

# Biblical Hebrew

## A Student Grammar



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

John A. Cook  
Robert D. Holmstedt

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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.

John A. Cook  
Wilmore, KY

Robert D. Holmstedt  
Toronto, ON

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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	גִּימֵל	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	יּוּד	י	like <b>y</b> in <b>Yellow</b>	
kaf	כָּפּ	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	מֵם	(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	עַיִן	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	קוּף	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	שֵׁין	שׁ	like <b>sh</b> in <b>SHin</b>	
tav	תּוּ	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 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)	_ ט י (g)	ש _ צ ק (d)	נ _ ל (a)
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	ס	ו	ט	מ	נ	ו	ז	ת
א	ו	כ	ר	י	ג	מ	י	ש	ג	נ	ס
כ	ז	י	ז	ב	ש	א	ג	ס	ז	ת	נ
ד	ס	ג	א	ד	י	א	ס	י	ה	ל	כ
י	ו	ד	ד	א	א	ד	ש	ז	פ	ד	ג
ה	ל	מ	ד	ז	ש	ל	ד	מ	ס	ז	א
ל	ע	א	ה	ס	מ	ד	ך	ה	י	ת	ג
ד	מ	פ	א	ל	ת	ו	ד	ש	ב	ל	ט
מ	ו	ה	ק	כ	ך	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 Y<sub>HWH</sub>: 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׃ םׂ׃ 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: מִלְּךָ

### 2.1 The Biblical Hebrew Vowel System

Vowels

Sign	Name	Pronunciation	Class & Length	
-	<i>pátach</i>	} a in Father	short	
׃	<i>qámets</i>		long	
ה׃	<i>qámets-he</i>		long	
ׂ׃	<i>ségol</i>	} e in Met	short	
׃ׂ	<i>tsére</i>		long	
י׃ׂ	<i>tsére-yod</i>	} ey in They	long	
׃ׂׂ	<i>chíreq</i>		i in Sit	short
י׃ׂׂ	<i>chíreq-yod</i>		ee in Seen	long
׃ׂׂׂ	<i>qámets-chatuf</i>	} o in Go	short	
׃ׂׂׂׂ	<i>chólem</i>		long	
׃ׂׂׂׂׂ	<i>chólem-vav</i>	} u in Rude	long	
׃ׂׂׂׂׂׂ	<i>qibbuts</i>		short	
׃ׂׂׂׂׂׂׂ	<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’ (שׁוֹן).

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:

שֶׁמוֹ [shə-mo]

- at the beginning of a syllable:

מְ in יֵשׁ-מְ-רֵ [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-סְ-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)

3MS	הוא	‘he’	3MP	הֵמָּה / הֵם	‘they’
3FS	היא	‘she’	3FP	הֵנָּה / הֵן	‘they’
2MS	אתָּה	‘you’	2MP	אַתֶּם	‘you’
2FS	אַתְּ	‘you’	2FP	אַתֶּן	‘you’
1CS	אֲנִי	‘I’	1CP	אַנְחֵנוּ	‘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 ך) and lengthens it.

בִּקֶּשׁ = בִּקְ-קֶשׁ [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*.

הַבֵּן = הֵב-בֵּן [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: בְּקִשׁוּ is בְּ-קִ-שׁוּ [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 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 –דָּ in דָּבָר).

*Closed syllable*

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

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

חֹכְמָה = [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 ˘.





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

ג	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	ד
צ	ץ	מ	ק	ף	ט	ח	ר	ג	ט	ק	י
ץ	א	ל	ו	ג	ס	ז	צ	י	ד	ח	צ
ו	ק	א	ו	ו	ם	ל	ו	ח	ח	ד	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.

_____ = לֵיז (q)	_____ = דֵיז (i)	_____ = פּוּשׁ (a)
_____ = לָא (r)	_____ = עֵיר (j)	_____ = בֵּיז (b)
_____ = פֵּן (s)	_____ = הוּא (k)	_____ = יֵד (c)
_____ = אֹר (t)	_____ = שֵׁים (l)	_____ = מִי (d)
_____ = הִיא (u)	_____ = עֵת (m)	_____ = כֵּן (e)
_____ = אָם (v)	_____ = רֵב (n)	_____ = בּוּר (f)
_____ = רוּץ (w)	_____ = רֵק (o)	_____ = פֶּן (g)
_____ = שִׁיר (x)	_____ = שׁוּר (p)	_____ = פּוּר (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 הֲלוֹא אֶת־שָׂרְשֵׁיהָ יִנְתַּק וְאֶת־פְּרִיהָ יְקוּסִס וַיִּבֶשׂ כָּל־  
טְרָפֵי צִמְחָהּ תִּיבֶשׂ וְלֹא־בִזְרַע גְּדוּלָהּ וּבַעֲסֶרֶב לְמִשְׁאוֹת אוֹתָהּ מִשְׂרָשֵׁיהָ

‘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 וְהִצִּיתוּ אֶת־הָעִיר הַזֹּאת בְּאֵשׁ וּשְׂרָפוּהָ  
וְאֵת הַבָּתִּים אֲשֶׁר קָטְרוּ עַל־גִּגּוֹתֶיהֶם לְבַעַל וְהִסְכוּ נְסָכִים לְאֱלֹהִים אֲחֵרִים לְמַעַן  
הַכְּעִסֵּנִי

‘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)	_____	חֻכְמָה (a)
_____	לִילָה (k)	_____	אֱלֹהִים (b)
_____	לִיהוּדָה (l)	_____	פְּלִשְׁתִּים (c)
_____	הָאֲדָמָה (m)	_____	קִדְשָׁנוּ (d)
_____	שְׁמוּאֵל (n)	_____	כְּאֲשֶׁר (e)
_____	אֲבָרָהָם (o)	_____	צִדְקָה (f)
_____	חַיִּים (p)	_____	לִפְנֵי (g)
_____	יְחִדּוּ (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: – ך
- Inseparable Prepositions: (– ך, ך, ל, 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 וּבָא 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' דָּוִד '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 א, ע, or ר: 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 gamets</i>	<i>unstressed gamets</i>			
הָעוֹ	הָעֵפֶר	←	ר	הָרֵאשׁ
הָהָר	הָהָרִים	←	א	הָאֵב
הָחֵיל	הָחֵכֶם	←	ע	הָעִיר
			ה	הָהֵיכֶל
			ח	הָחֵדֶשׁ

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

- הָאָרֶץ ← אָרֶץ + • הָ ‘the earth’  
 הָגֶן ← גֶן + • הָ ‘the garden’  
 הָעָם ← עָם + • הָ ‘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’ –כִּי ‘like, as’ –בְּ ‘in, at’

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

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

לְמֶלֶךְ ‘to/for a king’  
בְּבַיִת ‘in/at a house’

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

בְּבְרִית ‘according to a covenant’

BUT before יְ the vowel becomes יְ .

לְיְהוּדָה ← יְהוּדָה + לְ ‘to/for Judah’

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

כְּאֲשֶׁר ← אֲשֶׁר + כְּ ‘like that which’  
לְאֲדוֹם ← אֲדוֹם + לְ ‘for Edom’

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

לְהַמֶּלֶךְ ← הַמֶּלֶךְ + לְ ‘to/for *the* king’

- Some special cases:

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

בְּ, כִּי, 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 *maqef* (־). 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*).

מִשָּׁם ← מן + שם 'from there'

BUT before ך the vowel becomes a ך .

מִן־הַיְהוּדָה ← מן + יהודה 'from Judah'

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

מִן־אִישׁ ← מן + איש '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 אֹר

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

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

- ו normally.

וְדָוִד ‘and David’

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

וְהָאִישׁ ‘and the man’

- ו before הְ.

וְיְהוּדָה ← יְהוּדָה + וְ ‘and Judah’

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

וְאֶדְוֹם ‘and Edom’    וְאֲנִי ‘and I’

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

וּבַיִת ← בַּיִת + וּ ‘and a house’

וּפְנֵים ← פְּנֵים + וּ ‘and a face’

וּמִיְהוּדָה ← מִיְהוּדָה + וּ ‘and from Judah’

וּגְדוֹלִים ← גְּדוֹלִים + וּ ‘and great (things)’

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

- Some special cases:

Quiescent א:

וְאֱלֹהִים ‘and God’    וְאֲדֹנָי ‘and the Lord’

ו occasionally before a stressed syllable:

וּבְהוּ ‘and emptiness’

## 3.7 Vocabulary #3

אָדוֹן M <i>master, lord</i>	לֵב, לֵבָב M <i>heart, mind</i> ; PL לבות
אֵין, אַיִן EXST ADV <i>there isn't/aren't</i>	מִן PREP <i>from; more than</i>
בִּי 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>
כִּי 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 (בִּי, כִּי, לְ) to *ten* nouns from your vocabulary and translate.
3. Add one of the inseparable prepositions (בִּי, כִּי, 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)	מְבִית (f)	בְּשֵׁלוֹם (a)
וּכְבוֹד (l)	לְאֱלֹהִים (g)	כְּשֵׁלוֹם (b)
בְּבְרִית (m)	וּמִן־מִצְרַיִם (h)	לְיְהוּדָה (c)
לְשִׁמוּאֵל (n)	בְּאַמָּת (i)	הַהָרִים (d)
בְּאֲדוֹם (o)	מִן־הָעִיר (j)	וּמְלָכִים (e)

7. Translate the following sentences.

(a) וְאִין מֶלֶךְ בְּיִשְׂרָאֵל

(b) אִין עִיר בְּאֶרֶץ

(c) הָעַם וְהַמֶּלֶךְ בְּעִיר

(d) כְּאֲדוֹן כְּעֶבֶד

(e) לְאִשָּׁה אִין אִישׁ

(f) אִין אֱלֹהִים כִּיהוָה

(g) אִין כֹּהֵן לְעַם

(h) וְאִישׁ אִין בְּאֶרֶץ

(i) אִין עַם שֵׁם

(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 מֶלְטִיָּה הַגְּבֵעִי וַיְדוֹן הַמֵּרֹנְתִי אֲנָשִׁי גְבַעוֹן וְהַמְצַפָּה לְכֶסֶא פְּחַת עֵבֶר  
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 וַיִּוָּעֲצִיו וּלְכָל־שָׂרֵי הַמֶּלֶךְ הַגְּבָרִים וְאֲנִי הִתְחַזְּקִיתִי כִּי־דֹ  
יְהוָה אֱלֹהֵי עָלִי וְאֶקְבְּצָה מִיִּשְׂרָאֵל רָאשִׁים לְעֵלוֹת עַמִּי

‘. . . 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 וְאִין שִׁנִּי גַם בֵּן וְאָח אִין־לוֹ וְאִין קָץ לְכָל־עֲמָלוֹ גַם־עֵינָיו לֹא־תִשְׂבַּע עֲשָׂר  
וּלְמִי אֲנִי עֹמֵל וּמְחַסֵּר אֶת־נַפְשִׁי מִטּוֹבָה גַם־זֶה הֶבֶל וְעִנְיָן 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 פָּקַדָה 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’

מְלָכוֹת ‘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., הַ). 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’	(∅ 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* (קַל ‘light’),



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

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 3MS 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 בּ.

וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ  
מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ פֶּן-תָּמּוּתוּן

“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 אֶת*

The function word אֶת 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 אֶת 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 *maqfef* (־) (see 3.5 within the discussion of מִן); in this case, the vowel is a *segol*.

אֶת-יִשְׂרָאֵל שָׁפֵט ‘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	נְבִיא M <i>prophet</i>
אָחוֹת F <i>sister</i> ; P אחיות	נָעַר M <i>lad, young boy</i>
אִם F <i>mother</i> ; P אמות	נַעֲרָה F <i>maiden, young girl</i>
אֵת, אַת־ <i>direct object marker</i>	סוּס 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 בנות	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)	מְשֻׁמֶרֶת _____ (a)
בָּעַל _____ (q)	מְשֻׁפָּחָה _____ (l)	צִדְקָה _____ (g)	מְזִבַּח _____ (b)
מְלֹאָד _____ (r)	דְּמוּת _____ (m)	נַחְלָה _____ (h)	אֲדָמָה _____ (c)
מְלַחֵמָה _____ (s)	כָּבֵשׁ _____ (n)	מָלַח _____ (i)	תְּקוּהָ _____ (d)
בְּקָר _____ (t)	עֲרָבָה _____ (o)	מְמַלְכָה _____ (j)	מְצוּהָ _____ (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>.)

הָאָב 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 מָלַךְ Ps 93:1\* (d)

בִּי־שָׁמְרָתִי דָרָךְ Ps 18:22\* (e)

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

פָּקַד אֶת־הָעַם 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־חַנָּה<sup>PN</sup> I Sam 2:21 (k)

פָּקַדְתָּ הָאָרֶץ Ps 65:10 (l)

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

וּרְחַבְעָם<sup>PN</sup> מֶלֶךְ בֵּיהוּדָה 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: יָדַיִם סוּסוֹת סוּסִים
- Qal Perfect Conjugation – Plural:  
פָּקְדוּ פְּקֻדָּתְכֶם פְּקֻדָּתְךָ פְּקֻדָּתֵנוּ
- 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) סוּס	סוּסִים	סוּסַיִם
Feminine	סוּסָה	סוּסוֹת	סוּסָתַיִם

- 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).

אָבוֹת '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).

יָדַיִם 'hands' (FS יָד)

אָזְנוֹת 'ears' (FS אָזֶן)

עֵינַיִם 'eyes' (FS עֵין)

רַגְלַיִם 'feet' (FS רֶגֶל)

נְעָלַיִם 'sandals' (FS נֶעֱלַל)

### 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	אֲנִי-	→	פָּקַדְתִּי	‘I attended’
3CP	וְ-	→	פָּקְדוּ	‘they attended’
2MP	אֲתֶם-	→	פָּקַדְתֶּם	‘you attended’
2FP	אֲתֹנֶן-	→	פָּקַדְתֶּן	‘you attended’
1CP	אֲנֵנוּ-	→	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’		2MP	הָיִיתֶם	‘you were’
2MS	הָיִיתָ	‘you were’	2FP	הָיִיתֶן	<i>(not attested)</i>	
2FS	הָיִיתְּ	‘you were’	1CP	הָיִינוּ	‘we were’	
1CS	הָיִיתִי	‘I was’				

### 5.4 Vocabulary #5

אָזֶן	F ear	לְפָנַי	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	עֵינַי	F eye
הַר	M mountain, hill country; with article הַהַר	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	אֶדוֹן
אֵזֶן	בְּהֵמָה
עֵינַיִן	גּוֹי
רֶגֶל	דָּבָר
נְעֵל	נְבִיא
	סוֹס
	סוּסָה
	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

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

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.)

<sup>PN</sup> וַיְהוֹה פָּקַד אֶת־שָׂרָה Gen 21:1 (a)

וּבִירוּשָׁלַיִם מֶלֶךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנָה עַל כָּל־יִשְׂרָאֵל וַיְהוּדָה II Sam 5:5 (b)

וְאֶת־יְהוָה לֹא דָרַשׁוּ Isa 9:12\* (c)

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

וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהוּ Gen 1:2 (e)

דָּרַשְׁתִּי אֶת־יְהוָה Ps 34:5 (f)

כִּי־הִיְתִי לְיִשְׂרָאֵל לְאָב Jer 31:9 (g)

וְלֹא־דָרַשׁ בַּיהוָה I Chr 10:14 (h)

קָרְבוּ הַיָּמִים Ezek 12:23 (i)

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

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

וַיֹּסֶף<sup>PN</sup> הָיָה בְּמִצְרַיִם 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 בַּת יוֹם רֹאשׁ עִיר

*Construct  
relationship*

### 6.1 The 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 (נְסֻמָּךְ ‘supported’) followed by one in the absolute state (סֻמָּךְ ‘supporting’).

דְּבַר־הַמֶּלֶךְ ‘the word of the king’  
the king (the) word of  
ABSOLUTE CONSTRUCT  
סֻמָּךְ נְסֻמָּךְ

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	דְּבָרֵי	דְּבָרַי
Feminine	Absolute	אֲדָמָה	אֲדָמוֹת	אֲדָמָתַיִם
	Construct	אֲדָמַת	אֲדָמוֹת	אֲדָמָתַי

### 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)

זֶהְבֵּהָאָרֶץ ‘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)

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

וּבְגָדֵי הַקְּדוּשׁ ‘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	אָנָשִׁים	אָנָשִׁי
‘woman’ F	אִשָּׁה	אִשָּׁת	נָשִׁים	נָשִׁי
‘house’ M	בַּיִת	בֵּית	בָּתִּים	בָּתֵּי
‘son’ M	בֵּן	בֶּן	בָּנִים	בָּנָי
‘daughter’ F	בַּת	בַּת	בָּנוֹת	בָּנוֹת
‘day’ M	יוֹם	יוֹם	יָמִים	יָמָי
‘city’ F	עִיר	עִיר	עָרִים	עָרָי
‘head’ M	רֹאשׁ	רֹאשׁ	רָאשִׁים	רָאשָׁי

## 6.3 Vocabulary #6

אַבְרָהָם	PN <i>Abraham</i>	מְלָאָךְ	M <i>messenger, angel</i>
אַבְרָם	PN <i>Abram</i>	מְקוֹם	M <i>place</i> ; P <i>מְקוֹמוֹת</i>
אַהֲרֹן	PN <i>Aaron</i>	עֲמֹד	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>	פְּרָעָה	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>
כֵּן	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)
- \_\_\_\_\_ רֵאשֵׁי ‘the heads of the mountains’ (Gen 8:5)
- יִשְׂרָאֵל \_\_\_\_\_ ‘the sons of Israel’ (Exod 1:1)
- הָאָדָם \_\_\_\_\_ ‘the daughters of man’ (Gen 6:2)
- הַמְּקוֹם \_\_\_\_\_ ‘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 רֵאשֵׁי הַהָרִים Ezek 6:13 (f)

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

כָּל-עָרֵי בְנֵי-אֲהֻרָם הַכְּהֹנִים Josh 21:19 (h)

בְּרֵאשׁ דְּרָדְדָּ-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.

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

וְאַבְרָהָם עָמַד לְפָנָי 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> כרת את־הענקים<sup>PN</sup> מכל הר יהודה ומכל הר ישראל

Isa 8:18\* (f) יהוה צבאות שכן בהר ציון

Exod 5:1\* (g) משה ואהרן אמרו אל־פרעה כה־אמר יהוה אלהי ישראל

Jer. 7:3 (h) כה־אמר יהוה צבאות אלהי ישראל

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: דְּבַרִּי
- Segolate Nouns: מְלֶכֶךְ
- Modal use of the Perfect Conjugation: וּפְקַדְתִּי

### 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.

דְּבַרִּי ← י + דְּבַר '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)

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

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

<i>Suffixed pronoun on singular nouns</i>		Added to Masculine		Added to Feminine	
3MS	וּ (הוּ), (הִיא)	→	דְּבָרוֹ ‘his word’ רֵעֵהוּ ‘his friend’	→	תּוֹרָתוֹ ‘his law’
3FS	הָ	→	דְּבָרָהּ ‘her word’	→	תּוֹרָתָהּ ‘her law’
2MS	ךָ	→	דְּבָרְךָ ‘your word’	→	תּוֹרַתְךָ ‘your law’
2FS	ךְ	→	דְּבָרְךָ ‘your word’	→	תּוֹרַתְךָ ‘your law’
1CS	י	→	דְּבָרִי ‘my word’	→	תּוֹרָתִי ‘my law’
3MP	ם	→	דְּבָרָם ‘their word’	→	תּוֹרָתָם ‘their law’
3FP	ן	→	דְּבָרָן ‘their word’	→	תּוֹרָתָן ‘their law’
2MP	כֶּם	→	דְּבַרְכֶם ‘your word’	→	תּוֹרַתְכֶם ‘your law’
2FP	כֶּן	→	דְּבַרְכֶן ‘your word’	→	תּוֹרַתְכֶן ‘your law’
1CP	נוּ	→	דְּבָרֵנוּ ‘our word’	→	תּוֹרָתֵנוּ ‘our law’

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

<i>Suffixed pronoun on plural nouns</i>		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	יְךָ	→	דְּבָרֶיךָ ‘your words’	→	תּוֹרוֹתֶיךָ ‘your laws’
1CS	י	→	דְּבָרֵי ‘my words’	→	תּוֹרוֹתַי ‘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	ךְ	→	לְךָ	‘for you’	→	אוֹתְךָ	‘you’
1CS	יְ	→	לִי	‘for me’	→	אוֹתִי	‘me’
3MP	ם / הֶם	→	לָהֶם	‘for them’	→	אוֹתָם	‘them’
3FP	הֶן	→	לָהֶן	‘for them’	→	אוֹתָהֶן	‘them’
2MP	כֶּם	→	לְכֶם	‘for you’	→	אוֹתְכֶם	‘you’
2FP	כֶּן	→	לְכֶן	‘for you’	→	אוֹתְכֶן	‘you’
1CP	נוֹ	→	לָנוּ	‘for us’	→	אוֹתָנוּ	‘us’

**Note:** The prepositions עַם and אֶת use different forms with suffixes: –עַמ־ and –אֶת-, 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 (עַל־), אֶל (אֶל־), and עַד (עַד־), take *plural noun suffixes* (see chart under [2] above).

## 4) Suffixed pronouns on כִּי/כֵן/כְּ and מִן (מִן + מִן)

Suffixed pron.  
on  
כִּי and מִן

3MS	→	כְּמוֹהוּ	‘like him’	→	מִמֶּנּוּ	‘from him’
3FS	→	כְּמוֹהָ	‘like her’	→	מִמֶּנָּהּ	‘from her’
2MS	→	כְּמוֹךָ	‘like you’	→	מִמְּךָ	‘from you’
2FS	→	כְּמוֹךְ	‘like you’	→	מִמְּךָ	‘from you’
1CS	→	כְּמוֹנִי	‘like me’	→	מִמֶּנִּי	‘from me’
3MP	→	כְּהֵם	‘like them’	→	מִמֵּהֶם	‘from them’
3FP	→	כְּהֵן	‘like them’	→	מִמֵּהֶן	‘from them’
2MP	→	כְּכֶם	‘like you’	→	מִמְּכֶם	‘from you’
2FP	→	כְּכֶן	‘like you’	→	מִמְּכֶן	‘from you’
1CP	→	כְּמוֹנוּ	‘like us’	→	מִמֶּנּוּ	‘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 ← אֶתְּ, ‘he said to you’  
you to  
(2MS)

עֲזַב אוֹתָם ← ם + אֹת + עֲזַב ‘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 ( . instead of . ) ‘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., נַפֶּשׁ). Those with feminine gender inflection (ה) are stressed on the final syllable.

נַעֲרָה ← ה + \*נָעָר ‘young woman’; נַעֲרוֹת

נַפֶּשׁ ← \*נַפֶּשׁ ‘life’; נַפְשׁוֹת

- Segolate nouns exhibit their original vowel with some suffixes.

אֶרְצִי ← י . + \*אֶרֶץ ‘my land’

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

SINGULAR ‘king’ מֶלֶךְ ← \*מְלִיךְ

PLURAL ‘kings’ מְלָכִים ← \*מְלִיךְ (like דְּבָר)

PLURAL CONSTRUCT ‘kings of’ מְלָכָיו ← \*מְלִיכָיו (like דְּבָר)

*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 דְרָךְ 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, חָקָה, [ חָק ] M statute [w/suffixes]
אֹהֶל M tent	יַעֲקֹב PN Jacob
אָכַל Q eat	לֶחֶם M bread, food
אֵת, אֶת, [את-] 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)            לַחֵמ 'my bread'
- b)            חֶסֶד 'your (MS) loyalty'
- c)            בְּקָר 'their (M) cattle' (s – collective)
- d)            שַׁעַר 'their (MP) gates'
- e)            עָל 'upon us'
- f)            אַת (direct object marker) 'you (FS)'
- g)            לְאֱלֹהִים 'to/for their (F) gods'
- h)            אֵל 'to him'
- i)            חֻק '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 אֲבָרְכֶם לֹא-עֲזַב חֶסְדּוֹ Gen 24:27\* (a)

וְגַם-בְּלֶקְטָן הֵלֵךְ לְדַרְכּוֹ Num 24:25 (b)

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

וְלֹא-הִלְכוּ בְנָיו בְּדַרְכּוֹ 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) וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאֲנֶךָ וְאָכַלְתָּ בְּשַׂעֲרֶיךָ

Deut 11:1\* (i) וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ חֻקֹּתָיו 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	תִּפְקְדְנִי	‘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 וַיִּשְׂתֶּה וַיִּקָּם 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: ם (forms without the ם 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>HWH</sup> was with Joseph and he became a successful man’ (Gen 39:2)

וַיְהִי דְבַר־יְהוָה אֶל־שְׂמוּאֵל

‘The word of Y<sup>HWH</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 בְּעֵת 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 √ אמר	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>	צְדָקָה	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, שְׁתַּיִם	M; F <i>two</i>

### Exercises

1. 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 אָנִי שָׁמַעְתִּי אֶת־קוֹל בְּנֵי יִשְׂרָאֵל וְאָזְכֹר 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־אֲבֹרָהֶם  
אֶת־יִצְחָק וְאֶת־יַעֲקֹב

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

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

Josh 24:27\* (f) בֵּי־הָיָא שְׁמָעָה אֶת כָּל־אִמְרֵי־יְהוָה

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

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

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

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

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

Exod 24:16 (l) וַיִּשְׁכַּן כְּבוֹד־יְהוָה עַל־הַר סִינַיִּי<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 צְדִיק ‘a righteous nation’ (Isa 26:2)

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

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

בְּמִקוֹם 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)	גְּדוֹל	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 צְדִיק ‘a righteous man’ (Gen 6:9)

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

יָדַיִם רַפוֹת ‘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 מִמֶּנָּה ‘(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> F } אֵלֶּה
	F	<i>this</i>	זֹאת	
<b>Far</b>	M	<i>that</i>	הוּא	M } <i>those</i> F } הֵמָּה
	F	<i>that</i>	הִיא	F } הֵנָּה

### 9.3 Vocabulary #9

אֵל	ADV NEG <i>not</i> (w/commands)	קָטָן, 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, רַעָה	ADJ (M, F) <i>bad, evil</i>
חַיָּה	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>	שָׂדֵה	M <i>field</i> ; P שְׂדוֹת
כָּבֵד	ADJ <i>heavy</i>	שָׁכַב	Q <i>lie (down)</i>
מִי	INTER <i>who?</i>	שָׁלַח	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 רָעִים <sup>PN</sup> Gen 13:13 (a)

וְאָמְרָנוּ חַיָּה רָעָה אֲכָלָה אֶתֹו <sup>PN</sup> Gen 37:20 (b)

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

יְהוָה הַצְּדִיק וְאֲנִי וְעַמִּי הַרְשָׁעִים Exod 9:27 (d)

וַיְדִי מֹשֶׁה כְּבִדִּים Exod 17:12 (e)

וַיֹּאמֶר שָׂאוּל לְנַעֲרוֹ 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 נָעַר 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) ומי גוי גדול אשר-לו חקים ומשפטים צדיקים ככל התורה הזאת אשר נתן יהוה לפניכם היום

Jer 27:8\* (b) במלך בבל בחרב וברעב ובדבר<sup>GL</sup> אפקד עליהגוי ההוא

Gen 24:65\* (c) ותאמר אלההעבד מיהאיש בשדה ויאמר העבד הוא אדני

Exod 32:4 (d) ויאמרו אלה אלהיך ישראל

Isa 42:8 (e) אני יהוה הוא שמי

Jer 29:1 (f) ואלה דברי הספר אשר שלח ירמיה<sup>PN</sup> הנביא מירושלם

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: פּוֹקֵד
- Qal Passive Participle: פְּקוּדָה

## 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	פּוֹקֵד	פּוֹקְדִים
	CST	פּוֹקֵד	פּוֹקְדֵי
Feminine	ABS	פּוֹקְדָה / פּוֹקְדֹת	פּוֹקְדוֹת
	CST	פּוֹקְדָה / פּוֹקְדֹת	פּוֹקְדוֹת

*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 בְּהֵיכַל 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 לְעַבְדְּךָ 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	פְּקוּד	פְּקוּדִים
	CST	פְּקוּד	פְּקוּדֵי
Feminine	ABS	פְּקוּדָה	פְּקוּדוֹת
	CST	פְּקוּדַת	פְּקוּדוֹת

*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>	שֶׁבַע, שִׁבְעָה 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

b) We (MP) are wise

c) You (FS) are heavy

d) They (FP) are righteous

e) She is good

f) You (MS) are full

g) You (FP) are small

h) He is bad

i) You (MP) are big

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 אַבְרָהָם אָבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵב עָלֶיהָ הִיא לְךָ וְלִזְרַעֲךָ**

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

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

Josh 13:1\* (d) **וַיְהוֹשֻׁעַ זָקֵן וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ זָקְנָתָה**

I Sam 8:5 (e) **וַיֹּאמְרוּ אֱלֹהֵי הַנְּהַ אַתָּה זָקְנָתָ וּבְנֵיךָ לֹא הָלַכּוּ בְדַרְכֶיךָ**

II Kgs 19:10 (f) **אֲלֵהֶיךָ אֲשֶׁר אַתָּה בֹטַח בּוֹ**

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

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

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).

