחַ (compare הִפְקֹד)

BUT, some non-*a-class* theme vowels remain. In these cases, a *furtive patach* appears before R<sub>3</sub>.

הַשְּׁלִיחַ instead of \*הִשְׁלִיחַ (compare הִפְקִיד)

- #3: When III-Guttural verbs have object suffixes (discussed in *Lesson 18*), the *linking vowel* is often a compound *sheva* instead of a simple *sheva*.

אֶשְׁלַחְךָ instead of \*אִשְׁלַחְךָ (compare אֶפְקֹדְךָ)

### III-Guttural: Representative Forms

	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	שָׁלַח	נִשְׁלַח	שָׁלַח	שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
IMPF	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
PAST	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁתַּלַּח	וַיִּשְׁלַח	וַיִּשְׁלַח
IMPV	שְׁלַח	הִשְׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלַח	
INF CST	שְׁלַח	הִשְׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלַח	
INF ABS	שְׁלֹחַ	נִשְׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלַח	הִשְׁלַח
PTCP	שֹׁלַח	נִשְׁלַח	מְשַׁלַּח	מְשַׁלַּח	מִשְׁתַּלַּח	מְשַׁלִּיחַ	מְשַׁלַּח

Note: The infixed ת of the Hitpael and R<sub>1</sub> of roots that begin with a sibilant undergo *metathesis*, i.e., the ת switches places with a ז, ס, צ, ש or שׁ.

## 17.5 Vocabulary #17

אָמַן Q <i>support</i> ; HI <i>believe</i>	קָבַשׁ Q <i>subdue, dominate</i>
אָשָׁם M <i>guilt, guilt offering</i>	מוֹעֵד M <i>meeting, appointed time</i>
בָּחַר Q <i>choose</i>	מֶרְכָבָה F <i>chariot</i>
חָזַק Q <i>be strong</i> ; PI <i>strengthen</i> ; HI <i>seize, grasp</i>	נָאֵף Q PI <i>commit adultery</i>
חָשַׁב Q <i>think, devise</i> ; NI <i>be reckoned</i>	נָחַם NI <i>be sorry, regret, comforted</i> ; PI <i>comfort, console</i>
יוֹנָה F <i>dove</i> ; PN <i>Jonah</i>	עֵדָה F <i>congregation</i>
יִשְׁעַ M <i>deliverance, rescue, salvation</i>	פֶּתַח M <i>opening</i>
	שָׁחַט Q <i>slaughter</i>

## Exercises

1. Parse the following Guttural verbs.

וַיַּעֲזֹב (f)

מִנְאִיָּהּ (a)

בָּחַרִי (g)

וַיִּשְׁלַח (b)

יַחֲשֹׁב (h)

הֶאֱמִינוּ (c)

שָׁכַחְנוּ (i)

יִנְחָמוּ (d)

נִחַמּוּ (j)

בָּטַח (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חָשַׁב אוֹתָהּ לְטָבָה Gen 50:20\* (a)

וַיַּחֲזֵק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁלַח אֶת־בְּנֵי יִשְׂרָאֵל Exod 10:20 (b)

I Kgs 22:35 (c) וְהַמֶּלֶךְ הָיָה מַעֲמֵד בַּמֶּרְכָּבָה

Gen 24:67\* (d) וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּאָהֱב אוֹתָהּ וַיִּנָּחֶם יַצְחָק אַחֲרֵי אִמּוֹ

Exod 17:9 (e) וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בַּחֲר־לָנוּ אֲנָשִׁים

Lev 7:2 (f) בַּמָּקוֹם אֲשֶׁר יִשְׁחָטוּ אֶת־הָעֶלֶה יִשְׁחָטוּ אֶת־הָאֵשֶׁם

Josh 18:1 (g) וַיִּקְהֻלוּ כָּל־עַדֹּת בְּנֵי־יִשְׂרָאֵל שְׁלָה <sup>PN</sup> וַיִּשְׁכְּבוּ שָׁם אֶת־אֶהֱל מוֹעֵד וְהָאָרֶץ  
נִכְבְּשָׁה לַפְּנִיָּהֶם

Isa 40:1 (h) נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם

Deut 5:18 (i) וְלֹא תִנָּאֵף

Gen 9:1 (j) וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו

Gen 8:8 (k) וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֶתוֹ

Gen 26:29\* (l) וַנִּשְׁלַח אוֹתָךְ בְּשָׁלוֹם

Gen 18:10 (m) וְהִנֵּה־בֵן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שָׁמַעַת פֶּתַח הָאֵהֱל

Exod 5:2 (n) וַיֹּאמֶר פַּרְעֹה מִי יְהוֹה אֲשֶׁר אֲשַׁמַּע בְּקִלּוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי  
אֶת־יְהוֹה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח



I Kgs 1:11 (o) וַיֹּאמֶר נָתַן <sup>PN</sup> אֶל־בֵּת־שֹׁבַע <sup>PN</sup> אִם־שְׁלֹמֹה <sup>PN</sup> יֵאמֹר הֲלוֹא שָׁמַעְתָּ בִּי מֶלֶךְ  
 אֲדֹנָיִהוּ <sup>PN</sup> בֶּן־חֲגִית <sup>PN</sup> וְאֲדֹנָיִנוּ דָּוִד לֹא יָדַע

Isa 17:10 (p) כִּי שִׁכַּחַת אֱלֹהֵי יִשְׂרָאֵל

# Lesson 18

## Lesson Summary:

- Introduction to Weak Verbs
- Object Pronouns Suffixed to Verbs

### Weak Verbs

## 18.1 Introduction to Weak Verbs

The paradigms in this book use the root פקד because it has regular consonants (i.e., no gutturals or glides). It is a **strong verb**. Biblical Hebrew, however, contains many more weak verbs than strong. **Weak verbs** have one or more “weak” (e.g., glide) consonants in the root that may affect the form’s vowel pattern.

Weak verbs fall into one of four main classes (Roman numerals are used to refer to the position of the weak letter in the root):

- Roots that begin or end with א: I-Alef, III-Alef
- Roots that begin with נ: I-Nun
- Roots with ו or י (i.e., glides): I-Vav/Yod, II-Vav/Yod, III-He (originally III-Vav/Yod)
- Roots with an identical consonant in second and third positions: II-III

The chart below lists all the classes of weak verbs:

Class	Traditional Name	Examples	Lesson Studied
I-Alef	<i>Pe Alef</i>	אָמַר	19
III-Alef	<i>Lamed Alef</i>	מָצָא	19
I-Nun	<i>Pe Nun</i>	נָפַל	20
I-Vav/Yod	<i>Pe Vav/Yod</i>	יָשַׁב יָרַשׁ	21
III-He	<i>Lamed He</i>	גָּלָה	22
II-Vav/Yod	<i>Ayin Vav/Yod</i>	קוּם שִׁים	23
II-III	<i>Ayin Ayin</i>	סָבַב	24

Biblical Hebrew also has **doubly-weak** roots (Lesson 25). These roots have more than one weak consonant. Some frequently

occurring doubly-weak roots are listed here.

אָבָה I-Alef, III-He	נָטָה I-Nun, III-He
יָרָה I-Vav/Yod, III-He	בּוֹא II-Vav/Yod, III-Alef
יָצָא I-Vav/Yod, III-Alef	הָיָה II-Vav/Yod, III-He
נָשָׂא I-Nun, III-Alef	

*Suffixed  
Object  
Pronouns*

## 18.2 Object Pronouns Suffixed to Verbs

Lesson 7 introduced suffixed pronouns that express objects when added to prepositions or the direct object marker (אֶת/את־). Suffixed object pronouns can also be added directly to verbs. When added to finite verbs these pronouns express the object of the verb (just as suffixes that are added to the direct object marker).

פָּקְדוֹ = פָּקַד אוֹתוֹ ‘He visited him’

### 1) Suffixes added to any verb ending in a Vowel

*Suffixes added  
to a verb  
ending in a  
vowel*

3MS	וֹ- / הוֹ-	פָּקְדוֹהוּ ‘they visited him’ (פָּקְדִיתִי) (‘I visited him’)
3FS	הָ-	פָּקְדוֹהָ ‘they visited her’
2MS	ךָ-	פָּקְדוֹךָ ‘they visited you’
2FS	ךְ-	פָּקְדוֹךְ ‘they visited you’
1CS	נִי-	פָּקְדוֹנִי ‘they visited me’
3MP	ם-	פָּקְדוֹם ‘they visited them’
3FP	ן-	פָּקְדוֹן ‘they visited them’
2MP	כֶּם-	פָּקְדוֹכֶם ‘they visited you’
2FP	כֶּן-	פָּקְדוֹכֶן ‘they visited you’
1CP	נוֹ-	פָּקְדוֹנוֹ ‘they visited us’

Note: Several verb forms are altered before suffixed pronouns:

2FS Suff

פָּקְדִיתִי ← תִּי ← תְּ- “you (FS)/I visited him”

2MP/2FP Suff

פָּקְדִיתֶם ← תֶּם ← תְּ- “you (MP/FP) visited them”

3<sub>FP</sub>/2<sub>FP</sub> Prefix

הָ- ← וְ- ← תְּ- “they (FP)/you (MP/FP) will visit her”

2) Suffixes added to a Suffix pattern verb ending in a Consonant

*Suffixes added  
to a Suffix  
pattern verb  
ending in a  
consonant*

3 <sub>MS</sub>	וְ	פָקְדוּ	‘he visited him’
3 <sub>FS</sub>	הָ	פָקְדָהּ	‘he visited her’
2 <sub>MS</sub>	יְ	פָקְדְּךָ	‘he visited you’
2 <sub>FS</sub>	יְ / יָ	פָקְדְּךָ	‘he visited you’
1 <sub>CS</sub>	נִי	פָקְדָנִי	‘he visited me’
3 <sub>MP</sub>	ם	פָקְדָם	‘he visited them’
3 <sub>FP</sub>	ן	פָקְדָן	‘he visited them’
2 <sub>MP</sub>	כְּ	פָקְדְּכֶם	‘he visited you’
2 <sub>FP</sub>	כֶּן	פָקְדְּכֶן	‘he visited you’
1 <sub>CP</sub>	נוּ	פָקְדָנוּ	‘he visited us’

Note: This chart applies only to the 3<sub>MS</sub> and 3<sub>FS</sub> (ה- becomes ת- before suffixes).

3) Suffixes added to an Prefix pattern verb (e.g., Imperfect, Imperative) ending in a Consonant

*Suffixes on a  
Prefix pattern  
verb ending in  
a consonant*

3 <sub>MS</sub>	הוּ	יִפְקְדֵהוּ	‘he will visit him’ (‘visit him!’)
3 <sub>FS</sub>	הָ	יִפְקְדֶהָ	‘he will visit her’
2 <sub>MS</sub>	יְ	יִפְקְדְּךָ	‘he will visit you’
2 <sub>FS</sub>	יְ	יִפְקְדְּךָ	‘he will visit you’
1 <sub>CS</sub>	נִי	יִפְקְדָנִי	‘he will visit me’
3 <sub>MP</sub>	ם	יִפְקְדָם	‘he will visit them’
3 <sub>FP</sub>	ן	יִפְקְדָן	‘he will visit them’
2 <sub>MP</sub>	כְּ	יִפְקְדְּכֶם	‘he will visit you’
2 <sub>FP</sub>	כֶּן	יִפְקְדְּכֶן	‘he will visit you’
1 <sub>CP</sub>	נוּ	יִפְקְדָנוּ	‘he will visit us’

Note: The *u*-class vowel between R<sub>2</sub> and R<sub>3</sub> is וְ (gamets chatuf).

- 4) The 3<sub>FS</sub> Perfect verb replaces the ה ending with a ת before suffixes.

*Suffixes on the  
3<sub>FS</sub> Perfect*

+ 3 <sub>MS</sub> suff	פְּקֻדָּתוּ ← (תְּהוּ)	+ 3 <sub>MP</sub> suff	פְּקֻדָּתֵם
+ 3 <sub>FS</sub> suff	פְּקֻדָּתָהּ ← (תְּהָ)	+ 3 <sub>FP</sub> suff	פְּקֻדָּתֵנּוּ
+ 2 <sub>MS</sub> suff	פְּקֻדָּתֶךָ		
+ 2 <sub>FS</sub> suff	פְּקֻדָּתֶיךָ		
+ 1 <sub>CS</sub> suff	פְּקֻדָּתִי	+ 1 <sub>CP</sub> suff	פְּקֻדָּתִינוּ

- 5) Suffixes added with an ‘energetic’ *nun*:

Sometimes there is an “extra *nun*” between the suffixes listed below and an imperfect verb. (Usually the *nun* is assimilated.)

*‘Energetic’ Nun*

+3 <sub>MS</sub> suff	נָהוּ ← נֹהוּ ← יִפְקֻדְנוּ
+3 <sub>FS</sub> suff	נָהָה ← נֹהָה ← יִפְקֻדְנָה
+2 <sub>MS</sub> suff	נָהָךְ ← נֹהָךְ ← יִפְקֻדְךָ
+1 <sub>CS</sub> suff	נָהָי ← נֹהָי ← יִפְקֻדְנִי
+1 <sub>CP</sub> suff	נָהָנוּ ← נֹהָנוּ ← יִפְקֻדְנוּ

### Summary of Suffixed Object Pronouns on Verbs

	Following Vowel	FOLLOWING CONSONANT		With Energetic Nun
		SUFFIX VERB	Prefix Verb	
3 <sub>MS</sub>	ו- / הוּ-	וּ	הוּ	נָהוּ ← נֹהוּ
3 <sub>FS</sub>	הּ-	הָ	הָ	נָהָה ← נֹהָה
2 <sub>MS</sub>	ךָ-	ךָ	ךָ	נָהָךְ ← נֹהָךְ
2 <sub>FS</sub>	ךָ-	ךָ / יָ	יָ	
1 <sub>CS</sub>	נִי-	נִי	נִי	נָהָי ← נֹהָי
3 <sub>MP</sub>	ם-	ם	ם	
3 <sub>FP</sub>	נוּ-	נוּ	נוּ	
2 <sub>MP</sub>	כֶּם-	כֶּם	כֶּם	
2 <sub>FP</sub>	כֶּן-	כֶּן	כֶּן	
1 <sub>CP</sub>	נוּ-	נוּ	נוּ	נָהָנוּ ← נֹהָנוּ

Note: Generally speaking, Suffix pattern/Perfect verbs use an *a-class* vowel (usually וּ) before a suffixed pronoun, while Prefix pattern verbs use an *i-class* vowel (usually יָ).

## 18.3 Vocabulary #18

<p>גָּרַשׁ Q <i>cast out, thrust out</i>; PI <i>drive out, away</i></p> <p>הִן INTJ <i>behold, see!</i></p> <p>לִיחַ M <i>tablet, board, plank, plate</i></p> <p>מִשְׁכָּב M <i>couch, place of lying</i></p>	<p>נִכַּר NI <i>be recognized</i>; HI <i>recognize, regard</i></p> <p>שֶׁ CONJ <i>that, which, who</i></p> <p>תִּפַּשׁ Q <i>lay hold of, wield</i></p>
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## Exercises

1. Identify the class of the following weak roots (e.g., אָמַר I-Alef)

נָפַל (g)	מָלֵא (d)	גָּלָה (a)
אָכַל (h)	מוֹת (e)	רוֹם (b)
בוֹשׁ (i)	בָּכָה (f)	אָבַד (c)

2. Find a weak root in BDB that fits the following criteria. List the basic meaning(s) of the root (i.e., the meanings listed in **bold** in BDB).

- II-III weak root that begins with ט:
- III-He weak root that has a middle ר:
- I-Nun weak root that ends with ק:
- I-Vav/Yod weak root that ends with ק:
- I-Alef *and* II-Vav/Yod weak root:

3. Parse and translate the following verbs (be sure to fully parse the suffixes).

וַיִּשְׁלַחֵנּוּ (f)	תִּשְׁכַּחֵנּוּ (a)
אֶכְבֹּדָּךְ (g)	קִדְּשׁוּהוּ (b)
קִדְּשׁתּוּ (h)	הִרְגוּם (c)
אֶלְמְדְכֶם (i)	זָכַרְתִּנִּי (d)
הִרְגַתְהוּ (j)	יִשְׁמְרֵנוּ (e)

4. Translate the following. Identify and parse the verbs in each sentence.

Ezek 25:7 (a) וְהִכְרַתִּיךָ מִן־הָעַמִּים וְהָאֲבֹדְתִיךָ מִן־הָאָרְצוֹת אֲשֶׁמִּידָךְ וַיִּדְעַתָּ כִּי־אֲנִי יְהוָה

Gen 27:23 (b) וְלֹא הִפִּירוּ כִּי־הָיוּ יָדָיו בְּיַדִּי עָשׂוּ אָחִיו שְׁעֵרֶת <sup>GL</sup> וַיְבָרְכֵהוּ

Deut 9:17 (c) וְאַתָּפֶשׂ בְּשֵׁנֵי הַלַּחַת וְאֲשַׁלְּכֶם מֵעַל שְׁתֵּי יָדַי וְאֲשַׁבְּרֶם לְעֵינֵיכֶם

Zeph 1:6 (d) לֹא־בִקְשׁוּ אֶת־יְהוָה וְלֹא דָרְשׁוּהוּ

Song 3:1\* (e) עַל־מִשְׁכָּבִי בַּלִּילָה בִּקְשָׁתִי אֶת שְׂאֵהָבָה נִפְשִׁי בִּקְשָׁתִיו וְלֹא מָצָאתִיו

Gen. 26:7 (f) וַיִּשְׁאַלּוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחֲתִי הוּא כִּי יָרָא לֵאמֹר אִשְׁתִּי כֹן־יְהִרְגֵנִי אַנְשֵׁי הַמָּקוֹם עַל־רִבְקָה <sup>PN</sup> כִּי־טוֹבַת מְרָאָה הִיא

Gen 28:15\* (g) וְהִנֵּה אֲנֹכִי עֹמֵד וְשֹׁמְרֵתִיךָ כִּי לֹא אָעֻזְבָּךְ

Gen 29:18 (h) וַיָּאָהֵב יַעֲקֹב אֶת־רַחֵל <sup>PN</sup> וַיֹּאמֶר אָעֻבְדָּךְ שִׁבְעַת שָׁנִים בָּרַחֵל בְּתָךְ הַקֶּטְנָה

Deut 4:10 (i) הַקֹּהֶלֶל־לִי אֶת־הָעָם וְאֲשַׁמְעֵם אֶת־דְּבָרֵי אֲשֶׁר יִלְמְדוּ לִירְאָה אֹתִי כָּל־  
הַיָּמִים אֲשֶׁר יֵם חַיִּים עַל־הָאָדָמָה וְאֶת־בְּנֵיהֶם יִלְמְדוּן

Gen 37:20\* (j) וַעֲתָה וְנַהְרִיגֵהוּ וְנִשְׁלַכֵּהוּ בְּאֶחָד הַבְּרוֹת וְאָמְרֵנוּ חַיָּה רָעָה אֲכָלְתָּהוּ

Exod 4:3 (k) וַיֹּאמֶר הַשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה

Gen 4:14\* (l) הֵן גִּרְשֵׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךָ אֶסְתֵּר וְהָיָה כָּל־מִצְאֵי  
יַהֲרֹגִנִי



## Lesson 19

### Lesson Summary:

- I-Alef Weak Verbs: אָכַל
- III-Alef Weak Verbs: מָלֵא מִצָּא

#### I-Alef Weak Verbs

### 19.1 I-Alef Weak Verbs

The majority of verbs that begin with א are classified as I-Guttural weak verbs, and follow the I-Guttural pattern outlined in Lesson 17.

Qal 3MS Imperfect (dynamic) יֹאכַל is אֹכֵל<sup>Gl</sup>

Qal 3MS Imperfect (stative) יֹאכֵל is אֹהֵב

However, there are five verbs that are classified as I-Alef weak verbs because they have a unique vocalization in the **Qal Imperfect** and **Past Narrative** conjugations. In all the other conjugations and *binyanim* these roots behave exactly as I-Gutturals.

The five I-Alef roots can be remembered by a mnemonic device:

אָמַר 'he said'

אָבַה 'he was willing'

אָכַל 'he ate'

אָבַד 'he perished'

אָפַה 'he baked'

**Mnemonic:** 'He said: I am willing  
to eat what I bake  
even if I perish!'

#### Quiescent Alef

In the Qal Imperfect and Past Narrative conjugations the initial א in these five roots becomes **quiescent**; in other words, it loses its consonantal status. The following changes take place in these verb forms:

- An R<sub>2</sub> BeGaD KeFaT lacks a *dagesh qal*.

יֹאכַל (compare יִכְתֹּב)

- The prefix vowel becomes a ך.

יֹאכַל (compare יֹאכֵל)

- The theme vowel (the vowel between R<sub>2</sub> and R<sub>3</sub>) becomes ֵ.

יֵאָכֵל (compare יֵאָזֵר)

Note: The theme vowel also appears as ֵ in pausal forms, as in יֵאָכֵל, and as ִ in the Past Narrative of יֵאָמַר as יֵאָמַר.

- Often the R<sub>1</sub> א is not written in the 1cs form.

אָכֵל instead of \*אֵאָכֵל

### 19.2 III-Alef Weak Verbs

A similar phenomenon takes place in III-Alef verbs as in I-Alef: the א becomes *quiescent*. When the א becomes *quiescent* it cannot close a syllable.

מִצָּאֵת instead of \*מִצָּאֵת

- The quiescent א cannot be vocalized with a *sheva*.
- a BeGaD KeFaT letter following the *quiescent* א never has a *dagesh qal*.
- The vowel preceding the *quiescent* א lengthens.

Here are the other characteristics to note about the III-Alef verbs.

- א appears before א in the 3<sub>FP</sub>/2<sub>FP</sub> Imperfect in all *binyanim*.

Qal	תִּמְצָאֵהָ	Nifal	תִּמְצָאֵהָ
Piel	תִּמְצָאֵהָ	Pual	תִּמְצָאֵהָ
Hitpael	תִּתְמַצָּאֵהָ		
Hifil	תִּמְצָאֵהָ	Hofal	תִּמְצָאֵהָ

- Only **Qal Perfect** shows a distinction in vowel pattern between dynamic and stative.

Perfect מִצָּא (dynamic) versus מִצָּא (stative)

Imperfect יִמְצָא (dynamic) like יִמְצָא (stative)

- **Nifal, Piel, and Hifil Perfect** have a theme vowel instead of before consonantal inflectional suffixes.

	Nifal	Piel	Hifil
2MS	נִמְצַאתָ	מִצַּאתָ	הִמְצַאתָ
2FS	נִמְצַאת	מִצַּאת	הִמְצַאת
1CS	נִמְצַאתִי	מִצַּאתִי	הִמְצַאתִי
2MP	נִמְצַאתֶם	מִצַּאתֶם	הִמְצַאתֶם
2FP	נִמְצַאתֶן	מִצַּאתֶן	הִמְצַאתֶן
1CP	נִמְצַאנוּ	מִצַּאנוּ	הִמְצַאנוּ

- **Hofal** has a theme vowel instead of τ (short) under the prefix.

הִמְצַא instead of \*הִמְצַאτ

יִמְצַא instead of \*יִמְצַאτ

### III-Alef: Representative Forms

	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	מִצַּא	נִמְצַא	מִצַּא	מִצַּא	הִתְמַצַּא	הִמְצַיא	הִמְצַא
IMPF	יִמְצַא	יִמְצַא	יִמְצַא	יִמְצַא	יִתְמַצַּא	יִמְצַיא	יִמְצַא
PAST	וַיִּמְצַא	וַיִּמְצַא	וַיִּמְצַא	וַיִּמְצַא	וַיִּתְמַצַּא	וַיִּמְצַא	וַיִּמְצַא
IMPV	מִצַּא	הִמְצַא	מִצַּא		הִתְמַצַּא	הִמְצַא	
INF CST	מִצַּא	הִמְצַא	מִצַּא		הִתְמַצַּא	הִמְצַיא	הִמְצַא
INF ABS	מִצּוֹא	נִמְצַא	מִצַּא		הִתְמַצַּא	הִמְצַא	
PTCP	מוֹצַא	נִמְצַא	מִמְצַא	מִמְצַא	מִתְמַצַּא	מִמְצַיא	מִמְצַא

## 19.3 Vocabulary #19

אָבָה Q <i>be willing, consent</i>	פֿלא NI HIT <i>be difficult, extraordinary; HI do an extraordinary thing</i>
אָמָה F <i>maid, handmaid</i>	צָמָא Q <i>be thirsty</i>
אָפָה Q <i>bake</i>	קָהָל M <i>assembly, congregation</i>
בִּשַׁל PI <i>boil</i>	קָרוֹב ADJ <i>near</i>
זָכָר M <i>male</i>	רְהֵט M <i>water-trough</i>
חַטָּאָה F <i>sin</i>	רְחוֹק ADJ <i>far</i>
מְעַט ADV <i>little, few</i>	רָפָא Q <i>heal</i>
סָלַח Q <i>forgive</i>	שָׁקָה HI <i>water, give drink</i>

## Exercises

1. Parse the following I- and III-Alef verbs.

וַיֹּאמֶר (f)	רָפָא (a)
נִאֲבָדָה (g)	מָלְאֵת (b)
יֹאכֶלְנוּ (h)	נִמְצָאֵת (c)
(two possible parsings) אֲבִיד (i)	צָמֵאֵת (d)
וְאָכַל (j)	יִמְצִיאוּהוּ (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

מִכָּל עֵץ־הָגֶן אָכַל תֹּאכֵל Gen 2:16 (a)

שָׁכַן בְּאֶרֶץ אֲשֶׁר אָמַר אֱלֹהִים Gen 26:2 (b)

את אשר־תאפו אפו ואת אשר־תבשלו בשלו Exod 16:23 (c)

כל־זכר בבני אהרן יאכלנה Lev 6:11 (d)

ויאבדו מתוך הקהל Num 16:33 (e)

כגוים אשר יהוה מאבד מפניכם כן תאבדון Deut 8:20 (f)

לא־יאבה יהוה סלח לו Deut 29:19 (g)

ויאמר אדני אס־נא מצאתי חן בעיניך אל־נא תעבר מעל עבדך Gen 18:3 (h)

ויתפלל אברהם אל־האלהים וירפא אלהים את־אבימלך ואת־אשתו  
ואמהתיו Gen 20:17 (i)

ואתם שונאתם אתי ותשלחוני מאתכם Gen 26:27 (j)

ויאמר משה אל־העם אתם חטאתם חטאה גדלה Exod 32:30 (k)

לא־תשנא את־אחיד בלבבך Lev 19:17 (l)

ויאמר אליה השקיני־נא מעט־מים כי צמאתי Judg 4:19 (m)

שָׁלוֹם שָׁלוֹם לְרָחוֹק וּלְקָרוֹב אָמַר יְהוָה Isa 57:19 (n)

Ruth 1:20 (o) וַתֹּאמֶר אֵלֶיהֶן אֶל־תִּקְרְאֵנָה לִי נַעֲמִי <sup>PN</sup> קְרָאֵן לִי מֶרָא <sup>PN</sup> כִּי־הֵמָּר שָׂדֵי לִי  
מָאֵד

## Lesson 20

### Lesson Summary:

- I-Nun Weak Verbs: נָפַל נָגַשׁ
- נָתַן and לָקַח

### 20.1 I-Nun Weak Verbs

#### *I-Nun Verbs*

I-Nun weak verbs undergo two changes that make them weak:

- 1) When the נ closes a syllable (i.e., it does not have a vowel and is preceded by a verbal prefix), it **assimilates** to the following consonant.

Qal 3MS Imperfect יִפֹּל (instead of \*יִנְפֹּל)

Nifal 3MS Perfect נִגַּשׁ (instead of \*נִנְגַּשׁ)

Hifil MS Participle מְנַגֵּשׁ (instead of \*מְנִנְגֵּשׁ)

BUT, נ does not assimilate to gutturals – יִנְהֵג.

- 2) When the נ occurs at the beginning of a form and it does not have a vowel, it may undergo **aphaeresis** (i.e., the initial נ drops out). *Aphaeresis* only occurs in the Qal Imperative and Infinitive.

Qal 2MS Imperative גֵּשׁ (instead of \*נִגַּשׁ)

Qal Infinitive Construct גִּשְׁתָּ, from \*נִגַּשְׁתָּ, (instead of \*נִגַּשְׁתָּ)

Note: the Infinitive Construct forms that undergo *aphaeresis* also add a ת to the end of the form.

BUT, the נ remains with a few roots:

Qal Infinitive Construct/2MS Imperative נָפַל

**I-Nun: Representative Forms**

	QAL	NIFAL	Pi, Pu, Hit	HIFIL	HOFAL
PERF	נָפַל נָגַשׁ	נָגַשׁ	<b>R E G U L A R</b>	הִגִּישׁ	הִגִּישׁ
IMPF	יִפֹּל יִגֹּשׁ	יִנָּגַשׁ		יִגִּישׁ	יִגִּישׁ
PAST	וַיִּפֹּל וַיִּגֹּשׁ	וַיִּנָּגַשׁ		וַיִּגִּישׁ	וַיִּגִּישׁ
IMPV	נָפַל גֵּשׁ	הִנָּגַשׁ		הִגִּישׁ	
INF CST	נָפַל גִּשְׁתָּ	הִנָּגַשׁ		הִגִּישׁ	הִגִּישׁ
INF ABS	נָפֹל נָגֹשׁ	הִנָּגַשׁ נָגַשׁ		הִגִּישׁ	הִגִּישׁ
PTCP	נוֹפֵל נוֹגֵשׁ	נָגַשׁ		מִגִּישׁ	מִגִּישׁ

**נָתַן and לָקַח 20.2***נָתַן and לָקַח*

The verb לָקַח follows the I-Nun pattern:

- 1) The ל assimilates (just like a נ would) to the ק.

Qal 3MS Imperfect יִלָּקַח

Qal 3FS Imperfect תִּלָּקַח

In addition, the ל undergoes aphaeresis in the imperative and infinitive construct forms.

Qal 2MS Imperative קַח

Qal Infinitive Construct לָקַחַת

However, the ל does not assimilate in the Nifal.

Nifal 3MS Perfect נִלְקַח

- 2) The verb נָתַן is not only a I-Nun verb, it also has a נ as the final consonant of the root. When inflectional endings are added and the final נ in נָתַן does not have a full vowel, it assimilates to the following consonant (just like the initial נ does in the same environment). Note that this does not happen in other roots that end in נ.

Qal 2MS Perfect נָתַתָּ (from \*נָתַתְּנָה)

Qal 2FS Perfect נָתַתְּ (from \*נָתַתְּנָה)

Qal 1CS Perfect נָתַתִּי (from \*נָתַתִּינִי)

Qal Infinitive Construct נָתַת (with suffixes, -תַּת, from \*נָתַתְּנָה)



## 20.3 Vocabulary #20

בָּרָא Q <i>create</i>	נָגַשׁ Q <i>draw near, approach</i>
חָ- ADV <i>to, toward</i> (suffixed on nouns)	נָגַע Q <i>touch, reach, strike</i> (often takes ב); HI <i>touch, arrive</i>
זָרַע nouns)	נָסַע Q <i>pull up (tent pegs), set out, journey</i>
לָמָה / לָמָה M <i>seed</i>	נָפַל Q <i>fall</i>
מָהָה INTER <i>why?</i>	נָצַל NI <i>be delivered, deliver oneself</i> ; HI <i>snatch away, deliver</i>
נָבַט Q <i>blot out, wipe away</i>	פְּרִי M <i>fruit</i>
נָגַב PI, HI <i>look, gaze</i>	קֶדֶם M <i>front, east</i> ; ADV <i>anciently</i>
נָגַד M <i>south</i> ; PN <i>Negeb</i>	שִׁפְחָה F <i>maidservant</i>
HI <i>declare</i>	

## Exercises

1. Parse the following I-Nun weak verbs.

וַיִּסְעוּ (f)

מָגִיד (a)

נָתַן (g)

הִנְעִתִיהוּ (b)

נִסּוּעַ (h)

נָתַן (c)

יִגִּידָהּ (i)

לִקְחָתָהּ (d)

קָח (j)

וַתִּפֹּל (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

Gen 3:3 (a) וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הָגֶן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ

Gen 3:6 (b) וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם-לְאִשָּׁה עִמָּהּ וַיֹּאכַל

Gen 3:11 (c) וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירַם אֶתָּה

Gen 11:2 (d) וַיְהִי בְּנִסְעָם מִקֵּדֶם וַיִּמָּצְאוּ בְּקֶעָה בְּאֶרֶץ שִׁנְעָר

Gen 12:9 (e) וַיֵּסַע אַבְרָם הָלוֹךְ וְנִסּוּעַ הַנִּגְבָּה

Gen 12:19 (f) לָמָּה אָמַרְתָּ אֲחֹתִי הוּא וְאָקַח אֶתָּה לִי לְאִשָּׁה וְעַתָּה הִנֵּה אֲשַׁתְּךָ קַח

Gen 13:11 (g) וַיִּבְחָר־לוֹ לוֹט אֶת כָּל־כְּפַר הַיַּרְדֵּן וַיֵּסַע לוֹט מִקֵּדֶם

Gen 13:15 (h) כִּי אֶת־כָּל־הָאֶרֶץ אֲשֶׁר־אֶתָּה רֹאֶה לְךָ אֶתְנַנָּה וּלְזִרְעֶךָ עַד־עוֹלָם

Gen 17:3 (i) וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר אֵתוֹ אֱלֹהִים

Gen 19:26 (j) וַתֵּבֶט אִשְׁתּוֹ מֵאַחֲרָיו

Gen 22:20 (k) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגַד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָּה מְלָכָה <sup>PN</sup> גַּם־  
הוּא בָּנִים לְנַחֲוֹר <sup>PN</sup> אַחִידָּהּ

Gen 24:23 (l) וַיֹּאמֶר בֶּת־מִי אֵת הַגִּידִי נָא לִי

Gen 32:12 (m) הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יִרָא אֹנְכִי אֵתוֹ

Gen 33:6 (n) וַתִּגְשֵׁן הַשְּׂפָחוֹת הֵנָּה וַיִּלְדִּיהֶן

## Lesson 21

### Lesson Summary:

- I-Vav/Yod Weak Verbs: יָשַׁב יָרַשׁ
- הִלָּךְ

*I-Vav/Yod  
Verbs*

### 21.1 I-Vav/Yod Weak Verbs

I-Vav/Yod weak verbs undergo two changes:

- 1) The ו or י **contracts** with the preceding vowel.

Qal 3MS Imperfect יִשֵּׁב (from \*יִישֵׁב)

Qal 3MS Imperfect יִרָשׁ (from \*יִירָשׁ)

Hifil 3MS Perfect הוֹשִׁיב (from \*הוֹיִשִּׁיב)

Hofal 3MS Perfect הוֹשַׁב (from \*הוֹיִשָּׁב)

- 2) The ו or י undergoes *aphaeresis* when it lacks a full vowel at the beginning of the word (only in Qal Imperative and Infinitive Construct of some I-Vav roots). This is similar to the form of I-Nun weak verbs.

2MS Imperative שֵׁב, instead of \*יִשֵּׁב

Infinitive Construct שֶׁבַת (from \*יִשְׁבֶּת), instead of \*יִשֵּׁב

(Morphologically, the ת is a feminine ending—with no semantic value—that was added after the י underwent aphaeresis.)

BUT, יָרָא is an example of a root which retains the initial י in the Imperative (יִרָא) and Infinitive Construct (יִרְאֶה).

There are three different types of I-Vav/Yod weak verbs:

- 1) **Original I-Vav verbs** – these verbs originally began with ו.

The ו is replaced with a י in Qal, Piel, Pual, and Hitpael.

Qal 3MS Perfect יָשַׁב and Imperfect יִשֵּׁב

The original י appears (as a consonant or vowel marker) in Nifal, Hifil, and Hofal.

Nifal 3<sup>MS</sup> Perfect נוֹשַׁב and Imperfect יִנְשֹׁב

Hifil 3<sup>MS</sup> Perfect הוֹנִיב and Imperfect יִנְשִׁיב

Qal Prefix verbs of dynamic I-Vav/Yod roots have an *a-i* pattern.

Dynamic (a-i) יִשַׁב from \*יִשְׁבַּ

Qal Prefix verbs of stative I-Vav/Yod roots have an *i-a* pattern.

Stative (i-a) יִרַשׁ from \*יִרְשַׁ

- 2) **Original I-Yod verbs** – these verbs originally began with י. The י appears in all forms (as a consonant or a vowel marker).

Qal 3<sup>MS</sup> Imperfect יִבֹּשׁ and Infinitive Construct יְבֹשׁ

Hifil 3<sup>MS</sup> Perfect הִיטִיב and 3<sup>MS</sup> Imperfect יִיטִיב

There are only seven I-Yod roots (all with the stative *i-a* vowel pattern in the Prefix pattern).

יְבֹשׁ Q ‘it was dry’      יָמַן HI ‘he chose/used the right arm’

יָטַב Q ‘he was good’      יָנַק Q ‘he suckled’

יָלַל HI ‘he howled’      \*יָקַץ Q ‘he awoke’

יָשַׁר Q ‘it was straight, upright’

- 3) **I-Yod-Tsade verbs** – these roots begin with י־צ and undergo changes like I-Nun weak verbs.

The י assimilates to the צ when it closes a syllable (this is similar to the assimilation of the נ in I-Nun verbs).

Hifil 3<sup>MS</sup> Perfect הִצִּיב (from \*הִיְצִיב)

There are only six I-Yod-Tsade roots (all with the stative *i-a* pattern in the Prefix pattern).

יָצַב <sub>HIT</sub> ‘he stationed himself’	יָצַק <sub>Q</sub> ‘he poured’
יָצַג <sub>HI</sub> ‘he set, placed’	יָצַר <sub>Q</sub> ‘he formed, fashioned’
יָצַע <sub>HI</sub> ‘he spread, lay’	יָצַת <sub>Q</sub> ‘it kindled, burned’

## I-Vav/Yod: Representative Forms

	Original I-Vav					Original I-Yod	
	QAL	NIFAL	PI, PU, HIT	HIFIL	HOFAL	QAL	HIFIL
PERF	יָשַׁב	נוֹשַׁב	R	הוֹשִׁיב	הוֹשַׁב	יָטַב	הִיטִיב
IMPF	יֹשֵׁב	יִנְשַׁב		יוֹשִׁיב	יוֹשַׁב	יִיטֵב	יִיטִיב
PAST	וַיֵּשֶׁב	וַיִּנְשַׁב		וַיֹּשִׁיב	וַיֹּשַׁב	וַיֵּיטֵב	וַיִּיטִיב
JUSS	יֵשֶׁב	יִנְשַׁב		יֹשִׁיב	יֹשַׁב	יִיטֵב	יִיטִיב
IMPV	שֵׁב	הִנְשַׁב		הוֹשִׁיב			הִיטֵב
INF CST	שִׁבַּת	הִנְשַׁב		הוֹשִׁיב	הוֹשַׁב	יְטַב	הִיטִיב
INF ABS	יִשׁוֹב	הִנְשַׁב		הוֹשִׁיב	הוֹשַׁב	יְטוֹב	הִיטֵב
PTCP	יוֹשֵׁב	נוֹשֵׁב		מוֹשִׁיב	מוֹשַׁב	יוֹטֵב	מִיטִיב

### הִלֵּךְ 21.2

הִלֵּךְ

The verb הִלֵּךְ follows the original I-Vav pattern:

Qal 3MS Perfect	הִלֵּךְ
Qal 3MS Imperfect	יֵלֵךְ
Qal 3MS Past Narrative	וַיֵּלֶךְ
Qal 2MS Imperative	לֵךְ
Qal Infinitive Construct	לֵלֶכֶת
Hifil 3MS Perfect	הוֹלִיךְ
Hifil 3MS Imperfect	יוֹלִיךְ

## 21.3 Vocabulary #21

אֶרֶחַ M way, path	יִשַׁע NI be saved; HI save
יָבֵשׁ Q be(come) dry; HI cause to be dry	יָשָׁר Q be smooth, right; PI make even, smooth
יַבְשָׁה F dry land	מַעֲלָל M deed, practice
יָטֵב Q be good, pleasing; HI do (something) well, deal well with	פָּרָשׁ M horseman
יַיִן M wine	קֶשֶׁת F bow
יָקָץ Q awake	רַחַם PI have compassion on
יַרְדֵּן PN Jordan River	רֹעֶה Q shepherd, tend, pasture
	רֹעֶה M shepherd (Q PTCP)
	תָּמִים ADJ complete, sound

## Exercises

1. Parse the following I-Vav/Yod weak verbs.

אֹבִישׁ (f)

וַיִּלְךָ (a)

צָאָת (g)

נֹרָא (b)

וַיִּיקָץ (h)

תּוֹסִיף (c)

נֹשַׁעֲנוּ (i)

תִּיטְבִי (d)

תִּישָׁר (j)

מוֹדִיעֵם (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

Gen 3:10 (a) אֶת־קִלְכָּךְ שָׁמַעְתִּי בִגֵּן וְאִירָא כִי־עִירָם <sup>GL</sup> אֲנֹכִי וְאֶחָבָא <sup>GL</sup>

Gen 3:22 (b) וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לִדְעַת טוֹב וָרָע

Gen 4:1\* (c) וְהָאָדָם יָדַע אֶת־חַוָּה <sup>PN</sup> אִשְׁתּוֹ וַתֵּלֶד אֶת־קַיִן <sup>PN</sup>

Gen 4:2 (d) וַתִּסֶּף <sup>GL</sup> לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל <sup>PN</sup> וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן <sup>PN</sup> הָיָה עֹבֵד אֲדָמָה

Gen 9:24 (e) וַיִּיקָץ נֹחַ <sup>PN</sup> מֵיֵינוּ וַיֵּדַע אֵת אֲשֶׁר־עָשָׂה־לוֹ בְּנוֹ הַקָּטָן

Gen 22:2 (f) וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ <sup>GL</sup> אֲשֶׁר־אַהֲבָתָ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה <sup>PN</sup>

Exod 1:20 (g) וַיִּיטֹב אֱלֹהִים לַמִּלְדּוֹת <sup>GL</sup>

Lev 10:20 (h) וַיִּשְׁמַע מֹשֶׁה וַיִּיטֹב בְּעֵינָיו

Josh 2:10 (i) כִּי שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מִי יַם־סוּף <sup>PN</sup> מִפְּנִיכֶם בְּצֵאתְכֶם מִמִּצְרַיִם

Josh 4:22 (j) וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בִּיבֹשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה

Hos 1:7 (k) וְאֶת־בֵּית יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בִּיהוָה אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעַם בְּקִשָּׁת וּבְחֶרֶב וּבְמִלְחָמָה בְּסוּסִים וּבְפָרָשִׁים

Prov 3:6 (l) בְּכָל־דֶּרֶכֶיךָ דָּעָהוּ וְהוּא יִישר אֲרָחֶיךָ

Prov 21:19 (m) טוֹב שָׁבַת בְּאֶרֶץ־מְדָבָר מֵאֲשֶׁת מְדוּנִים <sup>GL</sup> וְכַעַס <sup>GL</sup>

Prov 28:18 (n) הוֹלֵךְ תָּמִים יִנְשֵׁעַ

## Lesson 22

### Lesson Summary:

- III-He Weak Verbs: בָּנָה גָּלָה

### 22.1 III-He Weak Verbs

#### *III-He Verbs*

Most III-He weak verbs originally had a י (or ו) as their R<sub>3</sub>. The ה in the 3<sub>MS</sub> Perfect form is only a vowel letter marking the long final vowel. This vowel letter was added after the final י or ו was lost. The original R<sub>3</sub> י or ו shows up only rarely in some forms.

Qal Passive Participle (פְּקוּדִי) exhibits the original י:

גָּלְיוֹ ‘uncovered’

Qal 3<sub>MS</sub> Perfect of some verbs shows the original ו:

שָׁלוּ ‘he was at ease’

Note: the few roots that actually have a ה as their original R<sub>3</sub> have a *mappiq* in the ה, i.e., הֿ. This signifies that the ה is a consonant rather than a vowel letter:

גָּבְהֿ ‘it was high/lofty/tall’

- All forms without an inflectional suffix end in ה:

Perfect – 3<sub>MS</sub> גָּלָה

Imperfect – 3<sub>MS</sub> יִגְלֶה

Imperative – 2<sub>MS</sub> גִּלֵּה

Infinitive Construct – גָּלוֹת

Infinitive Absolute – גָּלָה

Participle – MS ABS גָּלְהָ; MS CST גָּלֶה



- Forms with a **vocalic inflectional suffix** or a **object suffix** with a **linking vowel** drop the R<sub>3</sub> ה:

Qal Perfect 3CP גָּלָהּ

Qal Perfect 3MS + 1CS suffix גָּלָהּנִי

- In all forms with a **consonantal suffix**, the R<sub>3</sub> contracts:

1) into יְ in the active *binyanim* (Qal, Piel, Hitpael, and Hifil).

Qal Perfect 2MS גָּלִיתְ

2) into יְ in the passive *binyanim* (Nifal, Pual, and Hofal).

Nifal Perfect 2MS נִגְלִיתְ

3) into יְ in Prefix verb 3FP/2FP in all *binyanim*.

Qal Imperfect 3FP/2FP תִּגְלֶינָה

- In Past and Jussive forms without an inflectional suffix, the R<sub>3</sub> ה drops.

יִגְלֶה 'let him uncover'

וַיִּגְלֶה 'he uncovered'

### III-He: Representative Forms

	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	גָּלָה גָּלִיתְ	נִגְלָה נִגְלִיתְ	גָּלָה גָּלִיתְ	גָּלָה גָּלִיתְ	הִתְגַּלָּה הִתְגַּלִּיתְ	הִגְלָה הִגְלִיתְ	הִגְלָה הִגְלִיתְ
IMPF	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִגְלֶה	יִגְלֶה
PAST	וַיִּגְלֶה	וַיִּגְלֶה	וַיִּגְלֶה	וַיִּגְלֶה*	וַיִּתְגַּלֶּה	וַיִּגְלֶה	
IMPV	גִּלֵּה	הִגְלֵה	גִּלֵּה		הִתְגַּלֵּה	הִגְלֵה	
INF CST	גָּלוּת	הִגְלוּת	גָּלוּת	גָּלוּת	הִתְגַּלוּת	הִגְלוּת	הִגְלוּת
INF ABS	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִתְגַּלָּה	הִגְלָה	הִגְלָה
PTCP (FSA)	גָּלָה גָּלָה	נִגְלָה נִגְלָה	מְגָלָה מְגָלָה	מְגָלָה מְגָלָה	מִתְגַּלָּה מִתְגַּלָּה	מְגָלָה מְגָלָה	מְגָלָה מְגָלָה

## 22.2 Vocabulary #22

אור M <i>light</i>	ענה Q <i>answer, respond</i>
אף M <i>nose, face, anger</i>	פר M <i>young bull, steer</i> ; פרה F <i>heifer, cow</i>
בדל HI <i>divide, separate</i>	פֶּרָה Q <i>bear fruit, be fruitful</i>
בנה Q <i>build</i>	ראה Q <i>see, look</i> ; NI <i>show oneself, appear</i> ; HI <i>show, exhibit</i>
גלה Q <i>uncover, reveal</i>	רבה Q <i>be(come) many, multiply</i> ; HI <i>make much/many, make multiply</i>
גמל M <i>camel</i> ; P גמלים	רדה Q <i>have dominion, rule</i>
חרה Q <i>burn, be kindled</i>	שבת Q <i>cease, desist, rest</i> ; HI <i>put an end to, destroy</i>
חשך M <i>darkness</i>	שתה Q <i>drink</i>
כן ADV, CONJ <i>so, thus</i>	
נטה Q <i>stretch out, extend</i> ; HI <i>turn, incline (something)</i>	

## Exercises

1. Parse the following III-He verbs.

לְהַטּוֹתָהּ (f)

יָרַב (a)

רָדַם (g)

וָאֲרָא (b)

תִּנְשֶׁתָּ (h)

עָנָהּ (c)

הִרְאֵנִי (i)

חָרֹתָ (d)

וַיִּגְלוּ (j)

נִבְנִיתָ (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

Gen 1:4 (a) וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ

Gen 1:7 (b) וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ<sup>GL</sup> וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם  
אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן

Gen 1:22 (c) וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים

Gen 1:26 (d) וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ<sup>GL</sup> כְּדְמוּתֵנוּ<sup>GL</sup> וַיִּרְדּוּ בְדִגַּת<sup>GL</sup> הַיָּם  
וּבַעֹף<sup>GL</sup> הַשָּׁמַיִם וּבַבְּהֵמָה

Gen 2:1 (e) וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם

Gen 2:2 (f) וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־  
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה:

Gen 3:14 (g) וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחַשׁ<sup>GL</sup> כִּי עָשִׂיתָ זֹאת אָרוּר<sup>GL</sup> אַתָּה מְכַל־  
הַבְּהֵמָה וּמְכַל חַיֵּי הַשָּׂדֶה עַל־גִּחְזֹנְךָ<sup>GL</sup> תֵּלֵךְ וְעָפָר<sup>GL</sup> תֹּאכַל כָּל־יְמֵי חַיֶּיךָ

Gen 8:20 (h) וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה<sup>GL</sup> וּמִכָּל הָעוֹף הַטֹּהָר  
וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ

Gen 17:1 (i) וַיְהִי אַבְרָם בֶּן־תְּשָׁעִים שָׁנָה וַתֵּשַׁע שָׁנָיִם וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו  
אַנִּי־אֵל שַׁדֵּי<sup>PN</sup> הַתְּהֵלֵךְ לְפָנַי וְהָיָה תָמִיד

Gen 23:5 (j) וַיַּעֲנוּ בְנֵי־חַת<sup>PN</sup> אֶת־אַבְרָהָם לֵאמֹר לוֹ ...

Gen 39:19 (k) וַיְהִי כַשְׁמַע אֲדֹנָיו אֶת־דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְרָה אֵלָיו לֵאמֹר כְּדִבְרֵי  
הָאֵלָה עָשָׂה לִי עֲבָדְךָ וַיַּחַר אָפוֹ

## Lesson 23

### Lesson Summary:

- II-Vav/Yod Weak Verbs: שִׁים בּוֹא קוֹם

*II-Vav/Yod  
Verbs*

### 23.1 II-Vav/Yod Weak Verbs

II-Vav/Yod weak verbs have a ו or י as R<sub>2</sub>. They are classified as weak verbs because the ו or י undergoes one of two changes:

- 1) **elides** (i.e., drops out)

Qal 3<sup>MS</sup> Perfect/MS Participle שִׁם בָּא קָם

- 2) **contracts** with a preceding or following vowel—the ו or י in these forms is merely a vowel letter, not a remnant of the original ו or י consonant.

Qal 3<sup>MS</sup> Imperfect יִשֵּׁם יִבּוֹא יִקוֹם

Note: several common roots retain their R<sub>2</sub> ו or י as a consonant (and thus the ו or י does not disappear or contract).

הָיָה 'he is'; חָיָה 'he is alive'; קָוָה 'he waited'

Lexicon Tip #1: The II-Vav/Yod weak verbs are listed in your lexicons by their Infinitive Construct form because this form (unlike the 3<sup>MS</sup> Perfect as in other verbs) better reflects the three root consonants of these weak verbs.

Lexicon Tip #2: A few roots are listed as both II-Vav and II-Yod roots because they exhibit two infinitive construct forms: an R<sub>2</sub> ו and an R<sub>2</sub> י.

שִׁים and שׁוּם  
לִין and לִין

Though these roots should be classified as II-Yod forms, some older lexicons list them as II-Vav roots

## II-Vav/Yod: Representative Forms

	QAL II-Vav DYNAMIC		QAL II-Vav STATIVE		QAL II-Yod
PERF (3FS)	קָם	בָּא	בּוֹשׁ	מָתָה	שָׁם
	קָמָה	בָּאָה	בּוֹשָׁה	מָתָה	שָׁמָה
IMPF	יִקּוּם	יִבּוֹא	יִבּוֹשׁ	יִמּוֹת	יִשָּׁם
PAST	וַיִּקָּם	וַיָּבֹא	וַיִּבּוֹשׁ	וַיִּמָּת	וַיִּשָּׁם
JUSS	יִקָּם	יָבֹא	יִבּוֹשׁ	יִמָּת	יִשָּׁם
IMPV	קוּם	בּוֹא	בּוֹשׁ	מוֹת	שִׁים
INF CST	קוּם	בּוֹא	בּוֹשׁ	מוֹת	שִׁים
INF ABS	קוּם	בּוֹא	בּוֹשׁ	מוֹת	שׁוּם
PTCP (FS)	קָם	בָּא	בּוֹשׁ	מָתָה	שָׁם
	קָמָה	בָּאָה	בּוֹשָׁה	מָתָה	שָׁמָה

	NIFAL	POLEL (≈POLAL, HITP)	HIFIL	HOFAL
PERF (3FS)	נָקוּם	קוּמָם	הִקָּים	הוּקָם
	נָקוּמָה	קוּמָמָה	הִקָּיָה	הוּקָמָה
IMPF	יִקּוּם	יִקּוּמָם	יִקָּים	יּוּקָם
PAST	וַיִּקָּם	וַיִּקּוּמָם	וַיִּקָּם	וַיּוּקָם
JUSS	יִקָּם	יִקּוּמָם	יִקָּם	
IMPV	הִקּוּם	קוּמָם	הִקָּם	
INF CST	הִקּוּם	קוּמָם	הִקָּים	הוּקָם
INF ABS	הִקּוּם		הִקָּם	הוּקָם
PTCP (MS)	נָקוּם	מְקוּמָם	מְקָים	מוּקָם
(FS)	נָקוּמָה	מְקוּמָמָה	מְקָיָה	מוּקָמָה

- Some roots exhibit a distinction between **dynamic** and **stative** vowel patterns in the Qal.

קָם (dynamic) versus מָתָה (stative)

- Instead of Piel, Pual, and Hitpael, most II-Vav/Yod roots have **Polel**, **Polal**, and **Hitpolel** *binyanim*.

צָוָה Pual and צִוָּה Piel but הִתְקוּמָם קוּמָם קוּמָם

- Linking vowels often connect the consonantal inflectional suffixes to the roots: ם in **Nifal** and **Hifil Perfect**, ם in **Qal** and

**Hifil Imperfect.**

Nifal 2 <sub>MS</sub> Perfect	נִקְוְמוֹתַ
Hifil 2 <sub>MS</sub> Perfect	הִקְיִמוֹתַ
Qal 3 <sub>FP</sub> /2 <sub>FP</sub> Imperfect	תִּקְוֶינָה
Hifil 3 <sub>FP</sub> /2 <sub>FP</sub> Imperfect	תִּקְיֶינָה (sometimes תִּקְמֶינָה)

**23.2 Vocabulary #23**

בוא Q <i>come, enter</i> ; HI <i>bring, make enter</i>	מַמְלָכָה F <i>kingdom, rule</i>
בוש Q <i>be ashamed</i>	נָטַע Q <i>plant</i>
בְּכוֹר M <i>first-born</i>	נֶכֶד M <i>foreign thing</i>
יָצַר Q <i>form, fashion, shape</i>	סוּר Q <i>turn aside, depart</i> ; HI <i>cause to depart, remove</i>
כּוּן NI <i>be set up, established, fixed</i> ; HI <i>establish, set up, make firm</i>	עָפָר M <i>dust, dirt, dry earth</i>
כִּסֵּא M <i>throne</i> ; P כִּסְאוֹת	קוּם Q <i>rise, stand up</i> ; PI <i>confirm, establish</i> ; HI <i>raise, erect</i>
מוֹפֵת M <i>wonder, sign, portent</i>	שָׂם / שָׂמוּ Q <i>put, place, set</i>
מוֹת Q <i>die</i> ; HI <i>kill</i>	שׁוּב Q <i>turn back, return</i> ; HI <i>return (something)</i>

**Exercises**

1. Parse the following II-Vav/Yod verbs.

וַיָּקָם (f)

בּוֹשִׁי (a)

(hint: II-Yod verb) וַיֵּשֶׁם (g)

מוֹבָאוֹת (b)

שׁוּב (h)

הִכְיִנּוּ (c)

תִּשְׁיִמִי (i)

הִכְיִנּוּ (d)

נִכְוְנָה (j)

וַיָּמָת (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

Gen 2:8 (a) וַיִּטֶּעַ יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצַר

Gen 3:4 (b) וַיֹּאמֶר הַנָּחֶשׁ<sup>GL</sup> אֶל-הָאִשָּׁה לֹא-מוֹת תָּמוּתוֹן

Gen 3:19 (c) בְּזַעַת<sup>GL</sup> אֲפִיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶכָּה אֶל-הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי-  
עָפָר אַתָּה וְאֶל-עָפָר תָּשׁוּב

Gen 4:8 (d) וַיֹּאמֶר קַיִן<sup>PN</sup> אֶל-הֶבֶל<sup>PN</sup> אָחִיו וַיְהִי בְהִיּוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו  
וַיַּהַרְגֵהוּ

Gen 6:18 (e) וְהַקִּמְתִּי אֶת-בְּרִיתִי אִתָּךְ וּבָאתָ אֶל-הַתְּבָה<sup>GL</sup> אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשֵׁי-  
בְנֶיךָ אִתָּךְ

Gen 9:9 (f) וְאֲנִי הִנְנִי מְקִים אֶת-בְּרִיתִי אִתְּכֶם וְאֶת-זֶרְעְכֶם אַחֲרֵיכֶם

Gen 21:18 (g) קוּמִי שְׂאִי אֶת-הַנֶּעֱר וְהַחֲזִיקִי אֶת-יָדְךָ בּוֹ כִּי-לִגְוִי גָדוֹל אֲשִׁימֶנּוּ

Gen 13:16 (h) וְשִׁמְתִּי אֶת-זֶרְעֶךָ כְּעֹפֶר הָאָרֶץ אֲשֶׁר אִם-יֹכֵל<sup>GL</sup> אִישׁ לְמִנּוֹת<sup>GL</sup> אֶת-  
עֹפֶר הָאָרֶץ גַּם-זֶרְעֶךָ יִמָּנֶה

Gen 20:7 (i) וַעֲתָה הָשֵׁב אֶשְׁתְּהָאִישׁ כִּי-נָבִיא הוּא וַיִּתְּפִלֵּל בְּעֵדְךָ וַחֲיָה<sup>GL</sup> וְאִם-אֵינְךָ  
מְשִׁיב דָּע כִּי-מוֹת תָּמוּת אַתָּה וְכָל-אֲשֶׁר-לָךְ

Gen 35:2 (j) וַיֹּאמֶר יַעֲקֹב אֶל-בָּיתוֹ וְאֶל כָּל-אֲשֶׁר עִמּוֹ הָסְרוּ אֶת-אֱלֹהֵי הַנֹּכַר אֲשֶׁר  
בְּתֻכְכֶם

Exod 4:21 (k) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלֻכְתְּךָ לָשׁוּב מִצְרֵימָה רְאֵה כָּל־הַמִּפְתִּים אֲשֶׁר־  
שִׁמְתִּי בְיָדְךָ וַעֲשִׂיתָם לִפְנֵי פַרְעֹה וְאֲנִי אֶחֱזֶק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הָעָם

II Sam 7:13 (l) הוּא יִבְנֶה־בַּיִת לְשְׁמִי וְכִנֵּנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם



## Lesson 24

### Lesson Summary:

- II-III Weak Verbs: קלל סבב

### 24.1 II-III Weak Verbs

#### II-III Verbs

II-III weak verbs are roots with identical second ( $R_2$ ) and third ( $R_3$ ) root letters. They have the following characteristics:

- The identical root letters may **assimilate**.

Qal 3CP Perfect סָבַב or סָבְבּוּ

Note: When the doubled (from assimilation) consonant is at the end of the word, the *dagesh chazaq* drops out.

Qal 3MS Perfect סָבַ (from \*סָבְבּ)

Sometimes instead of  $R_2$  assimilating forward to  $R_3$ , it assimilates back to  $R_1$ .

Qal 3MP Imperfect יִסְבּוּ but also יִסְבּוּ

- Instead of Piel, Pual, and Hitpa'el, most II-III weak verbs have **Po'el**, **Po'al**, and **Hitpo'el**.

Po'el סוֹבֵב BUT Piel קָלַל

- Linking vowels often appear before consonantal inflectional suffixes in some forms: **Qal**, **Nifal**, **Hifil**, and **Hofal Suffix** patterns have וְ, and Qal, Nifal, Hifil, and Hofal **Prefix** patterns have יְ.

2MS PERF: Q סָבַתְּ NI נִסְבַּתְּ HI הִסְבַּתְּ

2/3FP IMPF: Q תִּסְבֵּינָה NI תִּסְבֵּינָה HI תִּסְבֵּינָה

FP IMV: Q סִבֵּינָה NI הִסְבֵּינָה HI הִסְבֵּינָה

## II-III: Representative Forms

	QAL DYNAMIC	QAL STATIVE	NIFAL	POEL	HIFIL	HOFAL
PERF (FS)	סָבַב / סָבַב סָבָה	קָלַקְלַק קָלָה	נָסַב נָסְבָה	סִבַּב סִבְבָה	הִסָּב הִסְבָה	הוֹסִיב הוֹסְבָה
IMPF	יֹסֵב / יֹסֵב	יִקַּל	יֹסֵב	יִסְבֵּב	יִסָּב	יֹוֹסֵב
PAST	וַיִּסֵּב	וַיִּקַּל	וַיִּסֵּב	וַיִּסְבֵּב	וַיִּסָּב	וַיֹּסֵב
JUSS	יִסֵּב	יִקַּל	יֹסֵב	יִסְבֵּב	יִסָּב	יֹוֹסֵב
IMPV	סֵב		הִסֵּב	סִבֵּב	הִסָּב	
INF CST	סֵב	קַל	הִסֵּב	סִבֵּב	הִסָּב	הוֹסֵב
INF ABS	סֵבֹב		הִסֹּב	סִבֹּב	הִסָּב	הוֹסֵב
PTCP (FS)	סֹבֵב סֹבְבָה	קָל קָלָה	נֹסֵב נֹסְבָה	מְסִבֵּב מְסִבְבָה	מְסָב מְסָבָה	מוֹסֵב מוֹסְבָה

## 24.2 Vocabulary #24

אָרוֹן	M chest, ark	טָרַם	ADV not yet, before
הָרָה	Q conceive, become pregnant	יָרַשׁ	Q take possession, inherit
חוּה	HISHTAFEL bow down, prostrate oneself	סָבַב	Q turn about, go around, surround
חֵיק	M bosom, lap	פָּרַר	HI break, frustrate
חָלַל	NI be defiled; PI pollute, defile; HI begin	צָרַר	Q show hostility
חָנַן	Q show favor, be gracious	קָלַל	Q be slight, trifling; be quick
חָתַת	Q be shattered, dismayed	רַב	M multitude, greatness, abundance
		רָנַן	Q, PI give a ringing cry
		תָּמַם	Q be complete, finished

## Exercises

1. Parse the following II-III verbs.

וַיַּחַן (f)	נָסַב (a)
יַחַתְנִי (g)	יָקַל (b)
צָרְרִי (h)	וַיִּפֹּר (c)
יָרְנוּ (i)	תָּתַם (d)
מוֹסִיבֹת (j)	וַיֵּאָחַל (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

Gen 6:1 (a) וַיְהִי כִּי־הָחֵל הָאָדָם לָרֹב <sup>GL</sup> עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יִלְדוּ לָהֶם

Gen 16:5 (b) וַתֹּאמֶר שָׂרִי <sup>PN</sup> אֶל־אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי נָתַתִּי שְׂפָחָתִי בְּחִיקֶךָ וַתֵּרָא כִּי הָרְתָהּ וְאָקַל בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ

Gen 37:7 (c) וַהֲנֵה תִסְבִּינָה אֲלֵמַתֶּיכֶם <sup>GL</sup> וַתִּשְׁתַּחֲוֶינָה לְאֵלֵמַתִּי

Lev 9:24 (d) וַיֵּרָא כָּל־הָעָם וַיִּרְנוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם

Deut 3:24 (e) אֲדֹנָי יְהוָה אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֻלָּתְךָ <sup>GL</sup>

Josh 4:1 (f) וַיְהִי בֹאֲשֶׁר־תָּמּוּ כָּל־הַגּוֹי לַעֲבוֹר אֶת־הַיַּרְדֵּן וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ

Josh 4:11 (g) וַיְהִי בֹאֲשֶׁר־תָּם כָּל־הָעָם לַעֲבוֹר וַיַּעֲבֹר אַרְוֹן־יְהוָה וַהֲפֹהָנִים לִפְנֵי הָעָם

Josh 6:3 (h) וְסִבְתֶּם אֶת־הָעִיר

Josh 6:11 (i) וַיֵּסֶב אֲרוֹן־יְהוָה אֶת־הָעִיר

Judg 2:1 (j) וְאָמַר לֹא־אֶפְרַיִם בְּרִיתִי אִתְּכֶם לְעוֹלָם

II Sam 12:22 (k) כִּי אָמַרְתִּי מִי יוֹדֵעַ יַחְנֹנִי יְהוָה וְחֵי הַיֶּלֶד

II Kgs 13:23 (l) וַיַּחֲזֵן יְהוָה אֶתֶם וַיִּרְחַמֵם

## Lesson 25

### Lesson Summary:

- Doubly-Weak Verbs
- Identifying the Roots of Doubly-Weak Verbs

*Doubly-Weak  
Verbs*

### 25.1 Doubly-Weak Verbs

At this point, you have studied all of the major categories of weak roots in Biblical Hebrew. However, many verb roots contain more than one weak consonant. Thus, such roots are referred to as “doubly-weak.” This is the final category of weak roots that you will study. Below are listed some common doubly-weak roots:

אָבָה I-Alef, III-He

נָטָה I-Nun, III-He

יָרָה I-Vav/Yod, III-He

בּוֹא II-Vav/Yod, III-Alef

יָצָא I-Vav/Yod, III-Alef

הָיָה II-Vav/Yod, III-He

נָשָׂא I-Nun, III-Alef

### 25.2 Identifying the Roots of Doubly-Weak Verbs

Although most of these roots are still relatively simple to identify, other roots become more difficult to identify since it is possible that up to two of their three root consonants may not be apparent, as in the verb יָיַן.