וַיֹּאבְדֵהֶם עִמָּד לְפָנַי יְהוָה Gen 18:22\* (a)

וַיִּרְבְּקָהּ <sup>PN</sup> אֶהֱבֵת אֶת־יַעֲקֹב Gen 25:28 (b)

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

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

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

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

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

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

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

וַיֹּאמֶר הַמֶּלֶךְ אֶל־יְרֵמְיָהוּ שְׂאֵל אֲנִי אֶתְךָ דָּבָר Jer 38.14 (j)

אֲסַפִּי רְעֵב בְּאֶרֶץ <sup>GL</sup> וְלֹא־יְהִי עוֹד Ezek 34.29 (k)

בֵּי־הַמְּלֶךְ בֵּיתָ בֵּיהוָה 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> קִדְּשׁוּ 'Abram <u>was made to be holy</u> '	<b>Hofal</b> *הִקְדִּישׁוּ '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'  
 פִּקְדוּ 'he mustered' (i.e., 'he made him attend to')  
 הִתְפַּקֵּד 'he mustered (himself)'  
 פִּקְדוּ 'he was mustered' (i.e., 'he was made to be attended to')  
 הִפְקִיד 'he caused him to be overseer/attend to'  
 הִפְקִידוּ '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	פִּקְדָּ	הִפְקִיד
3FS	פָּקְדָה	פִּקְדָּה	הִפְקִידָה
2MS	פָּקַדְתָּ	פִּקְדָּתָּ	הִפְקִדְתָּ
2FS	פָּקַדְתְּ	פִּקְדָּתְּ	הִפְקִדְתְּ
1CS	פָּקַדְתִּי	פִּקְדָּתִי	הִפְקִדְתִּי
3CP	פָּקְדוּ	פִּקְדוּ	הִפְקִידוּ
2MP	פָּקַדְתֶּם	פִּקְדָּתֶם	הִפְקִדְתֶּם
2FP	פָּקַדְתֶּן	פִּקְדָּתֶן	הִפְקִדְתֶּן
1CP	פָּקַדְנוּ	פִּקְדָּנוּ	הִפְקִדְנוּ
	‘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 2 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>	קִדַּשׁ 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>
כָּבַד 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) שִׁלַּח (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	
3MS	3CP	3MS	3CP
3FS		3FS	
2MS	2MP	2MS	2MP
2FS	2FP	2FS	2FP
1CS	1CP	1CS	1CP

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

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

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

בְּאֲשֶׁר דִּבֶּר אֵלֶיָּהוּן מִלֶּךְ מִצְרַיִם Exod 1:17 (a)

כִּי יִהְיֶה דִבַּר בְּנִים גְּדֹלְתִי Isa 1:2 (b)

וְהַשְׂפִּים אֲבַשְׁלוּם <sup>PN</sup> וְעָמַד עַל־יַד דָּרָךְ הַשָּׁעַר II Sam 15:2 (c)

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

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

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



Dan 9:6 (g) וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְרוּ בְּשִׁמְךָ אֶל-מַלְכֵינוּ שָׂרִינוּ  
וְאֲבֹתֵינוּ וְאֵל כָּל-עַם הָאָרֶץ

I Sam 13:14\* (h) יְהוָה בִּקֵּשׁ לוֹ אִישׁ כָּל־בָּבוּ

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

Deut 4:29\* (j) וּבִקְשֶׁתֶם מָשֶׁם אֶת-יְהוָה אֱלֹהֶיךָ וּמָצְאתָ כִּי תִדְרֹשׁ אוֹתוֹ בְּכָל-לְבָבְךָ  
וּבְכָל-נַפְשְׁךָ

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

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

I Sam 6:6 (m) כִּי־אֲשֶׁר כָּבְדוּ מִצְרַיִם וּפָרַעַה 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 יִפְקִיד

- Piel and Hifil Past Narrative Conjugations:

וַיִּפְקֹד וַיִּפְקִיד

- Piel and Hifil Participles:

מִפְקֹד מִפְקִיד

*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	יִפְקִיד
3FS	תִּפְקֹד	תִּפְקֹד	תִּפְקִיד
2MS	תִּפְקֹד	תִּפְקֹד	תִּפְקִיד
2FS	תִּפְקֹדִי	תִּפְקֹדִי	תִּפְקִידִי
1CS	אֶפְקֹד	אֶפְקֹד	אֶפְקִיד
3MP	יִפְקְדוּ	יִפְקְדוּ	יִפְקִידוּ
3FP	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקִידְנָה
2MP	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקִידוּ
2FP	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקִידְנָה
1CP	נִפְקֹד	נִפְקֹד	נִפְקִיד
	‘attend to’	‘muster’	‘make oversee’

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

- $\dot{\text{ְ}}$  under the prefix consonant;
- *a-class* vowel under R<sub>1</sub> (i.e., the first root letter);
- doubled R<sub>2</sub> (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 • ו prefixed.

וַתְּדַבֵּר לְפָנֵי 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*.

וַיִּשְׂמַד יְהוָה 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, נ, 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 מ 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 וַיִּפְקֹד 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

בָּמָה 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>
יֵרֵמְיָהּ PN <i>Jeremiah</i>	צָדֵק Q <i>be righteous; HI justify</i>
לְאמֹר COMP (introduces direct speech; untranslatable)	קָהַל HI <i>congregate</i>
לְבַשׁ Q <i>wear; HI clothe</i>	קָטַר PI, HI <i>make sacrifices smoke</i>
לָמַד Q <i>learn; PI teach</i>	רֵעַ M <i>friend</i>
מִזְבֵּחַ M <i>altar</i>	רָשַׁע Q <i>be wicked; HI condemn</i>
סָתַר NI <i>hide oneself, be hid; HI conceal</i>	שָׁבַר Q <i>break; PI 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.

Piel למד	Hifil צדק	Piel קטר	Hifil שחת
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 אֲנַחֲנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גִדְלָה צַעֲקוֹתָם לִפְנֵי יְהוָה <sup>GL</sup>

Exod 3:6 (b) וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתָּר מֹשֶׁה פָּנָיו

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

Jer 26:7 (d) וַיִּשְׁמְעוּ הַכַּהֲנָיִם וְהַנְּבָאִים וְכָל־הָעָם אֶת־יְרֵמְיָהוּ<sup>PN</sup> מְדַבֵּר אֶת־הַדְּבָרִים  
הָאֵלֶּה בְּבֵית יְהוָה

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

Judg 6:29 (f) וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מִי עָשָׂה הַדְּבָר הַזֶּה וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ וַיֹּאמְרוּ גִדְעוֹן  
<sup>PN</sup> בְּנֵי־וְאֵשׁ<sup>PN</sup> עָשָׂה הַדְּבָר הַזֶּה

I Sam 22:23\* (g) כִּי אֲשֶׁר־יִבְקֵשׁ אֶת־נַפְשִׁי יִבְקֵשׁ אֶת־נַפְשְׁךָ

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

Exod 9:34 (i) וַיִּכְבַּד לָבוּ הוּא וַעֲבָדָיו

Gen 37:16 (j) וַיֹּאמֶר אֶת־אָחִי אָנֹכִי מִבְּקֵשׁ

Exod 6:27 (k) הֵם הַמְדַבְּרִים אֶל־פֶּרַעַה מְלֹךְ־מִצְרָיִם

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

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

Prov 17:15\* (n) מִצְדִּיק רָשָׁע וּמְרִשִׁיעַ צְדִיק תִּוְעַבַת יְהוָה גַּם־שְׁנֵיהֶם

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

יְהוָה אֱלֹהֵיךָ הוּא עִבֵּר לְפָנֶיךָ הוּא־יִשְׁמֵד אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ Deut 31:3 (p)

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

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

וַיִּקְהַל דָּוִד אֶת־כָּל־יִשְׂרָאֵל אֶל־יְרוּשָׁלַם I Chr 15:3 (s)

רְבִקָּה לָקְחָה אֶת־בְּגְדֵי עֵשָׂו <sup>PN</sup> בְּנֵה הַגְּדָל וַתִּלְבַּשׁ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן Gen 27:15\* (t)

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 מִמְּנִי '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 *(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>	אֶפְקֹדָה	אֶפְקִידָה	אֶפְקֹדְיָה
1 <sub>CP</sub>	נִפְקֹדָה	נִפְקִידָה	נִפְקֹדְיָה
	‘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>	פְּקֹד	פְּקִד	הִפְקֹד
2 <sub>FS</sub>	פְּקִדִי	פְּקִדִי	הִפְקִידִי
2 <sub>MP</sub>	פְּקֹדוּ	פְּקֹדוּ	הִפְקִידוּ
2 <sub>FP</sub>	פְּקֹדְנָה	פְּקֹדְנָה	הִפְקֹדְנָה
	‘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	פָּקַד	Perfect: <i>perfective (whole view of situation)</i>
	PREF	יִפְקֹד(ו)	Past Narrative(Preterite): <i>past event in narrative (or poetry)</i>
		יִפְקֹד	Imperfect: <i>imperfective (partial view of situation)</i>
MODAL FUNCTIONS	SUFF	פָּקַד(ו)	Modal Perfect: <i>contingent modality/command</i>
	PREF	יִפְקֹד	Modal Imperfect: <i>command or wish (it is negated with לֹא)</i>
	PREF	יִפְקֹד	Jussive: <i>command or wish (any person; it is negated with אַל)</i>
		פָּקַד	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 תִנְאַף לֹא תִגְנוֹב

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

## 13.3 Vocabulary #13

אָחַד	M one, each (one)	לְשׁוֹן	M tongue, language
אַחֲרַי, אַחֲרֵי	PREP/ADV behind, after	מִנְחָה	F gift, grain offering
אַחֲרֵי	ADJ another	מִשְׁכָּן	M dwelling, tabernacle
בִּרְךָ	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	שְׂעִיר	ADJ hairy
כֵּלִי	M vessel, utensil; P כֵּלִים	שָׁפָה	F lip, shore
כַּפֵּר	PI appease, atone	שָׁפַךְ	Q pour out, shed (blood)
לְמַעַן	PREP for the sake of; CONJ in order that	תּוֹךְ	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)

דִּבְרַנָּא (f)

זָכַר (b)

בִּקְשָׁנָה (g)

אֶדְרְשָׁה (c)

יִמְצְאוּנָא (h)

הִשְׁלִיךְ (d)

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

Gen 27:8 (a) וַעֲתָה בְּנֵי שִׁמְעַע בְּקֹלִי

Gen 37:22 (b) וַיֹּאמֶר אֱלֹהִים רְאוּבֵן פִּנְיָן אֶל־תִּשְׁפְּכוּדָם גִּל הַשְּׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וַיֵּד אֶל־תִּשְׁלַחוּבוֹ

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

Psa 34:4 (d) גִּדְלוּ לִיהוָה אֹתִי

Psa 22:23\* (e) אֲסַפְּרָה גִל שְׁמִי לְאַחֵי בְּתוֹךְ קְהָל גִּל אֶהְלֵל אוֹתְךָ

Psa 45:18 (f) אֲזַכֵּרָה שְׁמִי בְּכָל־דֹּר וְדֹר

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

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

Deut 31:19\* (i) וַעֲתָה כָּתְבוּ לָכֶם אֶת־הַשִּׁירָה גִל הַזֹּאת וְלָמַד אוֹתָהּ אֶת־בְּנֵי־יִשְׂרָאֵל

אֶסְנָא מְצֵאתִי חֵן<sup>GL</sup> בְּעֵינֵיכֶם דְּבִרוּנָא בְּאַזְנֵי פְרַעָה Gen 50:4 (j)

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

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

יִכְרַת יְהוָה כָּל־שֹׁפְטֵי חֲלֻקוֹת<sup>GL</sup> לְשׁוֹן מַדְבָּרָת גְּדֻלוֹת Ps 12:4 (m)

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר אֲנִי יְהוָה דְּבַר אֶל־פְּרַעָה מְלֶךְ מִצְרַיִם אֵת  
כָּל־אֲשֶׁר אֲנִי דֹבֵר אֵלָיֶךָ Exod 6:29 (n)

וְאַתָּה הַפְקֵד אֶת־הַלְוִיִּם<sup>PN</sup> עַל־מִשְׁכַּן וְעַל כָּל־כְּלָיו וְעַל כָּל־אֲשֶׁר־לוֹ Num 1:50 (o)

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

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 פָּקַד Piel פִּקַּד Hifil הִפְקִיד
- Infinitive Absolute -  
Qal פְּקוּד 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 ם (chiriq-yod) instead of ם (tsere) for the theme vowel.

QAL	PIEL	HIFIL
פָּקַד	פִּקַּד	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.

אָמְרֶיךָ ‘your saying’ (Jer 2:35)

לְשָׁמְרֶיךָ ‘to keep you’ (Ps 91:11)

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

אָמְרֶיךָ ‘your saying’ אָמַר ‘to say’

לְשָׁמְרֶיךָ ‘to keep you’ שָׁמַר ‘to keep’

- It is often prefixed with an inseparable preposition.

לְבַקֵּשׁ ‘to seek’

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

בְּמַלְכוֹ ‘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 הֵיזוֹת הָאָדָם לְבַדּוֹ

‘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.

כִּי-יֵצֵא 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 בָּמָלְכוֹ

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

כַּמְלָכּוֹ הִכָּה אֶת-כָּל-בֵּית יִרְבֵּעַם

‘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<sub>MS</sub> Imperative, and in the Hifil the form is equivalent to the 2<sub>MS</sub> 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<sub>HWH</sub> 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

אָךְ ADV <i>only, surely</i>	עָלָה Q <i>go up</i>
גֵּר M <i>resident alien, stranger</i>	עֲצָם F <i>bone</i>
הֵן - INTER (marker for “yes” and “no” questions)	עַתָּה F <i>time</i>
הִפְּךָ 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 שְׁלוֹשִׁים <i>thirty</i>

## Exercises

1. Parse and translate the following verbs.

כְּדַבֵּר (e)

הִפְּךָ (a)

הִכְבִּיד (f)

מָשַׁל (b)

לְהַקְדִישׁ (g)

הִלּוּךְ (c)

בְּהִשָּׁבֵיעַ (h)

בְּשִׁמְעַת (d)

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

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

וַיְהִי בְּשַׁחַת אֱלֹהִים אֶת־עָרֵי הַכְּפֹר<sup>GL</sup> וַיִּזְכֹּר אֱלֹהִים אֶת־אֲבָרָהֶם וַיִּשְׁלַח אֶת־לוֹט<sup>PN</sup> מֵתוֹךְ הַהִפְכָּה<sup>GL</sup> בְּהִפְךָ אֶת־הָעָרִים אֲשֶׁר־יָשַׁב בֵּינָן לֹט

I Sam 24:12 (c) הַלּוֹדִי וְדַבַּרְתָּ אֶל־דָּוִד כֹּה אָמַר יְהוָה

Gen 27:30 (d) וַיְהִי כַּאֲשֶׁר כָּלָה יַצְחָק לְבָרֶךְ אֶת־יַעֲקֹב וַיְהִי אֵדֶן יָצָא יַעֲקֹב מֵאֵת פְּנֵי יַצְחָק אָבִיו

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

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

Gen 36:31 (g) וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוּם<sup>PN</sup> לְפָנֵי מֶלֶךְ־מֶלֶךְ לְבְנֵי יִשְׂרָאֵל

Gen 24:30\* (h) וַיִּשְׁמְעוּ לְבֵן אֶת־דְּבָרֵי רַבְקָה אֲחֹתוֹ לֵאמֹר כֹּה־דָבַר אֵלַי הָאִישׁ

Gen 37:8 (i) וַיֹּאמְרוּ לוֹ אָחִיו הַמְּלֹךְ תְּמַלֵּךְ עָלֵינוּ אִם־מְשׁוֹל תִּמְשַׁל בָּנוּ

Gen 41:46\* (j) וַיּוֹסֶף בֶּן־שְׁלֹשִׁים שָׁנָה בָּעֵמְדוֹ לְפָנָי פָּרְעָה מֶלֶךְ־מִצְרָיִם

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   פֻּקַד   הִתְפַּקַּד   הֻפְקַד

*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	פֻּקַד	הִתְפַּקַּד	הֻפְקַד
3FS	נִפְקְדָה	פֻּקְדָה	הִתְפַּקְדָה	הֻפְקְדָה
2MS	נִפְקַדְתָּ	פֻּקַדְתָּ	הִתְפַּקַּדְתָּ	הֻפְקַדְתָּ
2FS	נִפְקַדְתְּ	פֻּקַדְתְּ	הִתְפַּקַּדְתְּ	הֻפְקַדְתְּ
1CS	נִפְקַדְתִּי	פֻּקַדְתִּי	הִתְפַּקַּדְתִּי	הֻפְקַדְתִּי
3CP	נִפְקְדוּ	פֻּקְדוּ	הִתְפַּקְדוּ	הֻפְקְדוּ
2MP	נִפְקַדְתֶּם	פֻּקַדְתֶּם	הִתְפַּקַּדְתֶּם	הֻפְקַדְתֶּם
2FP	נִפְקַדְתֶּן	פֻּקַדְתֶּן	הִתְפַּקַּדְתֶּן	הֻפְקַדְתֶּן
1CP	נִפְקַדְנוּ	פֻּקַדְנוּ	הִתְפַּקַּדְנוּ	הֻפְקַדְנוּ
	‘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 ( הֻ or הֻ ).

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	תִּפְקַדִּי	תִּפְקַדִּי	תִּתְפַּקַּדִּי	תִּפְקַדִּי
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  $\text{ְ}$  (*a-class gamets*)

**Pual:**  $\text{ְ}$  under the prefix,  
*u-class* ( $\text{ְ}$  or  $\text{ֹ}$ ) vowel under R<sub>1</sub>,  
doubled R<sub>2</sub>.

**Hitpael:**  $\text{ֶ}$  after the prefix,  
doubled R<sub>2</sub>.

**Hofal:** *u-class* vowel under the prefix ( $\text{ְ}$  or  $\text{ֹ}$ ).

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>	הִפְקֹדוּ	הִתְפַּקְדוּ
2 <sub>FP</sub>	הִפְקֹדְנָה	הִתְפַּקְדְנָה

Characteristics of the passive-reflexive Imperatives:

**Nifal:** הִ prefix

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

**Hitpael:** הִתְ prefix

doubled R<sub>2</sub>.

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

	NIFAL	HITPAEL
1 <sub>CS</sub>	אֶפְקֹדְהָ	אֶתְפַּקְדְהָ
1 <sub>CP</sub>	נִפְקֹדְהָ	נִתְפַּקְדְהָ

*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**, פִּקְדָּה (Ps 132:1), and **Infinitive Absolute**, פִּקְדָּה (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	מְפֻקָּד	מִתְפַּקֵּד	מְפֻקָּד
FS	נִפְקָדָה	מְפֻקָּדָה	מִתְפַּקְּדָה	מְפֻקָּדָה
MP	נִפְקָדִים	מְפֻקָּדִים	מִתְפַּקְּדִים	מְפֻקָּדִים
FP	נִפְקָדוֹת	מְפֻקָּדוֹת	מִתְפַּקְּדוֹת	מְפֻקָּדוֹת
	‘being attended to’	‘being mustered’	‘being mustered’	‘being made to oversee’

Characteristics of the passive-reflexive participles:

**Nifal:** נ 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>
הַמּוֹן	M <i>multitude</i>	פָּתַח	Q <i>open</i>
חוֹמָה	F <i>wall</i>	צָלַח	Q <i>prosper, be successful</i> ; HI <i>make successful</i>
חֲמוֹר	M <i>donkey</i>	קָבַר	Q PI <i>bury</i>
חֲמָס	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  $\psi\tau\eta$  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
	3MP				
	3FP				
	2MP				
	2FP				
	1CP				
IMPV	2MS				
	2FS				
	2MP				
	2FP				
INF	CST				
	ABS				
PTCP	MS				
	FS				
	MP				
	FP				

2. Parse and translate the following verb forms.

מְשַׁלַּח (f)

הִתְקַדְּשׁוּ (a)

מִתְפַּלְּלִים (g)

נִשְׁבְּרוּ (b)

הִשְׁחַת (h)

וְנִסְתָּרָה (c)

נִכְבְּד (i)

יִשְׁלַח (d)

יִמְלֹךְ (j)

תִּכְפַּר (e)

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

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

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

וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגִן לְרוּחַ הַיּוֹם Gen 3:8 (c)

וַתֵּאמֶר הָאִשָּׁה אֶל־יוֹאָב <sup>PN</sup> הֲנִי רֹאשׁוֹ מִשְׁלָךְ אֵלַיךְ בְּעַד הַחוּמָה II Sam 20:21 (d)

וַיֵּאמֶר הָאָדָם זֹאת הַפֶּעַם לְעַצְם מִעֲצָמִי וּבִשְׂרַר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה  
כִּי מֵאִישׁ לִקְחָהּ־זֹאת Gen 2:23 (e)

כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶם מִמֶּנּוּ וַנִּפְקָחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יָדְעִי  
טוֹב וְרַע Gen 3:5 (f)

בְּחָסֵד וְאַמֶּת יִכַּפֵּר עוֹן Prov 16:6 (g)

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

Prov 11:31 (i) הִן צְדִיק בְּאָרֶץ יִשְׁלָם אִף בִּירְשָׁע וְחוֹטֵא

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

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

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

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.

crush);—Pō'. Impf. 3 ms. פָּצַץ קִלְעַן Je 23<sup>29</sup> a hammer which shatters rock. \* Pilp. Impf. 3 ms. sf. וְיִפְצְצֵנִי Jb 16<sup>12</sup> he [God] dashed me in pieces (fig.). p. 1126<sup>b</sup>

6483 † פָּצַץ only הַבַּיִת n.pr.m. priestly name 1 Ch 24<sup>15</sup>; τῶν Φεραα, Α Αφεσση, ὉΛ Αφεσσει.

פָּצַץ v. פָּצַץ p. 112.<sup>b</sup>

6484 † [פָּצַץ] vb. push, press (perh. related, by transp., to Ar. فَرَسَ appoint, prescribe, As. parsu, command, cf. Ba 2MG 3111 (1889, 188);—Qal Impf. 3 ms. וְיִפְצְצֵנִי Gn 19<sup>3</sup> +, 3 mpl. וְיִפְצְצֵנִי v<sup>9</sup> 2 K 2<sup>17</sup>;—push, press, upon (ב pers.) physically Gn 19<sup>3</sup>; = v<sup>9</sup> 33<sup>11</sup> Ju 19<sup>7</sup> 2 K 2<sup>17</sup>, + inf. 5<sup>16</sup>; read also prob. וְיִפְצְצֵנִי 2 S 13<sup>25,27</sup> 2 K 5<sup>23</sup> (for וְיִפְצְצֵנִי), Tanchum (cf. The), Weir in Dr 1<sup>18,28,29</sup> P<sup>17</sup> id. Bu HPS Löhr. Hiph. Inf. abs. וְיִפְצְצֵנִי 1 S 15<sup>23</sup> to display pushing (i. e. arrogance, presumption; || וְיִפְצְצֵנִי; cf. Dr).

6477 † וְיִפְצְצֵנִי 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. pakādu = BH; Ar. فَكَّد lose, miss; also (Dozy) give heed, attention, to; Eth. ቆደ: visit, muster, desire, need, etc.; Nab. פָּקַד command (Cook), so פָּקַד Pa., Syr. فَكَّد, also visit);—Qal<sup>234</sup> Pf. 3 ms. פָּקַד Ex 4<sup>21</sup> +; 1 s. וְיִפְצְצֵנִי 3<sup>16</sup> +, etc.; Impf. 3 ms. וְיִפְצְצֵנִי Gn 50<sup>24</sup> +, etc.; Inv. ms. וְיִפְצְצֵנִי Nu 3<sup>15</sup> +, etc.; Inf. abs. פָּקַד Gn 50<sup>24</sup> +; cstr. לְפָקֵד 2 S 24<sup>4</sup> +, etc.; Pt. act. פָּקַד Ex 2<sup>6</sup> +; pass. וְיִפְצְצֵנִי 30<sup>14</sup> +, cstr. וְיִפְצְצֵנִי Nu 31<sup>14</sup> +, etc.;—A. 1. a. pay attention to, observe (with care, practical interest), of ' c. acc. pers. + rei Ex 2<sup>6</sup> (8), c. acc. pers. 4<sup>31</sup> (J; || וְיִפְצְצֵנִי), ψ 8<sup>6</sup> (with providence, cf. וְיִפְצְצֵנִי Jb 10<sup>12</sup>; || וְיִפְצְצֵנִי); c. acc. rei 1 S 15<sup>23</sup> ψ 80<sup>15</sup> (|| וְיִפְצְצֵנִי, La 4<sup>22</sup> (|| וְיִפְצְצֵנִי), וְיִפְצְצֵנִי Ho 8<sup>18</sup> = 9<sup>9</sup> = Je 14<sup>10</sup>; 1 S 17<sup>15</sup> observe thy brothers as to well-being (וְיִפְצְצֵנִי); 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 ' 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 ' , 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> (|| וְיִפְצְצֵנִי),

823<sup>a</sup>, l. 2: bef. 'Pilp.' ins. 'Hithpō'. Impf. 3 mpl. וְיִפְצְצֵנִי Hb 3<sup>6</sup> and the eternal mts. were shattered (al. √ פָּצַץ were scattered).<sup>7</sup>

823<sup>b</sup>, l. 1: del. 'ψ 8<sup>6</sup> (|| וְיִפְצְצֵנִי)'—already given

27<sup>22</sup> 29<sup>10</sup> ψ 8<sup>6</sup> (|| וְיִפְצְצֵנִי) 65<sup>10</sup> +; וְיִפְצְצֵנִי 106<sup>4</sup> (|| וְיִפְצְצֵנִי); visit to search, test, acc. pers. Jb 7<sup>18</sup> (|| וְיִפְצְצֵנִי), ψ 17<sup>3</sup> (|| id.; obj. om.), abs. Jb 31<sup>14</sup>; to punish Je 6<sup>15</sup> 49<sup>8</sup> 50<sup>31</sup> ψ 59<sup>6</sup>; acc. pers. om. Ex 32<sup>34</sup> Is 26<sup>14</sup>, c. לַי rei (of sin) Je 5<sup>9,29</sup> 9<sup>8</sup> (here + ב pers.); acc. rei ψ 89<sup>33</sup>; abs., of 's anger Jb 35<sup>15</sup>. 3. c. לַי pers., visit upon, ' subj., + acc. rei (of sin) Am 3<sup>2,14</sup> Ho 1<sup>4</sup> 2<sup>15</sup> Ex 20<sup>5</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. לַי pers. Je 50<sup>18,18</sup>, לַי + לַי 46<sup>18</sup>; indef. subj. c. לַי 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> + 11 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. נָקָה Jb 5<sup>24</sup>; esp. pt. pass., persons or things mustered (numbered), Ex 30<sup>12,13,14</sup> 38<sup>25,26</sup> Nu 1<sup>21,22</sup> + 67 t. Nu, + 1 Ch 23<sup>24</sup>. B. appoint: 1. c. acc. pers. + וְיִפְצְצֵנִי Gn 40<sup>4</sup>, + לַי pers. over whom Je 15<sup>3</sup> 51<sup>27</sup> Nu 27<sup>16</sup>, + לַי (for לַי) Je 49<sup>19</sup> = 50<sup>44</sup>; c. acc. pers. alone Nu 3<sup>10</sup>, + וְיִפְצְצֵנִי 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, + לַי 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 (לַי pers.) as a charge, Zp 3<sup>7</sup> (rdg. מְעַלְיָה, Ὁ We Now, for וְיִפְצְצֵנִי); + 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. וְיִפְצְצֵנִי). + Niph. Pf. 3 ms. וְיִפְצְצֵנִי 1 S 25<sup>7</sup> +; 2 ms. וְיִפְצְצֵנִי 20<sup>18</sup>; Impf. 3 ms. וְיִפְצְצֵנִי v<sup>18</sup> +, etc.; Inf. וְיִפְצְצֵנִי abs. 1 K 20<sup>39</sup>; cstr. Ju 21<sup>3</sup>;— 1. be (sought, i. e. needed) missed, lacking 1 S 20<sup>18</sup> + v<sup>19</sup> (ἄ, for MT וְיִפְצְצֵנִי, 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. וְיִפְצְצֵנִי), + וְיִפְצְצֵנִי part. Ju 21<sup>3</sup> 1 S 25<sup>21</sup> 2 S 20<sup>30</sup> Nu 31<sup>40</sup>; of seat 1 S 20<sup>18</sup>, place v<sup>25,27</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, לַי pers., Nu 16<sup>29</sup> (subj. וְיִפְצְצֵנִי רַע Pr 19<sup>23</sup> evil shall not be visited (sc. upon him; rd. perh. עָלָיו שָׁבַר for לַי v. Toy). 4. be appointed Ne 7<sup>1</sup>, + לַי 12<sup>44</sup>. + Pi. (intens.) muster a host, Pt. וְיִפְצְצֵנִי Is 13<sup>4</sup> (of ' ). + Pu. be passed in review, Pf. 3 ms. וְיִפְצְצֵנִי Ex 38<sup>21</sup>; be caused to miss, deprived of, 1 s. וְיִפְצְצֵנִי Is 38<sup>10</sup> c. acc. rei.\* + Hithp. be mustered, Pf. 3 pl. וְיִפְצְצֵנִי Ju 20<sup>15,17</sup>; Impf. 3 ms. וְיִפְצְצֵנִי 21<sup>3</sup>; 3 mpl. 20<sup>15</sup> (on form v. Ges<sup>164</sup>). + Hothp. id., Pf. 3 pl. וְיִפְצְצֵנִי 1 K 20<sup>27</sup> Nu 1<sup>47</sup> 23<sup>23</sup> 26<sup>62</sup> (Ges<sup>1,c</sup>). Hiph. Pf. 3 ms. וְיִפְצְצֵנִי Gn 39<sup>5</sup> +, 2 ms. sf. וְיִפְצְצֵנִי 1 S 29<sup>9</sup>, etc.; Impf. 3 ms. וְיִפְצְצֵנִי Is 10<sup>28</sup>, etc.; Inv. ms. וְיִפְצְצֵנִי 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>; + לַי 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<sup>comm</sup> 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.