The key to correctly identifying and parsing these doubly weak verbs is to use a three step process of elimination.

**STEP 1: Identify** what parts of the verb form are inflectional affixes and what parts are remnants of the root.

יָיַן: the י and י are clearly inflectional affixes for the Past Narrative conjugation; thus י is the only remaining consonant from the root of this verb.

**STEP 2: Rule out** which weak consonants cannot be part of the verbal root, or vice versa, and identify which weak consonants can account for what is left of the verbal root in the verb form.

י: Since we have only one consonant of the root left, the other two consonants must be ones that disappear in some way.

- Of the weak consonants (the gutturals, ו, ג, and י), only ו, ה, and י *elide*, and ג *assimilates*. Hence, the remaining consonants of this verb's root cannot be ע, ח, א, or ר.
- ג only assimilates at the beginning of a root (except in נתן), so we can rule out a root that ends in ג.
- ה only elides at the end of a root, so we can rule out a root that begins with ה.
- ו and י often elide in II-Vav/Yod verbs; however, these weak verbs never have a final ה which elides or an initial ג which assimilates. Thus we can conclude that this verb is not a II-Vav/Yod.

For the verb יִיךְ we are left with two logical possibilities after the first two steps: the root is either נכה or יכה.

**STEP 3: Use your lexicon** to identify which of your logical roots actually exists in the Hebrew Bible. If both exist, then scan through the existing forms in each root to aid you in identifying which is your verb's root.

In the case of יִיךְ the the lexicon should tell you that the root יכה does not exist. Therefore, the root for this verb is נכה HI 'smite, strike'.

יִיךְ: Hifil 3MS Past √נכה (from \*יִינְכֶה)

## 25.3 Vocabulary #25

אָנָה INTER <i>where?, to where?</i>	יָדָה HI <i>give thanks, praise, confess</i>
בְּלֹאִי ADV <i>not, except</i>	יָרָה Q, HI <i>throw, cast, shoot (arrows)</i>
חָבַשׁ Q <i>bind, bind on, bind up</i> ; PI <i>bind, restrain</i> ; PU <i>be bound up</i>	נִוַּח Q <i>rest</i> ; HI <i>cause to rest, make quiet</i> ; set down; let remain, leave
חֹדֶשׁ M <i>new moon, month</i>	נָכָה HI <i>smite, strike</i>
חָלַק Q, PI <i>divide, distribute</i> ; NI <i>divide oneself</i>	נָקַם Q <i>avenge, take vengeance</i> ; NI <i>avenge oneself</i> ; HO <i>be avenged</i>
חָנָה Q <i>incline, bend down, camp</i>	פָּתַר Q <i>interpret</i>
טָרַף Q <i>tear, rend, pluck</i>	תָּבָה F <i>ark</i>
	תָּלָה Q <i>hang</i>

## Exercises

1. Parse the following Doubly-Weak verbs.

וַתִּשָּׂאנָה (f)

בָּאתָ (a)

וַתִּיפִי (g)

תָּרָא (b)

נָבִיאתָ (h)

יָאֲבוּ (c)

הִבֵּאתֶם (i)

הוֹדִיעַ (d)

וַיֹּר (j)

יָאֲתוּ (e)

2. Translate the following verses. Identify and parse the verbs in each sentence.

Gen 4:15 (a) וַיֹּאמֶר לוֹ יְהוָה לֶכֶן כָּל־הַיּוֹם קִין שֹׁבַע־תִּים יָקָם וַיִּשֶׂם יְהוָה לָקִין אוֹת לְבִלְתִּי הַפּוֹת־אֹתוֹ כָּל־מִצְאוֹ

Gen 8:4 (b) וַתֵּנַח הַתֶּבֶה בַּחֹדֶשׁ הַשְּׁבִיעִי<sup>GL</sup> בַּשְּׁבַעַה<sup>GL</sup> עָשָׂר<sup>GL</sup> יוֹם לַחֹדֶשׁ עַל הָרִי  
אַרְרָט<sup>PN</sup>

Gen 14:15 (c) וַיַּחֲלֶק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו וַיִּכֹּם

Gen 16:8 (d) וַיֹּאמֶר הָגֵר<sup>PN</sup> שְׁפַחַת שָׂרִי אִי־מִזָּה בָּאת וְאַנָּה תֵלְכִי

Gen 26:17 (e) וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיַּחֲזֵן בְּנַחַל גֵּרָר<sup>GL</sup> וַיֵּשֶׁב שָׁם<sup>PN</sup>

Gen 29:35 (f) וַתֵּהָר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הַפַּעַם אוֹדָה אֶת־יְהוָה עַל־כֵּן קָרָאתָ שְׁמוֹ  
יְהוּדָה וַתַּעֲמֵד מִלְּדַת

Gen 37:21 (g) וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלְהוּ מִיָּדָם וַיֹּאמְרוּ לֹא נִכְנֹו נַפְשׁ

Gen 40:22 (h) וְאֵת שֵׁר הָאֲפִים תָּלָה בְּאֶשֶׁר פֶּתַר לָהֶם יוֹסֵף

Gen 49:8 (i) יְהוּדָה אַתָּה יוֹדוּךָ אֶחָיִךְ

Isa 12:1 (j) וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדֶךָ יְהוָה

Hos 6:1 (k) לָכֵן וְנִשׁוּבָה אֶל־יְהוָה

Ps 44:9 (l) בָּאֱלֹהִים הִלְלֵנוּ כָּל־הַיּוֹם וְשִׁמְךָ לְעוֹלָם נִוָּדָה



## Lesson 26

### Lesson Summary:

- Introduction to Syntax in Biblical Hebrew: Part 1
- Complements and Adjuncts
- Argument Structure

### 26.1 Introduction to Syntax in Biblical Hebrew: Part 1

*Syntax* Throughout the last 25 lessons, we primarily discussed the morphology of Biblical Hebrew words. In this lesson, we will begin our discussion of **syntax**—the system of relationships among constituents.

*Constituent* ‘**Constituent**’ is the label used for the individual words or phrases (e.g., nouns / noun phrases, verbs / verb phrases, prepositions / prepositional phrases) that relate to each other to form a larger, more complex unit called a **clause**.

*Clause* A basic definition of a clause is that it is the combination of at least two constituents: a **subject** and a **predicate**.

וַיִּירָאוּ הַמִּלְחָיִם (Jon 1:5)  
The sailors were afraid  
*subject predicate*

*Subject* **Subjects** are usually nouns, noun phrases, or some other nominal constituent (such as a substantive adjective).

*Predicate* **Predicates** may be verbal (e.g., a Perfect verb, Imperfect verb, Participle) or nominal (e.g., an adjective / adjective phrase, or a prepositional phrase).

*Verbal and Verbless Clauses* Clauses with verbal predicates are called *verbal clauses*; clauses with nominal predicates are called *verbless clauses* (the copula, or ‘be’ verb, must be supplied).

Verbal (Imperfect) Clause:

אוֹלִי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ

‘perhaps God will think about us’ (Jon 1:6)

Verbless Clause:

עֲבָרִי אֲנֹכִי

‘a Hebrew (am) I’ (Jon 1:9)

*Complements  
and  
Adjuncts*

## 26.2 Complements and Adjuncts

When we consider the relationship between constituents, a major issue is the relationship between a verb and its modifiers. An important distinction is between *complements* and *adjuncts*.

**Complements** are obligatory constituents following the verb in a clause; if such constituents were omitted, the clause would be incomplete. In other words, a verb may *require* a constituent(s), such as a noun phrase or a prepositional phrase, or both, to fulfill it (i.e., to function as its object or to specify location, manner, etc.).

The boldfaced, underlined constituents in the following examples are complements—their presence is required by the verbs in order for the clauses to be grammatical (i.e., to make sense).

וַיְהִי הָטִיל רוּחַ-גָּדוֹלָה אֶל-הַיָּם

‘Y<sub>HWH</sub> cast **a great wind to the sea**’ (Jon 1:4)

כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנָיִם יְהוָה הוּא בָרַח

‘Because the men knew **that he was fleeing from Y<sub>HWH</sub>**’ (Jon 1:10)

וַיִּמֶן יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה

‘Y<sub>HWH</sub> appointed **a big fish to swallow Jonah**’ (Jon 2:1)

The presence and number of complements are generally determined by the valency of the verb, whether it is intransitive, transitive, or ditransitive.

In contrast to complements, **adjuncts** are optional constituents

following the verb in a clause; such constituents may be omitted without affecting the basic grammaticality of the clause. The boldfaced, italicized constituents in the following clauses are adjuncts.

וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמְעֵי הַדָּגָה

‘Jonah prayed to Y<sub>HWH</sub> his God *from the belly of the fish*’ (Jon 2:2)

וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה

‘Jonah arose and went to Nineveh *according to the word of Y<sub>HWH</sub>*’ (Jon 3:3)

### 26.3 Argument Structure

Another way of analyzing syntax is in terms of *argument structure*. An *argument* is a constituent that is a participant involved in the event or action denoted by the predicate.

An analogy might help: we can think of a predicate as the script of a play in which there are a number of roles, which correspond to the constituents. Each and every role must be filled for the play to work. In the same way, each predicate specifies the number of arguments needed to complete its argument structure.

‘One-place predicates’ (e.g., intransitive verbs) take just one argument, a subject.

וַיִּירָאוּ הַמַּלְחִים (Jon 1:5)

The sailors were afraid  
external predicate  
argument

‘Two-place predicates’ (e.g., transitive verbs), in contrast, take two arguments, a subject and another obligatory constituent that modifies the verb—objects, adverbs, prepositional phrases, etc.

וַיִּרְאֵהוּ אֱלֹהִים אֶת־מַעֲשֵׂיהֶם (Jon 3:10)

their deeds God saw  
internal external predicate  
argument argument

Some predicates (e.g., ditransitive verbs) may take more than two arguments, such as a subject and two direct objects or a subject, a direct object (e.g., an object), and an oblique object (e.g., a prepositional phrase).

וַיְהִי הַטֵּיִל רוּחַ גָּדוֹלָה אֶל־הַיָּם (Jon 1:4)

to the sea a great wind cast Y<sub>HWH</sub>  
*internal internal pred. external*  
*argument argument argument*

## 26.4 Vocabulary #26

בָּכָה Q weep, bewail; PI lament	לָקַט Q glean, pick up, gather
דָּבַק Q cling, cleave, keep close	מָדוּעַ INTER why
חָדַל Q cease, come to an end	נַחְלָה F possession, property, inheritance
חַמּוּת F mother-in-law	נָכְרִי ADJ foreign, alien; F נִכְרִיָּה
חֵן M favor, grace	נָשַׁק Q, PI kiss
כַּלָּה F daughter-in-law, bride	עֵד M witness

## Exercises

1. Translate the following verses and identify all of the constituents by their lexical category: mark each one as a *noun/pronoun* (N), *verb* (V; include infinitives and participles), *preposition* (P), *adjective* (Adj), *adverb* (Adv), or other *grammatical word* (GW; such as interrogatives, negatives, or conjunctions).

<sup>PN</sup> וַיֵּשְׂאוּ לָהֶם נָשִׁים מֵאֲבִיּוֹת <sup>PN</sup> שֵׁם הָאִי־חַת עֲרֻפָּה <sup>PN</sup> וְשֵׁם הַשְּׂנִית רוּת Ruth 1:4 (a)  
וַיֵּשְׁבוּ שָׁם בְּעֶשְׂרֵי שָׁנִים <sup>GL</sup>

Ruth 1:6 (b) וַתֵּקַם הָיָא וְכַלְתִּיהָ וַתֵּשֶׁב מִשְׁדֵּי מוֹאָב <sup>PN</sup> כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב כִּי־פָקַד  
יְהוָה אֶת־עַמּוֹ לָתֵת לָהֶם לֶחֶם

Ruth 2:8 (c) וַיֹּאמֶר בְּעֹז <sup>PN</sup> אֶל־רוּת הָלוֹא שָׁמַעַתְּ בְּתִי אֶל־תְּלַכִּי לְלֶקֶט בְּשָׂדֶה אַחֵר וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־נַעֲרָתִי

Ruth 3:16 (d) וַתָּבוֹא אֶל־חַמּוֹתָהּ וַתֹּאמֶר מִי־אַתְּ בְּתִי וַתַּגֵּד־לָהּ אֵת כָּל־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ

2. Translate the following verses and identify the syntactic relationships between the constituents—mark each *subject* (S), *verb* (V), *complement* (Comp), and *adjunct* (Adt) that you find.

Ruth 1:14 (a) וַתִּשָּׁנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשָּׂק עֲרָפָה לַחַמּוֹתָהּ וְרוּת דִּבְקָה בָּהּ

Ruth 1:6 (b) וַתָּקֶם הָיָא וְכִלְתִּיהָ וַתֵּשֶׁב מִשְׁדֵּי מוֹאָב כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לְתַת לָהֶם לֶחֶם

Ruth 2:10 (c) וַתִּפֹּל עַל־פְּנֵיהָ וַתִּשְׁתַּחוּ אֶרְצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ מָצָאתִי חַן בְּעֵינֶיךָ לְהַפִּירָנִי וְאֲנֹכִי נֹכְרִיָּה

Ruth 4:10 (d) וְגַם אֶת־רוּת הַמַּאֲבִיָּה אִשְׁתִּי מִחֻלּוֹן <sup>PN</sup> קָנִיתִי לִי לְאִשָּׁה לְהָקִים שֵׁם־הַמֶּת עַל־נַחֲלָתוֹ וְלֹא־יִכָּרֵת שֵׁם־הַמֶּת מֵעַם אָחִיו וּמִשְׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם

3. Translate the following verses and identify the argument structure—mark each *predicate* (Pred), *external argument* (EA), and *internal argument* (IA).

Ruth 1:14 (a) וַתִּשָּׁנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשָּׂק עֲרָפָה לַחַמּוֹתָהּ וְרוּת דִּבְקָה בָּהּ

Ruth 1:18 (b) וַיֵּרָא כִּי־מִתְאַמָּצֶת הִיא לָלֶכֶת אִתָּהּ וַתְּחַדֵּל לְדַבֵּר אֵלֶיהָ

Ruth 2:10 (c) וַתִּפֹּל עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אֶרְצָהּ וַתֹּאמֶר אֱלֹהֵי מַדּוּעַ מִצָּאתִי חַן בְּעֵינֶיךָ  
לְהַכִּירָנִי וְאֹנְכִי נִכְרִיָּה

Ruth 3:14 (d) וַתִּשְׁכַּב מִרְגְּלוֹתָיו עַד־הַבֹּקֶר וַתָּקֶם בְּטָרֶם יִכִּיר אִישׁ אֶת־רַעְהוּ וַיֹּאמֶר  
אֶל־יֹדֵעַ כִּי־בָאָה הָאִשָּׁה הַגֵּרָן<sup>GL</sup>

## Lesson 27

### Lesson Summary:

- Introduction to Syntax in Biblical Hebrew: Part 2
- Main and Subordinate Clauses
- Biblical Hebrew Word Order

### 27.1 Introduction to Syntax in Biblical Hebrew: Part 2

In the last lesson, syntax was introduced as the system of relationships between constituents and a clause was defined as a subject and a predicate. This lesson will introduce you to two further important aspects of Biblical Hebrew syntax: the relationships *between* clauses, and the basic *order* of constituents within clauses.

### 27.2 Main and Subordinate Clauses

*Main and  
Subordinate  
Clauses*

One way to classify clauses is by how they relate to each other. There are two basic types: main clauses and subordinate clauses. A main clause is one that can stand on its own; that is, it is not grammatically controlled by another clause. In contrast, a subordinate clause *is* one that is grammatically controlled by another clause.

Related to this classification is the distinction between the two ways that clauses relate to each other: *coordination* and *subordination*.

*Coordination*

**Coordination** is the linking of two or more clauses that are of *equal syntactic status*, i.e. there is no syntactic hierarchical relationship between the two or more clauses.

וַיִּקֶם יוֹנָה... וַיֵּרֶד יָפוֹ וַיִּמְצָא אֹנִיָּה... וַיֵּתֶן שְׂכָרָהּ וַיֵּרֶד בָּהּ  
'(and) Jonah rose . . . and went down (to) Joppa and found a ship  
. . . and gave its fare and went down in it' (Jon 1:3)

Coordination in Biblical Hebrew is most often marked with coordinating conjunctions: וְ 'and', אוּ 'or', אֲבָל 'but', אֻלֵּם 'but'. (See 3.6 for further discussion of וְ and why it is not always

appropriate to translate it.)

*Asyndesis*

However, it is not uncommon for the coordinating conjunction to be absent, resulting in *asyndesis*, or unmarked coordination. Compare the two clauses below:

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנִפְּלָה גִדְלוֹת

‘(and) they said to each other: come and let us cast lots’ (Jon 1:7)

קוּם לֵךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה

‘Rise, Go to Nineveh, the great city’ (Jon 1:2)

*Subordination*

**Subordination** is the linking of two or more clauses with the result that they have *different syntactic status*, i.e. one clause is syntactically dependent on the other.

וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנֶי  
הָיָה הוּא בָּרַח כִּי הִגִּיד לָהֶם

‘(and) they said to him, “What is this (that) you have done?”  
Because the men knew that he was fleeing from Y<sup>HWH</sup> because  
he had told them’ (Jon 1:10)

*Subordinating  
Conjunctions*

Subordination in English is most often marked with subordinating conjunctions: *when, if, although, since, because, while, after, before*, etc. The list below provides the most commonly used Biblical Hebrew subordinating conjunctions:

‘before’ לִפְנֵי

‘after’ אַחֲרֵי

‘because, when, if, that, though’ כִּי

‘if, though’ אִם

‘just as, when’ כַּאֲשֶׁר

‘who/which, that’ אֲשֶׁר

‘if not’ לֹא־

‘if’ לוֹ

‘while, until’ עַד

‘therefore’ לְכֵן

‘in order to, so that’ לְמַעַן

‘lest, so that not’ פֶּן

Traditionally, clauses in coordinate relationship are said to form a *compound sentence*, whereas those in subordinate relationship form a *complex sentence*.



Note: Biblical Hebrew, in contrast to English as well as Indo-European languages in general, has a few coordinating conjunctions, but very few subordinating conjunctions. As a result, often times clauses which are **syntactically** coordinate in Biblical Hebrew may in fact be **semantically** subordinate. An accurate translation from Biblical Hebrew to English will reflect this semantic subordination despite the syntactical coordination of the clauses. Consider the following segments from parallel material in Kings and Chronicles.

עֲלֵה וּנְתַתִּים בְּיָדְךָ

‘Go up *and* (= *so that*, or *because*) I will place them in your hand’ (1 Chr. 14:10)

עֲלֵה כִּי־נָתַתִּי אֶתְּךָ אֶת־הַפְּלִשְׁתִּים בְּיָדְךָ

‘Go up *because* I will surely place the Philistines in your hand’ (2 Sam. 5:19)

### 27.3 Biblical Hebrew Word Order

*Word Order*

*BH =  
Subj-Pred  
(in indicative  
clauses)*

Like English, Hebrew is primarily a Subject-Predicate word order language. This means that in normal (“without emphasis”) indicative clauses, the subject precedes the predicate (regardless of whether the predicate is a verb, adjective, etc.). For instance:

וַיְהִי הַטִּיל רוּחַ־גָּדוֹלָה אֶל־הַיָּם

‘Y<sup>HWH</sup> cast a great wind upon the sea’ (Jon 1:4)

However, you will have noticed by now that many clauses in Biblical Hebrew are not Subject-Predicate in order.

כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנֵי יְהוָה הוּא בָּרַח

‘because the men knew that he was fleeing from Y<sup>HWH</sup> (Jon 1:10)

*Inversion =  
X-Pred-Subj*

As illustrated in Jonah 1:10, whenever a grammatical word like **כִּי** ‘because, that’ stands at the front of the clause, the word order of the remaining clause is **inverted**, i.e., it becomes predicate-subject.

The words, like **כִּי**, that **trigger** this inversion include the relatives **אֲשֶׁר** and **שֶׁ**, the interrogatives **מָה**, **לָמָּה**, **הֵן**, etc., negatives **לֹא**, **אֵל**, and most other grammatical words, e.g., **אֵם**, **אִז**, **לָמַעַן**.

The only two grammatical words in Biblical Hebrew that do not generally trigger Predicate-Subject word order are הָגָה and עָתָה.

Past Narr.  
verb =  
Pred-Subj

Finally, Subject-Predicate word order is not present in the most common type of clause in the Hebrew Bible, the clause in which the Past Narrative verb is used. For instance:

וַיָּקָם יוֹנָה לְבָרֹחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה

‘Jonah arose to flee to Tarshish from before Y<sub>HWH</sub>’ (Jon 1:3)

In the case of Jonah 1:3, the Past Narrative verb וַיָּקָם precedes the subject יוֹנָה. This is the case with every Past Narrative verb—the verb precedes the subject.

One possible explanation for this is that the *dagesh chazaq* in the prefix of the Past Narrative verb (e.g., וַיָּקָם) represents a grammatical word that has been assimilated into the prefix consonant. Thus, because of that “little grammatical word” represented by the *dagesh*, any clause including a Past Narrative verb is **predicate-subject in order**.

Modal Clause  
=  
Pred-Subj

All of the clauses we have discussed to this point have contained indicative verbs. Unlike indicative verbs, which exist primarily in Subject-Predicate clauses, **modal verbs** exist in inverted clauses. Thus, when we examine the **Jussives** given below, we see the Predicate-Subject order.

וַיִּשְׁתַּק הַיָּם מֵעָלֵינוּ

‘(so that) the sea may be quiet from upon us’ (Jon 1:11)

וַיָּשֻׁבוּ אִישׁ מִדֶּרֶכוֹ הָרָעָה

‘let (each) man turn from his evil way’ (Jon 3:8)

The **Modal Perfect** (Lesson 7) also has a modal value; thus, it too stands in inverted clauses. Notice the Predicate-Subject order of the following Modal Perfect examples:

מִי־יֹדֵעַ יָשׁוּב וְנָחַם הָאֱלֹהִים

‘Who knows? Maybe God shall turn back and repent’ (Jon 3:9)

In Jonah 3:9, the Predicate-Subject word order for the clause וְנָחַם הָאֱלֹהִים reflects the normal word order for modal clauses. Also notice how the Modal Perfect follows a Jussive. This is a common verb sequence for Modal Perfects (i.e., that they follow other modal forms, such as Imperatives and Jussives).

*Participles  
&  
Verbless =  
Subj-Pred*

Our final discussion focuses on Participles and verbless clauses. Like the indicative finite verbal clauses presented above, clauses with participial and adjectival (i.e., verbless) predicates exhibit primarily Subject-Predicate order.

כִּי הָיָם הַיָּם הוֹלֵךְ וְסֵעַר עֲלֵיהֶם

‘because the sea was growing stormier upon them’ (Jon 1:13)

וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ

‘call to her the proclamation that I am speaking to you’ (Jon 3:2)

From the examples in Jonah 1:13 and 3:2, we can also notice that, unlike the finite verbal clauses above, function words do not invert the word order of participial or verbless clauses.

### Summary:

- Biblical Hebrew is a Subject-Predicate language.
- In clauses with finite indicative verbs, the order becomes **inverted** (Predicate-Subject) when there is a function word at the beginning of the clause.
- In modal clauses, the order is Predicate-Subject.

## 27.4 Vocabulary #27

אֵיךְ ADV, INTER <i>how</i> ; INTJ <i>How!</i>	חָסָה Q <i>seek refuge</i>
אָרַךְ Q <i>be long</i> ; HI <i>prolong, lengthen</i>	יְבָמָה F <i>sister-in-law</i>
Q <i>perceive, observe, have insight</i> ;	לִפְנֵים ADV <i>formerly, previously</i>
בֵּין HI <i>understand, give</i>	מְרָגְלוֹת FP <i>place of feet</i>
understanding, teach	מָרַר Q <i>be bitter</i> ; PI HI <i>make bitter</i>
גֹּר Q <i>to sojourn, abide</i>	נָעַל F <i>sandal, shoe</i>
גֶּרֶן M <i>threshing floor</i>	צוּה PI <i>command</i>
חָיָה Q <i>live, be alive</i>	שָׁלַף Q <i>draw out, off</i>

## Exercises

1. Translate the following verses and identify which clauses are *main* and which are *subordinate*. Also, identify any *coordination*.

Gen 17:18 (a) וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹהִים לוֹ־יִשְׁמְעָאֵל<sup>GL</sup> יְחִיָּה לְפָנָיִךְ<sup>PN</sup>

Deut 4:40 (b) וְשָׁמַרְתָּ אֶת־חֻקֵּיוֹ וְאֶת־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצֹנֶה הַיּוֹם אֲשֶׁר יִיטֵב לָךְ  
וּלְבָנֶיךָ אַחֲרֶיךָ וּלְמַעַן תִּאָּרִיךְ יָמִים עַל־הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ כָּל־  
הַיָּמִים

I Kgs 13:31 (c) וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֶל־בָּנָיו לֵאמֹר בָּמוֹתַי וּקְבָרָתָם אֵתִי בַקֶּבֶר  
אֲשֶׁר אִישׁ הָאֱלֹהִים קָבַר בּוֹ אֵצֶל<sup>GL</sup> עֲצַמֹתַי הִנֵּחוּ אֶת־עֲצַמֹתַי<sup>GL</sup>

I Kgs 22:19 (d) וַיֹּאמֶר לָכֵן שָׁמַע דְּבַר־יְהוָה רָאִיתִי אֶת־יְהוָה יֹשֵׁב עַל־כֶּסֶּאֱוֹ וְכָל־צָבָא  
הַשָּׁמַיִם עֹמֵד עָלָיו מִיְמִינוֹ<sup>GL</sup> וּמִשְׁמָאלוֹ<sup>GL</sup>

Isa 1:9 (e) <sup>GL</sup> לֹא־יִהְיֶה צָבָאוֹת הוֹתִיר <sup>GL</sup> לָנוּ שָׁרִיד <sup>GL</sup> בְּמַעַט בְּסֹדֶם <sup>PN</sup> הֵיִינוּ לַעֲמֹרָה <sup>GL</sup> דְּמִינוּ־  
 דְּמִינוּ־

Isa 6:10 (f) <sup>GL</sup> הַשִּׁמָּן לִב־הָעָם הִזָּה וְאֲזִינוּ הַכְּבֹד וְעֵינָיו הָשַׁע <sup>GL</sup> פֶּן־יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ  
 יִשְׁמַע וּלְבָבוֹ יִבִּין וְשָׁב וְרָפָא לוֹ:

Ruth 1:20 (g) וַתֹּאמֶר אֲלֵיהֶן אֶל־תִּקְרָאנָה לִי נַעֲמִי <sup>PN</sup> קְרָאן לִי מָרָא <sup>PN</sup> כִּי־הִמַּר שִׁדִּי לִי  
 מָאֵד

2. Translate the following clauses. For each clause *with an explicit subject* indicate whether the word order is Subject-Predicate or Predicate-Subject. If the order is Predicate-Subject, identify why.

Ruth 1:1 (a) וַיֵּלֶךְ אִישׁ מִבֵּית לָחֶם <sup>PN</sup> יְהוּדָה <sup>PN</sup> לָגוֹר בְּשִׂדֵי מוֹאָב <sup>PN</sup>

Ruth 1:6 (b) כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לְתֵת לָהֶם לָחֶם

Ruth 1:8 (c) יַעֲשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֹּתִים וְעַמָּדִי

Ruth 2:4 (d) וְהִנֵּה־בָעֵז בָּא מִבֵּית לָחֶם <sup>PN</sup>

Ruth 2:12 (e) יִשְׁלַם יְהוָה פְּעֻלָּךְ <sup>GL</sup> וְתָהִי מְשֻׁכְּרֶתָּךְ <sup>GL</sup> שְׁלָמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
 אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כְּנָפָיו <sup>GL</sup>

Ruth 3:6 (f) וַתַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ חֲמוּתָהּ

Ruth 3:8 (g) וַהֲנִיָּה אִשָּׁה שֹׁכֶבֶת מִרְגְּלֹתָיו

Ruth 3:14 (h) וַתֵּקֶם בְּטָרִם יָכִיר אִישׁ אֶת-רֵעֵהוּ

Ruth 3:14 (i) וַיֹּאמֶר אֶל-יֹדֵעַ כִּי-בָאָה הָאִשָּׁה הַגֵּרָן

Ruth 3:18 (j) וַתֹּאמֶר שְׁבִי בְתִי עַד אֲשֶׁר תִּדְעִין אִיךָ יִפְלֹ דָבָר

Ruth 4:7 (k) וַזֹּאת לְפָנַי בְּיִשְׂרָאֵל עַל-הַגָּאוּלָּה וְעַל-הַתְּמוּרָה לְקַיִם כָּל-דְּבַר שְׁלֹף אִישׁ  
נָעְלוּ וְנָתַן לְרֵעֵהוּ

## Lesson 28

### Lesson Summary:

- Introduction to Semantics
- Lexical Semantics
- Case Roles

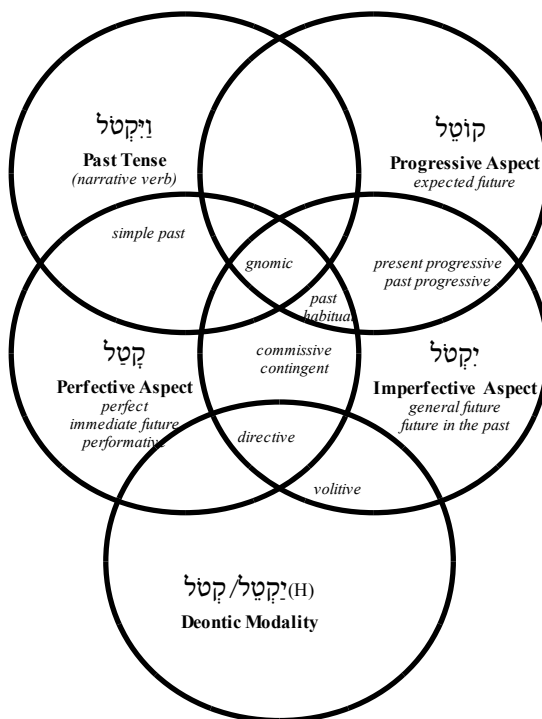
### 28.1 Introduction to Semantics

#### Semantics

Semantics is concerned with meaning in language. It deals with various meaning issues, both at the word and phrase level (e.g., ambiguity, polysemy, synonymy, and semantic overlap) and at the clause level (e.g., truth values, communicative potential, and entailment). Lexical semantics and case roles are examined in the following sections.

The treatment of the Biblical Hebrew verbal system in this grammar illustrates the main concerns of semantics. In 13.2 the verbs in Biblical Hebrew were examined as a system in which certain forms contrast with each other and others overlap in meaning. This is illustrated by the following diagram.

Venn Diagram  
of a  
Semantic  
Model  
of  
BH Verbal  
System



Lexical  
Semantics

## 28.2 Lexical Semantics

**Lexical semantics** is concerned with discerning semantic contrast and overlap between words in terms of their lexical meaning (as opposed to grammatical meanings such as tense, aspect, modality, definiteness, etc.).

In 11.1 you were introduced to the *binyanim*. Depending on which *binyan* a verb appears in, it may have a different number of arguments (see 26.3). Semantics is also interested in analyzing the **case roles** of these arguments.

Lexical semantics involves two areas of study: multiple meanings for the same word, and related meanings between words. You have noticed that the lexicon gives numbered entries of the various meanings a word may have. The crucial task in reading a passage is deciding which meaning best fits the context in which it occurs. Every meaning of a word is not represented by each instance where it occurs.

For instance, the lexicon lists six different meanings for the verb קָרָא in Qal: (1) call, cry aloud; (2) call to (someone); (3) proclaim; (4) read aloud; (5) summon; (6) name. However, generally the context will limit an occurrence of קָרָא to one of these meanings.

Thus, the eight occurrences of this root in Jonah appear to have one of two meanings: call, cry aloud (1:6; 1:14; 2:3; 3:8), or proclaim (1:2; 3:2, 4, 5)

Examining the interrelated meanings of words helps sharpen our understanding of the range of meanings of a particular word. For instance, by looking at other color terms related to ‘red’ we can more precisely define the allowable range of meaning of red. For instance, at what point is a color no longer ‘red’ but ‘maroon’?

We can sharpen the range of meaning of קָרָא by comparing it to semantically related words like זָעַק and זָעַק. Although they all have the basic meaning ‘cry out,’ they often differ in nuance. For instance, only קָרָא is used as ‘to read aloud’, and only זָעַק is used explicitly as ‘to make a cry of horror/alarm/distress/sorrow’.



וְהָאִישׁ בָּא לְהִגִּיד בְּעִיר וְתִזְעַק כָּל־הָעִיר

‘(when) the man came to the report in the city [that the ark had been captured], all of the city cried out (in alarm)’ (1 Sam 4:13)

וַיִּקְרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים יוֹם בְּיוֹם

‘(and) they read in the book of the law of God daily’ (Neh 8:18)

### 28.3 Case Roles in Biblical Hebrew

#### Case Roles

**Case** involves morphology, syntax, and semantics. Cases indicate the particular syntactic role or relationship between words in an expression, often by morphological distinctions (e.g., Latin, German). The role of each case can also be analyzed semantically (e.g., nominative is syntactically the subject but semantically the agent of a dynamic verb but the patient of a stative verb).

In English, morphological case marking is preserved only in the personal pronouns.

<b>Nominative</b>	I	he	she	we	they
<b>Accusative</b>	me	him	her	us	them
<b>Genitive</b>	my	his	her	our	their

Similarly, Hebrew at one time distinguished these cases morphologically. However, by the period of Biblical Hebrew cases are mostly abstract, and the Genitive case has been replaced by the construct relationship (see 6.1).

The **Nominative** case includes the agent of a dynamic verb or the patient of a stative or passive verb. An agent is the entity that performs an action or brings about a change of state. A patient is an entity in a state or undergoing change.

וַיְהִי הָטִיל רִיח־גְּדוּלָּה אֶל־הַיָּם

‘(and) YHWH cast a great wind onto the sea’ (Jon 1:4)

עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכֶת

‘yet forty days and Nineveh will be destroyed’ (Jon 3:4)

The **Accusative** case includes all the nouns governed by the verb—whether complements or adjuncts. Although accusative is most

often associated with the direct object of a verb, it is also associated with nouns expressing nuances such as location, source, path, or manner.

וַיְהִי הַטֵּיִל רוּחַ-גָּדוֹלָה אֶל-הַיָּם

‘(and) Y<sub>HWH</sub> cast a great wind onto the sea’ (Jon 1:4)

וַיַּחֲלֵ יוֹנָה לָבוֹא בְעִיר מִהַלָּךְ יוֹם אֶחָד

‘(and) Jonah began to enter into the city a journey of one day’ (Jon 3:4)

Note: Often verbs take a direct object headed by a preposition. Sometimes different prepositions signal different meanings of the predication.

אֲדָ אוֹסִיף לְהִבִּיט אֶל-הַיֵּכָל קֹדֶשְׁךָ

‘Surely I will again look at/to your holy temple’ (Jon 2:5)

The **Genitive** case has been replaced in Biblical Hebrew by the **construct**. In a construct relationship the noun in the absolute can modify the noun in construct in a number of ways. Most often the absolute noun represents the agent or possessor of the activity behind the construct noun or simply modifies the construct noun adjectivally.

וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִתַּי

‘the word of Y<sub>HWH</sub> came to Jonah, son of Amitai’ (Jon 1:1)

מִהַלָּךְ שְׁלֹשֶׁת יָמִים

‘... a journey of three days (= a three day’s journey)’ (Jon 3:3)

## 28.4 Vocabulary #28

אוּ	CONJ <i>or</i>	קֹדֶשׁ	ADJ <i>sacred, holy</i>
אֵל	M <i>god, God, mighty one</i>	קֶצֶה	M <i>end, extremity</i>
בֹּקֶר	M <i>morning</i>	קָצַר	Q <i>reap, harvest</i>
יָסַף	Q <i>add</i> ; HI <i>multiply, do again, continue</i>	שָׂאֵר	NI <i>be left over, behind, remain</i> ; HI <i>leave over, behind</i>
מַעֲשֵׂה	M <i>deed, work</i>	שָׁכֵן	ADJ <i>inhabitant, neighbor</i>
נָצַב	NI <i>take one’s stand; be stationed, appointed</i>	שָׁקֵט	Q <i>be quiet, undisturbed</i> ; HI <i>show quietness, cause quietness</i>

## Exercises

1. Examine the range of meanings for חָסֵד using the lexicon, and determine the best meaning(s) for the word in its occurrences in Ruth.
2. Determine the degree of overlap between these related words (use a diagram like the one given for the verbal system in the lesson to show the overlap).

אָדָם אִישׁ גָּבוֹר

3. Translate the following clauses and identify the case roles of the nouns in each – nominative (Nom), genitive (Gen), or accusative (Acc).

Ruth 1:3 (a) וַיָּמָת אֶלְיָמֶלֶךְ<sup>PN</sup> אִישׁ נָעֲמִי<sup>PN</sup> וַתִּשָּׂאֵר הִיא וּשְׁנֵי בָנֶיהָ

Ruth 1:8 (b) וַתֹּאמֶר נָעֲמִי לְשִׁתִּי כַלְתִּיהָ לְכֹנָה שְׂבָנָה אִשָּׁה לְבֵית אִמָּה יַעֲשֵׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֶּתִים וְעִמָּדִי

Ruth 1:14 (c) וַתִּשָּׂנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשָּׂק עֲרָפָהּ לַחֲמוּתָהּ וְרוּת דָּבְקָה בָּהּ

Ruth 2:2 (d) וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה<sup>PN</sup> אֶל־נָעֲמִי אֲלֶכָה־נָּא הַשָּׂדֶה וְאֶלְקָטָה בַּשִּׁבְלִים<sup>GL</sup> אַחֲרֵי אֲשֶׁר אֲמַצֶּא־חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בָתִּי

Ruth 2:5 (e) וַיֹּאמֶר בָּעֵז לְנַעֲרוֹ הַנָּעֵב עַל־הַקּוֹצִרִים לְמִי הַנִּעְרָה הַזֹּאת

Ruth 3:7 (f) <sup>GL</sup>וַיֹּאכַל בַּעַז וַיִּשֶׁתּוּ וַיֵּיטֵב לְבוֹ וַיָּבֹא לְשָׁכֵב בְּקֶצֶה הָעֲרֻמָּה <sup>GL</sup>וַתָּבֹא בִלְטִי  
וַתִּגַּל מִרְגְּלֶיהָ וַתִּשְׁכַּב

Ruth 3:18 (g) וַתֹּאמֶר שְׁבִי בְתִי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפְּלֶה דְבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי־  
אִם־כָּלָה הַדָּבָר הַיּוֹם

Ruth 4:13 (h) וַיִּקַּח בַּעַז אֶת־רוּת וַתְּהִי־לוֹ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן יְהוָה לָּהּ הָרִיוֹן <sup>GL</sup>  
וַתֵּלֶד בֵּן

Ruth 4:17 (i) וַתִּקְרָאנָה לוֹ הַשְּׂכֵנֹת שֵׁם יֹאמַר יֶלֶד־בֵּן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד <sup>PN</sup>  
הוא אָבִי־יִשִׁי <sup>PN</sup>אָבִי דָּוִד <sup>PN</sup>

## Lesson 29

### Lesson Summary:

- Introduction to Pragmatics
- Information Structure
- Biblical Hebrew Word Order and Information Structure

### 29.1 Introduction to Pragmatics

#### *Pragmatics*

*Pragmatics* is the study of how the relationship between an utterance, the speaker, the addressee, and any other aspect of the context/discourse are **encoded** (e.g., by means of prosody, word order, or use of discourse markers).

Unlike syntax, which is the study of the relationship of constituents or clauses to each other, pragmatics incorporates the notion of the larger linguistic and extra-linguistic *context*.

Also, unlike semantics, which is the study of the relationship between linguistic expressions and the objects to which they refer, pragmatics is the study of the *use* of linguistic expressions and includes such issues as deixis, theme, rheme, and focus.

Pragmatics is a broad field of study; in what follows, the discussion and definitions will reflect our focus on the application of pragmatic analysis to written texts.

The linguistic context that is the object of pragmatic study ranges from the level of the clause (e.g., how the word order of constituents reflects pragmatic concerns) to the levels of discourse beyond the clause (i.e., how pragmatic concerns affect the structure of an entire text).

In this lesson we will focus on clause-level pragmatics (discourse-level pragmatics will be discussed in Lesson 30).

## 29.2 Information Structure

One of the common ways to study the pragmatics of a language is by analyzing what is called the *information structure* of that language.

**Information structure** refers to the interface between the linguistic content of a text and how the reader cognitively processes that linguistic information. Information structure is concerned with studying *why*, when two or more possible linguistic options may express the same propositional information, one is chosen over the others.

Central concepts to the study of information structure are the concepts of *theme*, *rheme*, and *focus*.

The **Theme** is that piece of information that anchors the added information to the existing information state; it is the presupposed information in a discourse. Thus, the Theme is a known, active entity within the discourse and stands in contrast to the Rheme.

The **Rheme** represents that information which has been added to a discourse situation (i.e., it is the non-presupposed information), often marked in languages by word order, prosody, or both. While the Rheme may often mark “new” discourse items, it may also mark “old” discourse items that are being “re-added” to the discourse.

Consider the following example.

יִשְׂרָאֵל נִוְשַׁע

‘Israel was victorious’ (Isa 45:17)

*Rheme Rheme* (All the constituents are new)

*Theme Rheme* (*Israel* is not new to the context)

*Rheme Theme* (*Israel* is new, *was victorious* is not)

There are at least three basic contexts that we can supply to understand how the clause *Israel was victorious* can signal different states of information. If all the material is new to the discourse, it is all considered to be the Rheme. If we supply a context in which Israel has already been introduced, then we could consider *Israel* as the Theme and *was victorious* as the Rheme. Finally, if we supply a context that is discussing the various people who were victorious but Israel has not yet been mentioned, then *Israel* is the Rheme and *was*

*victorious* is the Theme.

The final information structure concept that we must discuss is **Focus**. Focus represents a constituent that is highlighted for some sort of emphasis within the discourse (e.g., for contrast, identification).

Israel was victorious (not its enemies).

### 29.3 Biblical Hebrew Word Order and Information Structure

In Lesson 27, Biblical Hebrew was described as a Subject-Verb language. In other words, the basic order of constituents in a clause has the subject preceding the verb. However, many clauses in the Hebrew Bible contain a *focused* constituent.

Focused constituents are usually placed at the front of the clause (this is sometimes referred to as “fronting”). The fronting of a focused constituent almost always results in Verb-Subject order.

There are numerous examples in which the Verb-Subject (or Predicate-Subject in a verbless clause) order is triggered by a fronted focused constituent. Consider the following four examples:

Genesis 31:42 contains the focusing of an object phrase: אֶת־עֲנִי וְאֶת־יָגִיעַ כַּפִּי.

לֹאֲלִי אֱלֹהִי אָבִי אֱלֹהֵי אַבְרָהָם וַיִּפְתָּד יִצְחָק הִיאֵה לִּי  
כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנִי וְאֶת־יָגִיעַ כַּפִּי  
רָאָה אֱלֹהִים וַיּוֹכַח אֶמְשׁ

‘if the God of my father, the God of Abraham and the Fear of Isaac had not been for me, indeed now you would have sent me away empty. My affliction and the labor of my hands God has seen and he judged last night’ (Gen 31.42)

The fronting of this focused phrase also results in the inversion of the word order for the rest of the clause: Verb-Subject (רָאָה אֱלֹהִים).

Jonah 1:9 illustrates Predicate-Subject inversion in a verbless clause.

## עֲבָרִי אֲנֹכִי

‘A Hebrew am I’ (Jon 1:9)

The predicate עֲבָרִי is in the initial position because Jonah is telling the sailors who he is.

Genesis 3:5 illustrates Verb-Subject inversion with the participle יָדַע.

כִּי יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִפְקַחוּ  
עֵינֵיכֶם וְהָיִיתֶם כְּאֱלֹהִים יָדְעִי טוֹב וְרָע

‘because God knows that on the day you eat from it, your eyes will be opened and you will become like gods . . .’  
(Gen 3:5)

In this case, the serpent in Genesis 3 wants Eve to believe that God is *well aware* of the effects of eating the forbidden fruit and that He is trying to keep Eve and Adam from something desirable.

When we turn our attention to modal clauses (in which the normal word order is Verb-Subject), it only makes sense that the focusing and fronting of a constituent triggers inversion back to Subject-Verb order. In Genesis 44:33, the subject noun הַנֶּעֱר is focused and thus fronted.

וְעַתָּה יֹשֶׁב־נָא עֲבָדְךָ תַּחַת הַנֶּעֱר עֹבֵד לְאֲדֹנִי  
וְהַנֶּעֱר יַעַל עִם־אֶחָיו

‘Now, please let your servant stay instead of the lad as a servant to my lord; and let the lad go up with his brothers’ (Gen 44:33)

The result of the focusing and fronting of the subject noun, is that it now precedes the modal verb יַעַל, producing Subject-Verb order in a modal clause (which is normally Verb-Subject order).

**Summary:**

- Words (such as objects, prepositional phrases, etc.) may be focused (for contrast or some other kind of emphasis); a focused constituent is almost always fronted, that is, placed at the front of the Biblical Hebrew clause.



- Such fronted words trigger Predicate-Subject (i.e., inverted) word order in indicative clauses.
- In modal clauses, which have Predicate-Subject order as their basic word order, the Subject-Predicate word order is triggered when a focused constituent is fronted.

## 29.4 Vocabulary #29

אַמַּץ Q <i>be strong, bold</i> ; PI <i>strengthen (something)</i> ; HIT <i>make oneself bold, obstinate</i>	מָוֶת M <i>death</i>
דָּעַת F/M <i>knowledge</i>	מָכַר Q <i>sell</i>
חֵיל M <i>strength, wealth, valor; army</i>	פָּרַד Q <i>separate</i> ; HI <i>divide, separate (something)</i>
חֶלֶק F <i>portion</i>	צְדָקָה F <i>righteousness</i>
יָרַד Q <i>go down, descend</i>	רִיקָם ADV <i>emptily, vainly</i>
	שְׂאוֹל F <i>underworld, Sheol</i>
	תְּהוֹם M/F <i>deep, sea, abyss</i>

## Exercises

1. Translate the following clauses. Identify the Theme, Rheme, and Focus (if there is one) for each clause in the following verses. (If necessary, consult the context of each for help in identifying the information structure.)

<sup>GL</sup> וְהָאָרֶץ הִיְתָה תְּהוֹמִים וְהָאֵרֶץ הִיְתָה תְּהוֹמִים וְהָאֵרֶץ הִיְתָה תְּהוֹמִים וְהָאֵרֶץ הִיְתָה תְּהוֹמִים Gen 1:2 (a)  
עַל־פְּנֵי הַמַּיִם

וַיִּקְרָא אֱלֹהִים לַיִּבְשָׁה אֶרֶץ וּלַמָּקוֹה <sup>GL</sup> הַמַּיִם קָרָא יָמִים וַיִּרְא אֱלֹהִים כִּי־טוֹב Gen 1:10 (b)

Gen 2:16 (c) וַיִּצְוָה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הָגֶן אָכֹל תֹּאכַל

Gen 2:17 (d) וַיַּעַן הַדֵּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת

Gen 4:1 (e) וְהָאָדָם יָדַע אֶת־חַוָּה <sup>PN</sup> אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן <sup>PN</sup> וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה:

Gen 31:34 (f) וַיִּרְחַל לְקַחָהּ אֶת־הַתְּרָפִים <sup>GL</sup> וַתִּשְׂמֶם בְּכַר <sup>GL</sup> הַגִּמְלָה וַתֵּשֶׁב עָלֵיהֶם וַיִּמָּשֶׁשׁ לְבָן אֶת־כָּל־הָאֹהֶל וְלֹא מֵצָא:

2. Translate the following clauses. For each clause indicate whether the word order is Subject-Predicate or Predicate-Subject and explain why the word order is that way (i.e., indicate whether the word order is “basic,” or triggered due to *syntactic* or *pragmatic* reasons).

Ruth 1:14 (a) וַתִּשָּׁק עֲרֹפָהּ לַחֲמוֹתֶיהָ וְרוּת דָּבְקָה בָּהּ

Ruth 1:15 (b) וַתֹּאמֶר הִנֵּה שָׁבָה יְבָמְתְּךָ אֶל־עַמָּהּ וְאֶל־אֱלֹהֶיהָ

Ruth 1:17 (c) כִּי הַמָּוֶת יִפְרִיד בֵּינִי וּבֵינְךָ

Ruth 1:18 (d) וַתֵּרָא כִּי־מִתְאַמָּצֶת הִיא לְלָכֶת אִתָּהּ

Ruth 1:21 (e) אָנִי מְלֵאָה הִלְכֹתִי וְרִיקָם הֵשִׁיבֵנִי יְהוָה

Ruth 3:11 (f) כִּי יוֹדַעַ כָּל-שַׁעַר עַמִּי כִּי אִשָּׁת חֵיל אָתָּה

Ruth 4:3 (g) וַיֹּאמֶר לְגֵאֵל<sup>GL</sup> חֶלְקֶת הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ<sup>PN</sup> מְכָרָה נַעַמִי

## Lesson 30

### Lesson Summary:

- Introduction to Discourse Linguistics
- The Foreground and Background of Narrative
- Discourse Topic

### *Discourse Linguistics*

### 30.1 Introduction to Discourse Linguistics

Discourse linguistics, in contrast to traditional, sentence-based, linguistics, takes a discourse or text as the object of linguistic analysis. The study of discourse linguistics is still developing.

The following presentation represents just one approach out of many. We shall approach discourse linguistics as the study of information structure beyond the level of individual clauses (as opposed to Lesson 29, in which we focused on ‘clause-level’ pragmatics and information structure). In this way, we may describe discourse linguistics as the linguistic counterpart to traditional literary analysis.

Some elements that shape discourse include the genre or type of discourse (e.g., a narrative, a poem), how speech is incorporated into the discourse (e.g., direct or indirect speech), how the saliency of events are marked (e.g., foreground or background).

In the next two sections we will examine two areas of discourse analysis on the Hebrew Bible that have proven quite fruitful: 1) foreground and background of narrative, and 2) discourse topic.

### *Foreground and Background*

### 30.2 The Foreground and Background of Narrative

The majority of the Hebrew Bible is narrative. Because Biblical Hebrew has a Past Narrative verb form, this discourse type is readily identifiable. The main thread or foreground of narrative discourse features the Past Narrative verb.

וַיְהִי דְבַר־יְהוָה אֶל־יֹנָה בֶן־אָמִתַּי

‘**(and)** the word of Y<sub>HWH</sub> **came** to Jonah, son of Amitai’  
(Jon 1:1)

Whenever the narrator chooses to communicate something that is not part of the development or progression of the plot *action*, he avoids using the Past Narrative verb.

For instance, in Jonah 3:3 the Perfect הִיָּתָה is used instead of the Past Narrative form because the clause provides the reader with background information regarding an important element in the plot—the city of Nineveh.

וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה וְנִינְוָה הִיָּתָה  
עִיר־גְּדוֹלָה לֵאלֹהִים

‘(and) Jonah rose and went to Nineveh according to the word of YHWH. Now Nineveh was a great city to God’ (Jon 3:3)

In addition to communicating background information, the narrator also avoids using the Past Narrative verb to portray events in an order other than their occurrence in the narrative.

Thus, in Jonah 1:5, the Perfect verb יָרַד indicates that, prior to the storm being sent and the sailors’ emergency measures, Jonah had gone down into the ship.

וַיִּירָאוּ הַמִּלָּחִים וַיִּזְעֻקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־  
הַכֵּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה  
יָרַד אֶל־יִרְכַּתִּי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם

‘(and) the sailors were afraid and each cried out to his god, and they cast the vessels that were on the ship into the sea in order to lighten (the ship) of them. Now Jonah had gone down into the recesses of the ship and laid down and fallen asleep.’ (Jon 1:5)

Similarly, in Genesis 2:6, the narrator uses the Imperfect and Modal Perfect verbs to report events that contribute to the setting (the state of creation) rather than the main plot line of the narrative, which begins with God creating man in verse 7.

וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשָּׁקָה אֶת־כָּל־פְּנֵי־הָאֲדָמָה

‘(and) mist would come up from the earth and would water the entire surface of the ground’ (Gen 2:6)

### Summary:

Discourse material that is presented with the Past Narrative verb is called *foreground* material. Foreground events are the most salient or important for the development of the plot line and very frequently occur in succession (i.e., this happened, then this happened, etc.).

Discourse material is presented with other predicates (e.g., verbless clause, Participle, Perfect, Imperfect) is generally *background* material. Background material describes the narrative setting or reports simultaneous or out-of-sequence events relative to the narrative plot.

### 30.2 Discourse Topic

In Lesson 29 when we examined Biblical Hebrew word order, we discussed the fact that the basic word order in Biblical Hebrew is Subject-Verb.

Clearly, however, Hebrew narrative is typically Verb-Subject because of the predominant use of the Past Narrative verb. Thus, when the narrator wants to introduce a new character in the narrative or signal an important change in which character is doing the action, the *Focus* on the character is signaled by the use of Subject-Verb word order. Consider the following examples:

In Jonah 1:4 the narrator avoids the Past Narrative to introduce an important new agent into the sequence of events.

וַיְהִי הַטֵּיִל רוּחַ-גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר-גְּדוֹל  
בַּיָּם וַהֲאֵנִיָּה חֲשָׁבָה לְהִשָּׁבֵר

‘(and) YHWH cast a great wind onto the sea and there was a great storm in the sea (so that) the ship threatened to break apart’ (Jon 1:4)

יְהוָה is not necessarily new to the narrative (it was his word which came to Jonah in the first place). However, in verse 3 the narrator focuses entirely on what Jonah does. The use of a non-Past Narrative verb in verse 4 signals the switch from Jonah as the primary agent to יְהוָה.

In Jonah 1:5 we have a related use of a non-Past Narrative verb.

וַיִּירָאוּ הַמִּלָּחִים וַיִּזְעֻקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּטְלוּ אֶת-  
הַכֵּלִים אֲשֶׁר בָּאֹנִיָּה אֶל-הַיָּם לְהִקָּל מַעְלֵיהֶם וַיּוֹנֶה  
יָרֵד אֶל-יָרֵכְתִּי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדִם

‘The sailors were afraid and each cried out to his gods. They cast the vessels that were on the ship into the sea in order to lessen (the load) upon them. **(However), Jonah had gone down to the recesses of the ship** and laid down and fallen asleep.’ (Jon 1:5)

As we noted above, in the case of Jonah 1:5, the non-Narrative Past clause יוֹנָה יָרֵד presents information that both is background (because the narrator had already informed the audience that Jonah had gone down into the ship in verse 3) and includes a focused subject. *Jonah* is focused in order to contrast Jonah’s actions with those of the sailors. In the case of narrative, this focus is signalled by the non-use of the Narrative Past verb.

This means, of course, that Subject-Verb order can represent either a basic clause, or one with a focused subject. Also, since both backgrounded material as well as character or topic changes avoid the use of the Past Narrative verb, it is necessary to identify which is occurring (i.e., whether the non-Past Narrative clause is signaling backgrounded material or a character change or both).

This can only be determined based on the context. Keep in mind, however, that a character change is not necessarily backgrounded information (see Ruth 4:1). Thus, there is not a one-to-one correspondence between non-Past Narrative clauses and any particular discourse function.

## Exercises

*(Since we have now come to the end of this grammar, and we have been focusing on the book of Ruth in the exercises of the last five lessons, the exercises for this final lesson presume a familiarity with the entire book of Ruth.)*

1. Translate the following clauses. Identify any non-Past Narrative clauses and specify their discourse function.

Ruth 1:2 וַיֵּשְׁאוּ הָאִישׁ אֶלְיָמֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֲמִי וְשֵׁם שְׁנֵי-בָנָיו מַחְלֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִי-שָׁם

Ruth 1:4 וַיֵּשְׁאוּ לָהֶם נָשִׁים מֵאֲבוֹת שֵׁם הָאֶחָת עֲרָפָה וְשֵׁם הַשֵּׁנִית רוּת וַיָּשְׁבוּ שָׁם בְּעֶשֶׂר שָׁנִים

Ruth 2:1 וּלְנָעֲמִי מוֹדַע לְאִשָּׁה אִישׁ גְּבוּר חֵיל מִמִּשְׁפַּחַת אֶלְיָמֶלֶךְ וְשָׁמוּ בָעֵז

Ruth 2:4 וְהִנֵּה-בָעֵז בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכְךָ יְהוָה

Ruth 4:1 וּבָעֵז עָלָה הַשָּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגָּאֵל עֹבֵר אֲשֶׁר דִּבֶּר-בָּעֵז וַיֹּאמֶר סוּרָה שְׁבָה-פָּה פְּלִנִּי אֶלְמָנִי וַיָּסֵר וַיֵּשֶׁב



## Appendix A

### Noun, Adjective, and Pronoun Paradigms

#### 1a. Noun Inflection (6.1)

		Singular	Plural	Dual
Masculine	Absolute	דָּבָר	דְּבָרִים	דְּבָרַיִם
	Construct	דְּבַר	דְּבָרֵי	דְּבָרֵי
Feminine	Absolute	אֲדָמָה	אֲדָמוֹת	אֲדָמָתַיִם
	Construct	אֲדָמַת	אֲדָמוֹת	אֲדָמָתִי

#### 1b. Adjective Inflection (6.1)

		Singular	Plural	Dual
Masculine	Absolute	חָכָם	חֲכָמִים	חֲכָמַיִם
	Construct	חָכֵם	חֲכָמֵי	חֲכָמֵי
Feminine	Absolute	חֲכָמָה	חֲכָמוֹת	חֲכָמָתַיִם
	Construct	חֲכָמַת	חֲכָמוֹת	חֲכָמָתִי

#### 2. Frequent Irregular Nouns (6.2)

	Singular Absolute	Singular Construct	Plural Absolute	Plural Construct
‘father’ M	אָב	אָבִי, אֲבִי	אָבוֹת	אָבוֹת
‘brother’ M	אָח	אָחִי	אָחִים	אָחִי
‘sister’ F	אָחוֹת	אָחוֹת	אָחִיות	אָחִיות
‘man’ M	אִישׁ	אִישׁ	אֲנָשִׁים	אֲנָשִׁי
‘woman’ F	אִשָּׁה	אִשָּׁה	נָשִׁים	נָשִׁי
‘house’ M	בַּיִת	בֵּית	בָּתִּים	בָּתֵּי
‘son’ M	בֶּן	בֶּן	בָּנִים	בָּנֵי
‘daughter’ F	בַּת	בַּת	בָּנוֹת	בָּנוֹת
‘day’ M	יוֹם	יוֹם	יָמִים	יָמֵי
‘city’ F	עִיר	עִיר	עָרִים	עָרֵי
‘head’ M	רֹאשׁ	רֹאשׁ	רָאשִׁים	רָאשֵׁי

## 3. Personal Pronouns (10.1)

3 <sub>MS</sub>	הוא	‘he’	3 <sub>MP</sub>	הם	‘they’
3 <sub>FS</sub>	היא	‘she’	3 <sub>FP</sub>	הֵן / הֵנָּה	‘they’
2 <sub>MS</sub>	אַתָּה	‘you’	2 <sub>MP</sub>	אַתֶּם	‘you’
2 <sub>FS</sub>	אַתְּ	‘you’	2 <sub>FP</sub>	אַתֶּן	‘you’
1 <sub>CS</sub>	אֲנִי / אֲנֹכִי	‘I’	1 <sub>CP</sub>	אֲנַחְנוּ	‘we’

## 4. Demonstrative Pronouns (9.2)

Near	M	<i>this</i>	זֶה	M } <i>these</i>	אֵלֶּה
	F	<i>this</i>	זֹאת		
Far	M	<i>that</i>	הוא	M	<i>those</i> הַהֵם
	F	<i>that</i>	היא	F	<i>those</i> הַהֵנָּה

## 5a. Suffixed Pronouns on Nouns

		<i>Added to Masculine Singular</i>	<i>Added to Feminine Singular</i>			<i>Added to Masculine Plural</i>	<i>Added to Feminine Plural</i>
3MS	וּ	→ דְּבָרוֹ 'his word'	→ תּוֹרָתוֹ 'his law'	3MS	יוּ	→ דְּבָרָיו 'his words'	→ תּוֹרוֹתָיו 'his laws'
3FS	הָ	→ דְּבָרָהּ 'her word'	→ תּוֹרָתָהּ 'her law'	3FS	יָהּ	→ דְּבָרֶיהָ 'her words'	→ תּוֹרוֹתֶיהָ 'her laws'
2MS	ךָ	→ דְּבָרְךָ 'your word'	→ תּוֹרַתְךָ 'your law'	2MS	יָךְ	→ דְּבָרֶיךָ 'your words'	→ תּוֹרוֹתֶיךָ 'your laws'
2FS	ךְ	→ דְּבָרְךָ 'your word'	→ תּוֹרַתְךָ 'your law'	2FS	יְךָ	→ דְּבָרֶיךָ 'your words'	→ תּוֹרוֹתֶיךָ 'your laws'
1CS	י	→ דְּבָרִי 'my word'	→ תּוֹרָתִי 'my law'	1CS	י	→ דְּבָרֵי 'my words'	→ תּוֹרוֹתֵי 'my laws'
3MP	ם	→ דְּבָרָם 'their word'	→ תּוֹרָתָם 'their law'	3MP	יָהֶם	→ דְּבָרֵיהֶם 'their words'	→ תּוֹרוֹתֵיהֶם 'their laws'
3FP	ן	→ דְּבָרָן 'their word'	→ תּוֹרָתָן 'their law'	3FP	יָהֶן	→ דְּבָרֵיהֶן 'their words'	→ תּוֹרוֹתֵיהֶן 'their laws'
2MP	כֶּם	→ דְּבָרְכֶם 'your word'	→ תּוֹרַתְכֶם 'your law'	2MP	יְכֶם	→ דְּבָרֵיכֶם 'your words'	→ תּוֹרוֹתֵיכֶם 'your laws'
2F	כֶּן	→ דְּבָרְכֶן 'your word'	→ תּוֹרַתְכֶן 'your law'	2FP	יְכֶן	→ דְּבָרֵיכֶם 'your words'	→ תּוֹרוֹתֵיכֶן 'your laws'
1CP	נּוּ	→ דְּבָרֵנוּ 'our word'	→ תּוֹרַתֵנוּ 'our law'	1CP	יְנוּ	→ דְּבָרֵינוּ 'our words'	→ תּוֹרוֹתֵינוּ 'our laws'

5b. Suffixed Pronouns on **Prepositions** ל, כִּי/כֵן/כִּמוֹ and מִן and the **Direct Object Marker** אֶת/אֹת.