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>; + אָשֶׁר שָׁם 1 S 29<sup>4</sup> where thou hast stationed him, ins. also v<sup>10</sup> © The We Dr al.; + אָמַן Je 40<sup>7</sup>, cf. 41<sup>10</sup>. **2.** c. acc. rei (implic.), a. commit, entrust (cf. פָּקְדוֹן), בְּרִדָּה + רֹדְהִי c. acc. rei + ב Ch 12<sup>10</sup>; פְּקִידָה + עֲלֵי־רֵיךְ 1 K 14<sup>27</sup> = 2 Ch 12<sup>10</sup>; c. acc. rei + ב Je 36<sup>20</sup>; 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. הִפְקִידָה Je 6<sup>6</sup> (impers.; but © ψευδής, read הִפְקִידָה JDMich, הִפְקִידָה Gie). **2.** be deposited, Pt. הִפְקִידָה Lv 5<sup>23</sup> (subj. הִפְקִידוֹן). **3.** be made overseer, Pt. הִפְקִידָה (ה) 2 K 22<sup>9</sup> 12<sup>12</sup> Qr (Kt הִפְקִידָה); אֲ הִפְקִידָה 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** פָּקִידָה **n.f.** oversight, mustering, visitation, store;—abs. פָּקִידָה Ho 9<sup>7</sup> 1 Ch 23<sup>11</sup>; cstr. פָּקִידָה Nu 3<sup>32</sup> +; sf. פָּקִידָה 109<sup>8</sup>, etc.; pl. פָּקִידוֹת Je 52<sup>11</sup> +; — **1.** visitation: 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 עֲתֵיבָה עֲתֵיבָהם Je 8<sup>12</sup> 10<sup>15</sup> + 6 t. Je (cf. עֵת פָּקִידָה 6<sup>15</sup> 49<sup>8</sup> 50<sup>31</sup>), הַפְּקִידָה = 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; ret. 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. לָאֵי 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> 3<sup>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>We Skizzen vi. 184</sup> al. office).

**6485** פָּקִידוֹת **n.pl. [m.] abstr.** musterings, i.e. expenses;—cstr. פָּקִידוֹת Ex 38<sup>21</sup> (v. Di).

**6496** פָּקִיד **n.m.** commissioner, deputy, overseer;—abs. פָּקִיד Je 20<sup>1</sup> +; cstr. פָּקִיד 2 Ch 24<sup>11</sup> Ne 11<sup>22</sup>; sf. פָּקִידוֹ Ju 6<sup>28</sup>; pl. פָּקִידִים Gn 41<sup>34</sup> Je 29<sup>25</sup> פָּקִידִים 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>26</sup> (of priest in temple, reading פָּקִיד Vrss. Gie), cf. 20<sup>1</sup> (v. גִּידָה 3); c. sf. of Levites Ne 11<sup>22</sup>, singers 12<sup>12</sup>. [p. 618<sup>a</sup>

**6488** פָּקִידָה **n.f.** oversight;—בְּעַל Je 37<sup>13</sup> sentinel.

**6490** פָּקִידָה **n.m.** precept (of אֲ; prop. thing appointed, charge, cf. √B 2), in ψψ (cf. Syr. فِكْدَة, فِكْدَة);—only pl. cstr. אֲ פָּקִידָה ψ 19<sup>9</sup>,

and sf. פָּקִידָה 111<sup>7</sup>, פָּקִידָה 103<sup>18</sup>; elsewh. פָּקִידָה 119<sup>15,27</sup> + 10 t. 119 + v<sup>128</sup> (for MT כל פָּקִידָה, © and most); פָּקִידָה v<sup>4,45</sup> + 6 t. 119.

**6487** פָּקִידוֹן **n.m.** deposit, store (cf. √Qal B 2; Hiph. 2);—בְּ abs., of grain stored against famine Gn 41<sup>36</sup>; thing left in trust Lv 5<sup>21,23</sup>.

**6462** מִפְקֵדָה **n. [m.] muster, appointment, appointed place**;—abs. מִ only in שְׁעַר הַפֶּתַח Ne 3<sup>21</sup>, v. 1. שְׁעַר; cstr. מִפְקֵדָה: **1.** muster of people 2 S 24<sup>9</sup> = 1 Ch 21<sup>9</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. מִפְקֵדָה).

**6489** פָּקִיד **n.pr. gent. et terr.** a people in Bab. army Ez 23<sup>23</sup> (Φακούκ; Α και Φουδ) פָּקִידָה Je 50<sup>21</sup>; = As. Pukūdu, tribe in SE. Babylonia, bordering Elam Wkl<sup>Sargon I. 241</sup> Schr<sup>COT Je D1</sup> Pa 240 L

**6491** פָּקַח **vb.** open eyes and (once) ears (NH id., open (and remove) rubbish heap, sq. על look to, attend to; Ar. فَكَّ blossom, II. open eyes; Jaram פָּקַח open eyes, etc.; Syr. فَكَّ blossom);—Qal Pf. 3 ms. פָּקַח Jb 27<sup>19</sup>; 2 ms. פָּקַח 14<sup>3</sup>; Impf. 3 ms. וּפָקַח Gn 21<sup>19</sup> +; 1 s. וּפָקַח Zc 12<sup>4</sup>; Inv. ms. פָּקַח 2 K 6<sup>17</sup> +, so Dn 9<sup>18</sup> Qr (Kt פָּקַח); Inf. abs. פָּקַח Is 42<sup>20</sup>; cstr. פָּקַח לְפָנַי; Pt. act. פָּקַח ψ 146<sup>8</sup>; pass. fpl. פָּקַחוּ Je 32<sup>19</sup>;—**1.** open eyes: a. one's own 2 K 4<sup>23</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. עֵינַי **1.j.** **2.** open ears = hear Is 42<sup>20</sup> (without understanding; fig. of Isr.). Niph. Pf. 3 pl. consec. וּפָקַחוּ Gn 3<sup>7</sup>; Impf. 3 fpl. וּפָקַחוּ Is 35<sup>5</sup>, וּפָקַחוּ Gn 3<sup>7</sup>;—be opened, of eyes; fig., so as to know good and evil Gn 3<sup>7</sup>; opp. blindness (fig.) Is 35<sup>5</sup>.

**6493** פָּקִיחַ **adj.** seeing;—בְּ Ex 4<sup>11</sup> (opp. עֵינַי); pl. פָּקִיחִים, fig., 23<sup>8</sup> clear-sighted ones (cf. [עֵינַי]).

**6495** פָּקִיחוֹת **n. [m.] opening** (of eyes; cf. Comm., Ges<sup>185a</sup>, prop. wide, or complete, opening);—לְאִסְרֵיהֶם Is 61<sup>1</sup>, fig. of freeing fr. dark prison; but © Che<sup>19a</sup> read לְעֵינֵיהֶם, cf. Di-Kit.

**6492** פָּקַח **n.pr.m.** usurping king of Israel, Φακεε (opening (? of eyes), or cf. Syr. فَكَّ flower; cf. n.pr.m. פָּקַח, פָּקַח, cn old Isr. seals; in As. Paḳaha (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** פָּקַח **n.pr.m.** king of Israel (אֲ hath opened the eyes);—2 K 15<sup>22,23,26</sup>, Φακεϊας, 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 = פָּקַדְּ 'he attended'

Stative Suffix Pattern = כָּבֵדְּ 'he is/was heavy'

קָטַןְּ 'he is/was small'

Dynamic Prefix Pattern = יִפְקֹדְ 'he will attend'

Stative Prefix Pattern = יִכְבֵּדְ 'he will be heavy'

יִקְטֹןְ '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): יִשְׁלַחְ.

- Stative verbs do not have an active Participle form, but often have an adjective form equivalent to the 3MS Perfect form.

3MS Perfect = כָּבֵדְּ 'he is/was heavy'

MSA adjective = כָּבֵדְ 'heavy'

- Stative verbs in the Perfect Conjugation may express a present state or a past state.

וַחֲטָאתֶם בִּי כְבֹדָה מְאֹד

‘(and) their sin, indeed, is very heavy (= serious)’ (Gen 18:20)

וַעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזְקָן

‘(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 צִעֲקֹתָם אֶת־פְּנֵי יְהוָה

‘for their outcry has become great before the YHWH’ (Gen 19:13)

### 16.3 Vocabulary #16

דָּרָךְ Q tread, march	נָקִי ADJ clean, innocent, exempt
חָכָם Q be wise	קָטָן Q be small, insignificant
חִנָּף Q be polluted, profane	שָׂמַח Q rejoice, be glad
זָרַח Q rise, come forth, appear	שָׁבֵל 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.

חָבֵל חָבְלָנוּ לָךְ וְלֹא־שָׁמְרָנוּ אֶת־הַמְצוֹת וְאֶת־הַחֻקִּים Neh 1:7 (a)

דְּרַכְתָּ בַיָּם סוֹסִידָ חֹמֶר מִיָּם רַבִּים Hab 3:15 (b)

מֵאוֹת<sup>GL</sup> לְמִטָּה רְאוּבֵן שָׁשָׁה<sup>GL</sup> וְאַרְבַּעִים<sup>GL</sup> אֵלֶיךָ וְחַמֵּשׁ<sup>GL</sup> מֵאוֹת<sup>GL</sup> Num 1:21 (c)

לֹא־קָצְרָה יַד־יְהוָה מֵהוֹשִׁיעַ וְלֹא־כָבְדָה אֲזָנוֹ מִשְׁמוֹעַ: Isa 59:1 (d)

וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דָּרָךְ הַיַּרְדֵּן<sup>PN</sup> Josh 2:7 (e)



Exod 22:2 (f) אִם-זָרְחָה הַשֶּׁמֶשׁ עָלֶיךָ דְּמַיִם לֹא שָׁלַם יִשְׁלַם אִם-אֵין לוֹ וְנִמְכַר בְּגִבְתוֹ<sup>GL</sup>

2. Parse and translate the following verbs and indicate whether each verb is dynamic or stative.

יִקְדֹּשׁ (f)	יִחַבֵּם (a)
וַיִּקְבֹּר (g)	שָׁכַלְתִּי (b)
קִטְנֹתַי (h)	תִּדְרֹךְ (c)
מִשְׁלַתִּי (i)	חִזַּק <sup>GL</sup> (d)
תִּשְׁמַחְנָה (j)	וַתִּחַנֶּנֶה (e)

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 וַיְהִי בָרַךְ אֶת-אֲבָרְהָם בְּכָל

Gen 27:45\* (b) וְשָׁלַחְתִּי וּלְקַחְתִּי אוֹתָךְ מִשָּׂם לָמָּה אֲשַׁבֵּל גַּם-שְׁנֵיכֶם יוֹם אֶחָד

Gen 41:57 (c) וְכָל-הָאָרֶץ בָּאוּ לְמִצְרַיִם לְשֹׁבֵר<sup>GL</sup> אֶל-יוֹסֵף כִּי-חִזַּק הָרָעַב בְּכָל-הָאָרֶץ

Deut 12:12 (d) וְשִׂמַּחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמְהַתֵיכֶם וְהַלְוֵי<sup>PN</sup> אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֵלֶק<sup>GL</sup> וְנַחֲלָה<sup>GL</sup> אַתֶּם

II Sam 7:19 וַתִּקְטַן עוֹד זֹאת בְּעֵינַי אֲדֹנָי יְהוָה וַתִּדְבֹר גַּם אֶל-בֵּית-עֶבְדְּךָ לְמַרְחֹק<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 בְּאֲצֵרוֹת <sup>GL</sup> בֵּית יְהוָה

Ps 106:38 וַיִּשְׁפְּכוּ דָם <sup>GL</sup> נְקִי דַם־בְּנֵיהֶם וּבְנוֹתֵיהֶם אֲשֶׁר זָבְחוּ לְעֵצָבִי <sup>GL</sup> כִּנְעַן וַתַּחֲנוּף  
הָאָרֶץ בְּדָמַיִם <sup>GL</sup>

Prov 15:20 בֶּן חָכָם יִשְׁמַח־אָב

Prov 23:15 בְּנֵי אִם־חָכָם לִבָּךְ יִשְׁמַח לְבִי גַם־אֲנִי

# Lesson 17

## Lesson Summary:

- Introduction to Guttural Verbs
- I-Guttural Verbs: חֶזֶק 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*.

יִעָמַד instead of \*יַעָמַד (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.

יַעֲמַד instead of \*יַעֲמֹד (compare יִפְקֹד)

יִחְזַק instead of \*יַחְזֹק (compare יִכְבֵּד)

Note: Both dynamic and stative 1cs Qal Impf. Have ְ (segol) as the prefix vowel: אַעֲמֹד and אַחְזֹק

- #3: Qal Imperative and Infinite Construct will have ְ (chatef patach) under the first radical.

עֲמַד instead of \*עֲמֹד (compare פִּקֵּד)

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 (Hifil 3MS 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 3MS Imperfect) BUT יַעֲמִידוּ (Qal 3MP Imperfect)

### I-Guttural: Representative Forms

	QAL		NIFAL	PI, PU, HITP	HIFIL	HOFAL
	DYNAMIC	STATIVE				
PERF	עֲמַד	חֲזַק	נַעֲמַד	R	הַעֲמִיד	הַעֲמַד
IMPF	יַעֲמֹד	יַחְזֹק	יַעֲמֹד	E	יַעֲמִיד	יַעֲמַד
PAST	וַיַּעֲמֹד	וַיַּחְזֹק	וַיַּעֲמֹד	G	וַיַּעֲמִיד	וַיַּעֲמַד
IMPV	עֲמַד	חֲזַק	הַעֲמַד	U	הַעֲמַד	
INF CST	עֲמַד	חֲזַק	הַעֲמַד	L	הַעֲמִיד	הַעֲמַד
INF ABS	עֲמוּד	חֲזֹק	הַעֲמֹד נַעֲמֹד	A	הַעֲמֹד	הַעֲמֹד
PTCP	עֹמֵד	חֲזֵק	נַעֲמֵד	R	מַעֲמִיד	מַעֲמַד

### 17.3 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:

בִּירָה instead of \*בִּירֶה (compare פִּקֵּד)

*II-Guttural Verbs*

Before א the vowel usually lengthens:

בְּאֵר instead of \*בָּאֵר

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**.

בְּחָרָה instead of \*בָּחָרָה (compare פָּקְדָה)

בְּחָרוּ instead of \*בָּחָרוּ (compare יִפְקְדוּ)

Note: בְּרַכּוֹ does not always require a compound *sheva*: בְּרַכּוֹ

## 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	בִּרְךָ	הִתְבָּרַךְ
IMPF	יִשְׁחַט	יִנְשַׁחַט	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
PAST	וַיִּשְׁחַט	וַיִּנְשַׁחַט	וַיִּבְרַךְ	וַיִּבְרַךְ	וַיִּתְבָּרַךְ
IMPV	שַׁחֵט	הִשְׁחַט	בְּרַךְ		הִתְבָּרַךְ
INF CST	שַׁחֵט	הִשְׁחַט	בְּרַךְ		הִתְבָּרַךְ
INF ABS	שַׁחֹט	נִשְׁחַט	בְּרוּךְ בְּרוּךְ		הִתְבָּרַךְ
PTCP	שׁוֹחֵט	נִשְׁחָט	מְבָרַךְ	מְבָרַךְ	מִתְבָּרַךְ

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 וְשָׁלַח

- #2: Some forms have an *a-class* theme vowel.

יִשְׁלַח instead of \*יִשְׁלֹחַ (compare יִפְקֹד)

הִשְׁלַח (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>.

הִשְׁלִיחַ 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 \*אֶשְׁלֹחְךָ (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	נְשֹׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלַח	הִשְׁלַח
PTCP	שֹׁלֵחַ	נֹשֵׁלַח	מְשַׁלַּח	מְשַׁלַּח	מְשַׁתַּלַּח	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>	כָּבַשׁ Q <i>subdue, dominate</i>
אָשָׁם M <i>guilt, guilt offering</i>	מוֹעֵד M <i>meeting, appointed time</i>
בָּחַר Q <i>choose</i>	מְרֻכָּבָה 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)

מִנְאִיף (a)

בָּחַרִי (g)

וַיִּשְׁלַח (b)

יַחֲשַׁב (h)

הֶאֱמִינוּ (c)

שָׁכַחְנוּ (i)

יִנְחָמוּ (d)

נִחְמוּ (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 פְּרָעָה 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 וַיֵּאָהֵב אוֹתָהּ וַיִּנָּחֵם יַצְחָק אַחֲרֵי אִמּוֹ

Exod 17:9 (e) וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בַּחֲר־לָנוּ אַנְשִׁים

Lev 7:2 (f) בַּמָּקוֹם אֲשֶׁר יִשְׁחָטוּ אֶת־הָעֹלָה יִשְׁחָטוּ אֶת־הָאֲשָׁם

Josh 18:1 (g) וַיִּקְהָלוּ כָּל־עַדֹּת בְּנֵי־יִשְׂרָאֵל שְׁלֹה <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 תִנְאָף

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 פָּתַח הָאֶהֱל

Exod 5:2 (n) וַיֹּאמֶר פֶּרְעֹה מִי יְהוָה אֲשֶׁר אֲשַׁמַּע בְּקִלּוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יִדְעֵתִי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח



I Kgs 1:11 (o) וַיֹּאמֶר נָתַן אֶל־בֵּת־שֹׁבַע אִם־שָׁלְמָה לֵאמֹר הֲלוֹא שָׁמַעְתָּ כִּי מָלַךְ  
 אֲדֹנָיָהוּ בֶן־חֲגִית 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      הִיָּה 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).

פָּקְדוּ = פָּקְדוּ אֹתוֹ ‘He visited him’

#### 1) Suffixes added to any verb ending in a Vowel

*Suffixes added  
to a verb  
ending in a  
vowel*

3MS	וֹ- / הוּ-	פָּקְדוּהוּ ‘they visited him’ (פָּקְדוּתוֹ) (‘I visited him’)
3FS	הָ-	פָּקְדוּהָ ‘they visited her’
2MS	ךָ-	פָּקְדוּךָ ‘they visited you’
2FS	ךְ-	פָּקְדוּךְ ‘they visited you’
1CS	נִי-	פָּקְדוּנִי ‘they visited me’
3MP	ם-	פָּקְדוּם ‘they visited them’
3FP	ן-	פָּקְדוּן ‘they visited them’
2MP	כֶּם-	פָּקְדוּכֶם ‘they visited you’
2FP	כֶּן-	פָּקְדוּכֶן ‘they visited you’
1CP	נוּ-	פָּקְדוּנוּ ‘they visited us’

Note: Several verb forms are altered before suffixed pronouns:

2FS Suff

פָּקְדוּתוֹ ← תִּי ← תְּ- “you (FS)/I visited him”

2MP/2FP Suff

פָּקְדוּתוֹם ← תוּ- ← תְּ-, תְּנוּ- “you (MP/FP) visited them”

3<sub>FP</sub>/2<sub>FP</sub> Prefix

תִּפְקְדוּהָ ← וּ- ← נָה- “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*

3MS	וּ	פְּקְדוּ	‘he visited him’
3FS	הָ	פְּקְדָהּ	‘he visited her’
2MS	ךָ	פְּקְדְךָ	‘he visited you’
2FS	ךְ / יְ	פְּקְדֶיךָ	‘he visited you’
1CS	נִי	פְּקְדֵנִי	‘he visited me’
3MP	ם	פְּקְדָם	‘he visited them’
3FP	ן	פְּקְדָן	‘he visited them’
2MP	כֶּם	פְּקְדְכֶם	‘he visited you’
2FP	כֶּן	פְּקְדְכֶן	‘he visited you’
1CP	נֵנוּ	פְּקְדֵנוּ	‘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*

3MS	הוּ	יִפְקְדֵהוּ	‘he will visit him’ (יִפְקְדֵהוּ)
3FS	הָ	יִפְקְדֶהָ	‘he will visit her’
2MS	ךָ	יִפְקְדֶיךָ	‘he will visit you’
2FS	ךְ	יִפְקְדֶיךָ	‘he will visit you’
1CS	נִי	יִפְקְדֵנִי	‘he will visit me’
3MP	ם	יִפְקְדָם	‘he will visit them’
3FP	ן	יִפְקְדָן	‘he will visit them’
2MP	כֶּם	יִפְקְדְכֶם	‘he will visit you’
2FP	כֶּן	יִפְקְדְכֶן	‘he will visit you’
1CP	נֵנוּ	יִפְקְדֵנוּ	‘he will visit us’

Note: The *u*-class vowel between R<sub>2</sub> and R<sub>3</sub> is וּ (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	פְּקֻדְתּוּ ← (תְּהוּ)	+ 3 <sub>MP</sub> suff	פְּקֻדְתֶּם
+ 3 <sub>FS</sub> suff	פְּקֻדְתָּה ← (תְּהָ)	+ 3 <sub>FP</sub> suff	פְּקֻדְתֵּן
+ 2 <sub>MS</sub> suff	פְּקֻדְתֶּךָ		
+ 2 <sub>FS</sub> suff	פְּקֻדְתֶּיךָ		
+ 1 <sub>CS</sub> suff	פְּקֻדְתֵּנִי	+ 1 <sub>CP</sub> suff	פְּקֻדְתֵּנוּ

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	יִפְקֻדְנֹו ← נוּ	נְהוּ ← נוּ
+3 <sub>FS</sub> suff	יִפְקֻדְנָה ← נָה	נְהָ* ← נָה
+2 <sub>MS</sub> suff	יִפְקֻדְךָ ← כָּ	נְךָ* ← כָּ
+1 <sub>CS</sub> suff	יִפְקֻדְנִי ← נִי	נְנִי* ← נִי
+1 <sub>CP</sub> suff	יִפְקֻדְנוּ ← נוּ	נְנוּ* ← נוּ

**Summary of Suffixed Object Pronouns on Verbs**

	Following Vowel	FOLLOWING CONSONANT		With Energetic Nun
		SUFFIX VERB	Prefix Verb	
3 <sub>MS</sub>	ו- / הו-	ו	הו	נְהוּ ← נוּ
3 <sub>FS</sub>	ה-	ה	ה	נְהָ* ← נָה
2 <sub>MS</sub>	ך-	ך	ך	נְךָ* ← כָּ
2 <sub>FS</sub>	ך-	ך / כ	ך	
1 <sub>CS</sub>	ני-	נִ	נִ	נְנִי* ← נִי
3 <sub>MP</sub>	ם-	ם	ם	
3 <sub>FP</sub>	ן-	ן	ן	
2 <sub>MP</sub>	כם-	כּם	כּם	
2 <sub>FP</sub>	כן-	כּן	כּן	
1 <sub>CP</sub>	נו-	נו	נו	נְנוּ* ← נוּ

Note: Generally speaking, Suffix pattern/Perfect verbs use an *a-class* vowel (usually ו) before a suffixed pronoun, while Prefix pattern verbs use an *i-class* vowel (usually י).

## 18.3 Vocabulary #18

<p>גָּרַשׁ Q <i>cast out, thrust out</i>; PI <i>drive out, away</i></p> <p>הִיָּן INTJ <i>behold, see!</i></p> <p>לִוּחַ 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)	מָלַא (d)	גָּלָה (a)
אָכַל (h)	מָוַת (e)	רוּם (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).

וַיִּשְׁלַחֵנוּ (f)	תִּשְׁכַּחֵנוּ (a)
אֶכְבְּדֶךָ (g)	קִדְשׁוּהוּ (b)
קִדְשׁתוּ (h)	הִרְגוּם (c)
אֲלַמְדְּכֶם (i)	זָכַרְתִּנִּי (d)
הִרְגָתְהוּ (j)	יִשְׁמְרוּנוּ (e)

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

Ezek 25:7 (a) וְהִכַּרְתִּיךָ מִן־הָעַמִּים וְהֶאֱבַדְתִּיךָ מִן־הָאָרְצוֹת אֲשֶׁמִּידֶךָ וַיְדַעַתְּ כִּי־אֲנִי יְהוָה

Gen 27:23 (b) וְלֹא הִכִּירוּ כִּי־הָיוּ יָדָיו בְּיַדֵּי עֵשָׂו אָחִיו שְׂעֵרֶת <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 דָרְשׂוּהוּ

Song 3:1\* (e) עַל־מִשְׁכְּבֵי בַלִּילָה בִקְשָׁתִי אֵת שְׂאֵהָבָה נִפְשֵׁי בִקְשָׁתִיו וְלֹא מִצְּאֵתִיו

Gen. 26:7 (f) וַיִּשְׁאַלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחַתִּי הוּא כִּי יָרָא לְאִמֶּר אִשְׁתִּי פֶן־יְהַרְגֵנִי אַנְשֵׁי הַמָּקוֹם עַל־רִבְקָה <sup>PN</sup> כִּי־טוֹבַת מְרֵאָה הִיא

Gen 28:15\* (g) וְהִנֵּה אֲנֹכִי עֹמֵד וְשֹׁמְרֵתִיךָ כִּי לֹא אֶעֱזָבֶךָ

Gen 29:18 (h) וַיָּאָהֵב יַעֲקֹב אֶת־רַחֵל <sup>PN</sup> וַיֹּאמֶר אֶעֱבְדֶךָ שִׁבְעַ שָׁנִים בְּרַחֵל בְּתָךְ הַקֶּטְנָה

Deut 4:10 (i) הַקְהֵל־לִי אֶת־הָעָם וְאֲשַׁמְעֵם אֶת־דְּבָרֵי אֲשֶׁר יִלְמְדוּ לִירְאָה אֹתִי כָּל־  
הַיָּמִים אֲשֶׁר יִהְיֶה עִלְיָהֶם וְאֶת־בְּנֵיהֶם יִלְמְדוּן

Gen 37:20\* (j) וַעֲתָה וְנִהְרָגְהוּ וְנִשְׁלָכְהוּ בְּאֶחָד הַבְּרוֹת וְאִמְרָנוּ חַיָּה רָעָה אֲכָלְתָהוּ

Exod 4:3 (k) וַיֹּאמֶר הַשְּׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה

Gen 4:14\* (l) הֵן גֵּרְשֵׁת אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךָ אֶסְתֵּר וְהָיָה כָּל־מִצְאֵי  
יְהִרְגֵנִי



# Lesson 19

## Lesson Summary:

- I-Alef Weak Verbs: אָכַל
- III-Alef Weak Verbs: מָלַא מְצָא

*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) אֹרֵר is יֹאזֵר

Qal 3MS Imperfect (stative) אֵהֵב is יֵאָהֵב

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  $\dot{\text{v}}$ .

יֵאָכַל (compare יֵאָהֵב)

- 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 אָמַר as יֵאָמַר.

- Often the R<sub>1</sub> א is not written in the 1cs form.

אֵכֵל instead of \*אֵאֵכֵל

### 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.

מִצְאָתָּה instead of \*מִצְאָתָּה

- 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	תִּמְצָאֲנָה	Nifal	תִּמְצָאֲנָה
Piel	תִּמְצָאֲנָה	Pual	תִּמְצָאֲנָה
Hitpael	תִּתְמַצְאֲנָה		
Hifil	תִּמְצָאֲנָה	Hofal	תִּמְצָאֲנָה

- Only **Qal Perfect** shows a distinction in vowel pattern between dynamic and stative.

Perfect מִצְאָ (dynamic) versus מִלָּא (stative)

Imperfect יִמְצָא (dynamic) like יִמְלָא (stative)

- **Nifal, Piel, and Hifil Perfect** have a  $\text{ְ}$  theme vowel instead of  $\text{ֹ}$  before consonantal inflectional suffixes.

	Nifal	Piel	Hifil
2MS	נִמְצַאתָ	מִצַּאתָ	הִמְצַאתָ
2FS	נִמְצַאתִי	מִצַּאתִי	הִמְצַאתִי
1CS	נִמְצַאתִי	מִצַּאתִי	הִמְצַאתִי
2MP	נִמְצַאתֶם	מִצַּאתֶם	הִמְצַאתֶם
2FP	נִמְצַאתֶן	מִצַּאתֶן	הִמְצַאתֶן
1CP	נִמְצַאתֶנּוּ	מִצַּאתֶנּוּ	הִמְצַאתֶנּוּ

- **Hofal** has a  $\text{ֹ}$  instead of  $\text{ְ}$  (short) under the prefix.

הִמְצַאֹ instead of \*הִמְצַאְ

יִמְצַאֹ instead of \*יִמְצַאְ

### III-Alef: Representative Forms

	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF	מִצַּא	נִמְצַא	מִצַּא	מִצַּא	הִתְמַצַּא	הִמְצַיא	הִמְצַאֹ
IMPF	יִמְצַא	יִמְצַא	יִמְצַא	יִמְצַא	יִתְמַצַּא	יִמְצַיא	יִמְצַאֹ
PAST	וַיִּמְצַא	וַיִּמְצַא	וַיִּמְצַא	וַיִּמְצַא	וַיִּתְמַצַּא	וַיִּמְצַא	וַיִּמְצַאֹ
IMPV	מִצַּא	הִמְצַא	מִצַּא		הִתְמַצַּא	הִמְצַא	
INF CST	מִצַּא	הִמְצַא	מִצַּא		הִתְמַצַּא	הִמְצַיא	הִמְצַאֹ
INF ABS	מִצּוֹא	נִמְצַא	מִצַּא		הִתְמַצַּא	הִמְצַא	
PTCP	מוֹצַא	נִמְצַא	מִמְצַא	מִמְצַא	מִתְמַצַּא	מִמְצַיא	מִמְצַאֹ

## 19.3 Vocabulary #19

אָבָה Q <i>be willing, consent</i>	פּלאַ NI HIT <i>be difficult, extraordinary; HI do an extraordinary thing</i>
אָמָה F <i>maid, handmaid</i>	צָמָא Q <i>be thirsty</i>
אָפֶה Q <i>bake</i>	קָהַל M <i>assembly, congregation</i>
בִּשַׁל PI <i>boil</i>	קָרוֹב ADJ <i>near</i>
זָכָר M <i>male</i>	רְהַט 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)	מִלֵּאת (b)
יֹאכְלֶנּוּ (h)	נִמְצָאת (c)
(two possible parsings) אֲבַד (i)	צָמֵאת (d)
וַיֹּאכַל (j)	יִמְצִיאוּהוּ (e)

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

מִכֹּל יַעֲזֹהֶגֶן אָכַל תֹּאכַל Gen 2:16 (a)

שָׁכַן בְּאֶרֶץ אֲשֶׁר אָמַר אֱלֹהִים Gen 26:2 (b)

את אשר־תאפו אפו ואת אשר־תבֹשלוּ בִשְׁלוֹ Exod 16:23 (c)

כָּל־זָכָר בְּבֵי אֶהְרֹן יֵאָכְלָנָה Lev 6:11 (d)

וַיֵּאבְדוּ מִתּוֹךְ הַקָּהָל Num 16:33 (e)

כַּגּוֹיִם אֲשֶׁר יְהוָה מֵאֲבִיד מִפְּנֵיכֶם כֵּן תֵּאבְדוּן Deut 8:20 (f)

לֹא־יֵאָבֶה יְהוָה סֶלַח לוֹ Deut 29:19 (g)

וַיֹּאמֶר אֲדֹנָי אִם־נָא מִצָּאתִי חֹן בְּעֵינֶיךָ אֶל־נָא תַעֲבֹר מֵעַל עַבְדֶּךָ Gen 18:3 (h)

וַיִּתְפַּלֵּל אַבְרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ  
וְאִמְהַתִּיו Gen 20:17 (i)

וְאַתֶּם שִׁנְאַתֶּם אֹתִי וְתִשְׁלַחוּנִי מֵאַתְכֶם Gen 26:27 (j)

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַתֶּם חֲטִאתֶם חֲטָאָה גְדֹלָה Exod 32:30 (k)

לֹא־תִשְׁנָא אֶת־אֲחִיךָ בְּלִבְבֶךָ Lev 19:17 (l)

וַיֹּאמֶר אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט־מִים כִּי צָמֵאתִי Judg 4:19 (m)

שָׁלוֹם שָׁלוֹם לְרַחֲוֹק וְלִקְרוֹב אָמַר יְהוָה Isa 57:19 (n)

Ruth 1:20 (o) וַתֹּאמֶר אֵלֶיהָן אֶל־תִּקְרָאנָה לִי נַעֲמִי <sup>PN</sup> קְרָאנִי לִי מְרָא <sup>PN</sup> כִּי־הֵמָּר שָׂדֵי לִי  
מָאֵד

## Lesson 20

### Lesson Summary:

- I-Nun Weak Verbs: נָפַל נָגַשׁ
- נָתַן and לָקַח

### I-Nun Verbs

#### 20.1 I-Nun Weak Verbs

I-Nun weak verbs undergo two changes that make them weak:

- 1) When the ן 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 \*מְנַנְגֵּשׁ)

BUT, ן does not assimilate to gutturals – יִנְהַג.

- 2) When the ן occurs at the beginning of a form and it does not have a vowel, it may undergo **aphaeresis** (i.e., the initial ן drops out). *Aphaeresis* only occurs in the Qal Imperative and Infinitive.

Qal 2MS Imperative גַּשׁ (instead of \*נְגַשׁ)

Qal Infinitive Construct גִּשְׁתָּ, from \*נְגַשְׁתָּ, (instead of \*נְגַשְׁתָּ)

Note: the Infinitive Construct forms that undergo *aphaeresis* also add a ה to the end of the form.

BUT, the ן 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	יִנְגֹּשׁ		הִיגִישׁ	הִיגִישׁ
PAST	וַיִּפֹּל וַיִּגֹּשׁ	וַיִּנְגֹּשׁ		הִיגִישׁ	הִיגִישׁ
IMPV	נָפַל גֹּשׁ	הִנְגִישׁ		הִגִּישׁ	
INF CST	נָפַל אֲפֹשֵׁת	הִנְגִישׁ		הִגִּישׁ	הִגִּישׁ
INF ABS	נָפֹל נְגוּשׁ	הִנְגֹּשׁ נְגֹשׁ		הִגִּישׁ	הִגִּישׁ
PTCP	נוֹפֵל נוֹגֵשׁ	נֹגֵשׁ		מְגִישׁ	מְגִישׁ

*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 יִקַּח

Qal 3FS Imperfect תִּקַּח

In addition, the ל undergoes aphaeresis in the imperative and infinitive construct forms.

Qal 2MS Imperative קַח

Qal Infinitive Construct קַחַת

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 \*נָתַתָּנָּ)

Qal 2FS Perfect נָתַתְּ (from \*נָתַתְּנָּ)

Qal 1CS Perfect נָתַתִּי (from \*נָתַתִּינָּ)

Qal Infinitive Construct תַּת (with suffixes, -תַּת, from \*תַּתָּנָּ)



## 20.3 Vocabulary #20

בָּרָא Q create	נָגַשׁ Q draw near, approach
כִּי־ ADV to, toward (suffixed on nouns)	נָגַע Q touch, reach, strike (often takes ב); HI touch, arrive
זָרַע nouns	נָסַע Q pull up (tent pegs), set out, journey
לְמָה / לָמָּה M seed	נָפַל Q fall
מָהָּ INTER why?	נָצַל NI be delivered, deliver oneself; HI snatch away, deliver
נָבַט Q blot out, wipe away	פְּרִי M fruit
נָגַב PI, HI look, gaze	קִדְמָה M front, east; ADV anciently
נָגַד M south; PN Negeb	שִׁפְחָה F maidservant
HI declare	

## Exercises

1. Parse the following I-Nun weak verbs.

וַיִּסְעוּ (f)

מִגִּיד (a)

נָתַן (g)

הִנְעִתִיהוּ (b)

נִסּוּעַ (h)

נָתַן (c)

יִגִּידָהּ (i)

לְקַחַת (d)

קַח (j)

וַתִּפֹּל (e)

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

וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ Gen 3:3 (a)

וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִשְׁתָּהּ עִמָּהּ וַיֹּאכַל Gen 3:6 (b)

Gen 3:11 (c) וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירַם אֶתָּה

Gen 11:2 (d) וַיְהִי בְּנֹסְעֵם מִקְדָּם וַיִּמָּצְאוּ בְקֵעָה בְּאֶרֶץ שֹׁנְעָר

Gen 12:9 (e) וַיִּסַּע אַבְרָם הַלּוֹךְ וַנְּסוּעַ הַנְּגַבָּה

Gen 12:19 (f) לָמָּה אָמַרְתָּ אַחֲתֵי הוּא וְאָקַח אֶתָּה לִי לְאִשָּׁה וְעַתָּה הִנֵּה אֲשַׁתְּךָ קַח

Gen 13:11 (g) וַיִּבְחַר-לוֹ לֹט אֶת כָּל-כֶּכֶר הַיַּרְדֵּן וַיִּסַּע לֹט מִקְדָּם

Gen 13:15 (h) כִּי אֶת-כָּל-הָאֶרֶץ אֲשֶׁר-אֶתָּה רָאָה לְךָ אֶתְנַנְּהָ וּלְזִרְעֶךָ עַד-עוֹלָם

Gen 17:3 (i) וַיִּפֹּל אַבְרָם עַל-פָּנָיו וַיְדַבֵּר אֵתוֹ אֱלֹהִים

Gen 19:26 (j) וַתִּבֶּט אֶשְׁתּוֹ מֵאַחֲרָיו

Gen 22:20 (k) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָּה מְלֶכָה <sup>PN</sup> גַּם-  
הוּא בְּנִים לְנַחֹר <sup>PN</sup> אַחִיךָ

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) וַתִּגְשֶׁן הַשְּׂפָחוֹת הִנֵּה 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 ׀ or ך contracts with the preceding vowel.

Qal 3MS Imperfect יִשַׁב (from \*יִיִשַׁב)

Qal 3MS Imperfect יִרַשׁ (from \*יִירַשׁ)

Hifil 3MS Perfect הוֹשִׁיב (from \*הוֹיִשִׁיב)

Hofal 3MS Perfect הוֹשִׁב (from \*הוֹיִשֵׁב)

- 2) The ׀ or ך 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 \*יִשַׁב

Infinitive Construct שֵׁבַת (from \*יִשַׁבַת), instead of \*יִשַׁב

(Morphologically, the ת is a feminine ending—with no semantic value—that was added after the ך underwent aphaeresis.)

BUT, ירא is an example of a root which retains the initial ך in the Imperative (יִרַא) and Infinitive Construct (יִרַא).

There are three different types of I-Vav/Yod weak verbs:

- 1) **Original I-Vav verbs** – these verbs originally began with ׀.

The ׀ is replaced with a ך in Qal, Piel, Pual, and Hitpael.

Qal 3MS Perfect יָשַׁב and Imperfect יִשַׁב

The original ʾ appears (as a consonant or vowel marker) in Nifal, Hifil, and Hofal.

Nifal 3<sub>MS</sub> Perfect נוֹשֵׁב and Imperfect יוֹשֵׁב

Hifil 3<sub>MS</sub> Perfect הוֹשִׁיב and Imperfect יוֹשִׁיב

Qal Prefix verbs of dynamic I-Vav/Yod roots have an *a-i* pattern.

Dynamic (a-i) יֹשֵׁב from \*יִשֵׁב

Qal Prefix verbs of stative I-Vav/Yod roots have an *i-a* pattern.

Stative (i-a) יִרְשֵׁ from \*יִרְשֵׁ

- 2) **Original I-Yod verbs** – these verbs originally began with ʾ. The ʾ appears in all forms (as a consonant or a vowel marker).

Qal 3<sub>MS</sub> Imperfect יִבֵּשׁ and Infinitive Construct בִּשׁ

Hifil 3<sub>MS</sub> Perfect הִיטִיב and 3<sub>MS</sub> Imperfect יִטִּיב

There are only seven I-Yod roots (all with the stative *i-a* vowel pattern in the Prefix pattern).

יִבֵּשׁ Q ‘it was dry’      יִמַּן HI ‘he chose/used the right arm’

יִטֵּב Q ‘he was good’      יִנָּק Q ‘he suckled’

יִלֵּל HI ‘he howled’      \*יִקְצֵ Q ‘he awoke’

יִשֵּׁר Q ‘it was straight, upright’

- 3) **I-Yod-Tsade verbs** – these roots begin with –צ and undergo changes like I-Nun weak verbs.

The ʾ assimilates to the צ when it closes a syllable (this is similar to the assimilation of the ʾ in I-Nun verbs).

Hifil 3<sub>MS</sub> Perfect הִצִּיב (from \*הִיציב)

There are only six I-Yod-Tsade roots (all with the stative *i-a* pattern in the Prefix pattern).

- יָצַב HIT ‘he stationed himself’      יָצַק Q ‘he poured’
- יָצַג HI ‘he set, placed’              יָצַר Q ‘he formed, fashioned’
- יָצַע HI ‘he spread, lay’                יָצַת Q ‘it kindled, burned’

**I-Vav/Yod: Representative Forms**

	<i>Original I-Vav</i>					<i>Original I-Yod</i>		
	QAL	NIFAL	PI, PU, HIT	HIFIL	HOFAL	QAL	HIFIL	
PERF	יָשַׁב	נוֹשַׁב	R	הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב	
IMPF	יֹשֵׁב	יֹנֹשֵׁב		E	יוֹשִׁיב	יוֹשֵׁב	יִיטֵב	יִיטִיב
PAST	וַיֹּשֵׁב	וַיֹּנֹשֵׁב			G	וַיֹּשִׁיב	וַיֹּשֵׁב	וַיִּיטֵב
JUSS	יִשֵּׁב	יִנֹּשֵׁב		U		יֹשֵׁב	יֹשֵׁב	יִיטֵב
IMPV	שֵׁב	הֹשֵׁב			L	הוֹשֵׁב		
INF CST	שֹׁבֵת	הֹשֵׁב		A		הוֹשִׁיב	הוֹשֵׁב	יָטַב
INF ABS	יֹשׁוֹב	הֹשֵׁב			R	הוֹשֵׁב	הוֹשֵׁב	יָטוֹב
PTCP	יוֹשֵׁב	נוֹשֵׁב				מוֹשִׁיב	מוֹשֵׁב	יוֹטֵב

**21.2 הִלֵּךְ**

הִלֵּךְ

The verb הִלֵּךְ follows the original I-Vav pattern:

- Qal 3MS Perfect                      הִלֵּךְ
- Qal 3MS Imperfect                  יֵלֵךְ
- Qal 3MS Past Narrative            וַיֵּלֵךְ
- Qal 2MS Imperative                יֵלֵךְ
- Qal Infinitive Construct            לָלֶכֶת
- 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	יָשַׁר Q be smooth, right; PI make even, smooth
יַבְשָׁה F dry land	מַעֲלָל M deed, practice
יָטַב Q be good, pleasing; HI do (something) well, deal well with	פָּרָשׁ M horseman
יַיִן M wine	קֶשֶׁת F bow
יָקַץ Q awake	רָחַם PI have compassion on
יַרְדֵּן PN Jordan River	רָעָה 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)

וַיִּלְךְ (a)

צָאֵת (g)

נֹרָא (b)

וַיִּיקֶץ (h)

תּוֹסֵף (c)

נֹשַׁעֲנוּ (i)

תִּיטְבִי (d)

תִּישַׁר (j)

מוֹדִיעֵם (e)

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

Gen 3:10 (a) אֶת־קִלְיָךְ שָׁמַעְתִּי בְּגֶן וָאִירָא כִּי־עִירָם גַּל אָנֹכִי וָאֶחְבֵּא גַל

Gen 3:22 (b) וַיֹּאמֶר יְהוָה אֱלֹהִים הֲן הָאָדָם הֵן כָּאֶחָד מִמֶּנּוּ לָדַעַת טוֹב וְרָע

Gen 4:1\* (c) <sup>PN</sup> וְהָאָדָם יָדַע אֶת־חַוָּה <sup>PN</sup> אִשְׁתּוֹ וַתֵּלֶד אֶת־קַיִן <sup>PN</sup>

Gen 4:2 (d) <sup>GL</sup> וַתִּסְּף <sup>GL</sup> לְלֶדֶת אֶת־אָחִיו אֶת־הָבֶל <sup>PN</sup> וַיְהִי־הֶבֶל רֹעָה צֹאן <sup>PN</sup> וְקַיִן <sup>PN</sup> הָיָה עֹבֵד אֲדָמָה

Gen 9:24 (e) <sup>PN</sup> וַיִּיקַץ נֹחַ <sup>PN</sup> מִיֵּינוֹ וַיֵּדַע אֵת אֲשֶׁר־עָשָׂה־לוֹ בְּנוֹ הַקָּטָן

Gen 22:2 (f) <sup>GL</sup> וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יְחִידְךָ <sup>GL</sup> אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה <sup>PN</sup>

Exod 1:20 (g) <sup>GL</sup> וַיֵּיטֵב אֱלֹהִים לְמִלְדַּת <sup>GL</sup>

Lev 10:20 (h) וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו

Josh 2:10 (i) <sup>PN</sup> כִּי שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מִי יַם־סוּף <sup>PN</sup> מִפְּנִיכֶם בְּצֵאתְכֶם מִמִּצְרַיִם

Josh 4:22 (j) וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בֵּיבַשָּׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה

Hos 1:7 (k) וְאֶת־בַּיִת יְהוּדָה אָרַחֵם וְהוֹשַׁעְתִּים בִּיהוָה אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעֶם בְּקִשְׁת׃ וּבְחָרֵב וּבְמַלְחָמָה בְּסוּסִים וּבְפָרָשִׁים

Prov 3:6 (l) בְּכָל־דַּרְכֶיךָ דַּעְהוּ וְהוּא יִישַׁר אֶרְחֹתֶיךָ

Prov 21:19 (m) <sup>GL</sup> טוֹב שָׁבַת בְּאֶרֶץ־מְדָבָר מֵאֲשֶׁת מְדוּנִים <sup>GL</sup> וְכַעַס <sup>GL</sup>

Prov 28:18 (n) הוֹלֵךְ תָּמִים יִוָּשַׁע

## 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 (פְּקוּד) exhibits the original י:

גָּלוּי ‘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., הֵ. This signifies that the ה is a consonant rather than a vowel letter:

גָּבַהּ ‘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> גַּלְהֵ

Infinitive Construct – גְּלוֹת

Infinitive Absolute – גָּלָה

Participle – MS ABS גָּלוּהַ; MS CST גָּלוּהָ



- Forms with a **vocalic inflectional suffix** or a **object suffix with a linking vowel** drop the R<sub>3</sub> ה:

Qal Perfect 3CP גָּלוּ

Qal Perfect 3MS + 1CS suffix גָּלַנִּי

- In all forms with a **consonantal suffix**, the R<sub>3</sub> contracts:

1) into ם in the active *binyanim* (Qal, Piel, Hitpael, and Hifil).

Qal Perfect 2MS גָּלִיתָ

2) into ם in the passive *binyanim* (Nifal, Pual, and Hofal).

Nifal Perfect 2MS נִגְלִיתָ

3) into ם 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 גָּלִיתָ	נִגְלָה נִגְלִיתָ	גָּלָה גָּלִיתָ	גָּלָה גָּלִיתָ	הִתְגַּלָּה הִתְגַּלִּיתָ	הִגְלָה הִגְלִיתָ	הִגְלָה הִגְלִיתָ
IMPF	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִגְלֶה	יִגְלֶה
PAST	וַיִּגְלֶה	וַיִּגְלֶה	וַיִּגְלֶה	וַיִּגְלֶה*	וַיִּתְגַּלֶּה	וַיִּגְלֶה	
IMPV	גָּלָה	הִגְלָה	גָּלָה		הִתְגַּלֶּה	הִגְלָה	
INF CST	גָּלוּת	הִגְלוּת	גָּלוּת	גָּלוּת	הִתְגַּלוּת	הִגְלוּת	הִגְלוּת
INF ABS	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִתְגַּלָּה	הִגְלָה	הִגְלָה
PTCP (FSA)	גָּלוּת גָּלוּת	נִגְלוּת נִגְלוּת	מְגָלוּת מְגָלוּת	מְגָלוּת מְגָלוּת	מִתְגַּלוּת מִתְגַּלוּת	מְגָלוּת מְגָלוּת	מְגָלוּת מְגָלוּת

## 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>	פרה 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.

להטותה (f)

ירב (a)

רדם (g)

וארא (b)

תשת (h)

ענהו (c)

הראני (i)

חרות (d)

ויגלו (j)

נבנית (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־הַרְקִיעַ<sup>GL</sup> וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי־כֵן

Gen 1:22 (c) וַיִּבְרָךְ 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> וַיְרִדוּ בְדִגַּת<sup>GL</sup> הַיָּם וּבַעֹף<sup>GL</sup> הַשָּׁמַיִם וּבַבְּהֵמָה

Gen 2:1 (e) וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם

Gen 2:2 (f) וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה:

Gen 3:14 (g) וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחַשׁ<sup>GL</sup> כִּי עָשִׂיתָ זֹאת אָרוּר<sup>GL</sup> אַתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל חַיֵּי הַשָּׂדֶה עַל־גֹּחַן־דָּךְ<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 הַטָּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ

Gen 17:1 (i) וַיְהִי אַבְרָם בֶּן־תְּשַׁעִּים שָׁנָה וַתִּשַׁע שָׁנִים וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׁדֵּי<sup>PN</sup> הַתְּהֵלֶךְ לְפָנַי וְהָיָה תָמִים

Gen 23:5 (j) וַיַּעֲנוּ בְנֵי־חַת<sup>PN</sup> אֶת־אַבְרָהָם לֵאמֹר לוֹ ...

Gen 39:19 (k) וַיְהִי כִשְׁמַע אֲדֹנָיו אֶת־דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְרָה אֵלָיו לֵאמֹר כַּדְּבָרִים הָאֵלֶּה עָשָׂה לִי עַבְדְּךָ 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<sub>MS</sub> Perfect/MS Participle שִׁים בּוֹא קוֹם

- 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<sub>MS</sub> Imperfect יְשִׁים יְבוֹא יְקוֹם

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<sub>MS</sub> 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.

שׁוּם and שִׁים

לִיז and לִיזן

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	בוֹשׁ	מָת	שָׁם
	קָמָה	בָּאָה	בוֹשָׁה	מָתָה	שָׁמָה
IMPF	יִקּוּם	יִבּוֹא	יִבוֹשׁ	יִמּוֹת	יִשָּׁם
PAST	וַיִּקָּם	וַיָּבֹא	וַיִּבּוֹשׁ	וַיִּמָּת	וַיִּשָּׁם
JUSS	יִקָּם	יָבֹא	יִבּוֹשׁ	יִמָּת	יִשָּׁם
IMPV	קוּם	בּוֹא	בוֹשׁ	מוֹת	שִׁים
INF CST	קוּם	בּוֹא	בוֹשׁ	מוֹת	שִׁים
INF ABS	קוּם	בּוֹא	בוֹשׁ	מוֹת	שׁוּם
PTCP (FS)	קָם	בָּא	בוֹשׁ	מָת	שָׁם
	קָמָה	בָּאָה	בוֹשָׁה	מָתָה	שָׁמָה

	NIFAL	POLEL (≈POLAL, HITP)	HIFIL	HOFAL
PERF (3FS)	נָקוּם	קוּמָם	הִקָּיִם	הוּקָם
	נָקוּמָה	קוּמָמָה	הִקָּיְמָה	הוּקָמָה
IMPF	יִקּוּם	יִקּוּמָם	יִקָּיִם	יּוּקָם
PAST	וַיִּקָּם	וַיִּקּוּמָם	וַיִּקָּיִם	וַיּוּקָם
JUSS	יִקָּם	יִקּוּמָם	יִקָּיִם	
IMPV	הִקּוּם	קוּמָם	הִקָּיִם	
INF CST	הִקּוּם	קוּמָם	הִקָּיִם	הוּקָם
INF ABS	הִקּוּם		הִקָּיִם	הוּקָם
PTCP (MS)	נָקוּם	מְקוּמָם	מְקָיִם	מוּקָם
(FS)	נָקוּמָה	מְקוּמָמָה	מְקָיְמָה	מוּקָמָה

- Some roots exhibit a distinction between **dynamic** and **stative** vowel patterns in the Qal.

קָם (dynamic) versus מָת (stative)

- Instead of Piel, Pual, and Hitpael, most II-Vav/Yod roots have **Polel**, **Polal**, and **Hitpolel** *binyanim*.