3MS	וּ	→ לוֹ 'for him'	→ כְּמֹהוּ 'like him'	→ מִמֶּנּוּ 'from him'	→ אוֹתוֹ 'him'
3FS	הָ	→ לָהּ 'for her'	→ כְּמֹוָהּ 'like her'	→ מִמֶּנָּהּ 'from her'	→ אוֹתָהּ 'her'
2MS	ךָ	→ לְךָ 'for you'	→ כְּמֹוְךָ 'like you'	→ מִמְּךָ 'from you'	→ אוֹתְךָ 'you'
2FS	ךְ	→ לְךָ 'for you'	→ כְּמֹוְךָ 'like you'	→ מִמְּךָ 'from you'	→ אוֹתְךָ 'you'
1CS	י	→ לִי 'for me'	→ כְּמֹוֹנִי 'like me'	→ מִמֶּנִּי 'from me'	→ אוֹתִי 'me'
3MP	ם/הֶם	→ לָהֶם 'for them'	→ כְּהֶם 'like them'	→ מִהֶם 'from them'	→ אוֹתָם 'them'
3FP	הֶן	→ לָהֶן 'for them'	→ כְּהֶן 'like them'	→ מִהֶן 'from them'	→ אוֹתָהֶן 'them'
2MP	כֶּם	→ לָכֶם 'for you'	→ כְּכֶם 'like you'	→ מִכֶּם 'from you'	→ אוֹתְכֶם 'you'
2FP	כֶּן	→ לָכֶן 'for you'	→ כְּכֶן 'like you'	→ מִכֶּן 'from you'	→ אוֹתְכֶן 'you'
1CP	נּוּ	→ לָנוּ 'for us'	→ כְּמֹוֹנוּ 'like us'	→ מִמֶּנּוּ 'from us'	→ אוֹתָנוּ 'us'

## Appendix B

### Strong Verb Paradigms

#### 1. פקד 'attend to' (4.3, 5.2, 8.1-2, 10.2, 11.1-2, 12.1-3, 13.1, 14.1-2, 15.2-6)

		QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	3MS	פָּקַד	נִפְקַד	פָּקַד	פֻּקַּד	הִתְפַּקַּד	הִפְקִיד	הִפְקַד
	3FS	פָּקְדָה	נִפְקְדָה	פָּקְדָה	פֻּקְדָה	הִתְפַּקְדָה	הִפְקִידָה	הִפְקְדָה
	2MS	פָּקַדְתָּ	נִפְקַדְתָּ	פָּקַדְתָּ	פֻּקַּדְתָּ	הִתְפַּקַּדְתָּ	הִפְקִידְתָּ	הִפְקַדְתָּ
	2FS	פָּקַדְתְּ	נִפְקַדְתְּ	פָּקַדְתְּ	פֻּקַּדְתְּ	הִתְפַּקַּדְתְּ	הִפְקִידְתְּ	הִפְקַדְתְּ
	1CS	פָּקַדְתִּי	נִפְקַדְתִּי	פָּקַדְתִּי	פֻּקַּדְתִּי	הִתְפַּקַּדְתִּי	הִפְקִידְתִּי	הִפְקַדְתִּי
	3CP	פָּקְדוּ	נִפְקְדוּ	פָּקְדוּ	פֻּקְדוּ	הִתְפַּקְדוּ	הִפְקִידוּ	הִפְקְדוּ
	2MP	פָּקַדְתֶּם	נִפְקַדְתֶּם	פָּקַדְתֶּם	פֻּקַּדְתֶּם	הִתְפַּקַּדְתֶּם	הִפְקִידְתֶּם	הִפְקַדְתֶּם
	2FP	פָּקַדְתֶּן	נִפְקַדְתֶּן	פָּקַדְתֶּן	פֻּקַּדְתֶּן	הִתְפַּקַּדְתֶּן	הִפְקִידְתֶּן	הִפְקַדְתֶּן
	1CP	פָּקַדְנוּ	נִפְקַדְנוּ	פָּקַדְנוּ	פֻּקַּדְנוּ	הִתְפַּקַּדְנוּ	הִפְקִידְנוּ	הִפְקַדְנוּ
IMPF	3MS	יִפְקַד	יִפְקַד	יִפְקַד	יִפְקַד	יִתְפַּקַּד	יִפְקִיד	יִפְקַד
	3FS/2MS	תִּפְקַד	תִּפְקַד	תִּפְקַד	תִּפְקַד	תִּתְפַּקַּד	תִּפְקִיד	תִּפְקַד
	2FS	תִּפְקְדִי	תִּפְקְדִי	תִּפְקְדִי	תִּפְקְדִי	תִּתְפַּקְדִי	תִּפְקִידִי	תִּפְקְדִי
	1CS	אֶפְקַד	אֶפְקַד	אֶפְקַד	אֶפְקַד	אֶתְפַּקַּד	אֶפְקִיד	אֶפְקַד
	3MP	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִתְפַּקְדוּ	יִפְקִידוּ	יִפְקְדוּ
	3FP	תִּפְקְדֶנָה	תִּפְקְדֶנָה	תִּפְקְדֶנָה	תִּפְקְדֶנָה	תִּתְפַּקְדֶנָה	תִּפְקְדֶנָה	תִּפְקְדֶנָה
	2MP	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּתְפַּקְדוּ	תִּפְקִידוּ	תִּפְקְדוּ
	2FP	תִּפְקְדֶנָה	תִּפְקְדֶנָה	תִּפְקְדֶנָה	תִּפְקְדֶנָה	תִּתְפַּקְדֶנָה	תִּפְקְדֶנָה	תִּפְקְדֶנָה
	1CP	נִפְקַד	נִפְקַד	נִפְקַד	נִפְקַד	נִתְפַּקַּד	נִפְקִיד	נִפְקַד

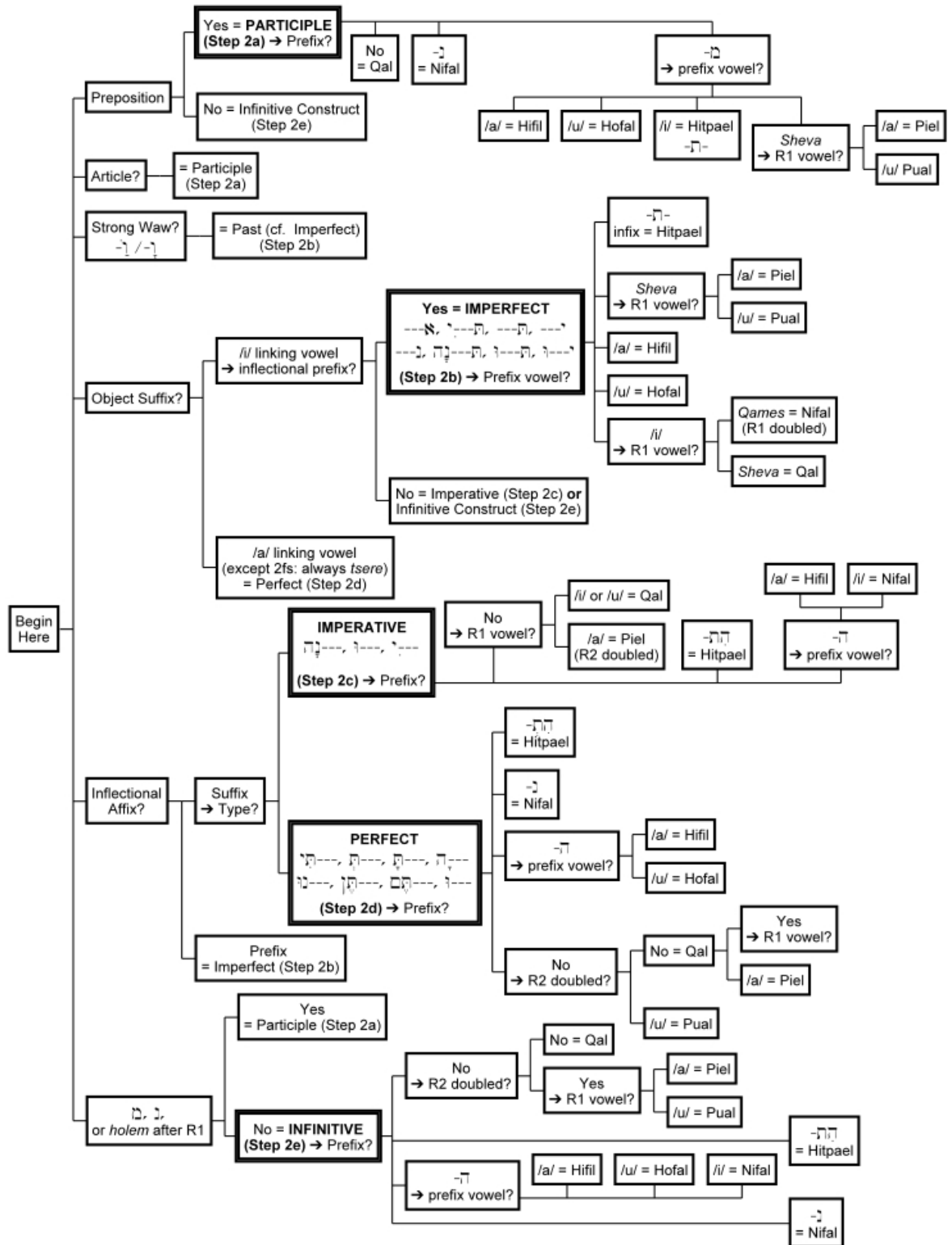
	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PAST 3MS	וִּפְקַד	וִּיפְקַד	וִּיפְקַד	וִּיפְקַד	וִּיתְפַּקַּד	וִּיפְקַד	וִּיפְקַד
JUSS 3MS	יִפְקַד	יִפְקַד	יִפְקַד	יִפְקַד	יִתְפַּקַּד	יִפְקַד	יִפְקַד
1CS	אֶפְקְדָה	אֶפְקְדָה	אֶפְקְדָה	אֶפְקְדָה	אֶתְפַּקְדָה	אֶפְקִידָה	
IMV MS	פְּקַד	הִפְקַד	פְּקַד		הִתְפַּקַּד	הִפְקַד	
FS	פִּקְדִי	הִפְקְדִי	פִּקְדִי		הִתְפַּקְדִי	הִפְקִידִי	
MP	פִּקְדוּ	הִפְקְדוּ	פִּקְדוּ		הִתְפַּקְדוּ	הִפְקִידוּ	
FP	פִּקְדְנָה	הִפְקְדְנָה	פִּקְדְנָה		הִתְפַּקְדְנָה	הִפְקִידְנָה	
INF CST	פִּקֹּד	הִפְקֹד	פִּקֹּד	פִּקֹּד	הִתְפַּקֹּד	הִפְקִיד	הִפְקֹד
INF ABS	פִּקֹּד	הִפְקֹד הִפְקֹד	פִּקֹּד	פִּקֹּד	הִתְפַּקֹּד	הִפְקֹד	הִפְקֹד
PTCP MSA	פִּקֵּד	הִפְקֵד	מִפְקֵד	מִפְקֵד	מִתְפַּקֵּד	מִפְקִיד	מִפְקֵד
FSA	פִּקְדָה	הִפְקְדָה	מִפְקְדָה	מִפְקְדָה	מִתְפַּקְדָה	מִפְקִידָה	מִפְקְדָה
	פִּקְדָת	הִפְקְדָת	מִפְקְדָת	מִפְקְדָת	מִתְפַּקְדָת	מִפְקִידָת	מִפְקְדָת
MPA	פִּקְדִים	הִפְקְדִים	מִפְקְדִים	מִפְקְדִים	מִתְפַּקְדִים	מִפְקִידִים	מִפְקְדִים
FPA	פִּקְדוֹת	הִפְקְדוֹת	מִפְקְדוֹת	מִפְקְדוֹת	מִתְפַּקְדוֹת	מִפְקִידוֹת	מִפְקְדוֹת

## 2. Object Pronouns Suffixed to Verbs (18.2)

	FOLLOWING VOWEL	FOLLOWING CONSONANT		WITH ENERGIC <i>NUN</i>
		SUFFIX VERB	PREFIX VERB	
3MS	ו- / הו-	ו	הו	נָהוּ ← נָו
3FS	הּ-	הַ	הָ	נָהָ* ← נָהָ
2MS	ךּ-	ךְ	ךְ	נָךְ* ← נָךְ
2FS	ךּ-	ךְ / יְ	ךְ	
1CS	נִי-	נִי	נִי	נָנִי* ← נָנִי
3MP	ם-	ם	ם	
3FP	ן-	ן	ן	
2MP	כּם-	כּם	כּם	
2FP	כּן-	כּן	כּן	
1CP	נוּ-	נוּ	נוּ	נָנוּ* ← נָנוּ

Note: Suffix Pattern (Perfect) verbs have an *a*-class linking vowel (i.e., the vowel between the verb form and the suffixed pronoun). Prefix Pattern (Imperfect, Past Narrative, and Imperative) have an *i*-class linking vowel.

Step 2: Determine *Binyan* (bold boxes)



## Appendix C

### Weak Verb (and Guttural Verb) Paradigms

#### 1. I-Guttural Verb: עָמַד ‘stand’ (17.2)

I-Guttural		QAL (DYNAMIC)	QAL (STATIVE)	NIFAL	Pi/Pu/HIT	HIFIL	HOFAL
PERF	3MS	עָמַד	חָזַק	נָעַמַד		הָעָמַיד	הָעָמַיד
	3FS	עָמְדָה	חָזְקָה	נָעַמְדָה		הָעָמְיָדָה	הָעָמְדָה
	2MS	עָמַדְתָּ	חָזַקְתָּ	נָעַמַדְתָּ		הָעָמַדְתָּ	הָעָמַדְתָּ
	2FS	עָמַדְתְּ	חָזַקְתְּ	נָעַמַדְתְּ	R	הָעָמַדְתְּ	הָעָמַדְתְּ
	1CS	עָמַדְתִּי	חָזַקְתִּי	נָעַמַדְתִּי		הָעָמַדְתִּי	הָעָמַדְתִּי
	3CP	עָמְדוּ	חָזְקוּ	נָעַמְדוּ	E	הָעָמְיְדוּ	הָעָמְדוּ
	2MP	עָמַדְתֶּם	חָזַקְתֶּם	נָעַמַדְתֶּם		הָעָמַדְתֶּם	הָעָמַדְתֶּם
	2FP	עָמַדְתֶּן	חָזַקְתֶּן	נָעַמַדְתֶּן	G	הָעָמַדְתֶּן	הָעָמַדְתֶּן
	1CP	עָמְדָנוּ	חָזְקָנוּ	נָעַמְדָנוּ		הָעָמְיָדָנוּ	הָעָמְדָנוּ
					U		
IMPF	3MS	יַעֲמֵד	יִחַזֵּק	יַעֲמֵד		יַעֲמִיד	יַעֲמִיד
	3FS/2MS	תַּעֲמֵד	תִּחַזֵּק	תַּעֲמֵד	L	תַּעֲמִיד	תַּעֲמֵד
	2FS	תַּעֲמִידִי	תִּחַזְקִי	תַּעֲמִידִי		תַּעֲמִידִי	תַּעֲמִידִי
	1CS	אֶעֱמֵד	אֶחַזֵּק	אֶעֱמֵד	A	אֶעֱמִיד	אֶעֱמֵד
	3MP	יַעֲמִידוּ	יִחַזְּקוּ	יַעֲמִידוּ		יַעֲמִידוּ	יַעֲמִידוּ
	3FP	תַּעֲמִידְנָה	תִּחַזְּקְנָה	תַּעֲמִידְנָה	R	תַּעֲמִידְנָה	תַּעֲמִידְנָה
	2MP	תַּעֲמִידוּ	תִּחַזְּקוּ	תַּעֲמִידוּ		תַּעֲמִידוּ	תַּעֲמִידוּ
	2FP	תַּעֲמִידְנָה	תִּחַזְּקְנָה	תַּעֲמִידְנָה		תַּעֲמִידְנָה	תַּעֲמִידְנָה
	1CP	נַעֲמֵד	נִחַזֵּק	נַעֲמֵד		נַעֲמִיד	נַעֲמֵד



<b>I-Guttural</b>	<b>QAL (DYNAMIC)</b>	<b>QAL (STATIVE)</b>	<b>NIFAL</b>	<b>Pi/Pu/Hit</b>	<b>HIFIL</b>	<b>HOFal</b>
PAST 3MS	וַיַּעֲמֹד	וַיִּחַזֵּק	וַיַּעֲמֹד	<b>R</b>	וַיַּעֲמֹד	וַיַּעֲמֹד
JUSS 3MS	יַעֲמֹד	יִחַזֵּק	יַעֲמֹד		יַעֲמֹד	יַעֲמֹד
1CS	אֶעֱמֹדָה	אֶחַזְּקָה	אֶעֱמֹדָה	<b>E</b>	אֶעֱמִידָה	
IMV MS	עֲמֹד	חַזֵּק	הֶעֱמֹד		הֶעֱמִיד	
FS	עֲמִידִי	חַזְּקִי	הֶעֱמִידִי	<b>G</b>	הֶעֱמִידִי	
MP	עֲמִדוּ	חַזְּקוּ	הֶעֱמִדוּ		הֶעֱמִידוּ	
FP	עֲמִידְנָה	חַזְּקְנָה	הֶעֱמִידְנָה	<b>U</b>	הֶעֱמִידְנָה	
INF CST	עֲמֹד	חַזֵּק	הֶעֱמֹד		הֶעֱמִיד	הֶעֱמֹד
INF ABS	עֲמוֹד	חַזֹּק	הֶעֱמֹד	<b>L</b>	הֶעֱמֹד	הֶעֱמֹד
			נַעֲמֹד			
PTCP MSA	עֹמֵד	חֹזֵק	נֹעֲמֵד		מַעֲמִיד	מַעֲמֹד
FSA	עֹמֶדָה	חֹזְקָה	נֹעֲמֶדָה	<b>A</b>	מַעֲמִידָה	מַעֲמֶדָה
	עֹמֶדֶת		נֹעֲמֶדֶת		מַעֲמִידֶת	מַעֲמֶדֶת
MPA	עֹמְדִים	חֹזְקִים	נֹעֲמְדִים	<b>R</b>	מַעֲמִידִים	מַעֲמְדִים
FPA	עֹמְדוֹת	חֹזְקוֹת	נֹעֲמְדוֹת		מַעֲמִידוֹת	מַעֲמְדוֹת

## 2. II-Guttural Verb: שָׁחַט ‘slaughter’ and בָּרַךְ ‘bless’ (17.3)

II-Guttural		QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	3MS	שָׁחַט	נִשְׁחַט	בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ		
	3FS	שָׁחְטָה	נִשְׁחַטָּה	בָּרְכָה	בָּרְכָה	הִתְבָּרְכָה		
	2MS	שָׁחַטָּה	נִשְׁחַטָּה	בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ		
	2FS	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתְּ	בָּרַכְתְּ	הִתְבָּרַכְתְּ	R	R
	1CS	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בָּרַכְתִּי	הִתְבָּרַכְתִּי		
	3CP	שָׁחַטוּ	נִשְׁחַטוּ	בָּרְכוּ	בָּרְכוּ	הִתְבָּרְכוּ	E	E
	2MP	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם		
	2FP	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בָּרַכְתֶּן	הִתְבָּרַכְתֶּן	G	G
	1CP	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ		
							U	U
IMPF	3MS	יִשְׁחַט	יִשְׁחַט	יְבָרַךְ	יְבָרַךְ	יִתְבָּרַךְ		
	3FS/2MS	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ	L	L
	2FS	תִּשְׁחַטִּי	תִּשְׁחַטִּי	תְּבָרַכִּי	תְּבָרַכִּי	תִּתְבָּרַכִּי		
	1CS	אֶשְׁחַט	אֶשְׁחַט	אֶבָרַךְ	אֶבָרַךְ	אֶתְבָּרַךְ	A	A
	3MP	יִשְׁחַטוּ	יִשְׁחַטוּ	יְבָרְכוּ	יְבָרְכוּ	יִתְבָּרְכוּ		
	3FP	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה	R	R
	2MP	תִּשְׁחַטּוּ	תִּשְׁחַטּוּ	תְּבָרְכוּ	תְּבָרְכוּ	תִּתְבָּרְכוּ		
	2FP	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה		
	1CP	נִשְׁחַט	נִשְׁחַט	נְבָרַךְ	נְבָרַךְ	נִתְבָּרַךְ		

II- Guttural	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PAST 3MS	וַיִּשַׁחַט	וַיִּשַׁחַט	וַיְבָרֵךְ	וַיְבָרֵךְ	וַיִּתְבָּרֵךְ	<b>R</b>	<b>R</b>
JUSS 3MS	יִשַׁחַט	יִשַׁחַט	יְבָרֵךְ	יְבָרֵךְ	יִתְבָּרֵךְ		
1CS	אֶשַׁחֲטָה	אֶשַׁחֲטָה	אֶבְרַכָּה	אֶבְרַכָּה	אֶתְבָּרַכָּה	<b>E</b>	<b>E</b>
IMV MS	שַׁחַט	הַשַּׁחַט	בָּרֵךְ		הִתְבָּרֵךְ		
FS	שַׁחֲטִי	הַשַּׁחֲטִי	בְּרַכִּי		הִתְבָּרְכִי	<b>G</b>	<b>G</b>
MP	שַׁחֲטוּ	הַשַּׁחֲטוּ	בְּרַכּוּ		הִתְבָּרְכּוּ		
FP	שַׁחֲטָנָה	הַשַּׁחֲטָנָה	בְּרַכְנָה		הִתְבָּרַכְנָה	<b>U</b>	<b>U</b>
INF CST	שַׁחַט	הַשַּׁחַט	בָּרֵךְ		הִתְבָּרֵךְ		
INF ABS	שַׁחוּט	נִשְׁחַט	בָּרֵךְ , בְּרֹךְ		הִתְבָּרֵךְ	<b>L</b>	<b>L</b>
PTCP MSA	שַׁחֵט	נִשְׁחַט	מְבָרֵךְ	מְבָרֵךְ	מִתְבָּרֵךְ		
FSA	שַׁחֲטָה	נִשְׁחַטָה	מְבָרַכָה	מְבָרַכָה	מִתְבָּרַכָה	<b>A</b>	<b>A</b>
	שַׁחֲטָת	נִשְׁחַטָת	מְבָרַכַת	מְבָרַכַת	מִתְבָּרַכַת		
MPA	שַׁחֲטִים	נִשְׁחַטִים	מְבָרְכִים	מְבָרְכִים	מִתְבָּרְכִים	<b>R</b>	<b>R</b>
FPA	שַׁחֲטוֹת	נִשְׁחַטוֹת	מְבָרְכוֹת	מְבָרְכוֹת	מִתְבָּרְכוֹת		

## 3. III-Guttural Verb: שָׁלַח ‘send’ (17.4)

III-Guttural		QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	3MS	שָׁלַח	נִשְׁלַח	שָׁלַח	שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
	3FS	שָׁלְחָה	נִשְׁלַחָה	שָׁלְחָה	שָׁלְחָה	הִשְׁתַּלַּחָה	הִשְׁלִיחָה	הִשְׁלַחָה
	2MS	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
	2FS	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁתַּלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ
	1CS	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי
	3CP	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	שָׁלְחוּ	הִשְׁתַּלַּחוּ	הִשְׁלִיחוּ	הִשְׁלְחוּ
	2MP	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם
	2FP	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן
	1CP	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁתַּלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ
IMPF	3MS	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
	3FS/2MS	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח
	2FS	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
	1CS	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁתַּלַּח	אֶשְׁלִיחַ	אֶשְׁלַח
	3MP	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁתַּלַּחוּ	יִשְׁלִיחוּ	יִשְׁלְחוּ
	3FP	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	2MP	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
	2FP	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	1CP	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁתַּלַּח	נִשְׁלִיחַ	נִשְׁלַח

III- Guttural	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PAST 3MS	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁתַּלַּח	וַיִּשְׁלַח	וַיִּשְׁלַח
JUSS 3MS	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלַח	יִשְׁלַח
1CS	אֶשְׁלַחְהָ	אֶשְׁלַחְהָ	אֶשְׁלַחְהָ	אֶשְׁלַחְהָ	אֶשְׁתַּלַּחְהָ	אֶשְׁלִיחָהּ	אֶשְׁלַחְהָ
IMV MS	שְׁלַח	הִשְׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלַח	
FS	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי		הִשְׁתַּלַּחִי	הִשְׁלִיחִי	
MP	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ		הִשְׁתַּלַּחוּ	הִשְׁלִיחוּ	
FP	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה		הִשְׁתַּלַּחְנָה	הִשְׁלַחְנָה	
INF CST	שְׁלַח	הִשְׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלִיחַ	
INF ABS	שְׁלוּחַ	נִשְׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלַח	הִשְׁלַח
PTCP MSA	שֹׁלֵחַ	נִשְׁלָח	מְשַׁלַּח	מְשֻׁלָּח	מִשְׁתַּלַּח	מְשֻׁלָּח	מְשֻׁלָּח
FSA	שֹׁלְחָהּ	נִשְׁלַחְהָ	מְשַׁלַּחְהָ	מְשֻׁלָּחְהָ	מִשְׁתַּלַּחְהָ	מְשֻׁלָּחְהָ	מְשֻׁלָּחְהָ
	שֹׁלְחָתָהּ	נִשְׁלַחְתָּהּ	מְשַׁלַּחְתָּהּ	מְשֻׁלָּחְתָּהּ	מִשְׁתַּלַּחְתָּהּ	מְשֻׁלָּחְתָּהּ	מְשֻׁלָּחְתָּהּ
MPA	שֹׁלְחִים	נִשְׁלַחִים	מְשַׁלַּחִים	מְשֻׁלָּחִים	מִשְׁתַּלַּחִים	מְשֻׁלָּחִים	מְשֻׁלָּחִים
FPA	שֹׁלְחוֹת	נִשְׁלַחוֹת	מְשַׁלַּחוֹת	מְשֻׁלָּחוֹת	מִשְׁתַּלַּחוֹת	מְשֻׁלָּחוֹת	מְשֻׁלָּחוֹת

## 4a. I-Alef Verb: אָמַר ‘say’ (also אָבַד ‘perish’, אָבָה ‘be willing’, אָכַל ‘eat’, and אָפָה ‘bake’) (19.1)

I-Alef	IMPF 3MS	IMPF 1CS	PAST	*These five roots behave differently only in the Qal Imperfect and Past Narrative; all other conjugations are as I-Guttural verbs.
QAL	יֹאמַר	אֶמַר	וַיֹּאמֶר	

## 4b. III-Alef Verb: מָצָא ‘find’ (19.2)

III-Alef	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAI
PERF 3MS	מָצָא	נִמְצָא	מָצָא	מָצָא	הִתְמַצָּא	הִמְצִיא	הִמְצָא
3FS	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִתְמַצְּאָה	הִמְצִיָּאָה	הִמְצְאָה
2MS	מָצָאתָ	נִמְצָאתָ	מָצָאתָ	מָצָאתָ	הִתְמַצָּאתָ	הִמְצִאתָ	הִמְצָאתָ
2FS	מָצָאתְ	נִמְצָאתְ	מָצָאתְ	מָצָאתְ	הִתְמַצָּאתְ	הִמְצִאתְ	הִמְצָאתְ
1CS	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	מָצָאתִי	הִתְמַצָּאתִי	הִמְצִאתִי	הִמְצָאתִי
3CP	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִתְמַצָּאוּ	הִמְצִאוּ	הִמְצָאוּ
2MP	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	מָצַאתֶם	הִתְמַצָּאתֶם	הִמְצַאתֶם	הִמְצָאתֶם
2FP	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן	מָצַאתֶן	הִתְמַצָּאתֶן	הִמְצַאתֶן	הִמְצָאתֶן
1CP	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִתְמַצָּאוּ	הִמְצִאוּ	הִמְצָאוּ
IMPF 3MS	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצִיא	יִמְצָא
3FS/2MS	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצָּא	תִּמְצִיא	תִּמְצָא
2FS	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּתְמַצְּאִי	תִּמְצִיָּאִי	תִּמְצְאִי
1CS	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶתְמַצָּא	אֶמְצִיא	אֶמְצָא
3MP	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִתְמַצָּאוּ	יִמְצִאוּ	יִמְצְאוּ
3FP/2MP	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה	תִּמְצָאנָה	תִּמְצָאנָה
2MP	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּתְמַצָּאוּ	תִּמְצִאוּ	תִּמְצְאוּ
1CP	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִתְמַצָּא	נִמְצִיא	נִמְצָא

III-ALEF	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PAST 3MS	וַיִּמְצֵא	וַיִּמְצֵא	וַיִּמְצֵא	וַיִּמְצֵא	וַיִּתְּמַצֵּא	וַיִּמְצֵא	וַיִּמְצֵא
JUSS 3MS	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְּמַצֵּא	יִמְצֵא	יִמְצֵא
1CS	אֶמְצֵאָה	אֶמְצֵאָה	אֶמְצֵאָה		אֶתְּמַצֵּא	אֶמְצִיאָה	
IMV MS	מִצֵּא	הִמְצֵא	מִצֵּא		הִתְּמַצֵּא	הִמְצֵא	
FS	מִצֵּאִי	הִמְצֵאִי	מִצֵּאִי		הִתְּמַצֵּאִי	הִמְצֵאִי	
MP	מִצְאוּ	הִמְצְאוּ	מִצְאוּ		הִתְּמַצְאוּ	הִמְצְאוּ	
FP	מִצְאֲנָה	הִמְצְאֲנָה	מִצְאֲנָה		הִתְּמַצְאֲנָה	הִמְצְאֲנָה	
INF CST	מִצֵּא	הִמְצֵא	מִצֵּא	מִצֵּא	הִתְּמַצֵּא	הִמְצִיא	הִמְצֵא
INF ABS	מִצּוֹא	נִמְצֵא	מִצֵּא		הִתְּמַצֵּא	הִמְצֵא	
PTCP MSA	מִצֵּא	נִמְצֵא	מִמְצֵא	מִמְצֵא	מִתְּמַצֵּא	מִמְצִיא	מִמְצֵא
FSA	מִצְאָה	נִמְצְאָה	מִמְצְאָה	מִמְצְאָה	מִתְּמַצְאָה	מִמְצִיאָה	מִמְצְאָה
	מִצְאָת	נִמְצְאָת	מִמְצְאָת	מִמְצְאָת	מִתְּמַצְאָת	מִמְצְאָת	מִמְצְאָת
MPA	מִצְאִים	נִמְצְאִים	מִמְצְאִים	מִמְצְאִים	מִתְּמַצְאִים	מִמְצִיאִים	מִמְצְאִים
FPA	מִצְאוֹת	נִמְצְאוֹת	מִמְצְאוֹת	מִמְצְאוֹת	מִתְּמַצְאוֹת	מִמְצִאוֹת	מִמְצְאוֹת