קוּמָם הִתְקוּמָם but Piel צָוָה and Pual צָוָה

- 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	נְקוּמוֹתָ
Hifil 2 <sub>MS</sub> Perfect	הִקִּימוֹתָ
Qal 3 <sub>FP</sub> /2 <sub>FP</sub> Imperfect	תִּקְוֶינָה
Hifil 3 <sub>FP</sub> /2 <sub>FP</sub> Imperfect	תִּקְוֶינָה (sometimes תִּקְמֶנָה)

**23.2 Vocabulary #23**

בוא Q <i>come, enter</i> ; HI <i>bring, make enter</i>	ממלכה F <i>kingdom, rule</i>
בוש Q <i>be ashamed</i>	נטע Q <i>plant</i>
בכור M <i>first-born</i>	נכר M <i>foreign thing</i>
יצר Q <i>form, fashion, shape</i>	סור Q <i>turn aside, depart</i> ; HI <i>cause to depart, remove</i>
בון NI <i>be set up, established, fixed</i> ; HI <i>establish, set up, make firm</i>	עפר M <i>dust, dirt, dry earth</i>
כסא M <i>throne</i> ; P כסאות	קום Q <i>rise, stand up</i> ; PI <i>confirm, establish</i> ; HI <i>raise, erect</i>
מופת M <i>wonder, sign, portent</i>	שום / שים Q <i>put, place, set</i>
מות Q <i>die</i> ; HI <i>kill</i>	שוב Q <i>turn back, return</i> ; HI <i>return (something)</i>

**Exercises**

1. Parse the following II-Vav/Yod verbs.

וַיָּקָם (f)

בוֹשִׁי (a)

(hint: II-Yod verb) וַיִּשֶׂם (g)

מוֹבָאוֹת (b)

שׁוֹב (h)

הִכִּינוּ (c)

תִּשְׂיִמִי (i)

הִכִּינוֹנוּ (d)

נִבְוֶנָה (j)

וַיָּמַת (e)

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

Gen 2:8 (a) וַיִּטַע יְהוָה אֱלֹהִים גֶּן־בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יִצָר

Gen 3:4 (b) וַיֹּאמֶר הַנָּחֵשׁ<sup>GL</sup> אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן

Gen 3:19 (c) בְּזַעַת<sup>GL</sup> אֲפִיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶךָ 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 בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הֶבֶל אָחִיו  
וַיַּהַרְגֵהוּ

Gen 6:18 (e) וְהַקַּמְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֵאתָ אֶל־הַתְּבָה<sup>GL</sup> אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי־  
בְנֶיךָ אִתְּךָ

Gen 9:9 (f) וְאֲנִי הִנְנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זִרְעֵכֶם אַחֲרֵיכֶם

Gen 21:18 (g) קוּמִי שְׂאִי אֶת־הַנֶּעַר וְהַחֲזִיקִי אֶת־יָדְךָ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׁימֶנּוּ

Gen 13:16 (h) וְשָׁמְתִי אֶת־זִרְעֶךָ כְּעֶפְרַיִם הָאָרֶץ אֲשֶׁר אִם־יֹוֹכַל<sup>GL</sup> אִישׁ לְמַנּוֹת<sup>GL</sup> אֶת־  
עֶפְרַיִם הָאָרֶץ גַּם־זִרְעֶךָ יִמָּנֶה

Gen 20:7 (i) וְעַתָּה הֵשֵׁב אֶשְׁתְּ־הָאִישׁ כִּי־נָבִיא הוּא וַיִּתְּפִלֵּל בְּעֵדֶךָ וַחַיָּה<sup>GL</sup> וְאִם־אֵינְךָ  
מְשִׁיב דָּע כִּי־מוֹת תָּמוּת אַתָּה וְכָל־אֲשֶׁר־לְךָ

Gen 35:2 (j) וַיֹּאמֶר יַעֲקֹב אֶל־בְּיָתוֹ וְאֵל כָּל־אֲשֶׁר עִמּוֹ הִסְרוּ אֶת־אֱלֹהֵי הַנֹּכַר אֲשֶׁר  
בְּתַכְכֶּם

Exod 4:21 (k) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלִכְתּוֹךָ לָשׁוּב מִצְרַיִם רְאֵה כָּל־הַמִּצְרִיִּים אֲשֶׁר־  
שָׂמְתִי בְיָדְךָ וַעֲשִׂיתָם לְפָנַי פָּרַעַה וְאֲנִי אֶחֱזַק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הָעָם

II Sam 7:13 (l) הוּא יִבְנֶה־בַּיִת לְשְׁמִי וְכִנְנֹתִי 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<sub>2</sub>) and third (R<sub>3</sub>) root letters. They have the following characteristics:

- The identical root letters may **assimilate**.

Qal 3CP Perfect סָבּוּ or סָבְבוּ

Note: When the doubled (from assimilation) consonant is at the end of the word, the *dagesh chazaq* drops out.

Qal 3MS Perfect סָב (from \*סָב)

Sometimes instead of R<sub>2</sub> assimilating forward to R<sub>3</sub>, it assimilates back to R<sub>1</sub>.

Qal 3MP Imperfect יִסְבוּ but also יִסְבוּ

- Instead of Piel, Pual, and Hitpael, most II-III weak verbs have **Po‘el, Po‘al, and Hitpo‘el**.

Po‘el סוּבַּב 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 סָבּוּתְּ NI נִסְבּוּתְּ HI הִסְבּוּתְּ

2/3FP IMPF: Q תִּסְבְּינָהּ NI תִּסְבְּינָהּ HI תִּסְבְּינָהּ

FP IMV: Q סְבְּינָהּ NI הִסְבְּינָהּ HI הִסְבְּינָהּ

## II-III: Representative Forms

	QAL DYNAMIC	QAL STATIVE	NIFAL	POEL	HIFIL	HOFAL
PERF	סָבַב / סָבַב	קָלַ	נָסַב	סוּבַב	הִסַב	הוּסַב
(FS)	סָבָה	קָלָה	נָסְבָה	סוּבְבָה	הִסְבָה	הוּסְבָה
IMPF	יֹסַב / יֹסַב	יִקַל	יֹסַב	יֹסוּבַב	יֹסַב	יֹוּסַב
PAST	וַיֹּסַב	וַיִּקַל	וַיֹּסַב	וַיֹּסוּבַב	וַיֹּסַב	וַיֹּוּסַב
JUSS	יֹסַב	יִקַל	יֹסַב	יֹסוּבַב	יֹסַב	יֹוּסַב
IMPV	סַב		הִסַב	סוּבַב	הִסַב	
INF CST	סַב	קַל	הִסַב	סוּבַב	הִסַב	הוּסַב
INF ABS	סוּבַב		הִסוּבַב	סוּבַב	הִסַב	הוּסַב
PTCP	סוּבַב	קַל	נָסַב	מְסוּבַב	מְסַב	מוּסַב
(FS)	סוּבְבָה	קָלָה	נָסְבָה	מְסוּבְבָה	מְסַבָה	מוּסְבָה

## 24.2 Vocabulary #24

אַרֹן 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
חִיק 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)
מוֹסְבוֹת (j)	וַיֶּאֱחַל (e)

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

Gen 6:1 (a) וַיְהִי כִּי־הֵחֵל הָאָדָם לָרַב <sup>GL</sup> עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יִלְדוּ לָהֶם

Gen 16:5 (b) וַתֹּאמֶר שְׂרֵי <sup>PN</sup> אֶל־אַבְרָם חֲמָסִי עָלַיְךָ אָנֹכִי נָתַתִּי שְׂפָחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָהּ וַאֲקַל בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ

Gen 37:7 (c) וַהֲנִה תְּסַבִּינָה אֲלֵמַתֵּיכֶם <sup>GL</sup> וַתִּשְׁתַּחֲוֶינָה לְאֵלֵמַתִּי

Lev 9:24 (d) וַיֵּרָא כָּל־הָעָם וַיָּרְנוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם

Deut 3:24 (e) אֲדַנִּי יְהוָה אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֻלָּתְךָ <sup>GL</sup>

Josh 4:1 (f) וַיְהִי כַּאֲשֶׁר־תָּמּוּ כָּל־הַגּוֹי לַעֲבוֹר אֶת־הַיַּרְדֵּן וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ

Josh 4:11 (g) וַיְהִי כַּאֲשֶׁר־תָּמּוּ כָּל־הָעָם לַעֲבוֹר וַיַּעֲבֵר אֶרֶוֹן־יְהוָה וְהַכְּהֻנִּים לִפְנֵי הָעָם

וְסִבְתֶּם אֶת־הָעִיר Josh 6:3 (h)

וַיֵּסֶב אַרְוֹן־יְהוָה אֶת־הָעִיר Josh 6:11 (i)

וְאָמַר לֹא־אֶפְרַר בְּרִיתִי אִתְּכֶם לְעוֹלָם Judg 2:1 (j)

כִּי אָמַרְתִּי מִי יוֹדֵעַ יַחַנְנִי יְהוָה וְחֵי הַיָּלֶד II Sam 12:22 (k)

וַיַּחֵן יְהוָה אֹתָם וַיִּרְחֲמֵם II Kgs 13:23 (l)

## 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.

יָ: 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, וּ, גּ, and יּ), only וּ, הּ, and יּ *elide*, and גּ *assimilates*. Hence, the remaining consonants of this verb's root cannot be ע, ח, א, or ר.
- גּ only assimilates at the beginning of a root (except in נָתַן), so we can rule out a root that ends in גּ.
- הּ only elides at the end of a root, so we can rule out a root that begins with הּ.
- וּ and יּ often elide in II-Vav/Yod verbs; however, these weak verbs never have a final הּ which elides or an initial גּ which assimilates. Thus we can conclude that this verb is not a II-Vav/Yod.

For the verb יָיָּ we are left with two logical possibilities after the first two steps: the root is either נָכַה or יָכַה.

**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 יָיָּ the the lexicon should tell you that the root יָכַה does not exist. Therefore, the root for this verb is נָכַה HI 'smite, strike'.

יָיָּ: Hifil 3MS Past √נָכַה (from \*יָיָּכַה)

## 25.3 Vocabulary #25

אָנָה INTER <i>where?, to where?</i>	יָדָה HI <i>give thanks, praise, confess</i>
בְּלִתִּי 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; set down; let remain, leave</i>
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>	תָּבַח F <i>ark</i>
	תָּלָה Q <i>hang</i>

## Exercises

1. Parse the following Doubly-Weak verbs.

וַתִּשָּׂאנָה (f)

בָּאתָ (a)

וַתִּיפֵי (g)

תָּרָא (b)

נָבֵאתָ (h)

יָאֲבוּ (c)

הִבַּאתֶם (i)

הוֹדִיעַ (d)

וַיִּזֹר (j)

יָאֲתוּ (e)

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

Gen 4:15 (a) וַיֹּאמֶר לוֹ יְהוָה לִכְּן כָּל-הַרְג קִין שְׁבַע־תַּיִם יִקָּם וַיִּשֶׂם יְהוָה לְקִין אוֹת לְבִלְתִּי הַפּוֹת-אֹתוֹ כָּל-מִצְאוֹ

Gen 8:4 (b) וַתֵּנַח הַתֶּבֶה בַּחֹדֶשׁ הַשְּׁבִיעִי<sup>GL</sup> בַּשְּׁבַעָה<sup>GL</sup> עָשָׂר<sup>GL</sup> יוֹם לַחֹדֶשׁ עַל הָרִי  
אַרְרָט<sup>PN</sup>

Gen 14:15 (c) וַיַּחֲלֶק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו וַיִּכְּסוּ

Gen 16:8 (d) וַיֹּאמֶר הָגֵר<sup>PN</sup> שְׁפַחַת שְׂרֵי אֵי-מִזְהָ בָאת וְאַנְהָ תִלְכִי

Gen 26:17 (e) וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיַּחֲזֵן בְּנַחַל גְּרָר<sup>GL</sup> וַיֵּשֶׁב שָׁם<sup>PN</sup>

Gen 29:35 (f) וַתֵּהָר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אֹודָה אֶת-יְהוָה עַל-כֵּן קָרָאתָהּ שְׁמוֹ  
יְהוּדָה וַתֵּעַמַּד מִלֶּדֶת

Gen 37:21 (g) וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ מִיָּדָם וַיֹּאמֶר לֹא נִכְנְנוּ נַפְשׁ

Gen 40:22 (h) וְאֵת שֵׁר הָאֲפִים תָּלָה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף

Gen 49:8 (i) יְהוּדָה אַתָּה יוֹדוּךָ אֶחָיִךְ

Isa 12:1 (j) וְאָמַרְתָּ בַיּוֹם הַהוּא אֹודָךְ יְהוָה

Hos 6:1 (k) לָכוּ וְנִשׁוּבָה אֶל-יְהוָה

Ps 44:9 (l) בְּאֱלֹהִים הִלְלָנוּ כָּל-הַיּוֹם וְשִׁמְךָ לְעוֹלָם נֹודָה



## 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 הַמַּלְחִים (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:

אוֹלֵי 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 הַטֵּיִל רוּחַ-גְּדוֹלָה אֶל-הַיָּם

‘Y<sub>HWH</sub> cast **a great wind to the sea**’ (Jon 1:4)

כִּי-יָדְעוּ הָאֲנָשִׁים כִּי-מִלְפָּנָי יְהוָה הוּא בָרַח

‘Because the men knew **that he was fleeing from Y<sub>HWH</sub>**’ (Jon 1:10)

וַיִּמֶן יְהוָה דָּג גְּדוֹל 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<sup>HWH</sup> his God *from the belly of the fish*’ (Jon 2:2)

וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה

‘Jonah arose and went to Nineveh *according to the word of Y<sup>HWH</sup>*’ (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.

וַיִּרְאֵהֶם אֱלֹהִים (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).

וַיְהוּהוּ הַטִּיל רוּחַ גְּדוֹלָה 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	מִדּוּעַ INTER why
חָדַל Q cease, come to an end	נַחְלָה F possession, property, inheritance
חַמּוֹת F mother-in-law	נִכְרִי ADJ foreign, alien; F נִכְרִיָּה
חֵן M favor, grace	נָשַׁק Q, PI kiss
כַּלְיָה 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> וַיֵּשְׁבוּ שָׁם בְּעֶשְׂרֵי שָׁנִים Ruth 1:4 (a)  
<sup>PN</sup> וַיֵּשְׁאוּ לָהֶם נָשִׁים מֵאֲבוֹתַיִם <sup>PN</sup> שֵׁם הָאִחָת עֲרָפָה <sup>PN</sup> וְשֵׁם הַשְּׂנִית רוּת

Ruth 1:6 (b) וַתִּקַּם הָיָא וּכְלִתְיָהּ וַתֵּשֶׁב מִשְׂדֵי מוֹאָב <sup>PN</sup> כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב כִּי־פָקַד  
 יְהוָה אֶת־עַמּוֹ לְתַת לָהֶם לָחֶם

Ruth 2:8 (c) וַיֹּאמֶר בְּעֵז <sup>PN</sup> אֶל־רוּת הַלְוָא שְׁמַעַת בְּתִי אֶל־תִּלְכִי לְלֶקֶט בְּשָׂדֵה 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 וַתִּשְׁק עֶרְפָּה לְחַמּוֹתָהּ וְרוּת דָּבְקָה בָּהּ

Ruth 1:6 (b) וַתָּקָם הִיא וְכֹלֹתֶיהָ וַתֵּשֶׁב מִשְׁדֵּי מוֹאָב כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב כִּי־פָקַד  
יְהוָה אֶת־עַמּוֹ לְתַת לָהֶם לָחֶם

Ruth 2:10 (c) וַתִּפֹּל עַל־פְּנֵיהָ וַתִּשְׁתַּחוּ אַרְצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ מָצָאתִי חַן בְּעֵינֶיךָ  
לְהַפְרִינִי וְאֲנֹכִי נַכְרִיָּה

Ruth 4:10 (d) וְגַם אֶת־רוּת הַמַּאֲבִיָּה אִשְׁתׁ מַחֲלוֹן <sup>PN</sup> קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שִׁסְהֵמַת  
עַל־נַחֲלָתוֹ וְלֹא־יִכָּרֵת שִׁסְהֵמַת מֵעַם אֲחִיו וּמִשִּׁעַר מְקוֹמוֹ עַד־יּוֹם 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 וַתִּשְׁק עֶרְפָּה לְחַמּוֹתָהּ וְרוּת דָּבְקָה בָּהּ

Ruth 1:18 (b) וַתֵּרָא כִּי־מִתְאַמְצֶת הִיא לְלַכֵּת אֶתָּהּ וַתְּחַדְּלַל לְדַבֵּר אֵלֶיהָ

Ruth 2:10 (c) וַתִּפֹּל עַל־פְּנֵיהָ וַתִּשְׁתַּחוּ אֶרְצָהּ וַתֹּאמֶר אֱלֹהֵי מַדּוּעַ מִצָּאֲתֵי חֵן בְּעֵינַיִךָ  
לְהַכִּירַנִי וְאֶנְכִי נֹכְרִיָּה

Ruth 3:14 (d) וַתִּשְׁכַּב מִרְגְּלוֹתָיו עַד־הַבֶּקֶר וַתִּקַּם 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.

וַיִּקַּם יוֹנָה... וַיֵּרֵד יָפוֹ וַיִּמְצָא אֶנְיָה... וַיִּתֵּן שְׂכָרָהּ וַיֵּרֵד 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', אֻלַּם '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 וְנִפְּלֵה גֹרְלוֹתַי

‘(and) they said to each other: come and let us cast lots’ (Jon 1:7)

קוּם לֵךְ אֶל־נִיְנֵוָה 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־מִלְפָּנַי  
יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם

‘(and) they said to him, “What is this (that) you have done?”  
Because the men knew that he was fleeing from YHWH 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’ לְפָנַי	‘after’ אַחֲרַי
‘because, when, if, that, though’ כִּי	‘if, though’ אִם
‘just as, when’ כַּאֲשֶׁר	‘who/which, that’ אֲשֶׁר
‘if not’ לוֹלִי	‘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־נָתַתְנִי 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 הַטֵּיִל רוּחַ־גְּדוֹלָה 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־מִלְפָּנָי יְהוָה הוּא בָרַח

‘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., **לָמַעַן**, **אֲז**, **אִם**, **כִּן**.

The only two grammatical words in Biblical Hebrew that do not generally trigger Predicate-Subject word order are הִנֵּה 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:

וַיִּקָּם יוֹנָה לְבָרַח לְתַרְשִׁישׁ מִלְּפָנֵי 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 וַיִּקָּם 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., וַיִּקָּם) 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)

וַיָּשׁוּבוּ אִישׁ מִדְרָכּוֹ 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 **וְנָהַם הַאֲלֹהִים** 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 אֲנֹכִי 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>	יְבָמַת F <i>sister-in-law</i>
Q <i>perceive, observe, have insight</i> ;	לְפָנַיִם ADV <i>formerly, previously</i>
בֵּין HI <i>understand, give</i>	מְרַגְלוֹת FP <i>place of feet</i>
understanding, teach	מָרַר Q <i>be bitter</i> ; PI HI <i>make bitter</i>
גֹּרַר Q <i>to sojourn, abide</i>	נָעַל F <i>sandal, shoe</i>
גָּרַן M <i>threshing floor</i>	צִוָּה 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־יִשְׁמַעְאֵל<sup>GL</sup> יִחְיֶה לְפָנַיִךְ<sup>PN</sup>

Deut 4:40 (b) וְשָׁמַרְתָּ אֶת־חֻקֵּי וְאֶת־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם אֲשֶׁר יֵיטֵב 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 בְּמוֹתִי וּקְבַרְתֶּם אֹתִי בְּקֶבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבַר בּוֹ אֵצֶל<sup>GL</sup> עֲצַמֹתָיו הַנִּיחוּ אֶת־עֲצַמֹתַי<sup>GL</sup>

I Kgs 22:19 (d) וַיֹּאמֶר לָכֵן שָׁמַע דְּבַר־יְהוָה רְאִיתִי אֶת־יְהוָה יֹשֵׁב עַל־כִּסֵּאוֹ וְכָל־צְבָא הַשָּׁמַיִם עֹמְדֵי עָלָיו מִיְמִינוֹ<sup>GL</sup> וּמִשְׁמָאלוֹ<sup>GL</sup>

Isa 1:9 (e) לֹוּלִי גַל יְהוָה צְבָאוֹת הוֹתִיר גַל לָנוּ שְׂרִיד גַל כְּמַעַט כְּסֹדִם פְּנֵי הַיַּיִנוּ לְעַמְרָה גַל דְּמִינוּ גַל

Isa 6:10 (f) הַשִּׁמָּן גַל לִבְהֶעֱמֹס הַזֶּה וְאֲזַנֵּי הַכְּבֵד וְעֵינָיו הִשְׁע גַל פְּנֵי־יְרֵאָה בְּעֵינָיו וּבְאֲזַנָּיו יִשְׁמַע וּלְבָבוּ יִבִּין וְשָׁב וְרָפָא לוֹ:

Ruth 1:20 (g) וַתֹּאמֶר אֲלֵיהֶן אֶל־תִּקְרָאנָה לִי נַעֲמִי פְנֵי קְרָאן לִי מְרָא פְנֵי־הַמַּר שִׂדִי לִי מְאֹד

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 יְהוּדָה פְנֵי לְגֹור בְּשִׂדֵי מוֹאָב פְנֵי

Ruth 1:6 (b) כִּי שָׁמְעָה בְּשִׂדָה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לְתַת לָהֶם לָחֶם

Ruth 1:8 (c) יַעַשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעַמְדִי

Ruth 2:4 (d) וְהִנֵּה־בָעִז בָּא מִבֵּית לָחֶם פְנֵי

Ruth 2:12 (e) יִשְׁלַם יְהוָה פְּעֻלָּךְ וְתָהִי מְשֻׁבְּרֵתָךְ גַל שְׁלֵמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לְחַסוֹת תַּחַת־כְּנָפָיו גַל

Ruth 3:6 (f) וַתַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ חֲמוּתָהּ

Ruth 3:8 (g) וְהִנֵּה אִשָּׁה שֹׁכֶבֶת מִרְגְּלֹתָיו

Ruth 3:14 (h) וַתִּקַּם בְּטָרִם יֶכִיר 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 יִפֹּל דְבָר

Ruth 4:7 (k) וְזֹאת לְפָנַי בְּיִשְׂרָאֵל עַל-הַגְּאוּלָּה וְעַל-הַתְּמוּרָה לְקַיִם כָּל-דְּבָר שְׁלַף אִישׁ  
נָעִלוּ וְנָתַן לְרֵעֵהוּ

# Lesson 28

## Lesson Summary:

- Introduction to Semantics
- Lexical Semantics
- Case Roles

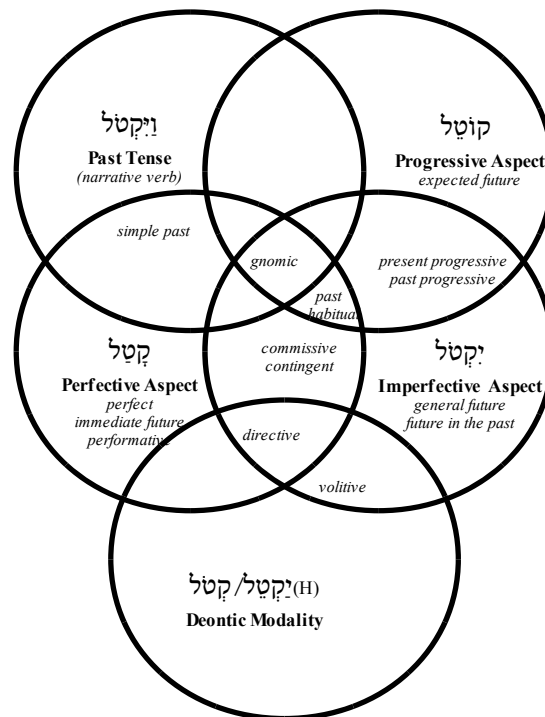
## 28.1 Introduction to Semantics

*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*



## 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 צָעַק. 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 לְהַגִּיד בְּעִיר וַתִּזְעַק 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 הַטֵּיִל רוּחַ־גְּדוֹלָה אֶל־הַיָּם

‘(and) YHWH cast a great wind onto the sea’ (Jon 1:4)

עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּקֶת

‘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.

וַיְהוּהָ הַטִּיל רוּחַ־גְּדוּלָה אֶל־הַיָּם

‘(and) Y<sub>HWH</sub> cast a great wind onto the sea’ (Jon 1:4)

וַיִּחַל יוֹנָה לָבוֹא בְּעִיר מִהַלְךְ 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 לְהֵבִיט אֶל־הַיִּכָּל קֹדֶשׁךָ

‘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־אָמִתַּי

‘the word of Y<sub>HWH</sub> came to Jonah, son of Amitai’ (Jon 1:1)

מִהַלְךְ נְשִׁלְשֶׁת יָמִים

‘. . . a journey of three days (= a three day’s journey)’ (Jon 3:3)

## 28.4 Vocabulary #28

או	CONJ <i>or</i>	קדוש	ADJ <i>sacred, holy</i>
אל	M <i>god, God, mighty one</i>	קצה	M <i>end, extremity</i>
בקר	M <i>morning</i>	קצר	Q <i>reap, harvest</i>
יסף	Q <i>add</i> ; HI <i>multiply, do again, continue</i>	שאר	NI <i>be left over, behind, remain</i> ; HI <i>leave over, behind</i>
מעשה	M <i>deed, work</i>	שכן	ADJ <i>inhabitant, neighbor</i>
נצב	NI <i>take one’s stand; be stationed, appointed</i>	שקט	Q <i>be quiet, undisturbed</i> ; HI <i>show quietness, cause quietness</i>

## Exercises

1. Examine the range of meanings for חָסַד 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) וַיִּמָּת אֱלִימֶלֶךְ<sup>PN</sup> אִישׁ נְעָמִי<sup>PN</sup> וַתִּשָּׂאֵר הָיָא וּשְׁנֵי בָנָיָהּ

Ruth 1:8 (b) וַתֹּאמֶר נְעָמִי לְשִׁתִּי כִלְתִּיהָ לִכְנָה שִׁבְנָה אִשָּׁה לְבֵית אִמָּה יַעֲשֵׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי

Ruth 1:14 (c) וַתִּשְׁנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשַׁק עָרְפָּה לַחֲמוֹתָהּ וְרוּת דָּבְקָה בָּהּ

Ruth 2:2 (d) וַתֹּאמֶר רוּת הַמּוֹאָבִיָּה<sup>PN</sup> אֶל־נְעָמִי אֲלֶכֶה־נָּא הַשָּׂדֶה וְאֶלְקָטָה בִּשְׂבָלִים<sup>GL</sup> אַחַר אֲשֶׁר אֲמַצְא־חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְּתִי

Ruth 2:5 (e) וַיֹּאמֶר בְּעֵז לְנַעֲרוֹ הַנָּצֵב עַל־הַקּוֹצְרִים לְמִי הַנְּעָרָה הַזֹּאת

Ruth 3:7 (f) <sup>GL</sup>וַיֵּשֶׁתּוּ וַיֵּיטֹב לָבוֹ וַיָּבֹא לְשָׁכֵב בְּקִצֵּה הָעֲרֻמָּה <sup>GL</sup>וַתָּבֹא בַלָּטִי  
וַתִּגַּל מְרֻגְלָתֶיזוּ וַתִּשְׁכַּב

Ruth 3:18 (g) וַתֹּאמֶר שְׁבִי בְּתִי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפְלֹ דְבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי־  
אִם־כָּלָה הַדְּבָר הַיּוֹם

Ruth 4:13 (h) וַיִּקַּח בַּעַז אֶת־רוּת וַתְּהִי־לוֹ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן יְהוָה לָּהּ הַרְיוֹן <sup>GL</sup>  
וַתֵּלֶד בֵּן

Ruth 4:17 (i) וַתִּקְרָאנָה לוֹ הַשְּׂכָנֹת שֵׁם יֹאמַר יֶלֶד־בֶּן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד־  
הוּא אָבִי־יִשְׁרָאֵל <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־עַנְיִי וְאֶת־יָדַי כִּפִּי.

לֹוּלִי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וַפְּחַד יִצְחָק הִיָּה לִּי  
כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עַנְיִי וְאֶת־יָדַי כִּפִּי  
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 אֲכַלְכֶם מִמֶּנּוּ וְנִפְקַחוּ  
עֵינֵיכֶם וְהִייתֶם כִּבְּאֵלֵהִים יִדְעִי 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 יִשְׁבֶּנָּא עֲבָדְךָ תַּחַת הַנֶּעֱר עֹבֵד לְאֲדֹנָי  
וְהַנֶּעֱר יַעַל עִם־אָחָיו

‘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

אָמַץ Q <i>be strong, bold; PI strengthen (something); HIT make oneself bold, obstinate</i>	מָוֹת 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; HI divide, separate (something)</i>
חֶלְקָה 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 תְהוֹם וְבָהּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת <sup>GL</sup> עַל־פְּנֵי הַמַּיִם Gen 1:2 (a)

וַיִּקְרָא אֱלֹהִים לַיְבֵשֶׁה אָרֶץ וּלְמַקְוֵה <sup>GL</sup> הַמַּיִם קְרָא יַמִּים וַיִּרָא אֱלֹהִים כִּי־טוֹב Gen 1:10 (b)

Gen 2:16 (c) וַיִּצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל

Gen 2:17 (d) וַיִּמְעַץ הַדְּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ 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> וַתִּשְׂמֵם בְּכַר <sup>GL</sup> הַגֹּמֶל וַתֵּשֶׁב עֲלֵיהֶם וַיִּמָּשׁ לְבָן אֶת־כָּל־הָאֹהֶל וְלֹא מִצָּא:

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) וַתִּשַׁק עֲרֹפָהּ לַחֲמוֹתֶיהָ וְרוּת דִּבְרָה בָּהּ

Ruth 1:15 (b) וַתֹּאמֶר הֲנִי שָׂבָה יְבָמְתְךָ אֶל־עַמָּה וְאֶל־אֱלֹהֶיהָ

Ruth 1:17 (c) כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינְךָ

Ruth 1:18 (d) וַתִּרְא כִּי־מִתְאַמְצָת הִיא לְלָכֶת אִתָּהּ

Ruth 1:21 (e) אָנִי מְלֹאָה הַלְכֹתִי וְרִיקָם הֵשִׁיבֵנִי יְהוָה

Ruth 3:11 (f) כִּי יוֹדַעַ כָּל-שַׁעַר עַמִּי כִּי אִשָּׁת חֵיל אָתָּה.

Ruth 4:3 (g) וַיֹּאמֶר לְגַאֲלֵל<sup>GL</sup> חֶלְקֶת הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ<sup>PN</sup> מִכָּרָה נָעַמִּי

# 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.

וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה וְנִינְוָה הִיָּתָה  
עִיר־גְּדוֹלָה לְאֱלֹהִים

‘(and) Jonah rose and went to Nineveh according to the word of Y<sub>HWH</sub>. Now Ninevah **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 הַמַּלְחִים וַיִּזְעְקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־  
הַכֵּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה  
יָרַד אֶל־יַרְכְּתֵי 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.

וַאֲדָ יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאָדָמָה

‘(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 כִּי הָיָה רִיחַ גְּדוּלָּה אֶל-הַיָּם וַיְהִי סַעַר-גְּדוּל  
בַּיָּם וַהֲאָנִיָּה 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)

וַיְהִי 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 וַיְהִי.

In Jonah 1:5 we have a related use of a non-Past Narrative verb.

וַיִּירָאוּ הַמִּלְחָמִים וַיִּזְעֻקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּטְלוּ אֶת-  
הַכֵּלִים אֲשֶׁר בְּאֶנְיָהּ אֶל-הַיָּם לְהִקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה  
יָרֵד אֶל-יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם

‘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 *יֹנָה 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 וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נְעֻמִי וְשֵׁם שְׁנֵי־בָנָיו מְחִלּוֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לְחָם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיְהִי־שָׁם

Ruth 1:4 וַיֵּשְׂאוּ לָהֶם נָשִׁים מֵאֲבֹת שֵׁם הָאֶחָת עֶרְפָּה וְשֵׁם הַשְּׁנִית רוּת וַיֵּשְׁבוּ שָׁם בְּעֶשֶׂר שָׁנִים

Ruth 2:1 וַלְנַעֲמִי מוֹדַע לְאִשָּׁה אִישׁ גְּבוּר חֵיל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וְשָׁמוּ בְעֵז

Ruth 2:4 וְהִנֵּה־בְעֵז בָּא מִבֵּית לְחָם וַיֹּאמֶר לְקוֹצְרִים יְהוּה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוּה

Ruth 4:1 וּבְעֵז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגָּאֵל עָבַר אֲשֶׁר דְּבַר־בְּעֵז וַיֹּאמֶר סוּרָה שְׁבֵה־פֹה פְּלָנִי אֶל־מְנִי וַיִּסַּר וַיֵּשֶׁב



## Appendix A

### Noun, Adjective, and Pronoun Paradigms

#### 1a. Noun Inflection (6.1)

		Singular	Plural	Dual
Masculine	Absolute	דָּבָר	דְּבָרִים	דְּבָרַיִם
	Construct	דְּבַר	דְּבָרַי	דְּבָרַי
Feminine	Absolute	אֲדָמָה	אֲדָמוֹת	אֲדָמָתַיִם
	Construct	אֲדָמַת	אֲדָמוֹת	אֲדָמָתַי

#### 1b. Adjective Inflection (6.1)

		Singular	Plural	Dual
Masculine	Absolute	חָכֵם	חֲכָמִים	חֲכָמַיִם
	Construct	חָכֵם	חֲכָמֵי	חֲכָמַי
Feminine	Absolute	חֲכָמָה	חֲכָמוֹת	חֲכָמָתַיִם
	Construct	חֲכָמַת	חֲכָמוֹת	חֲכָמָתַי

#### 2. Frequent Irregular Nouns (6.2)

	Singular Absolute	Singular Construct	Plural Absolute	Plural Construct
'father' M	אָב	אָבִי, אָבִי	אָבוֹת	אָבוֹת
'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	בַּיִת	בֵּית	בָּתִּים	בָּתֵּי
'son' M	בֶּן	בְּן	בָּנִים	בָּנָי
'daughter' F	בַּת	בַּת	בָּנוֹת	בָּנוֹת
'day' M	יוֹם	יוֹם	יָמִים	יָמֵי
'city' F	עִיר	עִיר	עָרִים	עָרֵי
'head' M	רֹאשׁ	רֹאשׁ	רִאשִׁים	רִאשֵׁי

## 3. Personal Pronouns (10.1)

3MS	הוא	‘he’	3MP	הם	‘they’
3FS	היא	‘she’	3FP	הֵן / הֵנָּה	‘they’
2MS	אַתָּה	‘you’	2MP	אַתֶּם	‘you’
2FS	אַתְּ	‘you’	2FP	אַתֶּן	‘you’
1CS	אֲנִי / אֲנֹכִי	‘I’	1CP	אֲנַחְנוּ	‘we’

## 4. Demonstrative Pronouns (9.2)

Near	M	<i>this</i>	זֶה	M } <i>these</i>	אֵלֶּה	
	F	<i>this</i>	זֵאת			F }
Far	M	<i>that</i>	הוא	M	<i>those</i>	הֵמָּה
	F	<i>that</i>	היא	F	<i>those</i>	הֵנָּה

## 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	ו	→ דְּבָרוֹ ‘his word’	→ תּוֹרָתוֹ ‘his law’	3MS	יו	→ דְּבָרָיו ‘his words’	→ תּוֹרוֹתָיו ‘his laws’
3FS	הָ	→ דְּבָרָהּ ‘her word’	→ תּוֹרָתָהּ ‘her law’	3FS	יהָ	→ דְּבָרֶיהָ ‘her words’	→ תּוֹרוֹתֶיהָ ‘her laws’
2MS	ךָ	→ דְּבָרְךָ ‘your word’	→ תּוֹרַתְךָ ‘your law’	2MS	יְךָ	→ דְּבָרֶיךָ ‘your words’	→ תּוֹרוֹתֶיךָ ‘your laws’
2FS	ךְ	→ דְּבָרְךְ ‘your word’	→ תּוֹרַתְךְ ‘your law’	2FS	יְכֶ	→ דְּבָרֶיךֶ ‘your words’	→ תּוֹרוֹתֶיךֶ ‘your laws’
1CS	י	→ דְּבָרִי ‘my word’	→ תּוֹרַתִּי ‘my law’	1CS	י	→ דְּבָרַי ‘my words’	→ תּוֹרוֹתַי ‘my laws’
3MP	ם	→ דְּבָרָם ‘their word’	→ תּוֹרָתָם ‘their law’	3MP	יהֶם	→ דְּבָרֵיהֶם ‘their words’	→ תּוֹרוֹתֵיהֶם ‘their laws’
3FP	ן	→ דְּבָרָן ‘their word’	→ תּוֹרָתָן ‘their law’	3FP	יהֶן	→ 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	→ דְּבָרֵיכֶן ‘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, כְּ/בְ/כִּי and מִן and the **Direct Object Marker** -אֶת/אוֹת.

3MS	ו	→ לוֹ ‘for him’	→ כְּמֵהוּ ‘like him’	→ מִמֶּנּוּ ‘from him’	→ אוֹתוֹ ‘him’
3FS	הָ	→ לָהּ ‘for her’	→ כְּמֵהָ ‘like her’	→ מִמֶּנָּה ‘from her’	→ אוֹתָהּ ‘her’
2MS	ךָ	→ לְךָ ‘for you’	→ כְּמוֹךָ ‘like you’	→ מִמְּךָ ‘from you’	→ אוֹתְךָ ‘you’
2FS	ךְ	→ לְךְ ‘for you’	→ כְּמוֹךְ ‘like you’	→ מִמְּךְ ‘from you’	→ אוֹתְךְ ‘you’
1CS	י	→ לִי ‘for me’	→ כְּמוֹנִי ‘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’	→ כְּמוֹנוּ ‘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	פִּקְדוּ	הִתְפַּקַּד	הִפְקִיד	הִפְקַד
	3FS	פָּקְדָה	נִפְקְדָה	פָּקְדָה	פִּקְדָה	הִתְפַּקְדָה	הִפְקִידָה	הִפְקְדָה
	2MS	פָּקַדְתָּ	נִפְקַדְתָּ	פָּקַדְתָּ	פִּקְדַתָּ	הִתְפַּקַּדְתָּ	הִפְקַדְתָּ	הִפְקַדְתָּ
	2FS	פָּקַדְתְּ	נִפְקַדְתְּ	פָּקַדְתְּ	פִּקְדַתְּ	הִתְפַּקַּדְתְּ	הִפְקַדְתְּ	הִפְקַדְתְּ
	1CS	פָּקַדְתִּי	נִפְקַדְתִּי	פָּקַדְתִּי	פִּקְדַתִּי	הִתְפַּקַּדְתִּי	הִפְקַדְתִּי	הִפְקַדְתִּי
	3CP	פָּקְדוּ	נִפְקְדוּ	פָּקְדוּ	פִּקְדוּ	הִתְפַּקְדוּ	הִפְקִידוּ	הִפְקְדוּ
	2MP	פָּקַדְתֶּם	נִפְקַדְתֶּם	פָּקַדְתֶּם	פִּקְדַתֶּם	הִתְפַּקַּדְתֶּם	הִפְקַדְתֶּם	הִפְקַדְתֶּם
	2FP	פָּקַדְתֶּן	נִפְקַדְתֶּן	פָּקַדְתֶּן	פִּקְדַתֶּן	הִתְפַּקַּדְתֶּן	הִפְקַדְתֶּן	הִפְקַדְתֶּן
	1CP	פָּקְדָנוּ	נִפְקְדָנוּ	פָּקְדָנוּ	פִּקְדָנוּ	הִתְפַּקְדָנוּ	הִפְקִדָנוּ	הִפְקְדָנוּ
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	תִּפְקְדָנָה	תִּפְקְדָנָה	תִּפְקְדָנָה	תִּפְקְדָנָה	תִּתְפַּקְדָנָה	תִּפְקִידָנָה	תִּפְקְדָנָה
	2MP	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּתְפַּקְדוּ	תִּפְקִידוּ	תִּפְקְדוּ
	2FP	תִּפְקְדָנָה	תִּפְקְדָנָה	תִּפְקְדָנָה	תִּפְקְדָנָה	תִּתְפַּקְדָנָה	תִּפְקִידָנָה	תִּפְקְדָנָה
	1CP	נִפְקַד	נִפְקַד	נִפְקַד	נִפְקַד	נִתְפַּקַּד	נִפְקִיד	נִפְקַד

	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PAST 3MS	וַיִּפְקֹד	וַיִּפְקֹד	וַיִּפְקֹד	וַיִּפְקֹד	וַיִּתְפַּקֵּד	וַיִּפְקֹד	וַיִּפְקֹד
JUSS 3MS	יִפְקֹד	יִפְקֹד	יִפְקֹד	יִפְקֹד	יִתְפַּקֵּד	יִפְקֹד	יִפְקֹד
1CS	אֶפְקֹדֶה	אֶפְקֹדֶה	אֶפְקֹדֶה	אֶפְקֹדֶה	אֶתְפַּקֵּדֶה	אֶפְקִידֶה	אֶפְקֹדֶה
IMV MS	פְּקֹד	הִפְקֹד	פְּקֹד		הִתְפַּקֵּד	הִפְקֹד	
FS	פְּקֹדִי	הִפְקֹדִי	פְּקֹדִי		הִתְפַּקֵּדִי	הִפְקִידִי	
MP	פְּקֹדוּ	הִפְקֹדוּ	פְּקֹדוּ		הִתְפַּקֵּדוּ	הִפְקִידוּ	
FP	פְּקֹדְנָה	הִפְקֹדְנָה	פְּקֹדְנָה		הִתְפַּקֵּדְנָה	הִפְקֹדְנָה	
INF CST	פְּקֹד	הִפְקֹד	פְּקֹד	פְּקֹד	הִתְפַּקֵּד	הִפְקִיד	הִפְקֹד
INF ABS	פְּקֹד	הִפְקֹד	פְּקֹד	פְּקֹד	הִתְפַּקֵּד	הִפְקֹד	הִפְקֹד
PTCP MSA	פְּקֹד	הִפְקֹד	מְפַקֵּד	מְפַקֵּד	מִתְפַּקֵּד	מְפַקֵּד	מְפַקֵּד
FSA	פְּקֹדֶה	הִפְקֹדֶה	מְפַקֵּדֶה	מְפַקֵּדֶה	מִתְפַּקֵּדֶה	מְפַקֵּדֶה	מְפַקֵּדֶה
	פְּקֹדֶת	הִפְקֹדֶת	מְפַקֵּדֶת	מְפַקֵּדֶת	מִתְפַּקֵּדֶת	מְפַקֵּדֶת	מְפַקֵּדֶת
MPA	פְּקֹדִים	הִפְקֹדִים	מְפַקֵּדִים	מְפַקֵּדִים	מִתְפַּקֵּדִים	מְפַקֵּדִים	מְפַקֵּדִים
FPA	פְּקֹדוֹת	הִפְקֹדוֹת	מְפַקֵּדוֹת	מְפַקֵּדוֹת	מִתְפַּקֵּדוֹת	מְפַקֵּדוֹת	מְפַקֵּדוֹת

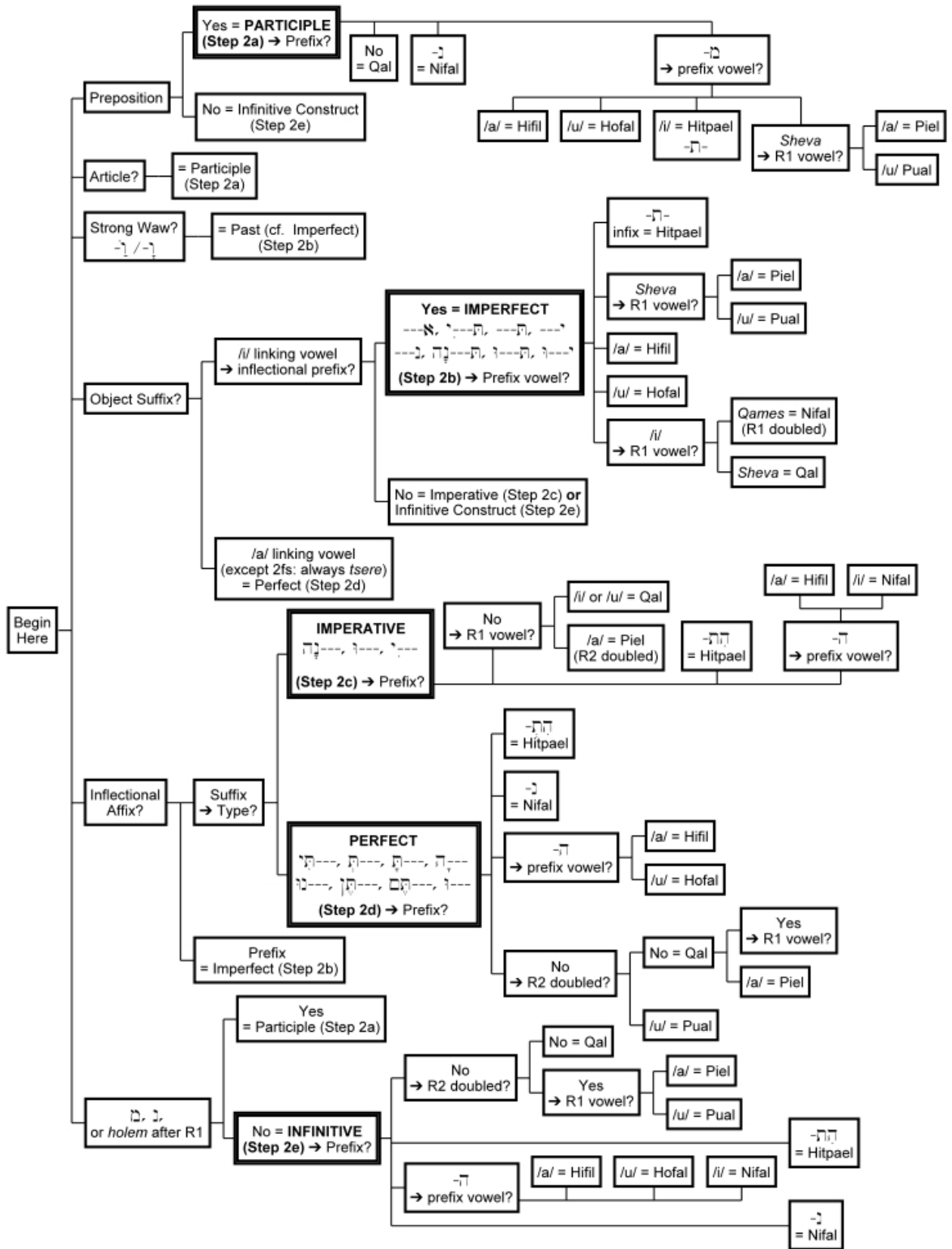
2. Object Pronouns Suffixed to Verbs (18.2)

	FOLLOWING VOWEL	FOLLOWING CONSONANT		WITH ENERGETIC <i>NUN</i>
		SUFFIX VERB	PREFIX VERB	
3MS	ו- / הו-	ו	הו	נהו ← נו
3FS	ה-	הַ	הֶ	נה ← *נהֶ
2MS	ך-	ךְ	ךֶ	נה ← *נהֶ
2FS	ך-	ךְ / כֶּ	כֶּ	
1CS	ני-	נִ	נֶ	נה ← *נהֶ
3MP	ם-	םַ	םֶ	
3FP	ן-	ןַ	ןֶ	
2MP	כּם-	כּםַ	כּםֶ	
2FP	כּן-	כּןַ	כּןֶ	
1CP	נו-	נוֹ	נוֹ	נה ← *נהֶ

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 1: Determine Conjugation (from left)

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		הָעָמַד	הָעָמַד
	3FS	עָמְדָה	חָזְקָה	נָעַמְדָה		הָעָמְדָה	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	הָעָמְדוּ	הָעָמְדוּ
	2MP	עָמַדְתֶּם	חָזַקְתֶּם	נָעַמַדְתֶּם		הָעָמַדְתֶּם	הָעָמַדְתֶּם
	2FP	עָמַדְתֶּן	חָזַקְתֶּן	נָעַמַדְתֶּן	G	הָעָמַדְתֶּן	הָעָמַדְתֶּן
	1CP	עָמַדְנוּ	חָזַקְנוּ	נָעַמַדְנוּ		הָעָמַדְנוּ	הָעָמַדְנוּ
					U		
IMPF	3MS	יַעֲמֵד	יִחַזֵּק	יַעֲמֵד		יַעֲמֵד	יַעֲמֵד
	3FS/2MS	תַּעֲמֵד	תִּחַזֵּק	תַּעֲמֵד	L	תַּעֲמֵד	תַּעֲמֵד
	2FS	תַּעֲמִדִי	תִּחַזְּקִי	תַּעֲמִדִי		תַּעֲמִדִי	תַּעֲמִדִי
	1CS	אֶעֱמַד	אֶחַזֵּק	אֶעֱמַד	A	אֶעֱמֵד	אֶעֱמַד
	3MP	יַעֲמְדוּ	יִחַזְּקוּ	יַעֲמְדוּ		יַעֲמְדוּ	יַעֲמְדוּ
	3FP	תַּעֲמַדְנָה	תִּחַזְּקְנָה	תַּעֲמַדְנָה	R	תַּעֲמַדְנָה	תַּעֲמַדְנָה
	2MP	תַּעֲמְדוּ	תִּחַזְּקוּ	תַּעֲמְדוּ		תַּעֲמְדוּ	תַּעֲמְדוּ
	2FP	תַּעֲמַדְנָה	תִּחַזְּקְנָה	תַּעֲמַדְנָה		תַּעֲמַדְנָה	תַּעֲמַדְנָה
	1CP	נַעֲמַד	נִחַזֵּק	נַעֲמַד		נַעֲמֵד	נַעֲמַד



Appendix C: Weak Verb (and Guttural Verb) Paradigms

<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	וַיַּעֲמֵד	וַיִּחַזֵּק	וַיַּעֲמֵד	<b>R</b>	וַיַּעֲמֵד	וַיַּעֲמֵד
JUSS 3MS	יַעֲמֵד	יִחַזֵּק	יַעֲמֵד		יַעֲמֵד	יַעֲמֵד
1CS	אֶעֱמְדָה	אֶחַזְּקָה	אֶעֱמְדָה	<b>E</b>	אֶעֱמִידָה	
IMV MS	עֲמַד	חַזֵּק	הֶעֱמַד		הֶעֱמִיד	
FS	עֲמָדִי	חַזְּקִי	הֶעֱמָדִי	<b>G</b>	הֶעֱמִידִי	
MP	עֲמָדוּ	חַזְּקוּ	הֶעֱמָדוּ		הֶעֱמִידוּ	
FP	עֲמִידְנָה	חַזְּקִנָּה	הֶעֱמִידְנָה	<b>U</b>	הֶעֱמִידְנָה	
INF CST	עֲמֹד	חַזֵּק	הֶעֱמֵד		הֶעֱמִיד	הֶעֱמֵד
INF ABS	עֲמוֹד	חַזֹּק	הֶעֱמֹד	<b>L</b>	הֶעֱמֹד	הֶעֱמֹד
			נַעֲמֹד			
PTCP MSA	עֹמֵד	חַזֵּק	נַעֲמֵד		מַעֲמִיד	מַעֲמֵד
FSA	עֹמְדָה	חַזְּקָה	נַעֲמְדָה	<b>A</b>	מַעֲמִידָה	מַעֲמְדָה
	עֹמְדֹת		נַעֲמְדֹת		מַעֲמִידֹת	מַעֲמְדֹת
MPA	עֹמְדִים	חַזְּקִים	נַעֲמְדִים	<b>R</b>	מַעֲמִידִים	מַעֲמְדִים
FPA	עֹמְדוֹת	חַזְּקוֹת	נַעֲמְדוֹת		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	בִּרַךְ	הִתְבָּרַךְ		
	3FS	שָׁחְטָה	נִשְׁחַטָּה	בָּרְכָה	בִּרְכָה	הִתְבָּרְכָה		
	2MS	שָׁחַטָּךְ	נִשְׁחַטְּךָ	בָּרַכְתָּ	בִּרְכַּתְּךָ	הִתְבָּרַכְתָּ		
	2FS	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתְּ	<b>R</b>	<b>R</b>
	1CS	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בִּרְכַּתִּי	הִתְבָּרַכְתִּי		
	3CP	שָׁחַטוּ	נִשְׁחַטוּ	בָּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ	<b>E</b>	<b>E</b>
	2MP	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בִּרְכַּתֶּם	הִתְבָּרַכְתֶּם		
	2FP	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בִּרְכַּתֶּן	הִתְבָּרַכְתֶּן	<b>G</b>	<b>G</b>
	1CP	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ		
							<b>U</b>	<b>U</b>
IMPF	3MS	יִשְׁחַט	יִשְׁחַט	יְבָרַךְ	יְבָרַךְ	יִתְבָּרַךְ		
	3FS/2MS	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ	<b>L</b>	<b>L</b>
	2FS	תִּשְׁחַטִּי	תִּשְׁחַטִּי	תְּבָרַכִּי	תְּבָרַכִּי	תִּתְבָּרַכִּי		
	1CS	אֲשַׁחַט	אֲשַׁחַט	אֲבָרַךְ	אֲבָרַךְ	אֲתְבָרַךְ	<b>A</b>	<b>A</b>
	3MP	יִשְׁחַטוּ	יִשְׁחַטוּ	יְבָרְכוּ	יְבָרְכוּ	יִתְבָּרְכוּ		
	3FP	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה	<b>R</b>	<b>R</b>
	2MP	תִּשְׁחַטּוּ	תִּשְׁחַטּוּ	תְּבָרְכוּ	תְּבָרְכוּ	תִּתְבָּרְכוּ		
	2FP	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה		
	1CP	נִשְׁחַט	נִשְׁחַט	נְבָרַךְ	נְבָרַךְ	נִתְבָּרַךְ		

<b>II- Guttural</b>	<b>QAL</b>	<b>NIFAL</b>	<b>PIEL</b>	<b>PUAL</b>	<b>HITPAEL</b>	<b>HIFIL</b>	<b>HOFAL</b>
PAST 3MS	וַיִּשְׁחַט	וַיִּשְׁחַט	וַיְבָרֵךְ	וַיְבָרֵךְ	וַיִּתְבָּרֵךְ	<b>R</b>	<b>R</b>
JUSS 3MS	יִשְׁחַט	יִשְׁחַט	יְבָרֵךְ	יְבָרֵךְ	יִתְבָּרֵךְ		
1CS	אֶשְׁחָטָה	אֶשְׁחָטָה	אֶבְרַכֶּה	אֶבְרַכֶּה	אֶתְבָּרְכֶה	<b>E</b>	<b>E</b>
IMV MS	שְׁחַט	הִשְׁחַט	בְּרַךְ		הִתְבָּרֵךְ		
FS	שְׁחַטִּי	הִשְׁחַטִּי	בְּרַכִּי		הִתְבָּרְכִי	<b>G</b>	<b>G</b>
MP	שְׁחַטוּ	הִשְׁחַטוּ	בְּרַכּוּ		הִתְבָּרְכוּ		
FP	שְׁחַטְנָה	הִשְׁחַטְנָה	בְּרַכְנָה		הִתְבָּרְכְנָה	<b>U</b>	<b>U</b>
INF CST	שַׁחַט	הִשְׁחַט	בְּרַךְ		הִתְבָּרֵךְ		
INF ABS	שְׁחוֹט	נְשַׁחַט	בְּרֹךְ , בְּרַךְ		הִתְבָּרֵךְ	<b>L</b>	<b>L</b>
PTCP MSA	שֹׁחֵט	נֹשְׁחָט	מְבָרֵךְ	מְבָרֵךְ	מִתְבָּרֵךְ		
FSA	שֹׁחֵטָה	נֹשְׁחָטָה	מְבָרְכָה	מְבָרְכָה	מִתְבָּרְכָה	<b>A</b>	<b>A</b>
	שֹׁחֵטָת	נֹשְׁחָטָת	מְבָרְכֶת	מְבָרְכֶת	מִתְבָּרְכֶת		
MPA	שֹׁחֲטִים	נֹשְׁחָטִים	מְבָרְכִים	מְבָרְכִים	מִתְבָּרְכִים	<b>R</b>	<b>R</b>
FPA	שֹׁחֲטוֹת	נֹשְׁחָטוֹת	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	תִּשְׁלִיחִי	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	תִּשְׁלִיחוּ	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	שְׁלַחַ	הִשְׁלַחַ	שְׁלַחַ		הִשְׁתַּלַּחַ	הִשְׁלִיחַ	
INF ABS	שְׁלוּחַ	נְשֻׁלַח	שְׁלַחַ		הִשְׁתַּלַּחַ	הִשְׁלַחַ	הִשְׁלַחַ
PTCP MSA	שֹׁלַחַ	נְשֻׁלַחַ	מְשֻׁלַחַ	מְשֻׁלַחַ	מְשֻׁתַּלַּחַ	מְשֻׁלִּיחַ	מְשֻׁלַחַ
FSA	שֹׁלַחָהּ	נְשֻׁלַחָהּ	מְשֻׁלַחָהּ	מְשֻׁלַחָהּ	מְשֻׁתַּלַּחָהּ	מְשֻׁלִּיחָהּ	מְשֻׁלַחָהּ
	שֹׁלַחְתָּ	נְשֻׁלַחְתָּ	מְשֻׁלַחְתָּ	מְשֻׁלַחְתָּ	מְשֻׁתַּלַּחְתָּ	מְשֻׁלַחְתָּ	מְשֻׁלַחְתָּ
MPA	שֹׁלַחִים	נְשֻׁלַחִים	מְשֻׁלַחִים	מְשֻׁלַחִים	מְשֻׁתַּלַּחִים	מְשֻׁלִּיחִים	מְשֻׁלַחִים
EPA	שֹׁלַחוֹת	נְשֻׁלַחוֹת	מְשֻׁלַחוֹת	מְשֻׁלַחוֹת	מְשֻׁתַּלַּחוֹת	מְשֻׁלִּיחוֹת	מְשֻׁלַחוֹת

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	
QAL	יֹאמֵר	אָמַר	וַיֹּאמֶר	*These five roots behave differently only in the Qal Imperfect and Past Narrative; all other conjugations are as I-Guttural verbs.