## 5. I-Nun Verb: נָפַל ‘fall’, נָגַשׁ ‘draw near’ (20.1)

I-NUN		QAL	NIFAL	Pi/Pu/HIT	HIFIL	HOFAI
PERF	3MS	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגִּישׁ
	3FS	נָפְלָה	נָגְשָׁה	נָגְשָׁה	הִגִּיֶּשָׁה	הִגִּיֶּשָׁה
	2MS	נָפַלְתָּ	נָגַשְׁתָּ	נָגַשְׁתָּ	הִגִּשְׁתָּ	הִגִּשְׁתָּ
	2FS	נָפַלְתְּ	נָגַשְׁתְּ	נָגַשְׁתְּ	הִגִּשְׁתְּ	הִגִּשְׁתְּ
	1CS	נָפַלְתִּי	נָגַשְׁתִּי	נָגַשְׁתִּי	הִגִּשְׁתִּי	הִגִּשְׁתִּי
	3CP	נָפְלוּ	נָגְשׁוּ	נָגְשׁוּ	הִגִּישׁוּ	הִגִּישׁוּ
	2MP	נָפַלְתֶּם	נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִגִּשְׁתֶּם	הִגִּשְׁתֶּם
	2FP	נָפַלְתֶּן	נָגַשְׁתֶּן	נָגַשְׁתֶּן	הִגִּשְׁתֶּן	הִגִּשְׁתֶּן
	1CP	נָפְלָנוּ	נָגְשָׁנוּ	נָגְשָׁנוּ	הִגִּישָׁנוּ	הִגִּישָׁנוּ
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IMPF	3MS	יִפֹּל	יִגֹּשׁ	יִנָּגֵשׁ	יִגִּישׁ	יִגִּישׁ
	3FS/2MS	תִּפֹּל	תִּגֹּשׁ	תִּנָּגֵשׁ	תִּגִּישׁ	תִּגִּישׁ
	2FS	תִּפְּלוּ	תִּגְּשׁוּ	תִּנָּגְשׁוּ	תִּגִּיֶּשׁוּ	תִּגִּיֶּשׁוּ
	1CS	אֶפֶל	אֶגֶשׁ	אֶנָּגֵשׁ	אֶגִּישׁ	אֶגִּישׁ
	3MP	יִפְּלוּ	יִגְּשׁוּ	יִנָּגְשׁוּ	יִגִּישׁוּ	יִגִּישׁוּ
	3FP	תִּפְּלֶנָּה	תִּגְּשֶׁנָּה	תִּנָּגְשֶׁנָּה	תִּגִּיֶּשֶׁנָּה	תִּגִּיֶּשֶׁנָּה
	2MP	תִּפְּלוּ	תִּגְּשׁוּ	תִּנָּגְשׁוּ	תִּגִּיֶּשׁוּ	תִּגִּיֶּשׁוּ
	2FP	תִּפְּלֶנָּה	תִּגְּשֶׁנָּה	תִּנָּגְשֶׁנָּה	תִּגִּיֶּשֶׁנָּה	תִּגִּיֶּשֶׁנָּה
	1CP	נִפְּלוּ	נִגְּשׁוּ	נִנָּגְשׁוּ	נִגִּישׁוּ	נִגִּישׁוּ



I-NUN	QAL	NIFAL	PI/PU/HIT	HIFIL	HOFAL
PAST 3MS	וַיִּפֹּל	וַיִּגַּשׁ	וַיִּנָּגֶשׁ	וַיִּגַּשׁ	וַיִּגַּשׁ
JUSS 3MS	יִפֹּל	יִגַּשׁ	יִנָּגֶשׁ	יִגַּשׁ	יִגַּשׁ
1CS	אֶפֹּלָה	אֶגַּשָּׁה	אֶנָּגֶשֶׁה	אֶגַּשֶּׁה	
IMV MS	נִפֹּל	גַּשׁ	הִנָּגֶשׁ	הִגַּשׁ	
FS	נִפְּלִי	גָּשִׁי	הִנָּגְשִׁי	הִגִּישִׁי	
MP	נִפְּלוּ	גָּשׁוּ	הִנָּגְשׁוּ	הִגִּישׁוּ	
FP	נִפְּלֶנָּה	גָּשְׁנָה	הִנָּגְשְׁנָה	הִגִּשְׁנָה	
INF CST	נִפֹּל	גָּשֶׁת	הִנָּגֶשׁ	הִגִּישׁ	הִגַּשׁ
INF ABS	נִפּוּל	נִגּוּשׁ	הִנָּגֶשׁ	הִגַּשׁ	הִגַּשׁ
PTCP MSA	נִפֹּל	נִגַּשׁ	נִגַּשׁ	מִגַּשׁ	מִגַּשׁ
FSA	נִפְּלָה	נִגַּשָּׁה	נִגַּשָּׁה	מִגַּשֶּׁה	מִגַּשָּׁה
	נִפְּלֶת	נִגַּשְׁת	נִגַּשְׁת	מִגַּשְׁת	מִגַּשְׁת
MPA	נִפְּלִים	נִגַּשִׁים	נִגַּשִׁים	מִגַּשִׁים	מִגַּשִׁים
FPA	נִפְּלוּת	נִגַּשׁוּת	נִגַּשׁוּת	מִגַּשִׁים	מִגַּשׁוּת

## 6. I-Vav/Yod Verb: יָשַׁב 'sit', יָרַשׁ 'possess'; יָטַב 'be good' (21.1)

I-Vav/Yod		QAL	NIFAL	PI/PU/HIT	HIFIL	HOFAL	QAL	HIFIL
PERF	3MS	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
	3FS	יָשְׁבָה	יָרְשָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָטְבָה	הִיטִיבָה
	2MS	יָשַׁבְתָּ	יָרַשְׁתָּ	נִשְׁבַּחְתָּ	הוֹשַׁבְתָּ	הוֹשֵׁבְתָּ	יָטַבְתָּ	הִיטַבְתָּ
	2FS	יָשַׁבְתְּ	יָרַשְׁתְּ	נִשְׁבַּחְתְּ	הוֹשַׁבְתְּ	הוֹשֵׁבְתְּ	יָטַבְתְּ	הִיטַבְתְּ
	1CS	יָשַׁבְתִּי	יָרַשְׁתִּי	נִשְׁבַּחְתִּי	הוֹשַׁבְתִּי	הוֹשֵׁבְתִּי	יָטַבְתִּי	הִיטַבְתִּי
	3CP	יָשְׁבוּ	יָרְשׁוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָטְבוּ	הִיטִיבוּ
	2MP	יָשַׁבְתֶּם	יָרַשְׁתֶּם	נִשְׁבַּחְתֶּם	הוֹשַׁבְתֶּם	הוֹשֵׁבְתֶּם	יָטַבְתֶּם	הִיטַבְתֶּם
	2FP	יָשַׁבְתֶּן	יָרַשְׁתֶּן	נִשְׁבַּחְתֶּן	הוֹשַׁבְתֶּן	הוֹשֵׁבְתֶּן	יָטַבְתֶּן	הִיטַבְתֶּן
	1CP	יָשַׁבְנוּ	יָרַשְׁנוּ	נִשְׁבַּחְנוּ	הוֹשַׁבְנוּ	הוֹשֵׁבְנוּ	יָטַבְנוּ	הִיטַבְנוּ
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IMPF	3MS	יֹשֵׁב	יֹרֵשׁ	יֹשֵׁב	יוֹשִׁיב	יוֹשֵׁב	יִיטֵב	יִיטִיב
	3FS/2MS	תֹּשֵׁב	תִּירֵשׁ	תֹּשֵׁב	תוֹשִׁיב	תוֹשֵׁב	תִּיטֵב	תִּיטִיב
	2FS	תֹּשְׁבִי	תִּירְשִׁי	תֹּשְׁבִי	תוֹשִׁיבִי	תוֹשֵׁבִי	תִּיטְבִי	תִּיטִיבִי
	1CS	אֹשֵׁב	אִירֵשׁ	אֹשֵׁב	אוֹשִׁיב	אוֹשֵׁב	אִיטֵב	אִיטִיב
	3MP	יֹשְׁבוּ	יִירְשׁוּ	יֹשְׁבוּ	יוֹשְׁיבוּ	יוֹשְׁבוּ	יִיטְבוּ	יִיטִיבוּ
	3FP	תֹּשְׁבָנָה	תִּירְשְׁנָה	תֹּשְׁבָנָה	תוֹשְׁבָנָה	תוֹשְׁבָנָה	תִּיטְבָנָה	תִּיטִיבָנָה
	2MP	תֹּשְׁבוּ	תִירְשׁוּ	תֹּשְׁבוּ	תוֹשְׁיבוּ	תוֹשְׁבוּ	תִיטְבוּ	תִיטִיבוּ
	2FP	תֹּשְׁבָנָה	תִירְשְׁנָה	תֹּשְׁבָנָה	תוֹשְׁבָנָה	תוֹשְׁבָנָה	תִיטְבָנָה	תִיטִיבָנָה
	1CP	נֹשֵׁב	נִירֵשׁ	נֹשֵׁב	נוֹשִׁיב	נוֹשֵׁב	נִיטֵב	נִיטִיב

I-Vav/Yod	QAL	NIFAL	PI/PU/HIT	HIFIL	HOFAL	QAL	HIFIL
PAST 3MS	וַיֵּשֶׁב	וַיֵּרָשׁ	וַיֵּוָשֶׁב	R	וַיֵּשֶׁב	וַיֵּוָשֶׁב	וַיֵּיטֵב
JUSS 3MS	יֵשֶׁב	יֵרָשׁ	יֵוָשֶׁב		יֵוָשֶׁב	יֵיטֵב	יֵיטֵב
1CS	אֶשְׁבֶּה	אֶרְשֶׁה	אֶוָּשֶׁבֶה	E	אֶוֹשִׁיבֶה	אֶיטְבֶּה	אֶיטִיבֶה
IMV MS	שֵׁב	רֵשׁ	הוֹשֵׁב		הוֹשֵׁב	יטֵב	היטֵב
FS	שָׁבִי	רָשִׁי	הוֹשִׁבִי	G	הוֹשִׁיבִי	יטְבִי	היטִיבִי
MP	שְׁבוּ	רְשׁוּ	הוֹשִׁבוּ		הוֹשִׁיבוּ	יטְבוּ	היטִיבוּ
FP	שִׁבְנָה	רְשְׁנָה	הוֹשִׁבְנָה	U	הוֹשִׁבְנָה	יטְבְּנָה	היטִבְּנָה
INF CST	שֹׁבֶת	רֹשֶׁת	הוֹשֵׁב		הוֹשִׁיב	יטֵב	היטִיב
INF ABS	יֹשֹׁב	יֹרֹשׁ	הוֹשֵׁב	L	הוֹשֵׁב	יטֹב	היטֵב
PTCP MSA	יֹשֵׁב	יֹרֵשׁ	נוֹשֵׁב		מוֹשִׁיב	יטֵב	מיטִיב
FSA	יֹשְׁבָה	יֹרְשָׁה	נוֹשְׁבָה	A	מוֹשִׁיבָה	יטְבָה	מיטִיבָה
	יֹשְׁבֶת	יֹרְשֶׁת	נוֹשְׁבֶת		מוֹשִׁשֶׁת	יטְבֶת	מיטִיבֶת
MPA	יֹשְׁבִים	יֹרְשִׁים	נוֹשְׁבִים	R	מוֹשְׁבִים	יטְבִים	מיטִיבִים
FPA	יֹשְׁבוֹת	יֹרְשׁוֹת	נוֹשְׁבוֹת		מוֹשְׁבוֹת	יטְבוֹת	מיטִיבוֹת

## 7. III-He Verb: גָּלָה 'reveal' (22.1)

III-He		QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	3MS	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִתְגַּלָּה	הִגְלָה	הִגְלָה
	3FS	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִתְגַּלְתָּה	הִגְלְתָה	הִגְלְתָה
	2MS	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִתְגַּלִּיתָ	הִגְלִיתָ	הִגְלִיתָ
	2FS	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִתְגַּלִּיתְּ	הִגְלִיתְּ	הִגְלִיתְּ
	1CS	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִתְגַּלִּיתִי	הִגְלִיתִי	הִגְלִיתִי
	3CP	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִתְגַּלוּ	הִגְלוּ	הִגְלוּ
	2MP	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִתְגַּלִּיתֶם	הִגְלִיתֶם	הִגְלִיתֶם
	2FP	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן	הִתְגַּלִּיתֶן	הִגְלִיתֶן	הִגְלִיתֶן
	1CP	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִתְגַּלִּינוּ	הִגְלִינוּ	הִגְלִינוּ
IMPF	3MS	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִגְלֶה	יִגְלֶה
	3FS/2MS	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּגְלֶה	תִּגְלֶה
	2FS	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	תִּגְלִי	תִּגְלִי
	1CS	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה	אֶגְלֶה	אֶגְלֶה
	3MP	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִגְלוּ	יִגְלוּ
	3FP	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
	2MP	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּגְלוּ	תִּגְלוּ
	2FP	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
	1CP	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה	נִגְלֶה	נִגְלֶה

III-He	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PAST 3MS	וַיִּגַּל	וַיִּגַּל	וַיִּגַּל		וַיִּתְגַּל	וַיִּגַּל	
JUSS 3MS	יִגַּל	יִגַּל	יִגַּל		יִתְגַּל	יִגַּל	
1CS	NO DISTINCT 1CS JUSSIVE FORM – IDENTICAL WITH 1CS IMPERFECT						
IMV MS	גַּלְה	הִגְלֵה	גַּלְה		הִתְגַּלְה	הִגְלֵה	
FS	גְּלִי	הִגְלִי	גְּלִי		הִתְגְּלִי	הִגְלִי	
MP	גָּלוּ	הִגְלוּ	גָּלוּ		הִתְגָּלוּ	הִגְלוּ	
FP	גִּלְיִנָּה	הִגְלִינָּה	גִּלְיִנָּה		הִתְגִּלְיִנָּה	הִגְלִינָּה	
INF CST	גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת	הִתְגָּלוֹת	הִגְלוֹת	הִגְלוֹת
INF ABS	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִתְגָּלָה	הִגְלָה	הִגְלָה
PTCP MSA	גָּלָה	נִגְלָה	מְגָלָה	מְגָלָה	מִתְגָּלָה	מְגָלָה	מְגָלָה
FSA	גָּלָה	נִגְלָה	מְגָלָה	מְגָלָה	מִתְגָּלָה	מְגָלָה	מְגָלָה
MPA	גָּלִים	נִגְלִים	מְגָלִים	מְגָלִים	מִתְגָּלִים	מְגָלִים	מְגָלִים
FPA	גָּלוֹת	נִגְלוֹת	מְגָלוֹת	מְגָלוֹת	מִתְגָּלוֹת	מְגָלוֹת	מְגָלוֹת

## 8. II-Vav/Yod Verb: קום 'arise', מות 'die', שים 'set' (23.1)

II-Vav/Yod	QAL II-VAV	QAL STATIVE	QAL II-YOD	NIFAL	POLEL	HIFIL	HOFAL
PERF 3MS	קָם	מָת	שָׁם	נָקוּם	קוּמָם	הִקִּים	הוּקָם
3FS	קָמָה	מָתָה	שָׁמָה	נָקוּמָה	קוּמָמָה	הִקִּימָה	הוּקָמָה
2MS	קָמַתָּ	מָתָתָה	שָׁמַתָּ	נָקוּמוּתָּ	קוּמָמַתָּ	הִקִּימוּתָּ	הוּקָמַתָּ
2FS	קָמַתְּ	מָתְּ	שָׁמַתְּ	נָקוּמוֹתְּ	קוּמָמַתְּ	הִקִּימוֹתְּ	הוּקָמַתְּ
1CS	קָמַתִּי	מָתִי	שָׁמַתִּי	נָקוּמוֹתִי	קוּמָמַתִּי	הִקִּימוֹתִי	הוּקָמַתִּי
3CP	קָמוּ	מָתוּ	שָׁמוּ	נָקוּמוּ	קוּמָמוּ	הִקִּימוּ	הוּקָמוּ
2MP	קָמַתְּם	מָתְּם	שָׁמַתְּם	נָקוּמוֹתְּם	קוּמָמַתְּם	הִקִּימוֹתְּם	הוּקָמַתְּם
2FP	קָמַתֶּן	מָתֶן	שָׁמַתֶּן	נָקוּמוֹתֶן	קוּמָמַתֶּן	הִקִּימוֹתֶן	הוּקָמַתֶּן
1CP	קָמְנוּ	מָתְנוּ	שָׁמְנוּ	נָקוּמוֹנוּ	קוּמָמְנוּ	הִקִּימוֹנוּ	הוּקָמְנוּ
IMPF 3MS	יָקוּם	יָמוּת	יָשִׁים	יָקוּם	יָקוּמָם	יָקִים	יּוֹקָם
3FS/2MS	תָּקוּם	תָּמוּת	תָּשִׁים	תָּקוּם	תָּקוּמָם	תָּקִים	תּוֹקָם
2FS	תָּקוּמִי	תָּמוּתִי	תָּשִׁימִי	תָּקוּמִי	תָּקוּמָמִי	תָּקִימִי	תּוֹקָמִי
1CS	אָקוּם	אָמוּת	אָשִׁים	אָקוּם	אָקוּמָם	אָקִים	אּוֹקָם
3MP	יָקוּמוּ	יָמוּתוּ	יָשִׁימוּ	יָקוּמוּ	יָקוּמָמוּ	יָקִימוּ	יּוֹקָמוּ
3FP	תָּקוּמְיָנָה	תָּמוּתְיָנָה	תָּשִׁימְיָנָה	תָּקוּמְיָנָה	תָּקוּמְיָמְנָה	תָּקִימְיָנָה תָּקִימְיָנָה	תּוֹקְמְיָנָה
2MP	תָּקוּמוּ	תָּמוּתוּ	תָּשִׁימוּ	תָּקוּמוּ	תָּקוּמָמוּ	תָּקִימוּ	תּוֹקָמוּ
2FP	תָּקוּמְיָנָה	תָּמוּתְיָנָה	תָּשִׁימְיָנָה	תָּקוּמְיָנָה	תָּקוּמְיָמְנָה	תָּקִימְיָנָה תָּקִימְיָנָה	תּוֹקְמְיָנָה
1CP	נָקוּם	נָמוּת	נָשִׁים	נָקוּם	נָקוּמָם	נָקִים	נּוֹקָם

II-Vav/Yod	QAL II-Vav	QAL STATIVE	QAL II-Yod	NIFAL	POLEL	HIFIL	HOFAL
PAST 3MS	וִיקָם	וִימָת	וִישָׁם	וִיקוּם	וִיקוּמִם	וִיקָם	וִיוקָם
JUSS 3MS	יָקֵם	יָמֵת	יָשֵׁם	יָקוּם	יָקוּמִם	יָקֵם	
1CS	אֶקְוֶמָה	אֶמְוֹתָה	אֶשְׁיֶמָה	אֶקְוֶמָה	אֶקְוֶמָמָה	אֶקְיֶמָה	
IMV MS	קוּם	מוֹת	שִׁים	הִקּוּם	קוּמִם	הִקֵּם	
FS	קוּמִי	מוֹתִי	שִׁימִי	הִקְוִמִי	קוּמָמִי	הִקְיִמִי	
MP	קוּמוּ	מוֹתוּ	שִׁימוּ	הִקְוִמוּ	קוּמְמוּ	הִקְיִמוּ	
FP	קְמוּנָה	מְמוֹתָנָה	שְׁמוּנָה	הִקְוִמוּנָה	קוּמְמוּנָה	הִקְיִמוּנָה	
INF CST	קוּם	מוֹת	שִׁים	הִקּוּם	קוּמִם	הִקֵּם	הוּקָם
INF ABS	קוּם	מוֹת	שׁוּם	הִקּוּם	קוּמִם	הִקֵּם	הוּקָם
PTCP MSA	קָם	מָת	שָׁם	נָקוּם	מְקוּמִם	מְקִים	מוּקָם
FSA	קָמָה	מָתָה	שָׁמָה	נָקוּמָה	מְקוּמָמָה	מְקִימָה	מוּקָמָה
MPA	קָמִים	מָתִים	שָׁמִים	נָקוּמִים	מְקוּמָמִים	מְקִימִים	מוּקָמִים
FPA	קָמוֹת	מָתוֹת	שָׁמוֹת	נָקוּמוֹת	מְקוּמָמוֹת	מְקִימוֹת	מוּקָמוֹת

## 9. II-III Verb: סָבַב ‘surround’, קָלַ ‘be slight’ (24.1)

II-III	QAL DYNAMIC	QAL STATIVE	NIFAL	POEL	HIFIL	HOFAL
PERF 3MS	סָבַב / סָב	קָלַ	נָסַב	סוּבַב	הִסֵּב	הוּסַב
3FS	סָבְּהָ / סָבְּהָ	קָלְהָ	נָסְבָּה	סוּבְּבָה	הִסְבְּהָ	הוּסְבְּהָ
2MS	סָבֹתָ	קָלֹתָ	נָסְבוֹתָ	סוּבְּבָתָּ	הִסְבֹּתָ	הוּסְבוֹתָ
2FS	סָבֹתְ	קָלֹתְ	נָסְבוֹתְ	סוּבְּבָתְ	הִסְבֹּתְ	הוּסְבוֹתְ
1CS	סָבוֹתִי	קָלוֹתִי	נָסְבוֹתִי	סוּבְּבָתִּי	הִסְבוֹתִי	הוּסְבוֹתִי
3CP	סָבוּ / סָבְּבוּ	קָלוּ	נָסְבוּ	סוּבְּבוּ	הִסְבוּ	הוּסְבוּ
2MP	סָבוּתְּם	קָלוּתְּם	נָסְבוּתְּם	סוּבְּבָתְּם	הִסְבוּתְּם	הוּסְבוּתְּם
2FP	סָבוּתְּן	קָלוּתְּן	נָסְבוּתְּן	סוּבְּבָתְּן	הִסְבוּתְּן	הוּסְבוּתְּן
1CP	סָבוּנוּ	קָלוּנוּ	נָסְבוּנוּ	סוּבְּבָנוּ	הִסְבוּנוּ	הוּסְבוּנוּ
IMPF 3MS	יֹסֵב / יֹסֵב	יִקַּל	יֹסֵב	יִסוּבֵב	יִסֵּב	יֹוִסֵב / יֹוִסֵב
3FS/2MS	תִּסְבֵּב / תִּסְבֵּב	תִּקַּל	תִּסְבֵּב	תִּסוּבֵב	תִּסֵּב	תִּוִּסְבֵּב
2FS	תִּסְבִּי / תִּסְבִּי	תִּקְלִי	תִּסְבִּי	תִּסוּבְּבִי	תִּסְבִּי	תִּוִּסְבִּי
1CS	אֶסֵּב / אֶסֵּב	אֶקַּל	אֶסֵּב	אֶסוּבֵב	אֶסֵּב	אֶוִּסֵּב
3MP	יִסְבוּ / יִסְבוּ	יִקְלוּ	יִסְבוּ	יִסוּבְּבוּ	יִסְבוּ	יֹוִסְבוּ
3FP	תִּסְבְּינָה / תִּסְבְּינָה	תִּקְלִינָה	תִּסְבְּינָה	תִּסוּבְּבִנָה	תִּסְבְּינָה	תִּוִּסְבְּינָה
2MP	תִּסְבוּ / תִּסְבוּ	תִּקְלוּ	תִּסְבוּ	תִּסוּבְּבוּ	תִּסְבוּ	תִּוִּסְבוּ
2FP	תִּסְבְּינָה / תִּסְבְּינָה	תִּקְלִינָה	תִּסְבְּינָה	תִּסוּבְּבִנָה	תִּסְבְּינָה	תִּוִּסְבְּינָה
1CP	נִסֵּב / נִסֵּב	נִקַּל	נִסֵּב	נִסוּבֵב	נִסֵּב	נִוִּסֵּב



II-III	QAL DYNAMIC	QAL STATIVE	NIFAL	POEL	HIFIL	HOFAL
PAST 3MS	וִיָסֵב	וַיִּקַּל	וַיִּסֵּב	וַיִּסְוֶבֶב	וַיִּסֶּבֶב	וַיִּוִּסֵּב
JUSS 3MS	יָסֵב	יִקַּל	יִסֵּב	יִסְוֶבֶב	יִסֶּבֶב	יִוִּסֵּב
1CS	אֶסְבֶּה	אֶקַּלֶּה	אֶסְבֶּה	אֶסְוֶבֶּה	אֶסְבֶּה	
IMV MS	סֵב		הִסֵּב	סִוֶּבֶב	הִסֶּבֶב	
FS	סֵבִי		הִסֵּבִי	סִוֶּבֶבִי	הִסֶּבֶבִי	
MP	סֵבוּ		הִסֵּבוּ	סִוֶּבֶבוּ	הִסֶּבֶבוּ	
FP	סִפְיֶנָה		הִסְפִּינָה	סִוִּבְנָה	הִסִּיבְנָה	
INF CST	סֵב	קַל	הִסֵּב	סִוֶּבֶב	הִסֶּבֶב	הִוִּסֵּב
INF ABS	סֵבֹב	קָלוּל	הִסֹּב	סִוֶּבֶב	הִסֶּבֶב	הִוִּסֵּב
PTCP MSA	סֵבֵב	קָל	נָסֵב	מְסֻוֶּבֶב	מְסֵבֵב	מְוִסֵּב
FSA	סֵבֶּבֶה	קֶלֶה	נִסְבֶּה	מְסֻוֶּבֶּה	מְסֵבֶּה	מְוִסְבֶּה
MPA	סֵבְבִים	קָלִים	נִסְבִּים	מְסֻוֶּבֶּים	מְסֵבִים	מְוִסְבִּים
FPA	סֵבְבוֹת	קָלוֹת	נִסְבוֹת	מְסֻוֶּבְבוֹת	מְסֵבּוֹת	מְוִסְבוֹת

## Appendix D

### Numerals

Cardinals				Ordinals	
Masculine		Feminine		Masculine	Feminine
Absolute	Construct	Absolute	Construct		
1	אֶחָד	אַחַת	אַחַת	1 <sup>st</sup>	רִאשׁוֹן / רִאשׁוֹנָה
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	2 <sup>nd</sup>	שְׁנִית / שְׁנִי
3	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשׁ	3 <sup>rd</sup>	שְׁלִישִׁית / שְׁלִישִׁי
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּעַת	4 <sup>th</sup>	רְבִיעִית / רְבִיעִי
5	חֲמִשָּׁה	חֲמִשֶּׁת	חֲמִשֶּׁת	5 <sup>th</sup>	חֲמִישִׁית / חֲמִישִׁי
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשֶׁת	6 <sup>th</sup>	שִׁשִּׁית / שִׁשִּׁי
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	7 <sup>th</sup>	שְׁבִיעִית / שְׁבִיעִי
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶת	8 <sup>th</sup>	שְׁמִינִית / שְׁמִינִי
9	תְּשַׁע	תְּשַׁעַת	תְּשַׁעַת	9 <sup>th</sup>	תְּשִׁיעִית / תְּשִׁיעִי
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵת	10 <sup>th</sup>	עֲשִׂירִית / עֲשִׂירִי

- 1 is an *adjective*, and agrees in gender and number with the noun it modifies.
- 2-10 are *nouns* which can be in apposition (any order) or construct with a noun.  
 שְׁנֵי-אֲנָשִׁים ~ שְׁנַיִם אֲנָשִׁים ~ אֲנָשִׁים שְׁנַיִם 'two men'
- 3-10 (unlike 1 and 2) take the *opposite* gender form to the noun they modify.  
 שְׁלֹשָׁה בָּנִים 'three sons' and שְׁלֹשׁ בָּנוֹת 'three daughters'  
 (contrast בֶּן אֶחָד 'one son' and בַּת אַחַת 'one daughter')

11-19 are constructed of the numerals 1-9 followed by 10 (מ עֶשְׂרִי; F עֶשְׂרֵה). They agree in gender with the noun they modify (like 1 and 2).

Note: there are alternate forms for 11 and 12

11' עֶשְׂרֵת עֶשְׂרִי ~ אֶחָד עֶשְׂרִי

12' שְׁנֵי עֶשְׂרִי ~ שְׁנַיִם עֶשְׂרִי

- 20-90 are the plural forms of 2-9; single integers are conjoined with *vav*.  
 עֶשְׂרִים '20'  
 שְׁלוֹשִׁים וְאַחַד '31'  
 אַרְבָּעִים וְחֲמִשׁ '45'
- 100s are based on '100' (FSA מֵאָה; FSC מֵאָת; P מֵאוֹת)  
 מֵאוֹת (DU) '200'  
 שְׁלֹשׁ-מֵאוֹת '300', etc.
- Certain nouns appear in the singular even with numerically plural modifiers:  
 אֶחָד עֶשְׂרִי שָׁנָה '11 year(s)'  
 אֶחָד עֶשְׂרִי יוֹם '11 day(s)'  
 אֶחָד עֶשְׂרִי אִישׁ '11 man (men)'

## Appendix E

### Masoretic Accents

### טעמים

טעמים, or accents, were added to the Bible by the Masoretes (ca. 500-1000 C.E.), a group of scholars responsible for the preservation of the Hebrew Bible as well as the addition of accents and vowels.

The accents serve to break up the text into “sense” units so that when the text is read or chanted, a pause (or breath) is taken in a logical place. Knowing the accents, therefore, informs the reader both where to place word stress and how to phrase groups of words.

In addition, accents can also be of consequence for interpretation, as illustrated by Isaiah 40:3. If the division of the verse by the accents are observed, the prepositional phrase is part of the crier’s statement, but the Septuagint, followed by the New Testament, treats the prepositional phrase as indicating the location of the crier.

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנוּ דֶּרֶךְ יְהוָה יִשְׂרוּ בְּעֵרְבָה מְסֻלָּה לְאַלְהֵינוּ:

A voice cries out: —In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God.“ (Isa 40:3, NRSV)

#### Compare:

This is the one of whom the prophet Isaiah spoke when he said, —The voice of one crying out in the wilderness: “Prepare the way of the Lord, make his paths straight.” (Matt 3:3, NRSV)

There are 27 accents used by twenty-one books of the Hebrew Bible as well as a variant 21 accents used exclusively in Psalms, Job, and Proverbs. The accents are categorized as disjunctive—those which make a sense break with what follows—and conjunctive—those that make a sense connection with what follows. In addition, the disjunctive accents are of different “levels” depending on the “strength” of their disjunction. Level 1 accents make the greatest disjunction.

Listed below are the accents of the first three disjunctive levels as well as the two most common conjunctive accents which function as *servi* (“servants”), immediately preceding certain disjunctive accents.

#### LEVEL ONE

Silluq ,	סילוק: (always with <i>sof pasuq</i> : סוף פסוק)
Atnah ,	אתנח

#### LEVEL TWO

Segolta ^	סגלתא (postpositive)
Zaqef Qatan ^	זקף קטן
Zaqef Gadol ^	זקף גדול (variant of <i>zaqef qatan</i> )
Tifha ,	טיפחא

#### LEVEL THREE

Revia ^	רביע
Pashta ^	פשתא (postpositive)
Tevir ,	תביר

Note: If two of the same disjunctive accents appear within one clause, most often the first of the two will mark the more disjunctive “sense” break.