4b. III-Alef Verb: מָצָא ‘find’ (19.2)

III-Alef	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF 3MS	מָצָא	נִמְצָא	מָצָא	מָצָא	הִתְמַצָּא	הִמְצִיא	הִמְצָא
3FS	מָצָאָה	נִמְצָאָה	מָצָאָה	מָצָאָה	הִתְמַצָּאָה	הִמְצִיָּאָה	הִמְצָאָה
2MS	מָצָאתָ	נִמְצָאתָ	מָצָאתָ	מָצָאתָ	הִתְמַצָּאתָ	הִמְצִיָּאתָ	הִמְצָאתָ
2FS	מָצָאתְּ	נִמְצָאתְּ	מָצָאתְּ	מָצָאתְּ	הִתְמַצָּאתְּ	הִמְצִיָּאתְּ	הִמְצָאתְּ
1CS	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	מָצָאתִי	הִתְמַצָּאתִי	הִמְצִיָּאתִי	הִמְצָאתִי
3CP	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִתְמַצָּאוּ	הִמְצִיָּאוּ	הִמְצָאוּ
2MP	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	מָצַאתֶם	הִתְמַצָּאתֶם	הִמְצִיָּאתֶם	הִמְצָאתֶם
2FP	מָצַאתְּו	נִמְצַאתְּו	מָצַאתְּו	מָצַאתְּו	הִתְמַצָּאתְּו	הִמְצִיָּאתְּו	הִמְצָאתְּו
1CP	מָצְאוּנִי	נִמְצְאוּנִי	מָצְאוּנִי	מָצְאוּנִי	הִתְמַצָּאוּנִי	הִמְצִיָּאוּנִי	הִמְצָאוּנִי
IMPF 3MS	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצִיא	יִמְצָא
3FS/2MS	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצָּא	תִּמְצִיא	תִּמְצָא
2FS	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי	תִּתְמַצָּאִי	תִּמְצִיָּאִי	תִּמְצָאִי
1CS	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶתְמַצָּא	אֶמְצִיא	אֶמְצָא
3MP	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִתְמַצָּאוּ	יִמְצִיָּאוּ	יִמְצָאוּ
3FP/2FP	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה	תִּמְצִיָּאנָה	תִּמְצָאנָה
2MP	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּתְמַצָּאוּ	תִּמְצִיָּאוּ	תִּמְצְאוּ
1CP	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִתְמַצָּא	נִמְצִיא	נִמְצָא

III-ALEF	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PAST 3MS	וַיִּמְצֵא	וַיִּמְצֵא	וַיִּמְצֵא	וַיִּמְצֵא	וַיִּתְמַצֵּא	וַיִּמְצֵא	וַיִּמְצֵא
JUSS 3MS	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא	יִמְצֵא	יִמְצֵא
1CS	אֶמְצֵאָהּ	אֶמְצֵאָהּ	אֶמְצֵאָהּ		אֶתְמַצֵּאָהּ	אֶמְצִיאָהּ	
IMV MS	מִצֵּא	הִמְצֵא	מִצֵּא		הִתְמַצֵּא	הִמְצֵא	
FS	מִצֵּאִי	הִמְצֵאִי	מִצֵּאִי		הִתְמַצֵּאִי	הִמְצֵאִי	
MP	מִצְאוּ	הִמְצְאוּ	מִצְאוּ		הִתְמַצְאוּ	הִמְצְאוּ	
FP	מִצְאָנָהּ	הִמְצְאָנָהּ	מִצְאָנָהּ		הִתְמַצְאָנָהּ	הִמְצְאָנָהּ	
INF CST	מִצֵּא	הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא	הִמְצֵא	הִמְצֵא
INF ABS	מִצְוֹא	נְמִצְוֹא	מִצְוֹא		הִתְמַצְוֹא	הִמְצְוֹא	
PTCP MSA	מִצֵּא	נְמִצֵּא	מְמִצֵּא	מְמִצֵּא	מִתְמַצֵּא	מְמִצֵּא	מְמִצֵּא
FSA	מִצְאָהּ	נְמִצְאָהּ	מְמִצְאָהּ	מְמִצְאָהּ	מִתְמַצְאָהּ	מְמִצְאָהּ	מְמִצְאָהּ
	מִצְאָתָּה	נְמִצְאָתָּה	מְמִצְאָתָּה	מְמִצְאָתָּה	מִתְמַצְאָתָּה	מְמִצְאָתָּה	מְמִצְאָתָּה
MPA	מִצְאֵיִם	נְמִצְאֵיִם	מְמִצְאֵיִם	מְמִצְאֵיִם	מִתְמַצְאֵיִם	מְמִצְאֵיִם	מְמִצְאֵיִם
FPA	מִצְאוֹתָּה	נְמִצְאוֹתָּה	מְמִצְאוֹתָּה	מְמִצְאוֹתָּה	מִתְמַצְאוֹתָּה	מְמִצְאוֹתָּה	מְמִצְאוֹתָּה

## 5. I-Nun Verb: נָפַל ‘fall’, נָגַשׁ ‘draw near’ (20.1)

I-NUN		QAL	NIFAL	Pi/Pu/HIT	HIFIL	HOFAL
PERF	3MS	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגִּישׁ
	3FS	נָפְלָה	נָגְשָׁה	נָגְשָׁה	הִגִּיֶּשֶׁה	הִגִּיֶּשֶׁה
	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	נָפַלְנוּ	נָגַשְׁנוּ	נָגַשְׁנוּ	הִגִּשְׁנוּ	הִגִּשְׁנוּ
					U	
IMPF	3MS	יִפֹּל	יִגֹּשׁ	יִנְגִּישׁ	יִגִּישׁ	יִגִּישׁ
	3FS/2MS	תִּפֹּל	תִּגֹּשׁ	תִּנְגִּישׁ	תִּגִּישׁ	תִּגִּישׁ
	2FS	תִּפְּלִי	תִּגְּשִׁי	תִּנְגְּשִׁי	תִּגְּשִׁי	תִּגְּשִׁי
	1CS	אֶפֶל	אֶגֶשׁ	אֶנְגִּישׁ	אֶגִּישׁ	אֶגִּישׁ
	3MP	יִפְּלוּ	יִגְּשׁוּ	יִנְגִּישׁוּ	יִגִּישׁוּ	יִגִּישׁוּ
	3FP	תִּפְּלֶנָּה	תִּגְּשְׁנָה	תִּנְגִּישְׁנָה	תִּגְּשְׁנָה	תִּגְּשְׁנָה
	2MP	תִּפְּלוּ	תִּגְּשׁוּ	תִּנְגִּישׁוּ	תִּגְּשׁוּ	תִּגְּשׁוּ
	2FP	תִּפְּלֶנָּה	תִּגְּשְׁנָה	תִּנְגִּישְׁנָה	תִּגְּשְׁנָה	תִּגְּשְׁנָה
	1CP	נִפֹּל	נִגֹּשׁ	נִנְגִּישׁ	נִגִּישׁ	נִגִּישׁ



Appendix C: Weak Verb (and Guttural Verb) Paradigms

I-NUN	QAL	NIFAL	Pi/Pu/HIT	HIFIL	HOFAL	
PAST 3MS	וַיִּפֹּל	וַיִּגַּשׁ	וַיִּנְגַּשׁ	<b>R</b>	וַיִּגַּשׁ	וַיִּגַּשׁ
JUSS 3MS	יִפֹּל	יִגַּשׁ	יִנְגַּשׁ		יִגַּשׁ	יִגַּשׁ
1CS	אֶפֹּלָה	אֶגַּשָּׂה	אֶנְגַּשָּׂה	<b>E</b>	אֶגַּשֶׁה	
IMV MS	נִפֹּל	גַּשׁ	הִנְגַּשׁ		הִגַּשׁ	
FS	נִפְּלִי	גַּשִׁי	הִנְגַּשִׁי	<b>G</b>	הִגַּשִׁי	
MP	נִפְּלוּ	גַּשׁוּ	הִנְגַּשׁוּ		הִגַּשׁוּ	
FP	נִפְּלֶנָה	גַּשְׁנָה	הִנְגַּשְׁנָה	<b>U</b>	הִגַּשְׁנָה	
INF CST	נִפֹּל	גַּשָׁת	הִנְגַּשׁ		הִגַּשׁ	הִגַּשׁ
INF ABS	נִפּוּל	נִגּוּשׁ	הִנְגַּשׁ	<b>L</b>	הִגַּשׁ	הִגַּשׁ
PTCP MSA	נִפֹּל	נִגַּשׁ	נִגַּשׁ		מִגַּשׁ	מִגַּשׁ
FSA	נִפְּלָה	נִגַּשָּׂה	נִגַּשָּׂה	<b>A</b>	מִגַּשֶׁה	מִגַּשָּׂה
	נִפְּלֹת	נִגַּשְׁת	נִגַּשְׁת		מִגַּשְׁת	מִגַּשְׁת
MPA	נִפְּלִים	נִגַּשִׁים	נִגַּשִׁים	<b>R</b>	מִגַּשִׁים	מִגַּשִׁים
FPA	נִפְּלוֹת	נִגַּשׁוֹת	נִגַּשׁוֹת		מִגַּשִׁים	מִגַּשׁוֹת

## 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	נֹשֵׁב		הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
	3FS	יָשְׁבָה	יָרְשָׁה	נֹשְׁבָה		הוֹשִׁיבָה	הוֹשְׁבָה	יָטְבָה	הִיטִיבָה
	2MS	יָשַׁבְתָּ	יָרַשְׁתָּ	נֹשַׁבְתָּ		הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָטַבְתָּ	הִיטַבְתָּ
	2FS	יָשַׁבְתְּ	יָרַשְׁתְּ	נֹשַׁבְתְּ	R	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָטַבְתְּ	הִיטַבְתְּ
	1CS	יָשַׁבְתִּי	יָרַשְׁתִּי	נֹשַׁבְתִּי		הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָטַבְתִּי	הִיטַבְתִּי
	3CP	יָשְׁבוּ	יָרְשׁוּ	נֹשְׁבוּ	E	הוֹשִׁיבוּ	הוֹשְׁבוּ	יָטְבוּ	הִיטִיבוּ
	2MP	יָשַׁבְתֶּם	יָרַשְׁתֶּם	נֹשַׁבְתֶּם		הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָטַבְתֶּם	הִיטַבְתֶּם
	2FP	יָשַׁבְתֶּן	יָרַשְׁתֶּן	נֹשַׁבְתֶּן	G	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָטַבְתֶּן	הִיטַבְתֶּן
	1CP	יָשַׁבְנוּ	יָרַשְׁנוּ	נֹשַׁבְנוּ		הוֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָטַבְנוּ	הִיטַבְנוּ
					U				
IMPF	3MS	יֹשֵׁב	יִירַשׁ	יֹשֵׁב		יֹשִׁיב	יֹשֵׁב	יִיטֵב	יִיטִיב
	3FS/2MS	תֹּשֵׁב	תִּירַשׁ	תֹּשֵׁב	L	תֹּשִׁיב	תֹּשֵׁב	תִּיטֵב	תִּיטִיב
	2FS	תֹּשְׁבִי	תִּירְשִׁי	תֹּשְׁבִי		תֹּשִׁיבִי	תֹּשְׁבִי	תִּיטְבִי	תִּיטִיבִי
	1CS	אֹשֵׁב	אִירַשׁ	אֹשֵׁב	A	אֹשִׁיב	אֹשֵׁב	אִיטֵב	אִיטִיב
	3MP	יֹשְׁבוּ	יִירְשׁוּ	יֹשְׁבוּ		יֹשִׁיבוּ	יֹשְׁבוּ	יִיטְבוּ	יִיטִיבוּ
	3FP	תֹּשְׁבָנָה	תִּירְשְׁנָה	תֹּשְׁבָנָה	R	תֹּשִׁיבָנָה	תֹּשְׁבָנָה	תִּיטְבָנָה	תִּיטִיבָנָה
	2MP	תֹּשְׁבוּ	תִירְשׁוּ	תֹּשְׁבוּ		תֹּשִׁיבוּ	תֹּשְׁבוּ	תִיטְבוּ	תִיטִיבוּ
	2FP	תֹּשְׁבָנָה	תִירְשְׁנָה	תֹּשְׁבָנָה		תֹּשִׁיבָנָה	תֹּשְׁבָנָה	תִיטְבָנָה	תִיטִיבָנָה
	1CP	נֹשֵׁב	נִירַשׁ	נֹשֵׁב		נֹשִׁיב	נֹשֵׁב	נִיטֵב	נִיטִיב

I-Vav/YOD	QAL		NIFAL	Pi/PU/HIT	HIFIL	HOFAL	QAL	HIFIL
PAST 3MS	וַיֵּשֶׁב	וַיֵּרֶשׁ	וַיֵּוֹשֶׁב	R	וַיֵּשֶׁב	וַיֵּוֹשֶׁב	וַיֵּיטֵב	וַיֵּיטֵב
JUSS 3MS	יֵשֶׁב	יֵרֶשׁ	יֵוֹשֶׁב		יֵשֶׁב		יֵיטֵב	יֵיטֵב
1CS	אֶשְׁבֶּה	אֶרְשֶׁה	אֶוֹשְׁבֶה	E	אוֹשִׁיבָה		אֵיטְבָה	אֵיטְיִבָה
IMV MS	שֵׁב	רֶשׁ	הוֹשֵׁב		הוֹשֵׁב		יֵטֵב	הֵיטֵב
FS	שְׁבִי	רְשִׁי	הוֹשְׁבִי	G	הוֹשִׁיבִי		יֵטְבִי	הֵיטְיִבִי
MP	שְׁבוּ	רְשׁוּ	הוֹשְׁבוּ		הוֹשִׁיבוּ		יֵטְבוּ	הֵיטְיִבוּ
FP	שְׁבִינָה	רְשִׁינָה	הוֹשְׁבִינָה	U	הוֹשִׁיבִינָה		יֵטְבִינָה	הֵיטְיִבִינָה
INF CST	שֹׁבֵת	רֹשֵׁת	הוֹשֵׁב		הוֹשִׁיב	הוֹשֵׁב	יֵטֵב	הֵיטֵיב
INF ABS	יֹשֵׁב	יֹרֵשׁ	הוֹשֵׁב	L	הוֹשֵׁב	הוֹשֵׁב	יֵטוֹב	הֵיטֵב
PTCP MSA	יֹשֵׁב	יֹרֵשׁ	נוֹשֵׁב		מוֹשִׁיב	מוֹשֵׁב	יֵטֵב	מֵיטֵיב
FSA	יֹשְׁבָה	יֹרְשָׁה	נוֹשְׁבָה	A	מוֹשִׁיבָה	מוֹשְׁבָה	יֵטְבָה	מֵיטְיִבָה
	יֹשְׁבֵת	יֹרְשֵׁת	נוֹשְׁבֵת		מוֹשִׁיבֵת	מוֹשְׁבֵת	יֵטְבֵת	מֵיטְיִבֵת
MPA	יֹשְׁבִים	יֹרְשִׁים	נוֹשְׁבִים	R	מוֹשְׁבִים	מוֹשְׁבִים	יֵטְבִים	מֵיטְיִבִים
FPA	יֹשְׁבוֹת	יֹרְשׁוֹת	נוֹשְׁבוֹת		מוֹשְׁבוֹת	מוֹשְׁבוֹת	יֵטְבוֹת	מֵיטְיִבוֹת

## 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	יְגַלֶּה	יִגְלֶה	יְגַלֶּה	יְגַלֶּה	יִתְגַּלֶּה	יְגַלֶּה	יְגַלֶּה
	3FS/2MS	תְּגַלֶּה	תִּגְלֶה	תְּגַלֶּה	תְּגַלֶּה	תִּתְגַּלֶּה	תְּגַלֶּה	תְּגַלֶּה
	2FS	תְּגַלֶּי	תִּגְלֶי	תְּגַלֶּי	תְּגַלֶּי	תִּתְגַּלֶּי	תְּגַלֶּי	תְּגַלֶּי
	1CS	אֶגְלֶה	אִגְלֶה	אֶגְלֶה	אֶגְלֶה	אִתְגַּלֶּה	אֶגְלֶה	אֶגְלֶה
	3MP	יְגַלוּ	יִגְלוּ	יְגַלוּ	יְגַלוּ	יִתְגַּלוּ	יְגַלוּ	יְגַלוּ
	3FP	תְּגַלְּינָה	תִּגְלְּינָה	תְּגַלְּינָה	תְּגַלְּינָה	תִּתְגַּלְּינָה	תְּגַלְּינָה	תְּגַלְּינָה
	2MP	תְּגַלוּ	תִּגְלוּ	תְּגַלוּ	תְּגַלוּ	תִּתְגַּלוּ	תְּגַלוּ	תְּגַלוּ
	2FP	תְּגַלְּינָה	תִּגְלְּינָה	תְּגַלְּינָה	תְּגַלְּינָה	תִּתְגַּלְּינָה	תְּגַלְּינָה	תְּגַלְּינָה
	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	הִגַּלְה	גַּלְה		הִתְגַּלְה	הִגַּלְה	
FS	גַּלִּי	הִגַּלִּי	גַּלִּי		הִתְגַּלִּי	הִגַּלִּי	
MP	גַּלוּ	הִגַּלוּ	גַּלוּ		הִתְגַּלוּ	הִגַּלוּ	
FP	גַּלְיִנָּה	הִגַּלְיִנָּה	גַּלְיִנָּה		הִתְגַּלְיִנָּה	הִגַּלְיִנָּה	
INF CST	גַּלוֹת	הִגַּלוֹת	גַּלוֹת	גַּלוֹת	הִתְגַּלוֹת	הִגַּלוֹת	הִגַּלוֹת
INF ABS	גַּלְה	נִגַּלְה	גַּלְה	גַּלְה	הִתְגַּלְה	הִגַּלְה	הִגַּלְה
PTCP MSA	גַּלְה	נִגַּלְה	מְגַלְה	מְגַלְה	מִתְגַּלְה	מְגַלְה	מְגַלְה
FSA	גַּלְה	נִגַּלְה	מְגַלְה	מְגַלְה	מִתְגַּלְה	מְגַלְה	מְגַלְה
MPA	גַּלִּים	נִגַּלִּים	מְגַלִּים	מְגַלִּים	מִתְגַּלִּים	מְגַלִּים	מְגַלִּים
FPA	גַּלוֹת	נִגַּלוֹת	מְגַלוֹת	מְגַלוֹת	מִתְגַּלוֹת	מְגַלוֹת	מְגַלוֹת

## 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	מָתַתָּ	שָׁמַתָּ	נָקוּמַתָּ	קוּמַמַתָּ	הִקִּימַתָּ	הוּקָמַתָּ
2FS	קָמַתְּ	מָתְּ	שָׁמַתְּ	נָקוּמַתְּ	קוּמַמַתְּ	הִקִּימַתְּ	הוּקָמַתְּ
1CS	קָמַתִּי	מָתִי	שָׁמַתִּי	נָקוּמַתִּי	קוּמַמַתִּי	הִקִּימַתִּי	הוּקָמַתִּי
3CP	קָמוּ	מָתוּ	שָׁמוּ	נָקוּמוּ	קוּמָמוּ	הִקִּימוּ	הוּקָמוּ
2MP	קָמַתְּם	מָתְּם	שָׁמַתְּם	נָקוּמַתְּם	קוּמַמַתְּם	הִקִּימַתְּם	הוּקָמַתְּם
2FP	קָמַתְּן	מָתְּן	שָׁמַתְּן	נָקוּמַתְּן	קוּמַמַתְּן	הִקִּימַתְּן	הוּקָמַתְּן
1CP	קָמָנוּ	מָתָנוּ	שָׁמָנוּ	נָקוּמָנוּ	קוּמָמָנוּ	הִקִּימָנוּ	הוּקָמָנוּ
IMPF 3MS	יִקוּם	יָמוּת	יִשִּׁים	יִקוּם	יִקוּמָם	יִקִּים	יּוּקָם
3FS/2MS	תִּקוּם	תָּמוּת	תִּשִּׁים	תִּקוּם	תִּקוּמָם	תִּקִּים	תּוּקָם
2FS	תִּקְוָמִי	תָּמוּתִי	תִּשִּׁימִי	תִּקְוָמִי	תִּקְוָמָמִי	תִּקְיָמִי	תּוּקָמִי
1CS	אִקוּם	אָמוּת	אִשִּׁים	אִקוּם	אִקוּמָם	אִקִּים	אּוּקָם
3MP	יִקְוּמוּ	יָמוּתוּ	יִשִּׁימוּ	יִקְוּמוּ	יִקְוּמָמוּ	יִקְיָמוּ	יּוּקָמוּ
3FP	תִּקְוָמְיָנָה	תָּמוּתְיָנָה	תִּשִּׁימְיָנָה	תִּקְוָמְיָנָה	תִּקְוָמְיָמְנָה	תִּקְיָמְנָה תִּקְיָמְנָה	תּוּקָמְנָה
2MP	תִּקְוָמוּ	תָּמוּתוּ	תִּשִּׁימוּ	תִּקְוָמוּ	תִּקְוָמָמוּ	תִּקְיָמוּ	תּוּקָמוּ
2FP	תִּקְוָמְיָנָה	תָּמוּתְיָנָה	תִּשִּׁימְיָנָה	תִּקְוָמְיָנָה	תִּקְוָמְיָמְנָה	תִּקְיָמְנָה תִּקְיָמְנָה	תּוּקָמְנָה
1CP	נִקְוָם	נָמוּת	נִשִּׁים	נִקְוָם	נִקְוָמָם	נִקִּים	נּוּקָם

II-VAV/YOD	QAL II-VAV	QAL STATIVE	QAL II-YOD	NIFAL	POLEL	HIFIL	HOFAL
PAST 3MS	וְיָקַם	וְיָמַת	וְיִשָּׁם	וַיִּקּוּם	וַיִּקּוּמִם	וַיִּקְּם	וַיִּוּקַם
JUSS 3MS	יָקַם	יָמַת	יִשָּׁם	יִקּוּם	יִקּוּמִם	יִקְּם	
1CS	אֶקְוֶמָה	אֶמָּוֶתָהּ	אֶשִּׁימָהּ	אֶקְוֶמָהּ	אֶקְוֶמָמָהּ	אֶקְיֶמָהּ	
IMV MS	קוּם	מוּת	שִׁים	הִקּוּם	קוּמִם	הִקְּם	
FS	קוּמִי	מוּתִי	שִׁימִי	הִקְוִמִי	קוּמְמִי	הִקְיִמִי	
MP	קוּמוּ	מוּתוּ	שִׁימוּ	הִקְוִמוּ	קוּמְמוּ	הִקְיִמוּ	
FP	קְמוּנָה	מָמוּתָהּ	שִׁמְנָהּ	הִקְוִמְנָהּ	קוּמְמְנָהּ	הִקְיִמְנָהּ	
INF CST	קוּם	מוּת	שִׁים	הִקּוּם	קוּמִם	הִקְּם	הוּקַם
INF ABS	קוּם	מוּת	שׁוּם	הִקּוּם	קוּמִם	הִקְּם	הוּקַם
PTCP MSA	קָם	מָת	שָׁם	נְקוּם	מְקוּמִם	מְקִים	מוּקַם
FSA	קָמָה	מָתָהּ	שָׁמָהּ	נְקוּמָהּ	מְקוּמָמָהּ	מְקִימָהּ	מוּקָמָהּ
MPA	קָמִים	מָתִים	שָׁמִים	נְקוּמִים	מְקוּמָמִים	מְקִימִים	מוּקָמִים
FPA	קָמוּת	מָתוּת	שָׁמוּת	נְקוּמוּת	מְקוּמָמוּת	מְקִימוּת	מוּקָמוּת

## 9. II-III Verb: סָבַב 'surround', קָלַ 'be slight' (24.1)

II-III	QAL DYNAMIC	QAL STATIVE	NIFAL	POEL	HIFIL	HOFAL
PERF 3MS	סָבַב / סָבַ	קָלַ	נָסַב	סוּבַב	הִסַב	הוּסַב
3FS	סָבְבָה / סָבְבָה	קָלְהָ	נָסְבָה	סוּבְבָה	הִסְבְּהָ	הוּסְבְּהָ
2MS	סָבַוְתָּ	קָלוֹתָּ	נָסְבוֹתָּ	סוּבְבַתָּ	הִסְבַּוְתָּ	הוּסְבַוְתָּ
2FS	סָבַוְתְּ	קָלוֹתְּ	נָסְבוֹתְּ	סוּבְבַתְּ	הִסְבַּוְתְּ	הוּסְבַוְתְּ
1CS	סָבַוְתִּי	קָלוֹתִי	נָסְבוֹתִי	סוּבְבַתִּי	הִסְבַּוְתִּי	הוּסְבַוְתִּי
3CP	סָבְבוּ / סָבְבוּ	קָלוּ	נָסְבוּ	סוּבְבוּ	הִסְבְּבוּ	הוּסְבְּבוּ
2MP	סָבַוְתֶם	קָלוֹתֶם	נָסְבוֹתֶם	סוּבְבַתֶם	הִסְבַּוְתֶם	הוּסְבַוְתֶם
2FP	סָבַוְתֶן	קָלוֹתֶן	נָסְבוֹתֶן	סוּבְבַתֶן	הִסְבַּוְתֶן	הוּסְבַוְתֶן
1CP	סָבַוְנוּ	קָלוֹנוּ	נָסְבוֹנוּ	סוּבְבַנוּ	הִסְבַּוְנוּ	הוּסְבַוְנוּ
IMPF 3MS	יֹסֵב / יֹסֵב	יִקַל	יֹסֵב	יֹסוּבֵב	יֹסֵב	יֹוֹסֵב / יֹוֹסֵב
3FS/2MS	תֹּסֵב / תֹּסֵב	תִּקַל	תֹּסֵב	תֹּסוּבֵב	תֹּסֵב	תֹּוֹסֵב
2FS	תֹּסֵבִי / תֹּסֵבִי	תִּקְלִי	תֹּסֵבִי	תֹּסוּבֵבִי	תֹּסֵבִי	תֹּוֹסֵבִי
1CS	אֶסֵב / אֶסֵב	אֶקַל	אֶסֵב	אֶסוּבֵב	אֶסֵב	אֶוֹסֵב
3MP	יֹסְבוּ / יֹסְבוּ	יִקְלוּ	יֹסְבוּ	יֹסוּבְבוּ	יֹסְבוּ	יֹוֹסְבוּ
3FP	תֹּסְבִינָה / תֹּסְבִינָה	תִּקְלִינָה	תֹּסְבִינָה	תֹּסוּבְבִנָה	תֹּסְבִינָה	תֹּוֹסְבִינָה
2MP	תֹּסְבוּ / תֹּסְבוּ	תִּקְלוּ	תֹּסְבוּ	תֹּסוּבְבוּ	תֹּסְבוּ	תֹּוֹסְבוּ
2FP	תֹּסְבִינָה / תֹּסְבִינָה	תִּקְלִינָה	תֹּסְבִינָה	תֹּסוּבְבִנָה	תֹּסְבִינָה	תֹּוֹסְבִינָה
1CP	נֹסֵב / נֹסֵב	נִקַל	נֹסֵב	נֹסוּבֵב	נֹסֵב	נֹוֹסֵב



II-III	QAL DYNAMIC	QAL STATIVE	NIFAL	POEL	HIFIL	HOFAL
PAST 3MS	וַיִּסַּב	וַיִּקַּל	וַיִּסַּב	וַיִּסְבֹּב	וַיִּסַּב	וַיִּוִּסַּב
JUSS 3MS	יִסַּב	יִקַּל	יִסַּב	יִסְבֹּב	יִסַּב	יִוִּסַּב
1CS	אֶסַּבְהָ	אֶקַּלְהָ	אֶסַּבְהָ	אֶסְבֹּבְהָ	אֶסַּבְהָ	
IMV MS	סַב		הִסַּב	סוּבֹב	הִסַּב	
FS	סַבִּי		הִסַּבִּי	סוּבֹבִי	הִסַּבִּי	
MP	סַבוּ		הִסַּבוּ	סוּבֹבוּ	הִסַּבוּ	
FP	סַבְיָנָה		הִסַּבְיָנָה	סוּבֹבְנָה	הִסַּבְיָנָה	
INF CST	סַב	קַל	הִסַּב	סוּבֹב	הִסַּב	הוֹסַב
INF ABS	סַבּוֹב	קַלּוֹל	הִסוֹב	סוּבֹב	הִסַּב	הוֹסַב
PTCP MSA	סַבֵּב	קַל	נִסַּב	מְסוּבֹב	מִסַּב	מוֹסַב
FSA	סַבְּבָה	קַלָּה	נִסַּבָּה	מְסוּבֹבָה	מִסַּבָּה	מוֹסַבָּה
MPA	סַבְּבִים	קַלִּים	נִסַּבִּים	מְסוּבֹבִים	מִסַּבִּים	מוֹסַבִּים
FPA	סַבְּבוֹת	קַלּוֹת	נִסַּבוֹת	מְסוּבֹבוֹת	מִסַּבוֹת	מוֹסַבוֹת