### MAJOR CONJUNCTIVE

Munah	מוֹנַח (servi for <i>atnah</i> , <i>segolta</i> , <i>zaqef</i> , <i>revia</i> , and <i>pashta</i> )
Merka	מֶרְכָּא (servi for <i>silluq</i> , <i>tifha</i> , and <i>tevir</i> )

Verse divisions by the accents can be understood as operating on a continuous dichotomy: the strongest disjunctive divides the verse in half, the next strongest divides each half in half again, etc.

In the following verses the strength of each disjunction is represented by vertical lines between the words: one vertical line (|) represents a level one disjunction, two vertical lines (||) a level two disjunction, and three vertical lines (|||) a level three disjunction.

Genesis 1:1-2

1:1 בְּרֵאשִׁית || בָּרָא אֱלֹהִים | אֶת הַשָּׁמַיִם || וְאֶת הָאָרֶץ:

1:2 וְהָאָרֶץ ||| הִיְתָה תֵהוֹ ||| וְבָהוּ || וַחֲשָׁד || עַל־פְּנֵי תְהוֹם |

וַיֹּחַ אֱלֹהִים || מְרַחֶפֶת || עַל־פְּנֵי הַמַּיִם:

## GLOSSARY

Verbs are cited according to the third masculine singular form of the Qal perfect conjugation, except in the case of hollow roots. The Qal infinitive construct is used as the citation form for hollow roots. If a citation form is not actually attested, it is placed in parentheses (e.g. [אות]). The same principle applies to nouns. Within the body of a lemma, unattested forms are also placed in parentheses. Homonyms are listed separately.

- **Parentheses** (L#) indicate the *lesson/vocabulary list* in which the word is introduced.
- **Brackets** [] indicate the appendix that supplies further information for that lexical entry (e.g., for a paradigm of that weak verb).
- **Abbreviations**: ADJ *adjective*; ADV *adverb*; C *common*; COMP *complementizer*; COND *conditional*; CONJ *conjunction*; CST *construct state*; DEM *demonstrative pronoun*; DET *determiner/article*; DU *dual*; EXST *existential*; F *feminine*; HI *Hifil*; HIT *Hitpaal*; HO *Hofal*; INF *infinitive*; INTJ *interjection*; INTER *interrogative*; LOC *locative*; M *masculine*; NI *Nifal*; NOUN *noun*; PASS *passive*; PI *Piel*; P *plural*; PN *proper noun*; PREP *preposition*; PRON *independent pronoun*; PTCP *participle*; PU *Pual*; Q *Qal*; S *singular*; VB *verb*

## א

אב (L2) NOUN M *father*; P אבות [A2]  
 אבד (L11) VB Q *perish*; PI, HI *destroy* [C4]  
 אבה (L19) VB Q *be willing, consent* [C4, C7]  
 אבימלך PN *Abimelech*  
 אבל CONJ *but*  
 אבן (L8) NOUN F *stone*; P אבנים  
 אברהם (L6) PN *Abraham*  
 אברם (L6) PN *Abram*  
 אבשלום PN *Absalom*  
 אדום PN *Edom*  
 אדם (L4) NOUN M *man, humankind*; PN *Adam*  
 אדמה (L10) NOUN F *ground, land*  
 אדון (L2) NOUN M *master, lord*  
 אדני (L2) PN (EPITHET) *the Lord*  
 אדניהו PN *Adonijah*  
 אהב (L7) VB Q *love* [C1, C2]  
 אהל (L7) NOUN M *tent*  
 אהרן (L6) PN *Aaron*  
 או (L28) CONJ *or*  
 אבל CONJ *but*  
 אוצר NOUN M *treasure, store; treasury, storehouse*  
 אור (L22) NOUN M *light*  
 [אור] VB Q *be(come) light*; H *give light, shine, make shine*  
 אות NOUN M, F *sign*; P אותות  
 [אות] VB NI *consent, agree*  
 אוזן (L5) NOUN F *ear*; DU אוזנים

אזר VB Q *gird, equip* [C1, C3]  
 אח (L4) NOUN M *brother*; P אחים [A2]  
 אחד (L13) NOUN M *one, each (one)*; F אחת [D]  
 אחות (L4) NOUN F *sister*; P [אחיות] A2  
 אחרי, אחר (L13) PREP, ADV, CONJ *behind, after*  
 אחר (L13) ADJ *another*  
 אי INTE *where?*; איממה *from where?*  
 אויב NOUN M *enemy* (Q PTCP)  
 איבה NOUN F *enmity, personal hostility*  
 איזה INTER *where?*  
 איך (L27) ADV *how*; INTJ *How!*  
 אין, איך (L3) EXST ADV *there is/are not*  
 איש (L2) NOUN M *man*; P אנשים [A2]  
 אך (L14) ADV *only, surely*  
 אכל (L7) VB Q *eat* [C4]  
 אכלה NOUN F *food, eating*  
 אל- (L2) PREP *to, towards* [A5]  
 אל (L9) ADV *not* (with commands)  
 אל (L28) NOUN M *god, God, mighty one*  
 אלה CP DEM *these* [A4]  
 אלהים (L2) NOUN M *God; gods*  
 אלימלך PN *Elimelech*  
 אלה NOUN F *sheaf*  
 אלף NOUN M *thousand, clan*  
 [אלף] NOUN M *cattle* (only in P)  
 אם (L8) COND *if*; (also marks an alternative condition, i.e., *or ...*)  
 אם (L4) NOUN F *mother*; P אמות [A2]

אָמָה (L19) NOUN F *maid, handmaid*  
 אָמָה NOUN F *cubit*  
 [אַמַּן] (L17) VB Q *support*; HI *believe* [C1]  
 [אַמֶּץ] (L29) VB Q *be strong, bold*; PI  
*strengthen (something)*; HIT *make oneself*  
*bold, obstinate* [C1]  
 אָמַר (L6) VB Q *say* [C3, C4]  
 אָמַר NOUN M *speech, word*  
 אָמַת (L10) NOUN F *truth, faithfulness*  
 אָנָה (L25) INTER *where?, to where?*  
 אָנָה, אָנָה INTJ *ah!, now!*  
 אֲנַחְנוּ, נִחְנוּ PRON 1CP *we* [A3]  
 אֲנִי, אֲנִי PRON 1CS *I* [A3]  
 אָסָא PN *Asa*  
 אָסַף (L10) VB Q *gather, remove* [C1]  
 אֵף (L15) ADV *also, even, moreover*  
 אָף (L22) NOUN M *nose, face, anger*  
 אָף CONJ *furthermore; how much more!*  
 אָפָה (L19) VB Q *bake* [C4, C7]  
 אֶצֶל NOUN M *proximity*; PREP *beside*  
 אַרְבַּע NOUN FS *four*; MS אַרְבַּעָה; P אַרְבָּעִים  
*forty*; MS אַרְבַּעָתַיִם *four-fold*; M רְבִיעִי *fourth*  
 [D] רְבָעִים ADJ/SUBST *(those belonging to)*  
*the fourth generation*  
 אֲרוֹן (L24) NOUN M *chest, ark*  
 אֶרֶץ (L21) NOUN M *way, path*  
 אֶרֶץ NOUN M *length*  
 [אַרְדָּ] (L27) VB Q *be long*; HI *prolong*,  
*lengthen*  
 אֶרֶץ (L2) NOUN F *earth, land*  
 [אַרַּר] VB Q, PI *curse* [C1, C9]  
 אֲרָרַת PN *Ararat*  
 אִשָּׁה (L2) NOUN F *woman, wife*; P נָשִׁים [A2]  
 אֲשׁוּר PN *Assyria*  
 אָשָׁם (L17) NOUN M *guilt (offering)*  
 אֲשֶׁר (L5) CONJ *that, which, who*; COMP *that*  
 אַתְּ, אַתְּ, with suffix אֹתִי, etc. (L4) direct  
 object marker (mostly for definite  
 nouns) [A5]  
 אִתְּ, אִתְּ, with suffix אֹתִי, etc. (L7) PREP *with*  
 [A5]  
 אַתָּה PRON 2MS *you* [A3]  
 אַתָּה PRON 2FS *you* [A3]  
 אַתָּם PRON 2MP *you* [A3]  
 אַתָּה, אַתָּה PRON 2FP *you* [A3]

## ב

בִּי (L3) PREP *in, at, with, by* [A5]  
 בְּאֵר (L10) NOUN M *well, cistern, pit*  
 בָּבֶל (L6) PN *Babylon*  
 בִּגְדִי (L7) NOUN M *garment*  
 [בָּדַל] (L22) VB HI *divide, separate*  
 בָּהוּ NOUN M *emptiness*  
 בַּהֲמָה (L4) NOUN F *cattle*  
 בּוֹא (L23) VB Q *come, enter*; HI *bring, make*  
*enter* [C4, C8]  
 בּוֹר (L10) NOUN M *well, cistern, pit*  
 בּוֹשׁ (L23) VB Q *be ashamed* [C8]  
 בָּחַר (L17) VB Q *choose* [C2, C3]  
 בָּטַח (L10) VB Q *trust* [C3]  
 [בֵּין] (L9) PREP *between* (only in CST בֵּין)  
 בִּין (L27) VB Q *perceive, observe, have*  
*insight*; HI *understand, give*  
*understanding, teach*  
 בִּינָה NOUN F *understanding*  
 בֵּית (L2) NOUN M *house* בְּתִים [A2]  
 בֵּית־אֵל PN *Bethel*  
 בֵּית־לֶחֶם PN *Bethlehem*  
 בָּכָה (L26) VB Q *weep, bewail*; PI *lament* [C7]  
 בְּכוֹר (L23) NOUN M *first-born*  
 בִּלְהָה PN *Bilhah*  
 בָּלָק PN *Balak*  
 בִּלְתִּי (L25) ADV *not, except*  
 בָּמָה (L12) NOUN F *high-place*  
 בֶּן (L2) NOUN M *son*; P בָּנִים [A2]; בֶּן- number  
 שָׁנָה idiomatic for *X years old*  
 בָּנָה (L22) VB Q *build* [C7]  
 בִּנְיָמִן PN *Benjamin*  
 בָּעַד (L12) PREP *behind, on behalf of, away*  
*from*; CST בָּעַד  
 בֹּעַז PN *Boaz*  
 בָּעַל NOUN M *owner, lord*; PN *Baal*  
 בָּצֵק NOUN M *dough*  
 בִּקְעָה NOUN F *valley, plain*  
 בָּקָר (L7) NOUN M *cattle, herd, ox*  
 בֹּקֶר (L28) NOUN M *morning*  
 [בָּקַשׁ] (L11) VB PI *seek*  
 בָּר NOUN M *corn*  
 בָּרָא (L20) VB Q *create* [C4]  
 בָּרַח VB Q *flee* [C3]  
 בְּרִית (L4) NOUN F *covenant*  
 [בָּרַךְ] (L13) VB PI *bless* [C2]  
 בָּשַׁל (L19) VB PI *boil*

בֶּשֶׂר (L6) NOUN M *flesh*  
 בַּת (L4) NOUN F *daughter*; P בָּנוֹת [A2]  
 בַּת־שֶׁבַע PN *Bathsheba*  
 בְּתוֹךְ PREP M *in the midst of* (only in CST; see  
 תָּוֶךְ)

## ג

גָּאַל VB Q *redeem, act as a kinsman* [C2]  
 גֹּאֵל Q PTCP *kinsman-redeemer, close relative*  
 גְּבוּהָ VB Q *be high, lofty, tall*; H1 *make high*  
 גְּבוּל NOUN M *border, territory*  
 גָּדוֹל (L9) ADJ *great*  
 [גָּדַל, גִּדְּלָה] (L11) VB Q *be great*; PI *make great*,  
*grow*  
 גְּדֻלָּה NOUN M *greatness, magnificence*  
 גִּדְעוֹן PN *Gideon*  
 גּוֹי (L5) NOUN M *nation, people*  
 גּוֹר (L27) VB Q *to sojourn, abide* [C8]  
 גֶּחֹן NOUN M *belly (of reptiles)*  
 גָּלָה (L22) VB Q *uncover, reveal* [C7]  
 גַּם (L7) ADV *also, even*  
 גִּמְלָה (L22) NOUN M *camel*  
 גֶּן (L15) NOUN M *garden*  
 גָּנַב VB Q *steal*; NI *be stolen*; PI *steal away*; PU  
*be stolen away*; HIT *go by stealth*  
 גְּנִיבָה NOUN F *stolen item*  
 גֵּר (L14) NOUN M *resident alien, stranger*  
 גְּרִגְרוֹת NOUN FP *neck*  
 גֶּרֶן (L27) NOUN M *threshing floor*  
 גֵּרָר PN *Gerar*  
 [גָּרַשׁ] (L18) VB Q *cast out, thrust out*; PI *drive*  
*out, away* [C2]

## ד

דָּבַק (L26) VB Q *cling, cleave, keep close*  
 דָּבָר (L2) NOUN M *word, thing*  
 [דִּבֶּר] (L11) VB PI *speak* [C3]  
 דִּבְרָה NOUN M *pestilence, plague*  
 דְּבִשׁ NOUN M *honey*  
 דָּג NOUN M *fish*; F דָּגָה  
 דָּוִד (L2) PN *David*  
 דּוֹר (L13) NOUN M *generation*  
 דָּלָה VB Q *draw (water)*  
 דָּם NOUN M *blood*; P *bloodguilt*  
 דָּמָה VB Q *be like, resemble* [C7]  
 דְּמוּת NOUN F *likeness*  
 דָּן PN *Dan*

דָּעַת (L29) NOUN F/M *knowledge*  
 דִּרְדֵּר NOUN M *thistles*  
 דֶּרֶךְ (L3) NOUN M/F *way, road*  
 דָּרַךְ (L16) VB Q *tread, march, walk*  
 דָּרַשׁ (L5) VB Q *seek* [C2]  
 [דָּשָׂא] VB Q *be green*; H *cause to sprout*  
 דָּשָׁא NOUN M *grass*

## ה

•הֶ (L3) DET *the*  
 הֶ (L14) INTER (question marker for “yes” and  
 “no” questions)  
 הָ- (L20) ADV *to, toward* (suffixed on nouns)  
 הֶבֶל PN *Abel*  
 הָגָר PN *Hagar*  
 הוּא MS PRON *he*; DEM *that* [A3, A4]  
 הִיא FS PRON *she*; DEM *that* [A3, A4]  
 הָיָה (L5) VB Q *become, be* [C7]  
 הֵיכָל (L10) NOUN M *palace, temple*  
 הִלָּךְ (L7) VB Q *walk, go*  
 [הִלָּל] (L13) VB PI *praise* [C9]  
 הֵם, הֵנָּה MP PRON *they*; DEM *those* [A3, A4]  
 הֶמוֹן (L15) NOUN M *multitude, crowd*  
 הִנֵּה (L18) INTJ *behold, see!*  
 הֵן, הֵנָּה FP PRON *they*; DEM *those* [A3, A4]  
 הֵנָּה ADV *here*;  
 הִנֵּה (L11) INTJ *behold, see!*  
 הִפְךָ (L14) VB Q *overturn, destroy* [C1]  
 הִפְכָּה NOUN F *overthrow, destruction*  
 הַר (L5) NOUN M *mountain, hill country*; P  
 הָהָרִים; with article הַהָרִים  
 הָרַג (L10) VB Q *kill, slay* [C1, C2]  
 הָרָה (L24) VB Q *conceive, become pregnant*  
 [C1, C2, C7]  
 הַרְיוֹן NOUN M *conception, pregnancy* (also  
 הִרְוֹן)

## ו

וְ (L3) CONJ *and*  
 וַיֹּאמֶר (L8) VB Q 3MS PAST *he said* [C2,  
 C4]

## ז

זֹאת FS DEM *this* [A4]  
 זָבַח (L7) VB Q, PI *slaughter, sacrifice* [C3]  
 זֶה MS DEM *this* [A4]  
 זָהָב (L11) NOUN M *gold*

זָכַר (L4) VB Q *remember*  
 זָכָר (L19) NOUN M *male*  
 זָמַן NOUN M *appointed time, time*  
 [זָעָה] NOUN F *sweat*  
 זָקֵן (L10) ADJ *old*  
 זָקֵן VB Q *be old*  
 זָרַח (L16) VB Q *rise, come forth, appear*  
 זָרַע VB Q *sow seed; H produce seed*  
 זָרַע (L20) NOUN M *seed*

## ח

[חָבֵא] VB NI, HIT *hide (oneself); HI hide (something)* [C1, C4]  
 [חָבַל] VB Q *bind, pledge; NI be pledged; PI writhe, twist* [C1]  
 חָבַל NOUN M *mariner, sailor* (Q PTCP)  
 [חָבַק] VB Q, PI *embrace* [C1]  
 [חָבַשׁ] (L25) VB Q *bind, bind on, bind up; PI bind, restrain; PU be bound up* [C1]  
 חַגִּית PN *Haggit*  
 חָגוֹר NOUN M *belt, girdle*  
 חָדַל (L26) VB Q *cease, come to an end* [C1]  
 חָדָשׁ (L25) NOUN M *new moon, month*  
 [חָוָה] (L24) VB HISHTAFEL *bow down, prostrate oneself* [C1, C7]  
 חָוָה PN *Eve*  
 חוֹמָה (L15) NOUN F *wall*  
 חָזַק (L17) VB Q *be strong; HI strengthen, seize* [C1]  
 חָטָא (L11) VB Q *sin* [C1, C4]  
 חָטָא NOUN M *sin*  
 חָטָאָה (L19) NOUN F *sin*  
 חָטָאת (L8) NOUN F *sin, sin-offering*  
 חַי ADJ MS *alive, living; FS חַיָּה*  
 חַיָּה (L27) VB Q *live, be alive* [C1, C7]  
 חַיָּה (L9) NOUN F *animal*  
 חָיִל (L29) NOUN M *strength, wealth, valor; army*  
 חַיִּים (L6) NOUN MP *life*  
 חֵיק (L24) NOUN M *bosom, lap*  
 חָכָם (L9) ADJ MS *wise; FS חָכְמָה*  
 חָכָם (L16) VB Q *be wise* [C1]  
 [חָלַל] (L24) VB NI *be defiled; PI he polluted, defiled; HI begin* [C1, C9]  
 חָלַק (L25) VB Q, PI *divide, distribute; NI divide oneself* [C1]  
 חָלָק ADJ *smooth, slippery*

חֵלֶק NOUN M *portion, share, territory*  
 חֶלְקָה (L29) NOUN F *portion*  
 חָמַד VB Q *desire, take pleasure in*  
 חֲמוֹר (L15) NOUN M *donkey*  
 [חָמוֹת] (L26) NOUN F *mother-in-law*  
 חָמָס (L15) NOUN M *violence*  
 חָמָר NOUN M *cement, mortar, clay*  
 חֲמִשׁ NOUN FS *five; MS חֲמִשָּׁה; P חֲמִשִּׁים fifty; חֲמִשִּׁי fifth* [D]  
 חֵן (L26) NOUN M *favor, grace*  
 חָנָה (L25) VB Q *incline, bend down, camp* [C1, C7]  
 חַנָּה PN *Hannah*  
 חֲנוּךְ PN *Enoch*  
 חָנַן (L24) VB Q *show favor, be gracious* [C1, C9]  
 [חָנַף] (L16) VB Q *be polluted, profane; HI pollute, make profane* [C1]  
 חֲסֵד (L7) NOUN M *kindness, goodness*  
 חָסָה (L27) VB Q *seek refuge* [C1, C7]  
 חֲפִצַּי NOUN M *delight, pleasure*  
 חֹק, חֻקִּי, with suffix חֻקֶּךָ, etc. (L7) NOUN M *statute*  
 חֶרֶב (L6) NOUN F *sword* P חֲרִיבוֹת  
 חֹרֵב PN *Horeb*  
 חָרָה (L22) VB Q *burn, be kindled* [C1, C2, C7]  
 חָשַׁב (L17) VB Q *think, devise; NI be reckoned* [C1]  
 [חָשָׁה] VB Q *be silent; HI exhibit silence, make still/quiet* [C1, C7]  
 חֹשֶׁךְ (L22) NOUN M *darkness*  
 חֶת PN *Heth; חֲתִי Hittite; חֲתִים Hittites*  
 [חָתַת] (L24) VB Q *be shattered, dismayed* [C1, C9]

## ט

טָהוֹר ADJ *clean, pure*  
 טוֹב (L9) ADJ *good, pleasant*  
 [טוֹל] HI *cast, hurl, throw; HO be hurled, cast, thrown* [C8]  
 טָמֵא ADJ *unclean*  
 טָף NOUN M *children*  
 טָרַם (L24) ADV *not yet, before*  
 טָרַף (L25) VB Q *tear, rend, pluck* [C2]



י  
 [יְבִמָּה] (L27) NOUN F *sister-in-law*  
 יָבֵשׁ (L21) VB Q *be(come) dry*; HI *cause to be dry* [C6]  
 יַבְשָׁה (L21) NOUN F *dry land*  
 יָד (L2) NOUN F *hand*; DU יָדַי; P יָדוֹת  
 [יָדָה] (L25) VB HI *give thanks, praise, confess* [C6, C7]  
 יָדַע (L11) VB Q *know* [C3, C6]  
 יְהוּא PN *Jehu*  
 יְהוּדָה (L5) PN *Judah*  
 יְהוֹנָתָן PN *Jonathan*  
 יְהוֹשֻׁעַ PN *Joshua*  
 יְהוָה (L1) PN *YHWH* (personal name of the Hebrew God)  
 יוֹאָב PN *Joab*  
 יוֹאָשׁ PN *Joash*  
 יוֹם (L2) NOUN M *day*; P יָמִים; יוֹמָהּ *today*; יוֹם *daily* [A2]  
 יוֹנָה (L17) NOUN F *dove*  
 יוֹנָה PN *Jonah*  
 יוֹסֵף (L14) PN *Joseph*  
 יָחִיד ADJ, SUBST *only, only one, solitary*  
 [יָטַב] (L21) VB Q *be good, pleasing*; HI *do (something) well, deal well with* [C6]  
 יַיִן (L21) NOUN M *wine*  
 יָכַל VB Q *irregular be able, have power* [C6]  
 יָלַד (L14) VB Q *beget, bear (children)* [C6]  
 [יָלַל] VB HI *howl* [C6, C9]  
 יָם (L13) NOUN M *sea*; P יָמִים  
 יַם־סוּף PN *Sea of Reeds* (“Red Sea”)  
 [יָמַן] VB HI *go right, choose the right, use the right hand* [C6]  
 יָמִין NOUN F *right side, right hand*  
 [יָנַק] VB Q *suck*; HI *suckle, nurse* [C6]  
 יָסַף (L28) VB Q *add*; HI *multiply, do again, continue* [C6]  
 יַעֲקֹב (L7) PN *Jacob*  
 [יָפָה] VB Q *be fair, beautiful*; PI *beautify*  
 יָצָא (L13) VB Q *go forth* [C4, C6]  
 [יָצַב] VB HIT *station oneself, take one's stand* [C6]  
 [יָצַג] VB HI *set, place, establish*; HO *be stayed, stopped, detained* [C6]  
 יִצְחָק (L8) PN *Isaac*  
 [יָצַע] VB HI *lay, spread*; HO *be laid, spread* [C3, C6]

יָצַק VB Q *pour, pour out*; HI *pour (oil)*; HO *be poured, cast, molten, firmly established* [C6]  
 יָצַר (L23) VB Q *form, fashion, shape* [C4, C6]  
 [יָצַת] VB Q *kindle, burn*; NI *be kindled*; HI *kindle, set on fire* [C6]  
 [יָקַץ] (L21) VB Q *awake* [C6]  
 יָרָא (L13) VB Q *fear* [C4, C6]  
 יְרָאָה NOUN F *fear, terror, reverence*  
 יָרַד (L29) VB Q *go down, descend* [C6]  
 יַרְדֵּן (L21) PN *Jordan River*  
 יָרָה (L25) VB Q, HI *throw, cast, shoot (arrows)* [C6]  
 יְרוּשָׁלַם (L5) PN *Jerusalem*  
 יְרִיחוֹ PN *Jericho*  
 יֵרֵמְיָהּ, יֵרֵמְיָהּ (L12) PN *Jeremiah*  
 יָרֵק NOUN M *green (thing), greenness*  
 יָרַשׁ (L24) VB Q *take possession, inherit* [C6]  
 יִשְׂרָאֵל (L2) PN *Israel*  
 יֵשׁ EXST *there is*  
 יָשַׁב (L11) VB Q *sit, dwell*; יוֹשֵׁב *inhabitant, dweller* (Q PTCP) [C6]  
 יֵשִׁי PN *Jesse*  
 יִשְׁמָעֵאל PN *Ishmael*  
 [יִשְׁעַ] (L21) VB NI *be saved*; HI *save, deliver* [C3, C6]  
 יִשְׁעַ (L17) NOUN M *deliverance, rescue, salvation*  
 יִשָּׁר (L21) VB Q *be smooth, right*; PI *make even, smooth* [C3, C6]  
 [יָתַר] VB NI *be left over, remain over*; HI *leave over, leave a remnant* [C3, C6]

## כ

כֹּ (L3) PREP *like, as* [A5]  
 כַּאֲשֶׁר (L6) CONJ *as, just as, when*  
 כָּבֵד (L9) ADJ *heavy*  
 [כָּבֵד, כָּבֵד] (L11) VB Q *be heavy*; PI, HI *make heavy, honor*  
 כְּבוֹד (L8) NOUN M *glory, honor, wealth*  
 כֶּבֶשׂ NOUN M *lamb*  
 [כָּבַשׁ] (L17) VB Q *subdue, dominate*  
 כֵּן (L6) ADV *thus, so*  
 כֹּהֵן (L3) NOUN M *priest*  
 כּוֹכַב NOUN M *star*  
 [כּוֹן] (L23) VB NI *be set up, established, fixed*; HI *establish, set up, make firm* [C8]  
 כֹּחַ NOUN M *strength, power*

כִּי (L2) CONJ *because, when, if, though, but*;  
 COMP *that*; כִּי אֲם *but*  
 כֶּכֶר NOUN F *round district, loaf, weight*  
 כָּל, כָּל־, with suffix כָּלָךְ, etc. (L2) ADJ *all*,  
*every*; NOUN M *everything*  
 כָּלָה (L14) VB Q *be complete*, PI *complete*,  
*finish* [C7]  
 כָּלָה (L26) NOUN F *daughter-in-law, bride*  
 כֵּלִי (L13) NOUN M *vessel, utensil*; P כֵּלִים  
 כִּלְיוֹן PN *Kilyon*  
 כֵּן (L22) ADV *so, thus*  
 כָּנַס VB Q *gather, collect*; PI *gather together*;  
 HIT *gather oneself together*  
 כְּנַעֲנִי (L11) PN *Canaan, Canaanite*  
 כְּנָף NOUN F *wing, extremity* DU כְּנָפַיִם P [כְּנָפוֹת]  
 כִּסֵּא (L23) NOUN M *throne*  
 כֶּסֶף (L11) NOUN M *silver, money*  
 כָּעַס NOUN M *vexation, anger*  
 כָּפַר (L13) VB PI *appease, atone* [C3]  
 כַּר NOUN M *saddlebag*  
 כְּרוּב NOUN M *cherub (type of subordinate*  
*divine being)*  
 כֶּרֶם NOUN M, F *vineyard*  
 כָּרַת (L4) VB Q *cut, cut off, cut down* [C2]  
 כָּתַב (L8) VB Q *write*  
 כְּתָנֶת, כְּתָנֶת NOUN F *tunic*

## ל

לִּי (L3) PREP *to, for* [A5]  
 לֹא (L2) ADV *no, not*  
 לֵאָה PN *Leah*  
 לְאָמַר (L12) COMP used to introduce direct  
 speech; not translated (Q INF CST √אמר)  
 [C1, C4]  
 לֵב, לֵבָב (L3) NOUN M *heart, mind*  
 לָבָן PN *Laban*  
 לְבָנוֹן PN *Lebanon*  
 לָבַשׁ (L12) VB Q *wear*; HI *clothe*  
 לָהֵט NOUN M *flame*  
 לוֹ COND *would that, if (irreal)*  
 לוֹלִי COND *if not (irreal, negative)*  
 לוּחַ (L18) NOUN M *tablet, board, plank, plate*;  
 P לְחוֹת  
 לוֹט PN *Lot*  
 לֵוִי PN *Levi*  
 לֶחֶם (L7) NOUN M *bread, food*  
 לָטַט NOUN M *secrecy (always with בְּ)*

לַיְלָה (L7) NOUN M *night*  
 לָכַד (L5) VB Q *capture*  
 לָכֵן CONJ *therefore*  
 לָמַד (L12) VB Q *learn*; PI *teach*  
 לָמָּה, לָמָּה (L20) INTER *why?*  
 לָמֶךְ PN *Lamech*  
 לְמַעַן (L13) PREP *for the sake of*; CONJ *in order*  
*that (purpose), so that (result)*  
 לִפְנֵי (L5) PREP, CONJ *before*  
 לִפְנֵימִים (L27) ADV *formerly, previously*  
 לָקַח (L15) VB Q *take, receive* [C3, C5]  
 [לָקַט] (L26) VB Q *glean, pick up, gather*  
 לְשׁוֹן (L13) NOUN M *tongue, language* P לְשׁוֹנוֹת

## מ

מָאֵד (L7) NOUN M *strength*; ADV *exceedingly*  
 מֵאָה NOUN F *hundred* [D]  
 מְאוֹרֵי NOUN M *luminary, light, lamp*; P מְאוֹרוֹת  
 מֵאֻכַּל NOUN M *food*  
 מִדְבָּר (L10) NOUN M *wilderness*  
 מִדּוֹן NOUN M *strife, contention*; P מִדּוֹנִים, מִדּוֹנִים  
 and מִדּוֹנִים  
 מִדּוּעַ (L26) INTER *why?*  
 מִדְיָן PN *Midian*  
 מָה (L10) INTER *what? how?*  
 מְהוּמָה NOUN F *tumult, confusion*  
 מוֹאָב PN *Moab*; מוֹאָבִי *Moabite*, F מוֹאָבִיָּה  
 מוֹעֵד (L17) NOUN M *meeting, appointed time*  
 מוֹפֵת (L23) NOUN M *wonder, sign, portent*  
 מוֹת (L23) VB Q *die*; HI *kill* [C8]  
 מוֹת (L29) NOUN M *death*  
 מִזְבֵּחַ (L12) NOUN M *altar*; P מִזְבְּחוֹת  
 מָחָה (L20) VB Q *blot out, wipe away* [C2, C7]  
 מַחְלוֹן PN *Machlon*  
 מַחֲנֶה NOUN M *encampment, camp* P מַחֲנוֹת and  
 מַחֲנִים  
 מִטָּה NOUN M *staff, rod, branch, tribe* P מִטּוֹת  
 מִי (L9) INTER *who?*  
 מִילְדָּה NOUN F *midwife*  
 מַיִם (L5) NOUN M *water*  
 [מִין] NOUN M *kind, species*  
 מָכָה NOUN F *blow, wound*  
 מָכַר (L29) VB Q *sell* [C3]  
 מָלֵא (L10) ADJ *full*  
 מָלֵא VB Q *be full, fill*; PI *fill* [C4]  
 מַלְאָךְ (L6) NOUN M *messenger, angel*  
 מְלָאכָה (L16) NOUN F *work*

מֶלַח NOUN M *salt*  
 מִלְחָמָה (L14) NOUN F *war, battle*  
 מֶלֶךְ (L2) NOUN M *king*  
 מָלַךְ (L4) VB Q *reign, be(come) king*  
 מִלְכָּה PN *Milcah*  
 מַלְכוּת NOUN F *royalty, royal power, reign, kingdom*  
 מַמְלָכָה (L23) NOUN F *kingdom, rule*  
 מִמְשָׁלָה NOUN F *rule, dominion*  
 מִן and מִי (L3) PREP *from; more than* [A5]  
 מָנָה VB Q *count, number, assign; PI appoint, ordain* [C7]  
 מִנְחָה (L13) NOUN F *gift, grain offering*  
 מְעַט (L19) ADV *little, few*  
 מִמָּעַל [מָעַל] NOUN M *higher part (only מִמָּעַל above and LCV מִמָּעַל upwards)*  
 מַעֲלָל (L21) NOUN M *deed, practice*  
 מַעֲשֶׂה (L28) NOUN M *deed, work*  
 מִפְּנֵי PREP, CONJ *from before (מִן + פְּנֵי)*  
 מָצָא (L11) VB Q *find* [C4]  
 מִצְוָה (L7) NOUN F *commandment; P מִצְוֹת*  
 מִצְרַיִם (L5) PN *Egypt*  
 [מִקְוֶה] NOUN M *collection, collected mass*  
 מָקוֹם (L6) NOUN M *place P מְקוֹמוֹת*  
 מָרָא PN *Mara ('bitterness')*  
 מִרְאֶה (L10) NOUN M *appearance, vision*  
 [מִרְגְּלוֹת] (L27) NOUN FP *place of feet ADV at [his] feet*  
 מֹרְיָה PN *Moriah*  
 מִרְכָּבָה (L17) NOUN F *chariot*  
 [מָרַר] (L27) VB Q *be bitter; PI HI make bitter* [C9]  
 [מִשְׁכָּרְת] NOUN F *wages*  
 מֹשֶׁה (L3) PN *Moses*  
 מִשְׁכָּב (L18) NOUN M *couch, place of lying*  
 מִשְׁכָּן (L13) NOUN M *dwelling, tabernacle*  
 מָשַׁל (L14) VB Q *rule*  
 מִשְׁמָרֶת NOUN F *guard, watch; charge, function*  
 מִשְׁפָּחָה (L15) NOUN F *family, clan*  
 מִשְׁפָּט (L8) NOUN M *judgment, justice; custom*  
 מוֹת Q PTCP *מוֹת*

## נ

נָא (L13) illocutionary signal equivalent to *I tell you*; alternatively, a marker of politeness, such as *please*.

נֹאם NOUN M *utterance (always CST)*  
 [נָאֵף] (L17) VB Q, PI *commit adultery* [C2]  
 [נִאָּקָה] NOUN F *groan, groaning*  
 [נִבְּאָ] VB NI, HIT *prophecy* [C4, C5]  
 [נִבְטָ] (L20) VB PI, HI *look, gaze* [C5]  
 נָבִיא (L4) NOUN M *prophet*  
 נֶגֶב (L20) NOUN M *south*  
 נֶגֶב PN *Negeb*  
 [נִגְדָ] (L20) VB HI *declare* [C5]  
 נִגְדָ (L10) ADV, PREP *in front of, in sight of, opposite to*  
 נָגַע (L20) VB Q *touch, reach, strike* [C3, C5]  
 [נִגַּשׁ] (L20) VB Q *draw near, approach* [C5]  
 נֹד PN *Nod*  
 נוּחַ (L25) VB Q *rest; HI cause to rest, make quiet; set down; let remain, leave* [C3, C5, C8]  
 נֹחַ PN *Noah*  
 נָחוֹר PN *Nahor*  
 נָחַל NOUN M *torrent, torrent valley/run-off ravine ('wadi')*  
 נִחְלָה (L26) NOUN F *possession, property, inheritance*  
 [נִחַם] (L17) VB NI *be sorry/regret, comforted; PI comfort, console* [C2]  
 נָחַשׁ PN *Nahash*  
 נָחַשׁ NOUN M *serpent*  
 נָטָה (L22) VB Q *stretch out, extend; HI turn, incline (something)* [C5, C7]  
 נָטַע (L23) VB Q *plant* [C3, C5]  
 [נָכָה] (L25) VB HI *smite, strike* [C5, C7]  
 [נִכָּר] (L18) VB NI *be recognized; HI recognize, regard* [C3, C5]  
 נִכְרִי (L23) NOUN M *foreign thing*  
 נִכְרִי (L26) ADJ *foreign, alien; F נִכְרִיָּה*  
 נָסַע (L20) VB Q *pull up (tent pegs), set out, journey* [C3, C5]  
 נֶעֱלַל (L27) NOUN F *sandal, shoe DU נֶעֱלָלִים* (L5)  
 נַעֲמִי PN *Naomi ('my pleasantness')*  
 נֶעֱרַר (L4) NOUN M *lad, young boy; F נַעֲרָה*  
 נַעֲרָה F *maiden, young girl*  
 נָפַל (L20) VB Q *fall* [C5]  
 נִפְלִים NOUN MP *giants, "fallen ones"*  
 נָפֶשׁ (L3) NOUN F *life, self*  
 [נִצַּב] (L28) VB NI *take one's stand, station oneself; be stationed, appointed*  
 [נִצַּל] (L20) VB NI *be delivered, deliver oneself; HI snatch away, deliver* [C5]

[נָצַר] VB Q *watch, guard, keep* [C3, C5]  
 נִקְבָּה NOUN F *female*  
 נָקִי (L16) ADJ *clean, innocent, exempt*  
 [נָקַם] (L25) VB Q *avenge, take vengeance*; NI  
*avenge oneself*; HO *be avenged* [C5]  
 נָשָׂא (L13) VB Q *lift up* [C4, C5]; NI *be*  
*deceived*; HI *deceive*  
 נָשִׁים NOUN FP *women*; see אִשָּׁה [A2]  
 [נָשַׁק] (L26) VB Q, PI *kiss* [C5]  
 נָשֹׁר NOUN M *vulture, eagle*  
 נָתַן (L9) VB Q *give, place, set* [C5]  
 נָתַן PN *Nathan*

## ס

סָבַב (L24) VB Q *turn about, go around,*  
*surround* [C9]  
 סָבִיב ADV/PREP *around, about*  
 סֹדֶם PN *Sodom*  
 סוֹס (L4) NOUN M *horse, stallion*; F סוֹסָה *mare*  
 סוּף NOUN M *reeds, rushes*; see ים-סוּף  
 סוּר (L23) VB Q *turn aside, depart*; HI *cause to*  
*depart, remove* [C8]  
 סִינִי PN *Sinai*  
 [סָלַח] (L19) VB Q *forgive* [C3]  
 סַנְחֶרִיב PN *Sennacherib*  
 [סָעַר] VB Q *storm*; NI *enraged*; PI *storm* [C2,  
 C3]  
 [סָפַד] VB Q *wail, lament*; NI *be bewailed*  
 סָפַר VB Q *count, number*; PI *recount, declare*  
 [C3]  
 סֵפֶר (L8) NOUN M *scroll, document, book*  
 [סָתַר] (L12) VB NI *hide (oneself)*; HI *conceal*  
 [C3]  
 סִתְרָה NOUN M *hiding-place, secrecy*

## ע

עֶבֶד (L3) NOUN M *servant*  
 עָבַד (L13) VB Q *serve, work* [C1]  
 עָבוֹר only as בְּעָבוֹר PREP, CONJ *for the sake of,*  
*on account of, in order that*  
 עָבַר (L12) VB Q *pass over* [C1]  
 עֲבָרִי PN *Hebrew*; P עֲבָרִים *Hebrews*  
 עַד (L5) PREP *unto, as far as*; CONJ *while, until*  
 [A5]  
 עֵד (L26) NOUN M *witness*  
 עֵדָה (L17) NOUN F *congregation*  
 עָדָה PN *Adah*

עֲדוּת NOUN F *testimony*  
 עֵדֶן PN *Eden*  
 עוֹבֵד PN *Obed*  
 עוֹד (L15) ADV *still, yet, again*  
 עוֹלָם (L8) NOUN M *forever, long duration,*  
*antiquity*  
 עוֹן (L13) NOUN M *transgression, iniquity*  
 עוֹף VB Q *fly*; POLEL *fly about*  
 עוֹף NOUN M *flying creatures, fowl, insects*  
 עוֹר NOUN M *skin, (animal) hide*  
 עָזַב (L7) VB Q *abandon, forsake* [C1]  
 עֵיִן (L5) NOUN F *eye* DU עֵינַיִם  
 עִיר (L2) NOUN F *city*; P עָרִים  
 עִירָם ADJ *naked*  
 עַל (L5) PREP *upon, over*  
 עָלָה (L14) VB Q *go up* [C1, C7]  
 עֹלָה (L12) NOUN F *burnt offering*  
 עֹלָה NOUN M *leaf, leafage*  
 עִם, with suffix עִמִּי, etc. (L4) PREP *with*; also  
 עִמָּדִי *with me, at my side*  
 עַם (L2) NOUN M *people*  
 עָמַד (L6) VB Q *stand* [C1]  
 עֲמֹרָה PN *Gomorrhah*  
 עָנָה (L22) VB Q *answer, respond* [C1, C7]  
 עָנָק PN *Anak* P עֲנָקִים *Anakites*  
 עָפָר (L23) NOUN M *dust, dirt, dry earth*  
 עֵץ (L8) NOUN M *tree*; P עֵצִים *wood*  
 [עֲצָב] NOUN M *idol* (always P עֲצָבִים)  
 עָצָב NOUN M *pain, hurt, toil*  
 עֲצָבוֹן NOUN M *pain, toil*  
 עֲצָם (L14) NOUN F *bone*  
 עֲקָב NOUN M *heel, footprint, hinderpart*  
 עָקַר VB Q *pluck, root up* [C1, C3]  
 עֵר PN *Er*  
 עָרַב NOUN M *evening, sunset*  
 עָרֵב NOUN M *swarm (of flies), mixture*  
 עֲרֵבָה NOUN F *desert-plain, steppe*; Jordan  
*valley*  
 עָרוֹם ADJ *naked*  
 עָרוֹם ADJ *crafty, shrewd, sensible*  
 עֲרָמָה NOUN F *heap*  
 עֲרָפָה PN *Orpah*  
 עֲשָׂב NOUN M *herb, herbage*  
 עָשָׂה (L11) VB Q *do, make, act* [C1, C7]  
 עֵשָׂו PN *Esau*

עָשָׂר NOUN FS *ten*; MS עֶשְׂרֵה; P עֶשְׂרִים *twenty*;  
 עֲשִׂירִי *tenth* [D]  
 עֵת (L14) NOUN F *time*; P עֲתוֹת  
 עַתָּה (L13) ADV *now*

## פ

פֶּה NOUN M *mouth*; CST פִּי  
 [פָּלָא] (L19) VB NI HIT *be difficult*,  
*extraordinary*; HI *do an extraordinary*  
*thing* [C4]  
 פִּלְגָּשׁ NOUN F *concubine*  
 [פָּלַל] (L15) VB HIT *pray* [C9]  
 פְּלִשְׁתִּי (L6) PN *Philistine*; P פְּלִשְׁתִּים  
*Philistines*  
 פֶּן (L10) CONJ *lest, so that not* (negative  
 purpose)  
 [פָּנָה] (L2) NOUN M (always P פָּנִים *face*)  
 פֶּסֶל NOUN M *idol, image*  
 פָּעַל NOUN M *doing, deed, work*  
 פָּעַם (L15) NOUN M *step, time*  
 פָּקַד (L4) VB Q *attend to, visit, appoint*  
 פָּקַח VB Q *open eyes, ears*; NI *be opened* [C3]  
 פָּקִיד NOUN M *commissioner, deputy, overseer*  
 פָּר (L22) NOUN M *young bull, steer*; F פָּרָה  
*heifer, cow*  
 [פָּרַד] (L29) VB Q *separate*; HI *divide*,  
*separate (something)* [C2]  
 [פָּרָה] (L22) VB Q *bear fruit, be fruitful* [C2,  
 C7]  
 פְּרִי (L20) NOUN M *fruit*  
 פֶּרַעַה (L6) PN *Pharaoh*  
 פָּרַץ VB Q *break through/open/out*; NI *spread*;  
 PU *broken down* [C2]  
 [פָּרַר] (L24) VB HI *break, frustrate* [C2, C3,  
 C9]  
 פָּרָשׁ (L21) NOUN M *horseman*  
 פָּתַח (L17) NOUN M *opening*  
 פָּתַח (L15) VB Q *open* [C3]  
 פָּתַר (L25) VB Q *interpret* [C3]

## צ

צֹאן (L7) NOUN M, F *sheep, flock*  
 [צָבָא] (L6) NOUN M *host, army; hard service*  
 [צָדִק, צִדִּיק] (L12) VB Q *be righteous*; HI *justify*  
 צִדִּיק (L8) NOUN M *righteousness*  
 צִדְקָה (L29) NOUN F *righteousness*  
 צָדִיק (L9) ADJ *righteous*

צִוָּה (L27) VB PI *command* [C7]  
 [צָחַק] VB Q *laugh*; PI *jest* [C2]  
 צָחֵק NOUN M *laughter, laughing-stock*  
 צִיּוֹן PN *Zion*  
 צִלָּה PN *Silah*  
 [צָלַח, צִלַּח] (L15) VB Q *prosper, be*  
*successful*; HI *make successful, show*  
*experience* [C3]  
 צֶלֶם NOUN M *image, likeness*  
 צָמָא (L19) VB Q *be thirsty* [C4]  
 צָמַח VB Q *sprout, spring up*; HI *cause to*  
*sprout, grow*  
 צָעָקָה NOUN F *cry, outcry*  
 צָרַר (L24) VB Q *show hostility* [C2, C3, C9]

## ק

קָבַר (L15) VB Q, PI *bury* [C3]  
 קֶבֶר NOUN M *grave, sepulchre*  
 קָדוֹשׁ (L28) ADJ *sacred, holy*  
 קֶדֶם (L20) NOUN M *front, east, aforeside*; ADV  
*anciently*  
 [קָדַשׁ, קִדְּשׁ] (L11) VB Q *be holy*; PI  
*consecrate*  
 קִדְּשׁ (L10) NOUN M *holiness, apartness*,  
*sacredness*  
 [קָהַל] (L12) VB HI *congregate* [C2]  
 קֶהָל (L19) NOUN M *assembly, congregation*  
 [קָנָה] VB NI *be collected*  
 קוֹל (L6) NOUN M *voice, sound*  
 קוּם (L23) VB Q *rise, stand up*; PI *confirm*,  
*establish*; HI *raise, erect* [C8]  
 קוֹץ NOUN M *thorns, thorn-bush*  
 קָטָן (L9) ADJ MS *small*; F, P supplied by קָטַן  
 קָטָן (L9) ADJ MS *small*; FS קִטְנָה  
 קָטָן (L16) VB Q *be small, insignificant*  
 [קָטַר] (L12) VB PI, HI *make sacrifices smoke*  
 [C3]  
 קַיִן PN *Cain*  
 קָלַל (L24) VB Q *be slight, trifling; be quick*  
 [C9]  
 קוֹ NOUN M *nest*  
 קָנָא ADJ *jealous*  
 קָנָה (L15) VB Q *buy, acquire* [C7]  
 קֶצֶה (L28) NOUN M *end, extremity*  
 [קָצַר, קָצַר] VB Q *be short, impatient*; PI HI  
*shorten* [C3]  
 [קָצַר] (L28) VB Q *reap, harvest*

קָרָא (L9) VB Q *call, proclaim, read aloud*  
[C4]  
קָרוֹב (L19) ADJ *near*  
[קָרַב, קָרַב] (L5) VB Q *draw near, approach*  
[C2]  
קָרֵב NOUN M *inward part, midst*  
קְרִיאָה NOUN F *proclamation*  
קָרַע VB Q *tear, rend*; NI *be rent, split asunder*  
[C2, C3]  
קָשַׁר VB Q *bind, conspire together*; NI *was bound, joined together*; PI *bind on*; HIT *conspire* [C3]  
קֶשֶׁת (L21) NOUN F *bow*

## ר

רָאָה (L22) VB Q *see, look*; NI *show oneself, appear*; HI *show, exhibit* [C1, C2, C7]  
רְאוּבֵן PN *Reuben*  
רֹאשׁ (L5) NOUN M *head*; P רִאשִׁים [A2]  
רִאשׁוֹן ADJ *first* [D]  
רֵאשִׁית NOUN F *beginning or chief (part)*  
רַב (L14) ADJ *many, much*; MP רַבִּים  
רֹב (L24) NOUN M *multitude, greatness, abundance*  
[רָבַב] VB Q *be(come) many, much*  
רָבָה (L22) VB Q *be(come) many, multiply*; HI *make much/ many, make multiply* [C1, C7]  
רְבִיעִי NOUN M *fourth* (see אַרְבַּע [D])  
[רְבִיעִים, רְבִיעֵ] ADJ/SUBST *(those belonging to) the fourth generation*  
רֵבֶקָה PN *Rebekah*  
רֶגֶל (L5) NOUN F *foot*  
רָדָה (L22) VB Q *have dominion, rule* [C1, C7]  
רָדַף VB Q *pursue, chase, persecute*; NI *are pursued*; PI *pursue ardently*; PU *be chased away*; HI *chase* [C1]  
רֶהֱטַ (L19) NOUN M *water-trough*  
רוּחַ (L5) NOUN F *spirit, wind*  
רוּת PN *Ruth*  
רָחֵב ADJ *wide, broad*  
רְחֹבֹאם PN *Rehoboam*  
רָחוֹק (L19) ADJ *far, distant*; NOUN M *distance*;  
מִרְחוֹק *at a distance*  
רָחֵל PN *Rachel*  
רָחַם (L21) VB PI *have compassion on* [C1, C2]  
רָחַף VB PI *hover* [C2]

רָחַק VB Q *be far, distant*; PI *send far away, distance*; HI *cause to be distant, far away; remove* [C1, C2]  
רִיקָם (L29) ADV *emptily, vainly*  
רָמַשׁ VB Q *creep (on the ground), move lightly*  
רָמָשׁ NOUN M *creeping things, moving things*  
רָנַן (L24) VB Q, PI *give a ringing cry* [C1, C9]  
רָע (L9) ADJ MS *bad, evil*; FS רָעָה  
רֵעַ (L12) NOUN M *friend*  
רָעַב (L9) NOUN M *famine, hunger*  
רָעָה (L21) VB Q *shepherd, tend, pasture* [C1, C2, C7]  
רָעָה (L21) NOUN M *shepherd* (Q PTCP)  
רָפָא (L19) VB Q *heal* [C1, C4]  
רָקַד VB Q *skip about*; PI *dance, leap*; HI *cause to skip* [C1]  
רָקִיעַ NOUN M *extended surface, expanse, firmament*  
רָשָׁע (L9) ADJ *wicked*  
רָשָׁע (L12) VB Q *be wicked*; HI *condemn* [C1, C3]

## ש

שָׂדֶה (L9) NOUN M *field*; P שְׂדוֹת  
שָׂם (L23) VB Q *put, place, set* [C8]  
שָׂחַק VB Q *laugh, play*; PI *make sport, jest*; HI *utterly mock* [C2]  
שָׂכַל VB Q *be prudent*; HI *look at, ponder; give insight, teach*  
שָׂכָל NOUN M *prudence, insight*  
שְׂמָאל NOUN M *left side, left hand*  
שָׂמַח, שְׂמַח (L16) VB Q *rejoice, be glad*; PI *make rejoice, glad* [C3]  
שָׂנָא (L14) VB Q *hate* [C4]  
שְׂעִיר (L13) ADJ *hairy*  
שֶׁפָּה (L13) NOUN F *lip, shore*  
שָׂר (L11) NOUN M *official, captain, prince*; P שָׂרִים  
שָׂרָה PN *Sarah*  
שָׂרַי PN *Sarai*  
שָׂרִיד NOUN M *survivor*

## ש

שֵׁ (L18) CONJ *that, which, who*  
שָׂאוּל (L8) PN *Saul*  
שְׂאוּל (L29) NOUN F *underworld, Sheol*  
שָׂאֵל (L10) VB Q *inquire, ask* [C2]

שָׂאָר (L28) VB NI *be left over, behind, remain*;  
HI *leave over, behind* [C2, C3]  
שֶׁבֶלֶת NOUN F *ear of grain*; P שְׁבָלִים  
שָׁבַע (L14) VB NI *swear (an oath)*; HI *cause to swear (an oath)* [C3]  
שִׁבְעָה (L10) NOUN FS *seven*; MS שְׁבַעָה; P שְׁבָעִים *seventy*; שְׁבִיעִי *seventh*; שְׁבַעֲתַיִם *seven-fold* [D]  
שֶׁבַע PN *Sheba*  
שָׁבַר (L12) VB Q *break*; PI *shatter, break* [C3]  
שָׁבַר VB Q *buy grain*; HI *sell grain* [C3]  
שָׁבַת (L22) VB Q *cease, desist, rest*; HI *put an end to, destroy*  
שַׁבָּת (L14) NOUN F *sabbath, rest*  
שַׁדַּי PN *Shaddai, Almighty*  
שׁוּב (L23) VB Q *turn back, return*; HI *return (something)* [C8]  
שׁוּף VB Q *bruise*  
שָׁחַט (L17) VB Q *slaughter* [C2]  
שָׁחַת (L12) VB PI, HI *spoil, destroy* [C2]  
שִׁירָה NOUN F *song*  
שָׁיַת VB Q *put, set* [C8]  
שָׁכַב (L9) VB Q *lie (down)*  
שָׁכַח (L10) VB Q *forget* [C3]  
שָׁכַל (L16) VB Q *be bereaved, childless*; PI *make childless*  
שָׁכַם (L11) VB HI *wake early*  
שֶׁכֶם PN *Shechem*  
שָׁכַן (L6) VB Q *settle, dwell*  
שָׁכֵן (L28) ADJ *inhabitant, neighbor*  
שִׁלָּה PN *Shiloh*  
שָׁלוֹ VB Q *be at ease, prosper*  
שָׁלוֹם (L14) NOUN M *peace, well-being*  
שָׁלַח (L9) VB Q *send* [C3]  
שָׁלַךְ (L11) VB HI *throw, cast*  
שָׁלַם (L15) VB Q *be whole*; PI *reward, pay back*  
שְׁלֹמֹה PN *Solomon*  
שָׁלַף (L27) VB Q *draw out, off*  
שָׁלֹשׁ (L14) NOUN FS *three*; MS שְׁלֹשָׁה; P שְׁלֹשִׁים *thirty, thirtieth* [D]  
שְׁלֹשִׁים ADJ/SUBST *(those belonging to) the third generation*  
שָׁם (L3) ADV *there*  
שֵׁם (L9) NOUN M *name*; P שְׁמוֹת  
[שָׁמַד] (L11) VB HI *annihilate*  
שְׁמוּאֵל (L8) PN *Samuel*

שָׁמַיִם (L11) NOUN M *heavens*  
שָׁמַן VB Q *grow fat*; HI *make fat*  
שְׁמֹנֶה NOUN FS *eight*; MS שְׁמֹנֶה; P שְׁמֹנִים *eighty*;  
שְׁמִינִי *eighth* [D]  
שָׁמַע (L6) VB Q *hear, listen*; +בְּקוֹל *obey* [C3]  
שָׁמַר (L4) VB Q *keep, guard* [C3]  
שֶׁשׁ (L16) NOUN M/F *sun*  
שָׁנָה (L3) NOUN F *year*; P שָׁנִים  
שְׁנַיִם (L8) NOUN M *two*; F שְׁתַּיִם [D]  
שִׁנְעָר PN *Shinar (Babylonia)*  
שָׁעַן VB NI *lean, support oneself* [C2]  
שָׁעַר VB Q *be blinded*; HI *blind* [C9]  
שַׁעַר (L7) NOUN M *gate*  
שַׁפְּחָה (L20) NOUN F *maidservant*  
שָׁפַט (L4) VB Q *judge, govern*  
שָׁפַךְ (L13) VB Q *pour out, shed (blood)*  
שָׁקָה (L19) VB HI *water, give drink* [C7]  
שָׁקֵט (L28) VB Q *be quiet, undisturbed, inactive*; HI *show quietness, cause quietness*  
שָׂרַץ VB Q *swarm, teem*  
שָׂרָץ NOUN M *swarmers, swarming things*  
שֵׁשׁ NOUN FS *six*; MS שֵׁשָׁה; P שְׁשִׁים *sixty*; שֵׁשִׁי *sixth* [D]  
שָׁתָה (L22) VB Q *drink* [C7]  
שְׁתַּיִם (L8) NOUN F *two*; CST שְׁתֵּי  
שָׁתַק VB Q *be quiet*

## ת

תַּאֲוָה NOUN F *desire*  
תַּאֲנָה NOUN F *fig-tree; fig*  
תֵּבָה (L25) NOUN F *ark*  
תֵּהוֹ NOUN M *emptiness, formlessness*  
תְּהוֹם (L29) NOUN M/F *deep, sea, abyss*  
תֵּנוּךְ (L13) NOUN M *midst* (often in the compound PREP בְּתוֹךְ *in the midst of*)  
תוֹעֵבָה (L12) NOUN F *abomination*  
תוֹרָה (L4) NOUN F *direction, instruction, law*  
תַּחַת (L11) PREP *under, beneath*  
תָּלָה (L25) VB Q *hang* [C7]  
תְּמוּנָה NOUN F *likeness, form*  
תָּמִים (L21) ADJ *complete, sound*  
תָּמַם (L24) VB Q *be complete, finished* [C9]  
תַּנִּין NOUN M *serpent, dragon, sea-monster*  
תָּפַר VB Q *sew together* [C3]  
תָּפַשׁ (L18) VB Q *lay hold of, wield*  
תִּקְוָה NOUN F *hope*

תְּרָפִים NOUN M P *teraphim* (a kind of idol, a means of divination)  
תַּרְשִׁישׁ PN *Tarshish*  
תְּשׁוּקָה NOUN F *longing*  
תֵּשַׁע NOUN FS *nine*; MS תִּשְׁעָה; P תִּשְׁעִים *ninety*;  
תְּשִׁיעִי *ninth* [D]



## Hinne Mah Tov (Psalm 133:1)

Behold, how good and how pleasant (is) the dwelling of brothers together	הִנֵּה מַה־טוֹב וּמַה־נָּעִים שֵׁבֶת אֲחִים גַּם־יַחַד
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## 'Esa 'Einai (Psalm 121:1-2)

I lift up my eyes to the hills— from where will my help come? My help is from Yahweh, maker of made heaven and earth.	אֶשָּׂא עֵינַי אֶל־הַהָרִים מֵאֵן יָבֹא עֲזָרִי עֲזָרִי מֵעַם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ
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## Mi Ha'ish (Psalm 34:13-15)

Who is the man who desires life, (and) loves days to see goodness? Keep your tongue from evil, and your lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it.	מִי־הָאִישׁ הַחֹפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב נָצַר לְשׁוֹנֵךְ מֶרֶע וּשְׁפָתָיִךְ מִדְּבַר מְרָמָה סוּר מֶרֶע וַעֲשֵׂה־טוֹב בִּקְשׁ שָׁלוֹם וּרְדֹפֶהוּ
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## 'Ose Shalom

He who makes peace in his heights, He will make make for us And for all Israel. And say, say: Amen! He will make peace, he will make peace, Peace for us and for all Israel	עֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵנוּ יַעֲשֶׂה שָׁלוֹם יַעֲשֶׂה שָׁלוֹם שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
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## Mah Na'vu (Isaiah 52:7)

How beautiful upon the mountains are the feet of the messenger Who announces the salvation, who announces peace.	מַה־נָּאוּ עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר מְשֻׁמֵּעַ הַיְשׁוּעָה מְשֻׁמֵּעַ שָׁלוֹם
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## Ufaratzta (Genesis 28:14)

And you shall break out west and east and north and south	וּפְרָצְתָּ יָמָה וְקִדְמָה וְצָפֹנָה וְנֶגְבָה
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## veDavid (1 Samuel 16:12; 18:7; Songs 6:3b)

And David is beautiful of eyes, He pastures among the lilies; Saul has smote his thousands, and David his ten-thousands! Son of Jesse lives and lasts!	וְדָוִד יִפְה־עֵינָיִם הוּא רָעָה בְּשׁוֹשַׁנִּים הָכָה שָׁאוּל בְּאַלְפָיו וְדָוִד בְּרֶבֶב־תָּיו בֶּן־יִשִּׁי חַי וְקַיִם
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## Yesh Lanu Tayish

Goat, goat, there is, there is, there is . . . We have a goat, and you have a goat, and he has four feet, and also a small tail, la la la la . . .	תַּיִשׁ תַּיִשׁ יֵשׁ יֵשׁ יֵשׁ יֵשׁ יֵשׁ יֵשׁ לָנוּ תַּיִשׁ וְתַיִשׁ יֵשׁ לָךְ וְלוֹ אַרְבַּע רַגְלַיִם וְגַם זָנֵב קָטָן לָהּ לָהּ לָהּ לָהּ . . .
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## Ush'avtem (Isaiah 12:3)

And you shall draw water with joy from the wells of salvation	וּשְׁאַבְתֶּם־מַיִם בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה
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## Sisu et-yerushalayim (Isaiah 66:10)

Exult with Jerusalem, And rejoice in her, all those who love her	שִׂישׂוּ אֶת־יְרוּשָׁלַם גִּילוּ בָהּ כָּל־אַהֲבֶיהָ
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## Hava Nagila

Come, let us rejoice and be glad, Come, let us exult and be glad.	הָבָה נָגִילָה וְנִשְׂמְחָה הָבָה נִרְנְנָה וְנִשְׂמְחָה
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## Bashana Haba'ah

Next year we'll sit upon the balcony, And we'll count migrating birds. Children on vacation will play tag, Between the house and the fields.	בִּשְׁנָה הַבָּאָה נִשְׁבַּע עַל הַמִּרְפֶּסֶת וְנִסְפּוֹר צְפוּרִים נֹדְדוֹת יְלָדִים בְּחוֹפְשָׁה יִשְׁחָקוּ תּוֹפְסֹת בֵּין הַבַּיִת לְבֵין הַשָּׂדוֹת
You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.	עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה
You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.	עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה
Red grapes will ripen until evening, And cold water will be brought to the table. And sleepy breezes will carry to wherever, old newspapers and clouds.	עֲנָבִים אֲדוּמִים יִבְשִׁילוּ עַד הָעֶרֶב וְיוֹגְשׁוּ צוּנָנִים לְשׁוֹלְחָן וְרוּחוֹת רְדוּמִים יִשְׂאוּ אֶל אִם הַדָּרֶךְ עֵיתוֹנִים יִשְׁנִים וְעָנָן
You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.	עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה
You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.	עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה
In this year, in this year, we'll spread palms out, Before the light, black and white. A white heron will spread wings out in the light, And the sun will shine in their midst.	בִּשְׁנָה הַבָּאָה נִפְרוֹשׁ כַּפּוֹת יָדַיִם מוֹל הָאוֹר הַנִּיגֵר הַלָּבָן אֲנַפָּה לְבָנָה תִּפְרוֹשׁ בָּאוֹר כְּנָפֶיהָ וְהַשֶּׁמֶשׁ תִּזְרַח בְּתוֹכָן
You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.	עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה
You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.	עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה

## Halleluya

Praise Yah forever, praise Yah, let everyone sing	הַלְלוּיָהּ לְעוֹלָם הַלְלוּיָהּ יִשְׁרְוּ כָּלֶם
With one word, a single one,	בְּמִלָּה אַחַת בּוֹדֵךְ
The heart if filled with plenty of thanks,	הַלֵּב מָלֵא בְּהֶמוֹן תּוֹדָה
And it also suitable—what a wonderful world.	וְהוֹלֵם גַּם־הוּא אֵיזָה עוֹלָם נִפְלָא
Praise Yah with the song,	הַלְלוּיָהּ עִם הַשִּׁיר
Praise Yah for the day which shines,	הַלְלוּיָהּ עַל יוֹם שֶׁמֶאִיר
Praise Yah for whatever has been,	הַלְלוּיָהּ עַל מָה שֶׁהָיָה
And whatever has not yet been, Praise Yah.	וּמָה שֶׁעוֹד לֹא הָיָה הַלְלוּיָהּ
. . .	. . .
Praise Yah for everything,	הַלְלוּיָהּ עַל הַכֹּל
Praise Yah tomorrow and yesterday,	הַלְלוּיָהּ מָחָר וְאֶתְמוּל
Praise Yah and put hand in hand	הַלְלוּיָהּ וּתְנִנוּ יָד בְּיָד
And sing with one heart: Praise Yah.	וְשִׁירוּ בְּלֵב אֶחָד הַלְלוּיָהּ