## Appendix D Numerals

	Cardinals				Ordinals		
	Masculine		Feminine		Masculine	Feminine	
	Absolute	Construct	Absolute	Construct			
1	אֶחָד	אֶחָד	אַחַת	אַחַת	1 <sup>st</sup>	רֵאשׁוֹן / רֵאשׁוֹנָה	
2	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	2 <sup>nd</sup>	שְׁנִי / שְׁנִית	
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	3 <sup>rd</sup>	שְׁלִישִׁי / שְׁלִישִׁית	
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	4 <sup>th</sup>	רְבִיעִי / רְבִיעִית	
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמֵשׁ	חֲמֵשׁ	5 <sup>th</sup>	חֲמִישִׁי / חֲמִישִׁית	
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	6 <sup>th</sup>	שִׁשִּׁי / שִׁשִּׁית	
7	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע	7 <sup>th</sup>	שִׁבְעִי / שִׁבְעִית	
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה	8 <sup>th</sup>	שְׁמִינִי / שְׁמִינִית	
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	9 <sup>th</sup>	תְּשִׁיעִי / תְּשִׁיעִית	
10	עֶשְׂרֵה	עֶשְׂרֵת	עָשָׂר	עָשָׂר	10 <sup>th</sup>	עֲשִׂירִי / עֲשִׂירִית	

- 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.  
שְׁנַיִם-אֲנָשִׁים ~ שְׁנַיִם אֲנָשִׁים ~ אֲנָשִׁים שְׁנַיִם ‘two men’
- 3-10 (unlike 1 and 2) take the *opposite* gender form to the noun they modify.  
שְׁלוֹשָׁה בָּנִים ‘three sons’ and שְׁלוֹשׁ 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 (M עָשָׂר; 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 עָשָׂר ~ אֶחָד עָשָׂר

‘12’ שְׁנַיִם עָשָׂר ~ שְׁנַיִם עָשָׂר

- 20-90 are the plural forms of 2-9; single integers are conjoined with *vav*.  
‘20’ עֶשְׂרִים  
‘31’ שְׁלוֹשִׁים וְאֶחָד  
‘45’ אַרְבָּעִים וְחֲמֵשׁ
- 100s are based on ‘100’ (FSA מֵאָה; FSC מֵאָת; P מֵאוֹת)  
‘200’ מֵאָתַיִם (DU)  
‘300’, etc. שְׁלֹשׁ-מֵאוֹת
- Certain nouns appear in the singular even with numerically plural modifiers:  
‘11 year(s)’ אֶחָד עָשָׂר שָׁנָה  
‘11 day(s)’ אֶחָד עָשָׂר יוֹם  
‘11 man (men)’ אֶחָד עָשָׂר אִישׁ

## Appendix E

### Masoretic Accents

#### טַעֲמִים

טַעֲמִים, 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 פָּגוּ דְרֹךְ 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 <sub>ˆ</sub>	סוֹף פְּסוּקִים: (always with <i>sof pasuq</i> )
Atnah <sub>ˆ</sub>	אַתְנַחַּח

#### LEVEL TWO

Segolta <sup>ˆ</sup>	סְגֻלְתָּא (postpositive)
Zaqef Qatan <sup>ˆ</sup>	זָקֵף קָטָן
Zaqef Gadol <sup>ˆ</sup>	זָקֵף גָּדוֹל (variant of <i>zaqef qatan</i> )
Tifha <sub>ˆ</sub>	טִפְחָא

#### LEVEL THREE

Revia <sup>ˆ</sup>	רְבִיעַ
Pashta <sup>ˆ</sup>	פְּשֻׁטָּא (postpositive)
Tevir <sub>ˆ</sub>	תְּבִיר

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 *atnah*, *segolta*, *zaqef*, *revia*, and *pashta*)  
 Merka , מְרַכָּא (servi for *silluq*, *tifha*, and *tevir*)

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 || בְּרָא אֱלֹהִים | אֶת הַשָּׁמַיִם || וְאֶת הָאָרֶץ:

1:2 וְהָאָרֶץ || הִיְתָה תֵהוֹ || וְבָהוּ || וַחֲשָׁדָּה || עַל־פְּנֵי תְהוֹם |

וְרוּחַ 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 *Hitpael*; HO *Hofal*; INF *infinitive*; INTJ *interjection*; INTER *interrogative*; LOCV *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]  
 אבימֶלֶךְ 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*  
 אדניָהוּ 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]  
 אחר, אחרי (L13) PREP, ADV, CONJ *behind, after*  
 אחר (L13) ADJ *another*  
 אי INTE *where?*; אימָה *from where?*  
 אויב NOUN M *enemy* (Q PTCP)  
 איבה NOUN F *enmity, personal hostility*  
 איָה INTER *where?*  
 איך (L27) ADV *how*; INTJ *How!*  
 אין, איך, אי (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*  
 אלימֶלֶךְ PN *Elimelech*  
 אלמה 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*  
[אָמַן] (L17) VB Q *support*; HI *believe* [C1]  
[אָמִץ] (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!*  
אָנַחְנוּ, נָחַנוּ PRON 1CP *we* [A3]  
אָנִי, אָנִי PRON 1CS *I* [A3]  
אָסָא PN *Asa*  
אָסַף (L10) VB Q *gather, remove* [C1]  
אָף (L15) ADV *also, even, moreover*  
אָף (L22) NOUN M *nose, face, anger*  
אָף כִּי CONJ *furthermore; how much more!*  
אָפָה (L19) VB Q *bake* [C4, C7]  
אָצֵל NOUN M *proximity*; PREP *beside*  
אַרְבַּע NOUN FS *four*; MS אַרְבָּעָה; P אַרְבָּעִים  
*forty*; אַרְבַּעְתַּיִם *four-fold*; M רְבִיעִי *fourth*  
[D] רְבִיעִים ADJ/SUBST (*those belonging to*)  
*the fourth generation*  
אַרֹן (L24) NOUN M *chest, ark*  
אַרַח (L21) NOUN M *way, path*  
אַרְדָּן NOUN M *length*  
[אַרְדָּן] (L27) VB Q *be long*; HI *prolong,*  
*lengthen*  
אַרְצָה (L2) NOUN F *earth, land*  
[אַרַר] VB Q, PI *curse* [C1, C9]  
אַרְרַט PN *Ararat*  
אַשָׁה (L2) NOUN F *woman, wife*; P נָשִׁים [A2]  
אַשּׁוּר PN *Assyria*  
אַשָׁם (L17) NOUN M *guilt (offering)*  
אַשֶׁר (L5) CONJ *that, which, who*; COMP *that*  
אַתְּ, אַתְּ, with suffix אַתִּי, etc. (L4) direct  
object marker (mostly for definite  
nouns) [A5]  
אַתְּ, אַתְּ, with suffix אַתִּי, etc. (L7) PREP *with*  
[A5]  
אַתָּה PRON 2MS *you* [A3]  
אַתָּה PRON 2FS *you* [A3]  
אַתָּם PRON 2MP *you* [A3]  
אַתָּן, אַתָּנָה PRON 2FP *you* [A3]

## ב

בִּ (L3) PREP *in, at, with, by* [A5]  
בְּאֵר (L10) NOUN M *well, cistern, pit*  
בָּבֶל (L6) PN *Babylon*  
בְּגָד (L7) NOUN M *garment*  
[בְּדֵל] (L22) VB HI *divide, separate*  
בְּהוּ NOUN M *emptiness*  
בְּהֵמָה (L4) NOUN F *cattle*  
בּוֹא (L23) VB Q *come, enter*; HI *bring, make*  
*enter* [C4, C8]  
בוֹר (L10) NOUN M *well, cistern, pit*  
בוּשׁ (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־לְחֶם PN *Bethlehem*  
בָּכָה (L26) VB Q *weep, bewail*; PI *lament* [C7]  
בְּכוֹר (L23) NOUN M *first-born*  
בִּלְהָה PN *Bilhah*  
בָּלָק PN *Balak*  
בְּלֹתִי (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*  
בְּעַד (L12) PREP *behind, on behalf of, away*  
*from*; CST בְּעַד  
בְּעוֹז PN *Boaz*  
בַּעַל NOUN M *owner, lord*; PN *Baal*  
בָּצֵק NOUN M *dough*  
בְּקָעָה NOUN F *valley, plain*  
בָּקָר (L7) NOUN M *cattle, herd, ox*  
בֹּקֶר (L28) NOUN M *morning*  
[בְּקֶשׁ] (L11) VB PI *seek*  
בָּר NOUN M *corn*  
בָּרָא (L20) VB Q *create* [C4]  
בָּרַח VB Q *flee* [C3]  
בְּרִית (L4) NOUN F *covenant*  
[בְּרַדָּן] (L13) VB PI *bless* [C2]  
בִּשַׁל (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]  
 גֵּאֵל Q PTCP *kinsman-redeemer, close relative*  
 גָּבַהּ VB Q *be high, lofty, tall*; HI *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*  
 גִּדְּעוֹן PN *Gideon*  
 גּוֹי (L5) NOUN M *nation, people*  
 גּוֹר (L27) VB Q *to sojourn, abide* [C8]  
 גֶּחֳזֵן NOUN M *belly (of reptiles)*  
 גָּלָה (L22) VB Q *uncover, reveal* [C7]  
 גַּם (L7) ADV *also, even*  
 גָּמַל (L22) NOUN M *camel*  
 גֵּן (L15) NOUN M *garden*  
 גָּנַב VB Q *steal*; NI *be stolen*; PI *steal away*; PU  
*be stolen away*; HIT *go by stealth*  
 גְּנֵבָהּ NOUN F *stolen item*  
 גֵּר (L14) NOUN M *resident alien, stranger*  
 גְּרִירוֹת 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*  
 דְּבַשׁ NOUN M *honey*  
 דָּג NOUN M *fish*; F דָּגָהּ  
 דָּוִד (L2) PN *David*  
 דּוֹר (L13) NOUN M *generation*  
 דָּלָהּ VB Q *draw (water)*  
 דָּם NOUN M *blood*; P *bloodguilt*  
 דָּמָהּ VB Q *be like, resemble* [C7]  
 דְּמוּת NOUN F *likeness*  
 דָּן PN *Dan*

דָּעַת (L29) NOUN F/M *knowledge*  
 דִּרְדָּר 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*  
 דָּשָׂא NOUN M *grass*

## ה

•ה (L3) DET *the*  
 הֶ (L14) INTER (question marker for “yes” and  
 “no” questions)  
 הָ- (L20) ADV *to, toward* (suffixed on nouns)  
 הֶבְלֵ PN *Abel*  
 הַגֵּרָה 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]  
 הַיְכָל (L10) NOUN M *palace, temple*  
 הִלְךְ (L7) VB Q *walk, go*  
 [הִלָּל] (L13) VB PI *praise* [C9]  
 הֵמָּה, הֵם MP PRON *they*; DEM *those* [A3, A4]  
 הַמּוֹן (L15) NOUN M *multitude, crowd*  
 הִנֵּה (L18) INTJ *behold, see!*  
 הֵנָּה, הֵן FP PRON *they*; DEM *those* [A3, A4]  
 הֵנָּה ADV *here*;  
 הִנֵּה (L11) INTJ *behold, see!*  
 הִפְךָ (L14) VB Q *overturn, destroy* [C1]  
 הִפְכָהּ NOUN F *overthrow, destruction*  
 הַר (L5) NOUN M *mountain, hill country*; P  
 הָרִים; 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  
 הִרּוֹן)

## ו

וַ (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*  
 [זַעַה] NOUN F *sweat*  
 זָקֵן (L10) ADJ *old*  
 זָקַן 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]  
 חַוָּה 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*  
 חַטָּאת (L19) NOUN F *sin*  
 חַטָּאת (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*  
 חָכַם (L9) ADJ MS *wise; FS חָכְמָה*  
 חָכַם (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*  
 חֵלְקָה (L29) NOUN F *portion*  
 חָמַד VB Q *desire, take pleasure in*  
 חָמוֹר (L15) NOUN M *donkey*  
 [חָמוֹת] (L26) NOUN F *mother-in-law*  
 חָמָס (L15) NOUN M *violence*  
 חָמֵר NOUN M *cement, mortar, clay*  
 חָמֵשׁ NOUN FS *five; MS חָמֵשָׁה; P חָמֵשִׁים fifty; חָמֵשִׁי fifth* [D]  
 חֵן (L26) NOUN M *favor, grace*  
 חָנָה (L25) VB Q *incline, bend down, camp* [C1, C7]  
 חַנָּה PN *Hannah*  
 חֵנוּךְ PN *Enoch*  
 חָנַן (L24) VB Q *show favor, be gracious* [C1, C9]  
 [חָנַף] (L16) VB Q *be polluted, profane; HI pollute, make profane* [C1]  
 חֶסֶד (L7) NOUN M *kindness, goodness*  
 חָסָה (L27) VB Q *seek refuge* [C1, C7]  
 חֶפְצֵי NOUN M *delight, pleasure*  
 חֶקֶץ, חֶקֶץ, with suffix חֶקֶץ, חֶקֶי, etc. (L7) NOUN M *statute*  
 חֶרֶב (L6) NOUN F *sword* P *חַרְבוֹת*  
 חֹרֵב PN *Horeb*  
 חָרַה (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*  
 חֵת PN *Heth; חֵתִי Hittite; חֵתִים 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*  
 טָרַף NOUN M *children*  
 טָרַם (L24) ADV *not yet, before*  
 טָרַף (L25) VB Q *tear, rend, pluck* [C2]



י  
 [יְבָמַת] (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 יָדַיִם; 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; יוֹם הַיּוֹם *today*; יוֹם 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*  
 יֵרֵמְיָהוּ (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*  
 יִשַׁר (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

כִּי (L3) PREP *like, as* [A5]  
 כַּאֲשֶׁר (L6) CONJ *as, just as, when*  
 כָּבֵד (L9) ADJ *heavy*  
 [כָּבַד, כְּבֹד] (L11) VB Q *be heavy*; PI, HI *make heavy, honor*  
 כְּבוֹד (L8) NOUN M *glory, honor, wealth*  
 כֶּבֶד 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 אִם *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*  
 כְּלִי (L13) NOUN M *vessel, utensil*; P כְּלִים  
 כִּלְיוֹן PN *Kilyon*  
 כֵּן (L22) ADV *so, thus*  
 כָּנַס VB Q *gather, collect*; PI *gather together*;  
 HIT *gather oneself together*  
 כְּנַעֲנִי, כְּנַעַן (L11) PN *Canaan, Canaanite*  
 כְּנָף NOUN F *wing, extremity* DU כְּנָפַיִם P [כְּנָפוֹת]  
 כִּסֵּא (L23) NOUN M *throne*  
 כֶּסֶף (L11) NOUN M *silver, money*  
 כַּעַס 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

לְ (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]  
 לֵבָב, לֵב (L3) NOUN M *heart, mind*  
 לָבָן PN *Laban*  
 לְבָנוֹן PN *Lebanon*  
 לָבַשׁ, לָבַשׁ (L12) VB Q *wear*; HI *clothe*  
 לֶהֱטֵא 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*  
 לוֹי PN *Levi*  
 לֶחֶם (L7) NOUN M *bread, food*  
 לָט, לָט NOUN M *secrecy (always with בְּ)*

לַיְלָה (L7) NOUN M *night*  
 לָבַד (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)*  
 לְפָנַי (L5) PREP, CONJ *before*  
 לְפָנַיִם (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]  
 מְאוֹר NOUN M *luminary, light, lamp*; P מְאוֹרוֹת  
 מֵאֻכַל NOUN M *food*  
 מִדְבָּר (L10) NOUN M *wilderness*  
 מְדוֹן NOUN M *strife, contention*; P מְדוֹנִים מְדוֹנִים,  
 and מְדוֹנִים  
 מְדוּעַ (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  
 מַטֵּה NOUN M *staff, rod, branch, tribe* P מַטֹּת  
 מִי (L9) INTER *who?*  
 מִיֻּלְדָה NOUN F *midwife*  
 מַיִם (L5) NOUN M *water*  
 [מִיִּן] 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]  
 מְלָאָךְ (L6) NOUN M *messenger, angel*  
 מְלָאָכָה (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*  
 מְמֻשָּׁלָה 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*  
 [מִמַּעַל] NOUN M *higher part (only מִמַּעַל above and LCV מִמַּעַל upwards)*  
 מַעֲלָל (L21) NOUN M *deed, practice*  
 מַעֲשֵׂה (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*  
 [מִקְוֵה] NOUN M *collection, collected mass*  
 מְקוֹם (L6) NOUN M *place P מְקוֹמוֹת*  
 מָרָא PN *Mara ('bitterness')*  
 מְרֹאֵה (L10) NOUN M *appearance, vision*  
 [מִרְגְּלוֹת] (L27) NOUN FP *place of feet* ADV at [his] feet  
 מֹרְיָה PN *Moriah*  
 מְרִכְבָּה (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*  
 מִת Q PTCP  $\sqrt{\text{מת}}$
- נ
- נָא (L13) illocutionary signal equivalent to *I tell you* ; alternatively, a marker of politeness, such as *please*.
- נֹאֵם 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]  
 [נִבְּטָ] (L20) VB PI, HI *look, gaze* [C5]  
 נְבִיא (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*  
 נִגַּע (L20) VB Q *touch, reach, strike* [C3, C5]  
 [נִגַּשׁ] (L20) VB Q *draw near, approach* [C5]  
 נוֹד PN *Nod*  
 נוּחַ (L25) VB Q *rest; HI cause to rest, make quiet; set down; let remain, leave* [C3, C5, C8]  
 נוֹחַ PN *Noah*  
 נַחֲוֹר PN *Nahor*  
 נַחַל NOUN M *torrent, torrent valley/run-off ravine ('wadi')*  
 נַחֲלָה (L26) NOUN F *possession, property, inheritance*  
 [נִחַם] (L17) VB NI *be sorry/regret, comforted; PI comfort, console* [C2]  
 נַחֲשׁ PN *Nahash*  
 נַחֲשׁ 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]  
 נִכְרַ (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]  
 נֶעַל (L27) NOUN F *sandal, shoe* DU נֶעְלָיִם (L5)  
 נַעֲמִי PN *Naomi ('my pleasantness')*  
 נֶעֱרַ (L4) NOUN M *lad, young boy; F נַעֲרָה* maiden, young girl  
 נָפַל (L20) VB Q *fall* [C5]  
 נִפְלִיִּם NOUN MP *giants, "fallen ones"*  
 נִפְשׁ (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]  
 נָשֶׁר 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]  
 סִינַי 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]  
 סִתְרֵי 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]  
 עִבְרִי PN *Hebrew*; P עִבְרִים *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*

עֵדוּת NOUN F *testimony*  
 עֵדֵן 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]  
 עֵינַי (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]  
 עֲנָק 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)  
 עֲצָב 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*  
 עָרַב NOUN M *swarm (of flies), mixture*  
 עֲרָבָה 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*

עֶשְׂרִים NOUN FS *ten*; MS עֶשְׂרֵה; P עֶשְׂרִים *twenty*;  
 עֶשְׂרִי *tenth* [D]  
 עֵת (L14) NOUN F *time*; P עֵתוֹת  
 עַתָּה (L13) ADV *now*

## פ

פֶּה NOUN M *mouth*; CST פִּי  
 [פָּלֵא] (L19) VB NI HIT *be difficult, extraordinary*; HI *do an extraordinary thing* [C4]  
 פִּילְגֻשׁ NOUN F *concubine*  
 [פָּלַל] (L15) VB HIT *pray* [C9]  
 פְּלִשְׁתִּים (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*  
 פֶּעַל NOUN M *doing, deed, work*  
 פְּעַם (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*; פָּרָה F *heifer, cow*  
 [פָּרַד] (L29) VB Q *separate*; HI *divide, separate (something)* [C2]  
 [פָּרָה] (L22) VB Q *bear fruit, be fruitful* [C2, C7]  
 פָּרִי (L20) NOUN M *fruit*  
 פָּרְעָה (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, צָדִק] (L12) VB Q *be righteous*; HI *justify*  
 צִדְקָה (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, צָלַח] (L15) VB Q *prosper, be successful*; HI *make successful, show experience* [C3]  
 צִלְמוֹ 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]  
 קִבְרָה NOUN M *grave, sepulchre*  
 קָדוֹשׁ (L28) ADJ *sacred, holy*  
 קֶדְמָה (L20) NOUN M *front, east, aforeside*; ADV *anciently*  
 [קָדַשׁ, קָדַשׁ] (L11) VB Q *be holy*; PI *consecrate*  
 קִדְשׁוּת (L10) NOUN M *holiness, apartness, sacredness*  
 [קָהַל] (L12) VB HI *congregate* [C2]  
 קָהָל (L19) NOUN M *assembly, congregation*  
 [קָוָה] 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  
 קָטַן (L9) ADJ MS *small*; FS קָטָנָה  
 קָטַן (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]  
 קֶצֶף (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 ראָשִׁים* [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]  
[רַבְעִים, רַבְעִים] ADJ/SUBST (*those belonging to  
the fourth generation*)  
רֵבֶקָה PN *Rebekah*  
רֵגֶל (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]  
רֵהַט (L19) NOUN M *water-trough*  
רוּחַ (L5) NOUN F *spirit, wind*  
רוּת PN *Ruth*  
רָחֵב ADJ *wide, broad*  
רְחֹבָם 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

שָׂדֵה (L9) NOUN M *field; P שְׂדוֹת*  
שׂוּם שִׁים (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*  
שֵׁפָה (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]

שאר (L28) VB NI *be left over, behind, remain*;  
HI *leave over, behind* [C2, C3]  
שבֹּלֶת NOUN F *ear of grain*; P שבָּלִים  
שבע (L14) VB NI *swear (an oath)*; HI *cause to  
swear (an oath)* [C3]  
שֶׁבַע (L10) NOUN FS *seven*; MS שבָּעָה; P שבָּעִים  
*seventy*; שבִּיעֵי *seventh*; שבְּעֵתַיִם *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*  
שוב (L23) VB Q *turn back, return*; HI *return  
(something)* [C8]  
שוּף VB Q *bruise*  
שָׁחַט (L17) VB Q *slaughter* [C2]  
שָׁחַת (L12) VB PI, HI *spoil, destroy* [C2]  
שִׁירָה NOUN F *song*  
שִׁית 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*  
שִׁלֹה PN *Shiloh*  
שָׁלוּ 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 שָׁלֹשָׁה; 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]  
שָׁעַע VB Q *be blinded*; HI *blind* [C9]  
שַׁעַר (L7) NOUN M *gate*  
שִׁפְחָה (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*  
שָׂרָץ VB Q *swarm, teem*  
שָׂרָצִים NOUN M *swarmers, swarming things*  
שֵׁשׁ NOUN FS *six*; MS שֵׁשָׁה; P שֵׁשִׁים *sixty*; שֵׁשִׁי  
*sixth* [D]  
שָׁתָה (L22) VB Q *drink* [C7]  
שְׁתַּיִם (L8) NOUN F *two*; CST שְׁתַּיִת  
שָׁתַק VB Q *be quiet*

## ת

תַּאֲוָה NOUN F *desire*  
תַּאֲנָה NOUN F *fig-tree; fig*  
תֵּבָה (L25) NOUN F *ark*  
תְּהוֹ NOUN M *emptiness, formlessness*  
תְּהוֹם (L29) NOUN M/F *deep, sea, abyss*  
תְּוֹךְ (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*

תְּרַפִּים 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 תְּשָׁעִים *ninety*;

תְּשִׁיעִי *ninth* [D]



## Hinneh Mah Tov (Psalm 133:1)

Behold, how good and how pleasant (is) the dwelling of brothers together	הִנֵּה מַה־טוֹב וּמַה־נְּעִים 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.	אֲשָׂא עֵינַי אֶל־הַהָרִים מֵאֵן יָבֵא עֲזָרִי עֲזָרִי מֵעַם יְהוָה עָשָׂה 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 אֲהַב יָמִים לְרֵאוֹת טוֹב נָצַר לְשׁוֹנֵד מִרַע וּשְׁפָתָיִךְ מִדְּבַר מְרָמָה סוּר מִרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וּרְדֹפֵהוּ
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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	עָשָׂה שְׁלוֹם בְּמַרְוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן יַעֲשֶׂה שְׁלוֹם יַעֲשֶׂה שְׁלוֹם שְׁלוֹם 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־נְּאוּוּ עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ הַיְשׁוּעָה מִשְׁמִיעַ שְׁלוֹם
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## Ufaratzta (Genesis 28:14)

And you shall break out west and east and north and south	וּפְרָצְתָּ יָמָה וְקִדְמָה וּצְפֹנָה וְנֹגֵבָה
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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 רֹעֵה בְּשׁוֹשַׁנִּים הִכָּה שָׂאוּל בְּאַלְפָיו וְדָוִד בְּרִבְבֹתָיו בְּיָשִׁי 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 יֵשׁ לָנוּ תַיִשׁ וְתַיִשׁ יֵשׁ לְךָ וְלוֹ אַרְבַּע רַגְלָיִם וְגַם זָנָב 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-יְרוּשָׁלַיִם גִּילוּ בָהּ כָּל-אֹהֲבֶיהָ
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## Hava Nagila

Come, let us rejoice and be glad, Come, let us exult and be glad.	הָבֵה נְגִילָה וְנִשְׂמְחָה הָבֵה נִרְנְנָה וְנִשְׂמְחָה
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## Bashana Haba'ah

<p>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.</p>	<p>בַּשָּׁנָה הַבָּאָה נֵשֵׁב עַל הַמֶּרְפֵּסֶת וְנִסְפּוֹר צְפוּרִים נֹדְדוֹת יְלָדִים בְּחֹפְשָׁה יִשְׁחָקוּ תּוֹפְסֵת בֵּין הַבַּיִת לְבֵין הַשָּׂדוֹת</p>
<p>You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.</p>	<p>עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה</p>
<p>You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.</p>	<p>עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה</p>
<p>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.</p>	<p>עֲנָבִים אֲדוּמִים יִבְשִׁילוּ עַד הָעֶרֶב וַיּוֹגְשׂוּ צוּנָנִים לְשׁוֹלְחָן וְרוּחוֹת רְדוּמִים יִשְׂאוּ אֶל אִם הַדָּרָךְ עֵיתוֹנִים יִשָּׂנִים וְעָנָן</p>
<p>You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.</p>	<p>עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה</p>
<p>You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.</p>	<p>עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה</p>
<p>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.</p>	<p>בַּשָּׁנָה הַבָּאָה נִפְרוֹשׂ כַּפּוֹת יָדַיִם מוֹל הָאוֹר הַנִּיגָר הַלְבָן אֲנַפָּה לְבָנָה תִּפְרוֹשׂ בְּאוֹר כְּנָפֶיִם וְהִשְׁמֵשׁ תִּזְרַח בְּתוֹכָן</p>
<p>You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.</p>	<p>עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה</p>
<p>You'll see yet, you'll see yet, How good it will be, In this year, in the coming year.</p>	<p>עוֹד תִּרְאֶה עוֹד תִּרְאֶה כִּמָּה טוֹב יִהְיֶה בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה</p>

## Halleluya

<p>Praise Yah forever, praise Yah, let everyone sing          With one word, a single one,          The heart if filled with plenty of thanks,          And it also suitable—what a wonderful world.          Praise Yah with the song,          Praise Yah for the day which shines,          Praise Yah for whatever has been,          And whatever has not yet been, Praise Yah.          . . .          Praise Yah for everything,          Praise Yah tomorrow and yesterday,          Praise Yah and put hand in hand          And sing with one heart: Praise Yah.</p>	<p>הַלְלוּיָהּ לְעוֹלָם הַלְלוּיָהּ יִשְׁרָאוֹ בְּכֹל          בְּמִלָּה אַחַת בְּוָדָד          הַלֵּב מְלֵא בְּהֶמוֹן תּוֹדָה          וְהוֹלֵם גַּם־הוּא אֵיזָה עוֹלָם נִפְלָא          הַלְלוּיָהּ עִם הַשִּׁיר          הַלְלוּיָהּ עַל יוֹם שֶׁמֵּאִיר          הַלְלוּיָהּ עַל מָה שֶׁהָיָה          וּמָה שֶׁעוֹד לֹא הָיָה הַלְלוּיָהּ          . . .          הַלְלוּיָהּ עַל הַכֹּל          הַלְלוּיָהּ מָחָר וְאֶתְמוּל          הַלְלוּיָהּ וּתְנִי יָד בְּיָד          וְשִׁירוּ בְּלֵב אֶחָד הַלְלוּיָהּ</p>
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